Between philosophy, mysticism and magic. A critical edition of occult writings of and attributed to Shihāb al-Dīn al-Suhrawardī (1156-1191)

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Preface

Shihāb al-Dīn Yaḥyā al-Suhrawardī is one of the most renown philosophers in the Eastern part of Islamic world. He lived in 6th/12th century, the late classical period of Islamic civilisation. His works did not arrive to Europe at that early stage like it was the case with some of the most famous Islamic intellectuals that had lived around one and a half century earlier like Ibn Sīnā (Avicenna) (370/980 - 427/1037) or further West - in Islamic Spain like Ibn Rushd (Averroes) (520/1126 - 595/1198). Instead he became highly influential in pre-modern period (10/16th-11/17th century) in Persia, India and to some extent in the central Turkish-speaking parts of Ottoman Empire. His highly regarded position stayed intact up to this very day in Iran, where his ideas are regularly taught and discussed, and the writings published and commented upon. Eventually the interest in the philosophy of Al-Suhrawardī spread out to the Western World largely due to French philosopher Henry Corbin (1903-1978) and has been continued by the large group of scholars until now.

Al-Suhrawardī started as a philosopher well versed in the thought of Avicenna, one of the chief exponents of falsafa, a mode of merging Neoplatonism and Aristotelian influences with the core beliefs of Islam but he eventually broke out to form his own school of thought. This school wanted to combine the philosophical reasoning with an openness towards a mystical experience. The ontology of Al-Suhrawardī was based on light as a universal principle of existence. God was seen as the ultimate light, one in essence and transcendent but at the same time present at all levels of luminous beings through his radiance and illumination. Therefore, the system of Al-Suhrawardī is known as illuminationism (al-ishrāqiyya or ḥikmat al-ishrāq).

The soul of a man contains a particle of light imprisoned in the dark world of matter that seeks to free itself from the body and in the process of eschatological return ascends to reach the union with the ultimate light. On its way however, there are multiple hierarchical entities
like i.e. the planets and spiritual beings directing them. This part of Illuminationist cosmology very much agrees with what is known about the beliefs of the so-called Ṣābians from North-Mesopotamian city of Harrān, a late Hellenistic religious group that survived to the Islamic period, when it was nicknamed as “the worshippers of stars”. Here lies the background for the ideas expressed in Al-Wāridāt wa'l-Taqdīsāt (The Divine Inspirations and Sanctifications), the eclectic work in practical and mystical philosophy – the first of two writings to be edited in this dissertation.

What is “occult” here is the atmosphere of a new secret revelation directed to the elite of Illuminationists that contains many unorthodox teachings if to measure them with the criteria of mainstream Islamic theology and dogma: the world of ideas borrowed from Plato, the hermetic concept of talismans, the planets depicted as quasi-deities bearing ancient Persian and Zoroastrian names. This seemingly very syncretic amalgamate of ideas and motives constitutes an important part of an elaborate worldview system that earned him his wide appeal and position.

From classical Arabic biographical accounts, we learn about Al-Suhrawardī as a man of eccentricity surrounded by a circle of devout followers, someone endowed with magical powers who is able to conjure the jewels and to cause the hallucinations or the otherworldly visions of his companions. No wonder that his odd image and unorthodox thinking possibly not bereft of a rebellious political component led to his execution as an arch-heretic in 588/1191-1192. However, this reputation led to the appearance of pseudepigraphic texts attributed to him. This is probably why Sharh al-Asmāʾ al-Arbaʿīn (The Explanation of the Forty Names), a magical commentary to an old and popular prayer was ascribed to him. This text – the second to be edited in this volume - in a variety of its versions contains almost everything that the occult “lore” of Islamic world has to offer: magical properties of the divine names, magic squares, the amulets, summoning and subjugation of jinn but what it lacks are the genuine roots in the authentic thought of Al-Suhrawardī as we know it from his other writings.

Al-Wāridāt wa'l-Taqdīsāt on one hand and Sharh al-Asmāʾ al-Arbaʿīn on the other, differ substantially from the rest of the writings of Shaykh al-Ishrāq in terms of genre, structure and themes discussed. They also differ substantially from one another. The mere fact that they both deal with what can be included into the broad spectrum of the so called “occult sciences” (al-ulūm al-gharība) is not enough to draw too many comparisons between them. In fact, for the most part they represent different genres, they differ in terminology and approach to style, they serve different aims and are addressed at different audiences. What is even more significant, and what I hope some discussions in this dissertation will prove, Al-Wāridāt wa'l-Taqdīsāt is in my opinion the genuine work of Al-Suhrawardī, written in his authentic language and reflecting his own ideas, while Al-Arbaʿīna Isman most probably is not, however it is the process of editing the text that enabled me to come to this conclusion.

This dissertation aims primarily at presenting the critical edition of two works: Al-Wāridāt wa'l-Taqdīsāt and Sharh al-Asmāʾ al-Arbaʿīn. The first text is for the first time published in its entirety. Some of its disparate fragments (around the third of the entire size in total) have been already printed in original Arabic or in Persian and French translations but were not subjected to serious critical editing based on more than one original manuscript. As far as the second is concerned, which has the character of a free form and multiple variants extant in the numerous manuscripts I cannot exclude the possibility that some of them could
have been issued uncritically under another title, however I do not own any substantial knowledge in that matter, except the single prayer (Du‘ā’ Idrīs) that is the base of the commentary and was published at least three times. What I hope is that for the first time various variants of the commentary (Sharḥ) have been presented simultaneously and in the form of critical edition. This dissertation contains also the critical edition of additional seven short texts of Al-Suhrawardī that are found in the manuscripts related to Al-Wāridāt wa’l-Taqdīsāt.

The current thesis is divided into five chapters. The first chapter provides a short but concise outline of Al-Suhrawardī’s biography, a detailed overview of his writings and a brief presentation of his thought in its most crucial aspects: the concept of philosophy, the relation to Peripatetic school, the ontology of light, knowledge by presence, psychology and soteriology. Recounting these subjects, I attempt to refer, usually in the footnotes, to current discussions held among the scholars of Al-Suhrawardī.

The second chapter aims at presenting Al-Wāridāt wa’l-Taqdīsāt and a group of short texts related to it. It consists of four subchapters. The first examines the general outward concept and structure of the book and its authenticity. Then it moves to summary of its fifteen sections as well as additional short writings related to the main work. The presentation comprises some elements of interpretation of its literary as well as philosophical and mystical features in the light of the thought of Al-Suhrawardī. It also points to the classical references and quotations of the text in other sources and enlists all the modern publications of its fragments. The second subchapter contains the analysis of codicological aspects. It aims at reconstructing the manuscript tradition providing stemma codicum and description of used artefacts. It also discusses the methodology of edition. The third subchapter contains the edition of the original Arabic text of Al-Wāridāt wa’l-Taqdīsāt with critical apparatus in the footnotes. The last subchapter contains the critical edition of additional texts related to the above-mentioned work.

The third chapter is devoted to Du‘ā’ Idrīs and three layers of its commentary. It is divided into three subchapters. The first discusses every text in terms of its authenticity, structure and provides an overview and occasional explanation of multiple and diversified magical instruction and other curious miscellanea presented in three versions of commentary. This is backed by the indexes of awaited boons and additional ritual acts, that beside the usual utterance of the divine names are supposed to activate their hidden powers. The next subchapter is devoted to codicological aspects in the same manner as it was the case in the second chapter. The third subchapter contains the critical edition of Du‘ā’ Idrīs and separate editions of its commentary in three versions that differ substantially. The edition of the third and the longest version of commentary, because it is based on only one manuscript copy, cannot be considered critical, but it is rather diplomatic.

After completing the task of editing the texts, which led me to the confirmation of authenticity of Al-Wāridāt wa’l-Taqdīsāt on one hand and, and to designation of Sharḥ al-Asmā’ al-Arba‘īn as pseudepigraph on the other, I decided to devote the second part of this study, which since its preliminary stage was meant to be dedicated to the legacy of Al-Suhrawardī, to more in-depth investigation of the first writing, that admittedly began to seem more intricate and revealing piece of work with every new reading, albeit still very esoteric. Therefore, the forth and the fifth chapter of this dissertation are focused on Al-Wāridāt wa’l-Taqdīsāt and together with second chapter are the first attempt to more systematic study of this
work, which mainly because of the lack of its modern printed version remained hitherto unstudied.

The forth chapter discusses various inquiries pertaining to the general concept of the *oeuvre*. It traces down the original idea that stood behind the author shaping his work in such peculiar and idiosyncratic manner. In other words, it tries to investigate what it really meant for its fashioner. The text is interpreted through its self-references and related passages in other writings of Al-Suhrawardī. The chapter is divided into six subchapters. The first descends beneath the external division into sections to explore what seems to be at first glance a very chaotic internal structure. It seeks to sort out the multiplicity of narrative perspectives as well as bizarre strategy of ‘dispersion of knowledge’ (*tabdīd al-‘ilm*) that requires from reader interested in some specific topic to gather discontinued fragments interspersed in seemingly illogical order in many sections of the text. The second and the third subchapters seek to determine the main subjects of the work and their validation in terms of Illuminationist doctrine. They are right knowledge, perfection of ethics and the worship of beings of light. All three are instrumental in acquiring illumination and attaining salvation of the soul, but the main stress in *Al-Wāridāt wa’l-Taqdīsāt* on put in the latter. The next subchapter examines the authorizing of astral cult seen as the part of glorification of luminous beings. The fifth subchapter considers possibility of *Al-Wāridāt wa’l-Taqdīsāt* having divine or semi-divine status for its author and potential followers. The last subchapter inspects intertextual relations between scrutinized work and Al-Suhrawardī’s *opus magnum*, *Ḥikmat al-Ishrāq*.

The fifth chapter focuses on the practice of worshiping luminous entities that is the most central theme of the *oeuvre*. Its objective is manifold: firstly, it aims at analysing the descriptions of entities venerated in invocations and by this means to widen our knowledge as far as Suhrawardian cosmology is concerned, secondly it seeks to understand the very act of prayer to the planets in terms of soteriology, and finally it attempts to reconstruct the Illuminationist Liturgy as performed ritual. It is centred mostly around sanctifications (*taqdīsāt*) or the invocations in the form of litanies which are placed mostly in the second half of work and constitute verbal elements of Illuminationist liturgy. The chapter is divided into five subchapters. The first localizes invocations in the text, pointing to main similarities and differences between them as well as establishing the detailed structure of planetary litanies. The next three subchapters (5.2-5.4) examine the relations between Illuminationist doctrine and some other intellectual strands in terms of worshipped entities. It is done through comparative analysis between sanctifications of Al-Suhrawardī and respectively: Yashts and *Yasna Hāptangaitī* representing Zoroastrianism, hymns of Proclus representing Neoplatonism and the planetary litanies ascribed to Şābians from Harrān as quoted in famous grimoire of *Ghāyat al-Ḥakīm*, representing Arabic occult tradition. The comparisons enable to trace some sources of inspiration as well as to accentuate these elements which were genuinely special for Al-Suhrawardī. Additionally, the third subchapter proposes the reading of Suhrawardian litanies in the framework of Neoplatonic theurgy, while the forth ponders on the links between Al-Suhrawardī’s understanding of cosmos and Arabic theory of astral magic. The last subchapter is devoted to non-verbal elements of liturgy, which are extracted out of intricate web of mystical allusions permeating the first part *Al-Wāridāt wa’l-Taqdīsāt*. The whole chapter is completed with hypothetical reconstruction of order and setting of ritual. As if on a side note, some intriguing puzzles regarding the chaotic structure of the work are resolved.
Chapter 1: Introduction. The life, work and thought of Al-Suhrawardi


Shihāb al-Dīn Yahyā ibn Ḥabash ibn Amīrak al-Suhrawardi al-Maqṭūl was born around 549/1154 in the town of Suhraward located near the city of Zanjān on the route to Hamadān in what is now north-western Iran2. This area is often considered Iranian Azerbaijan, however regarding pre-modern times it is more accurate to define it as a part of bigger region of Al-Jibāl or ‘Irāq-i ‘Ajam (Persian Iraq)3. Suhraward itself prior to Mongol invasion was a centre of local importance. It was well fortified with town walls and had a significant number of population4. Its inhabitants were Kurds5. The place gave birth to other major scholars that hold a name Al-Suhrawardi6.

From his hometown Yahyā al-Suhrawardi went to Marāḡa where he was taught by Majd al-Dīn al-Jīlī, a scholar specialising in usūl al-fiqh and kalām who was also a teacher of famous

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2 Today it belongs administratively to Khwādabandā county of Zanjān Province. The main town of the county is Qaydār.


5 Le Strange, Guy, The Lands of the Eastern Caliphate, p. 223; Plessner, M., Encyclopedia of Islam, p. 777. M. Plessner adds that Suhrawardi was populated by Kharijites. Al-Shībī, on the other hand, in his edition of al-Suhrawardi’s poetry says that the town had an old affinity towards religious liberalism and it was described in the past as ‘heretical’ (wa qad wuṣṣafāt fī mā maḍā bi’l-zandaqa) without mentioning the source. See: Al-Suhrawardi al-Maqtūl, Diwān al-Suhrawardi al-Maqtūl, ed. Kāmil Muṣṭafā al-Shībī, Māṃṣūrāt al-Jamāl, Baghdād-Bayrūt 2014, p. 9,4.

6 They are Diyā’ al-Dīn Abū’l-Najīb ‘Abd al-Qāhir al-Suhrawardi (born around 490/1097) – Sufi, an author of Ādāb al-Muridīn and his more famous nephew Shīhāb al-Dīn Abū Ḥafs ‘Umar al-Suhrawardi (539/1145 – 632/1234) – the founder of tārīqā Suhrawardiyyya, chief Sufi of Baghdad at the time of caliph Al-Nāṣir and an author of ‘Awārīf al-Maʿārij. The latter is often confused with our Shīhāb al-Dīn Yahyā al-Suhrawardi, however it cannot be excluded that they were relatives. Al-Majīsī mentions that Yahyā was a son of Umar al-Suhrawardi’s daughter. See: Muḥammad al-Bāqir al-Khwānsarī al-Īṣbahānī, Rawḥat al-Jannāt, v. 4, Al-Dār al-Islāmiyya, Bayrūt 1991, p. 106.
Fakhr al-Dīn al-Rāzī (554/1150 – 606/1210). Then he moved to Isfahan to learn Al-Baṣāʿir al-Naṣīriyya by ʿUmar ibn Sahlān al-Sāwī al-Sāwajī (early 12th century) under the tutorship of Zāhir al-Dīn al-Fārisī. It was probably there where he translated Risālat al-Taʾyir by Ibn ʿSinā into Persian. Later he spent some years in al-Rūm (Anatolia) constantly wandering from place to place and meeting various Sufi masters. In Mārdīn he has studied with Fakhr al-Dīn al-Mārādīnī (d. 594/1198), a commentator of Avicenna and a physician, with whom he had long lasting friendship. Al-Mārādīnī, according to biographers, had foreseen his early death. Al-Suhrawardī visited Mayyafārīqīn and settled down for a period of time in Diyār Bakr. He composed minor treatise entitled Al-Alwāḥ al-ʿImādiyya for Malik ʿImād al-Dīn Qarā Arslān, the ruler of Kharpūt from Artuqid dynasty. Ibn Abī Uṣaybiʿa also mentions his visits to Damascus.

The sources give an image of Shīhāb al-Dīn as a brilliant scholar, but on the other hand a very eccentric person. He had chosen to live a life of a vagabond wretch due to deep contempt for worldly affairs. Al-Suhrawardī has been described as wearing tatters or ragged clothing and not bathing too often. As Al-Shahrazūrī mentions: He was looking like Jesus, his traits were like those of a qalandar (wandering antinomian dervish). He was trained in ascetic exercises – eating only once per week and hardly sleeping, spending time in silence, however he admired music and its use in mystical ritual (samāʾ). In spite of his ascetic tendencies he sought the companionship of rulers, probably to present them his philosophy that might have had a political component to it. Moreover he held himself and his scholarship in an exceptionally high regard and that obviously did not help to build sound relations with those scholars who were not from within the circle of his admirers. It is worth mentioning that some of biographical accounts ascribe him producing miracles or having supernatural abilities.

Shīhāb al-Dīn spent his last years in Aleppo. He arrived there most probably in 579/1183 and associated himself with Al-Ḥallāwiyya madrasa. He was taught there by its shaykh

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7 Al-Baṣāʿir al-Naṣīriyya is a treatise in non-aristotelian logic that had major impact on Suhrawardī’s own formulation of logic.
10 Shīhābudīn Suhrawardī Maqtūl, Three Treatises on Mysticism, p. 95. Today the town is called Silvan (Turkey).
12 Ibn Abī Uṣaybiʿa, ʿUyūn al-ʿAnbāʾi, p. 646.
13 Today the town is called Elazīğ (Turkey).
16 Shīhābudīn Suhrawardī Maqtūl, Three Treatises on Mysticism, p. 95.
17 Ibidem, p. 96.
19 Al-Suhrawardī is cited as considering himself to be superior in philosophy to both Ibn Sīna and Fakhr al-Dīn al-Rāzī. See: Shīhābudīn Suhrawardī Maqtūl, Three Treatises on Mysticism, pp. 100–101.
22 Yāqūt, Muʿjam al-_udābāʾi, p. 2807.
Ifīikhār al-Dīn who was very fond of him for his excellency and independent thinking shown while debating with his pupils and other scholars. In 582/1186 famous Ayyubid sultan Ṣalāḥ al-Dīn nominated his son Al-Mālik Al-Zāhir Ghāzī to the post of the governor of the city. The new ruler organised debate for jurists and theologians. Al-Suhrawardī appeared to be the one with most excellent intellectual qualities, as he has successfully led the disputes with his adversaries. Amazed governor invited Shihāb al-Dīn to live at the citadel. In his Aleppian period Al-Suhrawardī wrote the most systematic exposition of his doctrine entitled Ḥikmat al-Iṣrāʿq 23.

The growing favour of the ruler towards the foreign and hitherto unknown figure of Shihāb al-Dīn combined with latter’s controversial traits of character and behaviour led to envy and open hostility on behalf of some established local scholars 24. They accused him of some kind of heresy and wrote a letter in which they informed Ṣalāḥ al-Dīn (532/1138-589/1193) about the danger that Al-Suhrawardī poses to the faith and orthodoxy of his son and the citizens of Aleppo. Ṣalāḥ al-Dīn ordered his son to kill his friend and pupil. The jurists of Aleppo issued a fatwa legalising the death sentence.

The biographers differ on the exact nature of accusations against al-Suhrawardī. Yāqūt recalls godlessness (ilḥād) and heresy (zandaqa) 25, Ibn Abī Uṣaybi‘a being an infidel (kufr) 26. Ibn Khallikān recalls the accusation of ‘having wrong creed’ (al-inḥilāf fī l’-aʿqīda), stripping the deity from attributes (taʿjīl) and ‘holding the doctrine of ancient sages’ (yaʾqūdī madhhab al-ḥukamāʾ al-mutaqaddimin). Later on he adds that Ṣalāḥ al-Dīn charged him for opposition to Shari’ā 27. Al-Shahrazūrī states that he was accused of pretending to be a prophet (iddiʿāʾ al-nabuwwa) 28. ‘Imād al-Dīn gives an account of Al-Suhrawardī being accused of maintaining the possibility of a new prophet after Muḥammad 29.

There are opinions in refer to the reason behind the Shihāb al-Dīn’s death that take religious-political factors into consideration. It was the time when the political domination of Sunni Islam (the Abbasids and their vassals) in the Middle East was contested by both crusaders and Ismāʿīlī Shiʿites represented by the Fatimid dynasty in Cairo and their numerous secret agents dispersed in Sunni-dominated principalities. Furthermore, there was another semi-independent anti-Sunni force in that conflict, a highly militant offshoot of Fatimids, namely Nizāris who maintained their strongholds in western Syria, not far away from Aleppo or Damascus. As a chief defender of Sunni orthodoxy in Syria Ṣalāḥ al-Dīn had to undertake extremely fierce measures against every sign of dissent in politics as well as in the realm of doctrine. Some elements of Al-Suhrawardī’s thought such as unorthodox preference for the rule of a king-philosopher could

25 Yāqūt, Muʿjam al-Aydab, p. 2807.
28 Shihābūdin Suhrawardī Maxtūl, Three Treatises on Mysticism, p. 97.
Shihāb al-Dīn Yaḥyā al-Suhrawardī was executed most probably on Friday, the 29th of Dhū’l-Hijja (January the 17th) 587/1192. The way he died is unclear. Biographers mention deprivation of food, strangling in his cell, crucifixion, killing by sword, setting on fire and throwing the corpse off from citadel. Because of his tragic death he had been nicknamed Al-Maqtūl (‘the killed’). Al-Suhrawardī lived around 36 solar or 38 lunar years.

1.2. The writings of Al-Suhrawardī. An overview

Shams al-Dīn al-Shahrazūrī (died after 688/1288), the biographer and second major exponent of Illuminationist (ishrāqī) school of philosophy has left a catalogue of his master’s works together with his biography in Nuzhat al-Arwāḥ. The list contains 49 titles and it is widely accepted as the most reliable one among its classical counterparts, however it poses multiple questions that have been discussed by scholars. Firstly, the authorship of three writings is debatable. These are: Mi’rāǧ-Nāma which is traditionally ascribed to Ibn Sīnā; Yazdān Shinākh that is sometimes attributed to Ayn al-Quḍāt al-Hamadānī (490/1097-52/1131) and

31 Ibn Khallikān, Wafayāt al-‘A’yān, v. 6., p. 274. Ibn Khallikān gives the historical work by Sibt Ibn al-Jawzī as the source. The same year is reported in Yaqūt, Mu’jam al-udabā’, 2807. Al-Shahrazūrī gives the end of the year 586/1191 and 588/1191-1192.
32 Yaqūt, Mu’jam al-udabā’, 2807, Shiḥābūdīn Suḥrawerdī Maqtūl, Three Treatises on Mysticism, p. 98
33 Yaqūt, Mu’jam al-udabā’, 2807, Shiḥābūdīn Suḥrawerdī Maqtūl, Three Treatises on Mysticism, p. 98
34 Ibn Khallikān, Wafayāt al-‘A’yān, v. 6., p. 274.
35 Shiḥābūdīn Suḥrawerdī Maqtūl, Three Treatises on Mysticism, p. 98.
36 Ibid., p. 98
37 Ibn Khallikān, Wafayāt al-‘A’yān, v. 6., p. 274.
39 Very much every classical and modern Arabic biographer bibliographer presents short list of Al-Suhrawardī’s ouvres. The most interesting apart from the account of Al-Shahrazūrī is probably already mentioned Ḥamārī Tatimma Siwān al-Hikma that lists some titles that are not found anywhere else: Al-Dawābīh, Qavānīn al-Ḥaqqī ‘iq and Al-Mubhāḥāt. See: MS Koprolūl 902, 32a; after: Al-Shībī (ed.), Diwān al-Suhrawardi al-Maqtūl, p. 41, 42, 45.
40 This form of title stems from the manuscripts of the text. It was mentioned by al-Shahrazūrī as Kīthāb al-Ma’ārij.


Bustān al-Quṭūb where the name of Najm al-Dīn al-Kubrā (540/1145-618/1221) is inscribed in one of the manuscripts, however with later script.42

Secondly, there is a question of listing translations or different language versions of the same text as independent works. And indeed, two treatises are listed twice in their Arabic and Persian versions independently. This is the case of Al-Alwāḥ al-ʾImādiyya (nr 5 and 40)43 and Hayākil al-Nūr (6 and 42).44 The actual work of Avicenna - Risāla al-Ṭayr translated into Persian by al-Suhrawardī is also included.45 Moreover it is possible that some further texts listed by Al-Shahrazūrī are nothing more than alternative titles of treatises already mentioned.46 Such considerations are naturally valid only as long as independent texts bearing those names have not been found in manuscripts. Such is definitely the case of a number of titles that refer either to whole or some parts of Al-Wāridāt waʾl-Taqdisāt – a multifaceted collection of liturgical and other texts in practical philosophy that are the subject of this edition.47

Finally there is around dozen titles in the list that allude to texts which have been lost or have not been found in manuscripts.48 Among them is his Taḥṣīl that had been mentioned by ʿImād al-Dīn al-Iṣfahānī as one of three works that were used against Al-Suhrawardī during his trial.49 Other titles include Al-Tanqīḥāt fīʾl-Ḥikma, Pythagorean sounding Al-Naghmāt al-Samāwīyya al-Ilahiyya and letters to kings and masters (Mukātabāt fīʾl-mulūk waʾl-mashāyikh). Around four titles are included by Al-Shahrazūrī but it was not clear for him if they were authentic or penned by Shihāb al-Dīn. One of them is supposed to be Persian commentary of famous Al-Iṣḥārat waʾl-Tanbihāt of Ibn Ṣīnā.50

42 This is the case with Ms Fatih 5426 (273a – 291 b). See: Suhrawardi, Ouvres Philosophiques et Mystiques. Tome I, p. V; after Fritz Meier, „Stammbuler Handschriften dreier Persischen Mystiker”, in: Der Islam 24 (1937): 8-9. However Corbin and Nasr in the third volume of their edition of Ouvres Philosophiques et Mystiques affirm the authorship of Shihāb al-Dīn through the formal connections between this treatise and Al-Suhrawardī’s Al-Talbīḥāt.

43 Persian version is indicated on the list of Al-Shahrazūrī as Al-Alwāḥ al-Fārisīyya. The Persian title that is found in manuscripts and used in edition: Alwāḥ-i ʾImādiyya.

44 This form of title stems from the manuscripts of the text. It was mentioned on the list of Al-Shahrazūrī as Al-Hayākil al-Nāriyya and Al-Hayākil al-Fārisīyya in its Persian version. The Persian title that is found in manuscripts and used in edition is indeed the same as Arabic.


46 Al-Shībī signalled that Isma’il Bāshā al-Baghdādī in his account of Al-Suhrawardī had combined two titles (6 and 9) from the list of Al-Shahrazūrī as one in the form of: Al-Alwāḥ al-ʾImādiyya fīʾl-mabdaʾ waʾl-maʿād. See: Al-Suhrawardi Al-Maqṭūl, Divān al-Suhrawardi al-Maqṭūl, p. 29; see: Isma’il al-Baghdādī, Ḥadiyat al-ʾArifīn, v. 2, Dār Iḥyāʾ al-Turāth al-ʾArabī, Bayrūt 1955, p. 521. It has to be said, however, that this biographical lexicon is from late Ottoman period and there is no other source which could confirm such combined title.

47 The identification of Al-Wāridāt waʾl-Taqdisāt will be discussed further in the dissertation (2.1.1).


49 Other two were Al-Alwāḥ al-ʾImādiyya and Al-Raqīm al-Qudsi. See: Roxanne D. Marcotte, Al-Qanṭara XXII, 2, p. 411.

50 Other three are: Al-Sīrāj al-Wahhāb; As Al-Shahrazūrī himself puts it: “It is clear for me that it is not from him. Later on he mentions: It is said that he has Kitāb al-Taʾlīqāt and Kitāb al-Munāfiyyāt but I did not encounter it. It was mentioned that he had another sciences but I did not encounter it. But God knows best if it is truth. See: Shihābudīn Suhrawerdī Maqtūl, Three Treatises on Mysticism, p. 101-102.
Apart from titles listed by Al-Shahrazūrī one can encounter a number of further texts attributed to Yahyā al-Suhrawardī. They were mentioned by Louis Massignon⁵¹, Helmut Ritter⁵² or Carl Brockelmann⁵³ based on what is actually found in the manuscripts. Some of those writings are accepted by Corbin and Nasr like Al-Kalimāt al-Dhawqīyya⁵⁴ (with an alternative title Risālat al-Abrāj) or Kashf al-Ghiṭā’ li-Ikhwān al-Ṣafā’ as being of Shihāb al-Dīn’s authorship concerning their content and style⁵⁵. Ritter adds the work without a title that is extant for instance in Ayasofya 2144. It appears however in this very manuscript under the title of Al-Qawā‘īd al-Hikmiyya⁵⁶. Brockelmann mentions also a work of poetry – Tahmīs al-Burda⁵⁷. There is also a handful of texts which relation to Al-Suhrawardī have been disputed or to my best knowledge had not been investigated⁵⁸. The most important work of yet unclarified relation to Shihāb al-Dīn is a treatise in practical magic entitled Al-‘Arba‘īna ‘Isman with its many variations of title, structure and substance. Furthermore Massignon mentions a prayer entitled Al-Munājāt that can appear in manuscripts either as an independent text or in its shorter form as a part of Al-Wāridāt wa‘l-Taqdisāt. Those particular texts are also a subject of this critical edition and will be discussed in greater detail.

The works of Al-Suhrawardī had been classified differently by Louis Massignon and Henry Corbin. Massignon based his classification on chronology, whereas Corbin on formal and essential aspects of the texts⁵⁹. It appeared that arranging the ouvres chronologically is a very difficult task because of rare textual references to the time of their composition. Massignon followed the suggestion by Shihāb al-Dīn himself that he had used to defend the Peripatetic school of philosophy zealously before he embarked on an Illuminationist path. Therefore Massignon tried to separate the supposedly early Peripatetic texts from later writings of Illuminationist nature. The rest of texts that could not be easily fit into one of these categories and mostly of short length had been included into the group of Juvenilia which was proposed as the earliest stage. The difficulties of those approaches were later signalised by Corbin. Some of the works attributed to Al-Suhrawardī’s youth was proved to be written in his later period like Al-Alwāḥ al-‘Imlādiyya composed after 581/1185. In some writings Peripatetic and Illuminationist features are mixed and intertwined e.i. in afformentioned Al-Alwāḥ and Hayākil

⁵⁵ See: Sohrawardi, Ouvres Philosophiques et Mystiques. Tome I, p. vi, xvi; Carl Brockelmann, Geschichte der Arabischen Litteratur. Erster Supplementband, p. 783. It is worth mentioning however that this work was not published in edition by Corbin and Nasr and it is not mentioned usually among the writings of Al-Suhrawardī in scholarly literature.
⁵⁷ Ibidem, p. 783.
⁵⁸ They include Sakīnāt al-Sāliḥīn (See: Louis Massignon, Recueil des Textes Inédites, p. 113), Risāla fi’l-Taṣawwuf fi’l-Maqām al-Arba‘īn, Risāla fi Dhamm al-Dunya Madhū wa’l-Faqīr and Waṣf al-‘Uqūl (See: Carl Brockelmann, Geschichte der Arabischen Litteratur. Erster Supplementband, p. 783).
⁵⁹ See: Louis Massignon, Recueil des Textes Inédites, p. 113; For Corbin’s approach see: Sohrawardi, Ouvres Philosophiques et Mystiques. Tome I, p. xvi-xvii.
al-Nūr. And overall, the very genre of allegorical treatises that were the majority of proposed juvenile period is more in line with the mode of Illuminationist thought. Moreover, it has been suggested that many works must have been written simultaneously or have been emendedated with the time as they sometimes refer to each other. And lastly the very idea of portioning productive life into periods has to be questioned if we have in mind a person who died at the age of 36 and all his works had been written in relatively short time.

Today the formal and thematic classification of Corbin is widely accepted and repeated by majority of scholars with a small modifications by Nasr,60. It divides the writings into four categories. Let us briefly present the first three of them. The fourth will be discussed separately as it refers to the writings that are subject of this edition.

a) Major works

These are the main philosophical writings, composed in Arabic. They present the thought of Al-Suhrawardi in systematic way in the form of large comprehensive compendiums devoted to the readers that already have some philosophical and theological training. There are four of them: Al-Talḥīḥāt61 (The Book of Intimations), Al-Muqāwimāt62 (The Book of Oppostes), Al-Maṣḥārī ḫī l-Muṭāraḥāt63 (The Book of Paths and Conversations) and Ḥikmat al-Ishrāq64 (The Philosophy of Illumination). First three are usually described as his Peripetetic works


62 The second part devoted to metaphysics was published by Corbin. See: Sohrāwārdī, Ouvres Philosophiques et Mystiques. Tome I, p. 123-192. The same part was also published in: Al-Suhrāwārdī, Kitāb al-Muqāwimāt, ed. Yāsīn Hūsain al-Waysī, Dār al-Farqād, Dimashq 2009. Strangely enough it contains the text edited by Corbin without mentioning the source or referring to any manuscript. The first and second part devoted to logic and physics remain unpublished.


because of the terminology used as well as typical composition and hierarchy of discussed topics. All are divided into three sciences (al-ʿulūm al-thalāṭa): logic (al-manṭiq), physics (al-ṭabīʿa) and metaphysics (mā baʾda al-ṭabīʿa or ilāhiyyāt). Already in these texts one can notice many points where Al-Suhrawardī departs from the Peripatetic views criticizing them or exposing elements of a new kind.

_Hikmat al-Ishrāq_ is considered his _opus magnum_ and is widely considered as one of the most influential texts in Islamic Philosophy. It has a new and original approach to philosophy that was born out of rethinking and critics towards the principles and output of Islamic Peripatetic falsafa in the vein of Ibn Sīnā as well as the fascination with Plato and Al-Suhrawardī’s own endeavour to renovate the wisdom of pre-Islamic ‘ancient sages’ as they were presented by the doxographical tradition of the time. This is the new kind of philosophy where the intellectual reasoning has to be combined with intuitive mode of cognizance that derives from the spiritual experience of the Sufis. And indeed the vision (mushāhada) and unveiling (kashf) or even some kind of revelation are said to be the source of some original ideas comprised in the book.

The work is divided into two parts. The first one entitled _Fī ḡawābīḥ al-fikr_ (On the rules of thought) deals with logic and refutes some elements of Peripatetic doctrine such as Aristotelian concept of definition and it simplifies the structure of modal syllogism. Then it enters the realm of physics refuting the idea of hylomorphism, main theories of vision, atomism and the possibility of vacuum. In return it exposes crucial _Ishrāqī_ ideas such as knowledge by presence (al-ʿilm al-hudūrī), Platonic forms and Illuminationist arguments for immortality of the soul. The second part entitled _Fī ‘ilm al-anwār_ (On the science of lights) presents a brand new attitude to metaphysics and ontology that considers light (al-nūr) as an essence and constructive agent of being. It also discusses various supernatural phenomena such as the nature of miracles and life after death. Furthermore it introduces the original concept of an intermediary world called ‘alam al-mithāl (Mundus Imaginalis). It is worth mentioning that both _Hikmat al-Ishrāq_ and _Al-Talwīḥāt_ were subject of extensive learning and have been commented upon by the scholars in the Islamic World over the ages.

b) Opera minora

The second category contains variety of shorter philosophical writings that discuss more specific matters or can be treated as explanatory additions to the major works. Some of them are written in Arabic while other in Persian and a couple of them are in both language versions. The Arabic writings include _Al-Lamahāt_ (The Flashes of Light) which can serve as a basic elucidation or summary to _Al-Talwīḥāt_ and _Iʿtiqād al-ḥukamā_ (The Creed of the Sages) that

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65 The major commentaries of _Hikmat al-Ishrāq_ were written in Arabic by Al-Shahrazūrī and Quṭb al-Dīn al-Shirāzī (634/1237 – 710/1311). Niẓām al-Dīn Muhammad al-Harawī translated the work into Persian and added to it his own commentary in 1008/1600. The work is entitled _Anwārīyya_ and was created in Indian Sufi milieu hence it attempts to compare the thought of Al-Suhrawardī with Advaita philosophy. There are also comments by Najm al-Dīn Muḥammad al-Nayrīzī (d. after 933/1526) and by Ṣadr al-Dīn al-Shirāzī known as Mullā Ṣadrā (979/1571 – 1050/1640). The latter are inscribed in the form of glosses on the margins of Quṭb al-Dīn’s commentary (Al-Taʿlīqāt ‘alā Sharḥ _Hikmat al-Ishrāq_). The commentaries on _Al-Talwīḥāt_ was composed by Al-Shahrazūrī and Ibn Kamānuʿa. Both bear the same title of _Al-Tanqīḥāt_ (The Revision). The third commentary was written by famous Shiʿite theologian ‘Allāma al-Ḥilli (648/1250 – 726/1325) and was entitled _Ḥall al-Mushkhilāt min Kitāb al-Talwīḥāt_ (Solutions to the Problems of ‘The Book of Intimations’). It is now lost.

was designed to refute the popular accusations directed against the views of sages. Al-Suhrawardī tries to prove their conformity with orthodoxy in regard to such fundamental points of creed like creation of world, the belief in prophets, resurrection or reward and punishment in the afterlife. There is also *Kalimāt al-Ṣūfīyya* (The Sufi Words) that elaborates very shortly on a variety of subjects: clarification of basic terms, faculties of soul, the Necessary Being, the nature of intellects and celestial spheres, the prophets and supernatural phenomena; it moves to very interesting polemics with Galen, atheists, Christians, Jews and Magians (Zoroastrians?) that are surprisingly distinguished from the rightly guided ancient Persian sages (*hukamā* al-furs). At the end of the treatise there is a glossary of technical terms relating to the stages on Sufi path (*al-maqāmāt*).

*Hayākil al-Nūr* (The Temples of Lights) and *Al-Awāḥ al-Imādiyya* (The Tables of Imād al-Dīn) has been preserved in two language versions. The first one is a very influential treatise however both were studied and commented upon by the Islamic scholars. It elaborates briefly on seven key topics in Ishrāqī philosophy: the definition of object, the nature of I as distinctive from body, various modes of beings, the nature of Necessary Being, the reason of events and its relation to astral bodies, the state of soul after its departure from the body and the nature of prophecy. The motive that combines these themes conceptually is the light as a main ontological and epistemological factor. The latter treatise is very eclectic in its content and method. The first part is dedicated to typical philosophical topics such as the attributes of Necessary Being or ideas of eternal and temporal nature of world and motion. The author uses fragments from Qur’ān and Sunnah as backing to his proofs. The second part discusses the notion of *khurra* as an inner divine light that illuminates the soul and body and inspires man to

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71 As for the Ḥāyākil, Jalāl al-Dīn al-Dawwānī (d. 908/1501) wrote a commentary under the title of *Shāwākil al-Hūr fī Sharḥ Ḥayākil al-Nūr* (The Shapes of Houris in The Explanation of The Temples of Light). Ghīyāth al-Dīn Maṣfir al-Dāshṭālī (d. 948/1541) composed countercommentary entitled *Ishrāq Hayākil al-Nūr fī Kashf Zulmāt Shawākil al-Gharbūr* (The Illumination of the Temples of Light for Unveiling the Darknoses of the Shapes of Illusion). Ismā’īl Anqarawī (d. 1041/1631) composed a commentary in Ottoman Turkish under the title of *Idāh al-Muṭlaq* (Explanation of Light). The last known traditional commentary entitled *Nihāyat al-Zuhīr* was penned in Persian by an Indian scholar Mirzā Qāsim ‘Alī Akhgar Haydarabādī (d. after 1365/1945). Concerning *Al-Awāḥ al-Imādiyya*, there is a commentary by Al-Nayrizī entitled *Miṣbāḥ al-Arwāḥ fī Kashf Ḥuqūq al-Alwāḥ* (The Lamp of Spirits in Unveiling the Truths of the Tablets), however still in manuscript.
strive on the path to perfection. In this context he alludes to the narrative of Moses and a burning bush and gives a thorough esoteric interpretation of some characters from Iranian mythology seen as a manifestation of divine light.

Persian texts in this category are: Partaw-Nāma (Treatise on Illumination), Yazdān Shinākht (Knowledge of the Divine) and Bustān al-Qulūb (The Orchard of Hearts). The first is a short encyclopaedia of typical peripatetic topics with an added section on prophets and miracles that is very Ishrāqī in nature. The second deals in very comprehensive manner with three major issues: the nature of God with his attributes and deeds, complete exposition of psychology from the emanation of an individual soul until its return to the world of intellects and a variety of supernatural phenomena such as invisible beings, nature of dreams, the prophecy and predictions. The third treatise begins with theoretical part that summarizes peripatetic views on physics, faculties of souls and celestial spheres then it changes to practical part that is inspired by famous hadith He who knows his own self, knows his lord. This section elaborates on right ethics and ascetic exercises on the mystical path. It may be noted that Al-Suhrawardī was together with Avicenna and Naṣir-i Khusrav (427/1036 – 487/1094) among the first writers of philosophical texts in New Persian.

c) Allegorical treatises

The third group comprises of around eight short treatises that mostly have the form of allegorical and highly symbolic tale that aim to inspire an adept into mystical endeavour. Therefore they are sometimes regarded as ‘recitals of initiation’ (récits d’initiation) or ‘mystical narratives’. Al-Suhrawardī develops the genre that was well known to him from the pioneering endeavours by Ibn Sinā. The images and symbols draw from diverse sources: Iranian mythology, astrology, alchemy, gnosis, Qur’an and Sufism and it serves as a vehicle for presenting mystical and philosophical ideas of Shihāb al-Dīn, especially when there is a need for intuitive, more poetical approach to reach the reader or to communicate the most inner, esoteric truths that cannot be fully taught by rational discourse. The plots of the tales usually depict mystical quest from the yoke of material world towards higher realities but differ in stages of the journey that they represent. Five treatises are composed in Persian in the form of fable: ‘Aql-i Surkh (The Red Intellect), Awāz-i Par-i Jibrā’il (The Chant of Gabriel’s Wing),

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72 This middle-Persian Persian term stems from Avestan ‘xvarena’ (khvarenah) denoting the royal charisma of Iranian kings and divinities. The concept was adopted by Al-Suhrawardī into his own philosophy.

73 This work was published twice: Shihaboddin Yahya Sohrawardi, in: Ouvres Philosophiques et Mystiques. Tome III, p. 1-82; Sohrawardi, Partaw-Nāmeh. The Book of Radiance, ed. Hossein Ziai.

74 This work was published twice: Shihaboddin Yahya Sohrawardi, in: Ouvres Philosophiques et Mystiques. Tome III, p. 403-460; Ayn al-Qudāt al-Hamadānī, Risāla-yi Yazdān Shinākht, ed. Bahman Karimi.


Rūzī bā Jamāʿat-i Ṣūfiyān (A Day among the Sufis), Risāla fī Hālat al-Tufūliyya (The Treatise on State of Childhood) and Lughat-i Murān (The Language of the Ants). They have their important place in development of artistic prose in Persian. The sixth one entitled ʾṢafīr-i Sīmārgū (The Shril of Simurgh) does not have a plot. It is rather peculiar treatise in theoretical mysticism based on spiritual exegesis of some Qurʾānic verses as well as motives of Shāh-Nāma. It includes anecdotes about Sufi masters such as Dhūʾl-Nūn al-Miṣrī (born around 180/796), Al-Junayd (d. 289/910) or Al-Ḥallāj (244/857 – 309/922).

Two further works, Qiṣṣat al-Ghurba al-Gharbiyya (The Tale of the Western Exile) and Risālat al-Abrāj (The Treatise of Towers) are written in Arabic. The first one is especially prominent for its very dense use of Qurʾānic verses as a fabric that was used to build the text. The verses or their fragments are arbitrary chosen and then compiled by Al-Suhrawardi in such way that they create entirely new narrative and a whole new text. That makes not only the imagery of recital Qurʾānic but also its very language, however a new plot by Al-Suhrawardi gives it deeply original meaning. To this group one can add a Persian translation of Avicenna’s Risāla al-Ṭayf (Treatise of Birds) and Risāla fī Ḥaqiqat al-ʾIshq (Treatise on the Reality of Love) that was inspired by the work of Ibn Sinā under the same title.

Apart from aforementioned works there is one legal treatise entitled Al-Tanqīḥāt fī ʿUṣūl al-Fiqh (The Revision of Principles of Jurisprudence) and some pieces of poetry attributed to Shihāb al-Dīn Yahyā al-Suhrawardi. There is no original Dīwān in the manuscripts but his poems, mostly written in Arabic, are interspersed in various biographic accounts. There is also an extension (takhmīs) of a famous poem Banāt Suʿād by Kaʾb ibn Zuhayr (1st / 7th c.) known also as Qaṣīdat al-Burda that is ascribed to him.

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80 Published in: Ibidem, p. 241-250.
81 Published in: Ibidem, p. 251-266.
86 See: Jaakko Hämeen-Anttila, “Suhrawardi’s Western Exile as Artistic Prose”, p.113, 117.
89 Published in: Al-Suhrawardi, Al-Tanqīḥāt fī ʿUṣūl al-Fiqh, ed. ʿIyāḍ ibn Nāmī al-Sulma, Maktabat al-Rushd, Al-Riyāḍ 1427 AH.
1.3. The thought of Shaykh al-Ishrāq

1.3.1. The concept of philosophy

The school of thought that was founded by Shihāb al-Dīn is usually known as Ishrāqīyyā91 – ‘Illuminationist’ in reference to ishrāq92 – ‘illumination/enlightenment’. The illumination is understood here both in terms of ontology and epistemology. It is by the illumination of light that beings come to existence and likewise through illumination a soul that dwells in darkness of material world can grasp wisdom that enables it to return to its divine origin. The word ishrāq in Arabic is based on root sh-r-q that denotes the act of rising of the sun (shurūq) as well as the place where it happens (sharq). In his allegorical treatises, especially Qiṣṣāt al-Ghurba al-Gharbiyya Shaykh al-Ishrāq develops his symbolical geography. He associates west (gharb) with a place of confinement and exile (ghurba) of the soul and translates east (sharq) as ultimate goal in its quest for freedom and primordial home93.

The wisdom (ḥikma) is of two types: discursive (baḥṭiyya) and intuitive (dhawqiyya). The process of gaining the first type is by studying and reasoning (baḥṭ) and the way for obtaining another is ‘trying to resemble God’ (ta’lluh) or in other sense ascetical exercises (tajrīd, riyyāda), mystical contemplation (mushāhada) and eventually the experience of illumination. The one who can combine both types of wisdom in the most perfect manner in a given age can be considered as ‘a viceregent of God’ (khaliǧat Allāh). If there was no such person at the time, the honour passes to the master of intuitive wisdom94.

Al-Suhrawardī does not claim to be an innovator, he rather regards himself as a reviver of an ‘ancient wisdom’ (al-ḥikma al-‘aṭīqa) that has been bestowed upon humankind since early times. At the beginning it was passed down as a revelation from God to Hermes who is identified with biblical prophet Enoch and Qur’anic prophet Idrīs95. Then the transmission chain split in two traditions. The first one started with Greek philosophers: Asclepius, Empedocles, Pythagoras and Plato and from Pythagoras moved to representatives of Islamic mysticism: Dhū l-Nīn al-Miṣrī and Sahl al-Tustarī (203/818 – 283/896). The eastern tradition began with

92 For the examples of using the term by Al-Suhrawardī see: Sohrawardi, “Kitāb al-Mashāri’ wa-l-Muṭṭarḥāḥat”, p. 194, 195, 487.
93 In Qiṣṣāt al-Ghurba al-Gharbiyya Shihāb al-Dīn places the homeland of ‘Aṣīm, the main protagonist of the story who represents the soul in Transoxania region (Mā warāʾ al-Nahr) situated in the far East of Islamic world that symbolizes the highest luminous being. ‘Aṣīm is thrown into the prison in the western city of Al-Qayrawān and in order to free himself he has to set upon a journey to Yemen representing the beginning of the world of intellects. See: Al-Suhrawardī, Ouvres Philosophiques et Mystiques. Tome II, p. 276-277, 279. It can be argued however that Al-Suhrawardī in his symbolical understanding of ‘east’ was inspired by Ibn Sinā’s notion of al-ḥikma al-mashriqiyya (‘Oriental wisdom’) that refers to a later branch of his philosophy that was more intuitive and inclined towards mysticism. See: Seyyed Hossein Nasr, “Ibn Sinā”, in: An Anthology of Philosophy in Persia. Vol. 1. From Zoroaster to ‘Umar Khayyām, ed. Seyyed Hossein Nasr with Mehdi Aminrazavi, I.B. Tauris Publishers, London-New York 2008, p. 245. Cf. Corbin, Avicenna and the Visionary Recital, p. 34-37.
95 Ibidem, p. 2; Al-Suhrawardī relates the illumination that was sent upon Hermes. See: Sohrawardi, Ouvres Philosophiques et Mystiques. Tome I, p. 108 [“Kitāb al-Mashāri’ wa-l-Muṭṭarḥāḥat”].
legendary Persian priest-kings (al-Khusrawāniyyūn): Kayūmarth, Farīdūn and Kay Khusraw, passed through vizier-philosophers Jamasp, Frashostar and Buzurgmīhr to be continued by Sufis of Persia: Abū Yazīd al-Bīstāmī, Al-Hallāj and Abū’l-Ḥasan al-Kharraqānī (d. 425/1033). The two chains of transmission are to be united in the very person of Shīhāb al-Dīn al-Suhrawārdī. Shaykh al-Ishrāq maintains that the sages transmitted their wisdom by the use of symbols (rumūz) for they can express deeper meaning and are not prone to refutation. If there is any apparent discord between their teachings it lies only in technicalities such as used terminology and ways of elucidation. The fundamental truths of their message are of divine origin and therefore cannot change.  

This idea of transmission of wisdom is in many respects peculiar and not easy to interpret. As an intellectual genealogy it is clear that the whole chain cannot be read historically as there would be too many gaps and inconsistencies in the transmission. As it was stated by Henry Corbin and others it has to be interpreted symbolically.  

If we treat it as a vision of history of philosophy we need to notice the lack of Aristotle who was put aside as he is believed to have deviated from the supposed original path of ancient masters by his overt rationalisation of wisdom, at least in his youth. But it does not mean that his thought is of no value for Shaykh al-Ishrāq. On the contrary, he is frequently cited and referred to as The First Teacher (al-mu’allīm al-awwal) in the works of Shīhāb al-Dīn not only as the leader of Peripatetics but in some instances he is interpreted in Neoplatonic way as a master with spiritual teachings. But apparently his championship in discursive philosophy and mere acquaintance with the realm of spiritual wisdom was not enough for al-Suhrawārdī to include him among the ‘divine sages’ (al-ḥukamā’ al-muta’llihān). The same thing can be said about the absence of Ibn Sīna, who was one of the philosophers who in reality influenced Shaykh al-Ishrāq the most as a major exponent of Islamic Peripatetic school of philosophy as well as an author of philosophical allegories. Instead of Aristotle the central position in the chain is occupied by ‘divine Plato’ (Aflātūn al-Ilāhī) who is the philosopher most often mentioned and praised in Ḥikmat al-Ishrāq. Instead of Avicenna or any other Islamic philosopher we find Islamic mystics.  

If we consider this chain of transmission as Sufi sīlia it is rather surprising that it does not include the prophet Muḥammad nor any other figure from the formative period of Islam be it ‘Alī or Abū Bakr, suggesting that the wisdom of Islamic mystics is derived from pre-Islamic

98 It corresponds to the idea popular in both Christian and Islamic Middle Ages that Aristotle before his death returned to the teachings of Plato concerning the immortality of the soul. There were Neoplatonic works falsely attributed to Aristotle. As it was suggested by John Walbridge some of them (not only famous Theologia that in reality was Enneads IV-VI of Plotinus but also De Pomo) could have influenced Al-Suhrawardī. See: John Walbridge, The Leaven of the Ancients. Suhrawardī and the Heritage of the Greeks, State University of New York Press, Albany 2000, p. 132-137.  
99 It is worth to mention the account of a dialogue that was held by Al-Suhrawardī in the state between dreaming and being awake with Aristotle who supposedly said that not Peripatetics such as Al-Farābī and Ibn Sīna but rather Sufis like Al-Bīstāmī and Al-Tustarkī can be regarded as true philosophers. See: Sohrawardi, “Kitāb al-Talwīḥāh”, in: Ouvres Philosophiques et Mystiques. Tome I, p. 70-74.  
100 The lack of Muḥammad, ‘Alī or Ḥasan al-Ḍalīl was noted by John Walbridge and therefore the philosophical genealogy of Al-Suhrawardī labelled as “not Islamic”. See: John Walbridge, The Leaven of the Ancients, p. 31.
sources. Moreover the Sufis mentioned, especially Al-Miṣrī, Al-Biṣṭāmī and Al-Ḥallāj are famous for their ideas and sayings far removed from Islamic orthodoxy.

The Ishrāqī school follows the path of certain movements that tried to combine what they perceived as ancient Hellenic thought into intellectual landscape of Islam and in attempt to legitimize it they ascribed to philosophers the rank similar to monotheistic prophets. The unique is the place of Persian and eastern tradition and as one of two pillars of wisdom. It is worth pointing out that the approach of Shihāb al-Dīn towards the religion of ancient Iran is not entirely admirable. He praises the sages of Ancient Iran and even refers to Zoroaster as the one whom the vision of spiritual lights was granted, but he draws distinction between rightful Persian sages and erred Magians:

The Persians followed the Path of Truth and there were among them noble sages distinct from the Magians. We have revived their science of light, whose genuineness was confirmed by Plato and the sages who were before him.

Al-Suhrawardī does not restrict himself to Ancient Greece and Persia in his search for wisdom. Once he cites the Gospel of John (20:17). Moreover he seeks approval of his ideas among the ancient sages of Babylon, India and Egypt. He even enters the polemics with Buddha regarding the possibility of reincarnation.

There are many resemblances or possibly borrowed motives between the thought of Shaykh al-Ishrāq and various religious and philosophic traditions that were noticed by the modern scholarship of Corbin, Walbridge and others. Beside core Neoplatonic, Sufi and

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101 In Arabic pseudepigraph text Turba Philosophorum, that is known only in Latin translation Pythagoras is referred to as ‘the chief of the Prophets’. See: The Turba Philosophorum or Assembly of the Sages, translated by Arthur Edward Waite, George Redway, London 1896, p. 2. An Early Islamic philosopher (d. 992). Abū’l-Ḥasan al-ʿĀmirī in his influential Arabic account of the history of ancient philosophy reports that Pythagoras maintained that he had acquired the sciences from the niche of prophecy (mishkat al-nubuwwa). Overall the wisdom/philosophy (ḥikma) has for Al-ʿĀmirī a divine root for it came to Empedocles and other Greek philosophers from Luqmān who is mentioned in Qur’ān (31:12) as the one endowed with wisdom by God. See: Ebū’l-Hasan Muhammed B. Yūsuf El-Āmirī, Kitābu ’l-Emed Ale ’l-Ebed, ed. İllan Kutluer, Türkiye Yazma Eserler Kurumu Başkanlığı, Istanbul 2013, p. 35. It can be said that in the doctrine İkhwān al-Ṣafâ’ some philosophers were at the same rank as prophets. See: Y. Marquet, “İkhwān al-Ṣafâ’”, in: Encyclopedia of Islam. Vol. III, ed. B. Lewis, L. Menage, Ch. Pellat, J. Schacht, Brill, Leiden 1986, p. 69.

102 Suhrawardi, The Philosophy of Illumination, p. 108.


106 Suhrawardi, The Philosophy of Illumination, p. 142-143.
Zoroastrian influences a wide variety of Gnostic\(^{107}\), Mandaic\(^{108}\), Hermetic\(^{109}\), Sabaean\(^{110}\), Manichaean\(^{111}\) and Pythagorean (or Neo-Pythagorean?)\(^{112}\) currents were also discussed. It is not an easy task because many of these movements influenced each other and their teachings often intermingled therefore it is sometimes hard to ascribe some specific feature to precisely one group or the current state of studies does not allow to reach definite conclusions.

Moreover some scholars point to Shihāb al-Dīn’s lack of thorough acquaintance with the doctrine of some leading figures of aforementioned religious and philosophical movements. For

\(^{107}\) Al-Suhrawardi shares the general Gnostic idea of a fall of a luminous aspect of human being (soul) into the prison of material world and its effort to return to the higher beings of light. In this context Corbin analysed allegorical treatises of Shaykh al-Ishraq and noticed striking similarities in symbols used, especially between \textit{Qiṣṣat al-Ghurba al-Gharbīyya} and \textit{Hymn of the Pearl} but also in other texts. See: Corbin, \textit{En islam iranien. Tome II}, pp. 211-257. The Gnostic and Hermetic elements in recitals of both Al-Suhrawardi and Ibn Sinā were examined in Corbin, \textit{Avicenna and the Visionary Recital}.

\(^{108}\) There is a lot of speculation around the etymology and origin of the key term ‘Hūrqaliyā’ that was introduced for the first time by Al-Suhrawardi and signifies the intermediary world of images (‘ālam al-mithāl) which is a key concept in Illuministionist thought. Some of them allude to the Mandaic source. See: Rudolf Macuch, “Gree and oriental sources of Avicenna’s and Suhrawardi’s Theosophies”, in: Graeco-Arabia 2 (1983):9-22. Corbin sees the very the idea of \textit{Mundus Imaginalis} (he himself invented this translation of ‘ālam al-mithāl) to be fundamentally the same as the Mandeane realm of heavenly images – \textit{Mshunia Kusha}. See: Henry Corbin, \textit{Corps spirituel et Terre céleste. De l’Iran mazdéen à l’Iran Shi’ite}. Deuxième edition entièrement révisée. Éditions Buchet/Chastel, Paris 1978, p. 125.


\(^{110}\) Walbridge holds an opinion that the high reverence of Hermes and in many ways the whole view of the world of Al-Suhrawardi has closest connections to Sabaeans of Harran as they also attempted to merge the Greek philosophy with monotheistic religion. See: Walbridge, \textit{Wisdom of the Mystic East}, p. 38-42. Corbin draws interesting parallels between Sabaean liturgy and some symbolism from \textit{Qiṣṣat al-Ghurba al-Gharbīyya} and prayers from \textit{Al-Wāridāt wa’l-Taqdisāt}. See: Henry Corbin, “Sabian Temple in Ismailism” in: \textit{Temple and Contemplation}. Translated by Phillip Sherrard and and Liadain Sherrard, Kegan Paul International, London 1986, pp. 132-133, 273; Corbin, \textit{The Man of Light in Iranian Sufism}, pp. 16, 21, 50.


\(^{112}\) Pythagoras can be in the context of \textit{Iṣhraqī} philosophy as a role model of a mystic-philosopher leading ascetic life and presiding over an elite congregation of devoted followers with secret teachings that are disguised in the form of symbols. The chief Pythagorean concept that was included in Al-Suhrawardi’s system was the music of the spheres, however deprived of its mathematical validation, attested only empirically by the mystical experiences of the sages. Other Illuminationist features that could be attributed to Pythagoras are: intuition as the source of philosophical knowledge and the existence of worlds where one can get through his mind or due to mystical experience. For detailed discussion on possible influences of Pythagoras and his school see: Walbridge, \textit{The Leaven of the Ancients}, p. 67-81.
instance Dimitri Gutas\textsuperscript{113} and Kevin van Bladel\textsuperscript{114} argue regarding Pythagoras and Hermes Trismegistus respectively that Al-Suhraward\'i\textquotesingle s knowledge of them and their ideas was very general and gained from secondary sources mainly to legitimize their inclusion into his chain of sages. The texts of Shih\text{ä}b al-D\text{ï}n show no sign of his acquaintance with the most important Arabic translations of Greek sources concerning Pythagoras as well as Arabic hermetic writings\textsuperscript{115}.

It needs to be stated then that the image that Al-Suhraward\text{ï} had of Hermes, Pythagoras and possibly some other ancient figures (Asclepius, Empedocles) from his chain of intellectual antecedents did not stem from careful readings of the texts but from general knowledge of this part of Muslim intellectual elite of the time that was interested in Ancient Greek learning. This generally accepted knowledge could include some currents that are now proven to be ahistorical myths or clich\text{é}s, especially those which attempted to present the Ancient figures as monotheistic prophets or their immediate followers with their ascetic lifestyle, wise sayings and miracles\textsuperscript{116}. It was done to conform to medieval culture of Islam where every legitimate branch of science was obliged to be validated by its relation to Qur\text{\textasciiacute}an and apparent agreement with Islamic theology. The ancient Pagan sages disguised as Islamic prophets enabled to introduce various elements that were foreign to the intellectual world of early Islam. They could serve some Sufis, philosophers, alchemists, astrologists and esoteric movements (\textit{al-\textasciitilde{h}arak\text{"{a}t al-b\text{"{a}\text{i}t\text{"{i}nya}}}) as an alternative channel of revelation or simply as a vehicle to present their own unorthodox interpretation of Islam.

It is especially true for Al-Suhraward\text{ï} who, however also trained in discursive philosophy, eventually preferred intuitive wisdom that was based on mystical experience rather than rational reasoning. He did not seek to legitimate his philosophy like Ibn Rushd (Averroes) through the idea of a fundamental conformity between reason and revelation\textsuperscript{117}. Instead he wanted to justify his own kind of private revelation in the theological language of Islam. Therefore he chose to follow Idr\text{ï}s, an obscure prophet mentioned in Qur\text{\textasciiacute}an but otherwise known as Hermes, the Father of philosophers and claimed the unity of the message between the sages in his chain of

\textsuperscript{113} Dimitri Gutas argues that Al-Suhraward\text{ï} did not know much about Pythagoras and his teachings and that what he attributed to him is too general to call him Pythagoreanizing Neoplatonist as Walbridge did. See: Walbridge, \textit{The Leaven of the Ancients}, p. xiii. Cf. Dimitri Gutas, "Essay-Review: Suhrawardi and Greek Philosophy", \textit{Arabic Sciences and Philosophy} 13/2003, p. 303-309.

\textsuperscript{114} Kevin van Bladel in his study on Arabic \textit{Hermetica} undermines Al-Suhraward\text{ï}\textquotesingle s knowledge of Hermes. He points that in spite of his numerous evocations of Hermes Al-Suhraward\text{ï} cites him only twice: once from unspecific book of history then from Pseudo-Aristotelian \textit{Kit\text{"{a}b al-Istamakh\text{"{i}s} or from its fragments cited in Gh\text{"{a}y}at al-\text{"{h}ak\text{"{i}m}} (Picatrix) by Pseudo-Majr\text{ü}f. See: Kevin van Bladel, \textit{The Arabic Hermes. From Pagan Sage to Prophet of Science}, Oxford University Press 2009, p. 222-225. Interestingly enough Corbin had already mentioned those citations before. For him however they are not the proof against Al-Suhraward\text{ï}. The difference lies in perspective. Corbin did not examine the relation between Al-Suhraward\text{ï} and other thinkers and movements historically but phenomenologically. He argues that the fundamental harmony between Al-Suhraward\text{ï} and Hermes does not lay in what Shaykh al-I\textasciidetilde{s}r\text{\textasciiacute}aq read from the writings attributed to the latter but rather in the same kind of mystical experiences that they both shared. Cf. Corbin, \textit{En islam iranien. Tome II}, p. 301.

\textsuperscript{115} By \textquoteleft hermetic\textquoteright\ van Bladel understands \textquoteleft only the texts attributed to Hermes by name\textquoteright. See: Van Bladel, \textit{The Arabic Hermes}, p. 21.

\textsuperscript{116} This was the case for instance with the image of Pythagoras that was built in Arabic pseudepigraphs gnomologies and doxographies. See: Anna Izdebska, \textit{Pythagoreanism in Arabic; Arabic Pythagoreanism. Transformations of a philosophical treatise}. University of Warsaw 2016 [unpublished doctoral dissertation].

\textsuperscript{117} Averroes, \textit{The Book of the Decisive Treatise determining the connection between the law and wisdom & Epistle Dedicatory = Kit\text{"{a}b Fa\text{"{a}}s\text{"{a}l-Ma\text{"{a}q\text{"{a}l} wa-Taq\text{"{a}ri\text{r} m\text{"{a} bayna al-Shar\text{"{i}\text{a} wa-l-\text{H}ik\text{a}ma min al-Itt\text{"{i}s\text{\textasciiacute}l. Ris\text{\textasciiacute}lat al-I\text{h\text{"{a}d\text{"{a}\text{\textasciiacute} al-Mula\text{\textasciiacute}q\text{\textasciiacute}ba bi l-\text{D}am\text{\textasciiacute}ma}. Translation, with introduction and notes, by Charles E. Butterworth. Brigham Young University Press. Provo, Utah 2008, p. 1-2.
intellectual antecedents. His main proof for this claim was not an outcome of studies. It laid outside the scrutiny of science in his personal belief of religious kind or, as he maintained, in the illumination that he attained just as the other sages before him.

1.3.2. The relation to Peripatetic school.

The Illuminationist thought of Al-Suhrawardi takes as its point of departure the philosophy of Ibn Sinā who was the main exponent of Peripatetic school (al-mashšāʿī) in the Islamic world. It is a matter of discussion among the scholarship to what extent it stays faithful to it. Is it a reform or rebuttal or maybe extension\(^{118}\)? As we have already mentioned it was noticed in the texts of Shaykh al-Ishrāq that there was some shift in his views from the Avicennian philosophy which he acquired through the education towards his new original system but the precise moment when it happened is hard to define. More probably it was a process that was in continuation through most of his career as an author and was never definitely completed. As it was stated by Hossein Ziai, the very works of Al-Suhrawardi that were written in Peripatetic vein like Al-Talwīḥāt serve the construction of the new system by indicating those Avicennian ideas that he was in agreement with and identifying the views that he was opposing\(^{119}\). And on contrary, even his most clearly Illuminist work like Ḥikmat al-Ishrāq, allegorical treatises or mystical Al-Wāridāt waʿl-Taqdīsāt are not totally bereft of some Peripatetic concepts and terminology. Therefore I would agree with Ziai that Peripatetic philosophy has to be treated as ‘an inseparable component’ of many elements of ishrāqī philosophy\(^{120}\). Let us summarize the key Peripatetic ingredients in the thought of Shaykh al-Ishrāq as well as his most poignant points of dissent towards that school.

\(^{118}\) The main line of discord between the scholars of Al-Suhrawardī lies in the correct assessment of the balance between mystical and rational elements of his thought. The first approach was started by Henry Corbin who regarded Al-Suhrawardī as a chief renovator of the ancient Persian wisdom in the Islamic era. For describing the thought of Al-Suhrawardī he used such terms as ‘sagesse orientale’ (oriental wisdom) or ‘theosophy’ underlying the mystical and mythological currents of his philosophy. Coming from phenomenological background he sought to find the fundamental unity between Illuminationist school and various Zoroastrian, Manichean, Gnostic, Hermetic, Neoplatonic and Ismaili ideas, drawing a distinctive line between Al-Suhrawardī and more discursive and rational philosophy of Peripatetic school. His studies were centred around the allegorical writings and Ḥikmat al-Ishrāq. Corbin published critical editions of many of Al-Suhrawardī’s writings including his major works but in most cases omitting the parts devoted to logic and physics. In his opinion Peripatetic works represented only immature period that was later eclipsed by the proper and defining Ishrāqī output that can be considered as Anti-Peripatetic. If Shihāb al-Dīn is a continuator of Avicenna, he is only in regard to mystical elements of the latter that were conceptualized in his unfinished project of al-hikma al-mashriqiyya. This interpretation is continued by Seyyed Hossein Nasr and Mehdi Amin Razavi. See: Corbin, Histoire de la philosophie islamique, pp. 285-290; Nasr, Three Muslim Sages, pp. 60, 66-69, 77; Amin Razavi, Suhrawardi and the School of Illumination, p. 8. The second approach represented by Hossein Ziai considers Peripatetic works to be a part of the same philosophical program as Ḥikmat al-Ishrāq. The thought of Al-Suhrawardī is a proper philosophy where logic plays an important role and cannot be omitted and Al-Suhrawardī’s critique of Peripatetic concepts is central to his own system. The allegorical writings are only of secondary importance while Iranian elements are superficial and nonessential. To this interpretation pertained John Walbridge, however in my opinion he has shown more interest towards the studying of Al-Suhrawardī’s mystical writings and tenets and that led him to a greater balance. See: Ziai, “Shihāb al-Dīn Suhrawardī: founder of the Illuminationist school”, pp. 436-451; Walbridge, The Leaven of the Ancients, pp. 8-10. Walbridge; Walbridge, The Wisdom of the Mystic East, p. ix-x.


\(^{120}\) Ibidem, p. 12-13.
In *Al-Talwīḥāt*, the first from three major works written in Peripatetic method, Al-Suhrawardī presents his insight into the teachings of Aristotle. The same content is recapitulated in abbreviated manner in *Al-Lamaḥāt*. Shihāb al-Dīn starts traditionally with logic, by defining two modes of knowledge, conception (*taṣawwur*) and judgement (*taṣdīq*). The ignorance of conception is to be treated with the expository statement (*al-qawl al-shāriḥ*) that is divided into complete essentialist definition (*al-ḥadd al-tamm*) and description (*al-rasm*). The ignorance of judgement is to be treated with the proof (*ḥujja*). The proof can be either complete in the form of syllogism (*qiyyās*) or incomplete in the form of induction (*istiqrāʾ*) and analogy (*tamthīl*). Here Al-Suhrawardī understands both definition and syllogism in a standard Peripatetic manner. Definition aims at revealing the essence (*māhiyya*) of the object, it contains all of its components and is composed of genus (*al-jins*) and differentia (*al-faṣl*) Syllogism consists of two premises (*muqaddimātān*) that, if true, necessitate another true statement. Syllogism can be of two kinds: categorical (*al-iqtirānī*) or hypothetical (*al-istīthnāʾī*). The premise can be a proposition of two main types: categorical (*al-qiṣdiyya al-ḥamliyya*) and conditional (*al-qiṣdiyya al-sharṭiyya*)

In *Al-Mashārī` wa l-Muṭṭārahāt* Al-Suhrawardī presents five types of expository statements. New types include incomplete essentialist definition (*al-ḥadd al-nāqīs*), incomplete description (*al-rasm al-nāqīs*) and a kind of conceptualist definition, or as he puts it making known of a thing named by means of the parts of the complete concept (*ta’rīf al-masūmā bi-ajzāʾ al-mafhmūm al-tamm*) that he ascribes to the ‘noble theorists’ (*muḍālāʾ min ahl-al-nāẓar*) and regards as the most correct type of definition. He also criticizes Ibn Sīnā for applying the use of complete essentialist definition to everything, while it can be applied only to a thing that actually possess genus and differentiae. In the matter of syllogism Shihāb al-Dīn in this work still maintains his Peripatetic view from previous works but presents a bigger diversification in types of syllogism. The proposition is further differentiated with regards to modality (*jiha*) and quantification (*ḥaṣr*). In respect to modality it can be either necessary (*darūriyya*), impossible (*mumtaniʿa*) or possible (*mumkina*).

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121 At the beginning of the “Third Science” of *Al-Talwīḥāt* Al-Suhrawardī states that he aimed at presenting a glimpse of teachings of Aristotle without paying attention to the famous views of Peripatetics. Sohrawardi, Ouvres Philosophiques et Mystiques. Tome I, p.2.


(kulliyya), partial (ju`iyya), specified (makhṣūsa) and unspecified (muḥmala)\textsuperscript{130}. Moreover the proposition can be either affirmative (muḥiba) or containing the negation (sāliba)\textsuperscript{131}.

In Ḥikmat al-Iṣhrāq Al-Suhrawardī presents his simplified three-partite vision of logic that is divided into: semantics, proofs and fallacies\textsuperscript{132}. He reduces all types of propositions to universal necessary affirmative proposition (al-qadiyya al-ḏarūriyya al-battāta) where modality, quantification and negation can be included within the terms of proposition\textsuperscript{133}. This proposition is designed for scientific investigations\textsuperscript{134}. In the same work Shaykh al-Iṣhrāq finally rejects Peripatetic essentialist definition. He argues that such definition is successful only if a hearer already knew the genus and differentia before. That means that the essence of a thing had been already known to him. Henceforth he does not need the definition. And reversely speaking if someone has not known the genus and differentia before, he cannot comprehend the definition so it will be of no use for him. Shihāb al-Dīn also questions the very possibility of such definition for it is very hard to find all the differentia of the thing. Therefore essentialist definition cannot lead to the proper knowledge of essence. The only useful kind of definition is the one introduced in Al-Mashārī wa l-Muṭārahāt that enumerates the features of described object\textsuperscript{135}. As far as knowledge of essence is concerned, what is needed here is the direct experience or the knowledge by presence. This key feature of Iṣhrāqī philosophy will be briefly explained later in this chapter.

The Peripatetic influences in the thought of Al-Suhrawardī are not restricted solely to the sphere of logic. They spread into the realms of physics and metaphysics and many of them survive unchanged or revised in the mature Illuminationist system and can be found in both his philosophical as well as mystical works. Shihāb al-Dīn agrees with Peripatetics in understanding of basic concepts such as nature of body (jīsm), motion (ḥaraka), direction (jiḥa), space (makān), place (mahāl) and time (zamān)\textsuperscript{136}. He joins them in the refutation of atomism (jawhar al-fard) and impossibility of a vacuum (khalā’) using standard arguments\textsuperscript{137}. In Al-Talwīhāt Al-Suhrawardī confirms that there is a firm relation between matter (māddā) and form (ṣūra) for they both are constituents of existing thing and cannot exist separately in the state of actuality. The matter by itself, Prime Matter (hayālā) can be only in potential state. It does not have any properties and cannot be perceived by mind. It has to be put in the form that will give


\textsuperscript{132} The direct predecessor in that field was probably `Umar ibn Sahlān al-Sāwī who divided his logic into two parts: formal and material logic.


\textsuperscript{134} Ibidem, pp. 17-18.

\textsuperscript{135} Ibidem, pp. 8-10.


\textsuperscript{137} Ibidem, pp. 149, 161; Suhrawardī, The Philosophy of Illumination, p. 63-64; Sohravardī, Partaw-Nāmeh, pp. 12-13.
it features perceivable by senses. Likewise the pure form cannot exist abstracted from the matter for it is impossible to be indicated by the sense perfection\(^{138}\). Originally confirmed, the concept of hylomorphism was later denied by Shaykh al-Ishrāq. In his opus magnum he states that Peripatetics were not successful in presenting the right proof for it. He argues that there can be no such existing thing that accepts forms and magnitudes like postulated Prime Matter. Instead he proposes that the body is self-substisted magnitude (\textit{al-miqdār al-qā 'im bi-nafsī-hī})\(^{139}\).

One of the most important issues in the field of physics is the nature of body and its epistemological faculties (\textit{al-muḍrikāt}). As for the definition of the soul Al-Suhrawardī accepts one of the proposed by Aristotle and later discussed by Ibn Sīnā: “The soul is an actuality/completeness of a first kind of a natural organized body” (\textit{hiyā kamāl awwal li-jism ṣabī‘ī ṣāli}). The natural organized body can realise its vital functions only if it is animated and directed by the soul. But the ‘completeness of a first kind’ (\textit{kamāl awwal}) can be realised only in rational soul (\textit{al-nafs al-nāṭīqa})\(^{141}\) which is the most perfect kind of soul.

The perfectness of the soul depends on the quality of the balance in the mixture (\textit{imtizāğı}) of elements (\textit{‘anāšır}) that constitute the body\(^{142}\). On the bottom of hierarchy lies the vegetal soul (\textit{al-nafs al-nabāṭiyya}) endowed with three main faculties (\textit{quwwātīyāt):} nutrition (\textit{ghidhā‘īyya}), growth (\textit{nāmīyya}) and reproduction (\textit{muwallīdā}). The nutritive faculty is supported by four additional faculties: attraction (\textit{jādhiba}), retention (\textit{māṣīka}), digestion (\textit{ḥādima}) and repulsion (\textit{dāfī‘a}). Then comes the animal soul (\textit{al-nafs al-ḥayawāniyya}) equipped with vegetal faculties as well as voluntary motion (\textit{muḥarrika}) and appetitive (\textit{nuzū‘īyya}) faculty. The latter consists of two modes: anger (\textit{ghādība}) and desire (\textit{shahwāniyya}). Furthermore the animal soul has at its disposal ten senses: five outer and five inner. The outer senses (\textit{al-ḥawās al-ẓāhira}) are: sight (\textit{baṣar}), hearing (\textit{sensus communis}), touch (\textit{lams}), taste (\textit{dhawq}) and smell (\textit{shamn})\(^{143}\).

The inner senses (\textit{al-ḥawās al-bāṭina}) consist of: \textit{sensus communis} (\textit{al-ḥiss al-mushtarak}) that is located in the front of the first cavity of the brain and is responsible for collecting the information from the senses; retentive imagination (\textit{al-khiyāl}) located in the back of the first cavity of the brain and storing the forms that are absent from \textit{sensus communis}; estimation (\textit{al-wahn}) located in the middle cavity of the brain that judges the forms collected by \textit{sensus communis}; creative imagination (\textit{al-mutakhayyila})\(^{144}\) located in the middle cavity of brain that is constantly working analysing and synthesizing forms and judgements, it can differentiate between parts of the whole and connect parts of different kind, when it is used by human mind is identical with cogitation (\textit{muṣaffākira}) and memory (\textit{ḥāfīza/dhākīra}) located in the rear cavity.

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\(^{138}\) Ibn Kammūnā, \textit{Al-Tanqīḥāt fī Sharḥ al-Talwīḥāt}, pp. 38-55. In \textit{Partaw-Nāma} he adds that all things composed of four elements are from the same Prime Matter, nevertheless ethereal things (\textit{aṭḥāryāyiyya}) are not from the same Prime Matter. That is why they are not prone to generation and corruption (\textit{kawn wa-faṣād}). Cf. Sohravardī, \textit{Partaw-Nāme}, p. 19.


\(^{140}\) Ibn Kammūnā, \textit{Al-Tanqīḥāt fī Sharḥ al-Talwīḥāt}, p. 292.

\(^{141}\) Hossein Ziai, „Introduction”, in: Ibidem, p. 36.

\(^{142}\) Al-Suhrawardi, \textit{Kitāb al-Lamaḥāt}, p. 113.


\(^{144}\) In \textit{Al-Lamaḥāt} he adds: \textit{fu-mā ḥāl-līqāw al-bāṭina-ti ashadda shayṭana-tin min-ha (there is no other inner faculty that is more troublesome/unresting than it)}. See: Al-Suhrawardī, \textit{Kitāb al-Lamaḥāt}, p. 115.
of the brain that functions as repository for estimative judgments similar to what retentive imagination is for sensual impressions.\textsuperscript{145}

The special type of animal soul is rational soul. Shaykh al-Ishrāq defines it as immaterial substance that cannot be moved by body and is able to know things\textsuperscript{146}. It is vested with two additional epistemological powers: theoretical (naẓariyya) that aims at perceiving universals/intelligibles (kulliyāt/mā'qūlāt) and practical (‘amaliyya) which is responsible for issues related to the body. Every power constitutes distinctive aspect of the reason (wa‘jīq ‘aqlī). The reason has four stages of maturity (isti‘dādāt). They differ in ability to cognize the intelligibles. They are: hylic intellect (al-‘aql al-hayūlānī), intellect in habitus (al-‘aql bi‘l-malaka), intellect in actu (al-‘aql bi‘l-fi‘l) and acquired intellect (al-‘aql al-mustafād). The last is the most perfect because it is a realisation of knowledge by presence, when the intelligibles are actually in the perceiving intellect\textsuperscript{147}.

Al-Suhrawardī’s proofs of immateriality of the human soul are, as it has been shown by Roxanne Marcotte, in accord with the views of Avicenna\textsuperscript{148}. In \textit{Hayākil al-Nūr} and \textit{Partaw-Nāmā} Shihāb al-Dīn seeks to identify what is the essence/self (dhāt) of a man. He states that the man perceives his essence constantly and that it does not exist in his body. As he explains, the parts of body cease to be perceived at times, so if the self was posited to be one of the parts of body it would also cease to be felt, but is not the case. Some part of body can be even annihilated but it does not change the human’s perception of self. Moreover the body is in constant transformation but it does not change the self. Another proof of un bodily character of self are its cognizant faculties. The rational soul can perceive the objects by the general idea (ma‘nā/jānwarī) that can connect the things pertaining to different kinds. For instance by the general idea of the animal both elephant and ant can be perceived as one entity. The general idea does not have a magnitude and it cannot enter the material objects that possess measure therefore a human self is immaterial. Yet another proof stems from the language. Man refers to himself as "I" but to the parts of his body as "it". Shihāb al-Dīn maintains in both treatises that the human soul is immortal but it does not exist prior to the body\textsuperscript{149}. Moreover, on numerous occasions he explicitly states that the reincarnation (tanāsukh) is impossible\textsuperscript{150}, however in \textit{Ḥikmat al-Ishrāq} his opinion will turn more ambiguous\textsuperscript{151}.


\textsuperscript{146} Ibn Kammūna, \textit{Al-Tanqīḥ fi Sharḥ al-Talwīḥāt}, p. 347. Al-Suhrawardī maintains that this general definition pertains to both human and the soul of celestial sphere (falāk). Further qualities and faculties describe human soul specifically.


\textsuperscript{151} Suhrawardi, \textit{The Philosophy of Illumination}, p. 142-143. For thorough examination of this issue, see: Sabine Schmidtke, “The Doctrine of the Transmigration of Soul according to Shihāb al-Dīn al-Suhrawardī (killed 587/1191) and his Followers”, in: \textit{Studia Iranica} 28 (1999):237-254.
The field of metaphysics starts typically with explaining such fundamental concepts as being (wujūd), substance (jawhar) and accident (’araḍ)\textsuperscript{152}. On this occasion he discusses Aristotelian ten categories (maqūlāt). He reduces accidental categories of place (al-ayn), time (al-matā), position (al-wad’), addition (al-idāfa) and possession (al-mulk) to relation (al-nisba), whereby activity (an yaf’al) and passiveness (an yanfa’il) to motion (haraka). The original categories of amount (al-kamm) and quality (al-kayf) stay, together with substance and constitute five categories\textsuperscript{153}. Al-Suhrawardī justifies this departure from the Aristotelian dogma by informing that the very concept of categories stems not from the Teacher but from one Pythagorean called Arkhūṣā\textsuperscript{154}.

The discussion of being is continued by elucidating on its modalities (jihāt al-wujūd) ordered in pairs such as previous (mutaqaddim) and next (muta’akhkhir), one (wāhid) and many (kathīr), universal (kulī) and particular (juz’i), potential (fi’l-quwwa) and actual (fi’l-fī’l), of temporary origin (ḥādith) and beyond temporary origin (ghayr ḥādith), cause (‘illa) and effect (ma’lūf)\textsuperscript{155}. In general, every being is a result of a cause but the chain of causes cannot go into infinity. There has to be the First Cause (al-‘illa al-ulā) that is not an effect of some other cause. It is the case also because the cause is ontologically more eminent that the effect and has to appear prior to it. Because its existence is essential for other entities to come into being it is called Necessary Being (wājib al-wujūd) while any other being is in relation to it possible/contingent (munkin al-wujūd). The contingent being derives its existence from its cause and Necessary Being exists only by itself. The Necessary Being is ontologically prior to any other existence, is one and only in every respect, pure substance, immaterial, ever-living, all-cognizant, has absolute perfection (kamāl) and beauty (jamāl) and does not share its ultimate qualities with any other being\textsuperscript{156}. It is clear for Shaykh al-Ishrāq as for any other Muslim philosopher, maybe apart from Isma‘īlis, that this entity has to be associated with monotheistic God (Allāh)\textsuperscript{157}.

The origination (al-ibdā’) of contingent beings is of atemporal nature. There is no presidency in time, only in rank and causality. The Necessary Being is totally simple and unified in its essence, henceforth it can cause only one being to exist. How can it be then the ultimate cause of the manifold universe? Here is where the Aristotelian ontology gives place to the Neoplatonic theory of emanation (ṣudūr/fayd). The Necessary Being does not create ex nihilo. The emanation proceeds through the apprehension whereby Necessary Being contemplates its own essence, being the subject, the object and the very act of this process. The one who emanated directly from the First Cause is the First Effect (al-ma’lūl al-awwal), or the First

\textsuperscript{152}Sohrawardi, Ouvres Philosophiques et Mystiques. Tome I, pp. 4-7 [“Al-Talwīḥāt”], pp. 21-220 [“Al-Mashārī’ wa’l-Muṭṭārāḥāt”]; Kitāb al-Lamahāt, pp. 122-123.


\textsuperscript{154}Sohrawardi, Ouvres Philosophiques et Mystiques. Tome I, p. 12 [“Al-Talwīḥāt”].


\textsuperscript{157}Sohrawardi, Partaw-Nāmeh, p. 40. Here Al-Suhrawardī describes the Necessary Being using usual attributes or names of Allāh like: Sacred (quddūs), Creator (khāliq) or Benefactor (rāzīq).
Intellect (al-‘aql al-awwal). This being is also noble, incorporeal and immortal, however there is certain duality in his nature. First Intellect apprehends itself as necessitated by Necessary Being – from this act another intellect is emanated. First Intellect apprehends itself also in respect to his contingency – from this relation the body of the first celestial sphere (jarm al-falak) is originated. The sphere is material because it stems from the contingency which is the most vile modality (akhass al-jihāt). Finally, there is also the cognizance of its essence by the First intellect (māhiyya) and from this act the soul of the sphere (nafs al-falak) comes to being. The soul moves the sphere as result of yearning (shawq) towards the First Intellect that it its cause. The second intellect apprehends itself in the same threefold manner. Through this act emanates the third intellect, the sphere of fixed stars (falak al-thawābit) and the soul of this sphere. The process of emanation continues until all the celestial spheres from the Ptolemaic system and their respective souls are originated, with last, being the sphere of Moon emanated by the ninth intellect.\(^{159}\)

The tenth and the last of this pleroma of immaterial intellects is the Active Intellect (al-‘aql al-fā‘āl). Shaykh al-Ishrāq associates it with the Holy Spirit (rūh al-qudus)\(^{160}\). From its contemplation brand new entities come to being. From its apprehension of its contingency originates the Prime Matter of the four elements. This emanation is supported by the motion of celestial spheres. Their movement is circular and causes the circulation of the elements in nature. The material sublunary realm is prone to generation and corruption (al-kawn wa’l-fasād). From cognizance of its essence by the Active Intellect the forms originate and from its perception of being necessitated by the cause the human souls emanate.\(^{161}\) The individual souls are emanated when there is readiness of temperament (mizāj) in the body.\(^{162}\)

The metaphysics as it was presented by Al-Suhrawardī in his early works can be summarized by the general outline of the cosmology that is to be found in Partaw-Nāma. The universe consists of ‘Ālam-i ‘Aql (The World of Intellect), where the immaterial and intelligible beings that are absolutely free from matter reside; Ālam-i Nafs (The World of Soul), the realm of immaterial and intelligible beings that are active in the world of matter; and ‘Ālam-i Mulk (The World of Earthly Dominion), the realm of matter where the bodies reside. This world is divided into ‘Ālam-i Athīrī (Ethereal World) of celestial bodies and ‘Ālam-i ‘Unṣūrī (The Elemental World) where the bodies made of four elements dwell.\(^{163}\)

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\(^{158}\) It has to be clarified that the understanding of modern terms ‘planet’ (kawkab) and ‘star’ (nejm) differs significantly from the one of Antiquity and Middle Ages. Originally both kawkab and najm could pertain to every luminous celestial body. To denote a planet, which was perceived as a moving object, the adjective ‘moving’ (sayyār) was added. To signify a star the adjective ‘stable’ (thāhib) was added. Sometimes there was enough to use the plural inpersonal adjective sayyāra or thawābit to express the same meaning, hence the first term was equivalent for ‘planets’ and the second for ‘stars’. Moreover the sun and moon which were perceived as moving objects belonged to the class of planets along with Saturn, Jupiter, Mars, Venus and Mercury and this is how they will be considered in this dissertation. The planets where believed to be placed in the midst of their own spheres (falak, pl. aflāk), revolving around immovable earth. The “fixed” stars where all located on one common sphere (falak al-thawābit).


\(^{160}\) Shihāb al-Dīn al-Suhrawardī, Al-Kalimāt al-Sūfiyya, p. 76.

\(^{161}\) Sohravardī, Ouvres Philosophiques et Mystiques. Tome I, p. 64; Sohravardī, Partaw-Nāmeh, p. 56.

\(^{162}\) Al-Suhrawardī, Kitāb al-Lamahāt, p. 144.

\(^{163}\) Sohravardī, Partaw-Nāmeh, pp. 67-68.
This metaphysics combined with psychology leads to practical philosophy that aims at perfecting the qualities of a human soul by mastering not only the speculative knowledge of intelligibles but also right ethics, where the body and its acts are under control and human excels in virtue, courage and the wisdom of good and bad. The special level of human excellence is attained by the prophets who derive their wisdom and revelation from the Active Intellect. Their role is to guide mankind socially and spiritually. It is possible for them to produce miracles (mu‘jizāt) with the aid of celestial spheres to which they can attach themselves by the use of creative imagination while sleeping. The perfected souls freed from the relation with bodies after their death arrive at the world of intellect where they persevere in eternal contemplation of Necessary Being. The souls on the intermediate stage of perfection attach to the celestial spheres where they perceive beautiful forms. The souls of unrighteous and ignorant are tormented in the remoteness of the First Cause.

Many Peripatetic features in the philosophy of Al-Suhrawardī changed in the course of gradual reformulation of his doctrine into fully-fledged Illuminationism. It will be shown in the section below how such fundamental concepts as pleroma of ten intellects and ten senses were later replaced by novel ideas. But they persist in most writings of Shihāb al-Dīn, for they were removed only in Hikmat al-Ishrāq that was probably his last work. They were even allegorized like in Awāz-i Par-i Jibrā’īl where ten intellects are depicted as ten elderly men or in Risālat al-Abrāj where ten senses are disguised as ten towers. More important, some Peripatetic terminology especially that describing being and its modalities was preserved and later reused as a tool for describing the hierarchy of ontological lights.

1.3.2. The ontology of light

There were several questions signalized already in the Peripatetic writings of Al-Suhrawardī that led him to elaboration of the new ontological system. A one of a puzzle was the issue related to the sphere of the fixed star. Shaykh al-Ishrāq wondered how it was possible that from one second intellect the great multiplicity of stars emanated, each having their individual features and characteristics. Already in Al-Talwīḥāt he stated that it cannot be excluded that the number of intellects surpasses ten. In Al-Mashārī wa’l-Muṭrahāt he asserted that three aspects in the second intellect leading to the emanation of a sphere of a fixed stars are not enough and there have to be more. He posited that there has to be a big number of intellects, definitely more than ten or twenty, and they can still be enumerated in hierarchical order. The multiple relations between those intellects lead to origination of another order (tabaqā) of intellects that are not hierarchically ordered.

Similar question arose in regard to the pleroma of ten intellects, and especially the Active Intellect in relation to the richness and complexity of elemental world. Shihāb al-Dīn formulated novel Illuminationist rule of “The Most Noble Contingency” (qā’idat al-imkān al-ashraf) that tells that the reality on lower plain of existence mirrors somehow that what is on a higher plain. That means that the richness and complexity of the material world has to correspond with the

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166 Ibidem, pp. 466-469 [“Kalimāt Dowqiyya aw Risālat al-Abrāj”].
167 Sohrawardi, Ouvres Philosophiques et Mystiques. Tome I, p. 67 [“Al-Talwīḥāt”].
168 Ibidem, pp. 451-452 [“Al-Mashārī wa’l-Muṭrahāt”].
amount of various noble relations in the world of intellects. Therefore there has to be a bigger number of intellects than one Active Intellect of Peripatetics that can give rise to the multitude aspects of the elemental world\textsuperscript{169}.

This new class of intellects is called “The Lords of Species” (\textit{arbāb al-anwā’)} and correspond to Platonic forms/ideas. These entities can be regarded as the archetypical forms of elements, species or various phenomena of sublunary realm and play significant role in shaping the reality of both celestial as well as earthly material world. In \textit{Al-Mashārī’ wa’l-Muṭṭārāhāt} Shaykh al-Ishrāq maintains that their existence is attested by Hermes, Agathodaimon and Plato, Kay-Khusraw and Zoroaster and the sages of India and Babylon. This is done not by discursive means but through their mystical contemplation or vision (\textit{mushāhada}). Shihāb al-Dīn reports that the ancient Persians went into extreme in veneration of these entities\textsuperscript{170}.

But the transformation of Suhrawardian thought went even further. In \textit{Ḥikmat al-Ishrāq} the ontological discussion is not focused on intellects and bodies anymore, at least in nomenclature used. The new, Illuminationist terminology is based on the dichotomy of light (\textit{nūr}) and darkness (\textit{ghasasq/zulma}). It can be interpreted as Iranian influence, however it has to be stated that the darkness of Shaykh al-Ishrāq is not positive in ontological sense. It is only a lack of light – therefore the system of Al-Suhrawardī cannot be understood in dualistic sense. The light\textsuperscript{171} as a substance (\textit{jawhar}) is evident and as such does not require definition\textsuperscript{172}. The universe is filled with lights that differ in degree of intensity. The soul is light too, therefore psychology was incorporated into the science of lights.

The light can be classified in two ways. Firstly it is divided according to its ontological qualities into pure immaterial light (\textit{al-nūr al-mujarrad/ al-nūr al-muḥaddad}) that is self-subsistent and accidental light (\textit{al-nūr al-‘ārid}) that is the luminous state in something else. Secondly it is divided in regard to its relation with body. The “dominant light” (\textit{al-nūr al-qāhir}) does not have a connection to body whereas “managing light” directs it. The darkness is divided into dusky substance (\textit{al-jawhar al-ghāsiq}) and the dark state in something else (\textit{al-hay’a al-

\textsuperscript{169} Ibidem, pp. 434-435 [“Al-Mashārī’ wa’l-Muṭṭārāhāt”].

\textsuperscript{170} Ibidem, p. 460.

\textsuperscript{171} The speculation about the relation between God’s nature and light was inspired in Islam by the famous Light Verse (\textit{āyāt al-nūr}), 24: 35. The Islamic tradition (\textit{sunna}) as well as theologians (\textit{mutakallimūn}), philosophers and mystics provided a great variety of explanations. Let us point to the one which has received a wide appeal in intellectual circles: that of philosopher Ibn Sīnā and great sunni theologian and mystic Abū Ḥāmid Al-Ghazālī (450/1058-550/1111). Ibn Sīnā gave both an essentialist as well as a metaphorical definition of light. According to the first the perfection of light goes along with its transparency. Secondly, the light is likened to the good or the cause that leads to everything good. In that sense it metaphorically represents God. Al-Ghazālī in his \textit{Mishkāt al-Anwār (“The Niche of Lights”)} besides essentialist and epistemic definitions provides the third one when he equates God with light, considering God as ‘the real Light’ (\textit{al-nūr al-ḥaqq}) or ‘the first light’ (\textit{al-nūr al-awwal}) and states that the term ‘light’ can be used in reference to other entities only metaphorically, as their light is borrowed (\textit{isti’āra}) from the divine. Both thinkers continue their discussion interpreting the five ingredients of Qur’anic similitude in terms of ontological entities or epistemological modes. It is almost sure that Al-Suhrawardī was acquainted with these interpretations. Naturally the similitude or even unanimity between the divine and Light is a motive found in many beliefs around the globe. For this dissertation the fact that it is also the case with Zoroastrianism and Neoplatonism is perhaps not without meaning. See: Kristin Zahra Sands, Sufi Commentaries on Qur’an in Classical Islam, Routledge, London-New York 2006, pp. 110-136; Ibn Sīnā, \textit{Fi lāḥbāt al-Nubuwwāt li-Ibn Sīnā}, Dār al-Nahār li’l-Nashr, Bayrūt 1968, p. 49; Al-Ghazālī, \textit{The Niche of Lights}, trans. D. Buchman, Brigham Young University Press, Provo 1998, pp. 1-24.

\textsuperscript{172} Suhrawardī, \textit{The Philosophy of Illumination}, pp. 76-77.
zulmaniyya). The body is called barrier/isthmus (barzakh) and is of dusky substance. The sensible light is indeed accidental light dependent of a dusky substance (barrier).173

The highest being in Ishrāqī system is the Light of Lights (nūr al-anwār). It plays the role of Necessary Being and First Cause of Peripatetic system. From it stems the hierarchy of lights that are brought to being in the process of illumination. The one and only entity that is emanated from the Light of Lights is The Proximate Light (al-nūr al-aqrab) or Bahman as it was called by Persians.174 The Proximate Light beholds Light of Lights and by its cognizance of its dependence from it the all-compassing barrier (al-barzakh al-muḥīf al-barzakh al-mushtarak), that is the first celestial sphere, comes to being. From the perception of its independence by the virtue of Light of Lights the second light is originated. From the second light illumination continues producing the longitudinal order (ṭabqat al-ṭūl) of dominant lights called “the Mothers” (al-ummahāt). The quantity of these lights is much greater than the ten Peripatetic intellects, but an exact number is hard to define, however there has to be a light at the end of the chain that does not emanate a new one.175

The longitudinal order is strictly hierarchical whereby the relation of lower light towards the higher is one of love (maḥabba) and the relation of higher light towards the lower is one of dominance (qahr). Besides every light shines upon the lower light and the ray obtained from above constitutes a type of accidental light known as “propitious light” (al-nūr al-sānih). The accidental relations between the self-subsistent lights of that order are even more manifold for those lights are translucent and the propitious lights cannot stop on one recipient but are sent forward to further lights. The multiple interactions between the rays illuminating from a great number of dominant lights, especially those weaker, with a strong aspect of dependence lead to the origination of the sphere of the fixed stars.176

From further interactions especially between the rays of more perfect lights of longitudinal order the latitudinal order (ṭabqat al-ʿaraḍ) of dominant lights or the Lords of Species emerge.177 These lights are generally equal in rank for they are not dependent from each other ontologically. The Lords of Species are also termed “Lords of Talismans” (arbāb al-ṭilasmāt) or the “Lords of Idols” (arbāb al-ʾaṣnām) for they are active below the sphere of a fixed stars through the class of managing lights called talismans, idols or shadows (ażīlla). The talismans can be distinguished in rank. Of more noble type are the lights of celestial barriers (planets). Each planet has rational soul, which by its free volition moves the body towards the object of its yearning, which is its lord archetype.178 Below the planets are the lights that brings

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173 Ibidem, pp. 77-78, 83-85.
174 Ibidem, pp. 90-92. ‘Bahman’ is new-Persian form for Avestan ‘Vōhu-manāh’ or middle-Persian ‘Vahman’, meaning ‘the Good Thought’ or ‘Good Purpose’ that is according to Zoroastrian religion one of Aṃša Spōntas (“Bounteous Spirits”), the lesser deities (yażatas) or the powers of Ahura Mazda that took part in the process of creation and are in constant relation to their earthly representations. Vōhu-manāh is represented by the cattle (the sacrificial animal) or its products. Cf. Textual Sources for the Study of Zoroastrianism. Edited and translated by Mary Boyce, The University of Chicago Press, Chicago 1984, pp. 12-13.
177 These lights are often considered as Platonic forms or ideas (al-muthul al-aflātuniyya). Indeed, these entities serve as perfect templates or the archetypes of the things in material world, however in the system of Al-Suhrawardi, they are not located at the top of ontological hierarchy but rather in the middle of it. See: Ibidem, pp. 108-110, 123, 149.
178 Suhrawardi, Oeuvres Philosophiques et Mystiques. Tome IV, pp. 68-70 [“Al-Alwāh al-ʿImādiyya].
elemental bodies to existence. The earthly bodies are submissive to and under the constant influence of celestial barriers.  

Al-Suhrawardi in Al-Mashārī’ wa’l-Muṭāraḥāt and Ḥikmat al-Ishrāq gives examples of some lords and their idols. For instance Shahriwar, the archetype of kingship, gives rise to Hūrakhsh who is the personification of a planet Sun, or to put it more accurately, the rational soul that moves sixth celestial sphere and by this movement influences both ethereal as well as sublunary realm in regard to issues of sovereignty and royalty. As far as archetypes of elements are concerned, Shihāb al-Dīn reports the names of three of them alluding to the field of their providence (‘ināya): Urdībihisht, the lord of fire, Khurdād, the lord of water and Isfandarmadh, the lord of earth. When it comes to species, he mentions Murdād, the archetype of trees/plants (al-ashfār). Surely, it can be deduced that there has to be more of an archetypes, however they are not listed by the author.

The most noble among the Lords of Species is Jībrā’il (Gabriel), or Rawān-Bakhsh (‘The Giver of Spirit’), the archetype of mankind, associated with Holy Spirit and partly compatible with the Active Intellect of the Peripatetics. He emanates rational souls and they act as his talismans by directing the human bodies. The individual rational soul is often referred to as “commanding light” (al-nūr al-ifsahbadhī). The commanding light manages the body by the mediation of a subtle substance called spirit (rūḥ). The spirit is translucent and therefore capable of receiving the propitious lights sent down from dominant lights.

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179 Ibidem, pp. 98, 101, 118.
181 ‘Hūrakhsh’ is most probably middle-Persian or new-Persian rendition of Avestan ‘X’ar Xšāēta’ that appears most often in the middle-Persian form as Khorsḥēd and new Persian ‘Khūrshīd’, meaning ‘radiant sun’. In zoroastrianism he is yazata of the sun. Cf. Boyce, *A History of Zoroastrianism*, pp. 69, 239. There is yet another etymology proposed by Corbin: X’ar Raxšīna’ means especially the rising Sun from where the Angels gather the khvarenah, in order to distribute it to the Earth. See: Corbin, *En islam iranien*, p. 139, n. 199.
188 Ibidem, p. 135.
The faculties of the soul are branches of the managing light in body. The Illuminationist system reduces three inner senses of *sensus communis*, estimation and creative imagination to single one faculty. The storage of memories does not lie within the senses but rather in autonomous world of memory (‘ālam al-dhikr) located in the celestial spheres. The senses function as talismans of the soul, however the managing light, when freed from the senses, has capability “to see” the immaterial lights by its sheer essence.\(^{189}\)

The Illuminationist universe, as described in *Hikmat al-Ishrāq*, is divided into four realms: the dominant lights (‘the Mothers” and Lords of Species), the managing lights (the souls), the world of material bodies (‘ālam al-madda) and intermediary world of suspended images (‘ālam al-mithāl) that is novel and highly influential concept by Al-Suhrawardi.\(^{190}\) The world of images, or *Mundus Imaginalis*, as it was termed by Henry Corbin, plays an important role in *Ishrāqī* system.\(^{191}\) It serves as communication channel between the higher ontological lights and the world of matter.

Suspended images are not bodies and therefore are not posited in place, however they are manifested in some locus (*mażhar*) that usually is one of the celestial barriers (al-*barāżīkh al-‘ulwiyya*). All the objects of cognizance in *Mundus Imaginalis* are more perfect than their earthly counterparts because of superiority of their loci. They can be perceived by the human souls who enter the intermediary realm after departure from body, be it as a result of death, dream or mystical experience. The managing lights of the spheres or the angels can manifest themselves through images to chosen individuals. The images can be brought to being by the human souls as well. Their content and type depends on ethical and intellectual qualities of a soul in question. If they are favourable, the images perceived are of pleasurable kind and indeed can correspond to Islamic vision of paradise. The soul of sinners are condemned to perceive horrifying objects that pertain to religious concept of hell. Suspended images can also be manifested in loci of sublunary realm. This is how the earthly appearance of jinn and devils can be explained.\(^{192}\)

The prophets, (al-*anbiyā’*) saints (al-*awliyā’*) and mystics (ikhwān al-tajrīd) can obtain special knowledge of hidden truths (al-*mughīthāt*) while residing in the world of images. They can get into contact with higher beings manifesting itself through suspended images and be given the prophecies for everything and its future state is inscribed on the celestial spheres. They can hear the music that is caused by the movement of the spheres. Some of them are even

\(^{189}\) Ibidem, pp. 136-139.

\(^{190}\) Ibidem, p. 149.


able to create the images of their own invention. The most accomplished sages does not dwell in Mundus Imaginalis for long but move to the world of pure immaterial lights ('ālam al-anwār).  

1.3.4. Epistemology: knowledge by presence

The concept of knowledge by presence (al-‘ilm al-huḍūrī) is traditionally considered as authored by Al-Suhrawardī, however he does not give systematic exposition of it, nor he uses the exact term. As it was put by Mehdi Aminrazavi the concept is “at least inspired by Ibn Sīnā” and his explanation of soul’s self-awareness. Shihāb al-Dīn in Al-Talwīḥāt reports his vision of Aristotle whereby the latter teaches him that in order to know anything one has to know his own self. That leads Al-Suhrawardī into developing the concept of primordial type of knowledge that can be fully understood in connection with the luminous essence of the soul.

From Shaykh al-Ishráq on, the later Iranian philosophical tradition emphasizes the distinction between knowledge by representation (al-‘ilm al-huṣūlī) and knowledge by presence. In the first mode, the knowledge of the object from external world is acquired through the internal subjective conceptualization of that object in mind. If that conceptualization corresponds to external object, the knowledge is valid or true. If it does not, it is false.

The knowledge by presence is characterised by the fundamental unity of the knower and the known. There is no external object and the subject is at the same time the object of knowing. This mode of knowledge is free from the dualism of truth and falsehood that pertains to the knowledge by correspondence. It is fundamentally true not in the epistemological, but in ontological sense, by the reality of the cognizant being that apprehends itself in the act of cognizance that is part of its very essence. The essence of self-apprehending being has to be pure light whereby the very nature of light implies that nothing can be more apparent to itself than itself. The knowledge by presence is the mode by which the soul cognizes its own self and more generally the light apprehends its own essence. It is also by apprehension of one’s self that mystical unitary consciousness is achieved.

1.3.5. Psychology and soteriology. The mystical quest of the soul

Regardless of whether we focus on Peripatetic system, or its later Illuminationist reformation by Al-Suhrawardī we have to recognize the fundamental Neoplatonic notion of intermediary position of the soul. In the hierarchy of beings as expressed in falsafa terms, the soul (nafs) is placed between the spiritual intellect (‘aql) and material body (jism). In Ishráqī thought the soul is seen as a luminous being. However it is not the kind of light that is fully abstracted from relation to matter, but rather one engaged in mutual influence with the body. In that sense the soul can be seen as a microcosmical counterpart of Mundus Imaginalis that plays

195 Sohrawardi, Oeuvres Philosophiques et Mystiques. Tome I, p. 70-74, [“Al-Talwīḥāt”].
197 According to Neoplatonic philosophers soul has intermediary ontological status. It constitutes the lowest class of intellegible beings bordering with the sensible. It is compelled to reside in the world of matter, however ideally it is expected to return to the intellegible realm.
a pivotal role on the plain ofmacrosmos. And indeed the central events of the drama of the soul as presented by Shihāb al-Dīn in his allegorical treatises take place in 'ālam al-mithāl. More significantly this world is sometimes denoted by Shaykh al-Ishrāq as ‘the City of the Soul’ (shahrīstān-i jān)\.\]

The journey of the soul consists of multiple stages that take place on both micro- and macrocosmical level. As we have already mentioned, the allegorical treatises differ in choice and sequencing of events. Their plots start and finish at different points. The texts vary also on how they manage to combine between that what happens in the soul itself with the occurrences of its wayfaring in the wider universe. Moreover, they deal differently with two corresponding events - temporal mystical experience of annihilation of the ego/soul (fanāʾ) and everlasting state after final return (maʿād) to the pleroma of intellects, or in other words, to the world of pure immaterial lights. It is possible, however, to draw a general outline of the soul’s quest as presented in the allegorical treatises.

The initial state is the preeternal existence in pure spiritual and luminous form. This mode of being, in Plotinian vein, reflects the primordial union. The seed of change lies in the will to individualize itself as soul in connection with the body. It is not perfectly clear precisely when the process of individuation begins. Based on philosophical writings of Al-Suhrawardī one can speak of fully realised individual soul or commanding light only with the occurrence of the body\.\]. However, the rational soul is emanated from the Active Intellect or the angel Jibrāʾīl, the archetype of humankind that on the level of Mundus Imaginalis, that is ontologically prior to the existence of the material body, can manifest itself as a Perfect Nature (at-ṭibāʾ at-tamm) of an individual. This is most probably the state envisaged in the recitals when the protagonist of the story is described generally as a bird, or more precisely as a falcon or a king’s peacock, in the initial state of freedom and happiness.

The second stage is the descent of not yet fully realised soul down to the world of matter. The soul is attracted by its will to become individualised. It is pictured in Qiṣṣat al-Ghurba al-Gharbiyya when the protagonist sets out to hunt the flock of birds from the shore of the Green Sea and finally reaches the western city of Al-Qayrawān where he is shackled, bound and imprisoned at the bottom of a deep pit. This symbolizes the captivity of the soul in the body. In Risālat al-Ṭayr and ‘Aql-Surkh where the soul is depicted as a bird, it is trapped by the hunters. In Lughat-i Mūrān the king orders to sew the peacock up in the leather skin and places him under the basket, so he forgets his real nature and is cut from the outside world. This forgetfulness and loss of knowledge of its real identity combined withongoing ethical corruption of the ego/soul are main results of its ties with body.

The ongoing degradation of soul can be stopped only by a message that is sent by the Active Intellect. He communicates the knowledge of soul’s real and lofty descent and invites it

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198 Suhrawardi, Ouvres Philosophiques et Mystiques. Tome III, p. 275 [“Fī Ḥaqīqat al-‘Ishq yā Mu’nis al-‘Ushshāq”].
199 Al-Suhrawardi, Kitāb al-Lamahāt, p. 144
201 Ibidem, p. 226 [“‘Aql-i Surkh”].
202 Ibidem, p. 305 [“Lughat-i Mūrān”].
203 Al-Suhrawardi, Ouvres Philosophiques et Mystiques. Tome II, p. 276-277 [“Qiṣṣat al-Ghurba al-Gharbiyya”].
205 Ibidem, p. 305 [“Lughat-i Mūrān”].
to the path of liberation towards the higher plains of existence, in the search of its real homeland. The message can be received in the form of a sudden illumination or as a result of the meeting with the angel Jibrā’īl himself. This illumination is presented in Qiṣṣat al-Ghurba al-Gharbiyya in the form of flashes and beams of light. There is also a letter from the land of Yemen brought by a hoopoe. The Active Intellect can be met in the place of retreat such as desert or the convent of Sufis (khānigāh). He is often depicted as an honourable elder, occasionally with strange appearance as the title character of ‘Aql-Surkh (The Red Intellect) when he takes a form of a young man with red hair. Another image used is that of an angel with right wing of light directed towards the spiritual realm and the left one, partially covered with dark spots, pointing down at the world of matter. Yet another of his visionary manifestations is the form of mythical Iranian bird called Sīmūrgh. The Active Intellect will serve a soul as a guide on the further path.

Setting up on a journey means endeavouring of the ascetical excercises that aim at traversing the conditions of the body and limitations earthly abode. It includes long periods of fasting and limitation of sleep, deprivation of both carnal and psychological pleasures and throwing away the material possessions. As far as the material world is concerned, every physical quality of it has to be overcome by the soul. This is expressed in Risāla fi ʿHaqīqat al-ʿIshq rather cryptically in the language of symbols as “cuting six ropes from four arches” (az īn chahār tāq shish ṣanāb bigusād) where six ropes represent six directions of the material world whereby four arches can allude to four elements. Crossing the material world is also symbolized by sailing over the sea or multiple seas.

Further stages of the road mark the ascent through the levels of the universe that lie beyond the edge of terrestrial world. As it is presented in ‘Aql-Surkh, the earth is encircled by the Qāf mountain that consists of twelve mountains symbolizing standard model of Ptolomaic cosmology: primum mobile, the sphere of the fixed star, seven planetary spheres with the addition of the spheres of water, air and fire that surround the earth most directly. There are several wonders located in the area of this mythical mountain that has to be visited or experienced on the path. Firstly “the Jewel that illumines the Night” (gawhar-i shab-i afrūz) representing the moon, then centrally located “Tree of Blessing” (darakht-i Ťībāh), that represents the sun. The sphere of fixed stars is depicted as twelve workshops (dawwâzdhah-i kârgāh) alluding to twelve constellations of zodiac. The workshops produce “David’s coat of mail” (zîrīk-i Dāwūdī) or in other words the body that encapsulates the soul. The body is to be destroyed by the sharp sword (tiğh-i balārak) which symbolizes death. Only those who have found the “Spring of Life” (chashm-i zindigānī) can get through the threshold of death painlessly while others have to suffer severely. The bath in the “the Spring of Life” represents

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207 Sohrawardi, Ouvres Philosophiques et Mystiques. Tome III, p. 228 [“Aql-i Surkh”].
208 Ibidem, p. 220 [“Awâiez-i Par-i Jibrâ’īl’i”].
209 Ibidem, p. 315 [“Ṣafr-i Sīmūrg”].
210 Ibidem, p. 248 [“Rûzi bâ Jamâ’at-i Šufiyyân”].
211 Ibidem, p. 297 [“Fi Ṣaḥīqat al-ʿIshq yâ Mu’nis al-ʿUshshâq”].
214 Ibidem, p. 228-238 [“Aql-i Surkh”].
the temporal experience of mystical union and is prerequisite for secure transition of the soul to the spiritual realm\textsuperscript{215}. Finding “the Spring of Life” in the darkness, like the prophet Khîdîr had done, is equated with traversing the Qâf mountain at one stake\textsuperscript{216}. The same image is used in \textit{Qīṣṣat al-Ghurba al-Gharbiyya} where the hero of the tale arrives at “the Spring of Life” (‘\textit{ayn al-hayāt}) as the last stage of the journey before uniting with the Active Intellect\textsuperscript{217}.

It is necessary for the soul on the mystical quest to deprive itself from its outer and inner senses. They are depicted in different allegorical treatises variously as ten graves\textsuperscript{218}, ten towers\textsuperscript{219}, ten wide straps placed around world revealing cup of Kay-Khusraw\textsuperscript{220} or five chambers in a three-storied pavilion and five gates of “the City of the Soul”\textsuperscript{221}. To strip a soul from its faculties means not only to finally cut its bonds with the world of matter, but also to annihilate it, especially its aspect of ego. In \textit{Risāla fī Ḥaqqīqat al-‘Iṣhaq} ego is presented as capricious cow that wreck havoc on the “the City of the Soul”. What is needed is a slaughter and sacrifice of this cow\textsuperscript{222}.

The last part of the journey leads through the spiritual world of intellects or pure immaterial lights. The first one to be met is Active Intellect that was already mentioned. This time however, the encounter with him does not mark the receiving of initial message but actually returning to him as the source of soul’s emanation, or speaking strictly in Ishrāqī terms reuniting one’s Perfect Nature that can be found in the archetype of mankind. It is symbolically presented in \textit{Qīṣṣat al-Ghurba al-Gharbiyya} as the meeting with “our father” (\textit{ābūnā}). He does not descend himself, it is rather the purified soul that ascends to his ontological abode depicted as his cell/wilderness (\textit{sawma‘})\textsuperscript{223}. The higher entities are personified as honourable elders and forefathers that have to be taken as the masters at the final stage of the path\textsuperscript{224}. The role of the wayfarer is to become like each one of them until reaching the final point where he is annihilated totally in the divinity. This state is an everlasting union with the primal source when all the traces of humanity or individuality are lost.

\textsuperscript{216} Al-Suhrawardi alludes to the famous fragment that is found in Qur’an (18: 60-82) that tells the story of a journey of Moses to the confluence of the two seas where he meets his spiritual guide that is revealed in later Islamic tradition as a prophet Khîdîr who had found the spring which made him immortal.
\textsuperscript{217} Al-Suhrawardi, \textit{Ouvres Philosophiques et Mystiques}. Tome II, p. 292 [“Qīṣṣat al-Ghurba al-Gharbiyya”].
\textsuperscript{218} Ibidem, p. 278.
\textsuperscript{221} Ibidem, p. 277-280 [“Fi Ḥaqqīqat al-‘Iṣhaq yā Mu’nīs al-‘Ushshāq”].
\textsuperscript{222} Ibidem, p. 290.
\textsuperscript{223} Al-Suhrawardi, \textit{Ouvres Philosophiques et Mystiques}. Tome II, p. 293 [“Qīṣṣat al-Ghurba al-Gharbiyya”].
Chapter 2: Edition of Al-Wāridāt wa’l-Taqdīsāt and related works

2.1. Introduction

2.1.1. Al-Wāridāt wa’l-Taqdīsāt as a whole

Al-Wāridāt wa’l-Taqdīsāt is a work of medium size written in Arabic. It has eclectic content as it combines different semi-independent sections that can be considered mostly as invocations that have either revelatory or liturgical character. The first group of sections deals with a wide range of topics in the field of mysticism and philosophy such as ontology of light, soteriology, ethics or visionary experience and corresponds with the title term al-wāridāt that perhaps can be reference to a genre. Wārid, the singular form of al-wāridāt which is an active participle of a root ‘w-r-d’, means ‘arriving’ or ‘coming’ and can be understood in this context as an inspiration or even some kind of private revelation that comes from above. According to Al-Tahānawi:

Al-Wārid [means] descending (nāzil). As the term (ištīlāh) of lovers (al-‘āshiqūn) [here: the mystics] that which descends to the heart (qalb) from among the [spiritual] meanings (al-ma‘āni) without acquisition (kasb) [here: the endavour] by the servant. [It is] the same [as] with learning the languages (kashf al-lughāt).

The term is found not only in the title of the entire work, but also in the titles of some of its parts as they are inscribed in the manuscripts. Moreover it functions as a title of one of two the most enigmatic sections from Ḥikmat al-Ishrāq that have the same revelatory character: Wārid Akhar ("Another Inspiration"), the first being Masṭūr fi’l-Lawḥ al-Dhikr al-Mubīn ("Written on the Plain Tablet of Memory"). They share highly symbolical language and similar terminology in addition to clear intertwist relations to Al-Wāridāt wa’l-Taqdīsāt.

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225 See: Lane, Edward William, An Arabic-English Lexicon. Part 8, Librairie du Liban, Beirut 1968, p. 2436. Other instance when the term was used in the title is Al-Wāridāt al-Qalhīyya fi Ma’rīfat al-Rubū'īyya (Inspirations of the Heart concerning the Knowlege of Lordship) by Ṣadr al-Dīn al-Shīrāzī, known as Mullā Ṣadrā (979/1571-1050/1650).


227 The titles are: Wārid al-Raṣīm (Feyzullah 1190, f. 88a), Wārid al-Waṣīyya al-Kabīra (Ahmeh III 3271, f. 184b), Wārid al-Anwār (Ahmeh III 3271, f. 188a), Wārid al-Tidhkhār (Ahmeh III 3271, f. 188a), Wārid al-Iṣμā’īlī fī Mawqīf Kull Yawm (Ahmeh III 3271, f. 198a; Ahmeh III 3217, f. 239a). In the manuscripts belonging to Aya Sofya 2144 tradition in three titles erroneously the word awrād appears which is plural form of wārid (but not wārid) meaning ‘litany’ or a personal, secret prayer and is mostly denoting a Sufi type of prayer. The content of those parts, which are revelatory in their character does not correspond with the form of litany. These titles: Awrād al-İştebār (Aya Sofya 2144, f. 7a; Ahmeh III 3217, f. 232b) Awrād al-Anwār (Ahmeh III 3217, f. 234b; or even Iwrād [sic!] in Aya Sofya 2144, f. 10b) and Awrād al-Tidhkhār (Aya Sofya 2144, f. 16a; Ahmeh III 3217, f. 237b).


229 As it is suggested by the title of section that comes after, this one has also the character of a wārid. Interestingly its title was inscribed as FT'ī-Wāridāt al-Ilāhīyya ("On the Divine Inspirations") in the edition of Qūṭ al-Dīn al-Shīrāzī’s commentary. See: Qūṭ al-Dīn Shīrāzī, Sharh Ḥikmat al-Ishrāq. Bi-İndīmām-i Ta’līqāt-i Şadr al-Muṭa’allihin, ed. Sayyid Muḥammad Musawi, v. 2, Intishārāt-i Ḥikmat, Tihrān 1391 AHSh, p. 598.
The second, liturgical group consists of a number of litanies\(^{230}\), addressed at various ontological entities that are known from the philosophical system of Al-Suhrawardî. This group of fragments can be considered as *al-taqdistāt* or *sanctifications*\(^{231}\). The singular form *taqdis* is technically speaking a maṣdar (infinitive noun) from the verb *qaddasa* meaning ‘to purify someone or something’, ‘to make someone or something holy, sacred’ or ‘to declare someone or something as holy, sacred’\(^{232}\). It is more often in the third meaning that the term *taqdis* is used and refers to declaring the holiness of the higher hierarchical beings in the form of lofty invocations. The first meaning seems to be more accurate in respect to the elements, plants, animals and humans which are the object of *taqdis* in the section entitled *Wārid al-Taqdis li-kull Mawqif [Kabīr] (2.2.5)*. All variants of meaning may correspond to the souls of men who become holier through their participation in Illuminationist liturgy. This term is also used in the titles of particular text sections as they are presented in the manuscripts\(^{233}\). It does not however appear in connection to the section entitled *Wārid al-Iqrā' fi kull Yawm*. This title does display the practical liturgical significance of the text reaveling the frequency with which the piece is used and refers to declaring the holiness of the other 'sanctifications'.

What actually connects all the parts and functions as a central motif of the work is human soul, that is placed at the center of consideration. The work gives the account of the suffering that the soul endures in the world of matter. It includes gnostical message of its luminous descent as well as knowledge and ethical advice or admonishments that can be useful on the path to salvation. The soul has at its disposal the litanies to the beings of light that are to be met on its way of spiritual ascent: the souls of mystics and prophets, the lords of species, the intellects and finally the light of lights. In between there are also invocations to planets that enjoy great importance here, especially the sun which occupies central position in the celestial realm and functions as an ultimate image of divine majesty.

\(^{230}\) Through ‘litany’ I understand a text of liturgical character that is based on a long list of names, epithets or attributes of venerated entities. Its Arabic counterpart is to some extent *wārid*, however it is more attached to more institutionalized Sufi tarīqas as it usually encompass the names of its major leaders that form its chain of transmission and initiation but it can also contain various prayers that does not share this structure, as its parts. In this dissertation, the English term ‘litany’ will be used as synonym for a genre of prayer that Al-Suhrawardî termed ‘sanctification’ (*taqdis*). The litanies/sanctifications of Al-Suhrawardî agree because of their form also with the term ‘invocation’ (*daʿwa*) and will be used interchangeably, dependent on which aspect of these prayers I want to stress at the time.

\(^{231}\) It has to be admitted however, that while only some of the sections have the term *taqdis* in their titles suggesting the liturgical character, the term *wārid* appears in nearly all the titles what might suggest the revelatory character of all the work, at least in the sense of its supernatural provenience.


Al-Shahrazūrī in *Nuzhat al-Arwāḥ* in his list of the writings of Shaykh al-Ishrāq does not mention the title *Al-Wāridāt wa l'-Taqdīsāt* in such wording, but as it was noticed before by Corbin, Ritter and Walbridge, he lists some other titles that can refer either to this work as a whole or some of its parts. Let us focus on those names which allude to the whole first. The particular titles will be discussed when presenting each part separately. The titles that can be treated as equivalent to *Al-Wāridāt wa l'-Taqdīsāt*, however with some reservations are *Al-Wāridāt al-Ilāhiyya* (The Divine Inspirations) (n° 46) and *Ad’iyya Mutafarriqa* (Various Prayers) (n° 43). If not to the whole of it, the first title can refer to the sections of revelatory character. The second title may allude to the small group of texts from the manuscripts of Ragip Paşa 1480 tradition that are loosely related to the collection of *Al-Wāridāt al-Ilāhiyya* or any other set of prayers that have not yet been found in the manuscripts. It is worth mentioning that both Ritter and Brockelmann when cataloguing the *ouvres* by Al-Suhrawardī used the title *Al-Wāridāt wa l'-Taqdīsāt* based on the extant manuscripts.

The scrutiny of the manuscripts shows that it is problematic to define with complete certainty the actual list of sections belonging to the collection. The oldest dated manuscript, Ayasofya 2144 from the year 652/1254, as well as its later copy Ahmet III 3217 from 865/1461, contain 16 sections, while the next manuscript in terms of age and importance, Ahmet III 3271 from the year 708/1308 includes only 14. There is no filiation established between the two manuscripts hence they were copied from different sources and they represent different traditions of transmission. What is excluded from Ahmet III 3271 is the first section entitled *Al-Raqīm al-Muqaddas* (The Sacred Inscription) and the last with the title inscribed as *Faṣl* (Chapter). Walbridge argues that the reason why they were omitted can lie in the bad condition of the source manuscript, which is testified by the scribe in the colophon.

It has to be admitted that *Al-Raqīm al-Muqaddas* is in full conformity with other revelatory sections of *Al-Wāridāt wa l'-Taqdīsāt*, especially with *Al-Waṣiyya al-Kabīra* (The Great Testament) in terms of content and style and general usage of *Ishrāqī* terminology.

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234 Corbin held that some titles from the list of Al-Shahrazūrī can refer to *Al-Wāridat wa l'-Taqdisat* but hid not indicate which exactly, See: Suhrawardi, *Ouvres Philosophiques et Mystiques. Tome I*, p. V. Ritter have suggested this relation to seven items, giving only ordinal numbers what is not without significance, as the manuscripts differ (the spelling is mine based on: Shihābudin Suhrawardī Maqtūl, *Three Treatises on Mysticism*, p. 101-102): *Al-Tashhibī (34), Da’awāt al-Kawākib (35), Ad’iyya Mutafarriqa (35), Tabkhūrāt al-Kawākib wa-Tashbibāt-hā (36), Tashhibī al-’Uqūl wa-l'-Nufūs wa l’-Anāṣir (41), Ad’iyya Mutafarriqa (43), Al-Da’wa’l-Shamsiya (45) and Al-Wāridāt al-Ilāhiyya (46).* See: Ritter, "Philologika IX. Die vier Suhrawardī, Ihre Werke in Stambuler Handschriften", p. 285. Walbridge in his article suggested eight titles "that seem to refer to occult or devotional works"; He adds to the list above *Al-Raqīm al-Qudsī* (nr 17), connects two titles in one *Al-Tashhibī wa-Da’awāt al-Kawākib (34 & 35), spells the name of other as Takhayyarāt al-Kawākib wa-Tashbibāt-hā (39) and adds *Kutub fi ’l-Simiyā* ‘unsab ilayhi (41) that cannot correspond to *Kitāb al-Šabr* or any other titles which relation to Al-Wāridāt wa l'-Taqdīsāt I will suggest, but it still indicates the occult. See: Walbridge, "The Devotional and Occult Works of Suhrawardi the Illuminationist", p. 82. I will refer to every one of those titles and also widen the list in further discussion.


237 The title does not appear at the beginning of the section but at the end of it in the formula of *tatmîm: Tamma al-Raqīm al-Muqaddas* (Aya Sofya 2144, f. 7a).

238 The colophon reads: *Nuqila [sic!] hadhīhi al-da’wāt al-sharīfa min nuskha saqīma fi ghāyat al-suqūm* ("These noble prayers were copied from a distorted copy, a very damaged one") (Ahmet III 3271, f. 205a). Walbridge suggests that perhaps the pages at the beginning and end of the manuscript where lost. See: Walbridge, "The Devotional and Occult Writings of Suhrawardī The Illuminationist", p. 87.
However, there are some factors that can indicate possible functioning of that text as an independent work. It is the only section of the manuscripts of Ayasofya 2144 tradition that has its own independent formula of tatmīm. Moreover, this section together with aforementioned Al-Waṣiyya al-Kabīra share partially the material with the work of Al-Suhrawardī entitled similarly Wārid al-Raqīm (Revelation of the inscription) that appears solely in the manuscript Feyzullah 1190. The text is inscribed there as an independent work but there is addition to the title: Min al-Wāridāt li-al-shaykh al-imām Shihāb al-Dīn al-Suhrawardi indicating that the text is indeed one of Al-Wāridāt. Having taken these conflicting premises into consideration I decided to treat Al-Raqīm al-Muqaddas as a part of Al-Wāridāt wa l-Taqdisāt in this edition.

There are also authenticity issues related to the last section, entitled simply Faṣl and indeed some reservations about a number of the litanies which have to be addressed here. Faṣl is quite peculiar as it stands out from the rest in that it deals with the technicalities of practical astral magic aiming at subjugating the planets by the use of special non-verbal elements that accompany the uttering of the invocation. It starts with defining the right astrological position of Saturn while invoking him. Then it moves to seven descriptions of ritual, each one devoted to one of the seven planets. Every description contains such details as the colour of the garment that is to be worn by the person performing the ritual, the type of metal suitable for his ring and an incense burner as well as a list of ingredients of an incense that is to be burnt while invoking the planet in question. This can be treated naturally as the extension of the litanies addressed at the planets, however what makes it strikingly dubious is that it differs hugely in style. In comparison to grandness and loftiness, often overfilled with mystical imagery and poetical sensibility that is typical for the rest of Al-Wāridāt wa l-Taqdisāt, the language of Faṣl is poor and straightforward. Moreover it does not feature any philosophical or mystical terminology that would connect it to the thought of Shaykh al-Ishrāq.

What is even more important, the section appears to be composed from some of the material that is found in the seventh chapter (faṣl) of the third treatise (maqāla) of Ghāyat al-Ḥakīm, commonly known as Picatrix, one of the pivotal Arabic works on magic, sorcery and astrology. This chapter of the famous grimoire reports the astral rituals conducted by Sābiyans from Ḥarrān. It contains multiple prayers (da ‘wāt) to each of the seven planets with description of the non-verbal elements of ritual to be performed along with them. As it was shown by Martin Plessner and David Pingree the chapter itself is a very eclectic conglomerate of borrowings

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239 Feyzullah 1190, ff. 92a-95b.

240 See: Pseudo-Majrīṭī, Ghāyat al-ḥakīm. Edited by Helmut Ritter as Das Ziel des Weisen. Studien der Bibliothek Warburg 12, B. G. Teubner, Leipzig-Berlin 1933. The interesting chapter entitled Fī Istilāb Qiwā al-Kawākib wa-Mundādīha bi l-Qiyām la ha wa-Iqīṣāmī-ha Aṭbār al-Af’āl ʿalā Madīha al-Sāhi’īn bi l-Shakl wa l-Qarābīn wa l-Da’wāt wa l-Dakhan wa l-Nisab al-Falakiyya (“About summoning the powers of planets and the way of invoking them and classification of their influences according to view of Sābiyans as for the shape [of the ritual], suffimation and astrological positions”) is located on pp. 195-228. This treatise for a long time has been mistakenly attributed to the Andalusian astronomer Al-Majrīṭī (d. 1008). This misattribution has been known as false since relatively long time. Therefore until very recently most of editions, translations and scholarly output dealing with that work as well as Rutbat al-Ḥakīm of the same authorship has referred to their author as Pseudo-Majrīṭī. In more recent times it has been successfully proven that in fact this work was written by Maslama al-Qurṭubi (d. 353/964). See: Maribel Fierro, “Bāṭinism in Al-Andalus. Maslama b. Qāsim al-Qurṭubi (d. 353/964), Author of the Rutbat al-Ḥakīm and the Ghāyat al-Ḥakīm (Picatrix)”, Studia Islamica, No. 84 (1996), pp. 87-112. Cf. Godefroid de Callataÿ & Sébastien Moureau, “Again on Maslama Ibn Qāsim al-Qurṭubi, the Ikhwān al-Sahī” and Ibn Khalūn: New Evidencefrom Two Manuscripts of Rutbat al-ḥakīm”, Al-Qanṭara, no. XXXVII 2 (2016), pp. 329-372.
from other sources\textsuperscript{241}. Among others there is a source related by the person mentioned at the beginning of the chapter as “Ṭabarī, the astrologer (al-munajjim)” whom Pingree identifies with Abū Ḥaṣṣ ‘Umar ibn Farrukhān al-Ṭabarī, a most probable author of a treatise penned around 184/800, that survived only in Latin translation entitled Liber de Locutione cum Spiritibus Planetarum\textsuperscript{242}. It starts with an assertion that in reality its content was found by “Altanarani, the philosopher astrologer” in an old book\textsuperscript{243}.

By comparing the Latin text attributed to Hermes with the chapter of Ghāyat al-Ḥakīm Pingree succeed at establishing exactly which of its fragments are borrowings from the work of Al-Ṭabarī and to which extent the first is contained in the latter. It is clear from the analysis that the whole treatise by Al-Ṭabarī is included in Picatrix except the suffimigations and invocation to the Moon. What is interesting for us is that most of the fragments transferred from Al-Ṭabarī’s work into Ghāyat al-Ḥakīm make up the last section of Al-Wāridāt wa’l-Taqdisāt and that it consists solely of them with no other material added. What is excluded from the text attributed to Al-Suhrawardī is the introductionary paragraph indicating Al-Ṭabarī as the author, the next fragment that mentions the reasons or boons for which each planet is to be summoned and the very prayers to the planets by Al-Ṭabarī which are here unnecessary since the litanies by Shaykh al-Ishrāq are placed before the Faṣl in the manuscripts. Moreover aforementioned Al-Ṭabarī’s suffimigation recipe devoted to the Moon, that is omitted in the book of Al-Qurtubī, surprisingly appears in the text attributed to Al-Suhrawardī. That implies my assessment of a possible immediate relation between the Faṣl and the lost Arabic version of Al-Ṭabarī’s treatise and makes the Faṣl of Al-Wāridāt wa’l-Taqdisāt the new, previously unknown source for reconstructing Al-Ṭabarī’s text.

The affinity with the work of Al-Ṭabarī proves to be even deeper with further investigation and surprisingly extends to some of the litanies. Indeed four of them bear the mark of borrowings from the same text. If to strip their eulogic parts from Illuminationist formulae and some of the terms characteristic for the thought of Al-Suhrawardī, the epithets that describe the features of the planets, which we can associate with their image drawn from traditional astrological beliefs, seem to be borrowed directly or indirectly from the treatise of Al-Ṭabarī. (The investigation of the intertextualities of both texts will be reported in 5.4). This concerns mostly four of the litanies (Jupiter, Mars, Mercury, Venus) and only parts of them. The rest of their content and language is undoubtedly Illuminationist. This reality does not allow us to claim these litanies as false attributions, but inclines us to consider if those two borrowings have to be interpreted jointly as one, done by one person, be it Al-Suhrawardī or someone else or they have to be seen as separate operations, as the nature of these borrowings differ. To this question i cannot give the final answer.


\textsuperscript{242} The treatise was edited by Pingree based on the unique 15\textsuperscript{th} century manuscript II. iii. 214, ff. 33-35, from the Biblioteca Nazionale in Firenze. It is published in: Ibidem, pp. 112-116. The name of author in the manuscript is given as ‘Abuluebeck Altanarani’ what Pingree considers a typical misreading by Latin translator and interprets it as Abū Ḥaṣṣ al-Ṭabarī (al-Ṭabarānī).

\textsuperscript{243} Ibidem, p. 112.
There is yet another text to be mentioned as far as discussed material is concerned. It is work of unknown title attributed to Hermes that was cited by famous Islamic polymath Fakhr al-Dīn al-Rāzī (d. 606/1209) in is Kitāb al-Sīr al-Maktūm fī Mukhātabat al-Nuṣūm (The Book of Hidden Mistery Concerning Speaking to Planets). The citation consists only of sheer list of suffimigration ingredients for each of six planets and the information about materials from which every respective incense burner has to be made (without a passage on astrological position of Saturn as well as information of ring and garment of the celebrant). The content is essentially the same with the respective sections of Ghāyat al-Hakīm (but luckily including the suffimigation recipe devoted to the Moon that is lacking in Picatrix, Liber de locutione cum spiritibus planetarum and Faṣl from Al-Wāridāt wa’l-Taqdīsāt. Unfortunately, the interesting fragment preserved in Al-Sīr al-Maktūm is too short for making any decisive judgements as for its textual relation to the Faṣl, nevertheless it supports the idea of a certain work, probably of Hermetic or pseudo-epigraphic descent that underlies the last section of Al-Wāridāt wa’l-Taqdīsāt.

The whole discussion above leads me to the conclusion that Faṣl is not of Suhrawardī authorship. The question is whether he himself stood behind the decision to place this borrowed section at the end of his work and thereby incorporating non-verbal elements of astral ritual as depicted in the available Occult literature into his own way of communication with the planets or it was done by someone else. The first possibility cannot be excluded but it remains highly speculative. Perhaps the addition of Faṣl reflects genuine interests of Al-Suhrawardī’s followers towards more practical aspects of occult sciences or their real involvement in described ritual or maybe it was deliberate decision made by the redactor of Ayasofya 2144, the majmu’a of mostly occult writings, to match the expectatations of readers. Having substantial doubts as to the Suhrawardīan authorship of that section I decided not to classify it as a part of the Al-Wāridāt wa’l-Taqdīsāt, but rather to place the edition of that text just after the work as its facultative augmentation. The critical edition of that section (2.4.1) aims at presenting its textual affinity to respective fragments of the treatise by Al-Ṭabarī as they are embodied mostly in Ghāyat al-Hakīm but also in Liber de Locutione cum Spiritibus Planetarum.

2.1.2. The parts and their contents.

Al-Wāridāt wa’l-Taqdīsāt in present edition consists of 15 sections. It is open to debate to what extent they can be treated as independent works or if invocations to the planets should be taken as whole. My division into sections is based on what is found in the manuscripts. Some of parts or just extracts of them were published whether in original version or in translated form. I will indicate them while discussing respective sections.

Al-Raḍīm al-Muqaddas (The Sacred Inscription) (2.2.1)

This is the longest section of Al-Wāridāt wa’l-Taqdīsāt, constituting nearly forth of its overall size (30 on total of 129 paragraphs in present edition). It shares around 26% of its content with the aforementioned Al-Wārid al-Raḍīm. Most probably it is this part that was listed by Al-Shahrazūrī independently under the title Al-Raḍīm al-Qudsī (The Holy Inscription).245

244 This fragment of an unpublished work by Fakhr al-Dīn al-Rāzī was translated by Pingree based on manuscript Petermann I 207 (Berlin 5886), f. 100. See: Ibidem, pp. 116-117. It is worth reminding that Al-Suhrawardī and Al-Rāzī knew each other, studied together so they could possibly share their sources.

245 Shihābudin Suhrawardī Maqtūl, Three Treatises on Mysticism, p. 102.
The section is cited extensively in *Nuzhat al-Arwāḥ* when it reports the significant sayings by Al-Suhrawardī (*min latāʾif kalimātī-hī*)\(^{246}\). Moreover, one third of those citations are repeated in the *tafsīr* by Šadr al-Dīn al-Shirāzī known as Mullā Šadrā (979/1571-1050/1650) on the occasion of commenting on Verse 21 from surah Al-Jumʿa. It was done without mentioning the name of Al-Suhrawardī. The sentences are attributed to “some sages” (*fī kalām bāʿd al-hukamāʾ*)\(^{247}\) instead. It has to be pointed out tentatively that there are indirect textual references in *Ḥikmat al-Ishrāq* to this section. For instance they include a sentence: Ḥārrama Allāh (or Ḥarām) *fi l-raqīm al-awwal ’awd al-fājīrin ilā l-awtān* (God had prohibited in the first inscription the return of depraved to the homelands) \(^{248}\).

The invocation starts mysteriously with an address directed to the man, or as it is put in Ishrāqī terminology, the human talisman (*al-tilasm al-basharī*) ordering him to read or recite (*iqraʾ*) his inscription (*raqīm*) that is indeed the preserved tablet of God (*lawh Allāh al-mahfūz*). It is not explicitly stated who is the person speaking, but it might be assumed from the wider perspective of Al-Suhrawardī’s teachings, that it is angel Gabriel, the Active Intellect (*al-ʿaql al-faʿlāʾil*) or the lord-archetype (*rabb al-naw* ) who functions as an intermediary giver of the revelation to mankind.

The text is not well-structured and it can be even seen as very chaotic at times. The content deals with various topics that are often intertwined without decisive conclusion. The subjects are dealt with, then interrupted and reoccurring somewhere else, sometimes even in other sections of *Al-Wāridāt waʾl-Taqdisāt* in the vein very much resembling the Qurʾān. The structure can give an impression of a message transmitted in the way of mystical experience, also because of passages of clearly visionary character. To understand the meaning one has to gather the fragments into thematical blocks. I will distinguish seven main subjects.

a) The liturgy of praise

The prime call to read is continued with summoning man to pray, using the Illuminationist notion of *taqdīs* (sanctification) and Sufi *dhikr* (remembrance, invoking the divine names). There are several entities that are to be praised: God, “fathers” (*al-ʿabāʾ*), by which the ontological lights are meant, probably the lords of the species (*arbāb al-anwāʾ*) and the sun, as “the greatest luminary” (*al-nayyir al-aʿzam*). From a very enigmatic description of ritual some details of this liturgy can be deduced like the time, place and direction of prayer. Congregational shouting of glorification (*ṣayḥa jumhūriyya biʾl-tasbih*) with the use of pleasurable voices (*al-aswāt al-multadhda*) and disturbing sounds of trumpets (*al-nawāqīr al-muzʿīja*) as it is envisaged by the author in the colourful vision of the “perfect city” (*al-madīna al-fādila*) where the inhabitants are united in the act of common worship. The prayer of glorification is presented as obligatory (*fuṭūda*) on the authority of divine order.

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\(^{246}\) It is around 16% of its content that is cited there. It only partially overlaps with the material that is common to *Al-Wārid al-Raṣīm* and *Al-Raṣīm al-Muqaddas*. There are 24 usually one-sentence fragments that are formed in *15 logiā* as they appear in *Nuzhat al-Arwāḥ*. See: Ibidem, 118-121.

\(^{247}\) See: Šadr al-Dīn al-Shirāzī, *Tafsīr al- Qur’ān al-Karīm*, v.7, Intishārāt Bīdār, Qumm 1411 AHSh, pp. 301-302. The citations appear in almost the same order as they are cited by Al-Shahrazūrī thus they were probably copied from that source.

\(^{248}\) The edition 2.3.1: 6; Suhrawardī, *The Philosophy of Illumination*, p. 158.
b) The nature of God

In the field of theology there is short discussion supporting the fundamental idea of monotheism (tawḥīd) with the refutation of dualism (thanawiyya) and polytheism (shirk) or rather the idea that is possible for God to share any of his exclusive qualities with companion (sharīk) or a peer (nidd). Discussing with the dualists the author argues that if there was another God, that would necessitate another sun. “So, where is his sun?” (fa-ayna shamsu-hu), he asks. Even if it was the case, the existence of another sun would lead to the collapse of the celestial system. Refuting the polytheists he underlines the nature of God as a unique First Cause (al-'illa al-ulā) and ultimate goal of beings (muntahā al-a'yan). God never changes in his primordial features and stands behind every being of temporal existence (ḥādith) and enduring of every thing that is necessitated by him (dāma mā awjaba). He directs the time (al-duhūr) and cycles (al-adwār).

c) The science of lights

The discussion on the divine nature is also held in Ishrāqī vein, presenting the essence (dhāt) of God as a light of every light (nūr kull nūr). His light is not cognizable by the senses nor by the reason. It is deprived of any size or measure and exceeds every virtue and perfection. God acts through light and fire. With light he guides the souls on their path and with fire he consumes the unclean (ya'kul al-arjās). The exposition of the science of lights is continued by their division into those seen (turā) in the sky and unseen (lā turā) that are located in the highest kingdom of heaven (al-malakūt al-a'lā). Every light is to be stumbled upon by the wayfarer (sālik) on his way and apprehended in the form of emanation (fayḍ) of accidental light into the organ of sensual perception (ma'dan al-ḥiss).

The soul is living light in its essence. It is indivisible as it breathes with what is indivisible and it rations through what is indivisible. Being genuinely one and unique makes a soul able to reflect the image of oneness (ṣūra fardāniyya). Therefore the author calls the soul “the mirror of oneness” (mir'āt fardāniyya) or a “mirror of God” (mir'āt Allāh) that does not resemble the corporate spectacles. Because of the same reason, when the body perishes, that what is unique (waḥīd) returns to what is unique (waḥīd) i.e. the soul returns to God. The difference between both lies in that the soul is living (al-ḥayy al-qā'im) in its essence, while God lives maintaining all other living by himself (al-ḥayy al-qayyūm). The belief in divine light is absolutely essential. The one who disbelieves will not find the bridge that is spanned to heaven (sirāṭ Allāh al-mumtadd ilā'l-samā').

It has to be stressed that the discussion of philosophical topics in Al-Wāridāt wa'l-Taqdīsāt is done very unsystematically and it uses highly poeticised and imaginative language that is more common in mystical than in philosophical literature. It is evident that the philosophy here is subordinated to the main themes centered around the salvation of soul and its return to the world of light.

d) The message to the fallen soul

This is the address that carries throughout the most part of Al-Wāridāt wa'l-Taqdīsāt. The soul is invoked as “the daughter of holiness” (walīdat al-quds) lost in the foreign place of darkness, longing for return to its homeland (waṭan). The speaker identifies the reasons of that
state in the moral depravation reflected in its desire of abomination (jalab al-qabīḥ), heedlessness (takalluf al-ṣamam) and blindness (a’hār). The path to salvation lies in combating the body and its total annihilation. The music or rather “yearning sounds of pipes and strings” (al-ṣifārāt wa’l-awtār wa’l-naghmāt dhāt al-tashwiq) reminds it of its divine place of origin.

e) Ethical counsel

The ethical teachings and advice of proper moral conduct occupy around one third of the size of Al-Raqīm al-Muqaddas. Many of them are presented in the form of disconnected gnomical sentences that were later cited by such scholars as Al-Shahrazūrī or Mullā Ṣadrā, like for example the absolute prohibition of harming one another (darar) or the famous teaching that is traditionally associated with an early Islamic woman-mystic Rabī’a al-‘Adawiyya (100/717-180/796) that tells that it is better to worship God out of love (hubb) than out of fear (khawf). Among others there is also a specific counsel dedicated to kings: they should not despise their subjects but rather save them from those who would have the inclination to do so.

The soul is admonished as for the temporal and illusive nature of the body, that is imagined as a vehicle or saddle-horse (matiyya, da’abba). The flesh has to be subjugated and abandoned before it abandons the self. Willing to accomplish it, one has to develop the virtues of poverty and humiliation (faqr), the hunger (jaw’) and the vigilance during the night (sahr), that would bind and disable the beast. That ultimately leads to death, which is considered very noble for it is “the gate of the gates” (bāb al-abwāb) that one has to go through. It gives freedom and indeed brings the real life. Therefore God is worthy of praise not only as the bestower of life, but also as the giver of death.

On the way of life, the man has to endure the hardships and offer sacrifices, but not to fall into despair. He should follow the example of past generations. They are projected with the metaphor of caravans of men (qawāfīl al-rijāl) leaving their traits (al-athār) while traversing the path. The just one, who is faithful to the divine covenant (al-wāfī bi-’ahd Allāh) will be gifted with the reward that is beyond imagination, while the unbelievers (al-kāfirūn) and malefactors (ulū’l-jināya) will be punished with the torments of barzakh.

f) The visionary narrative

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249 In Islamic literature barzakh is understood generally as a purgatorial place located between heaven and hell where the souls of believers dwell in temporal punishment to purify themselves from their sins. It can be also associated with the torment of the grave (adhāb al-qabr) that is experienced by the sinner immediately after the burial of the body, on the verge between this life and the next. On the other hand, in the Sufi tradition barzakh denotes the realm located between the material and spiritual world that corresponds to the world of archetypes (‘ālam al-mithāl) in the thought of Al-Suhrawardi. Nevertheless the very term barzakh is used in Hikmat al-Ishraq in technical sense of a material body, as was explained before (See, p. 168). It is not perfectly clear in what sense barzakh was used in Al-Wāridāt wa’l-Taqdīsāt. If it was done in the Sufi meaning, then it would agree completely with the torment of the sinners that was placed by Shaykh al-Ishraq in lower levels of ‘ālam al-mithāl. However used in Ishrāqī technical sense it would necessitate the reincarnation in the material world for being punished. For more information on the relation between Mundus Imaginalis and a concept that has roots in Qur’anic term, see my: Piątak, “Ontology and Topography of Mundus Imaginalis in the thought of Shihab al-Din al-Suhrawardi and Muhi al-Din ibn Arabi [Ontologia i topografia Mundus Imaginalis u Szihab ad-Dina as-Suhrawardiego oraz Muhi ad-Dina Ibn Arabiego]”, pp. 22–33. Cf. Salman H. Bashier, Ibn al-‘Arabi’s Barzakh. The Concept of the Limit and the Relationship between God and the World, State University of New York Press, Albany 2004.
On the pages of *Al-Raqīm al-Muqaddas* we tread upon the vision of turbulent cosmic events that resembles apocalyptic description of the end times. The description is very elliptical thus some details have to be reconstructed by the use of conjecture. Apparently there is a battle between forces of good and evil. As the gate [of heaven] opens, the foundations (al-arkān) of [the world fall] apart and the fractions of defeated mutineers (al-ahzāb al-mu tafaka) are dispersed. While the fire touches the sky from above, the moon extends (yattasisiqū). The glory of the divine majesty (sakīna) is coming down but its light is not seen by the villains. There is a figure called “the Witness” (shāhid) who had fought bravely in battle, eventually ascending [to heaven] and bringing good tidings (bushrā) [of victory]. Now we see him clothed in light, conversing with the “the ghost, disposer of answers” (shabah dhū l-ajwība) by whom probably one of the high ranking angels is meant, asking him for the explanation of the happenings. The angel says that God eradicates the evil and depraved people from the face of the earth and passes it to his chosen elite of believers, who are perfect in their ethics and act as intermediaries between him and the rest of human race in bringing them spiritual meanings (al-maʾānī).

**g) The chivalry of the illumination**

The people who are prophecized to inherit the earth are the illuminationists (al-mustashriqūn)250, at one instance also called “the chivalry” (fītya)251. Their teachings are the right ones and in above mentioned theological or philosophical considerations, they are named as the source to be drawn from. Their authority is derived through the contact with “the city located in the high climates” (al-madīna al-qāʿima fī l-aqālīm al-ʿulwiyya), or in other words ʿālam al-mithāl. For them this place is like “the underground spring from which the water flows” (ʿayn akhī al-tajrīd tasrī bi-māʾ tahta al-arḍ). They draw their spiritual knowledge from the images (al-ṣuwar) of that other world. They are able to interpret them because they are those who are bestowed with mystical insight (mustabsirūn).

**Wārid al-Istibšār (The Inspiration of Mystical Insight) (2.2.2)**

The title of this short visionary and hynmic section alludes to what have been said in the previous one, concerning the ability of the sages to accurately interpret the otherworldly images with the use of mystical insight (istibšār). The French translation of this section was published by Henry Corbin252. The text consists of six invocations depicting various levels of luminous beings extoling the prayer of supplication and can be tentatively divided into three scenes:

The first scene is played out in the spiritual realm, where the angels (malakūt al-quds) or in other words “luminous persons” (ashkhās al-ḍawʾ) approach God with the adress “Oh ilāh kull ilāh), and an invocation that is later repeated as a kind of refrain: ʾāl God of every god” (y Irfaʿ dhikr al-nūr waʾnṣur ahl al-nūr wa-arshid al-nūr ilāʾl-nūr (“Raise the rememberance of

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250 The fist term denotes those who are seeking the illumination (ishrāq) and apparently alludes also to the members of Ishrāq school of thought i.e. the followers of Al-Suhrawardi and in wider sense it pertains to all the hierohistorical sages who were revered by Shaykh al-Ishrāq as his antecedents in wisdom (See: 1.3.1).

251 The use of this term can be connected with the notion of futuwwa, a type of brotherhood that would bind his adherents with religious and corporational bond spreading the ethical ideals of Sufis. The member of such association is called fātū, literally ‘handsome and brave youth’ that is sometimes translated as ‘knight’. A role model for chivalry was often seen in the person of ‘Ali ibn Abī Ṭālib (d. 40/661).

Light, support the people of Light and guide the light into the Light!”)\textsuperscript{253} The second invocation is raised by “those who utter” (al-qā’ ilāt) towards “God of those who separate” (ilāh al-fārqāt)\textsuperscript{254} There are some premises that would indicate, that what we see here takes place in the eschatological times: “the time drew near” (qaruba al-waqt), “the signs appeared” (zaharat al-ayāt) and “the people of Sinai gathered” (ila’ama ahl al-saynā’).\textsuperscript{255} Right after the scene there is a short informative interlude that asserts God’s position at the top of the cosmological system but at the same time his omnipresence at every stage of hierarchy.

The next scene shows “the pure ones”\textsuperscript{256} (al-zakiyyāt) raising the same invocation towards the “Lord of the greatest archetype” (ṣāhib al-matal al-‘a’lā). God accepts their divine service (quddās) and sacrifice (qurbān) and in return grants them blessing (baraka) and he makes “the one who is crying for illumination” (munādī al-ishrāq)\textsuperscript{257} “the chavalier of East” (rākib al-mashriq)\textsuperscript{258} the one who invokes “the holy entities” (al-qiddāsīn) and by that he brings down the victory (yunazzil al-naṣr) and has the power of giving orders (yulqī al-amr). He utters the forth invocation addressed at “the Creator of all” (mubdi’ al-kull) and aim of movements of all “that rise and set” (al-shāriqāt wa’l-ghāribāt) i.e. the planets. The second interlude presents the sun as bestowed with the light from God, appointed as the ruler (sulṭān) of planets and intermediary (wāṣila), with power of maintaining life, managing seasons and turning the night into day.

\textsuperscript{253} The edition 2.3.2: 31.

\textsuperscript{254} Corbin suggested that the levels of ontological hierarchy that utter the invocations in that section can be deciphered through the name of particular invocator and allusion present in respect to which kind of beings he addresses God. See: Ibidem. 475-476, 500. It is however hard in every instance, and this admitted by Corbin, to say decisively which particular entity is actually in question. The term al-fārqāt is probably loan from Qur’an (77:4) where the meaning is rather obscure. The exegetical tradition tends however, to understand it as the angels separating truth (haqq) from lie (bājl). See: Al-Ṭabarī, Taṣfīr al-Ṭabarī. Min Kitābih-i Jāmī ‘al-Bayān ‘an ta’wil al-Qur’ān, ed. Bashshār ‘Awād Ma’tūf, ‘İsām Fāris al-Harastānī, v. 7, Mu’assasat al-Risāla, Bayrūt 1994, p. 430. Maybe the term has to be interpreted as an equivalent of al-anwār al-mufāriqa (the lights abstracted from body, i.e the dominant lights), that is frequently used in Al-Wāridāt wa’l-Taṣdīsāt. It would seem logical unless we think about the first group mentioned in the section, namely ashhāhā al-daw’ who if the suggestion of Corbin is right, are “every deity” (kull ilāh). Putting aside the question of monotheism vs. polytheism it would suggest some kind of division of dominant lights of longitudinal order in two classes, something that was never decisively done in the system of Al-Suhrawardī. Cf. Suhrawardī, Oeuvres Philosophiques et Mystiques. Tome IV, p. 85 [“Al-Alwāḥ al-Imādiyya”].

\textsuperscript{255} Corbin saw in it an allusion to Qisṣat al-ghurba al-gharbiyya, where mount Sinai appears and is interpreted by Corbin as an abode of An Active Intellect, the first from the series of mountains where the hierarchical intelligences i. e. dominant lights reside. See: Suhrawardī, Oeuvres Philosophiques et Mystiques. Tome II, p. 292, 295-296; Corbin, En islam iranien, p. 273 n. 386. On the other hand “people of Sinai” can allude to the Israelites with whom God made a covenant and they later broke it (Qur’an 2:63, 2:93, 4:154-155). In the context of the present text “people of Sinai” can probably be understood as the people gathered to be judged and the angels in their invocation intercede on their behalf to Almighty.

\textsuperscript{256} Applying the Corbin’s rule, al-zakiyyāt should pertain to the lords of the species (lords-archetypes), as they invoke God as “the Lord of the greatest archetype (Ahmet III 3271, f. 183b has here the plural form of muthul – archetypes. They are presented as those who held the divine services, what can be equally true in respect to human or even planetary “pure souls”. To understand better the reality of this invocator it is necessary to develop our right understanding of the idiosyncratic Suhrawardian requisites such as “the lamp of the oratory” (qindil al-muṣalla) or “the pine-cone of light” (sanaawbarat al-nūr) that appear in this passage and elsewhere in the book.

\textsuperscript{257} Cf. Suhrawardī, Oeuvres Philosophiques et Mystiques. Tome I, p. 105 [“Al-Talwiḥāt”].

\textsuperscript{258} In “the chavalier of East” (rākib al-mashriq) Corbin saw sun. It is very accurate in my opinion, because all the epithets and allusions used are related to the Sun and the planets (the class to which the Sun belongs). However I would like to point that all the characteristics mentioned in the passage can also be ascribed to a human being (or his soul) who attained the highest levels of illumination.
The last scene begins with showing sanctified souls (mutaqaddisāt al-nufūs) of men asking sun, or “the most luminous person” (al-shakhs al-anwar), for intercession in their appeal to God. They continue by invoking all the lofty persons (‘avālī al-ashkhāṣ) and lights (al-anwār) and they together call the the intellects (al-‘uqūl). Ultimately all the stages of being are united in their supplication towards God, this time addressed as “Disposer of Light and blessings” (muḥīd al-nūr wa’l-barakāt).

Wārid al-Waṣiyya al-Kabīra (The Inspiration of The Great Exhortation) (2.2.3)

This is another relatively lengthy section. It occupies 15 paragraphs of the edition. Similiarly to Al-Raqīm al-Muqaddas it shares around 33% of its content with afformentioned Al-Wārid al-Raqīm. The extracts from this section (around ¼ of its size were published in French translation by Corbin259. As it devotes one of the last and concluding passages to the virtue of patience in persevering hardships (ṣabr), and the term appears three times in very short span of text with an additional use of derivative word “patient” (sabbār), I would suggest that Kitāb al-Ṣabr (The Book of Patience) enlisted by Al-Shahrazūrī (n° 19), which existence in the manuscript or any relation to Al-Wāridāt wa’l-Taqdisāt has not been hitherto noticed, is an alternative title of this particular section260. The content can be divided in two general subjects.

a) The visionary narrative

The text begins with a visionary passage that is an extension of a scene presented in the first section. Apparently the events are this time being related by the person called in Al-Raqīm al-Muqaddas “The Witness” (al-shāhid). He reports how he has conquered the satanic army (jund al-shayātin) with the use of lightning flames (al-shuhub) and blinded them so they could not see him ascending “the highest realm” (al-malā‘ al-a’lā). He called upon “the lord of a noble talisman” (ṣāhib al-ṭilāsm al-fāḍil), or the lord-archetype of mankind and asked him to be taken to his abode and then to “the radiance of God” (diyā‘ allāh). Then he describes how he has unclothed his dark skin (al-jilda al-zalima) and fasten himself to the divine throne that eventually culminating in the total annihilation of his self. Having obtained wisdom (al-ḥikma), splendour (al-baḥā‘), victory (al-naṣr) and power (ṣuḥān) he returned down and passed it to the illuminationists (ahl al-ḥīrāq).

In one of the following passages there is another highly cryptic scene that shows a person seeking illumination entering the “stairway of holiness” (mis‘ad al-quds). He takes direction on the “deputies of illumination” (nawwāb al-ḥīrāq) or “the holy ones” (al-qiddisūn) to meet them in the “rare temples” (al-hayākil al-mufraḍa). They welcome him with greetings, purify him (yuqaddisīna-hu), grant wisdom and make the covenant (al-‘ahd). Then they ascend with him to the city located in the air (fī‘l-hawā‘), higher than the level of lightenings (ṣa‘īd al-buraqā‘). During this journey he experiences illumination. The description is concluded with the remark that what was stated here reflects the divine order and is confirmed by the inscription of Hermes (raqīm Ḥirmis ‘alā dhalīka) including the covenant that is made in the presence of angels (malā‘īka) and witnesses (shuhūd).

b) Ethical counsel

259 Sohravardī, L’Archange empourpré, pp. 485-487.
The bulk of the section is filled with various ethical teachings. They can be seen as the continuation of their counterparts from the first wārid. Nevertheless this time they are better structured, as the individual points are elaborated in separate passages. It starts with the assertion that it is impossible for one person to be granted both wisdom and sensual pleasures. The traits of sybarite (al-mutraf) stay in complete opposition to those of “the lover, that seeks/emulates God” (al-muḥībb al-muta’allih). What means hardship and torture for the first, is done with joy and ease by the latter. The hedonist is sad even when satiated, while the virtuous “sings from hunger” (yaṭrabu ‘alā l-jaw‘). The ordinary people “are sleeping in the darkness at the daytime” (fī l-nahār ‘alāl-zulumāt niyām), whereas the one who seeks God “travels through the night in light” (yasrī bi’l-layl ‘alā ẓawr’).

Another segment of the text is centred around the issue of evanescence (al-zawāl). One has to deal with that reality trying to understend that what passes before it passes. The given time is limited, so it has to be used for the moral change and spiritual development. The sage warns:

How many sleepers did not wake up untill the time has passed? And they did not find a friend nor light that would be their company in the darkness of night! The serpent (al-thu’bān) has opened his jaw to devour them. The cry of despair did not help nor the weep of the weeping261.

A good part of the section comprises of the particular admonishments addressed at people who possess respective vices like a hypocrite in worship (man yurā’i fī l-‘ibāda), of whom it is said, that God appointed a special observer of his sins, procrastinator (akhū l-taswīf), who is taught that the difficulties are about to start right after the present moment passes, envious (al-ḥasūd) who awaits double punishment, or the one spreading calumnies (ṣāḥib al-namīma), who will have to confess his lies to the one he betrayed. Another group of addresses is directed to representatives of specific professions or social strata like a bad scholar (‘ālim al-saw’) who despite his wide knowledge does not act for the public benefit. The class of rulers is also addressed. This time they are exhorted against the oppression of the people (ẓulm). The king who does not seek the wisdom and justice is likened to the beast (bahīma) that sits on throne or to the wolf (sarḥān) to whom a flock of sheep was entrusted. Every wrong-doer will experience torment but the king multiple torments262.

The one who is seeking God (al-muta’allih) has to be conscious of two fundamental truths: There is a special light that accompanies him wherever he moves, by which the Lords of Species (arbūb al-anwā’) perform custody over him like the parents over children (‘ināyat al-abā’ bi’l-awlād). Secondly, that it is the divine decree that decides on what obstacles and what opportunities one encounters in his lifetime. Therefore the value of man is measured in his perseverance of misery (ṣabr) and in his knowledge (‘ilm). To save himself from the punishment one is obliged to safeguard “the sign” (al-āya) that was revealed to him.

The title Wārid al-Waṣiyya al-Kabīrā corresponds well to the content of the section, that is devoted almost entirely to ethical counselling and admonishments. It can be seen as a gathering of moral teachings and advices on behaviour that are left by the author or the readers.

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261 The edition 2.3.3: 41.
262 Cf. Sohravardi, Ouvres Philosophiques et Mystiques. Tome I, p. 119 [“Al-Talwīḥāt”].
It resembles somehow the closing sections of Al-Mashārī wa ’l-Muṭārahāt or Ḥikmat al-Ishrāq that begin with words: Awaṣiyu-kum ikhwānī [“I advise you my brothers”] 263, however this time it is not the testament that is left by the philosopher to his followers. It clearly claims to be of divine origin, as it is put in the closing paragraph:

This is what was read on the Lofty Tablets (al-alwāḥ al-ʿāliyyāt). The sacred words have their manifestations. <The divine promise is truth> (Qur’ān 35:5) and the victory of the fellowship of illumination (farūq al-ishrāq) is promised. The divine providence (ibsār allāḥ) sees and hears the pious deeds (al-qurubāt). [This is] the announcement of the signs/verses (ayāt) of the inspirations/revelations (al-wāridāt) that are the Mother of the Book (umm al-kitāb) 264.

Wārid al-Anwār (The Inspiration of Lights) (2.2.4)

This is third relatively lengthy section. Like the previous one it occupies 15 paragraphs of the edition. Around fifth of its size was published in French by Corbin 265. It is possible, however without strong evidence, that it was entlisted by Al-Shahrazūrī as Al-Bāriqāt al-Ilāhiyya (“The Divine Flashes”) (nr 14) as the word al-bāriqāt appears near the end of the text (once) and it corresponds to the main subject of that part which are the lights 266. Nevertheless, it has to be said that this title, as well as another title mentioned on his list, Lawāmi’ al-Anwār (“The Gleaming Lights”) (16) would also fit thematically, and not only this section but for obvious reasons many other writings by Al-Suhrawardī or any writer from Ishrāqī school. What makes this section special is that it has a kind of undertitle which reads wa huwa kanh ḥaqīqa lā yurā bi-mithli-hi abadan (“This is a treasure of truth which equivalent had never been seen”).

This section is very much reminiscent of the first one and other lenghtier sections, in that it includes the passages representing different intermingling topics, however with focus on an issue that is central to the whole Illuminationist system. The ontology of lights and cosmogony is presented here through the lens of God and indeed, what is very striking about it is that the person speaking in almost entire section is no other than God himself. For greater order I would divide the topics into five main blocks:

a) The visionary narrative

Like the previous one, this section also starts with yet another and this time short insight into the visionary narrative. The speaking person, or the Witness, as he was called in the previous reveals of the setting, invokes the Active Intellect “the tongue of holiness” (lisān al-quds), reminding him that he was seen (kunta bi-a’yuni-nā) at the time of turbulent battle described above. He evokes that dark, cloudy night of storm, when the enemies of God were scattered while the Witnesses (al-ashhād) was ascending saying one to another: Ayyu-hā al-

264 The edition 2.3.3: 50.
The nature of God and theological polemics

Starting from this point God begins a monologue in the first person. He presents himself as the God of gods (ilāh al-ālīha), the Necessary Being (wājib al-wujūd), maintainer of everything in existence (qayyīm al-kul). God ascribes to himself the attributes of holiness (quds), glory (kibriyāʾ) and magnificence (ʿazama) that are likened respectively to his courtyard (jināb), rug (bisāt) and tent (surādiq). He functions in his immutable kingdom (mulk), which is not restricted by space or time. He has created eternity that has no beginning (al-azal) and eternity without end (al-abad) to grant the endurance of his munificence (jawd) that is characterised by interminability in respect to the past (qidam) as well as to the future (dawām).

The God is the supreme being of light. His radiance is the most powerful (al-aqhar), the brightest (al-anwar) and the most perfect (al-atamm). The excellence of his luminosity serves him as a veil. From him appear (taḥḍūra) the intellegibles (dhawāt ʿaqilāt) that are diverse in their levels. Below them are beings endowed with soul and those who circulate (al-tawāʿij) i.e. planets. God is not remote from other beings by distance (bawn) nor bound to it by connection (ṣila). He is unchangable and does not regret his deeds.

To strengthen the idea that his relation to creation is neither one of total transcendence nor total immanence, God refutes those two extreme positions. The first group are those who strip the deity from the attributes (aṣḥāb al-ʿatla) and by that they infer God’s lack (ʿadam) [of action]. Answering them he underlines his active role as the suppressor (qāhir) of darkness, and the one who dominates (qahhār) over other lights as well as his continual benefaction (al-jawd al-dāʿīm) towards creation. Another critique is directed to the Jews (al-yahūd). They are considered to be those who “reduced the distances” (intakasūʿl-ʿabʿād) and that expresses accusation of anthropomorphism (tashbīḥ).

c) The ontology of light and polemics with adversaries

The ontology of lights presented here very much recapitulates some basic elements that were presented in Hikmat al-Ishrāq and briefly elucidated in the Chapter 1 of this dissertation, however it differs in the usage of highly poeticized language. The lights are outright divided in two main types: the pure light (here: al-nūr al-baḥt) that possess the attribute of life, does not incarnate (lā yatajassadū), and therefore it is impossible to point to; and the visible, accidental attributes were t

267 The edition 2.4.1: 51.
268 In Islamic theology (kalām), the school that is usually associated with or accused by the adversaries of the inclination towards stripping God from his attributes (taʿīl) is Al-Muʿtazila. See: Abū l-Faṭḥ Muḥammad Al-Shahrastānī, Al-Milāl waʾl-Nīhal, ed. Muḥammad Fahmī Muhammad, Dār al-Kutub al-ʿIlmiyya, Bayrūt 1992, p. 38. However some of their theologians like Qāḍī ʿAbd al-Jabbar (d. 416/1025) did not deny the attributes, but rather considered them as totally unique and incompatible with the attributes of any creation. For them the attributes were the part of the the essence of God, not superadded to it. See: John Renard, Islamic Theological Themes. A Primary Source Reader, University of California Press, Oakland 2014, p. 162, from: Richard C. Martin and Mark R. Woodward with Dwi S. Atmaja, Defenders of Reason in Islam. Muʿtazilism from Medieval School to Modern Symbol, OneWorld, Oxford 1997, pp. 90-94.
269 Jews were traditionally accused of assimilating the Creator to the creature. See for example: Abū l-Faraj ʿAbd al-Rahmān ibn al-Jawzī al-Baghḍādī, Taḥbis Ibīlīs, Dār al-Qalam, Bayrūt 1403/1983 pp. 69-70. Al-Shahrastānī mentioned that it is specially true for the Qaraite. See: Al-Shahrastānī, Al-Milāl waʾl-Nīhal, p. 79.
light that dwells in “in the anthills of darkness” (jarāthīm al-zulam) and to manifest itself to the other it needs “in a dark way” (yastaghsiqu) a place (al-maḥall).

The emanation started through the diffusion of radiance that came from the supreme being, the Light of Lights (nūr al-anwār), or in other words (yanābī‘ al-ḥayāt waʾl-nūr) “the springs of life and light”. The first and most perfect being that occurred immediately from the Light of Lights is called Bahman. He is presented by God as endowed with image of his perfection (mithāl kamālī) in his essence. Through him the dominant lights, or as they are called in this text “the lofty ones” (al-aʿlūn), termed by God also as “the lights of my [angelic] kingdom” (anwār malakūtī) or “my proximate lights” (anwārī al-aqrābūn) came to be in “reasonable order” (niẓām rašīn). These lights combine the features of both light and intellect (‘aql). From the flashes of these lights the abstracted lights directing (al-anwār al-mujarradūn al-mudabbirūn) planets came to be. The celestial motions are caused and maintained by the yearning (shawq) that is felt by the lights managing planets towards higher ontological lights. The motion of spheres results in emanating the events and constant change that takes place in sublunary realm.

In the polemical passage God ascertains that beings were created with a masterplan and not in vain. The emanation proceeded from the most perfect towards the least perfect. If the opposite was the case, then the most noble being would be nothingness (‘adam), what is absurd. The needle of criticism is directed against those who maintain that the lofty lights (‘awālī al-ajsām) i.e. the planets are dead and unconscious (lā yashʿūrūn). They are named “the ignorants (al-juḥhāl).

The souls are “sparks in the darkness” (shurar fīʾl-zulam) by which the bodies, or “the dead” come to life (yuḥi bi-hi asḥbāḥ al-mawāt) and incarnated beings are illuminated. To back an idea of immortal and spiritual nature some of argumentation from writings such as Hayākil al-Nūr or Partaw-Nāma is repeated. (See: 1.3.2). In this respect the Jews are being accused as those who deny or are ignorant of the basic truths as to the nature of the soul.

Apart from already mentioned expressions, on the pages of Wārid al-Anwār the soul is referred to as: “the luminous divine gift” (naḥf Allāh al-nūrāniyya), “the vice-regent of lights” (khālīfat al-anwār) or “the lantern [in the shape] of pine-cone” (qindīl al-ṣanawbara). Her origin and final destination is divine. It is expressed as: “From God is its east, and to God is its west” (min Allāh wahshriqu-hā wa-ilā Allāh maghibru-hā)\(^{270}\).

d) Veneration of Lights

The people have been elevated over the silent animals (al-sawāmiḥ) through the ability to speak. Thus they are summoned to dhikr by worshiping God in the Temples of Light (hayākil al-nūr). However the glorification should not be restricted solely to the Almighty. On the pages of Wārid al-Anwār God calls on the believers to venerate Bahman and other dominant lights, here reffered to as “the kings from the house of Bahman” (mulūk āl-Bahmān). Another mentioned entity that is to be venerated is “your father” (abū-kum), i.e. the lord-archetype of

\(^{270}\) The expression is found also in Hayākil al-Nūr. See: Al-Suhrawardī, Hayākil al-Nūr, ed. Muḥammad Abū Rayyān, p. 17. It alludes textually to Qurʾan 55:17: ṭabbīʾ al-mashriqayn wa-rabbīʾ al-maghribayn (“The lord of two Easts and Two Wests”) and 2:156: Innā li-ilāhī wa-ilayhī rājiʿūrū (“We belong to God and to him we shall return).
mankind whom Persian name Sarāwush\textsuperscript{271} is given. The glorification of these beings will result in gaining “the nourishment of light” (at’imat al-ḍiyā’) and resurrection in “spacious world” (al-ʿālam al-fāsīh).

The whole passage is devoted to the veneration of souls of the planets. They are considered “the Seven Mighty Ones” (al-ʿizām al-sabʿ). The light that manages the sun, Hūrakhsh is the “chieftain of the sky” (raʾīs al-samāʾ). He is the ray (shiʿāʾ) of Shahrīr, one of the lords of species. The lights managing some of the other planets are also mentioned: Jupiter as “comander of auspicious events” (qāʿid al-saʿādāt), Mars as “commander of dominance” (qāʿid al-qahr), and Moon as “accelerator of happening” (musrīʾ al-amr). These entities have to be venerated in constant invocations of glorification (al-tasābīḥ) for people to gain blessings. It is stated that the glorification (taʿẓīm) of creation (al-ṣanʿ) is the glorification of its creator (mubdīʾī-hi). Whoever abases the creation, it is he himself who is worthy of abasement.

e) Admonitions

God reminds the human race of its dual nature, composed of both dead (body) and living (soul) element. The latter is of “lofty origin” (al-nasab al-ʿulwī) what should not be forgotten. Therefore instead of favouring the carnal pleasures one has to seek the delights of spiritual beings (al-rūḥānīyyīn), for if the first were more perfect, they would have been chosen by God for himself and his angels instead of the latter. The desires and ambitions that one has are essential for his future in the intermediate world of ʿālam al-mithāl. While residing there every soul generates a cover (ghilāf) and ethical qualities are manifested in the form of images (šawar). They are neither seen with ordinary sight, nor possess size and are not connected to a place. The images that are generated by the damned (al-ashqiyāʾ) are indeed shadows (zilāl), that bring torment (ʿadhāb) to the soul. The souls of the rightful are delighted to enjoy the phantoms of paradise (ashbāḥ al-janna). However, the souls that are truly purified and ressemble the higher lights in being fully abstracted from any relation to body can attain the level of dominant lights.

Wārid al-Taqdīs li-kull Mawqif [Kabīr]\textsuperscript{272} (Great Sanctification for Every Station) (2.2.5)

This is the second longest section of Al-Wāridāt wa-ʾl-Taqdīsāt. It was listed by Al-Shahrazūrī independently under the title Tasbīḥat al-ʿUqūl waʾl-Nufūs waʾl-ʿAnāṣir (“Glorifications of the Intelleccts, Souls and Elements”) (nr 41). The titles Al-Tasbīḥāt (“The Glorifications”) (34) and Daʾawāt al-Kawākib (Prayers to the Planets) (35)\textsuperscript{273} separately or as one title can also be considered in this respect, however they may correspond also to the collection of the separate sections devoted to the planets (2.2.9-14) while the first alone can pertain also to Al-Wāridāt wa-ʾl-Taqdisāt as a whole. The section in abbreviated version

\textsuperscript{271} S. rāw.sh’ or ‘S. rāw.h.sh’ as it appears in manuscripts most probably has its origin in Avestan ‘Sraoša’ through middle-Persian ‘Sroš’ and in new-Persian it is usually rendered as ‘Surūš’. Mary Boyce indicates that the world stems from root ‘sru’ (‘to hear’) and means ‘obedience’. It is also related to ‘sraoša’ meaning ‘recitation’. In early Zoroastrianism he was yazata of prayer, later he developed into protector of mankind and Ahura Mazda’s viceregent on earth. See: Boyce, A History of Zoroastrianism, pp. 60-62, 272.

\textsuperscript{272} Omitted in Ahmet 3271.

\textsuperscript{273} Shihābūdin Suhrawardī Maqtūl, Three Treatises on Mysticism, p. 102.
appears in the manuscripts from Ragip Paşa 1480 tradition as *Al-Taqdīsāt* (“The Sanctifications”) (See: 2.4.2). The full version of the section was published by Muḥammad Taqī Dānishpazhūh274 and later by Muhammad Malikī275. French translation, with the exclusion of the visionary passage at the beginning was published by Corbin276. The section can be divided in two parts:

a) The visionary narrative

The section starts with short visionary passage that is the last unveiling of the narrative known from sections 2.2.1, 3, 4. It begins with the solemn apostrophe towards illumination and the Light of Lights: *Marhaban bi l-ishrāq wa-subhān allāh nūr al-anwār*. The speaking person - “the Witness” relates the very moment of his arrival at the gates of heaven: He feels how the pain ceases and “the shackles unbind” (*tuhillu qayādī*). He fears that he will be caught by the rebellious devils (*al-marada min al-shayātīn*)277 but he manages to enter. He sees there wonders (*‘ajā‘īb*), spaciousness (*fusḥa*) and light (*nūr*). He brings down to earth the book (*al-kitāb*), the light (*al-daw‘*) and the blessings (*al-barakāt*). He sends the sanctification or purification (*al-taqdīs*) on the water and clay (*al-mā‘ wa l-fīn*), or in other words to the mankind.

b) Litany to the levels of existence

The main part of the section has a form of litany that mentions multiple beings that populate the cosmos of Al-Suhrawardi. The luminous entities are arranged hierarchically starting with Light of Lights (*nūr al-anwār*) and ending with the souls of illuminationists (“those who seek illumination”) (*nuṭūs al-mustashiqīn*). The material beings are also mentioned in connection with their luminous archetypes on their respective levels of existence. Thus the fire (*nūr*) is mentioned in connection with the lord-archetype of fire (*ṣāhib ālīs al-mā‘*), or in other words to the mankind. The “kingdoms” of animals, plants and minerals are mentioned as groups in connection to lord-archetypes (*arbāb ālīs mā‘*) that are said to be numerous but without enumerating the species one after another.

In the case of planets, which are entities composed of two beings: of managing light (*al-nūr al-mudabbir*) and a body (*barzakh*) that is fixed within the sphere (*falak*), all the components are enumerated. So, for example, Shahrīr, the lord-archetype of the kingship is mentioned together with his talisman, or “shadow” (*zill*) named Hūrakhsh, who is the managing light or “noble soul” (*al-nafs al-sharīf*) of the Sun, the physical body of the planet, that is called “the luminous person” (*al-shakhs al-nayyīr*) for its shining with visible light, and finally its “lofty dwelling” (*māsakan hu al-qādī*), or, in other words, the sphere (*falak*). As for the people, who like planets are also composed of both luminous soul and the dark/material body, they are mentioned in connection with their lord-archetype, collectively as a mankind (*naw‘ al-

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275 Shihāb-al-Dīn Yaḥyā Suhrawarī, Sitāyish wa-Niyāyah, ed. Muhammad Malikī, Nashr-i Adyān, Qum AHS 1387, pp. 56-60.


277 The word *marada* is plural of singular *mārid*, meaning ‘rebellious’. It appears in Qur’an 37:7 as attribute of evil spirit: *shayṭān mārid*, meaning ‘the rebellious satan’. *Mārid* is sometimes used as a term denoting special type of evil *jinn* “of the most powerful class”. See: Lane, An Arabic-English Lexicon. Part 7, p. 2706.
What is Avesta, Bri-llall, Leiden, A Comprehensive Persian from middle 280

Below is the list of the entities that are sanctificated in the litany, presenting some of the most important names and attributes of these beings that are mentioned in the text. What is peculiar is the usage of some Zoroastrian middle Persian names of God and other beings. Some of them have already been mentioned in the Chapter 1.

I. The only God (allāh al-wahīd) = The Light of Lights (nūr al-anwār) = The Necessary Being (wājīb al-wujūd) = “the possessor of munificent royal splendour” (sāhib al-khurra al-bāsiṭa) = Īrāmazed278 = Dādār-i Kayhān279


+ his shadow (ẓillum-hu) = The Furthest Body (al-jarm al-aqsā) i.e. the sphere of premium mobile and “his sacred soul” (nafs-hu al-muqaddasa)

* The Lofty Dominant Lights (al-anwār al-qāhirā al-a’lā) and the Lords of Talismans of the Skies and and Earths (arbāb ẓillasmāt al-samawāt wa’l-arḍīn) = The Springs of Glory and Excellence (yanābī’ al-’izz wa’l bahā’)


III. The Lords of the Fixed Stars (aṣḥāb al-thawābi)

+ the fixed stars (al-thawābi) + “their lofty and noble dwelling” (maskanu-ha al-’ālī al-sharīf) i.e. the celestial sphere

IV. Lord of Honour and Dominance (sāhib al-’izza wa’l-qahr) = lord of the talisman of Saturn (rabb ẓillsam Kaywān)

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Interestingly, in this section only Sun and Saturn are named in Arabic. See: Steingass, A Comprehensive Persian-English Dictionary, p. 1071. Interestingly, in this section only Sun and Saturn are mentioned with their Persian names, while other planets are named in Arabic.

281 ‘Kaywān’ is standard new-Persian word for planet Saturn and the seventh heaven. See: Steingass, A Comprehensive Persian-English Dictionary, p. 1071. Interestingly, in this section only Sun and Saturn are mentioned with their Persian names, while other planets are named in Arabic.

282 This lection stems from Ragip Paşa 1480 tradition. Other mss. read: al-waqār.
VIII. The Lord of Love and Beauty (ṣāhib al-maḥabbah wa l-ḥusn) = “of perfect divine amorousness” (kāmil al-‘ishq al-qudsi) = The Lord (of the Talisman) of Venus (al-zuhra)

+ his shadow Venus = “the lady (dhāt) of charm (malāḥa), kindness (al-lutf), chastity (al-nazāfa), generosity (al-sakāh), beauty (al-jamāl), fragrance (al-‘ātr), moderation (al-i’tidāl), cordiality (al-mawadda), good character (al-khuluq al-ḥasan), singing (al-ghinā’) and musical instruments (ālāt al-ṭarab wa l-bahja)” = his managing light + body + sphere

IX. The Increase of Truths and Enigmas (mufīḍ al-ḥaqāʾiq wa l-ghawāmīd) = The Lord (of the Talisman) of Mercury (al-‘uṭārid)

+ his shadow Mercury = “ink of the sky” (ḥibr al-samāʾ) = “the virtuous scholar” (al-‘ālim al-fāḍil) = “the patient one” (al-ṣabīr) = “the lord of evidence (al-hujja), opinion (al-nazār), book (al-kitāb), mysteries of sciences and calculations (asrār al-ʿulūm wa l-ḥisābāt) = his managing light + body + sphere

X. The Lord of Beauty and Virtues (dhū l-jamāl wa l-ḥaḏāʾīl) = The Lord (of the Talisman) of the Moon (al-qamar)

+ his shadow Moon = “the key of the stars” (miftāḥ al-nujūm) = “door-keeper of the skies” (ḥājīb al-samawāt) = “the rider of the sphere” (fāris al-falak) = “the deputy of Hūrakhsh and his vice-regent” (wazīr hūrakhsh wa khilafatu-hu) “attractor of waters (mumīd al-mīyāh), “giver of colours (wāhib al-ʿaṣbāgh) = his managing light + body + sphere

XI. The Lord of the Talisman of Fire (ṣāhib ṭilāsm al-nār) → to purificate fire + The Lord of the Talisman of Air (al-hawā) → to purify air + The Lord of the Talisman of Water (al-māʾ) → to purify water + The Lord of the Talisman of Earth (al-ard) → to purify earth + the lords of the talismans of minerals (al-ṣifārāt al-dīn) → to purify minerals + the lords of the talismans of plants (al-nabāt) → to purify plants + the lords of the talismans of animals (al-ḥayawānāt) → to purify animals


XIII. The rational souls of prophets/“possessors of divine missions (aṣḥāb al-sīfārāt al-ilāḥiyya) with the transcendental wisdom” (bi l-ḥikma al-mutaʿāliyya) = “treasury of the mysteries of heavenly kingdom” (khizānat asrār al-malakūt) = “bearers of royal charisma of glory” (hamalat al-khurra al-qudsi) = “those whose prayers were heard by God and he ordered the angels to fulfil them” (alladhiḥn samīʿa allāh duʿāʾa-hum wa-amara al-malāʾ ika bi l-tanfīh)

XIV. The souls (nufūs) of seekers of illumination (al-mustashriqīn) and good-willing (tullāb al-khayr)
The litany has adorational character. Each section devoted to one particular entity or a group of beings begin with the formulaic “Uqaddisu” (“I sanctify”), whereby the sections that glorify the lords-archetypes and the planets as their talismans begin with elongated formula: Uqaddisu li-taʿzīm Allāh (“I sanctify for the glorification of God”). Then each being or a group is mentioned with its numerous names, functions, attributes and sublime epithets. The litany cannot be seen as proper invocation as the utterances do not contain apostrophes in the second person. There are no proper supplications either. However, while mentioning some of the entities, the speaking person explains the aims of that particular invocation. This is the case with the glorification of the talismans connected to the particular components of sublunary realm. The goal is the purification (taqdis or taḥīr) of all living creatures including mankind, as well as four elements and all the bodies that are amalgamates of those elements. The litany ends with rather peculiar passage that enumerates the examples of divergent things which have been purified with the use of litany of sanctification:

With the sanctification (taqdis) and recollection (dhikr) of God I purified water, salt, pine-cone of fire (ṣanawbarat al-nār), rivers, winds, clouds, fog, rain, sea, mountains, deserts, villages, cities, caves, houses, myrrh (commiphora) (al-murr), styrax (storax) (al-may’a), nasturtium (tropaeolum) (al-lādin), frankincense (al-lubbān) and [other] fragrances, and that what can be smelled, and that what can be drunk, and what can be eaten, and what can be worn, and standing trees, wine grape and its plant, and honey, and oval substance of the soul (al-jawhar al-mātwī li-ʾl-nafs) that does not obey the rules, and pious men and pious women, and useful horses, long-suffering camels, docile cows, growing sheep, obedient beasts of burden, birds of prey, and dairy, fruits, direction of the temples (nahw al-hayākil), land of oratory (ard al-muṣallā) and the lamp of prayer niche (qindīl al-miḥrāb).283

c) The explanation of litany

The Illuminationist, who as it can be assumed, is speaking person in the whole section, informs that in all litanies he asks for what is in accordance with the will of God, who is the aim of all pursuits (muntahā kull al-raghabāt) and the one who established the existence in order (nāẓim al-wujūd). He claims that uttering the sanctifications is an obligation imposed by God on the virtuous nations (al-umam al-fāḍila) and were preached by the prophets sent to the ancient and contemporary nations (milāl al-awwalīn waʾl-akhīrīn). Every holy entity (qiddis) that is to be sanctified is ready to grant blessings to the one who utters the litany. This practice will stimulate his growth in virtues (al-faḍāʾil) and flashes of light (al-lawāmiʾ) and lead him to happiness on the day of bodily departure (yawm al-khūrī)...

Wārid al-Tidhkār (The Inspiration of Recollection) (2.2.6)

This is the fourth and last lengthy section. It occupies 17 paragraphs of the edition. It is tentatively possible, like in the case of Wārid al-Anwār, that it was enlisted by Al-Shahrazūrī as Al-Bāriqāt al-Ilāhiyya (nr 14) as the word al-bāriqāt appears once near the end of the text, however the title does not correspond so perfectly with its content. For the main subject of the section is not the diversity of luminous beings, but accordingly to the title found in manuscripts, it presents a dialogue between Active Intellect and the soul, whereby the first reminds the latter

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283 The edition 2.3.5: 84.
of its noble and divine origin, showing it its path to salvation. Corbin translated this part (around 4/5 of its size) to French, with the omission of the passages devoted to ethical counsel.\footnote{Sohravardî, \textit{L’Archange empourpré}, pp. 494-498.}

The section starts with invocation to the soul. It is called upon to glorify its lord, by whom the Active Intellect or lord-archetype of mankind is meant. It is absent to its own world (\textit{al-ghā’iba ‘an ‘ālami-ha}), which is the world of purity (\textit{‘ālam al-ṭuhr}). The soul is affected by “leprosy” (\textit{judhām}), which symbolizes sinking into the world of matter, preventing it from uniting with its ontological cause. It has to overcome this and other obstacles to finally get through “the gate of holiness” (\textit{bāb al-quds}). It is essential to favour the contentment of Creator over the satisfaction of “two peoples” (\textit{ridā al-ahlayn}), of men and \textit{jinn}. The following content can be divided into five major group of subjects.

a) Ethical counsel

Another portion of moral teachings and admonishments is included in this section. Some topics are extended here like the passage devoted to the ethics of work. The scholars (\textit{hamalat al-‘ilm}) are encouraged to be useful in their activities for the people and not to abstain from common trades like commerce, agriculture or industry. The necessary condition of good work is purity of the soul (\textit{tahārat al-nafs}) rather than hard striving. Only the profit gained through entrusting God (\textit{ittiḳāl allāh}) is virtuous.

The combat with self should start already with rejecting a filthy thought (\textit{al-ḥikma}) that is like a maggot from which the serpent, or a sinful deed will evolve. Repudiation of a vile thought is the sign of reason, which is divine light that guides the soul. Another sign of reason is the affection towards wisdom (\textit{al-tawqīr ‘alā l-ḥikma}). It empowers “the bird that has its nest in the colonnade of Almighty” (\textit{riwāq al-jabarūt}) i.e. the soul. The purified soul is likened to a bird that does not descend under the shadow of the sky and the earthly dust does not stick to its wings. On the other hand the traits of virtue stay for long, just like musk that leaves its fragrance after it is gone.

b) Punishment in this world and hereafter

“The people of animosity” (\textit{ahl al-‘udwān}) who united themselves against “the regent of speech” (\textit{wafī al-nuṭq}), i.e. the Active Intellect, will be wiped out the surface of earth in eschatological times which in their place will be granted to the “the seedling of order” (\textit{gharas al-nizām}). This is the allusion to visionary paragraphs that appear in previous sections of \textit{Al-Wāridāt wa’l-taqdīsāt}, especially in \textit{Al-Wārid al-Muqaddas} that contains a prophecy that the earth will be inherited by the elite of believers. The one who is planning evil actions is indeed “rebellious devil” (\textit{shayṭān mārid}) from the visionary scene projected above. “God will cloth him” (\textit{sa-yulbīṣu-hu allāh}) in the afterworld (\textit{‘ālam al-ghayb}) or in the world of punishment (\textit{‘ālam al-‘uqūba}) accordingly to the nature of his vices. For instance the greedy one will take the form of a pig, the soul of those who dispute without being right will be clothed in the appearance of dogs, while those who love the falsehood will turn into wolves.

The sinners, considered as “the vermin from the army of darkness” (\textit{dīdān jaysh al-żulumāt}) will reside in the “underground torture chambers” (\textit{maṭmūrāt al-‘adḥāb}) located in
the “enormous ishmuses” (al-barāzikh al-hā’ila)\\(^{285}\). Deaf and blind, deprived of the organs of sensory perception, under the cover of barzakh (ḥijāb barzakhī) they will not see the light at all. They will suffer from fear, darkness, sadness, lethal despair (hasara gattāla) and oppressive sepents (al-tha’ābīn al-muṣlima) which forms resemble their own. Dwelling in this place will mean also the separation from “the holy ones” (al-qiddisīn) or any other luminous being.

c) The Nature of Active Intellect

The people in the age of ignorance (al-jāhiliyya) i.e. the Pre-Islamic era used to venerate God ascribing to him the attributes of “the smallest of his holy servants” (li-aqalli ‘abādi-hi al-qiddisīn) by which their lord-archetype is meant\\(^{286}\). The speaking person invokes him to manifest, so as those erred could understand their mistake and to see the Active Intellect in his real place of ontological hierarchy, as the one who is dominated by the light of “servants of God who are drowned in the light of Lord of worlds” (‘ibād allāh al-gharqā fī nūr rabb al-‘ālamīn) that are placed above him. Alone Hūrakhsh, who is the talisman of Shahrīr is the possessor of so radiant luminosity that it captivates the one who draws near to him. Far more overwhelming is the might and majesty of God, who is cited to say:

Oh my servants! If you only know what pleasures you have avoided from among the wonders of my holiness, your appearances would burst and your bodies would fall into pieces from sorrow\\(^{287}\).

The man is summoned to know himself and to know the Active intellect. The relationship between man and his lord-archetype is like that of son to his father. The angel bestows his mercy upon the man and through it he maintains him as a living person. This life-giving ‘mercy’ in philosophical terms can be considered emanation. If he withdrew his grace, the body of man would perish. The man is encouraged to glorify his father, who will then carry him over to the God of all existence (ilāh al-wujūd kulli-hi). Nevertheless the man is often ungrateful and abases his father.

d) The Invocation to the fallen soul

The paragraph nº 98 reinstates some threads that have been already signaled in Al-Wārid al-Muqaddas. It can be extracted as an invocation to the fallen soul. It starts with reasserting the lofty origin (al-nasab al-rafi’) of the soul. It is addressed again as “the daughter of holiness” (walīdat al-quds), but this time also as “the one banished from its world” (al-gharība ‘an ʾālami-ha)\\(^{288}\). Its change from perfection to fall is projected through the set of confronting images. Once it was beautiful (jamīla) but then afterwards it became deformed (tashawwahat) and ugly (qabīha). Once familiar (qarība) it became foreign (ajnabīyya) and “scourged itself

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285 It can be guessed from the overall context that this time under the term barzakh the lower levels of ʾālam al-mithāl are meant where the wrongdoers are supposed to be tortured having been clothed in animal forms.

286 It seems from this passage that Al-Suhrawardi sees in ancient gods real luminous beings which are subordinate to God as the Light of Lights. This agrees with courious using term ʾāliha in reference to planets. It is not perfectly clear what actually was the mistake of pre-islamic people. Perhaps he means here ascribing to God some anthropomorphic features. For the list of places in the text where the term ʾāliha appears, see 5.1.

287 The edition 2.3.6: 94.

288 Ahmet 3271, f. 196b reads it as “al-gharbiyya ʿan ʾālami-ha” (“western from her world”). It can indicate the rhetorical and ontological understanding of west (gharb) as a place of banishment and strangeness, that is very famous for al-Suhrawardi and it stems from Qiṣṣat al-ghurba al-gharbiyya.
with the dirt of strangers” (talattakhti bi-qadharat al-ajaniib). Instead of paying homage to its lord it began to venerate his servant, which is the metaphor of material body. The soul in the fallen state “teared the garment of its innocence” (jilbâb ‘isma) and it is the one who broke the covenant (asiyyat al-‘ahd). Now it draws near out of fear of “the lords of filth” (arbâb al-rija‘) and cries for help. But this wicked soul shall not receive the gift of light and enter the holiness while being strange. It must go away to the “house of suffering” (dar al-‘irmân) and cry in the “wilderness of humiliation” (‘araṣat al-dhill).

e) The Invocation to the Active Intellect

The last part of the section has a form of invocation to the Active Intellect, that is uttered by some representative of men. We may assume that it is the master of Illuminationists or Shaykh al-Ishrâq himself. Throughout the invocation he asks the Holy Spirit to guide the souls on the journey towards salvation, interceding especially on behalf of those who are still “sleeping” in unconsciousness of their divine origin and aim of the path. He addresses his speech with the apostrophe “Oh our Father!” (ya abânâ) or “Oh the envoy of the Holiness” (ya safir al-quds) acknowledging the role of Active Intellect as an intermediary between God and mankind endowed with the role of conveyer of divine message. It is due to their father that “the captives of Pleiades” (asârî al-thurayyâ)290 know their obligation to worship the lord of whole existence.

The speaker asserts that people are alone responsible for hurting their souls. He reminds, using the prarable that appeared already in Al-Wârid al-Muqaddas, that “many caravans had lost their ways in the dark wilderness (al-mafâţa al-zalmâ)”. “The guide” (dallî), that is Active Intellect, was calling but they did not hear. Now “the prisoners of darkness” (asârî al-zulmât) weep upon their fate and await mercy from their father. For he possesses the benefactive light that burns all sins and he is not inclined to revenge. The Active Intellect is summoned by the speaker to announce to the “sleeping” soul:

Time of awakening has come (amâ âna waqt al-qiyâm) [...] Oh the neighbour of holy ones (jârat al-qiddisin)! Your father sends you greetings and calls upon you to rescue you and delight you with beauty (al-bahja)291.

The soul is to be taught not to desire depravation or humility, otherwise it will turn to ruin that shall not be accepted by her brothers in “the supreme abode” (al-malâ‘ al-‘lâ). After all it is but “the dove of the invisible world” (hamâmât al-ghayb) that should constantly sing the hymn of praise (al-tasbi‘î). If it asked about the way, the right answer for its residing in this “house of obscurity” (bayt dhî ghasaq) is that it should choose the isolation and cry out with the silent voice (khafî l-nidâ‘).

289 In Al-Talwîhât, Min Wâridâti-hî aydan and some manuscripts of Al-Munâjât the phrase ‘the filth of prime matter’ (ris al-hayûlî) is used. See: Sohravardi, Ouvres Philosophiques et Mystiques. Tome I, pp. 107: This edition, 2.4.3: 1; 2.4.4: 2, n. 1887.

290 In traditional cosmography the cluster of Pleiades was believed to be located in the lowest part of the sphere of fixed stars, that was seen as the uppermost sphere of material world that borders directly with the spiritual realm and encloses everything that is below. Therefore “the captives of Pleiades” are probably beings living in material world, especially humans. Interestingly, in Ghâyat al-Ḥakîm among the powers of talisman of Pleiades there is freeing of prisoners. See: Pseudo-Majrîfî, Ghâyat al-ḥakîm, p. 15.

291 The edition 2.3.6: 101.
In the final paragraph of the invocation, the speaker reveals more personal approach. He admits that he himself has hurt his soul and cries for deliverance\(^\text{292}\). The soul that has already heard the call of salvation is obliged to share good tidings with others:

Oh our magnificent Father! The commander of the army (isfahsalār)\(^\text{293}\) of heaven (al-malakūt), the nightly watch (sar-āhanj)\(^\text{294}\) of the invisible (al-ghayb)! The Holy Spirit! Verily I have oppressed my soul. So rescue me and teach it gentle acts on the way and reduction of sin (khafḍ al-junāḥ) from fear (al-raḥb)\(^\text{295}\). It will not take long before its Father sends down the flashes of light and it will be filled with his rays. It will return in honour (karāma) and esteem (masmūʿat al-qawāl). Persuade it with delicate talk (al-kalām al-raṣīq) to yearn for its homeland. Say to it: «If you heard the call, annunciate the [heavenly] dwelling (al-manzil) to the two peoples (al-ahlayn) and the morning that is near (waʾl-subḥ al-qarīb)\(^\text{296}\).

Wārid al-Iqrār fi kull Yawm (The Inspiration of Acknowledgement in Every Day) (2.2.7)

In this short section speaker takes the oath of allegiance to the light against the force of darkness. He takes God, stars (nmūm), skies and angels for witness, especially those who record the deeds of man (ḥafazat al-aʾmāl) and then he glorifies the whole cosmic hierarchy of light, beginning with Almighty and ending with individual souls. This time an unusual terminology is used, that is not strict in philosophical terms but rather alludes indirectly to the character of respective levels. The dominant lights, which appear here as “the most luminous dominant kings” (al-mulūk al-anwarūn al-qāhirūn) are divided into “the earliests” (al-sābiqāt), i.e. the lights from longitudinal order, that are free from any association with the lights that can be pointed on and “the anointing” (al-māsiḥāt) i.e. the lords of species who in turn give luminosity to the managing lights (al-mudabbīra). Then the light passes to “distributors” (al-qāsimāt), by which most probably the luminous bodies of planets are meant, including “the brightest light” (al-dawʾ al-azhar), that is sun, and from them to “the daughters of lofty ones” (banāt al-ʿulā),

\(^{292}\) This resembles very much the epilogue of Qīṣṣat al-Ghurba al-Gharbiyya, where the narrator of the story recognizes that it is he, who fell into the captivity of matter and begs God for salvation. See: Al-Suhrawardi, Ouvres Philosophiques et Mystiques. Tome II, p. 296-297 [“Qīṣṣat al-Ghurba al-Gharbiyya”].

\(^{293}\) ‘Isfahsalār’ or isfahsālār is an arabized form of middle-Persian compound word combining ‘spāḥ’ meaning ‘army’ and ‘sālār’ denoting ‘commander’. The usual new-Persian form is ‘spāḥ-sālār’ See: MacKenzie, A Concise Pahlavi Dictionary, pp. 73, 75; Steingass, A Comprehensive Persian-English Dictionary, p. 58.

\(^{294}\) Aya Sofya 2144, f. 18b and Ahmet III 3217, f. 229a read seemingly erroneously as ‘s.rāḥīj’. It could be a misreading of ‘sarrāfīm’ in the source manuscript. Henry Corbin associates the angel Seraphiel, known from Judaic and Christian tradition as the chief of seraphim (the angels of the highest rank), with Zoroarian yazata Sraoša, who in turn is associated by Al-Suhrawardi with the Active Intellect or the lord-archetype of mankind. See: Corbin, The Man of Light in Iranian Sufism, p. 56. Ahmet III 3271, f. 198a reads it as ‘s.rāḥ.nj’ which pertains to a rare form ‘sar-āhāng’ meaning ‘the vanguard’ and ‘nightly watch’ but also ‘song’, ‘the musical note’ and ‘a thickest string of musical instrument’. The form is related to ‘sarāgang’, a middle- and new-Persian word for ‘captain’, ‘chief’ or ‘commander’. (That is the reading by Corbin, see: Sohravardi, L’Archange empoürré, p. 501). The most suitable reading in my opinion the second one as it seems more plausible in the terms of structure and meaning of the text, however with maintaining the original spelling ‘sarāhanj’ that is found in Ahmet III 3271, that reflects well the Persian sar-āhāng’, only with the minor difference caused by the typical arabization of “gāf” to “jīm” in the transcription.

\(^{295}\) Ahmet 3271, f. 196b reads it as ‘rahābūt’. Edward Lane cites the proverb: Rahabūt khayr min rahamūt (“Fear is better than pity”) and explains: “meaning thy being feared is better than thy being pitied or compassionated”. See: Edward Lane, An Arabic-English Lexicon. Part 3, Librairie du Liban, Beirut 1968, p. 1168.

\(^{296}\) The edition 2.3.6: 102.
or the individual souls\textsuperscript{297}. The celestial bodies are “lamps” (\textit{al-maṣābīḥ}) by which the “dead of darkness” (\textit{mawāt al-ẓulma}) i.e. the bodies are vivified.

The speaker acknowledges the rule and supremacy (\textit{rubūbiyya}) of the divine (\textit{al-quds}), as well as the sovereignty (\textit{rabbāniyya}) of heavenly kingdom. He ascertains that he has received the light. His way is the right guidance (\textit{al-hidāya}) and his mediator is the sun, here referred to as “The Greatest Luminary” (\textit{al-nayyir al- \textit{a}‘\textit{zam}}). The path leads through longing (\textit{al-ashwāq}), sincere intention (\textit{ṣidq al-niyya}), the word (\textit{al-qawl}) and deed (\textit{al-\textit{f}i\‘l}). He reaffirms his glorification of God, planets (\textit{rabbāt al-dawā‘\textit{ir}}) and the pinecone of light (\textit{ṣanwbarat al-nūr}). The speaker states that the pure souls are “the victorious hand of God” (\textit{yad allāh al-\textit{z}āfira}) that expel the devils with the radiance similar to the divine. He declares his proximity (\textit{qurba}) to the Light of Lights and his disassociation (\textit{barā‘a}) with darkness in all of its forms including “her disobedient and deformed daughters” (\textit{banātu allāh al-\textit{a}şīyyā‘\textit{ā}}), i.e. the fallen souls.

\textbf{Wārid Taqdīs al-A‘lā li-kull Yawm} (The Inspiration of a Sanctification of the Most Supreme for Every Day) (2.2.8)

This section is the first from the series of independent litanies devoted to particular beings. This one is addressed to Necessary Being (\textit{wājib al-wujūd}) then it shows him as the most unique and absolutely supreme in respect to his positive attributes. This passage begins with \textit{rawahhadatta bi-} (“You have secluded yourself with”) and it is followed by the list of attributes expressed usually in the form of nouns with superlative adjectives, for example: “the most lofty glory” (\textit{al-majd al-arfa‘}), “the most magnificent eminence” (\textit{al-sanā‘ al-\textit{a}‘\textit{zam}}), “the most supreme majesty” (\textit{al-jalāl al-\textit{a}‘\textit{l}a‘}), “the greatest godhead (\textit{al-lāhīt al-\textit{akbar}}), “the strongest splendour” (\textit{al-kibriyā‘ al-aqwā‘}) or “all-embracing rule” (\textit{al-mulk al-\textit{awsa‘}}).

The next paragraph starting with the apostrophe \textit{subhāna-ka} (“glory to Thee”) presents God as First Cause. It is done with the use of multiple genitive constructions (\textit{al-\textit{idāğa}) such as: “the first of the firsts” (\textit{awwāl al-\textit{awā‘}‘\textit{i}l}), “the beginning of beginnings” (\textit{mabda‘ al-mabādī}), “the reason of causes” (\textit{musabbib al-\textit{asbāh}}), “originator of all essences” (\textit{mūjīd jamī‘ al-mā\textit{hiyyā‘}\textit{ā}}) or “producer of miracles” (\textit{jā‘\textit{āl al-\textit{ajā‘}‘\textit{īb}}). Then it depicts Almighty in his relation

\textsuperscript{297}There is another entity mentioned with the allusion, that is not perfectly clear for me: \textit{qa‘\textit{idat al-\textit{ṣ}ā\textit{n} tahta\textit{‘}l-\textit{hāwiyyāt wa‘l-fada‘}‘ bayna-hā} (“the companion under the reservoirs and the space between them”). Being under “the reservoirs”, probably of celestial water implies that this being is located in sublunary realm. See: The Edition 2.3.7: 104.

\textsuperscript{298}Al-Ṣafadī, \textit{Al-Wāfī bi‘l-Wafâyāt}, v. 2, p. 239.
to the levels of existence as: “god of powerful intellects” (ilāh al-‘uqūl al-fa’‘āla) or dominant lights (al-anwār al-qāhibra) that are abstracted from matter and spatial dependence; “god of rational souls” (ilāh al-nuṣūs al-nātiqa) that manage celestial bodies without physical attachment; “god of the highest delimited” (ilāh al-muḥaddad al-a‘lā) by which the highest celestial sphere is meant, “the limit of physical references” (muntahā al-ışhārāt al-jismiyya); god of “noble and benevolent divine planetary bodies” (al-aŷsām al-karīma al-ṣarīfā il-āliyya al-falakiyya) which are not prone to destruction and corruption (al-khārq wa‘l-fasād); and “god of all elemental bodies” (ilāh jamī‘ al-‘unsūrīyyāt), both simple and compound.

Another sequence of eulogies meditates on two key Islamic attributes of deity: “the living” (ḥayy) and “maintainer of life” (qayyūm). God is called upon as “maker of eternity and times” (sānī‘ al-sarmad wa‘l-dahūr) who brings to existence all the beings that can be described with every ontological modality such as accidentality (‘arādiyya), substantiality (jawhariyya), plenty (kithra), unity (wahda), cause (‘illa) and being caused (ma‘līyya). The fulfilment of desires (muntahā al-raghabāt) of all beings is to be drowned in the “seas of [his] lights” (bihār anwārī-ka) just like the saints (dhawāt al-muqaddasin), i.e. the dominant lights do. The speaker reminds that they do not have ontological opposition (didd) nor obstacle (māni’) therefore their luminosity does not fade. He rhetorically states that man cannot truly glorify the lowest of their hierarchy let alone the one in whose light dissolves the highest one.

In the last eulogist passage the speaker repeats his dissasociation from the proponents of anthropomorphism, that would see God having the spatial attributes of bodies. He claims that all descriptions of God are inadequate unless they serve pure necessity of expression (‘ibara) and orientation (ṭafāhīm). The speaker takes a vow of obedience saying: “I swear you my allegiance, oh God!” (labbayka allahuma labbayka). In doing so, he resembles other beings that “entrusted their fate in the hands of God” (kaḍa‘at riqāb al-mawjūdāt bayna yaday-ka).

In supplicative part the speaker asks for illumination, “knowledge of the noble mysteries” (ma‘rifat al-‘asrār al-ṣarīfā), the desire to encounter God and preoccupation for meditation of divine splendour. He also awaits resurrection (ḥashr) by light (bi-‘l-nūr). The whole litany is concluded with the apostrophe resembling a bit the supplication that is uttered by the luminous beings in Wārid al-Istibṣār: Unṣur allahumma ahl-al-nūr wa‘l-ışrāq wa-bārik-hum wa-iyyāna wa-qaddis-hum wa-iyyāna ilā‘l-’abad (“Oh God, support the people of Light and illumination, bless them and us, and purify them and us forever“)299.

Wārid Taqdis al-Shams li-Yawn al-‘Aḥad (The Inspiration of Sunday Celebration of the Sun) (2.2.9)

The litanies to seven planets are perhaps the most puzzling part of Al-Wāridāt wa‘l-Taqdisiyya. Each of them is designed to be uttered on a different day of the week. Therefore they are not arranged according to the order of celestial spheres with which the respective planets are traditionally associated, but rather in concordance with their connection to respective days of the week, a correspondence that is widely acknowledged in many cultures. Interestingly, in this order as the first does not appear Saturn (as the highest) nor Moon (as the lowest), what would seem logical to Ptolomaic or Peripatetic tradition, but rather Sun through its connection

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299 The Edition 2.3.8: 113.
with yawm al-ahad (“the first day” in Semitic and Iranian tradition, i.e. Sunday) what is in perfect harmony with the key role that is given to the sun in Ishrāqī cosmology.

The litanies to the planets were enlisted altogether as Al-Tasbīḥāt (nr 34) wa-Daˈawāt al-Kawākib (35) (“The hymns” or “and Invocations/Prayers to planets”) by Al-Shahrazūrī.300 Jalāl al-Dīn al-Dawwānī mentioned them descriptively as “the hymns connected to the planets” (al-tasbīḥāt al-mutaˈallīqa biˈl-kawākib) in his commentary of Hayākil al-Nūr entitled Shawkīl al-Ḥūr301. Mullā Ṣadrā made a remark on them in his Al-Taˈlīqāt or comments that he penned in the glosses of the commentary of Ḥikmat al-Iṣrāq by Ḥūrakhsī al-Dīn al-Shirāzī:

The author has famous prayers (adˈīyya) to the seven planets. There was a special invocation for every day of the week, that he used to invoke with one of the seven [planets]302.

The litany to the sun was also enlisted by Al-Shahrazūrī separately under the title Al-Daˈwāt al-Shamsiywa (“The Solar Invocations/Prayers”) (nr 45)303. It was cited in its entirety by Mullā Ṣadrā304 and in modern times published several times: by Muḥammad Muˈīn under the title Ḥūrakhsī-ī Kabort (“Great Ḥūrakhsī”)305, later reprinted by Hāshim Riḍā306 and Najaf-Quli Ḥābib307 as well as in another edition by Muḥammad Malikī308. Corbin published it in French translation and elucidated and commented upon it309.

The section starts with the invocation of Sun as “the Living and Speaking” (al-ḥayy al-nātīq), with the use of attributes that are equally plausible for both God and humans and due to it underlining the living and rational character of celestial beings, who are compound beings consisting of both rational soul and material body. Then the speaker moves to the ceremonial greetings of peace and divine blessings. The litany develops the idea of a leading role of Sun among the celestial bodies specially, and among physical bodies (al-ajrām) generally, that was

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300 Shīhābudin Suhrāwerdī Māṭūl, Three Treatises on Mysticism, p. 102.
303 Shīhābudin Suhrāwerdī Māṭūl, Three Treatises on Mysticism, p. 102.
305 This edition was based on the manuscript from the collection of Muhammad Mishkat, that was transcribed by Muˈīn and emandated by Muḥammad Qawwānī. The litany was published in the book: Muḥammad Muˈīn, “Ḥūrakhsī. Suhrāwerdī”, Yaghmā 2/1327 AHSh (1948), pp. 84-89 (the actual litany is on pp. 88-89). It was later reprinted in another article: Muḥammad Muˈīn, “Ḥikmat-Iṣrāq wa-Farhan-ī Irān”, in: Amāzash wa-Parwarash 4/1328 AHSh, pp. 17-24, then in extended article under the same title: Muḥammad Muˈīn, Majmūˈ a-yī Maqālāt, Ṣadā-yī Muˈúsqueda, Tīhrān AHSh 1337, pp. 379-458 (the actual litany is on pp. 410-412). The title Ḥūrakhsī-ī Kabort (“Great Ḥūrakhsī”) alludes indirectly to the existence of another, shorter version of the solar invocation, which is contained in Wārid al-Taˈqdis li-kull Mawqīf [Kabīr] (The edition: 2.3.5).
308 Shīhāb al-Dīn Yahyā Suhrāwerdī, Sitāyīsh wa-Niyāyīsh, p. 72-73.
309 Corbin, En islam iranien, pp. 126-133 (the actual litany is on pp. 132-133); Corbin, Corps spirituel et Terre celeste, p. 130 n. 45.
already signalized in previous sections that had passages devoted to Hūrakhsh. What is unique for the “The Greatest Luminary” (al-nayyir al-a‘zam), is that it is placed right in the center of the planetary system, that is the fourth sphere (al-falak al-rābi‘), and it illuminates with the most powerful accidental and visible radiance, while other planets are only reflecting his light. That is why the invocation continues with eulogy directed at the “most evident [visible] form” (al-shakhsh al-azhar) of “the brightest planet” (al-kawakab al-azhar) or “the most noble moving star” (al-sayyār al-afdal).

The visible form of Hūrakhsh, like any other celestial body and unlike bodies in sublunary realm, is built from the subtle matter, therefore is it is not prone to destruction (al-kharq), generation (al-kawn) or corruption (al-fasād). The movement of the planet is not rectilinear (ḥarakka mustaqīma) and it is caused by the yearning that it feels towards its ontological cause, or his lord-archetype, that resides in the spiritual realm of dominant lights. The sun is the “greatest son of the divine” (akbar awlād al-quds) among the lights that have size (the material lights) and, like a king, performs his rule over them and all material beings: he disposes his light to other planets, creates a day with his illumination, maintains renewal of the seasons and decides of life or death of incorporated lights (mālīk riqāb al-mutajassadīn). With his radiance he is the giver of beauty and felicity. In his rulership Hūrakhsh functions as a vice-regent (khalīfa) of the divine in the world of bodies (‘ālam al-ajrām), possessing the attribute fear and respect (al-hayba). Because his light and victorious power (qahr), addmittedly through the intermediaries, but ultimately derives from God, he is the image (mathal) the glory (al-kibriyā‘) and splendour (al-bahā‘) of the latter. Moreover, his sheer presence is the evidence (ḥujja) of God’s existence.

The final part is constructed similarly to the supplication that was raised by the beings of light in Wārid al-Istibsār. It is modelled on gradual ascent through the levels of onthological lights whereby every subsequent lower being is asked for intercession to the nearest higher being until the Light of Lights. The speaker who utters the invocation calls upon Hūrakhsh to ask 1.“his father”, “the desired one (ma‘shūq)” or his cause, known from other sections of Al-Wāridāt wa ‘l-Taqdīsāt as Shahrīr, who in turn is expected to call upon 2. all the abstracted intellects (al-‘uqūl al-mujarrada) i.e. the dominant lights. Their role is to petition 3. “their father” and cause, who is the Proximate Light (al-nūr al-agrab) and Universal Intellect (al-‘aql al-kull). Being “the supreme and first conditioned being” (al-ma‘lūl al-a‘zam al-awwal) he is implored to supplicate to the 4. Ultimate Cause (muntahā al-‘ilal), who is “the God of gods” (ilāh al-āliha) himself.

The speaker asks for being enlightened with “sacred flashes” (al-lawāmi‘ al-qudsiyya), “divine sciences” (al-‘ulūm al-ilāhiyya) and “the loftiest virtues” (al-faḍā‘il al-‘ulwiyya). He desires to be “one of those who yearn” to God (min al-mushtāqīn). He requests to be saved from the maladies of body and soul (al-āfāt al-nafsiyya wa ‘l-badaniyya). The invocation ends with the same plea as in Wārid Taqdīs al-A’lā lī-kull Yawm, asking God for support of the illuminationists (ahl al-nūr wa ‘l-ishrāq) and granting them blessings and purifying them and the person who utters the litany.

Wārid Taqdis al-Qamar li-Yawm al-Itnayn (The Inspiration of Monday Celebration of the Moon) (2.2.10)
The litany to the Moon, as well as the remaining litanies, is very short, having the size of two paragraphs in the present edition. It follows a typical pattern of two parts: first eulogic and second supplicative. It starts with the solemn greetings of divine peace (salām Allāh) and love (al-maḥhabba). The Moon is invoked as Mankhār Sipihr310 ("the sphere of Moon?") and he is also named "the rider of the sphere" (fāris al-falak). He serves as minister (wazīr) and vice-regent (khalīfa) of Hūrakhsh. A couple of epithets refer to his location in the first celestial sphere (al-falak al-aqwwal): “key to the skies” (miftāḥ al-samawāt) and “the governor of generation and corruption” (walt al-kawn wa’l-fasād) because of his proximity and special guardianship to the sublunary realm that is prone to this kind of phenomena. He performs custody over moisture (ruṭāba) and the element of water (al-jawhar al-māʾ) by his attraction. He is “the giver of timbres” (wāhib al-ṣabāgh) and “accelerator of happening” (musrī’ al-amr). The moon as a celestial body is naturally immune against corruption that normally affects the earthly bodies. Its perpetual movement is caused by the yearning towards its ontological cause (lord-archetype) that is to be praised for that reason.

The supplicant begins his plea directly asking moon to facilitate for him the acts of goodness (tashīl al-khayr). Subsequently the speaker repeats the model from previous invocation, feeling free at times to use different titles and epithets for signifying the same classes of beings. The “appropriate plea” (al-su’āl al-lāʾīq) is articulated by the invocator and directed to the Moon, then it ascends gradually through the level of his lord-archetype and the congregation of all dominant lights to “the scholar untouched by the events and changes” (al-ʿālim al-munazzih bi’l-ḥawādith wa’l-taghayyyūrāt), that is Proximate Light, who passes the petition to “the one who arranges the levels of existence” (nāẓim fābaqqāt al-wujūd) i.e. the Necessary Being. The invocator asks God to lead him with his light and sanctify/purify him. Then he continues similarly to the previous litany: he expresses his will to be exempted from the danger of disease and finally repeats reoccurring refrain calling on Almighty to support him and the illuminationists.

Wārid Taqdis al-Marīkh li-Yawm al-Thulāthā’ (The Inspiration of Tuesday Celebration of Mars) (2.2.11)

The third litany is devoted to Mars, the planet occupying the fifth sphere (al-falak al-akhirām). It starts with ceremonial greetings of peace and wishes of divine blessings and sanctification. The planet is invoked with its Persian name Bahrām/Bahramān-i Sipihr311. Mars

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is depicted in accordance to his universal image of a war god with militant epithets as “the noble commander” (al-amīr al-fādil), “the triumphant victor” (al-qāhir al-zāfīr), or those which envisage him as the dispenser of inevitable doom like: “the inflictor of the final stroke” (al-qāṣīm al-qāṭį’), “the lord of war and great calamity” (dhū’l-hījā’ wa’l-ba’s al-shadīd) sometimes in connection with attributes of violence like: “the lord of spilled blood” (dhū’l-dam al-muhrāq) or “the possessor of the naked sword” (dhū’l-sayf al-masīlū). He is also portayed as “the possessor of burning fire” (dhū’l-nār al-māgīḍa) what may pertain to his destructive power, as well as suggesting some ontological connection to this element. Beside the planet the praise is given also to his immediate ontological cause – the abstracted dominant light which is object of its yearning that makes a planet move, and whom it owes its light and position.

The invocator asks Mars to defeat the enemies of God/truth (a’dā’ al-haqq). He follows with the second plea that is expected to be ascent through the same ontological hierarchy finally arriving at “Possessor of the Greatest Beneficence” (ṣāḥib al-tawl al-a’zzam) in the manner that it was described in previous invocations. The “God of worlds” (ilāh al-‘ālamīn) is asked to convert him into one of his intimate associates (min muqarrabī-hi), “from among the totality of his lights and mysteries” (min jumlat anwārī-hi wa-asrārī-hi). Finally, he ends the invocation with reoccurring plea calling God to support him and the illuminationists.

Wārid Taqūš al-‘Uṭārid li-Yawm al-Arbi’ā’ (The Inspiration of Wednesday Celebration of Mercury) (2.2.12)

The fourth litany is adressed at Mercury, the planet of the second sphere (al-falak al-thānī). It starts with ceremonial greetings of sanctification (таqūš), laudation (thanā’) and divine peace. The invocation starts with the apostrophe: “Oh Great and Noble Lord, the Generous Father!” (yā ayyuhā al-sayyid al-kabīr al-fādil, al-ab al-karīm). Then it is addressed with its Persian name Farzān Sipihr312 (“The wise of the sky”). Mercury is depicted as a savant, sage and heavenly scribe: “the virtuous scholar devoted to work” (al-‘ālim al-‘āmil al-fādil), “the truthful speaker” (al-nāṭiq al-sadīq) and “the ink of the skies” (ḥibr al-samawāṭī). He is informed with the events of the world (al-kabīr bi-ahwāl al-‘ālam) and acquainted with accurate sciences (al-‘ulūm al-daqīqa). On the other hand, he masters knowledge of secrets (al-asrār) and wonders (al-‘ajā’īb), for he is “the lord of obscurities” (sāḥib al-ğarā’īb). In relation to the planets, he is the one who helps them to stay in order. In respect to mankind, he is “the emanator of cleverness and intelligence” (fayyāḏ al-dahā’ wa’l-dhakā’ī) and finally he is the deliver (mulqī) of dhikr. Mercury shares all the basic features of other planets and is in constant motion towards his originator (mubdi’) and manager (mudabbīr), the lord-archetype and emanator of light (mufid al-mārūn).

The supplicative part starts with immediate request directed at Mercury to grant the invocator facilitation of the right path (tashīl al-rashād). Then the speaker asks the planet for transferring his demand through the intercession of his intelligible cause to “the lights exalted


over the bonds of matters” (al-anwār al-muta‘āliyya ‘an ‘alā ‘iq al-mawādd) onto the Necessary Being, “the sustainer of all the essences” (qayyim jamī’ al-māhīyyāt). The supplicant asks the Light of Lights to enlighten his soul and desires to be drawn closer to him and to hear God addressing him. He prays for freedom from the malice of this world (al-dunya) and the next (al-ākhira). The prayer is concluded with usual petition of blessings and consecration for him and “the people of light and illumination” (ahl-al-nūr wa ’l-ishrāq).

Wārid Taqdis al-Mushtarī li-Yawm al-Khamīs (The Inspiration of Thursday Celebration of Jupiter) (2.2.13)

The fifth litany is devoted to Jupiter, the planet occupying the sixth sphere (al-falak al-sādis). It starts with ceremonial greetings of peace and sanctification and assertion that the planet sends the greetings back to the “pure souls” (al-mufīs al-zākiyya). The Jupiter is invoked with its Persian name Hurmuz Sipīr. The invocation presents him as an auspicious planet that generates fortunate happenings and personifies a just judge. His ceremonial title is “the greatest felicity” (al-sa’d al-akbar). He is the “one endowed with great power” (‘azīm al-himma) by which he realizes his munificence, and ability of admonishment (‘ıtāb). Jupiter is described as “the father of blessings” (wālid al-barakāt), “the mediator of excellent things” (wāsiṭat al-khayrāt) and “the possessor (ṣāḥib) of knowledge (‘ilm), wisdom (ḥikma), justice (‘adl), virtues (fardā‘il), beautiful morals (al-akhlah al-jāmila) and noble traits (makārim al-shiyam). His beneficial movement brings goodness, charity (iḥsān) and happiness (sa’ādāt).

The speaker starts supplicative part with an address at Jupiter, asking him for “the felicity of two abodes” (sa’ādat al-dārāyn), i.e., the mundane world and the hereafter. He then calls upon the celestial being to transfer his plea to “the possessor of dignity and abundance” (dhū’l-sharaf wa’l-baṣta) i.e., his lord-archetype, who in turn is expected to carry it “to the lights free of dirt of prime matter” (al-majārādīn ‘an dans al-hayūla). Their role is to pass the request, that is appropriate for “the world of continuance that is purified from changing” (‘ālam al-sarmad al-maqaddas ‘an al-taqhayyur) to their father and cause, the Proximate Light, who in turn will bring it before the “bestower of life” (wāhib al-ḥayāt) or “the manager of every wanderer” (mudabbir kull dawwār), that is God, “the most powerful light” (al-nūr al-aqhar).

The speaker starts supplicative part with an address at Jupiter, asking him for “the felicity of two abodes” (sa’ādat al-dārāyn), i.e., the mundane world and the hereafter, then he calls upon the celestial being to transfer his plea to “the possessor of dignity and abundance” (dhū’l-sharaf wa’l-baṣta) i.e., his lord-archetype, who in turn is expected to carry it “to the lights free of dirt of prime matter” (al-majārādīn ‘an dans al-hayūla). Their role is to pass the request, that is appropriate for “the world of continuance that is purified from changing” (‘ālam al-sarmad al-maqaddas ‘an al-taqhayyur) to their father and cause, the Proximate Light, who in turn will bring it before the “bestower of life” (wāhib al-ḥayāt) or “the manager of every wanderer” (mudabbir kull dawwār), that is God, “the most powerful light” (al-nūr al-aqhar).

The sixth litany is adressed at Venus, the planet of the third sphere (al-falak al-thālith). It was published by Muḥammad Dānishpazhūh and recently by Muhammad Malik. The eulogy starts with solemn greetings of glory, laudation and divine peace. Then follows the apostrophe: “Oh noble Lady, learned and labouring!” (ayyatu-hā al-sayyida al-sharīja al-

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313 See: n. 278.
315 Suhrawardi, Sitāyish wa-Niyāyiṣ, p. 97.
eats ḥμīza fer it through all the abstracted lights (the 'a'Awāla alhā'ila and (ma'jam bahja yu jamāl). She is the lady of “the desired light” (al-daw’ al-mahbūb) and “beloved brilliance” (al-bariq al-mahbūb). Like any other planet, she is in constant motion that is caused by the yearning and desire towards her mover, “the exalted one” (ta’āla).

Venus, like Jupiter in the previous prayer, is asked by the one who invokes her to bestow him with “the felicity of two abodes” (sa’ādat al-dārāyn). Then he calls upon the beings ordered hierarchically to transfer his plea to “sustainer of everything” (qayyim al-kull) and “essence of essences”. (dhāt al-dhawāt). The Necessary Being is expected to “ease the matters” (yusahhil al-amr) of the invocator and him nearer to his presence. The litany is concluded with reoccurring refrain asking God for support, blessings and sanctification for the one who utters the invocation and the illuminationist community.

Wārid Taqdis Zuḥal li-Yawm al-Sabt (The Inspiration of Saturday Celebration of Saturn) (2.2.15)

The seventh and last litany is devoted to Saturn, the planet located in the seventh sphere (al-falak al-sābi’). It starts with solemn greetings of peace and sanctification and assertion. The planet, glorified with the epiteths of “the wise lord” (al-sayyid al-ḥakīm) and the “virtuous conqueror” (al-fāḍīl al-ghālib) is addressed in Persian as “Kayān Sipihr”317. He surpasses other celestial bodies with his position in the seventh sphere, the highest one of the planetary system. Therefore he is invoked as: “the possessor of a lofty place and rank” (‘ārī al-maḥall wa’l-sha’n) and “one of great position and affair” (‘ażīm al-makān wa’l-qadr). Due to his location “in the highest observatory” (al-manzar al-‘ālā), he is the “one whose places of ascent are remote” (ba’īd al-marāqī). Saturn possesses exceptional intellectual abilities – he is endowed with acute mind (ghāʾir al-fīq). His thoughts are profound (‘amīqā) and the issues are grand (hā’īlā ‘ażīma). He is the master of empowerment (tamkīn), firmness (thībāt) and ascertaining the oneness of God (tawḥīd).

In the concluding passage the invocator raises his plea towards his ontological cause, his “generous father” (al-ab al-karīm) to transfer it through all the abstracted lights (jamīʿ al-mufāriqāt), including their master, the Universal Intellect (‘aql al-kull), so it could finally climb the abode Lord of Lords (rabb al-arbab) and the universal mover (muḥarrak al-kull). The supplicant asks Almighty to make him one of those who yearn towards his presence, to move away from him the diseases of body and soul and to nourish him with the lights (al-anwār), the superiority (al-faḍl) and divine sciences (al-‘ulūm al-ilāhīyya). In conclusion he repeats reoccurring Illuminist prayer of blessing, sanctification and support for him and

316 The form ‘Awarmān’ is found in Ayasofya 2144, f. 23b with short vowels noted. This was later copied (however without auxiliary sings) in Ahmet III 3217, f. 242b. Ahmet III 3271, f. 204a reads it as ‘Ōzmn’? what is probably wrong. The form ‘awarmān’ can possibly be a corrupted or arabized form of ‘abarmān’ meaning ‘in charge’ or ‘abarmānīg’ that means ‘noble’. See: MacKenzie, A Concise Pahlavi Dictionary, p. 2. Steingass registered another Persian word, ‘ūrmān’ that denotes ‘difficulty’, ‘trouble’ and ‘forest’. See: Steingass, A Comprehensive Persian-English Dictionary, p. 119. I cannot see however any connection that this word of attribute could have to planet Venus.

317 This is how it was inscribed in all of the manuscripts. ‘Kayān’ is new-Persian word for ‘star’. Hower it is most probably a corruption or misspelling of a standard new-Persian word for Saturn, which is ‘Kaywān’. See: n. 281. This form appears elsewhere in Al-Wāridāt wa’l-Taqdisāt]. See: The Edition 2.3.5: 73.
illuminationists “for ever and ever” (ilā ‘l-dahr wa’al-’abād). Pronouncing the last āmān he ends the prayers to the planets and this is where, in my opinion, the genuine Al-Wāridāt wa ‘l-Taqdīsāt end.

2.1.3. The related texts

There are five other texts of Al-Suhrawardī related to the collection of Al-Wāridāt wa ‘l-Taqdīsāt found on the pages of Ragip Paşa 1480 from 731/1330-735/1334, as well as already mentioned Ahmet III 3217. Three of the texts appear additionally in Ahmet III 3232. The sequence begins with Al-Taqdīsāt (The Sanctifications) (2.2.17), which is an abbreviated version of the fifth section of our collection entitled Wārid al-Taqdīs li-kull Mawqīf (2.2.5). What is lacking here is the introductory paragraph, beginning with words Marhaban bi ‘l-ishrāq wa-subḥān allāh nūr al-annwār (“I salute the illumination. Glory be to God, Light of Lights”) as well as the part of the invocation that is devoted to God. Instead it starts with glorification of Bahman, the first intellect. What is special for this redaction of the text is that the names of beings are inscribed as semi-titles on the beginning of every invocation. The dominant lights of longitudinal order are named intellects and are given ordinal numbers from first to tenth including the Active Intellect, but with exclusion of the second, what would be contradictory to the Ishrāqī view that the causes of the sphere of the fixed stars are numerous.

It is followed by four minor items, the first being short prayer inscribed with the note instead of a proper title: Min Da’awātī-hi Aydān (“Another one of his prayers”) (2.4.3). This work is significant for addressing God as the Necessary Being (wājih al-wujūd) and using both Peripatetic and Illuminationist terminology. The invocation expresses soul’s dramatic cry for salvation from the bonds of darkness and matter as well as request for receiving illumination. Interestingly since 14th century it started to appear in the manuscripts independently in slightly elongated form under the title of Al-Munājāt (2.4.7). As such it became even a subject of a scholarly commentary written by Muḥammad al-Isfārāyīnī (319) that elucidates on its philosophical terminology with references and citations from Qur’an and Sunnah. Al-Munājāt was published by Massignon (320) and also by Dānishpazhūh, as well as Malikī as the fourth of Al-Tamjīdāt (321).

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318 This term means literally ‘crying for rescue’ or a ‘secret conversation’ and it functions as an established genre of prayer in the Islamic tradition. Famous poetical prayers of that sort are authored in Persian language by Khwāja ‘Abd Allāh al-Anṣārī Al-Harawi (396/1005-481/1089) under the title Munājāt-Nāma.

319 The identity of Muḥammad al-Isfārāyīnī is uncertain. He can be either famous gramatician Tāj al-Dīn Muḥammad Fāḍil al-Isfārāyīnī (d. 684/1285) or what seems more likely this name is slightly distorted and refers rather to Nūr al-Dīn Abū Muḥammad ‘Abd al-ṣanṣāḥ ibn Muḥammad Al-Isfārāyīnī (1242-1317), one of the chief masters of Kubrawiyya order of sufism.

320 Massignon, Recueil des Textes ..., pp. 111-112.

321 Dānishpazhūh, “Niyāyish-Nāma-yi Suhrwardī,”, p. 96. Also in: Suhrwardī, Sitāyish wa-Niyāyish, p. 23. Muḥammad Dānishpazhūh mentions that his edition of Al-Tamjīdāt (The Glorifications) was prepared based on sole manuscript of Majlis 1226, pp. 29-35. This peculiar work consists of six invocations directed to God. It is worth mentioning however, that at least six of five invocations are indeed fragments or are compiled from the fragments of other known and mostly published works of Al-Suhrawardī what is left unnoticed by Dānishpazhūh. Malikī in the footnotes of his edition identifies sources of those fragments as Kalimūl-Ṣaḥīyya, Al-Talwiḥāt, Hayākīl al-Nūr and Al-Alwāh al-‘Imādīyya. See: Suhrwardī, Sitāyish wa-Niyāyish, pp. 37, 41, 43, 48. However, he is wrong in my opinion when he mantains that Al-Munājāt is an alternative title for the whole of Al-Tamjīdāt hence he does not provide any evidence of this claim. See: Ibidem, p. 14.
The second item is inscribed with the note Min kalām al-shaykh Shihāb al-Dīn al-Suhrawardī (“From the words of Shaykh Shihāb al-Dīn al-Suhrawardī”) (2.4.4). It is actually a famous mystical poem by Shaykh al-Ishraq that begins with stanza Abadan tahirnu ilay-ka al-arwāḥ (“The spirits always long for you”) and is often cited in classic biographical compendia and other sources that deal with life of Al-Suhrawardī. It has been published more than once in modern times in attempt to reconstruct the diwān of Al-Suhrawardī.

The next text, inscribed with the note Min wāridāt-ḥi (“One of his inspirations”) (2.4.5) is an invocation directed to God that is indeed a fragment of the section known from Al-Wāridāt wa l-Taqdīsāt as Wārid al-Taqdīs al-ʿāl li-Kull Yawm (Revelation of the Highest Sanctification for Every Day) with an added introductory paragraph beginning with words ‘Allām al-ghuyūb, ilāh al-arbāb, li-ismi-ka taqdis (“[Oh] you who know the things invisible, God of the lords, for Your Name is the sanctification”). This sole paragraph was published by Dānishpazhūh and later by Malikī as a fragment of the second from the series of Al-Tamjīdāt.

The last prayer in this sequence is Daʿwat al-Ṭībāʿ al-Tamm (Invocation to the Perfect Nature) (2.4.6). This very short text is centered around one of the more important concepts of Ishrāqī philosophy. The invocation helps to summon one’s own Perfect Nature. Its manifestation enables intercession in receiving the illumination from the Light of Lights. The work was published by Walbridge with an English translation and then by Malikī. Prior to that Corbin translated it into French and commented on its meaning in the wider context of the thought of Al-Suhrawardī.

2.2. Codicological aspects
2.2.1. Manuscript tradition

There is no extant autograph of Al-Wāridāt wa l-Taqdīsāt. As it was mentioned before, the earliest dated manuscript containing this work, and at the same the oldest one that includes it in its entirety is Ayasofya 2144 (652/1254) stemming from more than a half century since the passing of Al-Suhrawardī. The manuscript Feyzullah 1190, dated only tentatively on 7th/13th century contains the writing entitled Wārid al-Raqīm, including the excerpts from two sections of Al-Wāridāt wa l-Taqdīsāt (2.3.1 and 2.3.3) as they are known from Ayasofya 2144. They are set here in fragments intermingling with each other and also with the use of additional material of unknown source. It is unlikely that it could be copied from Ayasofya 2144, as some of its readings differ significantly and have more in common with the variants noted in the citations in Nuzhāt al-Arwāḥ and Taṣfīr by Mullā Ṣadrā. It seems to me that the text was rather transferred from an unknown older copy or possibly the archetype manuscript. Some variants

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323 See for example: Al-Suhrawardi Al-Maqṭūl, Diwan al-Suhrawardī al-Maqṭūl, pp. 72-79.

324 The second tamjīd bounds together the paragraph from Al-Talwihāt (Sohrawardi, Ouvres Philosophiques et Mystiques. Tome I, p. 93-94) and the fragment that is found solely the text described as Min wāridāt-ḥi. See: See: Malikī, Sitāyīsh wa-Niyāyīsh, pp. 21-22.


326 Malikī, Sitāyīsh wa-Niyāyīsh, p. 98.

327 Corbin, En islam iranien. Tome II, pp. 158-159.
presented in Feyzullah 1190 tend to be better while the others are more clear and understandable in Ayasofya 2144.

The second oldest manuscript containing \textit{Al-Wāridāt wa'l-Taqdiṣāt} is Ahmet III 3271 (708/1308, copied in Qāshān), however it is bereft of two sections: \textit{Al-Wārid al-Muqaddas} (2.3.1.) and \textit{Faṣl} (2.4.16), probably because of damage of the source manuscript that is reported by the scribe. Maybe it was copied from the same archetype as Ayasofya 2144 (and less probable Feyzullah 1190) and the significant discrepancies between the witnesses are the result of the bad state of that common source. It has to be mentioned however that Ahmet III 3271 presents more clear and understandable text than Ayasofya 2144 what is caused most probably by the effort of the copyist to logically emendate the places where the source had already turned illegible, while at the time of copying of Ayasofya 2144 they could be still legible but only partially what have could possibly lead to invalid readings.

Manuscript Ragip Paşa 1480 (731-35/1330-34, copied in Baghdād and Şuṭāniyya) contains among other writings by Shaykh al-Ishrāq five items related loosely to \textit{Al-Wāridāt wa'l-Taqdiṣāt} (2.4.2-2.4.6). Most of them are inscribed in the margins. It is not clear whether they come from the same or another archetype manuscript. Ragip Paşa 1480 was later copied into Ahmet III 3217 (885/1461, probably in Constantinople). This manuscript includes also a copy of \textit{Al-Wāridāt wa'l-Taqdiṣāt} stemming from Ayasofya 2144 therefore it combines within itself two manuscript traditions. Another manuscript from the Ragip Paşa 1480 tradition is undated (before 1149/1736) Ayasofya 3232 which includes only three sections loosely connected to \textit{Al-Wāridāt wa'l-Taqdiṣāt}, however they were copied very precisely and are almost identical to their counterparts in Ragip Paşa 1480 and Ahmet III 3217.

There is a manuscript that used to contain the fragment of \textit{Al-Wāridāt wa'l-Taqdiṣāt}, namely the litany to the Sun. It is Mishkāt 1870 (1002/1594) and it served as a source for the early Iranian editions (see: 2.1.2) together with the manuscripts containing Mullā Şadrā glosses to \textit{Sharḥ Hikmat al-Ishrāq} by Quṭb al-Dīn al-Shīrāzī citing this prayer. All of a sudden the card with that item has been removed from the codex. Below is the \textit{stemma codicum} that graphically presents an attempt to reconstruct the manuscript tradition of \textit{Al-Wāridāt wa'l-Taqdiṣāt}. The manuscripts are placed in the \textit{stemma} based on their age and the calculation of errors and variants in different manuscripts.

\footnote{I have seen personally the scan of the manuscript bereft of that card during my visit in 2014 to Tehran University Library that stores this manuscript now.}
One of the texts related to *Al-Wāridāt wa’l-Taqdīsāt* that are extant in the manuscripts of Ragip Paşa 1480 tradition, namely *Min Da’awāt-hi Aydan* appears in some other manuscripts in slightly extended form as *Al-Munājāt*. It is not clear whether *Al-Munājāt* is a result of an extension of *Min Da’awāt-hi Aydan* or it stems from another archetype. The fragment of *Al-Munājāt* is to be found in the manuscript Essad Efendi 3688 (737/1337) while its full version appears together with the commentary in Dār al-Kutub 8388 (undated, before 784/1382) and Ergin 1313 (1026/1617). *Al-Munājāt* appears also in the manuscript Emanet Hazinesi 1006 (undated, probably before 13/19th century). Below is the *stemma codicum* that graphically presents an attempt to reconstruct the manuscript tradition of *Al-Munājāt*.
2.2.2. Some data about the manuscripts used in the edition

Ayasofya 2144 (¹) is dated on second decade of month Ramadān/late October 652/1254, the scribe: Sulaymān ibn Mas‘ūd ibn al-Hasan; the measure of pages: 16 x 24 cm, 17 lines pro page, size: 188 folios, writing: naskh, almost full diacritics, partially vocalized, in some places especially near the beginning mechanically corrupted, however still a very reliable source.

The colophon reads:

Tammat al-wāridāt wa‘l-taqdīsāt bi-‘awm Allāh wa-ḥusn tawfiqī-hi wa-dhalīka fī‘l-‘ashr al-awsat min shahr ramadān al-mubārak sanat ithnayn wa-khamsīna wa-sittimi‘a

Al-Wāridāt wa’l-Taqdīsāt was completed due to help of God and his grant of success in the middle decade of the blessed month of Ramaḍān in the year 652 of Muḥammadan age by the weak servant hoping for the mercy of Lord The Munificent, Sulaymān ibn Masʿūd ibn al-Ḥasan who is praising and praying. Glory be to God. May his majesty be exalted.

In the upper part of frontispiece there is a seal of Ottoman sultan Maḥmūd I (1108/1696-1168/1754, reigned from 1143/1730 to his death) with the motto: al-ḥamd li-ḥaļlā alladhī hadanā [sic] li-hadāḥ wa-mā kumā la-nahtaḍī law lā an hadanā [sic] Allāh.] (Qur’an 7:43)330

The lower part of the frontispiece contains the waqf (religious endowment) statement:


This noble copy was endowed by the Great Sultan, the Exalted Khagan, The Chief King and Defender, Custodian of Two Holy Shrines to … [unreadable], let God prolong his most glorious kingship. The writer of this deed was Aḥmad Shaykh-Zādah, inspector of endowments of Two Holy Shrines. God have mercy on both of them.

Below the statement there is unreadable seal probably belonging to Aḥmad Shaykh-Zādah, the waqf inspector in the holy shrines of Mecca and Medina 332.

This is the oldest manuscript containing Al-Wāridāt wa’l-Taqdīsāt and one of the oldest containing the works of Shaykh al-Ispīrāq in general. It contains full version of Al-Wāridāt wa’l-Taqdīsāt including Al-Wārid al-Muqaddas and Faṣl (1a-27b). It is majmuʿa including diverse texts: anthology of poetry and prose by Abū Maṣūr al-Thaʿālībī (350/961-429/1038), an Arabic poem by Al-Ḥasan Al-Ṭughrāʾī (455/1061-513/1121), excerpts from the standard manual on the production of books entitled ‘Umdat al-Kuttab by Al-Muʿizz Ibn Baḍīṣ (407/1016-454/1062), Al-Ṣuḥuf al-Yūnāniyya by Muḥi-al-Dīn ibn ʿArabī (558/1165-638/1240) and Risālat al-Ṣalāt attributed to Ibn Sīnā 333, some Persian poetry and hadiths on magical properties of Qurʾān.

Ahmet III 3271 ( layoutManager) is dated on the second half of 708/1308-1309, the scribe: Maḥmūd ibn Aḥmad ibn al-Murshid; place: madrasa Al-Muʿṭidiyya, Qāshān; the measure of pages: 20 x 9.5 cm, written area: 14 x 6.5 cm, 15 lines pro page, size: 205 folios, writing: very clear naskh, almost full diacritics, only occasionally vocalised; very important source that represents other

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329 Ayasofya 2144, f. 27a.
330 The seal is hard to read without the help of the outside source. This transcription is cited from: Adam Gacek, Arabic Manuscripts. A Vademecum for Readers (Handbook of Oriental Studies. Section 1, The Near and Middle East, Volume 98), Brill Leiden-Boston 2009, p. 18.
331 Ayasofya 2144, f. 1a.
332 See: Gacek, Arabic Manuscripts, p. 18.
textual tradition than Ayasofya 2144 tradition. It does not contain *Al-Wārid al-Muqaddas* and *Fāṣl*. In spite of being copied from the damaged copy it shows the genuine effort of the scribe to render the text into the form that is clearer and easier to read than Ayasofya 2144.

The manuscript constitutes *majmūʿa* (compilation) of the works of Shihāb al-Dīn Yahyā al-Suhrawardī. They are: *Hikmat al-Ishrāq*, *Al-Alwāḥ al-Imādiyya* and *Hayākil al-Nūr* and finally *Al-Wāridāt wa l-Taqdisāt*. There is a colophon at the end of each text:


The copy was completed in the last quarter of 708 (between March and June 1309) by the weak servant Ahmad ibn Muḥammad ibn Ahmad ibn Al-Mursīdī in the city of Qāshān in the madrasa Al-Muʿādiyya.

2. Waqaʿa a al-firāğh min istinsākhi-hi fī āwākhīr jumādā al-akhir li-sanat thamānī wa-sabʿīmiʿa fī l-madrasa al-muʿādiyya bi-Qāshān ḥamā-hu Allāh

The copying of it was completed in the end of month Jumādā al-Akhīra (al-Thānīyya) in the year 708 in the madrasa Al-Muʿādiyya in Qāshān, God save this [city].

(December 1308)

3. Tammat al-Hayākil al-Sabʿa min imlāʾ al-shaykh al-muḥaqiq Shihāb al-Dīn al-Suhrawardī al-Maqṭūl nawiwarā Allāh ḏarīfa-hu wa-qaddasa ruḥa-hu fī āwākhīr rajab sanat thamānī wa-sabʿīmiʿa

*The Seven Temples* [Hayākil al-Nūr] were completed from the dictation [sic!] of an accomplished master Shīhāb al-Dīn al-Suhrawardī al-Maqṭūl, let God enlighten his grave and sanctify his spirit, in the end of month Rajab of the year 708 (January 1309).

4. Nuqila hadhi-hi al-daʿawāt al-sharīfā min nuskha saqīma fī ghāyat al-suqm … (?) tilka bi-ṣaḥīf (?) in shāʿa Allāh

This noble invocations was copied from extremely damaged copy. God willing, … (?) they are correct.

**Ragip Paşa 1480** (ر) is dated on 731-735/1330-1334, the scribe: Badr al-Nasawī al-Khurāsānī, place: madrasa al-Nizāmīyya and madrasa al-Muṣṭanṣiriyya in Madīnat al-Salām („The City of Peace” i.e. Baghdad) and the city of Şūltānīyya; the measure of pages: 24 x 15 cm, 33 lines pro page (in the texts under scrutiny), size: 331 cards in folio, writing: very careless *ruqʿa*, without diacritics, unvocalized, numerous glosses and emendations. The manuscript is a *majmūʿa* of around 15 works of Shaykh al-Ishrāq including among others five short items related to *Al-Wāridāt wa l-Taqdisāt* that are the subject of this edition: *Al-Taqdisāt*, *Min Daʿawātih Aydān*, *Min Kalâm al-Shaykh Shīhāb al-Dīn al-Suhrawardī*, *Min Wāridātih-hi* and

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334 Ahmet III 3271, f. 120a.
335 Ibidem, f. 168b.
336 Ibidem, f. 182a.
337 Ibidem, f. 205a.
338 Mahmūd al-Sayyid Al-Daghīm asserts that this particular copyist was interested in the sciences of the ancients (*'ulūm al-awnawlin*) and that he was connected to the court of Ilkhanid Mongols, spending some time at their capital Şūltānīyya. See: Mahmūd Al-Daghīm, *Al-Makhṭūṭāt al-ʿArabīyya wa l-Turkiyya wa l-Fārsīyya fi Maktabat Rāghib Pasha*, v.1, Muʿassasat Saqīfat al-Šafā al-ʿIlmiyya, Jidda 2016, p. 528.
Da‘wat al-Ṭībā‘ al-Tamm (some of them are inscribed in margins). The writings with their respective colophons are:

Al-Mashārī‘ wa‘l-Muṭṭaraḥāt


The copying of it took place, glory be to God in Baghdad in madrasa Al-Nizāmiyya in the 15th of Rabī‘ al-Awwal in the year 705.

Al-Mashārī‘ wa‘l-Muṭṭaraḥāt. Al-‘ilm al-thālith fī‘l-manṭiq ("The Third Science: Logics")


God sent upon his most despicable servant Badr al-Nasawī the grace of copying the book at the end of Tuesday night of 8th of Rabī‘ al-Ākhir in the year 735 in madrasa Al-Nizāmiyya so he should praise him on the Prophet, the best of apostles being inspired to the possibility of perusal and verification because he is the possessor of answer and success.

Al-Muṭṭaraḥāt (abridgement of Al-Talwīḥāt)


The completion of writing took place on the first Friday in the end part of al-Rābī‘ al-Awwal of 734 in the City of Peace in Al-Muṣṭanṣirīyya, God Almighty save her from the calamities.

Al-Wāridāt wa‘l-Taqdisāt (Al-Taqdisāt, Min Da‘awāti‘-hi Aydan and Min Kalām al-Shaykh of our edition)


He wrote it in the City of Peace, Baghdad on Thursday in the month of Jumādā‘ al-Ulā of the year 735.

Al-Qawā‘id al-hikmiyya ("The Philosophical Principles")


He completed the writing at night of Tuesday at the beginning of Rajab in the year 734 in Baghdad praising and praying for his Prophet.

Al-Lamahāt

339 Ragib Paşa 1480, f. 115b.
340 Ibidem, f. 159b.
341 Ibidem, f. 181b.
342 Ibidem, f. 182b.
343 Ibidem, f. 184b.
Tamma Al-Lamaḥāt bi-mann tawfiq al-bārī ‘azza ismu-hu salkh jumādā al-‘akhira li-sanat arba’ wa-thalāthīn wa-sab’imi’a bi-Baghdād fī l-Muṣṭaṣṣiriyā yamā-hā allāh min al-āfāt wa-kataba-hu Badr al-Nasawī ḥāmidan muṣalliyan.\(^{344}\)

Al-Lamaḥāt was completed by the grant of success of the Creator, mighty be his name at the end of al-Jumādā al-‘Ākhirah of 734 in Baghdad in Al-Muṣṭaṣṣiriyā, God Almighty save her from the calamities. It is Badr al-Nasawī who wrote it praising and praying.

Maqāmāt Al-Ṣūfīyya

Tammat Al-Risāla fi Sharḥ Maqāmāt al-Ṣūfīyya yawn al-thulāthīn’ min awāsiṭ rajab li-sanat arba’ wa-thalāthīn wa-sab’imi’a bi’l-madrasa al-Nīzāmiyya wa-kataba-hā Badr al-Nasawī ḥāmidan li’l-lāl wa-muṣalliyan.\(^{345}\)

“The Treatise of Elucidation on the Sufi Stations” was completed at the middle part of Rajab of 734 in Al-Nīzāmiyya. It is Badr al-Nasawī who wrote it praising and praying.

Ḥikmat al-Iṣhrāq


Qad waqa’a al-firāq min ta’liq Manṭiq al-Talwiḥāt qarīb al-ʿaṣr min yawn al-sabt fī awāsiṭ rajab li-sanat arba’ wa-thalāthīn wa-sab’imi’a al-hijriyya bi’l-madrasa Al-Nīzāmiyya ḥarasa-hā Allāh min al-āfāt wa-afāda ‘ala rūḥ bānī-hā sijāl al-maghfira.\(^{347}\)

The completion of writing of the Logics of Al-Talwiḥāt took place near the afternoon on Sunday in the middle of Rajab pf 734 in madrasa Al-Nīzāmiyya, God save her from calamities and send upon the spirit of its author the sentence of mercy.


Wa-kataba-hu alwaj ‘abīd al-bārī jalla wa-karima ilā nūr hidāyati-hi Badr al-Khurāsānī al-Nasawī fī shawwāl sanat iḥdā wa-thalāthīn wa-sab’imi’a bi-bulhat al-Ṣuṭṭāniyya ḥamā-hā Allāh min al-āfāt.\(^{348}\)

\(^{344}\) Ibidem, f. 202b.
\(^{345}\) Ibidem, f. 209a.
\(^{346}\) Ibidem, f. 245a.
\(^{347}\) Ibidem, f. 269b.
\(^{348}\) Ibidem, f. 307b.
It is the Badr al-Khurāsānī al-Nasawī, most needy among the servants of the Creator the Exalted and Generous to the light of his guidance in Shawwāl of 732 in the city of Al-Ṣultāniyya, God save her from calamities.

*Kashf al-Ghiṭā’* (without colophon)

**Hayākil al-Nār**


*Al-Hayākil* are over. Glory be to the one who is granting success and satisfaction to his happy author, the martyr, God sanctify his mystery and I am Badr al-Khurāsānī al-Nasawī

**Risālat Ḥayy ibn Yaẓān**


It was written by hu Badr al-Nasawī al-Khurasānī in the city of Ṣultāniyya, God save her, and accept and regard it as right as far as possible.

**Al-Wāridāt waʾl-Taqdīsāt** (Min Wāridātihi and Daʿwat al-Ṭibāʾ al-Tāmm of our edition) (without colophon)

**Al-Alwāḥ al-ʾImādiyya**

Tammat kitābat *al-Alwāḥ* bi-ʿawn al-bārī taʿāla dhikru-hu fī salkh ṣafar li-sanat ithnayn wa-thalāthīn wa-sabʿi ṣafar bi-ana Badr al-Nasawī al-Khurasānī bi-madīna Al-Ṣultāniyya.351

The writing of *al-Alwāḥ* with the help of the Exalted Creator was finished in the last day of Safar in the year 732 and I am Badr al-Khurāsānī al-Nasawī, in the city of Ṣultāniyya.

**Ṣafīr-i Sīmūrg**

Kutibat fīʾl-madīna al-Ṣultāniyya fīʾl-rābīʾ min shawwāl sanat thalath wa-thalathīn wa-sabʿi miʿa.352

It was written in the city of Ṣultāniyya at the 4th of Shawwāl in the year 733.

**Lughāt-i Mūrān**

Tamma az nuskha saqīm wa-bā tamām naqṣām la-hu taṣḥīḥ wa-itmām kardah shud (?)353

It was copied from the vile copy and it was corrected and perfected.

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349 Ibidem, f. 311b.
350 Ibidem, f. 312b.
351 Ibidem, f. 327b.
353 Ibidem, f. 331b
Ahmet III 3217 (م، م) is dated on 864/1460. It was copied for the palace library of the Ottoman Sultan Muḥammad II354 (Mehmet II) (833/1429-886/1481, reigned from 848/1444 to 1446 and 850/1451 until his death); the measure of pages: 25.5 x 14.5 cm, 21 lines pro page, size: 243 folios, writing: high quality ta’līq, polychromic (black and gold), with superbly executed floral and geometric illuminations and frames. The manuscript clearly was meant to be a piece of art. It is however partially without diacritics and unvocalized what makes it sometimes hard to decipher. The manuscript contains both the full version of Al-Wāridāt wa l-Taqdīsāt as it is in Ayasofya 2144 and related short items as they are present in Ragip Paşa 1480. Both parts of material are separated in Ahmet III 3217 and are given separate titles: Al-Wāridāt wa l-Taqdīsāt and Al-Taqdīsāt respectively. In present edition they are signed also separately as م and م respectively. As the differences between Ahmet III 3217 and Ayasofya 2144 and Ragip Paşa 1480 in their respective common material, that is the subject of present edition, are only very slight, it is very probable that it was copied from those two manuscripts.355 It is worth mentioning however that the manuscript contains some evident mistakes that do not produce new variants of readings but are rather common misspellings that prevent the reader from understanding. The manuscript is a majnū’a containing further eight works of Shaykh al-Ishraq or their abbreviations: Kitāb al-Talwīhāt, Lawāhiq al-Talwīhāt, Al-Lamahāt, Al-Mantiq (from Al-Talwīhāt), Sharḥ Maqāmat al-Ṣūfīyya, Ṣafīr-i Sūmurgh and Al-Qawā’id al-Ḥikmiyya. The colophon after Al-Lamahāt reads:


Al-Lamahāt are finished. An endless glory be to God, the Benefactor of reason and all other things, praising and praying on his prophets 864.

Ahmet III 3232 (ن) is of uncertain date. It surely predates at least the end of the reign of sultan Mahmūd I (1108/1696-1168/1754, reigned from 1143/1730) whose seal appears at the frontispiece (1a). The history of the collection shows that the manuscript is unlikely to be younger than the era of Ahmet III (1673/1083-1149/1730, reigned from 1115/1703). The actual colophon after the main work, which is Al-Alwāḥ al-ʾImādiyya reads:

Tamma al-mukhtasar bi-ḥamā Allāh wa-ḥusn tawfīqi-hi wa-huwa mawsūm bi’l-Alwāḥ al-ʾImādiyya fi sanat n-m-ā-s-q-s-dh (?)357

The abbreviation has ended with praising God and due to his grant of success [of what is] entitled Al-Alwāḥ al-ʾImādiyya in the year n-m-ā-s-q-s-dh (?)

The colophon ends with what is, if I read it correctly, a date encoded by the way of abjad numerical value that equals the year 1011/1600. Aside from the main text the manuscript contains also three short writings related to Al-Wāridāt wa l-Taqdīsāt: Min Wāridātī-hi, Min Daʾawātī-hi Aydan and Daʾwat al-Ṭibāʾ al-Tamm.

354 Walbridge, “Devotional and Occult Works of Al-Suhrawardi the Illuministionist, p. 84.
355 Amīl al-Maʿlīf asserts that this is rather improbable that Ahmet III 3217 might be a copy of Ragip Paşa 1480, but he does it on the basis of his editions of Al-Lamahāt and Al-Maqāmat al-Ṣūfīyya. Even if these texts were not copied from Ragip Paşa 1480, it does not prevent the texts related to Al-Wāridāt wa l-Taqdīsāt to be copied from this manuscript. See: Al-Suhrawardī, Kitāb al-Lamahāt, p. xx; Al-Suhrawardi, Maqāmat al-Ṣūfīyya, p. 19. Both Ritter and Corbin maintained the filiation of Ahmet III 3217 from Ragip Paşa 1480. See: Sohrawardi, Ouvres Philosophiques et Mystiques. Tome I, p. lxxiv n. 120.
356 Ahmet III 3217, f. 169b.
357 Ahmet III 3232, f. 68a.
The measure of pages: 21 x 13 cm, written area: 11.5 x 6, 21 lines pro page, size: 73 folios, writing: very clear naskh with vowels noted, polychromic (black, gold and red).

**Feyzullah 1190 (ف) is undated, probably 7th/13th century, the measure of pages: 13.4 x 10.5 cm, 15 lines pro page, size: 100 folios, writing: rather careless naskh with only partial diacritics, numerous marginal notes. On the last page there is a seal of Fayḍ Allāh Affāndī (1048/1639-1115/1703), chief jurist of the Ottoman Empire (shaykh al-islām), the founder of collection that reads:

Waṣālī ṣafar Allāh la-hu wa-li-wāliday-hi an lā yakhruja min al-madrasa allaṭī ansha’a-hā bi-Quṣṭanṭiniyya sanat 1112/1700358.

[This is] waṣālī of Shaykh al-islām Fayḍ Allāh Affāndī, God grant him and his parents mercy for it cannot exist the madrasa that he established in Constantinople in 1112/1700.

The manuscript includes Hikmat al-Ishrāq and Wārid al-Raqīm, a rather obscure variant of Al-Raqīm al-Muqaddas (2.3.1) and Al-Wāsiyya al-Kubra (2.3.2) as well as third item of unknown authorship: Risālā fi uṣūl mufradāt al-ḥurūf wa-muqaṭṭa’āti-hā (“Treatise on the origin of single and disjointed letters”).

**Essad Effendi 3688 (أ) is dated on 737/1337, the measure of pages: 20 x 13 cm, 27 lines pro page, size: 151 folios, writing: naskh with full diacritics and without vowels, polychromic (black and rubricated collation signs). The manuscript contains fragment of Al-Munājāt cited in the text of Bayān al-ḥikma min kitāb al-bayād wa-l-sawād fi-l-sayr wa-l-ṭayr, which is presumably a commentary to a Sufi manual and doxographical work entitled Kitāb al-Bayād wa-l-Sawād (“The Book of Black and White”) by Abū’l-Ḥasan ‘Ali al-Kirmānī al-Sirjānī (d. ca. 470/1077). The manuscript is majmū’a of 35 texts of diverse authors in the field of philosophy and mysticism. Among others it contains the writings of Ibn Sinā, Al-Farābī (260/872-339/950) and Fakhr al-Dīn al-Rāzī.

**Dār al-Kutub 8388 (142, 7(2)/625) (ذ) is undated, however terminus ante quem is probably 784/1342 based on the ownership statement:

Istaṣḥaba-hu al-faqīr al-ḥaqīr ilay-hi ‘azza sha’nu-hu Al-Sayyid al-Ḥusayn (?) Nabārī (?) Qubruṣī (?) ‘aṣṭa’ an-hu. m (tamma) 784/1342359.

It was taken by the despicable and needy of whose position is so majestic Al-Sayyid al-Ḥusayn (?) Nabārī (?) Qubruṣī (?), God pardon him. It took place on 784/1342.

The measure of pages: 20 x 13 cm, 8 lines pro page, size: 57 folios, writing: naskh with full diacritics and without vowels, polychromic (headers and matn in another colour). The manuscript contains full version of Al-Munājāt, its commentary (sharḥ) by Muḥammad al-Isfara’yīnī and ascetical work entitled Atwāq al-Dhahab by Abū’l-Qāsim Māḥmūd Al-Zamakhsharī (467/1074-538/1143) as well as its commentary entitled Aṭbūq al-Dhahab by ‘Abd al-Mu’min al-Isbahānī (d. 600/1204?), other writings by Al-Zamakhsharī and Al-Jamā’na al-Ilāhiyya, a poem by Ibn Sinā.

**Ergin 1113 (ذ) is dated on 1026/1617; the scribe: Sha’bān al-Quinawī the measure of pages: 14.5 x 10 cm, 19 lines pro page, size: 200 folios, writing: small naskh, polychromic (black and red). The manuscript is majmū’a of 18 diverse works. It contains the commentary of Al-Munājāt

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358 Feyzullah 1190, 90 b.
359 Dār al-Kutub 5355, f 1a.
by Muḥammad al-Isfārāyīnī, edited in the form of comment-text book (ṣarḥ mamzūj). The main text (matn) by Al-Suhrawardī is included within the commentary overlined in red and introduced with the formula Qāla al-shaykh (“The master said”). The commentary is introduced with Aqūlū (“I say”) written in red. The manuscript includes also two works of Shaykh al-Ishrāq: Risālā fī Ṣharḥ Maqāmāt al-Ṣāfiyya and Aqā’id al-Ḥukamā’. Other works include mystical writings by Ibn ‘Arabī, ‘Ayn al-Quḏāt al-Hamadānī, Najm al-Dīn Kubrā, his disciples Sayf al-Dīn al-Bukhārizī (586/1190–659/1261), Sa’d al-Dīn al-Ḥamūya (d. 650/1252), the disciple of the latter, Ṭāzī al-Dīn al-Nasafia (d. 661/1261) as well as other works by Al-Sharīf ‘Alī al-Jurjānī (740/1339–816/1413), ‘Abd al-Wāḥid al-Āmidī (6th/12th century) and Naṣīr al-Dīn al-Ṭūṣī (597/1201–1274/672). It can be noticed that a big part of the authors, including possibly Al-Isfārāyīnī himself were members of Kubrawiyya order of sufism. Thus this collection can be probably seen as reflecting the curriculum of this ṭariqa. The nisba of the scribe that refers to the city of Qūniyya (Konya) can also possibly suggest a link to Mawlawiyya order.

Emanat Hazınıesi 1006 (🝅) is undated; the measure of pages: 17.5 x 12.5 cm, 3 lines pro page, size: 10 folios, writing: beautifully executed thuluth calligraphy with full diacritics and vowels, polychromic with frames and floral embellishments, the paper is of high quality. The manuscript resembles the calligraphy album rather than a book to study. It contains solely the prayer of Al-Munājāt by Al-Suhrawardī. It is worth to mention the precious artistical book cover that corresponds to the type dated on 12th/18th century originated in Turkey.

2.2.3. General concept and methodology of edition

For all the sections of Al-Wāridāt wa’l-Taqdisāt and Faṣl (2.3.1–16) the Ayasofya 2144 have been taken as a basis of edition (the reference manuscript) for it being the oldest manuscript and at the same time the one including the text in its entirety. However in some instances, especially where the manuscript Ayasofya 2144 is physically damaged, illegible or containing errors, the variants proposed in Ahmet III 3271 have been chosen as preferable making this manuscript the second reference of edition. Throughout the whole work Ahmet III 3217 has also been consulted. Additionally other manuscripts that were already mentioned have been used if they included the respective sections. This is done with the exception of Mishkāt 1870, which could not be scrutinized because of its damage. Moreover at instances where the sections in question have been already printed, their editions have been also examined. There are also classical works like Nuzhat al-Arwāh by Al-Shahrazūrī, Taṣfīr al-Qur’ān al-Karīm by Mullā Ṣadrā or his commentary on the margins of Sharḥ Ḥikmat al-Ishrāq by Qutb al-Dīn al-Shīrāzī. There are yet another texts, like in the case of Faṣl, the section which Suhrawardian authorship I see as disputed, that are textually connected and they have also been refered to in the edition.

The basis for the edition of the works related to Al-Wāridāt wa’l-Taqdisāt (2.4.2–6) is Ragip Paşa 1480 – the oldest manuscript containing all the works in their entirety. Other sources include the manuscript Ahmet III 3271 and Ahmet III 3232. In the instances where the material is common or related to the main body of Al-Wāridāt wa’l-Taqdisāt (like 3.4.2) the manuscripts Ayasofya 2144, Ahmet III 3271 and Ahmet III 3217 have also been consulted. In the case of Al-Munājāt (2.4.7) the basis of edition is Dār al-Kutub 8388 which is the oldest manuscript obtained containing the full version of this work. All the other related manuscripts mentioned

360 See: Gacek, Arabic Manuscripts, p. 31.
before have also been examined, as well as existing printed editions. Moreover the citations from the Qur’an have been extracted. Every section contains an introductory page listing the manuscript and printed sources for the edition of that particular item mentioning the number of folios or pages where the exact part is located as well as additional methodological details concerning the section in question if needed.

The main body of the text stems mostly from the reference manuscript or at some cases from other principal manuscripts when it has been decided otherwise. The text has been left mostly without vocalizational marks, with the exception of Qur’anic citations and some more difficult, rare or ambiguous words where usually vowels have been noted only partially. The text has been complemented with hamzāt al-qaf’ and shaddas. The original continuous text typical for the Islamic manuscript culture has been partitioned into sentences separated by the point, or less often into smaller syntactic units separated by the use of coma. At times other punctuation marks like the question mark or exclamation mark have been inserted. It was arbitrarily done by the editor with regards to the meaning and the context of the text. The square parenthesis ([ ]) provides the words added arbitrarily by the editor when necessary for the understanding of the text. The parenthesis (« ») indicates direct speech or a Persian word or name. In some sections the excerpts have been enclosed in other types of parenthesis (such as < > or { }) to indicate the places that were cited in other works. If it is the case there is explanation for the use of a specific type of bracket in the introductory page of the section. The sentences have been grouped in the paragraphs to facilitate reading. The paragraphs have been numbered to enable referencing to the edited text in the descriptive parts of dissertation.

The graphic and grammatic peculiarities of some manuscripts like writing yā instead of alif maqṣūra, erroneous writing of mādda, overlooking of diacritics at the beginning of a verb in present tense and third person or erroneous conjugation of verbs have been corrected and the orthography unified in conformity with the modern rules. The Arabic words and terms have been examined with the use of dictionarries by Lane and Wehr as well as online dictionarries: the modern Al-Ma‘āmī and Al-Ma‘ājm that combine the entries from renown classical dictionarries such as Lisān al-‘Arab, Tāj al-‘Arūs and Al-Šīhah fi‘l-Lugha. Modern New-Persian names and terms have been checked in the dictionarries by Steingass and Wollaston. At some instances the reference to the middle-Persian dictionary by MacKenzie or the glossary in the Introduction to Avestan by Martinez and de Viaan was necessary.

All the variants, alternative readings or errors have been inscribed into the apparatus criticus without vocalisation. Below is the list of terms and symbols used in apparatus. It is

363 www.almaany.com, access: 2017.08.01.
364 www.almaajim.com, access: 2017.08.01.
367 Javier Martinez and Michiel de Vaan, Introduction to Avestan (Brill Introductions To Indo-European Languages 1). Translated by Ryan Sandell, Brill, Leiden, 2014.
modelled on what was used in the Critical Edition of the treatise *On Magic* from among the epistles of Brethren of Purity done by Godefroid de Cattalaÿ and Bruno Halflants\(^\text{368}\),

\[\text{add.}\]

\[\text{ommm.}\]

\[\text{ego}\]

\[\text{has inverted the order of the words}\]

\[\text{is unreadable}\]

\[\text{corr. in margin}\]

\[\text{addition in the margin of}\]

\[\text{dubious lecture in}\]

\[\text{lacuna in}\]

\[\text{has inserted}\]

\[\text{has erased and written instead}\]

\[\text{corrupt}\]

\[\text{conjectural}\]


\[\text{368}\]
2.3. The Arabic text of Al-Wāridāt wa’l-Taqdīsāt
2.3.1. Al-Wārid al-Muqaddas

**Principal manuscripts used:**
Ayasofya 2144 (.), ff. 1b-7a
Ahmet III 3217, section from Ayasofya 2144 tradition (.), ff. 229b-232b

**Additional manuscripts used:**
Feyzullah 1190 (.), ff. 88a-91a

The manuscript contains the text entitled *Wārid al-raqīm* that differs considerably from the manuscripts used as principle sources. It is a list of various admonishments for mystical wayfarers and gnomic sentences that are rather randomly put together. Most of them appear in Ayasofya 2144 and Ahmet III 3217 in the first and third section of *Al-Wāridāt* in very much the same form. However Feyzullah 1190 lacks many elucidating passages concerning philosophy and visionary experience and is deprived of any narrative that would bind it together other than the typical prayer ending. In the edition the manuscript is referred to only in the instances when his material overlaps with principal manuscripts. This material is marked with brackets “{}”.

**Printed sources used:**

Many of the sentences appear in Al-Suhrawardī’s bibliographical account in *Nuzhat al-Arwāḥ* by al-Shahrazūrī. This material is marked with brackets “<>”.


Around seven of aforementioned sentences are cited in the *tafsīr* by Al-Shīrāzī known as Mulla Sadra on the occasion of commenting on Verse 21 from Surah Al-Jum‘a. They are attributed to “some sages” (*fī kalām ba‘d al-ḥukamā*).

I have marked the differing variants of *t* in *apparatus*. 
ولا سيّما من فسحة النور ما يغنيك عن مضيق الظمات؟، فإن منية المستبصر حيّةٌ.

وقد قُدِّم اللطف غُدٌ على موتة جلب حياةٌ، فإن منية مستبصر حيلي.

فإنّها غالب؛ فلّه الحمد بالرصد الأعلى وله الحمد باسط التور على قدم الإحسان.

(١) فأقرأ رقیق آیة التّلسم البشري. فإنّ ۳٦٩ رقیق ۳٧٠ لوح الله المحفوظ< النطق بالإنقان. قَدِّس الله والثّور الأعظم على أحد الأقینين وجرّد الذّکر. إنّ مواقف الذّکر يشهدها الأعوان. نِّسیب بذي بالا عند الله صلاة من لم يوزّه للوجه ۳٧٢ الّجَزَّر ولا يرضى بِذلك بعمل ۳٧٣ لِغیره في حسبه.< ولا يحضر المالك قربانًا ليس له محراب. محراب رجلٌ الله لا يُؤسس بالبناين. والله المحاريب الغالب مطهرات أفردُها لا تسحها الماسحات. إِحْدِّهُ الله عند فكرك. في كلّ مقابلين خصّص بِذكیره فلا الحمد بالرُصد الأعلى وله الحمد باسط التور على قدم الإحسان.

(٢) فأجُر ما يِحرك قبل أن يِحرك وَلَمْ يِحرك قبل أن يِزلّه. إِزْمَّ التّراركة بترکا. ففي فسحة النور ما يغنيك عن مضيق الظّمات؟ وما وُصف لدى فتى المستشرقين باّكرم ۳٧٧ من موتة جلب حياةٌ؟ فإنّ منيبة مستبصر حيلي.

ولقد قُدِّم اللطف غُد على موتة جلب حياةٌ.
(3) افترى العادلون. لا شريك لله. أعنت القوتة على لسان الاشراق. ليس لجسد قلبان ولا لبدن نفسان ولا لسباء شمسان. شهدت الآحاد واحد منتهي الأعيان. لو حصل شمسان لانطمست الأركان [و] أبي النظام. لو كان شمس 383 أخرى فكيف لا يأتي 384 إله 385 آخر؟
هل كان للقيم ند فألين نعمة؟ فمن قال بالقاني أحره النهران.
(4) دخند 386 الله 387 وأنتم بنور التفظيم ملآن. أقم 388 التسبيح 389 وبارقة نيرك على هيكلك كانه شعلة نار في تسبيح 390 أو لعب تيار من ريح. أم رأسك يصرخ من منجوم سلاطة الأنور كنظفة ناقورة أو كصيحة ناعور. أذكر الله وأنتم من لباس الكون عريان.
(5) فتح الله الشطح 391 [الذي] يضطرب من الذبيب 392 يتجاس على رب الأرباب ييري بالشواوين وحركتها. تغلب به وقلبته 393 في الغيفاء. دام بالعالمين شرب مددة قديمة أثارت فرحة أبدية. ما نال أخر الشطح 394 منها إن صدق غير شمش. سكر بالشم 395 فوقع والشاريون صحة. إذا كثير المعنى فل الطليش.

ان: شمس؛ أ، م: شمسا.
م: يأني.
ان: شمس ؛ أ، م: إله.
ف: وخدح.
ف: سقط من ف.
ان: أقم أ، م: أقيم.
م: الشجح.
م: ساطح.
م: غير مقرور.
ان: قلبه أ، م: تقبله.
ف: الطليش.
أ، م: المشام.

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(٦) إذا لاح لِك اللَّوْح فاحذِز الحذِّر، فَعند ٣٩٦ مناَّجِزة الشجاعان لن يفلح ٣٩٧ الجبان.

رويدك أُنثى الخُضَّاء على الحَطَام إنك أُحِبِّ. الغير سَبيِّد جسِدك وِفَطَفٌ ٣٩٨ ما استَعِبِدْك وِبِوَارٍ ٣٩٩ جيفتِك إِستَنزاهاً لمَّازِلك لأَلا ٤٠٠ تنِسَ بِقَعَة بِنيتِك ٤٠١. هل لا حَمدٌ ٣٩٢ وِلِيدَة الْقَدِس لَمَؤَودٌ إِلَى عَالِمْها غَيْر ذَا جَذَام الرِّذْلِيْه؟ ولَقَد حَرَّم اللَّه ٤٠٣ فِي ٤٠٤ الرَّقِيم الأَول ٤٠٥ عُود الفَاجِرِين إِلَى الأَوْطَان.

ما ملكت 409 من يمينك ليخلصك بعدمك. وأتي بموت 410 ما لا يموت. وقد إنصرم عليك ما ترجو 411. أو كيف يرجو المتقن 412 خلاف ما حق به الإنسان؟

(8) ظهر التور يا آخا الزيد وأنتم في الظلالات حيران. أغييت 413 صالح الخير بتكفلك 414 القسم؟ طلبتم البصرة 415 وتشتري بعمرك الهم. ما أغلب عمى يشترى بالعمر وما أعز موت 416 يداع به الحياة! جدد الروح الذي بسط النفس بالألق ثم قبض عنها الألقي ومكن الفسق ثم أحاط الفسق بالصباح إذا انفلت والضوء إذا انسق. هذا هو الصباح الصادق المبارك طلع وصدق وعم الأفق. سلم الله على نفس آمنت بالمعاد.

(9) ما كل من عمل بالماء إنا كُل من عمل بالماء وتور. ومات الله يضيء للنتوس ونار الله يكل الأرجاس. جعل الله الشقوق شلَّا إلى التور والتور مراجعا إلى القدس. ما خاف من أخذ الشقوق العلوي مليئة ولا اختص من رقا بمعارج الأنوار. لو كانت الذات 417 الداركة جسداً ما استرذلت بركتها عالم الأجسام. ليس ذو الكمال 418 من جميُّ الأسباب إنا الكمال من نسي الأسباب في قهر منسيا 419.

409 مفسد.
410 م: يموت.
411 م: يرجو.
412 أ: المتقن؟ أ: المتقن؟ م: المتقن؟.
413 أ: أغييت؟ أ: أغييت؟ م: أغييت؟ أ: أغييت.
415 زيادة في ف: بالحياة.
418 ف: كمال.
419 ف: مسنيها.
(10) واستغرق الأرباب في عزة نور رب الأرباب. ليس إذا كان الملك عظيماً يستحتر مقروبه. ما عظم الملك لم يستخف بقومه. من أزرى بما عطى الله من العالمين أخذ الله بكرره. إن الله هو القائم على النفوس 420 يضمني الحقوق للعباد. من حاد عن الحق ضل ومن حاد في الحق هدى. فكل قوة سكاء جعل بكرم مرفقون. كم بين حائر في الطلبات يخرج عن نور الشمس وبين حائر أغراق ضوءها 422 في قرب الأقرب.

(11) لا تجرع 425 من البلاء فإنه صرارت الله عليه عرفت 431 قول الزجال فلو سلكته لوجدت عليه أثارهم ولعرفتهم 432 منهم أخبارهم. كم أرض لم يصبها صيب من المصائب أبت أن تنبتب النجاح. نعم الرفيقان خالصة المسير الجوع.

زيادة في: و، ف، لكل.
ف: أي: أ، م: اعاقه.
ف: أي: أ، م: الأسباب.
ف: سقط من أ، م.
ف: بباب الحق قوم لا تشغيلهم صدامات الأسباب.
ولا.
ف: فإن البلاء.
ف: زاد في: تعالى.
ف: به.
ف: سرت.
ف: ول.
ف: تعرفت.
ف: منه.
صى من المصائب.
صى من المصائب.
صى من المصائب.
والشهر يُضفان أعداء الله من القوى، يعذب مطأها ويعدّان المستشرق لسناء الإشراق. الفقر سوط الله به ساق الصّديقين إلى فواصل الدرجات، {إِن كُلُّ حِيَّ جَعَلْتُهُ فِي رَحْمَةٍ مِّنِي لِّيُؤْمِنَ الَّذِينَ يُؤْمِنُونَ بِمَا رُوِيَ لَهُمْ مِنْ دُرْسِي، كَثِيرًا.} (۲۱) يا من كُلَّف بالمنطق ۴۴۰، صبرًا ۴۴۱ على ما أمرت به، أقيم الذكر فإن يصدّك عنه أحد. {وَيَشَاءَ اللَّهُ مَا مَنَّهُ لَهُ الرَّحْمَةُ وَبِهِ الرِّجْلُ يُهْزَمُ وَمَا دَائِرُ مِنْ لَوَاتِ اللَّهِ إِلَّا يُذَكَّرُ بِهَا وَهَيْتَانِ.} (۳۱) أُسس دين الله على الاستبار وفِيض نع عادل ونفي ضرار وأذى وعليه عهد الله إلى السّالفين منذ اتصل الخير منه إلى العالي ثم إلى السّاحل. فمن وفي بعد الله نال منه أفضل.

96
المثوبات. وكتب الملك في اللّوّح أنّ ضمان الرّب أن يردّ الغرر إلى صاحبه وأنّ نفساً يُلبسها ثوب الصّغار.

(14) علّيك من دونك على ما رجوت به فوقف. لا تناشق غيرك على ما سامحت به نفسك. إذا عدّمت الحياة فووع الإنسانية. لأنّ 448 تعبّد الله حبّاً خير من أن تعبّده خوفاً فإنّ العمل بالتخويف دين الّلّه.{ إنّ 449 ولّي لنفسك فقد ذلّ من أهوّج إلى الشّقّع. ف 450 إنّ الإنسان 451 دارك 452 بأفضل ما أمكن 453 ونّبضها عن خبيثات الأمور فإنّ قيم المواد بصورة تما 454. فلا تتردّد الفكرة الطيبة تسري كالشم. أصبرها وهي ضعيفة لا تستضعفها قوّها. أدرك صغار الأمور قبل أن يدرك كبارها. (أسالك 455 أيها الفكور بقلب يقتظى. فّئ موقف الّعظيم) وأنّ من النّور رياّن.

(15) إخفقّوا أيّها الناس أمانات أسركم وأعيّبكم تكون حافظة أمّانكم. أقوّوا السّلام على الأباء العالحين وحيّوهم بتحايا الأرباب. يا أبناء الأمهات عليكم بالشّمس. ما أضاءت

448١٠: أنّ: سقط من أ، م، ف.
ف: أعيد.
ن، أ: التّعبّد.
د: دين.
زيادة في: تّشكّ، زيادة في: مدارك.
يا: ١.
إنسان.
ن، أ: تشكّ، سقط من ن.
س: يمكن.
بصورة.
ف، ن: تضعيفاً.
زيادة في: سبيل الله.
أنا: يقظان ؛ أ، م، ف.
أنّ: يكون حافظة ؛ أ، يمكن ؛ حافظة ؛ يمكن ؛ حافظا.
أنا: أقرّوا ؛ أ، م، ف.
السموات إذا جرت ذات الأبراج هياكل التور. فتنفروا فيها طويلاً واعجبوا شديداً واسألوا.»فمأ رأت قبلكم من عظاءا الجبارين اندرست تواريح أسمائهم. فرغم الأيام وأكثرهم الشهور.»فلت وفود الجار رسول الله صلى الله عليه وسلم وسيرهم لوقت ما بطن حين بطن ما ظهر.} {اعتقوا قدرتكم الزائدة.} عين العاقل فوق رأسه وعين الجاهل تحت قدميه.

عين الشقي. لا تبره المعجزات. إذا عرفت نفسك شاهدت معجزات الله الكبرى.

(٦١) {فيا من أضل أقرب الأشياء منه، ما أعبعك عن أبعدها؟} أطلب باري الكل في القرن. أقرب وإن كان في العلو الأعلى عبراً وشرفاً. أمر الله لا يتعظك بما توانيت أنها المتخلف ولكن بقي عريًا عن الفضائل.} {مد عينيك وما بسط بساطًا.
واترك التشاغلات من بنات الطُّلَمِّة لترى القيوْم قائمًا 477 على رأس الوجود 478 كلّه بالمرصاد! {لقد 480 على الحبيب فأين الواجدون؟ هذه براًة التور والقوم في ملاعب العشق يلعبون}.}

(17) {لا تيأس 482 بنوار الهمج. كم 483 جَنَّة هي خَلِّي بالطرفر 484 فقد اشتداد العقدة ارتقيب الإنحلال}. {لا تُبْق هيئة الصمت بالوسط من الكلام} حَدًا لمَّن باع السُّرْف الوافر الباقي بالحنسيس التَّرْر الفاني وكلاها من نعمة. إذا كان الحمد من الله فهو على الحمد محمود حَدًا لا يتناهي.

(18) حَبَّ الواقد الملتئب بالتور حين افتح الباب ونزلت الأركان وتفرّقت الأحزاب المؤثكة. ونار الله تمس الشمء علواً والقمر يتّسق لأنه آية الليل بظهور أية النّار والحقيقة الغائبة. حملت الصاعدة 483 البشرى. {لا يترك حامل 486 الشيف الجاهلي 487 أن يدنو أو 488 لا المرأة ونار 489 إنّذا.}

______________________________________________

476 أ: نبات.  
477 زِيادة في ف، n.  
478 أ: عماد.  
479 سقط من ف، n.  
480 ولد.  
481 أ: غفي.  
482 ف: تناسي؛ n: تأس.  
483 ف: فكم من.  
484 م، ف: الطرفر.  
485 أنّا: الصاعدت. أ، م: الصاعدت.  
486 أهَل.  
487 الجاهلي.  
488 n، t.
المُسْتَهْوَة، الملقية، الجسد في الطريق أن تتشبث بنبله. وطائفة من التيران التي قل ضوؤها وكثف دخانها طفقت تنطفئ لهبوب ريح زعزع.
(19) وبدت سكينة الله. بطل شاهدها وأبد شهوده للأعداء حياله لا يترون الأور والأور العمياء إلى عيبده البطن لُعِنُوا في الدّارين عند الله لعنواً، يقطع أدبارهم ويردّهم إلى سوء البرازخ المشحون بالعذاب...
(20) عاد الشهود. يسأل الشّخص المتألق لسان الملكوت أن: "يا نذير انبطق بالعجائب ويلقي المحاكات! فلّيبي الله قاطناً لأرضه زائراً لبيته المقدس الذي لا تلمسه الأيدي؟" أجاب بأن صفة الله المختارة للاستخلاص فئة ١٠١١ يعثون كل ذي حقّ حقه وسيلة إلى الملكوت. لا يستكرون عن الحقّ ولا يخضعون للإفكار ولا ليخوفهم الموت ولا يتوانون في فلك الأسير وغوث المهوجب. لا يجعلون السّحت ولا يستهرؤون بالذّكري. يجتمع الأفكار. يحرّون النّصر بالنصر والظّفر بالثورة. يشهدون الضوء من السّواء فأخذون وبرسلون. وهم أباب سباوية متضة لا يبهرها الغلوون. إذا صعدوا استفادوا وإذا نزلوا أفادوا. نظرهم إلى ما فوقه يحصل منه إسراء. فأنها لها من نظرة جزارة جزيرة الجهل من الإله إلى الشفّل ومن الشفّل إلى العلّو بنشبه الله في النظام. لو بدت نظرة رحمّة ١٥ الّتي ين/module/021/51317/pic/7.png

وسرت. سبحان رب العجائب ومبدع الدّرات.

(21) أيام الله سبعة وكلّ من السّبعة كالآلف. يوم لألف ملقاه آنات. ١٠٤ ١١ ١٥المستحيلة مهماجّة لوجه العرش المقيم ذي الآيات. "الباعل جسمه في سبيل الله جاد بأعرز ما ملك فأعمّ نفسه لروحانية. عظّم موقعاً، وحقّ له الرضوان لأنّ المجازى بالنظر المستوي منه علم مطلبه فرّم وقعته وشكر سعيته وكافأه بشرف ما يجازى به ذا حقّ حقه. ورحمة الله فوق ما يرجى جاوزت حدود الحسابان." ١٥١٤ ١٥٢ ١٥٤
في الشهاء أنورُ تُرى عارِة مراتِها وَفِي الملكَةِ الأعلى أنوراً لا تُرى ولا نُخشى من الأنوار ظلَّتْ لَا يُخشى. مِن سلك سبيل الحق صادف عند كلّ خطةٍ إلى نور القدس فيض ضوء إلى معدن الحش طَامِساً سالباً لِلسلطان القوى. رأس [العقل نور الله ولا يدنى إلى الثور غير التور].

حَرّك المدرك الصدوق أن ذات الأول نور كلّ نور لَا نور يُخشى بل نور لَا يدركه الحش ولا يحيطه العقل ولا يحكم عليه بالنهاية ولا يتصل به شيء ولا ينفصل عنه شيء وأن حجابه كمال نوريته. [هو] ليس بذي حجم ولا بعد ولا مساحة. هو فوق الفضيلة والكمال. عالم الله الأول ل يطؤه المتجهدون. ما يلي فيه حي لعقله غير حي ليحيي الحي غير الحي بل فيه الحي المحمود وحده. إليه رجع الطورات من التنس.

التفسير للحياة القيّمة لا يتجزأ فكيف يتجزأ ما ينتقش؟ دِلاً تُظهر صورة فردانية إلا في مرأة فردانية. التفسير مرأة الله ومرأة الله لا تتشبه مرايا الأجسام. إذا اخلّ التركيب رجع الوحيد إلى الوحيد. حقيقة التفسير إبّا الحي القائم وحقيقة الحي المطلق إبّا الحي القائم وما زاد عليه تشبيه أو إخاد. [أصرّف]
الفكرة إلى الأثار العلوية واعرف الله بأعجاب آياته ويشواهد هيئة الحضور فإن الفكرة لا تتسلّط على إله الأرباب.

(25) ذكرت الصغار والآوتار والتغيّات ذات التشويق وليّدة القدس عالماً. فلو لا شبيّة الترفع ما غشاها العزّ المستنير لإطلال الأبعد. قبّس الله في أنصاف الّيالي والصّحوار وسّبّح فيه أً. إنّ سبحة الفجر نهج الأرواح. سيد الشّيّارة معلم الاستواء وهبّاً لك فرصة الحمد والذّئاء.

(26) سبّحوا الله بالتواقيف المركّجة بقوة! سبّحوا الله بالاصوات الملتذّة! {ذكرني أنها المدينة الفاضلة ركب باصواتك المتجمعة والصّباح والتنّهّم وتعلّم. ما أبّاكم يا مدينة! طني بذكر الله يا أسواقها ومشارعها وسكة محشيّة ويوتُها وسطها عند بلوغ رأس نيرات إلى مراسم التّسبيح وكبريّ تكبيراً جميّاوٍ هم جيوش السّكّاقين ويتهرّ عبده

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528: جمّاوٍ.
529: بيشواهد.
530: يتشاطر.
531: مستنّ.
532: أً. م: لإطلال أً. م: لإطلال.
533: أً. م: طنّ; م: ثي.
534: أً. م: يا أً. م: في; سقط من.
535: أً. م: سلكها.
536: أً. م: وسطها.
537: أً. م: ف. كبر; زيادة في ف. الله.
538: جمهوريّاً; ف. جمهوريّاً.
539: ف. جنود.
540: الشّيّطان.
541: عبّد.
الطاغوت وبرع، خبيثات النفس وتهب النفس وجري خيال الأشباح». الصيحة
الجمهورية بالتسبيح فريضة في كتاب الله المسطور بالبيان. {27}
يوم زيه الإشراق بوصول الآية الكبرى شتر الشرق. من قسم الإشراق يختم به
أربعون يوماً. وفي الشاقرون. تركوا فيها ما أودوا لتفضيله. ذو حياة، بارك الله فيه على
الزمن المنقوة في ذهن الأبار. ذر عليها ما ألغمه الشحق من الرأس والذار صيني. شجرتي
النبتي فنستنا في الملكوت وتورك فيها لضاحين وض في الخضرة الزاهرة وذلك [في]
معظم أسبوع. قيام السبيحة المقابلة والثور في الحول أسابيع مثلها وعند قوم ميوعة من
شجرة اللبني. ظهر الله أركانها وقوها بانية نبوية أصبح عليها غامر الأرض تشبّه يشهد
بها ما دفن هرس. يستوي الكونين وأرض تدمر وتدق سماها الأعلى. وفي لقنة
القديس من الأرجل الفوقية بلاغ للكافرة من المعبد وليستارة. ما يتلفها من الجو من ما

مقدّس تربّينا، وبُورك فيه ما فيهما للصلح وفي الخضراء والملكوت، وماء لنا
فيم لقينا فهو قدّس ما فيها. [26]
فيم لقينا فهو قدّس ما فيها. [26]
يرجع بمسكين ثابره الواثق

(28) يا فرحة القلوب بذكر الله المتنان! عمرك الله أ يّتها الصّفة المصورة بصورة عباد الله الفاضلين ذات الروؤاشف التي تبيّح. إنك همّان الله المذكور للنسب الروحانية المثبت. عزائم المستشرقين على البعيد الجامع للأخبار ذوي الهيئة المبنية على أصابع المدينة القائمة في الأقاليم العليا التي منها نبع مئات الأفكار. عظم الله نوره فن كفر بنوره لا يلقي عند المسير إلى المعاد سراط الله الممتد إلى الشام. أقتبس المستبصر المعنى من الصور كما نبطت الصور بالمعنى. عين أخي التجريد يسري بماء تحت الأرض. إذا نظرت من الشام لشوق عيون الحكّ تدور اللّيات. لو لا شوق ما علا لضاع ما سفن.

(29) سيحان من الحدث بالحدث والثقيات بالثقيات. ناط الحوادث باستعدادات واستعدادات بالحوادث وهو يرى عن تغيّر الأحوال. دام ما أوجب فناد ما أوجب. كذب أرباب الزّهر. لا شريك لله في صنعته ولا يوقف لإحسانه على أونه وحالف لأنّها من إحسانه. ما سبق قدرته عجز ولا تتقن إرادته غفلة أو كره والحق دائم الوجود. لا يحدث فيه حداث ولا يعتمد بأعوان. سيخلد الله الهاري بالدين والجاحد للحق ومن أخذ عن فطرة الله التي عليها {فهو} شرّ البرّية. {حلو لا أزاغه المبطلون لمنطقت الفطرة بشواهد الإيمان}. 

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م: الواثق؟

م: إذا ذوي؟ ما ذوي؟

م: أصابع.

م: منها.

م: المتين.

م: التهاري.

م: إزاغة.

م: المبطلون.

م: نطقت.
ولله في الأفلاك النائرات ذات عطاء وذات بروز والله هو مقيم الصور يدير الدهور والأدوار.

(٣٠) {يا سكان الأرض! أرضوا سلطان السماوات والدّائرات ذات الخروج عن معاقرها. إدفعوا هموم الحادثات جمعاً {الأزل}. لا تكرحوا الموت إذا أتيم فإنه باب الأبواب. {إذا رضي صاحب اليد العليا خسر الوشاة}. [أنى الله بالرصد. يصفو للواعد بقدر ما يصقى له الواحد}. رد له برد لك. إذا أعطيت قيادك عرفك مرادك. {إذا تغولت في الهوى علّمك الهوى كيف يكون} إلا أن دين الله وهو الذي الأزلي الذي حمله المسيحيون وآدم لم يلق طبيبه التمتجين حين لم يرفع البيت المقدس تغييناً عن الأبصار. {كتب الله مشهود يراه العاقلون ويتوره العاقلون}. {به} شكر الزّب كالضرّ ولا إرضاه كالرضأ. والحقّ أظهر ما عوين والسلام على الأدوار. تم الرقم المقدس.
وراد الاستبصار

(٤٢) سمع الله نداء الشّوء وفتح طريق الكشف وتقارب ملكوت الْقَدْس ونطقت أشخاص
الْضَوءِ، فقالت: «يا إله كلّ إله! ارفع ذكر النّور وانصر أهل النّور وأرشد النّور إلى النّور».
ابتدأت من الحقّ مبادئ الحركات وانتهت إليه غايات السكّانات. وقرب الوقت وظهرت
الأيّات والتأم آخر طور سيناء. والقائلات يقالن: «يا إله الفارقات ارفع ذكر النّور وتأيّد أهل
النّور وأرشد النّور إلى النّور».

(٤٣) تفرّد الربُ بسّناء المجد وتوخذ بكبرياء الغرّ وعلا غزره العظيم على كلّ نفس
وعقل وحجم وتجلّ كله حيّ بكلّ شيء. في قرب جنابه العلوّ والدنى الأدنى. ونادت
الركابّ: «يا صاحب المثل الأعلى ارفع ذكر النّور وأرشد النّور إلى النّور». طَيَّر الله القائمين
وقرّبهم وقبل قنادس الإشراق وبارك في صورة النّور. وأرسل البركة على فنديل المصلّى
وقدّس القرْبَان والمهدّ.

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2.3.2. Wārid al-Istibšār

Manuscripts used:
Ayasofya 2144 (أ)، ff. 7a-8a
Ahmet III 3271 (ل)، ff. 183b-184b
Ahmet III 3217، section from Ayasofya 2144 tradition (م)، ff. 232b-233a
(٣٣) وأجعل منادي الإشراق رآك المشرق ينادي القديسين ويزل النصر ويلقى الأمر ويقول عند شرفات الجلال: «يا مبدع الكلّ وَغَايَة حركات الشارقة الغاربات! ارفع ذكر النور وأيد أهل النور وأرْشِد النور إلى النور». جعل الله البديئ الأعظم وسيلةً وسلطانًا وألقى بنوره عليه وأتأتى ملك حضائر الأجسام وصَرِّه مالك رقاب المجتهدين وَأَكَّد به الحجة على العالِم. وجعله واسطة النظام وهمّم الحياة وسبب النضوج والليل والنهار.

(٣٤) التمست منه مقتِسَات النفوس فخاطبته أنّ "يا أيها الشخص الأنور الذي أبداً وَجَهَم إلى أبيه سُلُوّ وَحَافِل والوفاة والحياة وَقَل: ارفع ذكر النور وأيد أهل النور وأرّشد النور إلى النور". ابتلت إلى عواقي الأشخاص والأضواء وتضّرت النفوس إلى النفوس وتضّرّج الجميع إلى العقول الفائقة ومبدئاً لكلّ محيط وسُوائل الطبقات في الدّعا المستجاب أنّ: "يا مفيض النور والبركات ارفع ذكر النور وأيد أهل النور وأرّشد النور إلى النور. آمين".

2.3.3. Wārid al-Waṣiyya al-kabīra

Manuscripts used:
Ayasofya 2144 (١)، ff. 8a-10b
Ahmet III 3271 (٢)، ff. 184b-188a
Ahmet III 3217، section from Ayasofya 2144 tradition (٣)، ff. 233a-234b

Additional manuscripts:
Feyzullah 1190 (٤)، ff. 88a، 89a-90a

582: مباديء.
583: الأمن.
584: نوره.
585: سقط من ل: إلى النور.
586: سقط من ل: إلى النور.
587: زيادة في ل: الأخبار.
588: المستحبات.
وارد الوصية الأخيرة

(35) إقتبست الشهب وأحرقت بها العيد وهزمت جند الشياطين وأعميت أبصارهم حتى لا يرون أرقي إلى الملاء الأنور. ناديت أبي فقلت: «يا صاحب الطلسم الفاضل، جار الله الكريم! خذني إليك حتى أنبسط إلى ضياء الله». خلعت الجلدة 589، وطرحتها وأنا على اسم الله متعلّق 590 بشر السنهاء والمجد. ولقد إصطمت بعد البروز، وال العالمي إذا تجلى لشيء إصلح. لما خرجت من مضيق الظلماء إلى سعة المكرمات رأيت الغراب وصاحبه وأخذت الحكمة والشمس والنصر والمسلط وأفضتها على أهل الإشراق.

(36) كتب الملك في السفر: <حَرَّم اللّه روح الحكمة على نفس، آمنّ بالذّنبا وعشت المقتنيات الحسنّة 591. لن 592 يجمع الله في نفس واحدة محبة الحكمة والضوء البازغ وحب الشهوات والأموال. ختم على عناية الله أن لا يطأ ساحة القدس كلّ نوّم 594 ذو 595 بِطنة> ولا يلحق المقام الأعلى المتبلج بخشوع 596 لذكر 597 جناب 598 الحقّ.

589 ل: الجدرة.
590 م: المتولمة.
591 زيادة في أ، م: بسناه.
592 آن: الحسّية; أ، ل، م، ف: الحاسية.
593 أ، م: أن;
594 أ، م: دوم; ف: نوّم.
595 أ، م: ذي.
596 أ، م: بجمع.
597 م: لفُكّر.
598 ل: خبيثات.
(٣٧) وتألَّمس الضوء في ظلم الليلين هاجر الدعة لطيف الأفكار. إذا نال العبد ومبأً من أفق العرّ واطلَّع على معدن الشرف الزاهر لا يشغله عن الاستطلاع، واستقر بالضوء في ظلّ الليلهاجر. لتيلاطاً، فإن جلّ ويستقبل النائبات بالرضا، خذِّ ١٠٠ فانتها بهجة الرضاء أحياناً، لا يقاره حسن الاستبار. هان على الحبّ المتأله ما استقلته المترفون. هو مناجد الهم. لا تقتنصه الأقطار ٦٠٦ إلا ٦٠٧ في الصورات ٦٠٨ يطرب ٦٠٩ على الجوع والناس على الشبع مصممون.

ويسري ٦١٠ بالليل ضوء الناس في الدهر على الظلامات نياح». 

(٣٨) عظم الله يوم الفلك الأسعد في السموات والأرض وآتي عليهم في صفح الأولين.

وكتب على نفوس المستشرقين أن يكونوا روحانيين يحتون الأنوار ولا يركبون
39 (يا] أصحاب الأجساد! عظّموا منّ فوّقكم ليَعظّمكم مّن معكم واحبسوا إلى الناس يلحمون إليكم العالي واحفظوا مداخلكم ومخارجكم. وكلّ خاشع للّ رواء وكلّ مثاله نور سائر معه حيث انطلق. واعلموا أنّ أورار الله أرباب الأنواع لهم بالمنتدّسين عناية الأباء بالأولد. والنفس الفاضلة تحنّ إلى أصلها الموت وذات النّكس تميل إلى ما دونها من المّظلم الشافِل. وعلى الموادّ مكافآت. قضى 626 الله أن يجمع بين المتحابين. فإنّ كانت الصحبة ذات غصّة ونكل فكم من نفس قطعت خبرها بيدها؟ اليد الكاسبة لا تغير غيرها.

وفي نماث التّراكب موعظة لأولي الأنصار ومنظر عيون القدس. ناحية من النفس.
ترن وترن وسمع السموت أنتها وتقول [إلى] إله الأرباب: «قُنشني بنورك واخترُني إلى نورك واجعلني ذا أيد أو ب، واجعلني من المصطفين الأخبار».

(٠٤) كذب من زعم أنه عرف جناب الحق. ثم يودوا. إن لم يقدر الله آمنمو. ليقتي حول المداوات طائفة و«يبلاؤ» عبد البطن والوطن القدر. رضيت بأن تكون الأنف شركائك فاخترت حالها على منع الشرف الزاهر وصحبة الجبروت والعرو الالذي لا يزال. «اذكر أني المغور يوماً تحل بك السكرات والغمرات غاشية وحل جارق والحنبة تناجي نفسها بغيرك والحسرات باقية. وحجاب الظلال بينك وبين الله مسدول والعود متمتع والهاوية تجذبك إلى درك الهوان.»
(١٤) أياً المسكين إِسْتَنَذِرْكِ ما أُشفِرُ على الزَّوال قَبْلَ ما يَزُول فَمَا بَعْدَ الزَّوال مِنْ دِرَكٍ. كَمْ مِنْ نَاتِمٍ مَا انتَبِهَ إِلَّا بَعْدَ مِسْرِ الصَّحِبِ وزَوال الْوَقْتِ فَلَمْ يَجِد صَدِيقًا مُسَامًٍ وَلَا ضَوءٍ يَسْتَنَذِرْكِ بِهِ فِي جَنْحٍ لِيْلَةٍ وَالْثَّعَابُ فَافْتَحَ فَأَهْلَهِ لَبِلْبِعَهُ فَلَا يَنْفِعَهُ الْتِيْمَاحِ وَلا يَخْلَصْهُ بِكَاهِ الْبَلَائِنِ. يَأْتُونَ مِنْ يَرَىٰ فِي الْعَبَادَةِ أَشْرَكْتَ وَعَمَلْتَ مُنْحَطَّ وَتُؤْسِسُ ١٥٠ عَلَى وَجْهِ الْمَاءِ وَتَأْمَلُ ١٥٢ ثَابِتًا. إِنَّكَ تُضْرِي الْجِمْعِ الأَصْغَرَ بِضَخَطِ الْجِمْعِ الْأَكْبَرِ. وَأَعْيَنَ اللَّهُ عَلَيْكَ رُقِيَّةٍ. لَا يَسِيرُ الْرَّبَّاءِ مِنْ الْبَلَائِنِ كَوْقِ الْإِخْلاَصِ.

(٢٤) يَا أَخَا التَّسْوِيف أَذْكُر مَوْتِكَ يُومَكَ دُونَ لَحْوَقِ غَدِّ. أَلْمَ تَعْلَمُ أَنْ غَدًا غَيْبٌ وَيُومَكَ حَاضِرٌ ١٥٩ إِنْ صَحِّتَ العَزْيَةُ؟ هَلَّا اِخْتَرِتْ لِنَفسِكَ مَا ظَهَرَ لَكَ عَلَى مَا غَابَ}
عنك؟ كسل يومك لتؤمن عادة التكسل لغد. هب أن غدا يومك ويومك أمسك فاقحل ما أنت عامل ووريض العاجلة أمر ذو وصال.

(٣٤) يا عالم سوء، ما تستحي من عملك؟ فما بعد العلم معذرة. إن الذي ضيع النقيء الفليس وهو عالم بقدره لم يعد يبتعد. يفقد يمضيعه الجاهل به. ماذا؟ أفادتكم السباحة إذا أغرقت نفسك مع الجاهل بها؟ أنزع يألك الغرق وأنت أغرق منهم؟. إن هذا زعم لا يصدق كل قلب يقطان.

(٤٤) يا من ملكه الله طرفًا من الدنيا، أما تدري أن راجي ٦٧٢ ثبات ٦٧٤ هذه الزائدة، كن أراد أن يخطب البهار على ثوبه؟ كيلا يزول أو من أراد أن يبتت ٦٧٧ القلد بالولده، لا تكنسب بالزائل ما يرت على عليك وصال و فلا تدخر كثرة ٦٧٨ الخصوم يوم وحدتك. لا

114
يملكك 679 غداً من ملكته اليوم، العزم مبطل ليوه بإبطال صاحبه. لا تغتر 681 بآخر
عود 682 المظالم فإنّ له بسط 683 يؤخر ولا يهم. الملك الذي لا يستضيء بنور الحكمة وعدل
كثرة علت سيراً وكرهان سلمت إليه قطيع. لكل فاصر حسرة ولقاصر المولد حسرات.

(45) أيّها العاقل لا تُعرّف 684 خسران آخرتك ليخذب ديناك فشح الزائر الزائل ما جز الخسران
المتمم. ضمنت الملائكة بأمر الله أنها تلبس الراكات على كل من صحت نيته وقولة وفعله وأنها
تجازى الخائنات بقطع الأرزاق وتجازي الحريص بالحرمان. أيّها الفقير احفظ فكرك. إن 685
أن 686 تجمع بين فقر التأريخ!

(46) أيّها الحسود لا معالجة من مرمه بصحة غيره. ما أسهل على خصمه تعذيبك لفرحه 687
لكلّ آنّ عذاب مزة وخشود عذابه مزّتان. يا صاحب النعمة إنك تشهد عند من تتمّ اليه
بخكاتك وتعرّفه آنك تستخونه.

(47) وللتقوس مقاييس ولالأمور إشتباه. أودع الله العز في الصداق والذّل في الكذب
والكال في دم طرفاء من علائق الجسد في الاعتدال. إنّهم 689 الهيمة جعلت قريبه الصمت.
لقد قدر الصامت على ما جبر عنه الناطق بالقول. 690 وإنّ اشتغال المرء بما لا ينبغي يشغله

679 680 681 682 683 684 685 686 687 688 689 690
عن ما ينبغي وترك الفكر في قوله "لقد جعلت السكينة في البصيرة وضبط المذكرات. لا يوجد الأمن بادراً إلى إيفاز مقتضيه الصلاح ودفع داعية الفساد. ولقد جعلت السكينة في البصيرة وضبط المذكرات (٤٨) [يا] إخوان الحقيقة، لا تملكن الأماني ولا يستذلهم السؤال. إذا سار إليهم الإشراق في جذبات الحق جردهم وإذا ساروا إليه تجذدوا وهم في المقامات قيامات. لا حكيم إلا بالعلم والشهد ولا مستريح إلا يترك الفضلات. الداعي إلى الله نائب الله. (٤٩) قدر المرء على حسب علمه وصبره. وما التصر إلا مستمسك بذيل العازم الصبر. الجزء على الفائت مصيب ثانية. إذا لم ينفع الجزء فلا تضيع فضيلة الصبر. ما قدر لا يرد وحكم الجود إذا قضى لنفس صبرها بصرها وإذا قضى عليها أعمى لها ٧٠٢ لا ٧٠٣ وإذا أرسل الخذلان مقت النصح وحب الكسل. إذا قدر النجاح أرسل البيضة وإذا أراد ٧٠٤
هيّ، وإذا كان الوقت لك انفتح عليك المغلوق وإذا كان عليك انغلق عليك المفتوح. وعند الله لكل كائنة قدر مقدر ووقت مؤقتٍ. من حفظ من الآية 710 ما يورد منه على غيره وما يورد من غيره عليه نجا من شرّ الأئم [و] لا يعخذ 711.

(5) هذا ما قرأ في الألواح العتيقة وكلمات القدس لها مظاهر، و«وعد الله حقّ» 715 ونصر فريق الإشراق وعده 716 الله يرى القرابات ويسمعها. [هذا] بلاغ آيات الوردات التي هي 717 أم الكتاب.

2.3.4. Wārid al-Anwār

Manuscripts used:
Ayasofya 2144 (أ)، ff. 10b-13a
Ahmet III 3271 (ل)، ff. 188a-191b
Ahmet III 3217، section from Ayasofya 2144 tradition (م)، ff. 234b-236a

وَأَرْدَ الْأَنْوَار

وهو كنه الحقيقة لا يرى 718 مثلاً أبداً

708، أ، م: دابة.
709: موقوت.
710، أ، م: الأباه؟.
711: سقط من ل.
712، ل: إلأ.
713: يعخذ.
714: زيادة في أ، م: هذا ما يورد من غيره جداً من شرّ الأئم لا يعخذ.
715: اقترب إلى القرآن الكريم: سورة فاطر (35)، آية 5.
716، ل: أنصار.
717، ل: هن.
718، ل: يعخذ.
يا لسان القدس! لقد كنت بأعيننا واللَّه مظلم وباب الهيكل مردود والشُّعَرُ. ويقول الأشهاَد: "أَيَا الأشهاَد! خذوا هذا الظَّهر وردوُوه إِلَى اللَّه العالمين".

إِلَى أَنَّا اللَّه، إِلَى الله الَّه، قَمُ الْكُل، واجب الوجود والجمال والبهاء. القدس جنابي والكبراء باستياكا والعظمة سُرِّادقي. خُلقت الأزَل فأظهرت به قِدَم إِحْساني. وخلقت الأبد فأثبتت به دوام جودي. لا ينحصر ثبات ملكي في أوقات ذات حيَّة تحتوي أفكار المغاوين.

إِسْتِضَاءَت العوالم بورئي. أنور ملكوني حَدَّه ينابيع الحياة والضوء. لا يموتون ولا يتنجشدون. التور اللَّي تلقاه إِشْرَاه كُنُور في جرائم الظَّلم. يستغرق دونه مخلِّه حصوله لغيره. فلم يقم بنفسه ليتنجِّل لذاته كما تجَّل لغيره. فما له الحياة والشَّعور بالظَّهور. وَالْتُوْر البُخْت ذو قبئ بنفسه لذاته فهو حي لا يغشاه إِشْرَاه المشيرين. ليس عدَّلي مَيْت ولا صديق مَيْت ولا ظلَّة ولا صديق ظلَّة. وَلا يصعد إِلَّا شبيه ما عدَّلي. لست بجسد ولا أحبُّ محبَّ الجَسَد.

لا يزال الروع الخاطئ، لم يُحَضَّر. لا تَّوْجَ. بين أم واثنيان، لا تَّوْجَ. لا يصدد cong. لم يستمد. لا تَّوْجَ. لا تَّوْجَ. بين أم واثنيان.
(٥٤) [يا] بني التراب! لا تسوا النسب العليوي. لقد خلقناكم من عقد مظلمة لتُنظر أتكم لما فاعلون. وإن لم تنتهوا عن الزور إلى مثلك الشّيئ فنحن رادّوكم إلى عقد أضيق و승علمون ما فيه من البلاء العظيم. يا وليد التور ۷۳۲! لا تتعشق الطّلالات. يا سليل الحياة! لا يستشعلك العدوّ الميت [و] لا ييمتنك من عاش بك. يموت بدنك، تحيا وتخيبه تموت. أترجح لذّات البهائي على لذّات الروحانيين المتّين؟ إن ذلك لشرك مبين. لو كان ما عندكم أكبر لأخبرت ۷۳۶ لنفسي وملائكتي. أتدرون قدر الآله واتم في غفلات ۷۳۷ الفلوّات السموعيات أحيانات ذوات عشق لا تقتربها الميات.

يمتكم. فاختاروا على من يجيبكم من به يحيون وفي ظلما لا تموتون. ولا تبهتون إن كانت الحياة لذيدة فما بالكم لا يحيون معدنها وقد اختارتم على منيع الحياة منيع الموت؟ إن هذه صفقة لا يرضيها كل ذي جخر سليم.

(56) الأذار الحكمة عندي والباقي شرر في ظلم ليحي به أشباح الموت والنبين المتجمسن. خلقت الأذار المجددين المحترين في الشموع والأرض من أضواء أنوار الاقرين الذي شغلهم قلالي عن لحوظ الأشخاص وهم الوحيد الأفضل والعالم الأول الحرم. ماذا رأيت من الصنع لذي المجاب 749 ما ترون [هي] ظلال. لما لا ترون المنيوين المجددن 750 المجددن 751 ظلال الصفا؟ ولولا 753 عشاق 754 العالي لانتمس التنافل لمشوق أنواره. تزخرت السواحات على التوام فدام بها فيض الحادثات. ولولا ما كان ما كتب ولا نغير 756 المتغيرون. [يا] نتائج الأشواق! ما بالكم لا تشتاقون لنثالوا الشعالا المهيجات كما تنان الحادثات من العاليات الدائرة الباقية؟ إن للمشتاقين في الكتاب ليذكر مبين.

749 م: العجيب، زيادة في ل: بلا ألف أبرزوا لندركوا الأمن العجيب.
750 أم: المينويين؛ أ، ل: المينويون.
751 أم: المجددن؛ أ، ل: المجددن.
752 ل: الصفات.
753 ل: لا.
754 ل: لأعشق.
755 م: المسافل.
756 ل: يقترب.
(57) عظّموا «مُورِخُ ش» الشديد، قاهر الفسيق، ملك الكواكب رئيس الشيا، فاعل التهار بأمرٍ فإنه مثل جلالي وهو شاعر «شعارير» نور. و«شعارير» نور لديّ مكرم ملمحوظ. أكرّموا الشبع العظام، تقبأ الأجساد [الذين] يتقربون بها إلي، فها قائد السعادات وقائد الفجر ومسرع الأمر. أذكروها في تساليحكم لنتناولوا البركات. تعظيم الصنع تعظيم لمحبّه. من استحققه إشترك مقدّرة صاحبه. بقدر ما تبّينت من فعلٍ عرفت كمال

(59) لولا هوان اليهود عند بارى٥٧٠٧٦٧ ما سترت عليهم الحقيقة بأمثابة السنة. استغلطوا٥٨٢٧٨٣ فاستغلطوا٥٩٠٧٧٦٧٧ علىهم والقوا في الصغار المهين أو لم يتدبروا الذين٦٠١٦٢ أ انكسوا الأبعاد أن عاقبة الأشياء منهم. لو كانت في الأجسام أو منها٦١١٥١٦٠ لاشتمل٦٢١١٥١٦٠ عليها أقطار الكليّ فما أدركه.

(٦٠) واي بتعلّط الجزء على الكليّ فقتزره٦٣١٥٥٨٣ بالاحاطة والإحساء٦٤١٥٥٨٣ ثم يبعث إلى طلب ما لا ينتابه٦٥١٥٥٨٣ وره. ولو دروا٦٦١٥٥٨٣ أنهم هم على تبديل مقادير صياصهم لعلموا٦٧١٥٥٨٣ أنهم دونها هم. ثم هل تستمر الأشعار٦٨١٥٥٨٣ بشيء مع نسيان أجزائه؟ هي ضحة الله التورويّة القائمة لا من أين. من الله مشرقها وإلي الله مغربها٦٩١٥٥٨٣ ولكن أصحاب الغباءات عنها في ظلال عميق.

ل: باري٥٧٧ ل: استغطض٥٨٨ ل: فاستغطض٥٩٠ ل: للذين٥٩٢ زيادة في أ٥٩٣ م: بل٥٩٤ ل: لا تستمث٥٩٥ ل: على كله٥٩٦ م: فقتزره٥٩٧ ل: والأضاء٥٩٨ م: تباده٥٩٩ م: ردوا٦٠٠ ل: تبتث٦٠١ م: صباحتهم٦٠٢ لعلم٦٠٣ م: غير مقرؤ٦٠٤ سقط من ل: أجزائه ... الله٦٠٥ أَلْفِ ذُرِّيَٰتِ الْيَهُوْدِ (٥٥)، آية٦٠٦ ١٧: (ربُّ المُتَّرَفِينَ وَرَبُّ الْمُفَاتِرِينَ) ٦٠٧ أَلْفِ ذُرِّيَٰتِ الْيَهُوْدِ (٥٥)، آية٦٠٨ ١٧: (ربُّ المُتَّرَفِينَ وَرَبُّ الْمُفَاتِرِينَ) ٦٠٩ أَلْفِ ذُرِّيَٰتِ الْيَهُوْدِ (٥٥)، آية٦٠٩ ١٧: (ربُّ المُتَّرَفِينَ وَرَبُّ الْمُفَاتِرِينَ) ٦٠٩ أَلْفِ ذُرِّيَٰتِ الْيَهُوْدِ (٥٥)، آية٦٠٩ ١٧: (ربُّ المُتَّرَفِينَ وَرَبُّ الْمُفَاتِرِينَ)
يا أهل البيت! اختارناكم على الصوم للنبي حسب القرآن، واعبدوا الله كثيراً ومضلّكم هيكل التور. أدركوا قنديل الصحراء فإنها ليلة القدس وخليفة الأئمة.

هل أهمي الأئمة الأم zest الأئمة الأظهر واختلفت بكم نوريتي لا بون عقي ولا صلة بي، وحضري ذوات عقلات إنفردت بالمراتب والتخلص. كل ذات نفسها والطواقم كلهن تحت شعاع السحات مغرمون.

كذب من زعم بي وودد العدم، ما أخرج إني الوجود حتى أظهر قدرتي بالفاء. ولقد أوحيت إلى الإمام "البحث". إننا الله دائم الجود وأصحاب العطلة هم مبطلون. لا يقهري شيء وأنا قاهر الطلبات بالثور وقاهر الأئمة بوري. ليست أندم على ما فعلت وما إنطبعت بعد نوم ولا فعل لأولئك قائمًا بالقتل وما أنا من المتغيرين.

ما قضيت أُمراً أكرم لدي من "بمبن" نور. هو أول من أبدعته وألتيت في ذاته مثل كيالي فأبدعت به الأعلن على نظام رصين الأعلن. كلهم عقل ونور. انعكس الأشعة في العوالي فتضاعفت الأضواء فقدرت بها أعداد الناس نظراً لأمر إلى سلطان مولاهم.

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784 | ل: حصّالكم. ل: الأئمه.
785 | ل: الأئمة.
786 | أ، م: عقلات.
787 | أ، م: السحاب.
788 | ل: مغرمون.
789 | أ، م: قديري.
790 | ل: قد.
791 | أ، م: هم (1).
792 | ل: قهر.
793 | ل: وصين (1).
794 | أ، م: الأعلن.
795 | ل: الناسرين.

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فاستعشق نفسه في خيبة، فأبدعت بما استعشق ظلالًا في المتحجّمين ومن شهد السلطان ذا برق مشرق. وفي المبنيين حضتي في الإنسان بقدر إشراق آل «بهمن»، قدّسا آل «بهمن» نور وملوك آل «بهمن» أصحاب حضرة الجبروت وأيّكم عظيم الملكوت روح «سراوش» تقديساً طويلاً فإِنكم تُرزقون من أطعمة الضّياء وتُبعثون إلى العالم النسيم.

(١٥٠) أحبب الضوء! استديوا شيم البارقات. لا يبلغنكم أشباه الجنة فتكونون عَلَّفاً مقرّبين. إن الأشقياء في الطُّلالات مسَّاكين يبنونه بألْف صهُرٍ وظلالاً يقتضيها وصفهم. أو لم يبال الناس أن الذي نام عليه يراه مثلاً مجسماً ويرى هيكله وأبنيته. ليس لتجاوز أم رأسه سعة يحضرها. والجُرّد من الأُنوار فياض لمظاهره على حسب أوصافه في صور ذوات.

796 ل: استغسق.
797 ل: جنبه.
798 ل: استغسق.
799 ل: بريق.
800 أ، م: اشراق.
801 ل: حظيرة.
802 أ، م: العظمة.
803 أ، م: فتكونون؛ أ، ل: فتكونوا.
804 زيادة في أ، م: و.
805 م: يبنوها.
806 م: وضعهم (٥).
The text can be divided into two parts. The shorter first part is an introduction and invocation to Light of Lights (nūr al-anwār). This fragment is to be found exclusively in the manuscripts belonging to Ayasofya 2144 tradition. The longer second part, containing the invocation to the intellects appears also in the manuscripts from Ragip Paşa 1480 tradition where it functions as an opening section deprived of its own title. Here I based my edition on the Ayasofya 2144 and Ahmet III 3271, whereas in Al-Taqdisât I (2.4.2) decided to give another version of the second part, based predominantly on the witnesses from Ragip Paşa 1480 tradition.

**Principal manuscripts used:**

Ayasofya 2144 (أ), ff. 13a-16a
Ahmet III 3271 (ل), ff. 191b-194b

*Note: This manuscript lacks section devoted to Jupiter (al-mushtarî).*

Ahmet III 3217, section from Ayasofya 2144 tradition (م), ff. 236a-237b

**Secondary manuscripts used (only second part):**

Ragip Paşa 1480 (ر), 182a-182b
Ahmet III 3217, section from Ragip Paşa 1480 tradition (مم), ff. 174b-175b

**Printed sources used:**


Suhrawardī, Sītāyish wa-Niyāyish, ed. Muhammad Maliki, Nashr-i Adyān, 1389 AHSh, pp. 55-60 (M)
وارد التقيد لكل موقف كبير

(٦٦) مرحباً بالاشراق وسبحان الله نور الأوان! أهلاً بك أيها المنادي! أراك تخلى قيودي وأراكي زال وجوه وقلت ثقيل وحقّة ظهري. جعل خيال الله فتح الباب فإني أخشى أن ستهويني مردة الشياطين. رأيت الأرض راجفة والسياء ترتد. لا شكّ قد نزل عليها أمر الله. وأعلن من أكل ليدينني إلى الله رب الأرباب. إنّي صعدت إلى الملكوت ورأيت العجائب والفسحة والنور وأخذت الكتاب والضوء و[و] التقيد واستنسلت البركات على عالمنا وأرسلت التقيد على الماء والطين.

(٦٧) أقتس في الكتاب ﷺ، نور النور الأعظم الأقوى الأغر الأكرم، قيام الإنسانيات كليها، ولعب الوجود، ناظم العوالم، صاحب الحزوة الباسطة وال posX1389 نور الأقر والأباه الأرفع والضوء الأشدّ الذي لا يتناهي، مبعد البهر والسرنم والذين، مبتد الأزل بالأبد، القائم بالسطوة القايرة على رأس الماهيات بأجمعها، «أورامزد»، «داذار كيان»، الله الوحيد الذي له الوحدة المطلقة من جميع الوجوه، فعال العجائب، واهب العقل

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Note: Both printed editions lack the final invocation to the active intellect (al-’aql al-fa’‘āl) and the souls of prophets and wayfarers (mystics).
والحياة، مظهر الهويّات الذي هو فوق الفضيلة والشرف والوصف والنطق والحيطة والإشارة،
إله الآلهة، نور الألوان، تقديساً وجمعاً ومجيداً وتسبيحاً يتبرّك به العالون 823.
(68) أقدّس 824 عبد الله وحجاب الله الأعظم، نور الله الأكبر، صنع الله الأعلى، المثال الأول، القديس الأقرب، الملك الملائكة 827، رئيس الألوان 828 القاهرة، «كدخدا» الملكوت في حضرة القدس 830، «يهيم» 831 نور.
(69) أقدّس 832 ظلّه الرفيع، البريء عن الآفات، الجرم الأقصى، منتهي الإشارات والحركات، وتفسه المقدّسة، المشتعلة بشعاع بهمن نور، صاحب البسطة 833 و«الخرة» 834 والبرق النافذ في الأعين.

822: سقط من ل، م.
823: الالملون.
824:  م، ر، م: تقديس بهمن نور، العقل الأول أقدّس؛ D: تسبيح بهمن نور العقل الأول.
825: أقدّس.
826: M.D
827: ر، م: القدس.
828: ر، م: الملكة.
829: R، م: الإشارة.
830: ل: حظيرة.
831: A، م: بيّن.
832: A ر، م، م: الفلك الأطلس وهو الفلك المحجّد واقتّس.
833: M.D.
834: R، م: والبركة، و«الخرة».
835: M.D.
(70) قدس الأئمة الأئمة القاهرة الأعلى، يتابع العز واللقاء والكمال والشرف وأرباب طلسبات السماوات والأرض كلهما، رؤساؤ الجبروت، عباد الله الطاهرين الأُكرمين، أصحاب السلطان الباهاء والاشعة اللامعة والسبحات المقدسة والرتب المتعالية، ملائكة النازلين بأمر الله العزيز.

(71) قدس الأنفس الناطقة، مدخّنات الجسم، عشاق الأئمة القاهرة وأشعة عظاءة القدس، حركات الأجراة لطاعة الله، الأضواء الغلابة، "إسفهان" السماوات والأرض من الطاهرين.

(72) قدس أصحاب الثوابت القاهرة، الكاملين الأكرمين وأقدس الثوابت ومسكنا العالي الشريف.
أ قدّس لتعظيم الله، النور القاهر الشديد البهى الكبير، صاحب العزة والقهر، رب 853 طلسم 854 «كوبان» 855. وأقدّس عبد الله الطائع 856 «كوبان»، الأب الرفيق، السيد المنير، علوي الممكن، كبير الشائن، عظيم الأمر، غاظر الفكر، بعيد النظر، فياض 860 البرد والبيس، صاحب التسبيح والتقصّد والتفهيم والتجارب والهوى والوقار والأبد 864 والقهر والنباتات. وأثبت على شخصه النير ونفسه الشريفة. وأقدّس مسكنه العالي المقدّس الكريم.

أ قدّس لتعظيم الله النور القاهر الشديد، ذو الرؤى، الإله المشرق، تمّ العشق على، والد البركات، منبع الخير والعدل والمحبة والاتحاد، ربّ المشتري الذي هو العشاق الأعلى، والد البركات، منبع الخير والعدل والمحبة والاتحاد، ربّ المشتري الذي هو

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ظلّه ٨٦٩. وأقدّس عبد الله الطائع المشتري، الأب الفاضل الغالب ٨٧٠ الزاهر المنير ٨٧١، السعد الأكبر ٨٧٢، صاحب العلم والعدل والصدق والحرة ٨٧٣ والجمال والظفر والكرم والزهد والوقار ٨٧٤ عظيم الهيئة والعتاب ٨٧٥. وأثني على شخصه النير ونفسه الشريفة وأقدّس مسكنه العالي المقدّس الكريم.

٨٧٥ (٧٥) أقدّس ٨٧٦ لتعظيم الله النور القاهر الشديد، ذا ٨٧٧ العزة ٨٧٨ والقوى ٨٧٩ والغلبة العظمى والخصيص النافذ، ربّ المريخ ٨٨٠ الذي هو ظله وأقدّس ٨٨١ عبد الله الطائع، المريخ الفاضل والشجاع الغالب والظافر، صاحب القهر والسطوة والبأس الشديد والنار الموقدة ٨٨٢ والضوء المحيط، ذا ٨٨٣ الحبيب والسيد والقوة والسلامة. وأثني على شخصه النير ونفسه الشريفة وأقدّس مسكنه العالي المقدّس الكريم.
(٧٦) أَقَدَّسْ ٨٨٥ لِتَعْظِيمِ اللَّهِ ٨٨٦ النور ٨٨٧ القاهر الشديد الفاضل القوي، صاحب الأَبَاهِيّ ٨٨٨ العظمى والعَرَةّ الكبَرى، والمشرق المنير، شمس ٨٨٩ المَلِكوت، زينة العام العقلي، ••• شهير••• نور ٨٩٠، وَبَ طَلَّسَ ••• «هورخش» الشديد الذي هو ••• ظَلّ٢، وأَقَدّس ٨٩١ عبد الله الطائع، الأب السيد ٨٩٢ «هورخش» الفاضل الحكيم، سراج العالم، ملك الكواكب، واسطة النظام، رئيس السبابة ٨٩٣، الشخص الأَنور والكوكب الأَزهر، قاهر الغسيق، فاعل النهار، كامِل القوى، خازن العجائب، شديد الهيبة، المستغني بنوره عن جميع الكواكب. يعطيها ٨٩٤ ولا يأخذ منها ٨٩٥ ويكسوها النصرة، والبهاء والضياء والإشراف. وأثنى على شخصه النيرّ و ٨٩٦ نفسه الشريفة وأَقَدَّس ٨٩٧ مسكته ٨٩٨ العالي المقدّس الكريم.

٨٨٥: فلك الشمس، العقل السادس أَقَدَّس
٨٨٦: الشخص الأَنور والكوكب الأَزهر، قاهر الغسيق
٨٨٧: ملك الكواكب
٨٨٨: الشديد الهيبة
٨٩٠: الملوّك
٨٩١: الشمس
٨٩٢: الساطر
٨٩٣: الساطر
٨٩٤: ظَلّ٢
٨٩٥: النصرة
٨٩٦: التَّبَيَّن
٨٩٧: تَعْظِيم٢
٨٩٨: النور
(٧٧) أقدّس لتعظيم الله النور القاهر الشديد الهمٌّ الجميل الصبيح، صاحب الخيبة والنور القاهر الشديد الهمٌّ الجميل الصبيح، صاحب الخيبة والحسن، كامل العشاق الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، رَبّ الهمٌّ، R, A, M, D, 905

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والكتاب وأسرار العلوم والحسابات، عبر السماوات، المساعد لكواكب السماء في المساعدة، وأقّدت مسكة العالٍ المقدّس الكريم.

(٧٩) أقّدت توزيع الله النور القاهر الشديد، النّير الشارِق للعالم النّبي، ذا الجمال والفضائل، رّبّ القمر الذي هو ظلّه. أقّدت عبد الله الطائع القمر، السّيد الفاضل، مفتاح النجوم، فارس الفلك، وزير هورخس وخليله، صاحب الطريق، ممدّ الماء، وأهب الأصباغ، حاجب السّموات، مسرع الأ الأمر. وأقّدت

على شخصه النّير ونفسه الشريفة وأقّدت مسكنه العالي المقدّس الكريم.

(٨٠) أقّدت صاحب طلسم النار وأقّدت به النار وصاحب طلسم الهواء ليتقدّس به الهواء. وصاحب الماء ليتقدّس به الماء وصاحب طلسم الأرض ليتقدّس به
الأرض، وأرباب طلسمات المعادن ليتقدّس به المعادن، وأرباب طلسمات النبات ليتقدّس به النبات. وأدّس الحيوانات 945 أرباب طلسمات الحيوانات ليتقدّس به الحيوانات.

(81) أقدّس النور القاهر الشديد، ربّ طلسم الإنسان، روح القدس، معطي الحياة والفضل 948 بإذن الله 950، مدير العالم 952، العقل الفعال، مفيض نواطق النفوس 954، صاحب الطفر 955 الفعال، سراوح نور 956 ليتقدّس به نوع الإنسان المكرّم 958.

(82) أقدّس النفوس النطقية 959 لأصحاب السفارات الإلهيّة والفانيين بالحكمة المعنوية، خزانتى إسرار الملكوت، حملة «الحرّ» القدسي المتشبيّين بالمبادئ، الذين 962 سعى الله دعاهم في النظام وأمر الملاكمة بالتنفيذ 963.

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945 ر، م الحيوان،
946 ر، م: العقل الفعال أقدّس؛ سقط من M، D، M، D.
947 ر، م: النطقية.
948 ر، م: الفعال.
949 زيادة في R، M، تعالي.
950 ر، M: مثير; أ، M: مثير، latter.
951 زيادة في R، M: العنصري.
952 زيادة في R، M: طلسم.
953 زيادة في R، M: النطقية.
954 زيادة في R، M: التغالب.
955 ل: والفعال سراوح نور؛ سقط من R، M، A، M: ليلبس؟!
956 R، M: الكرم.
957 R، M، D، M: نفوس الأعيان أقدّس.
958 R، M: النطقية.
959 R، M: النطقية.
960 R، M: النطقية.
961 سقط من R، M: الفانيين ... بالتنفيذ.
962 أنا: نينين; A، L، M: مني.
963 زيادة في R، M: بالتفصيل.
(٨٣) أقدّس نفوس المستشرقين وطلّاب الخير. أطلب في التقديس كله أولاً، وأخيرًا مرضاء الله، ناطم الوُجُود.

(٨٤) طهّرت بالتقديس وذكر الماء والملح وصنورة النار والأهبار والرياح والسحاب والضباب والأمطار والبحر والجبال والبراري والمزارع والقرى والمدن والكهوف والبيوت والماء والملح واللبن واللبنان واللبان والبهار والرياح والسحب والضباب والجبال والبراري والمدن والكهنوت والملاذ والماء والرياح والسحب.

للنفس عجز اللكثر والملاذ والماء والرياح والسحب والشجر والكرمة ونباتها والشهد والجوهر المطوي والماء والملاذ والملاذ والماء والرياح والسحب.

م: نفوس المستشرقين وأمانة الخير.
الحمول والبقر اللول والغنم المنم والبهائم الطبيعة الحَمَلة والطيور السالحة والألبان والفاكهة ونحو الهياكل وأرض المسلى وقنديل المراب.

(85) فرض الله التقدير على الأم للفاضلة وأنطَق به أَلْسَنة الأَبَاء المرسلين في ملل الأولين والأخرين. والملائكة على هذا شهد والرَبُّ به خبير. وكلّ تقديس بركة فاستجابوا ال البركة وأذكروا اسم الله في تقديسه لنَذِرُ فيه لاَضِفِاقُ واللواحم وتفوز بالسعادة.

2.3.6. Wārid al-Tidhkār

Manuscripts used:
Ayasofya 2144 (أ)، ff. 16a-19a
Ahmet III 3271 (ل)، ff. 194b-198a
Ahmet III 3217، section from Ayasofya 2144 tradition (م)، ff. 237b-239a
(86) قدّسي ربيّ، أيّتها997 الغائبة عن عالِمها لعلّ باب القدس يُفتح لك. جذام998 النفس، دز999 عبد الله. الّذين يقضّون بنسيّات لا تلد1000 في عالم الظّهر. إِفْطَعِي العقبات لتشققي. أوحى ربي قائم عن ربي القيوم أنه ما أمنت نفس اختارت رضي الاهلين على رضا باربها وصدّها عن سبيل الله لوم اللائيمات. إذا حلّت السكينة زال الظلم. حجة الكبرياء نور بازغ يجدها المرء جاذباً له إلى باب الكبرياء. إذا لقيه كشاه سرمال البقين.

(87) ما أخّذ الله كلياً جباناً ولا كذباً ولا أهل الحكمة نفساً خبيئة. الفكير في الشّر شيطان مارد1001. سيبيلس الله الحريص في عالم1002 الغيب صورة الحنون وكلاب عالم العقوبة نفس1003 مجداد بغير حق وذوّاث1004 الذين يودون بالباطل. الظلم يعلن قبل يُظَمّ. من لم يجد في نفسه الزهرة لا يجدها لها.

(88) أيّتها النفس! أنشر الفكر الزردي أول ما ترد فإنّي دوّأ وصفت نبأ إِنّ أعملها بالفكرة1005 هلك من هلك هي التي تزّين الإنسان أفتح الأشياء حتى تستدركه فتده ب1006 موارد الخاسرين.

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997 ل: آيّا.
998 1000: خذام.
999 ل: مريد.
1000: ل: ردد.
1001: ل: يلج.
1002: م: العلّ.
1003: م: العلم.
1004: م: المغيب.
1005: ل: مثّاء.
1006: ريازة في ل: الرّديّة.
(٨٩) إِسْتَجِرُّ ١٠٠٨ بِإِنَّ مَا أَعِطَاكُ ١٠٠٩ نَعَةً فَعَصِبِهِ بِهَا—ُهَا. فَعَظِيمَةَ تَشَقُّاقَةَ أَن يُتَلِّبُ المَرَّةُ حَرَامًا وَيَجِدُ مَثْلَهُ حَالَاً١٠١٠ أَوْ خَيْرًا مِنْهُ. الْشَّقَّيِّ لا يُشَبَّهُهُ الخَالِلُ وَإِنْ كُثُرَ. طُوِيْلُ لِلْفَقِيرِ الصَّالِحُ. أَعْلَنَ اللّهُ طَهْرَهُ بَالْفَقِيرَ. مَا وَسَلَ الْرَّجُلُ بِكَثَّةِ الأَعْمَالِ بِبَطْهَارَةِ النَّفْسِ. لَا يَجِبُ اللّهُ التُّفَرَّكُ بِالْفَائِنَاتِ وَلا يَرَدُّ في الأرَضِ الفَساد١٠١٢ مِنْ أَفْضِلِ الْقَرَابِاتِ كَسْبُ مِنْ إِكَال١٠١٣ عَلَى اللّهِ. يَكْسُبُ دُونَ التَّوْكَٰل١٠١٤

(٩٠) بَارَكَ اللّهُ عَلَى حَامِلِ الْعَمَلِ [الذِّي] مَا الْحَقَّ وَذَبَّ عَن حُوَّزاً الخَيْرِ إِذَا بَرِئٌ عَن الْحَيْفَةِ وَ[كَانَ] الْتَقَاعُ لِلْمَنْسَٰبِ١٠١٤ بَرُّ أَوْ بِحْرٍ١٠١٥ أَوْ بَصْنَةٌ أَوْ مَنْتَجِرٍ١٠١٦ وَسَوَاهٍ١٠١٧ يَنْفِي عَنْ مُدْنِيَةِ اللّهِ إِذَا تَأْتَى عَن النَّجِيَّةِ إِسْتَرَادُ الخَانَّ فَسْيَنْقَضُ. مِنْ خَانِ لَكَ خَانٌ عَلِيَّ. لِسَيَّ صَبِّ الْكَذِبِ بِالْقَولِ فَلْسُبَّ بِالْفَعْلٍ١٠١٨ مِنْ عَصِي رَتِّهِ لَمْ يَرِجَّ١٠١٩ الْوَفَايَ١٠٢٠.

(٩١) الْعَقِيلُ نُورُ اللّهِ. مِنْ كُلْ خَطْهِ مَنْهُ لا يَخَالِفُهُ التَّوْقِيقُ فِينَايْنَ أَكْثَرُ مَا يَرْيَدُ عَلَامَةُ الْعَقِيلِ التَّوْقِيرُ عَلَى الْحَكِيمَةِ وَتَرْكُ الْمَبَالَاتِ١٠٢١ بَمَا لا يَثْبِتُ الْطَّائِرُ الَّذِي وَكَرِهَ عَندَ رَوَاقِ
الجبروت مطوق بالعزر. لا يدخل تحت ظل الشياوات ولا يتعلق بحباحه غبار الأردن.
ما طلبه المرأى أصلاً وجده المخلص. علاوة الفضيلة كماله. لا يخفي أثرها بإخفاء عينها.
للنفس شهادات نخاي الدور. الحق ينصر ولو بعد حين.

(٩٢) يا أهل العدوان الذين اجتمعوا على المكيدة ليدفعوا ولي النطق، سيعجل لكم الله عذار.
ويردكم كا برد العاصفات. فإن أرض الله بيدها الأخير. ستكون حتف الشيّير وهو يضربكم فإنه إذا صعد إلى الحق واتصل بالقدس حكم على العالم بنور الله القهار. لا تألوا إن يحققكم سحق الرجاج بالصخور العظام وتبلغ يوتأكم وينذر في الأرض عرس النظام. يا نجباء كيف شكل ما لا يحقق بوصف بالوجود! هو لاعن الأمر العظيم. لو برز نور الله الأجرام لانهّدت الأركان.

(٩٣) تعالى العبد الأول الذي حمل شعاعه المقدس. عبَّدت ألسنة الجاهلية ربيا بصفات هي لأفلل عبديه التدّيسين. صدق الله قول من يقول: يا سيدنا روح القدس صاحب الإنسانية لو تجلّيت لأخبار الشهير! لعلما أنه ما فاتك صفة وصفا معمودهم بها
وأت قهرك ضوء من علاك من عباد الله الغرق في نور رتب العالمين. قساً، لو أنهم قربوا من ضوء «هورخش» الشديد لا استبعدهم ملموع يشعشع. وإن كانوا يزعمون فيها بينهم التوحيد بلغ الناطق عن الله: «ياعباد ريك! أذكروني واعبدو وفروا إلى فالع دو الطول الأعظم والهول الأقر بالرصد المهيب. يا عبادي لو علمتم ما فاتكم من ذات جنايب قدسي لتقطعت أشخاصكم واضحلاكم وأبدانكم من الخسارات.»

وبل لدى جيش الطالبات من مطمورات العذاب في البرازخ العذاب. هم ضمّ عي لسقوط آلات الأجسام عليهم جباب برزخي، لا يرون النور أصلاً. يسقط عليهم خوف وغسق وحزن وحسرة قتاله وثوابين مظلمة وهي مثل هباتهم. لا نيس لهم غيرها. لا يزورهم المقدّسون ولا يلهمهم روح الملكوت.
(٩٦) إعترف يا إنسان نفسك وأباك وأنت لربك كلود٠. كبر حتى يوصلك إلى إله الوجود كله! قال أبونا القديسي: «ما استحتم يا أولادي! أعمنا عليكم وتعرضون عنا ولو وسكنا عليكم الرحمة لهلككم أجسامكم ورُفِّتنا نقشتموها.

(٩٧) يا أيها الغريبة! لك النسب الزريم، أنت وليدة القدس. كيف ترجعين إلى أبيك وصرت صيحة؟ كيف يراك أبوك وقد مرت جلباب عصمتكم؟ توجي على نفسك في عرصة الذل. أرقت ماء وجمك عند سيّدكم. كنت جميلة فتشوهتما. تريد أن تري الأب وهو يستنكر عن ذات الهيئة ولكنّه يقول بأناية العهد: ارجعى وراءك فناّ نحب العاصيّات. أّيها خاطئة، ما جئتنا إلا بعد القنوط عن أرباب الرجس. تلطفت بقرارات الأجانب. كيف أعطائك عطية النور؟ كنت قريبة وصرت أجنبيّة. القدس دار لا يدخلها الأجنبيّات. عبدت عبد ونسيت ربك. اذهب إلى دار الحرمان».  

___________________________________________________________

١٠٤٨ ل: يا والد
١٠٤٩ ل: يا الولد
١٠٥٠ ل: إِلَيْ
١٠٥١ ل: استحتمت
١٠٥٢ ل: وسكنا، م: عليكم
١٠٥٣ ل: عكم، م: وسكنا
١٠٥٤ ل: أحببكم
١٠٥٥ ل: الغريبة
١٠٥٦ أ: م: ترخصين
١٠٥٧ أ: م: أبوك
١٠٥٨ أ: م: تريد أن
١٠٥٩ أ: أ: ترين أن ل: ترين
١٠٦٠ أ: بقدرات أ: ل: بقدرات
١٠٦١ أ: أجنبات
١٠٦٢ ل: شرك.
(٩٨) طَهّر الله نفْسًا جَدّدت عَهْدًا بِالآبِ الرَّجُم وَعَرْفَت عَنْصُرًا الشَّرَف. ما أَرْحَمَ بَاً بُنياً١٠٦٣ الكَرِيمّ! أَرْسَدْ بُنياً إِلَى الْبَيْنِ الْوَجْهُ وَكَلَا. وَلَوْ هَذَا ما عَرَفْتاهُ وَلَوْ آنُّك لم تَذْنِ لَنَا بأَمَرِهِ١٠٦٤ أنْ يَعْبِدَ ما كَانَ لَآسَارِي الْطَّيِّبَة أن يَذَكَّروا إِلَى الْشَّيْهاء وَيَتَصْنَّفَا١٠٦٥ بِعَبْوَدِيَّة١٠٦٦. أَيْن ضَعْفَاء هَذِهِ الْحَةِ مِنْ١٠٦٧ النَّسِبة إِلَى الْآلِيَّة١٠٦٨ رَبِّ الأَرْيَابّ. لَوْ سَتَّهُ النُّوَّر لَظِهْر١٠٦٩ الْمَسْتُور وَلَوْ ضَعْفَ القَوْي لَبِيرْ لَهَا أَثْرَ الحَقّ.

(٩٩) يَا بُنياً ظَلِمْنَا نَفْسَهَا. لَسْتَ عَلَى الْفَيْض بَضَنِينَ. آسَارِي الْطَّلَايَات قَيَام يَنْتَظِرُونَ الْرَّحْمَة يِلْكُون عَلَى أَنْفُسِهَا. الْخَيرُ دَأْبُكّ. ضَوْئُ البَاسْط يِجُرِّحُ الخَطَائِيَّات وَكَانَ عَظِمَتْ. كَم هَذَا الْحَطِّب حَتَّى يُسْكَنْ١٠٧٠ دَخَانُهُ؟ أَنتَ بِالْآدِمِ السَّمِّي تَقْضيِ الْكَارِمَ وَأَبْنَاء الْتَوَايْسِيَّة لِئَلَّا مِنْ١٠٧١ أَتَيْنَ١٠٧٢ الْئَتِينِ. مَا لِلْفَوَافِل١٠٧٣ [الَّتِي] قَدْ وَقَعَتْ وِيَفَاذِهِ الْظَّلَاء؟ طَالَتِ١٠٧٤ سَبْلَهَا١٠٧٥ أَمْ تَقَطَّعَتْ الْمَطَائَا؟ حَارَوا وَخَمَدُوا. صَاحَ الْتَلِيل وَهُمْ لَا يِشْعَرُونَ.
يا سفير القدس، أ وحِء إلى الرّقّدة «أ ما وقت القيام» فرقاً بها. فإنّ
القرابة وإخوانك بالملاء الأعلى يرهبون قدمك أو من كان دار مثل القدس يرضى بالخRIA
اللهاء. [يا] حامية الغيب، غزدي بالتنبيه. [يا] عزيرة الأهلين، لا تقتضي بالذّل
والهوان». إذا آويت خريّة ضربتها الأيام بماربها أو جارت عليها الأزّاذ.

(١٠١) قال لها: «يا جارة القدس، أبوك يرقبك السلام ويدعوك ليناجيك ويشرح صدرك
بالنبيّة» فإن سألتك الطريق فقل: «إنبسط ظلّ ظلم اللّيل فالنّفردي في بيت ذي
غسق تنادي بخفي الغيب وانت ١٠٨٤ من الهيبة مثالان.

(١٠٢) يا أبا العظيم، إسفسالار الملكوت، سرهنج الغيب، روح القدس! إنّي ظلمت
نفسي فأغثني وعلّمها التلطف في المسير وخفض الجناح من الزّهب فإنّها لا تلبث
حتى يرسل إليها أبوها بارقات التور وتمتّى من شعاعه وتعود في كرامة مسومة القول. والزّها

أنا: أوح; أ: ل, م: اوحى.
سحقت من أ, م.
أنا: القرابة; أ, ل, م: القرابة.
أنا: إنباء؟
أ, م: يرقبون.
ل: تقعني.
أ, م: خبّرة؟
أ, م: فالنّفردي.
أ, م: أنتّ؟
أنا: سرهنج; أ: م, سراهنج; ل: سراهنج.
أ, م: حفيظ.
ل: الوهب; م: الربّ.

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بالكلام الرقيق لتحسن إلى أوطانها. قل لها: «إذا سمعت صياحاً فإن شري بالمنزل الأهلين والصريح القريب.»

2.3.7. Wārid al-Iqrār fī kull Yawm

Manuscripts used:
Ayasofya 2144 (أ)، ff. 19a-19b
Ahmet III 3271 (ل)، ff. 198a-198b
Ahmet III 3217، section from Ayasofya 2144 tradition (م)، ff. 239a-239b

ورد الإقرار في كل يوم

(١٠٠) قل: إجمع يا الله عبادي وفكري وسمع يا الله ذكري وحمدي. يا أنصار الله النافذة بدالة! أقدّس ربي تقديسًا يشهد لي به الأعوان يوم القضايا. يا ساء، انصطي ويا نجوم، انصفي ويا أرض، احفظي. ويا ماء بطرك ويا نار الله المضيئة بنورك. ويا حفظة الأفعال أضبطوا ما أقول.

(١٠٠٠) استح الله، رب الملوك الأنورين القاهرين الأفقيين، أرباب المقامات الغلي. الذي جعل السابقات المقدّسات عن توازي المؤمنات. الماسحات حاملات نوره ومضادات.
رحمته إلى المذرات السبعات و فالقاسيات العاقبوات الفاتحات وضوء الأزهر وبنات العلى فقيعدة الصنع تحت الحاويات والقضاء بينها وإحياء موات الظلمة بمصابيح صنة الله الذي لا يقضي حمد,
(٥٠١) وأقررت بروية القدس وشهدت رانية الملكوت فنور الله وجمتي والهداية مطلبي و] سبيلان ونير الأعظم وسيلتي وطريقة الأشواق أمامي. وصدق النبي والقول والفعل أعبد الله القيوم رب الأرباب الذي يحيط بكل شيء. ولا تحيط به سجديتي وتلاوتي وأذكاري وبنل ما ملكت يبني ونصي وما حونه قدرتي. وتعطي للأثراء وربات الأدوار وصورة الضوء.
(٦٠١) ولديدة القدس والنفس الطاهرة يد الله الظافرة وضوء طارد للشياطين بالنشر المنشبة بذي الجد. وثنائي على هؤلاء الطاهرين وأوللهم المقدّسون ويرائي عن

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| 1097 | أ: المسبقات. |
| 1098 | ل: فالقاسيات. |
| 1099 | ل: الضوء. |
| 1100 | م: نبات. |
| 1101 | ل: تصائي الحياة. |
| 1102 | ل: برسالة. |
| 1103 | ل: المقدس. |
| 1104 | ل: سقط من ل: فنور ... مطلبي. |
| 1105 | ل: وصديق. |
| 1106 | ل: شاطر. |
| 1107 | م: حونه. |
| 1108 | ل: الأثراء. |
| 1109 | ل: الظاهره. |
| 1110 | ل: المشتبه. |
| 1111 | ل: وأوائل. |
الظلمات وإخوتها وبناتها المتشوّهة العاصيات على نظام الله كله، قربت مني إلى مبدع الكلّ، نور الأنوار. فله الحمد بلا نهاية والحمد الله وحده.

2.3.8. Wārid Taqdīs al-A’lā li-kull Yawm

Principal manuscripts used:
Ayasofya 2144 (أ)، ff. 19b-20b
Ahmet III 3271 (ل)، ff. 199a-200b
Ahmet III 3217، section from Ayasofya 2144 tradition (م)، ff. 239b-240a

Additional manuscripts used:
Ragip Paşa 1480 (ر)، ff. 313b-314a
Ahmet III 3217، section from Ragip Paşa 1480 tradition (مم)، 211a- 212a
Ahmet III 3232 (ن)، 69b-72b

Printed sources:

وارد تقديس الأعلى لكلّ يوم
(١٠٧) تعلّمت مولانا منك السلام والليك السلام. أنت أجمل الوجود والواحد من جميع الوجوه. لا واجب في الوجود غيرك وأنت إله الآلهة. لا إله للعالمين. (١١١٥) إله للعالمين. (١١١٧) توحدت بالمجد الأرفع والسناء الأعظم واللاهوت الأكبر والنور الأقرح والجلال الأعلى والكواكب

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١١١٢ سقط من أ، م: إلى ... الأنوار.
١١١٣ سقط من أ.
١١١٤ S مع.
١١١٥ R، M، N: يا.
١١١٦ R، M، N: العالمين.
١١١٧ سقط من R، M، N.
الأَمَمِ والجَهَوْرُ الأَعْمُّ وَ«الْخَزَّةُ» الأَبْسِطُ وَالْبَياءُ الأَشْرَفُ وَالْعَزُّ الأَكْلُ وَالْضَيَاءُ
الأَظْهَرُ وَالْخَبْرَاءُ الأَقْوَى وَالْطَوْلُ الأَفْضَلُ وَالْمَلْكُ الأَوْسُعُ وَالجَمَالُ الأَبْهَى وَالْقَلَّةُ الأَكْرَمُ
وَالجَبَرُوتُ المَقْدُسُ وَالْمَلِكُوتِ الظَّاهِرُ.

(108) سَبَحَانَكِ مَبْدِعُ الْكُلِّ، أُوْلَى الْأُوْلِياءِ، مِبَادِئُهُ، مَوْجُودُ جَمِيعُ المَهَيَّاتِ،
مَظَهَّرُ كَلَّ الْهَوَىَاتِ، مُسَبِّبُ الأَسْبَابِ، رَبّ الأَرَبَّابِ، فَقَالَ العَجَابُ وَمَا هُوَ أَجْبَبُ مِن
العَجِابِ، مَتَقُونُ الْلَّطَّافِ وَمَا هُوَ أَلْطَفُ مِنَ الْلَّطَّافِ.

(109) إِلَّهِ الْعَقُولِ العَالِيَةِ، الْذَّوَاتِ المُجَرَّدةُ عَنِ المَوَادِ، الْأَمْكَنَةِ وَالْجِهَاتِ الَّتِي هِي
الأَنْوَارُ الْقَاهِرَةُ المَفْرَاةُ مِنْ جَمِيعِ الْوَجْهِ [وَ] هُمُ الْكَلَّمُونُ وَالأَقْرَبُونُ، وَالْحُرُوفُ
nَفْسِ النَّاطِقَةَ وَالبَرِئَتَةُ عَنْ حُلُوِّ الْمَكَانِ وَالإِتْبَاطُ فِي الْجَسَامِ، الْمِدْرَةُ لِلْأَجْرَامِ، لَا
الْأَقْتَصَالِ وَالْمُسلامَةِ المُسْتَفِيَةُ مِنَ الْعَالِمِ العَقَلِيِّ، مِنكَ مِبْدَأُهَا وَإِلَيْكَ مَنْتَهَاهَا، وَالْحُجْدُ

الأعلى، سياء السياوات، منتهى الإشارات الجسمية وجميع الأجسام الشريفة الكريمة.

الله الفلكية، ممنوعة الخرق والفساد وإله أوصيальная المنيرة الرفيعة وإله جميع العنصريات بساتها ومركباتها.

(110) تبارك الله أي حيّ، يا قيّوم، يا قدّوس، يا رب الملائ الملائ الأور.

الأعلى، يا نور النور، صانع السرمد والدهر. منك الأول ومنك الأبد وأنت موجود كل ما تتصف ببرعية أو جوهريّة أو كثرة أو وحدة من علّة أو معرّفة وإليك نهاية الرغبات. غرقت ذوات المشيدين في أبحر أوارك. رأتك عيون السادات بشعاع ذاتك الغاشي والمغرق ومآرك باحاطة. وانت المتعمّل جميع الأنثى بنورك.

الحسيّة: سقط من S.

الشيّاء: S

النيرّة: S

البستها: S

التبارك: S

النور: S

الدهر: S

الثبات: S

النور: S

الثبات: S

الحسيّة: سقط من S.
الذي لا يتناهي و لا يقهرك شيء من الأشياء ولا يتصل بك شيء ولا ينفصل عنك شيء. احتجت بشدة ظهورك وكمال نوريتك.

(١١١) ليس ل تعبدك للأوان القاهرين اللاهوتيين المجردين عن الأيون والمواد ضد ولا منع ولا زوال ولا فناء. ولا يقدر البشر أن يحمدوا ويمدحوا أقلهم مرتبة على ما يليق بكئاله. كيف يحمد وخص ثناء على من غرق في نور قهره وانضمام في ضياء هب أعظم طبقة؟ هم الوافدون على شخصها مرتبة.

(١١٢) كثرت بمن زعم أن لك كئيفة أو كئيبة أو أبدا أو وضعا أو عضا من الأعراض أو وصفا من الأوصاف إلا لضرورة العبارة والفهوم. فيت فوق الفضيلة والشرف
والكامل. أنت الله ۱۱۶۷، لا هو ۱۱۶۸ إلا هو، نور الألوار ۱۱۶۹. لبي بكِ أَلِّهِمُ لبي بكِ! اشتقاً النواة الطاهرات إلبي وخشعت رقاب ۱۱۷۰ الموجودات بين يديك وتوكلت النفوس الزُكَائِت علـيكم. أنت ۱۱۷۱ ما لا ۱۱۷۲ يتناهي ۱۱۷۳.

۱۱۷۴ (۱۳) أَسَّلِكَ أَن تفيض عليٰ أَنوارك المشرقة وتكلمني بعرفة أُسَّارِك الشريفة وأن تؤيّدني ۱۱۷۵ بالنور وتخيني ۱۱۷۶ بالنور ۱۱۷۷ وخشري بالنور ۱۱۷۸. وأسـَلِكَ الشوق إلى لقائك والانغـُس في ۱۱۸۰ تأمل كبريائك. أُصّرُ أَلِّهِمُ أَهـِل النور والإشراق وباركم ۱۱۸۲ وقَدَّـسهم وِيـَانا إلى الأبد ۱۱۸۳ وإلى دهر الذاهرين ۱۱۸۴. آمين ۱۱۸۵.

الْحُمُود، أَلِّهِمُ لَّهُ بِعَزِّ وَجَدَادِهِ أَهْلِ النَّورِ، وَأَسَّلِكَ الشُّوقَ إِلَى لِقَآئِكَ وَإِلَى الْبِنَاءِ، وَانْجَهْنِي بِنَورِكَ وَأَخْلَقْنِي بِنَورِكَ وَأَسْيَرْنِي إِلَى النُّورِ وَأَرْسَلْنِي إِلَى النُّورِ.
2.3.9. Wārid Taqdīs al-Shams li-Yawm al-Aḥad

Manuscripts used:
Ayasofya 2144 (I), ff. 20b-21b
Ahmet III 3271 (J), ff. 200b-201b
Ahmet III 3217, section from Ayasofya 2144 tradition (m), ff. 240a-240b

Printed sources:
Muʿīn, Muḥammad, “Ḥikmat-Ishrāq wa-Farhang-i Īrān”, in: Majmūʿa-yi Maqālāt, Šadā-yi Muʿāṣir, Tihrān AHSh 1387, pp. 410-412 (based on the manuscript of Muḥammad Mishkāt, today Dānishgāh 1079, but unfortunately the pages in manuscript are now lost) (H)
Suhrawardī, Sitāyish wa-Niyāyish, ed. Muḥammad Malikī, Nasr-i Adyān, 1389 AHSh, pp. 82-83 (M)

وارد تقدیس الشمس لیوم الیک

(٤۱۱ه) أهلاً بالحی النّاطق الکوکب والاَظهر والشخص الأظهر والکوکب الأزهر. السلام علیک وترحیب الله وبرکانه آیا النّبی الأعظم وسییار الأشرف. الطالع

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: L. ل: الّ ١١۸۶
: M. الكواكب ١١۸۷
: H. السلام ١١۸۸
: برکانه. الله تعالى ١١۸۹
: H. وتحمیله ١١۹٠
: سقط من H. ١١۹١
: M. م: سید ١١۹۲
: T. الطالع ١١۹٣
لمبدعه، المتدرك في عشق جلال بحركة فلكة، المنبرئ عن قبول الخرق والكون والفساد والحركة المستقرة.

(١١٥) أنت "هورخش" الشديد، فاهر الفسق، رئيس العالم، ملك الكواكب، سيّد الأشخاص العلويّة، فاعل النهار بأمر الله تعالى، ملك رقاب الأثواب المتجشدين، حيّز الله المطاع، الحرّ المّثير الباهير، الزاهر، العام الحكم الفاضل، أكبر أولاد القدس، من الأضواء المتحجّمين، خليفة نور النار في عالم الأجرام.

(١١٦) نورك من نور ينتهي إلى نوره، وقهرك من قهر ينتهي إلى قهره. أنت مثل كبيرائه ونموذج من نموذجاته بهائه وحجّة على عباده. من أعطيته نورك في...

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1194: سقط من T: بحركة المستقرة.
1195: فلكة.
1196: T: العشق.
1197: T: السماء.
1198: عكس: T: رئيس السماء فاعل النهار بأمر الله تعالى ملك الكواكب سيّد الأشخاص العلويّة.
1199: الملاكاء.
1200: H: سقط من.
1201: T: المتجشدة.
1202: زيادة في ل: لمبدعه، T: تعالى وقوّته المطاعنة.
1203: الباهي: T: الناهار.
1204: T: سقط من.
1205: م: الأكبر.
1207: T: قهر.
1208: T: قهر... قهر.
1209: م: قهر.
1210: T، M، L: جبهه.
1211: زيادة في H: من... والإشراق.
1212: من... من.
الأجسام أضاء ومن أسعدته بقوة الله سُعُد. تعطي الكواكب نورك ولا تأخذ منها وتكسوها البهاء والاشراق. سبحان 1213 من صورك 1214 ونورك وفي شوق 1215 جلاله سيرك وفي الفلك الرابع باؤؤك 1217 وفي وسط نظام الكلي فررك.

(117) أسآكل 1218 أيّاً الأب القديس، صاحب 1219 السلاطنة والهيبة، كامل القوى، علّة تعاقب الجديدين وتنباع الفصول عن تسأل باسط 1220 ضوء نفسك الناطقة الشارقة، أباك 1221 وعلّتك ومعشوقك ومبدأ حركتك 1222 الذي أنت ظله وطلسمه وجميع الألوار الفاخرة، العقول المجذبة 1223 ليسألو السؤال اللائق بعالم 1224 السرمد 1225 البريء عن التغيير 1226 والتجدد أباهم 1227 وعلّته ومعشوقتهم النور الأقرب، المبدّع الأشرف، عقل 1228 الكلل، العقول 1229 الأعظم الأول ليسأل هو هكذا إلهه وإله الآلهة، منتهي العالِ، أوّل 1230 الأوائل، نظام 1231 العوالم.
مبدع الكل القيم، نور النور، إله كل عقل ونفس وجسم أثيري وعنصري وبسيط ومركّب على النظام الأتم الأكمل، الله الوحيد، واجب الوجود عزّ سلطانه أن يتّور نفسي باللوامع القدسية والعلوم الإلهية والفضائل العلوية ويجعلني من المشتاقين إليه ويعصني من الآفات النفسية والبدنية وينصر أهل النور والإشراق وباركهم وإيانا. ويدّسهم وإيانا إلى الأبد.

2.3.10. Wārid Taqdis al-Qamar li-Yawm al-Itnayn

Manuscripts used:
Ayasofya 2144 (أ)، ff. 21b-22a
Ahmet III 3271 (ل)، ff. 201b-202a
Ahmet III 3217، section from Ayasofya 2144 tradition (م)، ff. 240b-241a

الكريم: العالم الفاضل الجميل، وزير هورخش وخيريته و آهبد الأصباغ، فارس الفلك، سلطانه عزّ.

وأنا مهار 1243

سكط من ت: وبسيط ... الوحيد.

M، H 1233، من: سقط من T: عز سلطانه.
زيادة في H: (ثم يسأل حاجته مثل ان يقول).

ل: وجعلني.

M، H 1236: وتعصمي.

ل: عن.

M، H 1237

SK: وننصر ... إلى الأبد؛ وأوج في H: M، H: وأن يكرّم في الدنيا والآخرة.

T: سقط من L.

M، H 1238

زيادة في L: أيم.

L: التقدير والتحية.

زيادة في L: السلام.

سقط من L.

A: سهير: M، H: سهير: سقط من L.

1244
صاحب السادة العلوية، صاحب السماوات، مسرع الأمر، ممّذ الجوهر المائي، صاحب الرطوبات، وأي الكون والفساد، المطبع بمبادعه، المتحرك بحركة فلكه، البريء عن الآفات والخرق في شوق معشوقي العقلي. سبحان مبدعك ومنظرك ومصورك ومفيض النور، المقتضى الحركة الدائمة عليك وممكنك في الفلك الأول.

(١١٩) أسألك بتسهيل الخير وأن تسأل أباك وعملتك ومعشوقك العقلي وجميع العقول الفاعلة ونور القاهرة المجرّدة عن المواد ليسألوا السؤال اللائق بالعالم المنزه عن الحوادث والتغيرات مبادئه المعلول الأول، النور الأقرب، عقل الكّل أن يسأل إليه وإله الآلهة، إله العالمين ناظم طبقات الوجود، فغالما الهماتيّة فبجمعها، صاحب الطول والبهاء، واجب الوجود أن يؤثّدني بنوره وينقضني لديه ويسفر عن قلآفت النفسيّة والبدنيّة وينصر أهل النور والإشراق ويقدمهم ويباركهم وإيانا إلى الأبد. آمين.

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١٢٣٥. السؤال من أ، م.
١٢٣٦. يا أ: النغالة.
١٢٣٧. يا أ: الفاعلة.
١٢٣٨. من أ، م.
١٢٣٩. يا أ: عقولك العقلي؛ لأ، م: العقلي معشوقك.
١٢٤٠. يا أ: الفاعلة.
١٢٤١. من أ، م.
١٢٤٢. يا أ: سألوا.
١٢٤٣. يا أ: الآفة.
١٢٤٤. يا أ: عالم.
١٢٤٥. يا أ: طبقات؟ م: ظلّت؟.
١٢٤٦. يا أ: الهبات.
١٢٤٧. يا أ: زائد في ل: موجود الهبات.
١٢٤٨. يا أ: ينورني.
١٢٤٩. يا أ: زائد في ل: وقده.
١٢٥٠. يا أ: وقده.
2.3.11. Wārid Taqdīs al-Marīkh li-Yawm al-Thulāthā’

Manuscripts used:
Ayasofya 2144 (א), ff. 22a-22b
Ahmet III 3271 (ל), ff. 202a-202b
Ahmet III 3217, section from Ayasofya 2144 tradition (ג), ff. 241a

ورد تقديس يوم الثلثاء للمریخ

١٢٠ (١) السلام عليك وتقديس الله وبركاته أيّها السيد الأمير الفاضل الغالب القاهرة
الظاهر الأبد النير، «بهرام ١٢٦٢ سهرب» المطبع لمبدعه، المتحرك في شوق مشووقه العقليّ
بحركة فلكه المتزايد عن الكون والخراق والفساد والحركة المستقبيلة. أنت الشجاع الشديد
العالي القائم القاعيّ، ذو السلاسة وتهيجاء والبأس الشديد والنار الموقدة و الدم
المهرق و السيف المسول. جلّ من أبدعك ونورك وألبسك البأس و ١٢٦٥ الهمّة والسطوة
والقهر وأفضل على نفسك النور الذي يبعث منه حركاتك الدائمة الشوقية ومكّنك
في الفلك الخامس.

١٢١ (٢) أسأل أن تقه أعداء الحقّ وأن تسأل أباك وعلّمك ومعشوقك النور القاهرة وجميع
الأئцов القاهرة الأقربين، العقول الحُرجة أن تسألوا آباهم وعلّمهم، المغلول الأول، عقل كلّ
سؤال يليق بالعقلين المقدّسين عن التغيّر ليسأل إليه والّلهم اللّه، لله العالمين، صاحب الطول
الأعظم والنور الأكبر، المبدأ الأول، الواحد من جميع الوجهين، واجب الوجود، قّيم الكلّ أن

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ل: الكبير النيرّ الجليل.
ل: ممّكّنك.
ل: مسّهر.
ل: برهان.
ل: إلهام.
يجعلني من مقربي وجلة أنواره وأسراره الحقيقة وينصر أهل النور والإشراق ويباركهم وإيانا إلى الدهر والأبد. آمين.

2.3.12. Wārid Taqdis al-‘Utārid li-Yawm al-Arbi‘ā’

Manuscripts used:
Ayasofya 2144 (أ)، ff. 22b-23a
Ahmet III 3271 (ل)، ff. 202b-203a
Ahmet III 3217, section from Ayasofya 2144 tradition (م)، ff. 241a-241b

ورد تقديس العطارد لِيَوم الأربعة.

(٢٢) (٢٢) (٢٢) (٢٢) اكتُضِبْتُ التَقِديسَ وَالْمَطْنَاءَ وَعَلِيَّكَ سُلَامُ الله أَبِيَّا السَّيِّدُ الكَبِيرُ الفَادِئُ، أَبُو الْكَرِيمِ، فَرْزَانُ سُبْهَانَهُ، العَالِمُ العَاَمِلُ الفَادِئُ النَّاطِقُ الصَّادِقُ، جَبِيرُ السَّمَوَاتِ، الخَيْرُ بَأَحْوَالِ الْعَالِمِ ١٢٧١ صَاحِبُ الْغَرَائِبِ، مُتْفَيِّنُ الأَسْرَارِ، عَجَّابُ الْعُلُومِ الدَّقيِّة مُلْقِيِّ الْجَذْرِ، المِسْمَعُ الأَسْمَاعِ لَسَادَةِ الكَواَكِبِ فِي طَبَاعَهُمْ، ثَيَابُ الْدِّيْهَاءِ وَالْذَّكْرِ ١٢٧٢، والمِتْبَعُ لِلْبَدْعِ، المِتْحَرَّكُ بِحِجَرَةِ فَلْكِهِ، المِتَبَرِّرُ عَنْ قِبْولِ الْخَرْقِ وَالْفَسَادِ وَالحَرْكَةِ المُسْتَقِيمَةِ فِي شَوْقِ 

1267: م: تجعلني
1268: م: الحقيقة
1269: م: ونصر
1270: سقط من أ، م
1271: م: سبهر
1272: ل: الصادق
1273: ل: العوالم
1274: م: المتبع
1275: م: الدهاء والذكر
يكشف مكانة الدهم على الكون، في المساحة والحركة. تعالي مُذرعك ومنورك ومذبذبك ومخبئك ومنبيض النور، المنقضي.

(123) أسألك تسهيل الرشاد وأن تسأل عليك ومعشوقك النور القاهر العقلي والعقل المفارقة، الأنوار المتاعلية عن علاقق المواضيع أن تسألوا سؤالاً لائثقاً بالعالم العقلي المنزراً عن التغيير، أباطهم ومبدآهم المعلول الأول والآخر عند كلّ ليسأل هكذا مبتدع الكل، قبّم جميع الماهيات نور النور، واجب الوجود، إله العالمين، مسبّب الأسباب أن ينور نفسي ويعزني إليه ويكلي فيصرع عنّي سوء الدنيا والآخرة ويصر أهل النور والإشراف وساربهم وإيانا ويدّسهم وإيانا إلى الأبد. آمين.

2.3.13. Wārid Taqdīs al-Mushtārī li-Yawm al-Khamīs

Manuscripts used:
Ayasofya 2144 (أ)، ff. 23a-23b
Ahmet III 3271 (ل)، ff. 203a-204a
Ahmet III 3217، section from Ayasofya 2144 tradition (م)، 241b-242a

وارد تقديس المشتري ليوم الخميس

(124) للك التقديس والسسلام١٢٧٩ عليك ومنك على النفوس الكرم١٢٨٠ أتيّا السيد الشريف، «هرمز١٢٨١ سپه‌ر»، عظم الشأن والد البركات، واسطة الخيرات، كبير النفس، الأب الرحيم الكبير الكريم، الظاهر المبارك، السعد الأكبر المشرق الرازه، صاحب

١١٢٧٦: سقط من ل.
١١٢٧٧: م: نفيض.
١١٢٧٨: ل: للحركة.
١١٢٧٩: ل: السلم.
١١٢٨٠: ل: الزاهية.
١١٢٨١: م: سپه‌ر
١١٢٨٢: ل: هرمز.
العلم والحكمة والعدل والفضلاء والأخلاق الجميلة ومكارم الشم.

...العذاب، المطاي لمدنه المتحرك في شوق معاشوته العقلي بحركة فلكه المتأنق عن الحرق والكون والفساد والحركة المستقبلة. سبحان مبدعك ومبدع الكل ومنورك ومنور الكل ومصدق ومجرّك الأعلى شوقاً وعشاً فانبعث من شوقك حركاتك الدائمة النافعة الراسخة.

للخير والحسان والسعادات مُبوّئك في الفلك السادس، المسكن الرفيع.

(١٢٥) أسألك سعادت الدارين، وأسألك أيّاً الأب السعيد مَفيض، العدل أن تسأل أباك وعلّك ومعشوتك النور القاهر، العقل المفارقة، ذا الشرف والبسطة وجمع العقول المفارقة، الأقرىن المحزدين عن دنس الهيولى وعلائقها ليسألوا سؤالاً يليق بعالم السردية المقتس علّ تنير، أباهم وعلّهم المخلوق الأول، النور الأقرب عقل الكلّ ليسأل هو هكذا إلهه والآلهة، إله العالمين، نور الأنوار، مدبر كل دوار، ذا السناء الأهر والنشر الأقره والشرف الأرغ، مبدع الكلّ، واجب الحياة، واجب الوجود عظمّ شأنه ليجعله من مقتبي وجميلة أنواره وغارية في أسراره ويصرف عني آفات النفس والبدن وينصر أهل النور والإشراق ويباركم وإيّانا ويقّدّسهم وإيّانا إلى دهر الدهرين آمين.
2.3.14. Wārid Tāqdis al-Zuhra li-Yawm al-Jum‘a

Manuscripts used:
Ayasofya 2144 (İ), ff. 23b-24a
Ahmet III 3271 (İ), ff. 204a-204b
Ahmet III 3217, section from Ayasofya 2144 tradition (م), ff. 242a

Printed sources:
Suhrawardī, Sīyāyish wa-Niyāyish, ed. Muhammad Maliki, Nashr-i Adyān, 1389 AHSh, p. 97 (M)

وارد تقديس الزهرة ليوم الجمعة

(۱۲۶) لك التقدير والثناء و۱۲۹۲ عليك السلام۱۲۹۳، أيتها السيدة الشرفية، العالمة العامة۱۲۹۴» أورمان ۱۲۹۵ سبهر ۱۲۹۶ «، المشتركة السعيدة الكرية الصبيحة، ذات الضوء المعشوق والبريق الحبيب واللطف والزينة والبهجة والجمال والعطر والاعتدال والليهبة و۱۲۹۷ البركة، المطينة۱۲۹۸ لمبدها، المتحركة في شوق محضوفها القدس المنفرد بحركة فلكها.\n
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۱۲۹۲ .M، D
۱۲۹۳ .M، D
۱۲۹۴ .M
۱۲۹۵ ل: أورمان، .M، D
۱۲۹۶ .M: اسپهر
۱۲۹۷ .M
۱۲۹۸ .M، D
البرياء عن قبول الخرق والآفة والحركة المستقبلة. تعالى مبدعك ومنعرك ومثيرك ومحررك الأعلى شوقًا وعشقًا، فانبعث من الشوق حركاتك المتناسبة في الفلك الثالث.

(127) أسأل سعادة الدارين وأن تسأل أباك وعلّبك العقلية المجردة [وجميع الأنوار القاهرة] أن يسألوا أباهم وعلّّبهم المعلول الأول الأفضل، عقل الكل سؤالًا لائقًا بعالم السردية المرة عن الحوادث والتغيير ليسأل المبدأ الأول، واجب

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M:1299
M.D:سقط من أ، م
M:البرياء.
M.D:الحرقة.
M.D:الصبر.
M.D:السردم.

M.D:البراء.
M.D:الحرقة.
M.D:الصبر.
M.D:السردم.

M.D:البراء.
M.D:الحرقة.
M.D:الصبر.
M.D:السردم.

M.D:البراء.
M.D:الحرقة.
M.D:الصبر.
M.D:السردم.

M.D:البراء.
M.D:الحرقة.
M.D:الصبر.
M.D:السردم.

M.D:البراء.
M.D:الحرقة.
M.D:الصبر.
M.D:السردم.

M.D:البراء.
M.D:الحرقة.
M.D:الصبر.
M.D:السردم.

M.D:البراء.
M.D:الحرقة.
M.D:الصبر.
M.D:السردم.
الوجود، إله الالهة، قيم الكل، ذات الوجود، إن ينور نفسي ويضنني به، وينصر أهل النور والإشراق ويباركهم وإيان ويدنسهم وإيانا إلى دهر 1319 الداهرين.

2.3.15. Wārid Taqdis Zuhal li-Yawm al-Sabt

Manuscripts used:
Ayasofya 2144 (أ)، ff. 24a-24b
Ahmet III 3271 (ل)، ff. 204b-205a
Ahmet III 3217، section from Ayasofya 2144 tradition (م)، ff. 242a-242b

وارد تقديس زحل يوم السبت

(١٢٨) لك التحية والتقديس وعليك السلام أيها السيد الحكيم، الفاضل الغالب، المطيع لبدعه، المتحرك في شوق مشوقه القدسي بحركة فلكه، المتعالي على قبول الخرق والكون والفساد والحركة المستنثسة. أنت «كيوان سبه 1322»، علي المخل و1323 الشأن، عظيم المكان والقدر، غائر الفكر، بعيد المراء. 1324 جليل الهمة، صاحب المتكين والتوحيد والثبات 1325 والأفكار العميقة والأمور الهائلة العظيمة المتطاولة ولكل الفجر والمهابة. جلّ من

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سقط من D، M، D 1317

سقط من D، M، D 1318

سقط من D، M، D 1319

البدر، D 1320

البدر، D 1320

في D: آمين رب العالمين.

أنا: كيوان; أ، م، كيان.

أنا: كيوان، L، M، سبهر.

L: كير.

L: المرأة.

سقط من L. 1324
أبدعك وأبدع الكل وتُورك وتُور الكل وألقى عليك من الأشواق الإلهية ما ينبث عنه حركاتك الدائرة ويواءك في المنظر الأعلى، الفلك السابع.

(١٢٩) أسألك أيّها الأب الكريمن أن تسأل بضياء نفسك ومعشوقك، العقل الذي يدّك بالنور وجميع المعارف الأنوار القاهرة العقلية ليسألوا أباهم عقل الكل، المعمل الأول الأشرف سؤالًا لائناً بالعالم العقلي المتذرع عن التغيير والتجلد ليسأل هو هكذا إلهه وإله الآلهة، إله العالمين، رب الأرباب، محرز الكل، قيام الوجود، واهب العقل والحياة، واجب الوجود ليجعلني من المشتاقين إليه ويرزقي الأنوار والفضل والعلوم الإلهية وصرف عيّ آفات النفس والبدن وينصر أهل النور والإشراق ويباركهم ويقدّسهم وإياناً إلى الدهر والأبد. آمين.
2.4. The Arabic Text of the related writings

2.4.1. Faṣl

Manuscripts used:
Ayasofya 2144 (İ), ff. 24b-27a
Ahmet III 3217, section from Ayasofya 2144 tradition (م), ff. 242b-243b

Printed sources used

Generally T is consulted only in the instances where its meaning differs substantially from the text or one of its variants. However in the second half of paragraph devoted to moon, in the suffimigation recipe as P stops (from the point marked with *) it is consulted thoroughly.


H is consulted only regarding the suffimigation recipe for the Moon (beginning with “*"
أحد هذه المواضع فيكون في حظوظه مثل حدة أو متلّئتة أو صورته أو يكون في شرفه أو يكون في وقت سُوّاك له في الأوتأ 1345 وما يليها من طبائع الوضّ 1346 أو يكون مستقیم السیر في ربع مذکر 1348 واحذر مناحسه وأشدّه 1349 أن يكون في تربع المریخ أو مقابلته أو يكون في هبوطه والوجه في هذا أن يكون الكوكب قوی 1356 الحال بریاً من التحوس. فإنه عند ذلك كالناسان الطیب 1357 النفس لا یسأل عن حاجة إلا قضاها. وإذا كان منحوساً أو محترقاً أو راجعاً فهو كالناسان في وتد وسط السّماء.

---

P 1341

P أو صورته.

1342

P أو صورته.

1343

P أو صورته.

1344

P أو صورته.

1345

cardinibus.

1346

P أو صورته.

1347

T أو M: الوقائع.

1348

P أو صورته.

1349

P أو صورته.

1350

P أو صورته.

1351

P أو صورته.

1352

P أو صورته.

1353

P أو صورته.

1354

P أو صورته.

1355

P أو صورته.

1356

P أو صورته.

1357

P أو صورته.

1358

P أو صورته.

1359

P أو صورته.

1360

P أو صورته.

1361

P أو صورته.
الضجر المشغول بنفسه عن غيره. واعرف مناحس الكواكب وسعاداتها لتعمل بها إن شاء الله تعالى.

زحل

(2) إذا كان في أحد هذه المواضع وأردت كلامه فالباس لباس 367 أسود وأزرق. وإن كان خبذاً فليكن أسود. وادن 368 من الموضع الذي تجب أن تكلم فيه بالخشوع والخشوع. وأنت شبه المغموم والعين مطاطاً الرأس تشكي الهويتا بالرفق والسكون وتكون في مثل 375 من اليهود، فإنه صاحبهم 379.

المشغول.

سقط من واعرف ... تعالى.
زيادة في: زحل.
زيادة في: المذكورة صالح الحال.
مناجاته.
ثياباً.
سوداء.
أو بربناً أزرق.
م: وادنو.
تناجيه.
بخضوع.
بخضوع.
برفق.
وسكون.
وتأتيه.
سقط من.
سقط من: الأخبار من.
صاحب دورهم.
مختمّ 1380 بخاتم 1381 حديد 1382 ومعقم جمرة 1383 حديد وتبخّر 1384 هذا 1385 البخور وفي 1386 هذه المواضع موضع الصور. تأخذ من الأفيون مع إصطرالك 1387 وزعفران 1388 ولسان الحمل 1389 وقريتنا 1390 والكَنْدُر 1391 وقد يُشْتَه 1392 الصوف وقمح الحنظل وقخف سبئور 1393 من كل واحد أجزاء 1394 متساوية 1395. تسحق 1396 ومعن 1397 ببول 1398 المعر. وصِيره فتائل 1399.

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1380 من: مختمّ.
1381 زيادة في: من. جديد.
1382 من: م.
1383 زيادة في: من. فيا.
1384 زيادة في: فيا.
1385 بذا.
1386 سقط من: في ... الصور؛ أوجد في: P: وهو أن.
1387 P: الإصطرالك.
1388 P: والزعفران.
1389 P: والقريتنا.
1390 P: وقشور.
1391 زيادة في: P: أسود. جزءاً.
1392 P: بالشواء.
1393 P: فتسحق ما يجب شحته.
1394 P: وترج الكَنْدُر.
1395 P: ببال.
1396 P: الماع الشود.
1397 P: زيادة في: P: وارفعها. 1398
وتبحر 1399 عند الحاجة 1400 فتيلة 1401 منها. إذا 1402 صحت وأوجد ما يكون الساعة التي تخاطبه فيها واليوم يومه فإنه أقصى الحاجة وأنجح للطلبة لكل ما تريد.

المشتري

(3) إذا 1403 أدرت أن تكلم المشتري فليك 1404 لباسك أبيض وأصفر وأنت مزين وفي 1405 إصبعك خاتم عقيق [و] فضة وعليك برنس وأنت 1407 في زي الرهبان النصارى فإنه صاحبهم 1408. وتصنع كلما يصنع النصارى فإنهم 1410 يزيتون 1411 به مثل الكساء 1412 العسلي والمنطقة والمساعد والصليب. وتكون 1414 حميرة فيها 1417 من البخور 1418.

ولتبخر 1399 عند الحاجة 1400. 

: وقلب من 1401. 

: على الفتيلة. 

: وفي ... برنس. 

زيادة في 1407: منتخاع متواضع. 

: صاحب دورهم. 

: يصنعونه. 

: فإنهما. 

: يزيتون. 

: كساء. 

: عسل. 

: قلة من 1414. 

: يكون: المطلبة، قلة من 1415.}


: فيما من: أelectronics. 

: للبخور وعمله أن تأخذ سندروس.
الميعة اليابسة والسندروس ورجل الحمامة وعود الفاوانيا، وهو عود إذا كسرته وجدت داخله صليبًا كيف ما كسرته، وقصب الذريرة وصغ الصنوبر وحب العرعر من كل واحد أجزاء متساوية. وتدق وتعجن جمر وتعمل فتائلاً وتيحر عند الحاجة.

سلصة، حمامة، فاوينا، عوداً، صلباً، ذريرة، صنوبر، عرعر، جزءاً، بالسواء.

مسقط من: وتدق وتعجن؛ أولئك في: يعجن بعد السحق.

حر، يصنع. يستعمل.
(4) إذا أردت أن تتكلّم المرّ فالبس ثيابا حمراً وتنحّم بخاتم نحاس. والبس السلاح ما أمكنك وترنيّي بزيّ الجنّد وأهله الشّرّ والمحاربين وبرنص حديد وزيّ عبادة الأصنام فإذا صاحبهم. وتقبل إليه بالجرأة وتبخّر الدخّ في مبخرة نحاس من الكندر الذكر والصبر وحبّ الدهشة وفطح الإذخر.
والقريبون والدار فلفل أجزاء متساوية وتسحق وتعجن جميع بعد سحقه بدم ديك وتبتجر فتائل وتعمل فتائل عند الحاجة.

زيادة في P: من كل واحد.

جزء في P: بالسواء.

سقط من P: السحق.


زيادة في P: في البخور.

زيادة في P: إليها. 1459
الشمس

(5) إذا أردت أن تكُم الشمس بلّي ١٤٦١ بالملوك والعظام، وكونك ١٤٦٣ بالباسك
ديباج ١٤٦١ أصغر وعلىك ١٤٦٢ تاج ذهب، وتختمب ١٤٦٨ بحفر ذهب. وكان
الأكاسرة ١٤٧١ والفرس ١٤٧٢ والوجس ١٤٧٣ فإنه صاحبهم ١٤٧٤ وماعك ١٤٧٥ محرّ ذات

1460 سقط من: إذا ... بزي; أوج تبنيا: وأما القيّم للشمس ومناجاتها فإنّه يحتاج لذلك من أراد الاتصال بملك
1461 أو يسأله حاجة أو يريد أن يستعطفه لنفسه قولًا من قبَله أو من يريد عند الولايات ورأسات فائق
1462 الشمس وقت طلوعها (...)[the goals of invoking the sun and other details]
1463 P ١٤٦٢: وليكن عليه.
1464 P ١٤٦٢: ثياب.
1465 P ١٤٦٣: يكون بالباسك.
1466 P ١٤٦٣: ستة من: كدبياج.
1467 P ١٤٦٤: الأصر.
1469 P ١٤٦٧: في بزي.
1470 P ١٤٦٧: هو.

ad modum sacerdotum et episcoporum et ecclesiarum custodum (sic!): T ١٤٧١
1471: الأكبر;
1472 P ١٤٧٢: من الفرس; سقط من: T ١٤٧٢;
1473 P ١٤٧٣: من بالزين، سقط من: T ١٤٧٣;
1474 P ١٤٧٤: صاحب دورهم;
1475 P ١٤٧٥: ولديه.

1476 [other details of ritual] زيادة في: وقد أخذ ديكًا حسن العرف (...) [Sābian litany to the Sun]
1467 تزيل بالقصدد المقدس (...) [bigger suffumigation recipe and the animal sacrifice]
1468 وتأتي تقول: يا عالمة العالم الذي لم
1469 تبخر بها البخور المعروف ببخور الحنفاء (...) 
1470 أما بخورها الأصغر وقصدها إذا أردت ذلك فاصع ما
1471 أمرتك من لباس وغيره وتقير بهذا.

172
والبخور 1477 زعفران وميوعة ولبنان 1478 ذكر 1479 وجوز يو 1480 وجلْتار وعود 1481 وميوزج وطلق 1482 أجزاء متساوية 1483 وتعجن 1484 بلبن بقر 1485.

الزهرة

(2) إذا ارتدت أن 1486 أكلت الزهرة ففاز 1487 يزي النساء 1488 والبنس ثيابا 1490 فاخرة 1491 وضع على رأس إكليل 1492 حب 1493 اللؤلؤ 1494 المنظم 1495 وتختم فيضت فيه 1496 جوهر 1497.

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الزاوية 1477 في زيادة 1478. وكدّر 1479. سقط من 1479.
زيادة في 1480 وترتك 1481:
هندى.
سقط من 1482. وطلّق 1483.
سواء.
بقر ويندقت ورفع.
بقر: وأما الزهرة فإذا 1486.
زيادة من: أن تكلم الزهرة 1487. أوّل في: من اناجها والقيام لها فإنّي ترتيبا فاقصدها واستقبلها بوجمك 1488.
وهي مغزية سليمة من النحوس مستفأة السير.
أتمّت 1488.
أكبر العرب من لبس البضوض تعميمهم عامة يبضاء سناً فهذا رجي العرب إذ هي صاحبة دورهم: P 1489.
ad modum mulieres.
الجاب 1490.
الفاخرة. الحنماء الرفيعة.
P 1491.
إكليل فيه 1492.
سطف من 1493.
أولؤ 1494.
منظم.
P 1495.
ألف من: M: فيه ... بعض.
ex lapide precioso: T 1496.
فائزه
1498 وتطيب 1499 بعض الدراير 1500 وطيب النساء. وتكون 1501 معك مجمعة فضية أو ذهب أو 1502 بسي. حسن 1503 البخور 1504 عود ني وسک وقسط وزعفران ولادن ومصطلک وقشور الخشخاش 1505 وورق الصفصاف وأصل السوسن 1506 أجزاء 1507 متساوية.
ويعجب باء ورد 1509 وتبحر 1510 عند الحاجة.

زيادة في P: وفي ذراعيك أسورة ذهب وفي يدك اليمين مرآة وفي يدك اليسرى تقahaha أو مشط واماك قدح فيه شراب.
1499 أنا تطيب؛ سقط من A، م: تطيب ببعض؛ P: تطيب.

A: الذرائر الطيبة.
P: الذرائر الطيبة.
P: وككون.

Vel eris albi vel alterius metali pulcri: P: مقط من A أو سي؛ T: مقط من.
1502 وبتر.
1503 وبخورها. زيادة في P: وإن تقول: السلام عليك أنتها الزهرة أناهيد السيده السعيدة (…).
1504 P: وتسحق. [description of ritual including animal sacrifice]
1505 [litany to Venus.

P: خشخاش.
زيادة في P: من كل واحد.
1506 P: جزء.
1507 P: ينفق.
زيادة في P: ويبندق.
1509 P: يستعمل.
1510 P: مقط من عند الحاجة.
1511
عطارد

(٧) إذا ارتت أن ۱۵۱۲ أنت م عطارد فزتي ۱۵۱۴ بزي الكتّاب في كل أحوال ۱۵۱۵ وتحتم ۱۵۱۶ بخاتم رصاص ۱۵۱۷ وأقبل عليه ۱۵۱۸ بالسرعة ۱۵۲۰ والنشاشة ۱۵۲۱ والفصاحة ۱۵۲۲. وتكون ۱۵۲۳ معلق ۱۵۲۴ جملة رصاص ۱۵۲۵ وأنت البخور ۱۵۲۷ أستة وكون كرماني وحبق

بكتّاب في كباحل وتختم بحات رصاص وقلق عليه بالسرعة وبالهضامة وفصاحة.


et citissime locum ad interrogationem ingrediatur et sit locus: زيادة في P: والتجلس على كرسي الحكماء فهو دليل دورهم ويدك كتاب كأنك تكتب والبخور بين يديك.


P: زيادة في P: أن تأخذ. ۱۵۲۷
جبلٌ مهتف وحماحم 1528 [و] الرجاح وبذارود 1529 وقشور 1530 اللوز المر وحب الطفْر. 1531 وزرّجون الكرم 1532 أجزاء 1533 متساوية 1534 تسحق 1535 وتعجن 1536 وتعمل 1537 فتائل. 1538 وتستعمل 1538 عند الحاجة.

القمر

وكلامك كتهله مع سؤالك أيضاً وتكون معك مجمّهة. فضة المخير حبّ البخور حبّ البخور حبّ البخور بالبنان وذخر وطلق وعود الربيع وصمم وحب الخنزير وقشور الطلاف وزهر الأرجوان وأذكار الطيب أجزاء متساوية. تسح羁 وتتعجن بابن مرضة وتعمل فتائل وبخير عند الحاجة. ثمّ وكل والله الموفّق.
2.4.2. Al-Taqdīsāt

This section appears in both manuscripts and in manuscripts from Ragip Paşa 1480 tradition, in Al-Wāridāt as a second part of its fifth section entitled Wārid taqdīs li-kull mawqif [kabīr], but in manuscripts from Ragip Paşa 1480 as separate text. Here I based my edition predominantly on manuscripts from Ragip Paşa 1480 tradition therefore both versions differ.

**Principal manuscripts used:**
Ragip Paşa 1480 (١٤٨٠)، ff. 182a-182b
Ahmet III 3217, section from Ragip Paşa 1480 tradition (٤٥٣٤٠٩)، ff. 174b-175b

**Secondary manuscripts used:**
Ayasofya 2144 (ً)، ff. 13b-16a
Ahmet III 3271 (٤٥٣٨٠٩)، ff. 192a-194b
Ahmet III 3217, section from Ayasofya 2144 tradition (٤٥٣٧٩٩)، ff. 236b-237b

**Printed sources used:**
Suhrawardī, Sitāyish wa-Niyāyish, ed. Muhammad Malikī, Nasr-i Adyān, 1389 AHSh, pp. 56-60 (M)
القديسات

(1) تقديس بهمن نور العقل الأول:1563، أقدس عبد الله ومحاسب الله الأعظم، نور الله الأكبر. صنع الله الأعلى، المثال الأول، القديس الأقرب، ملك الملائكة، رئيس الأصدقاء القاهره. كدخلاء الملكوت في حضرة الله، بهمن نور.

الملك الأطلس:1571، أقدس طوله الرفع، البريء عن الآفات، الجرم الأقصى، منتهى الإشارات والحركات، نفسه المقدسة، المشتغلة بشعاع بهمن، صاحب البسطة و«الخرة» والبركة، النافذ في الأعلى.

(2) العقول:1576، أقدس الأنوار القاهرة الأعلى، ينادي العز والبهاء والكمال والشرف، وأرباب طلسمات السياوات والأرض، رؤساء الملكوت والجبور، عباد الله...
الطاهرين الأكرومين، أصحاب السلطان الباهر، والأشعة اللامعة والسبحات المقدسة والرتب

العلية، ملائكة نفوس النازلين بأمر الله العزيز.

3) الملاكية: 1582، أقداس النفس الناطقة، مدبرات الجسم، عشاق الأبواب القاهرة المشتعلة، عظاء، محركات الأجرام، بطاقة الله، الأدوات الفلاحة.

4) فلک الثواب: 1589، أقداس أصحاب الثواب الطاهرين، الكاملين الأقريبن، وأقداس التوابع ومسكينها العالي الشريف.

5) العقل الثالث: 1591، أقداس لتعظيم الله، النور القاهر الشديد البهی، صاحب القوة والقرار، رب 1594، طلسم 1595، كيوان 1596. وأقداس عبد الله الطائع 1597، كيوان 1598.
الرفيع، السيد المثير، علوي المسكن، كبير الشأّن، عظيم الأمر، غائر الفكر، بعيد النظر، فياض اليرّد المنير، علوي المسكن، كبير الشأّن، عظيم الورد واليبس، صاحب التسهيل والتفرد والتفهم، والتجارب والكرم، أقدم على شخصه النبيل ونفسه الشريفة، وأقدّس مسكنه العالي المقدس الكريم.

(6) العقل الرابع: أقدّس لتعظيم الله النور القاهر الشديد، الرواء الأعلى، المشرق تأم العشق الأعلى، والد البركات، منبع الخير والعدل والمحبة والانتلاف، رتب المشتري الذي هو طلسمه. وأقدّس عبد الله الطائع المشتري، الأب الفاضل الغالب الزاهر المثير، السعد الأكبر الحكم، صاحب العلم والعدل والصدق و«الحرة».

الملاحظات:
- م، د: المنظر.
- ر، م: منيض.
- م، د: سقط من أ، م، د، ل، م، د، ل، م، د، ل، م، د، ل، م، د، ل، م، د، ل، م، د.
- م، د: فلك المشتري، العقل الرابع: سقط من أ، م.
- م، د: زياد في أ، م: ذو ذاؤ، م، د، م، د، م، د، م، د، م، د، م، د، م، د، م، د، م، د، م، د.
- م، د: الغائب.
- م، د: المبين.
- م، د: العلان.
- م، د: سقط من أ، ل، م، د.
- م، د: م، أ، م، د، أ، م، د، المرة، م، أ، م، د، أ، م، د، المرة.
والجمال والظفر والمكارم والزهد والوفاء، عظم الهجة والغية، أثنتي على شخصه النير ونفسه الشريفة وأقدس مسكنه العلي المقدّس الكريم.

(7) العقل الخامس: أقدس لتعظيم الله النور القاهر الشديد، فأقدس الله العزّ القوي والغالبة العظيمة والباحش النافذ، رَبُّ المريخ الذي هو ظلّه وأقدس شمس المريخ الفاضل والشجاع والغلبة واللفع والظاهر الجديد، صاحب القهر والسلاطة والقتوة والبشر والقُيرة، فأثنتي على شخصه nbj. ونفسه الشريفة وأقدس مسكنه العلي المقدّس الكريم.

(8) العقل السادس: أقدس لتعظيم الله النور القاهر الشديد الفاضل القوي، صاحب الأبب الم完善 العزّة والعليّة، والشجاعة، والتمييز، شمس المليون، زينة
الأعمال، رتب طلسم هورخش. وأفرد هورخش الفاضل الحكيم، سراج العالم، 1635. فعال النباه، كامل القوى، خازن العجائب، شديد الهيبة، 1636. المستنغي بنوره عن جميع الكواكب، 1637. يعطيها النور ولا يأخذ منها وكسوها النصرة، والضياء والإشراق، 1638. وأقتس على شخصه النيّر و نفسه الشريفة وأقتس مسكنه العالي المقتضى الكرم.

(10) العقل السابع. أقتس لتنظيم الله النور القاهر الشديد البهيج الصريح، صاحب الحسن والحمية، كامل العشق القدسي، المشرق المشرق، رتب الزهرة التي هي طلبه. وأقتس عبد الله الطائع الزهرة الغرّاء، الصيحة المشرقة،...

العقل السابع 1647: أقتس لتنظيم الله النور القاهر 1648 الشديد البهيج الصريح 1649، صاحب الحسن والحمية 1650، كامل العشق القدسي، المشرق المشرق 1651 المشرق، رتب الزهرة التي هي طلبه 1652. وأقتس عبد الله الطائع الزهرة الغرّاء 1653، الصيحة المشرقة 1654.

العقل السابع 1647: أقتس لتنظيم الله النور القاهر 1648 الشديد البهيج الصريح، صاحب الحسن والحمية، كامل العشق القدسي، المشرق المشرق، رتب الزهرة التي هي طلبه. وأقتس عبد الله الطائع الزهرة الغرّاء، الصيحة المشرقة 1654.

العقل السابع 1647: أقتس لتنظيم الله النور القاهر 1648 الشديد البهيج الصريح، صاحب الحسن والحمية، كامل العشق القدسي، المشرق المشرق، رتب الزهرة التي هي طلبه. وأقتس عبد الله الطائع الزهرة الغرّاء، الصيحة المشرقة 1654.
البهاء ذات الملاحة والطفيلة والنظافة والسخاء والجمال والعطر والاعتدال والموة والخلق الحسن والغناء وآلات الطرب والبهجة. وأثني على شخصها النير ونفسها الملاحة واللطف والنظافة والسوخاء والجمال والاعتدال والمودة والخلق الحسن والغناء ولأ ينير الطرب والبهجة.
(11) العقل الثامن: أقدّس لتعظيم الله النور القاهر الشديد الفاضل، المشرق المثير، مفيض الحقائق والغوامض، ربّ عطارد الذي هو ظلله. وأقدّس عبد الله الطائع عطارد النير، العالم الفاضل، العاقل الكامل، الناطق الصادق، صاحب الحجة والنظر والفضيلة والجدل والكتاب وأسرار العلوم، حبر السماء، المساعد للكواكب، الصبور. وأثني على شخصه النير ونفسه الشرفة. وأقدّس مسكنه العالي المقدّس الكريم.
العقل التاسع: أ قدّس لتعظيم الله النور القاهر الشديد، النبي الشارق اللامع البهى، ذا الجمال والفضائل، رب القمر الذي هو ظله، أقدّس عبد الله الطائع القمر، السيد الفاضل، مفتاح النجوم، فارس الفلك، وزير هورخ وخليله، صاحب الرطوبات، ملك الماء، واهب الأصباغ، صاحب السماوات، المسعد في الأموار. وأثني على شخصته النبي ونفسه الشريفة وأقدّس مسكنه العالي الكريم.

(13) عقول أصحاب العناصر: أ قدّس صاحب طلسم النار وأقدّس به النار وصاحب طلسم الهواء ليتقدّس به الهواء. أ قدّس صاحب الماء ليتقدّس به الماء وصاحب طلسم الأرض ليتقدّس به الأرض، وأرباب طلسمات المعادن ليتقدّس به المعادن.
وأرباب طلسمات النبات ليتقدّس به النبات. و أقدّس الحيوانات أرباب طلسمات
الحيوانات ليتقدّس به الحيوانات.

(14) العقل الفعال 1690: أقدّس النور القاهر الشديد، ربّ 1691 الإنس، روح القدس، معتني
الحياة والفضيلة 1692 بأمر 1693 الله تعالى 1694، مدبر 1695 العالم العنصري، 1696 العقل الفعال،
mفيض 1697 النفس النواطق 1698، صاحب الظفر والتغالب، 1699 ليتقدّس 1700 به نوع الإنسان
الكرم 1701.

(15) نفس الأنباء 1702: أقدّس النفس الناطقة 1703 لأصحاب السفارات الإلهية 1704
بالتفصيل 1705.

1689 ر، م: الحيوان.
1690 م: العقل الفعال ...
1691 زيداء في، A، L، M: طلسم.
1692 A، L، م: الفضل.
1693 A، L، م: إلدن.
1694 م: عدد من، أ، L، M.
1695 A، L: الكثر، ؟ ل: المكرر، ؟ م: الكثر.
1696 م: عدد من، أ، L، M.
1697 زيداء في، R، م: طلسم.
1698 A، L، M: نفس النفس.
1699 A، L، م: الفعال سراوحش نور، ل: الفعال سراوحش نور.
1700 A، L، م: ليليس ؟ ل: ليقدّس.
1701 A، L، م: الكرم.
1702 م: عدد من، أ، L، M.
1703 L: الثاني.
1704 زيداء في، أ، L، م: والقائمين بالحكمة المتعالية خزانة اسرار الملكوت حملة الخزء القدسي المتخيّلين بالمبادئ الأدّي (sic!)}
   
سمع الله دعاءهم في النظام وامر الملكية بالتنفيذ.
1705 م: عدد من، أ، L، M.
(16) نفوس المجزدين من السالكين ١٧٠٦: أقتِس نفوس الأبدال ١٧٠٧ المستشرقين وطلَّاب الخير. أطلُب ١٧٠٨ في التقاديس كلّها أولاً وأخيرة ١٧٠٩ مرضة الله تعالى ١٧١٠، مئتي الرغبات، ناظم ١٧١١ الوجود.

(17) طُرِقت بتقديس ١٧١٢ ذكر الله الماء والملح وصنورة النار والأنهار والرياح والسحب والضباب والأمطار والأجر ١٧١٣ وأجَبَل والبراري والمزارع والقرى والمدن والكهوف والبيوت والأئام ١٧١٤ الناقة والأنف ١٧١٥ وأجزاء العطر وما يشم ١٧١٦ وما يشرب وما يؤكل وما يلبس والمعين ١٧١٧ والأشجار القائمة والكرمة وبناتها والشهد ١٧٢٠ والجُهوُر المطري ١٧٢١ والرجال القائمين والنساء القائتات والقرُّس ١٧٢٢ النفاع والإبل الحمول والبقر الأذرع والمزارع والمدن والكهوف والبيوت والهياكل والألبان والفواكه ١٧٢٣ والش烙 ١٧٢٤ الهياكل وأرض المصليّ وفئدٍ المحراب.

١٧٠٦ سقط من أ، ل، م
١٧٠٧ ل: الأبار; سقط من أ، م
١٧٠٨ اطلت
١٧٠٩ ر، م: أولاً وأخرا
١٧١٠ سقط من أ، ل، م
١٧١١ أ، م: يا معلّم
١٧١٢ ل، م: بتقديس
١٧١٣ أ، ل، م: بالبحر
١٧١٤ ر، والآبار، م: بالبحر، أ، ل، م: واللز
١٧١٥ أ، ل، م: والمجمع
١٧١٦ م: والأرز، واللبن، ل: والأذن واللبان
١٧١٧ أ، ل: وأجزاء العفر الفاضل وأئش القوقين
١٧١٨ يتم
١٧١٩ أ، ل، م: والماعون
١٧٢٠ ل، والشل
١٧٢١ أ، ل، م: المطري المنفس عاجز التراي
١٧٢٢ ل، والغرس
١٧٢٣ زيادة في أ، م: الطبيعة حملة الطيور الساحة، ل: الطبيعة؟ حملة وطيور الساحة
١٧٢٤ أ، ل، م: وفهو.
(18) فرض الله التقدیس على الأل 1725 الفاضلة واقتضى به ألسنة الأنباء1726 والمرسلین في ملل الأولین والآخرين، والملاکیة على هذا شهود والرب به خیر. وکل قلیس بركة فاستجلبوا الیکرکا واذکروا اسم الله في تقديسه ليتём 1728 فيکم الفضائل واللوماع وتفوزوا بالسعادات 1730. تم 1731 الخروج. الحمد 1732 لواهب العقل والکیال ومفیض الجواد والجمال.

2.4.3. Min Da’awati-hi Aydan

The manuscripts chosen for this particular section are selected for establishing the oldest possible tradition of the text. That is why they include both the manuscripts containing the most basic version of the text (entitled Min Wāridāthi Aydan) as well the oldest manuscripts in general. It shows that the first modifications were done relatively early. We can see it in the fragment of Essad Effendi 2688. This modified version reappears later on in its full length as Al-Munājāt (since Dār al-Kutub 5355) and have been edited on his own right separately.

Principal manuscripts used:

Ragip Paşa 1480 (ر)، ff. 182b
Ahmet III 3217, section from Ragip Paşa 1480 tradition (مم)ام، 175b-176a
Ahmet III 3232 (نم)، ff. 72b-73a

Additional manuscripts used:

Essad Effendi 3688 (آف)
Dār al-Kutub 5355 (د)
من دعواته أيضاً

(١) إلّهي وٌلله جميع الموجودات! يا واجب الوجود وفائض الجود! يا جاعل الأرواح و١٧٣٧ فاعل الأشباه منك ١٧٤٠ الرهبُوت و١٧٣٨ إلهي الرغبات. خلّصنا عن العلاقات ١٧٤١ الجسيماتية ونجّنا عن العوائق ١٧٤٢ الطلبانية وظهّرنا ١٧٤٣ عن رجس ١٧٤٤ الهيولى إلى مشاهدة أنوارك ومن عشق الطبيعة إلى معاينة أضواءك. اقصى ١٧٤٥ على أرواحنا بوارق ١٧٤٦ أثرك ١٧٤٧ ورسل ١٧٤٨ على نفسنا شوارق ١٧٤٩ أنوارك ١٧٥٠ .

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١٧٣٣ زِيادةٌ في آف: يَا.
١٧٣٤ زِيادةٌ في آف، د: من المعقولات والمحسوسات يَا واهب النفس والعقل يا مخلّص تكاثر الأركان والأصول.
١٧٣٥ زِيادةٌ في د: يَا.
١٧٣٦ زِيادةٌ في آف، د: القلوب.
١٧٣٧ زِيادةٌ في د: يَا.
١٧٣٨ أَف، د: وٌجاعل الصور و.
١٧٣٩ زِيادةٌ في آف: يا منور الأوار ومدير كلٌ الدوار أنتم الأول الذي لا أول قبلكم وأنتم الآخر الذي لا آخر بعدهكم;
١٧٤٠ زِيادةٌ في د: يا نور الأوار ومدير كل الدوار أنتم الأول الذي لا أول قبلكم وأنتم الآخر الذي لا آخر بعدهكم الملاكاء
١٧٤١ سقطت من آف، د: منك ... ترجعون.
١٧٤٢ زِيادةٌ في د: الربّ.
١٧٤٣ سقطت من د: وظهّرنا ... أضواءك.
١٧٤٤ مَم: أختّ.
١٧٤٥ د: ارسل.
١٧٤٦ د: شوارق.
١٧٤٧ د: أنوارك.
١٧٤٨ د: وافض.
١٧٤٩ د: بوارق.
١٧٥٠ د: أثرك.
العقل قطرة من قطرات بحار ملكوتك والنفس شعلة من شعلات نار جبروتك. ذاتك ذات فياضة تفيض منها جواهر روحانية غير متمكنة. العقول في تيار بحاره وأرخص النفوس دون إدراك جاهله وجلاله. فسبحان الذّي نبأ ذهب كله شيء وإليه ترجعون.

2.4.4. Min Kalām al-Shaykh Shihāb al-Dīn al-Suhrawardi

Manuscripts used:
Ragip Paşa 1480 (ر), ff. 182b
Ahmet III 3217, section from Ragip Paşa 1480 tradition (مم), 176a

Printed sources:

من كلام الشيخ شهاب الدين السهروردي

ووصلكم ريحانها والزّاح
وإلى بقائكم 1756 جالكمل 1757 نمط
قلوب أهل ودادكم تشتناكم

1751 متجلّية: زيادة في: لا متحرّية لا متصلة لا منفصلة.
1752 زيادة في: الأحجاز و...
1753 سقط من: تاهت ... ولدالله. أوّل في: لا يدركه الأبصار ولا يبتلاه الأفكار للاحمد والثناء ومنك المنع والعطاء
1754 يبتلاه الأفكار للاحمد والثناء ومنك المنع والعطاء
1755 القرآن الكريم: سورة يس (36)، آية 83.
1756 لذا:
1757 S
| سكر 1758 الحمئة والهوى فضاح | وارحمة 1759 للعاشقين تحملوا  
| وكذّا دماء العاشقين 1760 ثباح | بالسّر إن باحوا ثباح دماوهم  
| عند الوشاة المدمع الفضاح 1761 | وإذا هم كمنا تحدّث عنهم  
| جفائركم غير الفساد صلاح | أحبنا 1623 - ماذا اللّذي أفسدتم  
| والصب 1763 عند لقائكم مرتاح | علّ مسكنكم بلقائكم  
| للصبّ في خفض 1765 الجناح جنّاح | خُفض الجناح لكم وليس عليكم  
| فيها لمشكل أمّهم إيضاح | وجرت 1766 شوهد للسقام عليهم  
| وإلى بقائكم 1768 طرفه طنّاح | وبدت شواهد للسقام عليهم فإنها لمشكل أمّهم إيضاح  
| فالهج ليل والوصال صباح 1772 | عودوا بنور الوصل من الّذين 1773 |

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**ملاحظات:**  
1758 م: أسرّ؛ ستر.  
1760 م: البائعين.  
1761 م: السفّاح.  
1762 سقط من: أحبنا صلاح.  
1763 م: والنصاب.  
1764 سقط من: جودوا مرتاح. أوج: س: وبدت شواهد للسقام عليهم فإنها لمشكل أمّهم إيضاح.  
1765 م: حضا.  
1766 م: وحبّت.  
1767 سقط من: وجربت لايضاح.  
1768 ر: بقائكم م: لقائكم مرتاح.  
1769 فالي.  
1770 س: لقائكم.  
1771 مرتاح.  
1772 زيادة في: س: صاعفهم فصروا له قلوبهم في نورها المشكاوة والمصباح.  
1773 س: غضق الجناة.
2.4.5. Min Wāridāti-hi

**Principal manuscripts used:**

Ragip Paşa 1480 (ر), ff. 313b-314a

Ahmet III 3217, section from Ragip Paşa 1480 tradition (م), 211a-212a

Ahmet III 3232 (ن), 69b-72b

**Additional manuscripts used:**

Ayasofya 2144 (أ), ff. 19b-20b

Ahmet III 3271 (ل), ff. 199a-200b

Ahmet III 3217, section from Ayasofya 2144 tradition (م), ff. 239b-240a

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<tr>
<th>رقم</th>
<th>الأقتراح ورق 1774 الشراب ورقّت الأقداح 1775</th>
<th>وتفتولوا 1776 فالوقت طاب بقريبك</th>
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<tr>
<td>رقم</td>
<td>في كأسها قد دارت الأقداح 1777</td>
<td>ثم يا نديمي للدفّام وهما 1778</td>
</tr>
<tr>
<td>رقم</td>
<td>عرض السمّد فنعم تلك الراح 1779</td>
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<td>وكذاك نوحًا في السفينة أسكلت</td>
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من وارداته قدّس الله روحه

(1) بسم الله الرحمن الرحيم. علّام الغيوب، إله الأرباب، لاحظ تقديس الواقعون بالباب يستغفرون بعد اعتراف بكثيرات المعاصر والذنوب. وإن كثرت فنوات التنهاي ورحمتك المقدّسة لا تدركها النهايات. أبطأ المتنهائي بالذي لا يتناهى. إن بدت نظرة من جودك انتهت الأوطار وإن هبت هاوية من قاصفات قهرك درست الأثار. لا ترجم سواك ولا تخف غير خطاباتك. أحسننت إلينا في النشأة الأولى بما لا نعلم دون وساطة أعلاهما فعملنا به كذك في النشأة الأخرى فإن الطريق ذو حسک والسائرون خفاآ

---

1781 D، م: ن. تكبيرات.
1782 D، M: ذات.
1783 D، M: يلحقها (!).
1784 D، M: قطرة.
1785 D، M: قصص.
1786 D: إندرست.
1787 D، M: ذات.
عُرِج 1788 والمقصد 1789 بعيد والعيون ذوات رماد والحادثات خلفهم 1790 والدافعات قذاعهم 1791.
فإن وقعت فترات فنحن لها أهل 1792 وأنت بالجدوع الأعم على العالمين متان 1793.
(2) تعاليت مولانا منك السلام والليك السلام. أنت 1794 واجب الوجود والواحد من جميع الوجوه. لا واجب في الوجود غيرك وأنت إله الآلهة. لا 1796 إله للعالمين 1797 ساوى 1798.
توحدت بالحجة الأرفع والسناء الأعظم واللاهوت الأكبر والنور الأقر والجبروت الأعلى والكلام الآثم والجدوع الأعم والخير 1799 الأنشط والبهاء الأشرف والعر الأكمل والضياء 1800 الأظهر والكبراء الأقوى والطفل الأفضل والملك الأوسع والجمال الأبهى واللقاء الأكرم 1801.

M 1788

ر، م، ن: المملك.

1789

M 1790

والأحداث خلفهم: ر، م، ن: الحاداثات خلفهم.

M، D 1791

والأحداث خلفهم.

M، D 1792

فانت لها كتب.

D 1793

زيادة في أ.

1794

S، M، R، م، N: يا.

1795

R، م، N: يا.

1796

R، م، N: العالمين.

1797

M، D: طبىء (!).

1798


1799

الأطر.

1800

M، D: الأرض.

1801

زيادة في أ، ل، M، S: والجبور المقدس والملكوت الظاهر.
٣) سبحانك، مبدع الكُلّ، أول الأوائل، مبدئٌ المبادئ، موجود جميع الماهيات، مظهر كل الهويات، مستمِبٌ الأسباب، ربّ الأرباب، فعال العجائب وما هو أنجح من العجائب، متقن اللطائف وما هو أمل في اللطائف.

٤) [أنت] إله العقول الفقاعة، النوات المُرحة عن المواد والأمكَّنا، والجَهات التي هي الأنواع القاهرة المفارقة من جميع الوجوه. هم الكاملون والأقربون، والنفس النافقة والبريئة عن حلول المكان والانطباع في الأجسام، المدنّرة للأجرام، لا بالاتصال والمايرة المستفيدة من العالم العقلي، منك مبتدؤها واليك منتهياً، وإله المجد الأعلى، سيه السياوات، منزلت الأشرات الجسيمة وجميع الأجسام الشريفة الكريمة، المتجعة الحزن والمساء وإله أضوائها المنيرة، وإله جميع العنصريّات، بسائرها ومركباتها.

زيادة في ن: سبحانك
١٨٠٤
١٨٠٥
١٨٠٦
١٨٠٧
١٨٠٨
١٨٠٩
١٨١٠
١٨١١
١٨١٢
١٨١٣
١٨١٤
١٨١٥
١٨١٦
١٨١٧
١٨١٨
تبارك اللهم يا حيّ، يا قيوم، يا سبّحون، يا قبّة، يا ربي الملائكة الأعلى، يا نور الينور، صانع السرّ والدهر. منك الأزل وليك الأبد وأنت موجد كلّ ما أتصف بعرضية أو جوهرية أو وحدة أو كرامة أو علية أو معلومة وليّك نهاية الرغبات. عرّقت ذوات المقدّسين في أنجر أنوارك. رأتك عيون القدس، بشعاع ذاتك الغاشي المغرق وما رأتك إحاطة. إنك المتعالي، القاهر مجمع الأثبات، بنورك الذي لا يتناهي. لا يقهلك شيء من الأشياء ولا يتصل بك شيء ولا ينفصل عنك شيء. احتجبت بشدة ظهورك وكمال نوريتك.
ليس 1835 لعبد الله 1836 الأبار 1837 القاهرين الأقربين 1838 اللاهوتيين المفرددين عن الأحيان 1839 والمواد 1840 ضد 1841 ولا مانع ولا زوال ولا فناء. ولا يقدر البشر أن يجمدوا ويحدوا أفلام 1842 مرتبة على ما يليق بجلاله 1843. كيف يجد 1844 ويخص 1845 شناء 1846 من غرق في نور قره وانطمس في ضياء 1847 مجد أعظم طبقة؟ عجز الواصفون عن وصف أصغرها مرتبة.

كفرت 7 كفرت بمن زعم أن لك كلمة أو كنية 1848 أو وضع أو أينا 1849 أو حيا أو عرضا من الأعراض أو وصفا من الأوصاف إلا لضرورة العبارة والتفهيم. أنت فوق الفضيلة والشرف والكال. أنت الله الذي لا إله إلا هو. نور الأثير 1852 ليتبك الألهم ليتبك! اشتهقت ل: لست.

م: ليعبدك.

S: الأثير.

سقط من: أ.

م: الأبوين.

زيادة في: فلا زاد في: ل، م: ولا.

زيادة في: ل، ندا.

سقط من: آنما أفلام... يجد.

م: كله.

S: محمد.

S: تنصغي.

زيادة في: أ، ل، م: على.

S: نبأ.

S: كنية أو كنية.

S: ابنا أو وضع.

S: سقط من: أ، ل، م.

S: هو.

زيادة في: أ، ل، م: 아무د بالفعل.
الذوات الطاهرات إليك وخضعت رقة الموجودات بين يديك وتوجّل النفوس الزيكات عليك. أنت فوق ما لا يتناهي ما لا يتناهي.

(8) أسألك أن تفيض علي أنوارك المشرقة وتكملني بعرفة أسرارك الشريفة وأن تؤيدني بالثر ومتعصمي بالثور وتعصمي بالثور وتخشرني إلى النور. وأسألك الشوق إلى لفاتك والانغام في يتأمل كبرائك. أنصر الله أهل النور والإشراق وبارك فيهم وقدّسهم وآيتانا إلى الأبد. آمين رب العالمين.

2.4.6. Da’wat al-Ṭibā’ al-Tamm

Manuscripts used:
Ragip Paşa 1480 (ر), ff. 314a
Ahmet III 3217, section from Ragip Paşa 1480 tradition (مم), 212a
Ahmet III 3232 (ن), ff. 73a-73b
دعاء الطباع التام

(1) آتي السيد الرئيس والملك القديس والروحاني النفيس. أنت الأب الروحي والولد المعنى المتبثل إذن الله بتدبير شخصي. المتبثل إلى الله عزّ وجلّ، إله الآلهة، في تكيل نصي، اللباس من الأنوار اللاهوتية أسناها، الواقفة من درجات الكمال في أعلاها.

(2) أسألك، بالذّي منحك هذا الشرف العظيم ووهبك بهذا الفيض الجسم، إله ما تجليت لي في أحسن المظاهر وأريتني نور ومحك الباه وتوسطت لي عند إله الآلهة 1868، بإفاضة نور الأسرار ورفعت عن قبلي ظلال الأستار جَّهَّ علَيك ومكانة لديك. ثم 1869.

(3) فإذا أردت أن 1870 يظهر عليك فاجتنب أك الحيوان وجرّد عن العلاق الطويلة وألزم الصلاة والصوم وظهّ لباسك وهو لموقف المعين.

2.4.7. Al-Munajat

Principal manuscripts used:
Dâr al-Kutub 8388 (د)
Emanet Hazinesı 1006 (خ)
Essad Effendi 3688 (اف)

Note: This version contains only beginning of the text.

Ergin 1313 (ج)

Additional manuscripts used:
Ragip Paşa 1480 (ر), ff. 182b

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 Printed sources:
Suhrawardî, Sîâyish wa-Niyâyish, ed. Muhammad Malikî, Nashr-i Adyân, 1389 AHSh, p. 98 (M)
This edition aims at presenting Al-Munājāt in its final and independent form that appears in manuscripts dating since 7/13th century. This form of the text will be later commented upon by Muḥammad al-Isfarāyīnī. The manuscripts containing Al-Munājāt alone or with commentary have been used as a basis of edition, however the differences with Min wāridāti-hi aydān which is probably the original form of the text are also presented.

المناجاة

بسم الله الرحمن الرحيم

(1) إلهي وآله جميع الموجودات من المعقولات والمحسوسات يا واهب النفس والعقل ومختزع ماهيات الأركان والأصول! يا واجب الوجود ويا فائض الوجود! يا جاعل القلوب والروح ويا فاعل الصور والأشباح! يا نور الأرواح ومدير كل دوّار! أنت الأوّل الذي لا أول قبلك وأنت الآخر الذي لا آخر

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الإيضاح:

1871. سقط من أ ف، ج، ر، مم، ن: أوجل في أ ف: ياء.
1872. سقط من ر، مم، ن: من الأصول.
1873. سقط من أ ف، ر، مم، ن.
1874. فاعل.
1875. سقط من ر، مم، ن: القلوب و.
1876. سقط من أ ف، ر، مم، ن.
1877. الفاعل.
1878. سقط من ر، مم، ن: الصور و.
1879. سقط من ر، مم، ن: يا نور... ذاتك.
1880. منثور.
1881. مدبر.
1882. د. ج: الدوّار.
بعدك 1883. الملائكة 1884 عاجزون عن إدراك جلالك والناس قاصرون عن معرفة كمال
ذاتك 1886.

(٢) ألبم 1883 خلصنا عن العوائق الدينية 1888 الجسدانية ونجنا عن العوائق الروحية 1890 بالطبعية 1891 . أرسل 1892 على أرواحنا شوارق 1893 أوارك 1884 وأفض 1884 على توسنا بوارق 1895 أثارك 1896. العقل قطرة من قطرات بحار ملكوناك والنفس شعلة من شعلات نار 1897 جبرونك. ذات ذاتها فتياضتها تفيض منها جوهرة روحيّة لا 1898 مفتّحة 1899 لا تتحرّية 1900 لا متصلة 1901 لا منفصلة مبرزة عن الأحياء 1903 والأبر، معازة عن الوصل

صحيح مسلم، ٢٧١٣: أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء.

سقط من أف: الملائكة ... ترجعون.

سقط من خ: كالأك.

سقط من خ: زائدة في ر، م، م: منك الرهبوت وإليك الرغبوب.

سقط من خ: أ للّهمّ ... أ ثارك.

سقط من خ: أ للّهمّ ... أ ثارك.

سقط من ر، مم، ن.

سقط من ر، مم، ن.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك; زيادة في

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدك أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.

سقط من خ، ر، مم، ن: وطرِئنا عن رجس الهمول إلى مشاهدة أوارك ومن عشق الطبيعة إلى معاينة أضواتك.
واللتين 1904 فإسبحان 1905 اللّذي 1906 البصAIR 1908 البصAIR 1909 ولا يملأها 1910 الأفكار. للك الحمد والثناء ومنك المنع والعطاء وبك 1911 الحجود والبقاء. فإسبحان 1912 اللّذي يبدع ملكوت كل شيء وإليه ترجعون.


القرآن الكريم: سورة الأعراف (6)، آية 103.}

القرآن الكريم: سورة يس (36)، آية 83.
Chapter 3: Edition of Forty Names with commentary and its extensions

3.1. Introduction

Another occult work that is related somehow to Shihāb al-Dīn al-Suhrawardī is an obscure commentary to the prayer attributed to prophet Idrīs. The commentary elucidates on the magical properties (khawāṣṣ) of the divine names that constitute a prayer. The treatise can be found in an abundant number of redactions that are extant in a great number of manuscripts that were copied in multiple places in Islamic world throughout 8th/14th to 13th/19th century. It is clear form the scrutiny of the manuscripts that the text was prone to all kinds of changes including emanations and interpolations that led to the existance of multiple versions having multiple variants of titles. Moreover the multiple versions exist in Arabic, Persian and Ottoman Turkish language and the actual means of how the text was transmitted and developed are yet to be investigated.

In this chapter I will deal with four different versions or redactions of the text, which edition is an effect of the preliminary scrutiny of 46 manuscripts that I was able to gather within the scope of the project, which constitute but a part of existing witnesses of the text in the multiplicity of its forms. Having said that, it has to be affirmed that the number of versions that can be established is even greater than that. However, due to major changes that were introduced to the texts and development of material, they constitute rather a kind of continuum where establishing the borders between major versions that would encompass greater number of the manuscript witnesses is an uneasy task because of major discrepancies between them and multiple overlaps of versions that create yet another versions. In other words, in this scope of 46 manuscripts it is hard to find more than a handful where we can actually speak about such affinity of the content that enables to actually collate them into one critical edition. That is why I stood before an alternative either to establish around 15 different versions, many of which could not be considered as critical because they would be based on one witness only or to arbitrary extract a small number versions where the number of witnesses at my disposal is enough to be base of a critical edition. I have chosen the second way, however with some stipulation. I will now move for discussing the details of each of four versions and their questioned relation to Al-Suhrawardī separately.

Du‘ā’ Al-Asmā’ al-Arbā‘īn (“The Prayer of Forty Names”) or Duʿā’ Idrīs (“The Prayer of Idrīs”) (3.2.1)

The real origin of the prayer attributed to the prophet Idrīs is unknown. It appears in two prominent Shi’ite prayer collections namely Miṣbāḥ al-mutahajjīd wa silāḥ al-muta‘abbid (“The Lamp of the Struggling and The Weapon of Worshipper”)1913 by famous traditionist, jurist and theologian Shaykh al-Ṭā’īfa Muḥammad ibn al-Ḥasan al-Ṭūsī (385/995 - 460/1067) and Muhaj al-Da‘awāt wa-Manhaj al-‘Ibādāt (“The Essence of the Prayers and the Method of Worships”)1914 by Raḍī al-Dīn ‘Alī ibn Muṣa ibn Ṭawūs (589/1193 – 664/1266). They both precede chronologically all the manuscripts gathered in the scope of my project and the first

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one predates the person of Shihāb al-Dīn al-Suhrawardī. The collections present the prayer separately unlike the gathered manuscripts, which cite it mostly in the context of its commentary attributed to Al-Suhrawardī.

The first author places the prayer among others dedicated to the Holy Month of Ramaḍān, in the special subsection encompassing supplications that act against magic and he does not mention the source of the prayer. On the other hand, the prayers in the anthology of Ibn Ṭāwūs appear in groups according to their source, and the number of its identified sources amounts to more than seventy\textsuperscript{1915}. \textit{Du’ā’ Idrīs} appears perhaps among the supplications stemming from an earlier compilation by Sa’d ibn ‘Abd Allāh Al-Ash’arī (d. around 300/912) entitled \textit{Faḍl al-Du’ā’} (“The Excellence of Prayer”), that like most of the writings of that author had not survived to modern times. The connection of prayer to this particular source is possible but unclear. The origin of some the prayers in the group is additionally individually asserted, but as far \textit{Du’ā’ Idrīs} is concerned, there is no additional information except the narrative related to Al-Ḥasan al-Baṣrī, which is quoted below. It cannot be stated with certainty whether this narrative was quoted from external source or it appeared for the first time in the book by Ibn Ṭāwūs. As the \textit{Du’ā’ Nūḥ} (“The Prayer of Noah”), that precedes it directly, is introduced by the information that stems from \textit{Kitāb Raf ‘ al-Humūm wa’l-Ḥażān} (The Book Repelling the Sadness) by Āḥmad ibn Dāwūd al-Nu’mānī, it cannot be excluded that \textit{Du’ā’ Idrīs} might also originate there. The exact dates for Al-Nu’mānī and his book are unknown, but he must have lived in the period between 3rd/9th to 5th/11th century, like other authors of early Shi’ite prayer collections that are known lost\textsuperscript{1916}. Etan Kohlberg in his great work on Ibn Ṭāwūs attempted to identify the sources of quotation for respective fragments of his books including prayers, but he did not ascribe \textit{Du’ā’ Idrīs} to any source\textsuperscript{1917}. It is also possible that the source for Ibn Ṭāwūs was the very anthology by Al-Ṭūsī, which he admired\textsuperscript{1918}, it is however problematic when we see that the versions of prayer differ significantly between two collections\textsuperscript{1919}. The version of Ibn Ṭāwūs is more similar to the one that is found in the manuscripts gathered for the project, while the version of al-Ṭūsī is far less and it is much longer especially in the closing section.

Ibn Ṭāwūs in his book reports quotes from the author of one of its sources about what he found in the narrative attributed to Al-Ḥasan al-Baṣrī (21/642 – 110/728)\textsuperscript{1920} presenting a background of a prayer and its religious validation:

We have found from Al-Ḥasan al-Baṣrī that he said: “When God had sent Idrīs (Peace be upon him) to his people he taught him these names and revealed to to him: ‘Recite

\begin{itemize}
\item[1916] For the list of those early compilations that later became a basis for the compilations of al-Ṭūsī and Ibn Ṭawṣūs, see: Ibidem, pp. 379-380.
\item[1918] Amir-Moezzi, \textit{The Spirituality of Shi‘i Islam}, p. 381.
\item[1919] Nothing certain can be said in this respect, because available printed editions of both anthologies are not critical. Moreover the issue of \textit{Muhāj al-Da‘āwīt} does not inform about its source manuscript, while the edition of \textit{Miṣbāḥ al-mutahājīd} presents only photocopy of a bad quality folio that is impossible to decipher, informing only that the manuscript comes from Rādīwī Library in Mashhad without mentioning number.
\item[1920] Al-Ḥasan al-Baṣrī is regarded as one of the key religious figures in the formative period of Islam. He is highly appreciated as a preacher, theologian and early ascetic accepted by both Sunni and Shi‘ite strands of Islam. Al-Baṣrī is especially esteemed by Al-Mu‘tazila school of kalām and regarded by Sufis as one of their chief precursors.
\end{itemize}
them in your soul and do not reveal them to the people so they might recite them’. And he was reciting them and due to it God raised him to the lofty place (rafā’ a-hu makānān ‘āliyya). Then God taught them to Moses, and Muhammad who invoked them at the battle of Confederations (ghazwat Al-Ahzāb).

The narrative places the prayer in the centre of monotheistic hierohistory. It binds it with a very enigmatic figure of prophet Idrīs, an equivalent of biblical Enoch of whom Qur’ān only scarcely reports. Above all he is known as the one who “was raised to the lofty place” what especially in mystical and esoterical tradition was interpreted as being taken to heaven alive. Then Al-Ḥasan al- Баṣrī moves for reporting his experience connected to the prayer in question:

I was hiding from Al-Ḥajjāj and I prayed to God using those name so he prevented him from reaching me although he came six times and God disabled their sight [probably his men] so they could not see me.

In conclusion of the narrative it is probably Al-Ash’arī who explains that the prayer should be used for two aims: Firstly it is to be uttered in the intention of gaining forgiveness of all the sins (al-maghfira li-jamī’ al-dhunūb) and that the number forty signifies amount of days devoted to repentance (al-tawba). Secondly it is appropriate for asking every kind of boon in the matters of this world and the hereafter. Two threads of this conclusion: the one elucidating on the myth that accompanies the prayer, and the second explaining its enormous power, are developed in the commentary in its multiple and ever evolving versions.

It is worth mentioning here that the number forty is given a great significance in Sufi circles where it marks a period of trial for a novice. Its importance is based on its appearance in Qur’ān. Forty days lasted the fasting of Moses when he hoped for a vision from God (Qur’ān 7: 138) and forty mornings was the time during which the clay of Adam was fermenting (Qur’ān 15: 29, 38: 75). There are also ahādīth accepted especially by Shi’ites reffering to the values of prayer lasting for forty days, often in connection with practices of renounciation, like the one noted by the chief traditionist Muḥhammad ibn Ya’qūb Al-Kulaynī.

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1921 This is an allusion to the Qur’anic (10: 56-57) rafa’ nā-hu makānān ‘āliyya (“we have raised him to the lofty place). 1922 Also known as Battle of the Trench (ghazwat al-khandaq), took place in the months Shawwāl and Dhū’l-Qa’dā 5/ January-February 627. It was a battle between Muslim forces led by the prophet Muḥammad backed by the Jewish tribes and the army of Meccans. It was successful for Muslims and their allies by pushing back the siege of Medina mounted by the Meccan Arabs. 1923 Ibn Tāwūs, Muḥaj al-Da’wāt wa-Minhaj al- ‘Ibād, Mu’assasat al- A’lamī li-maṭbū‘āt, Bayrūt 1994, p. 364. The same narration cited in: The edition 3.3.4: 5-6. 1924 Precisely only twice. Another instance is Qur’ān 21: 85-56 where he is presented as the righteous one and the one bestowed with divine mercy, along with the prophets Ismā’ il and Dhū’l-Kifl. 1925 Al-Ḥajjāj ibn Yūṣuf al-Thaqaffi (40/661-95/714) was the Umayyad governor of Iraq reknown for his capable administration and great ruthlessness. See: Y. Marquet, in: Encyclopedia of Islam. Vol. III, ed. B. Lewis, L. Ménage, Ch. Pellat, J. Schacht, Brill, Leiden 1986, p. 39-43. 1926 Ibidem, p. 365. 1927 Annemarie Schimmel, Mystical Dimensions of Islam, The University of North Carolina Pres, Chapel Hill 1975, p. 16, 94.
No servant will complete the remembrance of Mighty God for forty days until God makes him abstain from this world and he will show him its ailments and remedies. Then he will strengthen the wisdom in his heart and make his tongue speak with it\(^{1928}\).

The prayer found even wider appeal in Shi’ite millieu, not only because of the numerous manuscripts with the commentary but also due to its inclusion into the vast and highly regarded encyclopedia of religious knowledge entitled Bihār al-Anwār (“The Oceans of Light”) by one of the most prominent Imamite scholars Muḥammad Bāqir ʿAllāma al-Majlīsī (1037/1627-1111/1699), where it was cited from the book of Ibn Ṭāwūs\(^{1929}\). There is also a history of its wide appeal in the Sunni world. It was cited by the famous exegete and Shāfi’ite expert jurisprudent Jalāl al-Dīn ʿAbd al-Rahmān al-Suyūṭī (849/1445 – 911/1505) in his Al-Ḥāwī liʾl-Fatāwī\(^{1930}\) (“The Book Full of Judicial Opinions”). He is asked by the mustaftī about the origin of “the names which are famous as attributed to Al-Būnī”. The scholar in question, Shihāb al-Dīn (or Sharaf al-Dīn) Aḥmad ibn ʿAlī al-Būnī (d. 622/1226) is regarded as one of the key Islamic authors in the field of occult sciences. This attribution however is not backed by Al-Suyūṭī. In return he reports that he has found that prayer in Kitāb al-Duʿāʾ (“The Book of Prayer”) by an early Malikite scholar ʿAbd Allāh ibn Muḥammad al-Baghdādī nicknamed Ibn Abī al-Dunya (d. 281/894). The book has most probably not survived to the modern times, however al-Suyūṭī transmitted from it the same narrative attributed to Al-Ḥasan al-Baṣrī only with slight differences. Among them there is indication that Ibn Abī al-Dunya had heard it together with the prayer from one Muḥammad ibn Saʿīd.

The prayer consists of forty names which are word sequences of a compound nature. Each “name” in the formal terms resemble to some extent the hemistich (shatr) from Arabic prosody, however unlike the hemistichs the length of sequences is not constant and regular. Nearly each sequence ends with a rhyme on letter “ḥā” that is vocalized either by ḍamma or kasra what gives the syllable “hu” or “hi” which is the suffixal personal pronoun (al-ḍamīr al-muttaṣīl) pertaining to the third person masculine (that is English ‘his’ or ‘him’). The sequence or a “name” starts with the invocation to usually one of the Qurʾanic so-called “the most beautiful names” (al-asmāʾ al-ḥusnā) preceded with the vocative particle (adāt al-nidāʾ) “yā” like in the example below that shows two sequences, or “two names”:

\[
\begin{align*}
(11) & \text{ Yā kabīr}\textsuperscript{1931} \text{ anta álladhī lā tahtadī al-ʾuqūl li-ṣṣṣītī-hī} \\
(12) & \text{ Yā bāri}\textsuperscript{1932} \text{ al-nufūs bi-lā mithālīn khalā min ghayr-rī-hī}
\end{align*}
\]

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\(^{1932}\) Qurʾān 2:54, 59:24.
(11) **Oh The Great One!** You are the one whose magnificence is impossible to be described by the minds

(11) **Oh the Originator** of Souls, that does not have a counterpart and is free from the other!

[The emphasis and punctuation added]

The second part of the sequence can be elucidation, periphrase or the extension of the divine attribute that is signified by the Qur’anic name invoked in the first part. The prayer appeals generally to the standard idea of God found in Islamic mainstream theology and language that is deeply rooted in Qur’an and Islamic tradition. It underlines God’s nature as The One (*wāḥid*), Primordial (*sāmad*), Everlasting (*al-baqī*), Magnificent (*‘azīz*), Holy (*quddūs*) and Mighty One (*jabbār*) and his role as Creator (*khāliq*), Benefactor (*mannān*), Lord (*rabb*), the Just Arbiter (*dhī’l-‘adl*), the Benevolent (*rahmān*) and the Merciful (*raḥīm*). What can be seen however is the name “the Gods of gods” (*ilāh al-āliha*), that by the way appears in *Al-Wāridāt wa’l-Taqdisāt* many times (2.3.4: 52, 2.3.5: 67, 2.3.6: 9, 2.3.8: 107, 2.3.9: 117, 2.3.10: 119, 2.3.13: 125, 2.3.14: 127, 2.3.15: 129), but it can be also found in some of the Shi’ite prayers. There are no signs that can show an affinity to the thought of Al-Suhrawardī. Although at one time God is invoked as “The Light of every thing” (*nūr kull shay’*) it is rather obvious allusion to the famous “Light Verse” (*āyat al-nūr*) (Qur’an 24: 35), however without going into the depth of philosophical considerations.

It is above all doubt that the prayer in question is not of Suhrawardian authorship for it is extant in the source from 5th / 11th century. There is also a serious possibility, that the prayer was included into older compilations, Shi’ite or Sunni, reaching back as far as 3rd/9th and 4th /10th century. In the books by Al-Ṭūsī, Ibn Tāwūs and Al-Majlisī it is considered as *Du’ā’ Idrīs* (“The Prayer of Idrīs”), however later where it appears with a commentary attributed to al-Suhrawardi that is of our interest it is named variously: in the earliest witnesses as *Du’ā’ al-Asma’ al-Arba’in* (“The Prayer of Forty Names”) (Haci Mahmud Efendi 2986 from 830/1427)\(^1\) then later as *Al-Asmā’ al-Suhrawardīyya* (“The Suhrawardian Names”) (Yeniler 767 (5401) of unknown date)\(^2\). Interestingly, on one instance (Sprenger 299 from 1097/1696) there is a note on the margin that it was copied from Kitāb al-Du’a by Ibn Abī al-Dunya. Therefore in this particular manuscript the prayer is described with two titles: *Al-Asmā’ al-‘Arba’in* (“The Idrisiid Names”) and *Du’ā’ Idrīs*\(^3\).

**Sharḥ al-Asmā’ al-Arba’in** (“The Explanation of the Forty Names”) or **Sharḥ al-Asmā’ al-‘Azīma** (“The Explanation of the Mighty Names”) (3.2.2)

The most manuscripts (22 witnesses) gathered in the frame of the project contain the discussed prayer within the basic Arabic commentary (sharḥ). The scrutiny of the manuscripts showed that they started to appear near the end of 9th/15th century in already differing versions. Surprisingly two main version can be traced to their Persian prototypes. Indeed, the extant witnesses of the Persian version of the commentary entitled *Sharḥ-i Chihil Ism* (“The Explanation of Forty Names”)\(^4\) or *Khāšîyya wa-Sharḥ-i Chihil Ism* (“The Property and

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\(^1\) Haci Mahmud Efendi 2986/3, f. 11a.

\(^2\) Yeniler 767 (5401). The manuscript is in the form of scroll (*tūmar*).

\(^3\) Sprenger 299/16, f. 41b.

\(^4\) Haci Mahmud Efendi 2986/1, f. 1b.
Explaination of Forty Names")\textsuperscript{1937} are older than those containing Arabic version. Two oldest Persian witnesses are: Haci Mahmud Efendi 2986 from 830/1427 and Mevlana 1460 from 867/1463. That makes it possible that the commentary was originally written in Persian and later translated into Arabic, however it cannot be said with certainty because it would require scrutiny of all the extant manuscripts which are very numerous as well as an attempt to examine the age of undated manuscripts, which is outside the scope of this project.

This edition is based on a group of three among the oldest available manuscripts containing Arabic version of commentary that are closely related. The work in the oldest of them, stemming from 890/1485 is entitled \textit{Sharḥ al-Asmā’ al-ʿĀzīma} (“The Explanation of the Mighty Names”) in the main text while bearing the title \textit{Sharḥ al-Asmā’ al-Arba’īn} (“The Explanation of the Forty Names”) in the heading title\textsuperscript{1938}. Another two of them share the title of \textit{Sharḥ al-Asmā’ al-ʿĀzīma} (Beyazit 7965 from 907/1501 and Ayasofya 1870, undated)\textsuperscript{1939}. Another renditions of the title are: \textit{Al-Arbaʿūna Ism/Isman} (“Forty Names”) (Ayasofya 377, Rodos 710, Sprenger 1934, Nuruosmaniye 602)\textsuperscript{1940}, \textit{Sharḥ al-Asmāʾ al-ʿIzām} (The Explanation of the Mighty Names”) (British Library 4327, Koğuşlar 978-5402)\textsuperscript{1941}, \textit{Sharḥ al-Arba’īn Asmāʾ} (“The Explanation of the Forty Names”) (Elmalı 2685, Sbath 522)\textsuperscript{1942}, \textit{Sharḥ Khawāṣṣ al-Arba’īn al-İsm al-İdrīsiyya} (“The Explanation of the Forty Idrisian Names”) (Cairo University 7713)\textsuperscript{1943} and \textit{Sharḥ Khawāṣṣ al-Arba’īn al-İsm al-İdrīsiyya} (“The Explanation of the Forty Idrisian Names”) (Bagdatli Vehbi 2170)\textsuperscript{1944}. Given this enormous number of variant titles it is very probable that this diversity could even be doubled if the scrutiny of a bigger number of witnesses was done.

The work starts with an introduction:

[This is] \textit{The Explanation of the Mighty Names} narrated from the Pole of Saints (qūṭb al-awliyā’), Master of Islam (shaykh al-islām), Shihāb al-Dīn al-Suhrawardī (God have mercy upon him). He was constantly reciting them. They are forty names which have their explanations and properties and all the spirits (al-ʿarwāḥ), angels (al-malāʾika), humans (al-ins) and jinn (al-jinn), heavens an Earth, the Sun and the Moon, the beast and birds and everything what God has created is obedient and subjugated to those Mighty Names. Every name has its [own] explanation, properties and wonders\textsuperscript{1945}.

This passage develops the idea that the names posses special power of fulfilling the wishes. It adds the explanation as far as the way of their functioning is concerned. It is achieved through the subjugation (taskhīr) of both spiritual and earthly creatures to the will of the invocator. It is for the first where the name of Shihāb al-Dīn al-Suhrawardī is mentioned.

\textsuperscript{1937} Mevlana 1460/2, f. 73b

\textsuperscript{1938} Ayasofya 3358, f. 141a.

\textsuperscript{1939} Beyazit 7965/3, f. 13b; Ayasofya 1870/2, f. 3a.

\textsuperscript{1940} Ayasofya 377/9, f. 111a., Rodos 710/2, f. 20a, Sprenger 1934/5, f. 31a, Nuruosmaniye 602, f. 58b

\textsuperscript{1941} British Library 4327, f. 170a, Koğuşlar 978-5402/1, f. 1b.

\textsuperscript{1942} Elmalı 2685/1, f. 1b, Sbath 522/2, f. 19a.

\textsuperscript{1943} Koyonoğlu 10894/2, f. 142a.

\textsuperscript{1944} Cairo University 7713/1, f. 13a.

\textsuperscript{1945} Bagdatli Vehbi 2170, f. 39b.

\textsuperscript{1946} The edition 3.3.2: 1
However he is addressed with titles that are not ascribed to him in biographical sources or the manuscripts containing his works. The title Shaykh al-Islām was given mostly to the experts of Islamic jurisprudence fiqh, in the Ottoman Empire it became a post of the chief jurist of the state. However educated in Shāfi’ite school of law, Shihāb al-Dīn was by no means an expert and did not penned any treatise in that matter. The title “Pole of Saints” (quṭb al-awliyā’) denotes a person on the top the Sufi hierarchy, that is seen as the most prominent master, the Perfect Man (al-insān al-kāmil) whose presence is necessary for sustaining the world in existence. The title was usually given to the masters of Sufi orders (tarīqāt). As great as was Shaykh al-Ishrāq’s claim to be the renewer of an ancient wisdom (al-ḥikma al-‘aṭīqa), he remained outside the scope of a typical ṭuruqī type of Sufism which was based on unquestioned obedience of an adept to the master.

The main part of the commentary contains forty sections, each discussing precisely one from the names constituting Du’a Idrīṣ. Each sections starts with the formula: khāṣṣiyat al-ism (the property of the name is…), then comes the ordinary number and the aim that is to be achieved or a problem to be solved is indicated. Some of the names are to be used for more than one purpose. Below is the list of the boons that are connected to every single name:

<table>
<thead>
<tr>
<th>Number</th>
<th>The purpose of invoking/reciting</th>
</tr>
</thead>
</table>
| 1      | a) to gain a favour and hearing of the king  
|        | b) to gain someone’s help in an earthly issue |
| 2      | for an arm and wretched person (faqīr ḥaqīr) to become respected (ṣāḥib ḥurma) by the people and granted by God with sustenance (rizq) |
| 3      | to fulfil any wish |
| 4      | for removing vile personal qualities of self-aggrandizement (takabbur), despotism (tajabbur) and bad manners (sū’ al-khuluq) |
| 5      | for healing the illness that does not shows overt symptoms and which medicaments do not cure |
| 6      | against “blindness of the heart” (carelessness, lack of experience) |
| 7      | for calming the person confused with his thoughts and imagination |
| 8      | for gaining firmness in action (thibāt al-qadam) |
| 9      | a) against addiction to fornication (zinā‘), sodomy (liwāf) and eating what is forbidden (akl al-ḥarām)  
|        | b) against the enmity between husband and wife |
| 10     | for binding the tongue of a person |
| 11     | a) for a toppled ruler to return to his rule and defeat the rival |

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1947 The edition 3.3.2: 2-44.
b) for amortization of debt

to heal the person afflicted with many illnesses

to gain a favour and hearing of the people

to fulfil hope connected to somebody

to defeat the enemy and take over his goods

against constant failures and bad reputation and position among people

for amortization of debt

a) to guarantee the safety of a deposit entrusted to someone

b) to preserve the body and bones of a dead intact

c) to make someone travel or stay

to make someone missing return to the homeland

to make someone love you

for fulfilling wishes, gaining favour of kings and mighty and pushing away calamities

for uneducated to become a scholar

to gain some worldly or religious advantage

a) for protection against the evil and envy of the people and generate their respect and obedience b) to make someone love you

for the one who emigrated and lost his property, to return to homeland and regain his wealth

to be successful in worldly affairs, to gain the respect and position in the society

a) for gaining respect and position in the society

b) for not experiencing sadness and to become beloved among the people and immune from the evil scheming

c) for gaining the post of amīr or wazīr

a) for neutralising both factions/armies at war

b) causing someone’s death

c) to make someone love you

d) to push away the tiredness

for amortization of a debt or any other issue towards the other

for defeating and humiliating someone
31. to regain happiness and success at work
32. for freeing from someone other’s power and subjugate him
33. for revealing the marvel and secrets; subjugation of jinn, humans, rain, lightning and earthquake
34. for healing the ill person, that is near to death
35. for revealing the divine secrets
36. for becoming famous and beloved among the people
37. a) for gaining forgiveness of all sins and entering paradise
   b) the success in this world and the next
   c) to calm an anger ruler or other person
   d) against punishment of grave; for facilitation of questioning by Munkar and Nakir; against corruption of the buried bidy; for making the grave one of the gardens of paradise (rawda min riyadh al-janna)
38. to gain a favour and hearing of the king and nobles in some issue
39. to fulfil any wish
40. to cancel the hardship of being captive, enslaved or incarcerated

Then it moves for presenting the procedure of usage. The main way of using is recitation. It is precisely determined how many times the name is to be invoked per day, exact timing of invocation as well as number of days or specific days of the week when the name is to be recited. Most of names have also additional prescriptions or conditions which can be common for some other names. Many of them pertain to the sphere of ritual purity whereas another belong to the sphere of sympathetic or apotropaic magic. In the list below the symbol “i.31: 34” signifies the number of the name (ism) and the number of the respective paragraph in the edition.

reciting the divine name
- in the presence of a person (i1:2)
- over someone (i1:2)
- over the black sheep (i31:34)
- over the slaughtered black sheep (i31:34)

abstaining from eating animal products (i9:10)
abstaining from eating what is forbidden (harām) or unsure (shubha) (i9:10, i35:38)
abstaining from receiving food from others (i35:38)
being morally clean (i32:35)
blowing
- on two parties fighting each other (i28:29)
- on the written name (i28: 31)
- on the ill person (i34: 38)

colouring the picture of a person in red (i28: 30)
colouring the picture of a person in yellow (i28: 30)
fasting for a prescribed time (i8: 9, i9:10, i28: 32)
giving somebody musk (mashmūm) to smell (i24: 25)
going to the desert/ empty place (i32: 35, i35: 38)
going to the mosque for prayer (i3: 4)
going to the visitation of some minor holy place (al-ziyāra) (i29: 32)
having right/good intention (i1: 2, i37: 40, i40: 44)
praying two rakʿas (i8: 9, i20: 21, i29: 32)
reciting surah Al-Fātiḥa (i20: 21, i29: 32)
reciting surah Al-Ikhlāṣ (i20: 21)
reciting surah Al-Qadar (i29: 32)
putting on clean clothes (i3: 4)
slaughtering black sheep (i31: 34)
taking bath (istiḥmām) or being in the state of ritual purity (ṭahāra) (i7: 8, i8: 9, i32: 35, i40: 44)
uttering additional spell or formulae (i28: 29, i29: 32)
writing/engraving the divine name (i27: 28)
  - on the Chinese plate (ṣaḥn ṣīnī) (i5: 6)
  - on the glass cup (qadaḥ zujā) (i9: 10)
  - on the kḥiṭāʾī paper (i24: 25)
  - on the mantle from silk (khirqat ḥarūr) (i3: 4, i28: 31)
  - on the property (i6: 7)
  - on the ring and seal with it a pure candle seven times (i27: 28)
  - on the shroud of the deas (kafan al-mayyit) (i37: 41)
  - on the skin of antelope (riqq al-ẓabī) (i28: 31)
  - on the tablet of lead (lawḥ raṣās) (i10: 11)
  - and burying it in the noisy place (i10: 11)
  - and carrying with himself (i27: 28)
  - and hanging it in the place where the wind blows (i24: 25)
  - and inserting it inside a fish (i10: 11)
  - and inserting it inside the heart of the slaughtered black sheep then placing it in the roof over the threshold of a mosque (i31: 34)
  - and placing it in someone’s ears (i28: 31)
  - and placing it on the upper door-frame (al-ʿataba al-fawqāniyya) (i14: 15)
writing/engraving the name/names of the person/people  (i10: 11, i20: 11)

- on the white silk (i18: 19)
- on the skin of gazelle/parchment (*riqq* ghazal) (i14: 15, i18: 19, i20: 21)
- with musk and saffron (i4: 5, i5: 6, i9:10, i14: 15, i18: 19, i20: 21)
- and hiding it between someone’s objects (i18: 19)
- and burying it between/or in the graves (i18: 19)
- and burying it in the *qibla*-wall of a person’s house (i18: 19, i28: 31)
- and sewing it into the cushion and sleep on it (i19: 20)

The main part ends with mentioning the name (the full sequence of words) in the form known in *Du‘ā Idrīs*. The commentary is concluded with closing prayer asking God for salvation from the punishment in this world and the next and protection against evil scheming with standard Qur’anic quotations.

*Sharḥ al-Asmā’ al-Arba‘īn* is a treatise in practical magic. It does not enter any type of abstract philosophical or mystical discussion nor speaks with technical glossary let alone the Illuminationist terms that might be expected from the text attributed to Al-Suhrawardi. Instead it uses basic and straight-forward language that is almost bereft of stylistical embellishments apart from some religious idiomatic and terminology that pertains to the basic religious knowledge, that is often coloured by the kind of folk sufi notions. The work is addressed seemingly to the ordinary people (‘āmmat al-nās) and seeks to fulfil their needs. Let this sequence to be an example:

The property of the 37th name. He whose sins are [so big] like mountains, seas and lands and so many as [the grains of sand] and the leaves of three should recite this name with the intention of forgiveness (*al-ghufrān*), then God will make him an inhabitant of paradise (*min aṣḥāb al-janna*). And if he recited this name with the intention of gaining something from this world (*al-dunya*), God would grant him this world and the next (*al-ākhira*)1948.

Bayān Ba‘ḍ Khawāṣṣ al-Asmā’ al-Arba‘īn (“The Explanation of Some Properties of the Forty Names”) (3.3.3)

From among the manuscripts containing the extended version of the commentary that were gathered in the frame of this project three of them constitute a group of relatively similar witnesses. Only one of them, Ghazi Khusrev Beg 2100/7 is dated on 1103/1691 and most probably this version of the text is the latest among the three. Taking into consideration that they derive their material hugely from Majlis 4478 dated after 1000/1592 it can be assumed that they represent a commentary at its 11/17th century stage of development. The title used in the present edition stems from the Ghazi Khusrev Beg 2100/7 manuscript1949, while other variants are *Sharḥ al-Asmā’ al-Arba‘īn wa Khawāṣṣu-hā*1950 (“The Explanation of Forty Names and their Properties”) and *Khawāṣṣ al-Asmā’ al-Arba‘īnāt*1951 (“The Properties of Forty Names”).

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1948 The edition 3.2.2: 40.
1949 Ghazi Khusrev Beg 2100/7, f. 30b.
1950 Hacı Mahmud Efendi 2988, f. 1a.
1951 Beyazıt 1256, f. 9b.
The work starts with the traditional *khutba* appointing to the role of most beautiful divine names (al-asmāʾ al-ḥusnā) as means for fulfilling the needs (al-maṭālib). The *baʿdiyya* introduces the background narrative that can be seen as an extension of what was already mentioned in the introduction *Dūʿāʾ Idrīs* in *Muḥaj al-Daʿawāt* by Ibn Ẓawīs. The author (or editor?) explains how the prophets (anbiyāʾ), saints (awliyāʾ) and sages (ḥukamāʾ) had been granted the knowledge of the names that were comprised in the prayer:

Know (God grant you success) that these lines are drops from the oceans of explanation of some properties of forty names, which belong to the mightiest names of The Lord of Worlds. The veils of their secrets were revealed by the group of honourable prophets and the circle (zumra) of the greatest saints and faction (firqa) of master sages (asāṭīn al-ḥukamāʾ) 1952.

The author maintains that for each group of them there was a man to whom the secrets of the names were revealed. Among the prophets this person was Idrīs, in the group of saints this privilege belonged to Al-Ḥasan al-บาشī, whereas as far as the sages are concerned, there is mention of Al-Suhrawardī, killed in Aleppo, “whom God Almighty lifted to the position of Arrival”. Now the author moves for describing the relation of every one of them to the prayer of forty names.

He starts with Idrīs, who devoted himself strongly to the constant invocation of the first name, freeing himself from the bonds of matter by abstaining from food and drink and practice of self-isolation for meditational purposes. It enabled him to ascend to the sphere of Sun where he is said to negotiate with the Angels and jinn (rūḥāniyya) (of the Sun) the eschatological return/ascent (maʿād) of the human souls. This is done with purely magical use of the divine name:

He had achieved it by the subjugation (taskhīr) of the angel of the sun with the power of that name. This angel is of high rank as he directs the kings, princes and leaders of the earth and they consciously or unconsciously are subjugated to his will. He governs them by placing them on their thrones, elevating their rank or making them fall and be removed from their position 1953.

Having acquired an enormous power, Idrīs became the leader of “possessors of revelation” (aṣḥāb al-nawāmīs) in his age, i.e. the prophets and ended by ascending to the vicinity of the Sun, “in the center of green tent” (wust al-mazalla al-khaḍrāʾ).

In the case of Al-Ḥasan al-باشرī there is a narrative reminiscing the story about him and Al-Ḥajjāj that was already cited by Ibn Ẓawīs however rendered differently:

It was reported on Al-Ḥasan al-باشرī that the group of his adversaries wanted viciously to hurt him, so they entered his hermitage. He was sitting on his carpet but they could not see him due to the blessing of constant invoking of those names. So they returned with empty hands (bi-ṣafqa khāsira) and great sadness (bi-ghusṣa wāfira) 1954.

When it comes to Al-Suhrawardī, the author maintains that he has composed treatises in which he comprised the experiences gained by his predecessors such as miracles (karamāt)

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1953 Ibidem, 3.3.3: 6.
1954 Ibidem, 3.3.3: 7.
and supernatural wonders (a’ājīb) to strengthen the faith of his pupils so they can use them against the “freezing of hearts” (thalj al-ṣudūr) and “coldness of certainty” (bard-al-yaqīn). He is said to be the one who mentioned those names the most to his companions and devoted himself to the knowledge of the details of the names.

After Al-Suhrawardī the task of deducing the properties of the names was left to the “leaders/imams” (al-a‘īmma) who engaged themselves in establishing the rules of uttering them. The author states that what was gathered in this book originates from three general sources:

We mention on this pages a selection of the properties that was narrated from him [Al-Suhrawardī] and conditions of invoking them, both if they were gained by our experience (tajribatu-nā) or by the means of abbreviation (al-i‘jāz) or citation (al-imā’).

After this elongated section about the origin of the prayer and commentary the author continues with enumeration of the attitudes or qualities (khiṣāl) that are necessary for the one who is invoking the divine names, or in other words eight conditions (sharā‘iṭ) that have to be fulfilled for the power of the names to operate properly. These conditions can be summed as follows: The adept: a) should believe firmly in the genuineness of the names and should not doubt in their powers; b) should not lose patience even if the boon is not obtained at first; c) should not doubt in his abilities to gain success in the process of invocation, for everyone is authorized to use the divine names; d) should keep his experiences in secret, otherwise he exposes himself to the anger of spiritual guardians of the names; e) should not use the names for evil purpose; f) should eat good meals (al-‘at’ima al-ṭayyiba) and abstain from animal products; g) should wear clean clothes and use pleasant perfume to attract the spirits; h) should aim at gaining only what is appropriate for him in terms of his social background and intellectual abilities. To give an idea of a right correspondence between “the wanting” (ṭālib) and “the wanted” the popular Sufi metaphor of “lover” (muḥīb) and “the beloved” (maḥbūb) is used.

Like in the basic commentary (3.3.2) the main part of the work, here entitled Faṣl fī Bayān al-Khawāṣṣ (“The Chapter in Explanation of the Properties”) consists of forty separate descriptions for each one of forty divine names. Each description starts with the ordinal number and it mentions the name in the form that is found in Dū’ā’ Idrīs. Then after formula min khawāṣṣi-hi (“His properties are…”) the aim or problem to be solved is indicated. Many of the names are to be used for more than one purpose. The material for the most part agrees with what is to be found in Sharḥ al-Asmā’ al-ʿArba‘īn, however not in every instance and with serious extensions. Below is the list of the boons that are connected to every single name:

Number The purpose of invoking/reciting

1 a) to gain favour and hearing of the king or ruler  
b) for illuminating the heart with the light of guidance and reaching some aim

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1955 Ibidem, 3.3.3: 8.  
1956 Ibidem, 3.3.3: 10-20.
c) to gain favour and hearing of someone who is tyrannizing him

d) to fulfil any worldly need

2
a) for a poor and wretched person to become respected by the people and granted by God with sustenance

b) for summoning spirits that would lead the invocator to a treasure or something buried

3
to fulfil any wish

4
a) for removing vile personal qualities of self-aggrandizement (takabbur), despotism (tajabbur) and cruelty (sharāsa)

b) to incite love in a person who does not return our feelings towards them

c) for pushing away the maladies

for elevating social position and prolonging life

6
against the problems with memory and intelligence

7
a) for calming the person confused with his thoughts and imagination

b) for calming one’s fear of the ruler

8
a) for gaining firmness and perseverance in action

b) to prolong the rule of a sultan or wazīr

9
a) against addiction to fornication (zīnā’) and wine drinking

b) against the enmity between husband and wife

10
a) for binding the tongue of a group of people or inhabitants of some place and not letting them speak vile about the invocator

b) for summoning the spirits that would fulfil the wish of the invocator

11
a) for a toppled ruler to return to his rule and defeat the rival

b) for amortization of debt and gaining ease and luxury in life

To heal the person afflicted with hard diseases such as leprosy (judhām) or madness (junūn)

13
For summoning seven persons (spirits) with faces white as snow, wearing Turkish caps (mutaqaqlnisūn); the spirits will give the invocator a white precious stone with an incantation for summoning them written on it and they, when summoned, will fulfil every wish of the invocator

14
a) to fulfil hope connected with someone

b) to become blessed with divine maintenance and facilitation of matters

c) to gain richness and favour of others
for freeing oneself from the oppression of a tyrant

a) for summoning and subjugating the king of the spirits and making him and all of his servants obedient in fulfilling the wishes of the invocator

b) for attaining the lofty social position

for notorious sinner to gain a good reputation among the people

a) to guarantee the safety of something from thieves

b) to preserve something from the change and corruption

a) for bringing back the one who is missing to the homeland

b) for lost money or a slave-boy (ghulām) to return to his owner

a) to make someone love you

b) for causing longing (shawq) and excitement (hayajān)

a) for gaining favour of kings and the mighty

b) for gaining higher social status and become successful in his activities

c) for receiving the supernatural states and gaining firmness in these experiences

to attain the revealing of occult sciences (al-‘ulūm al-gharība) and wisdom veiled from the people (al-ma‘ārif al-mutaḥajja ‘an al-nās), to experience supernatural states and gain knowledge of the positive and negative properties of things, to be successful in the endeavours and to be the one sought for help

for widening memorization ability of one who is lacking it

a) for protection against the lions and evil and envy of the people and for generating their respect and obedience

b) for turning one’s hateful approach to the positive towards the invoking person

a) for strengthening one’s position among the people an gaining their admiration and obedience

b) for gaining firmness and steadfastness in conducting one’s affairs

to be successful in worldly affairs especially finance and property

for gaining respect and position in the society as a scholar (‘ālim) and the provider of aid

a) to cause decay of a person

b) to triumph over the enemy

a) for generating love and hate

b) for leading both factions at war to peace

c) for causing the death of the enemy
30. a) for king to defeat his enemy, however only provided that he act with good intention towards the people
b) to save the invocator from the oppression of the tyrant

31. a) to elevate someone’s position or humiliate of someone
b) for subjugation of anyone to the will of invocator

32. To find the spouse for a bachelor or maiden

33. a) for causing supernatural occurrences (khawāriq al-ʿādāt)
b) to fulfil any wish

34. a) for healing an ill person that is near death
b) for a sentenced person to avoid the capital punishment

35. a) for gaining success in every matter with no one opposing it
b) if invoking person is a ruler, he will defeat all groups of people (tawāʿif)
c) for bringing harm to one who is faithful to the promises given to the invocator

36. It causes the heart of invocator to speak and to be heard, it clears his mind, allows him to reveal the secrets of the unseen and witness extraordinary occurrences as well as “to see the gates of the heavenly kingdom” and become saint (yadkhul dāʿirat al-wilāya) or the guide (imām) for the people

37. a) for a ruler to gain a wide fame of justice
b) to gain wide fame as a scholar

38. a) for gaining forgiveness of all sins and being recorded in the “register of those whom it was forgiven” (dīwān al-mahrīmīn)
b) for saving someone from the punishment for the crime in this world

39. for binding the tongues of people who might harm the invocator with their speech and gossip

40. for gaining the properties, luxury and honourable position between people

Then it moves for discussing the procedure of usage. The recitation is the main way of using the names. As in previous version of the commentary, the accurate timing of invocation as well as number of days or specific days of the week when the name is to be recited is indicated. At one instance the right time is established by the astrological position of the planet. (i8: 31). Like in Sharḥ al-Asmāʾ al-ʿArbaʿīn most of names have also additional prescriptions or conditions. They are usually shared by a number of names. In the index below the symbol “i.31: 34” signifies the number of the name (ism) and the number of the respective paragraph in the edition.
The index of additional prescriptions:

abstaining from eating animal products (i9: 32, i10: 35, i11: 35, i13: 38, i16: 46, i31: 71)

blowing
- on himself (i2: 23, i38: 77)
- on the knots, then putting them into the bottle and burying them (i39: 79)

covering ears (i29: 66)

not violating any prescriptions of *sharīʿa* (31: 71)

drawing the protective square around himself (i16: 49)

eating little (i.31: 71)

eating only the raisins from the town of Al-Ṭāʿif (i16: 46)

fasting for a prescribed time (i4: 26, i8: 31, i9:31, i11: 35, i16: 46)

going to the mosque for prayer (i3: 24)

having right/good intention (i1: 22, i6: 28, i9: 32, i13: 39, 17: 54, i19: 56, i21:58, i25:62, i.30: 68, i33: 73, i38: 78)

having clear conscience (*dāmīr*)/ pure soul (*nafs zakiyya*) / right morals (*akhlāq sunniyya*) (i13: 39, i16: 45)

keeping invocation in secret/invoking in seclusion (i2: 23, i3: 24, i13: 38, i16: 46, i31: 71, i33:73)

praying with the intention of the achieving the aim (i8:30)

putting on the clothes
- white or clean clothes (i3: 24, i15: 42)
- good clothes (i10: 35, 13: 38)

reciting

reciting Qur’an 56: 34 (i39: 78)
- in the presence of a person (i1:21, i15: 42)
- over the food (*‘alāl-*maʿ*kūl*) and feeding it to someone (i1: 22)
- over the water and presenting it to drink (i9: 33, i20: 57)
- over the ill person (i34:74)
- over black sheep (i32: 72)
- over the slaughtered black sheep (i32: 72)

slaughtering black sheep (i32: 72)

staying in the presence of desired/beloved person (i4: 26)
suffumigating the raisins from the town of Al-Ṭā’īf\textsuperscript{957} (i16: 46) taking bath (\textit{IGHTISĀL}) or being in the state of ritual purity (\textit{TAHĀRA}) (i3: 24, i4: 26, i6: 28, i13: 38, i13: 39, i14: 41, i21: 58, i33: 73, i34: 74) tying seven knots on the thread (i39: 78) using perfume (i13: 39) using the name as a \textit{wird} (i2: 23, i7: 29, i11: 35, i27: 64) using jasmine ointment/oil (\textit{DAHN AL-YASĀMĪN}) (i16: 49) uttering the name of the desired/beloved person and his mother (i20: 57) visiting kings and sultans (i21: 58) writing/engraving the name
- with musk and saffron (i4: 25, i9: 33, i14: 41, i20: 57, i28: 65)
- on the amulet (\textit{TA‘WĪDA}) (i9: 33)
- on the armour/ military robe (i28: 65)
- on the Chinese cup (\textit{JĀMŠĪN}) (i28: 65)
- on the glazed cup (\textit{QADAH AL-MĪNĀ}) (i9: 32)
- on the pear secretly and offering it someone to eat or smell (i24: 61)
- on the piece of paper (i18: 55, i31: 72)
- on the precious stone of the golden ring (i8: 31)
- on the right hand (i4: 26)
- on the skin of antelope (\textit{RIQQ AL-ZABĪ}) (i9: 33, i14: 41)
- on the swords, shields and other armour (i.30: 68)
- on the tablet from lead (\textit{ĀNUK}) (i10: 34)
- on the tablet from the metal called \textit{HAFT-JŪSH} (alloy of gold, silver, copper, zinc, iron, lead and tin) (i12:36)
- on the white silk (i18: 55)
- on the white silk mantle (i4: 25)
- and burying it between/or in the graves (i10: 34, i18: 55)
- and burying it in the house of someone (i4: 25, i14: 41)
- and covering with candles (i9: 33)
- and hiding it secretly between someone’s possessions (i18: 55)
- and hiding it between the silk items at travel (i18: 55)
- and inserting it inside a fish (i10: 34)
- and inserting it inside the heart of the slaughtered black sheep then placing it in the roof over the threshold of a mosque (i32: 72)
- and throwing it into the running water and giving it someone to drink (i20: 57, i28: 65, i29: 68)

Sometimes the way of using particular name are more than one and the types of boon are also divergent, for they are connected with particular way of using. It is stressed on several occasions that the strict rules of invoking the names have to be obeyed, otherwise the error in

\textsuperscript{957} Al-Ṭā’īf is the city in Al-Ḥijāz. Its famous raisins were often mentioned in Arabic sources. See i.e.: Yāqūt, \textit{Mu‘jam al-Buldān}, v. 4, p. 9.
the procedure can lead to negative results and pose a danger for the invocator. It can even result in his annihilation by the spirits of the names.

In the process of invocation some strange otherworldly events can happen. They are mentioned quite often in this rendering of the commentary, especially the appearance of the guardian spirits (rūḥāniyya) of particular names. The full list of supernatural phenomena that can occur includes:

- appearance of the spirits-servants of that name (i2: 23, i7: 28, i10: 35, i16: 46, 50)
- the earth turns green in the eyes of invocator; his body and clothes seem to be like green leaves (i16: 46)
- the visit of seven saintly figures (or spirits) who pass the secret wisdom to the invocator (i13: 39)
- the visit of green birds (i16: 47)
- the visit of the unbearded youth (shābb amraḍ) (i16: 47)
- the visit of the king of spirits (malik al-arwāḥ) in the appearance of lion with an entourage of the Turks with moon-like faces (i16: 51-52)

The description of 16th name is the most elaborate for the variety of procedures and aims included but primarily because of its narrative layer presenting the encounter with supernatural beings. Apart of showing its intricate content, the translation of the whole segment will exemplify the structure of the name description elucidated above:

The Sixteenth Name: Oh Kindhearted (Yā hannān)! You are the one embracing everything with your mercy and knowledge.

(43) Know that this noble name has wonderful properties and [gives] strange results. It has the power of wide range and the awe that is impossible to explain. His servants and guardians are many and it is hard to count their number. The Invocators (aṣḥāb al-da‘wa) however examined [the issue] and perceived from among the believing spirits (al-arwāḥ al-mu’iminīn) and 31 kings and 458 commanders (umarā‘). As for the commanders from among the unbelieving (al-kafara) mārids are 706. And no one can estimate the [number] of the soldiers of those kings and commanders nor count them.

(44) Their commanders, believers and non-believers alike obey the orders of the 31 kings and among them there is a one king who is the ruler of them all. The masters of this science trace back the ancestry of their greatest king to the Alfiyya Kings and their mingled world (al-ālam al-mumtazij). The sign of their servants and their spies is that they do not speak with any word that does not contain the letter alif or lām. And all that we have mentioned are but only the basic truths and summarized rules [known] by the prominent masters (mahara) of the science of invocation (‘ilm al-da‘wa). And this haste does not offer the opportunity of their [full] explanation and description.

(45) So if he busied himself with the subjugation of the spirit servants of this name and had a pure soul and right ethics and his leaning (munāsaba) towards the spirits strengthened due to the clearness of his mind and his purity from the bestial desires (al-shahawāt al-bahīmiyya) and turgidities of nature (al-kadūrāt al-tābi‘iyya) the greatest
king will subjugate himself to him and he himself will undertake the fulfilment of his
wish and realization of his tasks and the help in what is right for him. The glorious fate
and elevation of rank will happen to him – its evidence will glitter and its laws will
shine. However if the invoking person was not like that, for the fulfilment of his aims
and to help him one of kings or commanders would be appointed depending on his
quality in the mentioned characteristics.

(46) The way of using this invocation is that he has to abstain from animal products for
the span of forty days eating [every day] forty raisins from the town of Al-Ṭā'if and
fumigating with it sometimes and choosing the isolation and lack of speaking unless
necessary and reciting this name every day and night six thousand times. If he busied
himself in that way for three days the world and everything he sees becomes green and
he sees his body and clothes and everything he looks upon as it were green leaves. May
madness not enter his soul and he perseveres in doing so until on the seventh day two
people appear regardless of him being in recluse or not. They will guide him and be
accomplished in their advice and will say to him: “What is your aim in occupation [with
recitation] of this name? Return from it to the worldly affairs and no harm will inflict
you”.

(47) So when he sees it he cannot be overwhelmed by terror because if he fears he
would be threatened with annihilation (halāk), and he [should] not answer them with
anything but to raise his voice with recitation until they disappear and continue as far as
the 13th day. On that day he should not leave his seclusion but continue praying patient-
ly in readiness, with courage in his heart and suddenly the green bird will descend on his
head and begin making noise and shrieking and beating its wings against his face. And
many birds of the same shape will come down with it making noise and shrieking. In
this situation he has to strengthen his heart so the confusion (dahsha) could not find the
way into it, and recite the name with the loud voice until the birds fly away and
disappear.

(48) So when they fly away and disappear he should not get up but stay sitting and
occupied with recitation as long as unbearded youth comes to him, that has a tuft of hair
on his smooth right cheek and wears ragged clothes (marqa'a) like the poor/ascetic
people (fuqara') do. So if he comes and says greetings he greets him back saying: “Peace
by with you and divine mercy and blessing” and does not speak anything beside it but
rather busies himself with recitation and this youth sits for an hour opposite to him
speaking and asking him [things] so he should be cautious not to engage himself in it
[the conversation] and not be distracted from the invocation.

(49) After a short time the youth will disappear and the invocator [should] stay at the
right path (al-ṭarīqa al-mumhadda). So when the 17th day comes he will know the
thoughts (dāmā'ir) of everyone whom he encounters that wants to hide them. [It will
last] until the end of [period] of invocation. And on the 28th day he enters the seclusion
and draws square shape around himself and sits in the middle of it occupying himself
with recitation, lighting in night with jasmin oil (dahn al-yāsamīn) and continues in that
manner for seven days.

(50) So after passing of that period seven persons come to him and they say: “Oh the
son of Adam, stop this action for we oblige ourselves to fulfil your needs and perform
your tasks”. Let him not be attracted nor speak to them until they take an oath. So when they swear to him he tells them: “Oh the servants of God. I do not have with you any business nor have any request so get away! For my desired one will come if God’s willing” and returns to recitation and invocation. He should pay attention not to go beyond the shape otherwise he will be outright destroyed. When they disappear he continues until the 40th day.

(51) And on the 40th day he will hear in his seclusion a whisper and enormous growling and the torches and many candles will appear and he will be surprised by the entering the rider on the lion and with him the group [of people] looking like the Turks with faces like the crescent moon (al-qamar idhā abda’a) having on their heads plates with what facilitates [the work] the of one who counteracts the evil powers. The rider of lion is the king of spirits (malik al-arwāḥ).

(52) So when he enters with greetings he (the invocator) has to get up placing his hand on the chest and greet him back and glorify and admire him presenting him his situation saying: “May God be pleased with you and your subjects, Oh King! I beseech you from your kindness to make a pact that you will be my helper and refuge in all the issues and no matter what important occurs to me you will answer my call and strive in fulfilling it and that you will not refrain from being subjugated to my order and you will present me to your soldiers and subjects and that you will entrust my person to them, so they could aid and support me and they would strive in realising my aims and they will not denigrate my rights”. So when the king hears this speech he accepts it and make a pact with him and presents him to his soldiers end entrust his person to them.

(53) We have shortened the properties of that name so much as it was possible for these pages could not bear more than this. Verily, its properties are numerous and impossible to count1958.

After description of the names, however only in Ghazi 2100/7 manuscript, the text ends additionally with the closing prayer that asks God for salvation from the punishment in this world and the next and protection against evil scheming (3.3.3.82).

Bayān Ba‘d Khawāṣṣ al-Asmā’ al-Arba‘īn like the basic version of commentary is a treatise in practical magic. It differs from the latter with its notable extensions of introduction containing background narrative, the new section about the conditions of invoking names and additional material as far as the boon and methods of usage are concerned. What is new here is also the inclusion of elaborated fantastical or mythological material describing the appearance of jinn in the variety of their manifestations as well as some information about the extra-terrestrial realms inhabited by them. Again, as it was the case with previous rendition of the commentary, it does not show any ideas nor terminology that could indicate the affinity with the thought of Al-Suhrawardi. The sole element apart from the narrative about Shaykh al-Ishráq of unproven authenticity that can be seen as some kind of rather superficial connection between him and the text is the important role that is given to the person of prophet Idrīs.

Khawāṣṣ al-Asmā’ al-Arba‘īn al-Idrīsiyya al-Mashhūra bi’l-Suhrawardiyya (Properties of the Forty Names of Idrīs known as Suhrawardian) (3.3.4)

The version that was chosen to be presented in diplomatic edition is the longest and most extended rendition of the Arabic commentary that has been found for this project. The text in this form has the most complicated structure as it can be loosely divided into around twenty sections that differ substantially in length. Right after the basmala there is a series of three narrations that present the background story around the prayer and its commentary. The first one is allegedly reported by ‘Alī ibn Abī Ṭālīb. He announces that when he was with the Prophet and a group of his companions (aṣḥāb) on the 2nd of Ramadan of the year 2 AH and they were coming down from the slope of mount Uḥud, Muḥammad started to preach and said:

Jibrīl sent down to me among other things prayer (duʿāʾ) called Al-Asmāʾ Al-Arbaʿīn (“The Forty Names”) from the Highest Abode (al-malāʾ al-aʿlā) and said to me “We did not give these names to anyone before you except for seven [people]: Adam, Idrīs, Nūḥ (Noah), Ayyūb (Hiob), Yūnus (Jonas), Jirjīs (George)1959 and Mūsā (Moses). With their blessing God rescued them from what they fell into from the trials. Everyone from your umma who invoked these names was granted what he asked for and desired. The blessings were sent upon him and he was endowed with mighty victory (naṣr ʿazīz) and clear triumph (fīṭḥ mubīn). And his books (ṣaḥā ʿifu-hu) and blades (ṣaḥā ʾihu-hu) shone with the lights of Divine Names. And the gates of goodness (abwāb al-khayrāt) were opened to him and the hearts tended towards him and all the noble people (al-nawāṣī) yielded to him and every near and far, loyal and dissenter became obedient to him1960.

Such person is said to direct the world of origin (ʿālam al-aṣl) and world of division (ʿālam al-farʾ) and resent to the place of separation (maqam al-ifrād) and place of union (maqam al-jamʿ) observing the issues of material (al-mulk) and spiritual world (al-malakūt), acquiring great secrets from what is hidden in the Divinity (al-lāhūt) in special properties (al-khawaṣṣ) of the names. This description is filled with typical terms from the sphere of more philosophical types of Sufism. The status of the prayer is elevated from mere manifestation of cult or even requisite in practical magic, that is directed towards receiving some boon (as it was already the case in the previous renditions of the commentary), to an attribute of prophets and a catalyst due to which the success of their mission is guaranteed. Moreover the forty divine names become a kind of instrument facilitating the achievement of mystical union with the Divine, the aim that is possible to reach by the wider group of people. They, however, have to meet certain conditions: to be perfectly pure outwardly (zāhir) and inwardly (bāṭīn), have the right creed (ḥusn al-ʿaqīda), good intention and observe the rules of sharīʿa. The negligence in observing all the rules of invocation makes the whole process null and void.

The next two narratives ascribed to Al-Ḥasan al-Baṣrī about how the names were granted to Moses and Muḥammad and how they rescued Al-Baṣrī himself from the oppression of Al-Ḥajjāj have been discussed before because of their inclusion by Ibn Ṭāwūs in the introduction Duʿāʾ Idrīs. The second narrative however in slightly different form is to be found also in the introduction to Bayān Baʿḍ Khawāṣṣ al-Asmāʾ Al-Arbaʿīn (3.3.3: 7).

1959 Saint George is venerated especially in folk Islam as the symbol of resurrection and renovation. His festivals are celebrated at the beginning of Spring and he is often associated in Islamic tradition with such personalities as Ilyās (Elijah) or Khīdr. The prophetic status of Jirjīs is however a matter of controversy between the Islamic scholars. Until recently in Mosul there existed a centre of his cult connected to his alleged burial place (mashhād nabī Jirjī). See: B. Carra de Vaux, in: B. Lewis, Ch. Pellat, J. Schacht (ed.), The Encyclopedia of Islam, v. II, Brill, Leiden 1991, p. 553.
1960 The edition 3.3.4: 2. The origin of the hadīth has not been found.
Yet another function that is given to the Prayer of Forty Names in this rendition of the commentary is that it is to be used while asking forgiveness of all sins. The procedure of reciting the names in that particular intention should be preceded with three days of fasting, taking a bath and putting on new clothes. The main part of the rite spans seemingly for the period of forty days as it is stated explicitly that this number of days indicates the number of days of expiation. The same information was already extant in the work of Ibn Ṭawūs and stems probably from Al-Ashʿarī (see above). The procedure is to withdraw into a lonely place when others are asleep and reciting the names there. Then asking God for fulfilling the needs is recommended, however the bulk of supplication should pertain to the issues of the Afterworld (al-ākhira). The invocation should begin with tāṣbīḥ: Subḥāna-ka lā-ilāha illā anta (“Glory be to Thee. There is no deity except You”). Adding prayer on prophet Muhammad at the beginning or at the end of the names, both when recited in their entirety or just in fragments, is very profitable.

Then the work continues with the prayer of Forty Names in its entirety presented with all vocalisation marks (3.3.4: 9). Thereafter there is an already mentioned closing prayer on prophet Muḥammad (3.3.4: 10) that was also used in slightly different form as the closing section in previous variants of the commentary (3.3.1: 45 and 3.3.2: 82). After this supplication there is yet another much longer (3.3.4-11-15) containing many citations from the Qur’an and sunna. The role of that prayer is to facilitate the success of invoking the Forty Names. The prayer contains some interesting peculiarities. For instance it mentions the Syriac names (al-asmāʾ al-suryāniyya), Hebrew words (al-asmāʾ al-ʾibrāniyya) and luminous scripts (al-aqlām al-nūrāniyya) that are comprised in later parts of the treatise as the means of communication with the Divine. Interestingly, while expressing more mystical expectations of the invocator, some seemingly Illuminationist rhetorics can also be found:

Raise me and elevate me with the light of light (nūr al-nūr)! Oh the light of light that dazzles the sights of beholders although they do not see you.1961

“The light of light” is used here both as the light of illumination as well as the description of God in paradoxical way as the light that illuminates but is not to be seen. This pertains to the Ishrāqī way of depicting Divine and in wider sense to the very idea of non-material, spiritual and abstracted pure light (al-nūr al-muhadd, al-nūr al-mujarrad). Another interesting feature is the use of the elements of Jewish and Christian tradition:

Cause, Oh God, the sun to be on my right and Gospel (al-injīl) on my left, and Torah (al-tawrāt) in my hands, and Psalms (al-zabūr) behind me and the staff of Moses (ʿāṣā Mūsā) in my hand and Furqān (i.e. Qur’an) shall be my aid. Ya Aḥyā Sharāḥyā! Oh he who is like that and he do not ceases and no one is like him.1962

Two important elements of the Islamic occult tradition were used here – the motive of the staff of Moses as a magical requisite1963 and an invocation to the Hebrew name of God: אֶהְיֶה אֲשֶֽׁר אֶהְיֶה as it was recorded in Exodus 3: 14, here in Arabic transcription as Aḥyā Sharāḥyā.

1961 The edition 3.3.4: 12.
1962 Ibidem, 3.3.4: 15.
In the section entitled *Faṣl fi’l-riyāda li-hadhi-hi al-asmā’ wa’l-ikhtilāf bi-hā* (“The chapter on using these names and the difference between them”) (3.3.4: 16) the author turns to enumeration of conditions that have to be met in order to facilitate the proper effect of invoking the names: a) the invocation has to take place in a pure place (*mawḍi’ ṭāhir*); b) the body and soul of invocator has to be pure; c) there has to be right intention; d) the invocator has to be focused; e) his diet should be rye (*sha’īr*) or wheat (*burr*), this “fasting should end with three raisins”, without eating animal products; f) he should invoke the names 40 times after every obligatory prayer (*farīḍa*) and 70 times after night prayer (*ṣalāt al-‘ashā’*); g) he should spend time without conversation, only reciting *dhikr* and Qur’an; h) he has to sit in a dark place on the bare floor, at most on an ordinary mat, with head uncovered if there is a need, unless there comes one of the spirits knowing the invocator’s need. Then he should ask him and he will fulfil his wish. The time of the answer depends on the purity of intention and sincerity – it can span between three and maximum of 30 days. It is also possible to subjugate the spirit and to make a servant out of him by knowing his name and making an individual pact with him (3.3.4: 17).

Then the author moves to the main section which comprises of detailed descriptions of each name independently. Every description starts with an ordinary numeral of the name, then in the case of the first and the last name after formula “his number is” (*’adadu-hu*) there is a magical number of numerological, cabalistic significance. It is arithmetical sum of the numerical values of the letters constituting the name based on the *abjad system*. The formula “its usage is” (*taṣrifū-hu* or min *taṣrifī-hi*) introduces the aim or problem to solve. The goals that can be achieved by recitation of specific names are usually numerous in this extended version of commentary. Below is the list of the boons for every single name:

<table>
<thead>
<tr>
<th>Number</th>
<th>The purpose of invoking/reciting</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>a) to gain a favour and hearing of the king</td>
</tr>
<tr>
<td></td>
<td>b) for illumining the heart with the light of guidance and reaching some aim</td>
</tr>
<tr>
<td></td>
<td>c) to gain something from someone in an earthly issue</td>
</tr>
<tr>
<td></td>
<td>d) for causing someone’s love towards the invocator</td>
</tr>
<tr>
<td></td>
<td>e) to fulfil any need</td>
</tr>
<tr>
<td>2</td>
<td>a) for a poor and wretched person to become respected by the people and granted by God the life of luxury</td>
</tr>
<tr>
<td></td>
<td>b) for summoning the spirits of the name who would lead the invocator to treasures or money</td>
</tr>
<tr>
<td></td>
<td>c) against the “blindness of heart” (carelessness, lack of experience)</td>
</tr>
<tr>
<td></td>
<td>d) for immunity against thieves</td>
</tr>
<tr>
<td></td>
<td>e) for knowing the thoughts of people and gaining the knowledge of the past</td>
</tr>
</tbody>
</table>

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**1964** For the explanation of numerical values of specific letters in the *abjad system*, see for instance: Gacek, *Arabic Manuscripts. A Vademecum for readers*, p. 12.
3 a) to fulfil any wish  
b) to gain great acceptance (*qubūl ʿazīm*)  
c) to cure the illness that is difficult to heal  

4 a) for removing vile personal qualities of self-aggrandizement (*takabbur*), boorishness (*ghilza*), atrocity (*faẓāʿa*) and bad manners (*sūʿ al-khuluq*), inability to listen to someone  
b) to incite such person to act good in affection  
c) to incite such person to act wondrously  

5 a) for healing the illness which causes are unknown and which medicaments cannot cure  
b) for granting safety from all bad happenings  
c) to receive blessing elevating social position  
d) to heal the body  

6 a) against the “blindness of heart” (carelessness, lack of experience)  
b) for immunity against thieves  
c) for gaining the wisdom of the unseen (*al-ʿamī al-ghaybiyya*), knowing the thoughts of people and gaining the knowledge of the past  
d) to see the identity and the image of a thief in a dream  

7 a) for calming the person confused with his thoughts, imagination and [possession or whispers] of the evil whisperer (devil) (*waswās*)  
b) for calming one’s fear of the ruler and granting him security  
c) for casting away the sorrows and to turn the enemies into friends  
d) to push back the magic  
e) against vermin or insects (*hawām*)  

8 a) for gaining firmness and perseverance in action  
b) for prolonging the rule of a king and to immune him against his enemies  

9 a) against the state of having excessive sexual desires (*fawāḥish*) and eating what is forbidden  
b) against the enmity between husband and wife  

10 a) for binding the tongue of a person or a group of people  
b) for summoning the spirits of the name who would fulfil the wish of the invocator  

11 a) for defeating the enemy
b) for amortization of debt

12
a) to heal the person afflicted with diseases
b) to heal a person from madness
c) to secure a child from madness and magic
d) to annihilate the enemy
e) it can serve as a powerful amulet (ḥirz ʿazīm)

13
a) to gain the acceptance and fulfil the needs
b) for summoning seven persons from believing jinn; they spirits will give the invocator the ring or gem with an incantation for summoning them written on it and they, when summoned, will fulfil every wish of the invocator

14
a) to fulfil any wish of the invoking person
b) to free a prisoner
c) to annihilate the enemy
d) for summoning the ghosts (al-ashbāḥ) who will take an oath of obedience towards the invocator; they will also present him the [magical] ring and teach him the [divine] names

15
a) to free a captive (asīr) from the will of tyrant
b) to defeat the enemy
c) it can serve as a powerful amulet

16
a) against constant failures, bad reputation and low position among people
b) for summoning and subjugating the king of the spirits and making him and all of his servants obedient in fulfilling the wishes of the invocator by making the promise of freeing him
c) in the end the invocator will be capable of performing miracles; he will become a refuge for the people and will fulfil their needs

17
a) for amortization of debt
b) for a successful and blessed commerce (tijāra)
c) to secure an object from corruption
d) for healing a leper
e) to secure an object from theft

18
a) for granting comfort and relaxation (rāha)
b) to secure the return of a deposit to the owner
c) to secure an object from theft

d) to prevent someone from setting out on a trip

19  a) to bring news about the one who has emigrated from his homeland
     b) to bring one who is missing back to the homeland
     c) to enlarge God’s sustenance (rizq)

20  a) to make someone love you
     b) for causing affection (shidda) and excitement (hayajān)

21  a) for gaining favour of kings and the mighty
     b) to cause an action of a king
     c) to become closely related to the sultans, to gain their favours

22  a) to attain the revealing in the science and it to become advantageous for the people
     b) to fulfil any wish

23  a) to fulfil any need and to obtain high posts like those of amīr or wazīr
     b) for causing the murder of one who cheats the invocator financially

24  a) for protection against the evil and dissent of the people and to generate their respect and admiration
     b) to make someone love you even if they are far away

25  a) for one who emigrated and lost his property and lives in despair, to return to homeland an regain his well-being
     b) for binding the tongue (‘aqd al-lisān)
     c) for gaining firmness and steadfastness in conducting one’s affairs

26  a) to gain the service and obedience of the spirits of this name and due to their assistance to reach the aims in both this world and the next
     b) to become a venerated leader of people
     c) for returning to the homeland

27  a) for gaining respect and position in the society
     b) it brings happiness and acceptance
     c) to be free from sadness and sorrow and not to face any enmity

28  a) for causing love
     b) for causing sleep
c) for binding the tongue
d) for neutralising both factions/armies at war
e) for causing someone to act surprisingly out of love
f) to cause the death of an enemy
g) to cause the murder of an enemy
h) to cause the illness of an enemy
i) to cause redemption from sins
f) for summoning the servant spirits (khuddām) of the name and ordering them fulfilling one’s wishes

29. for amortization of a debt or fulfilling any other issue towards the other person
30. for defeating and humiliating someone
31. to regain happiness and success at work
32. a) for freeing oneself from someone’s power and subjugate him
b) for causing supernatural phenomena
33. for revealing the marvel and secrets of subjugation of jinn, humans, birds, lightning and earthquake and supernatural phenomena
34. a) for empowering a weak person who was maltreated by the people
b) for a sentenced person to avoid the capital punishment
35. to gain success in every worldly matter
36. a) for becoming famous and beloved among the people in the east and in the west
b) for revealing all six directions
37. a) for gaining forgiveness of all sins “even if they were like a sea foam (zubd al-bahr)”
b) to gain sustenance (ma’âsh)
c) to calm anger of a ruler and to make him open and generous for the people
d) for escaping the punishment of the grave (’adhab al-qabr) and facilitation of questioning in the Afterworld
38. to gain a favour and hearing of the king and nobles in some issue
39. for binding the tongues of people [who might harm the invocator with their speech and gossip]
40. to cancel the hardship of being captive, imprisoned or oppressed by the tyrant

After mentioning the boon, the author presents the right way of using that particular name. As the types of boon, the procedures that can be possibly applied to one specific name are likewise many. Normally procedure is based on reciting the divine name. The number indicating how many times the name in question is supposed to be uttered is always presented, however there can be more numbers as every procedure usually has its own number of utterances.

The timing of invocation is often indicated. It can be done by presenting the number of days or specific days of the week when the name is supposed to be recited, or specific day of the month (i.e. the 27th of Ramadan - i8: 28), or by the astrological position of the planet (i.e. the exaltation of the sun – i8: 28), or by some time of the day (i.e. “in the night” - i5: 25), or by mentioning one of five mandatory prayers that define the stages of the day (i.e. wa-ṣallā al-ṣuhr –“[if he] he prayed the noon prayer” – i7: 27). Additional prescriptions or conditions are connected to specific names and they are usually many. For example the first name has six different procedures for different aims and situations. The commentary in this extended form offers a great variety of prescriptions of different nature. They are usually shared by a number of names. In the index below the symbol “i.31: 34” signifies the number of the name (ism) and the number of the respective paragraph in the edition.

The index of additional prescriptions:

reciting the name
- in the presence of a person (i1:20, i15: 41)
- in someone’s house (i6:26)
- over saliva (al-rīq) (i1: 20)
- over a heart of black-headed ram (i31: 59)
- over property (i6: 26)
- over musk (mashmūm) and offering to person (i24: 49)
- over a handful of soil (i28: 53)

abstaining from eating animal products (i9: 29, i10: 30, i11: 31, i13: 33, i16: 37, i33: 61)

abstaining from eating what is forbidden (ḥarām) or obscure (shubha) (i9: 29, i16: 37)
being in the state of inner purity (i31: 60)
blowing (i28: 53)
  - on himself (i2: 21, i27: 52, i34: 62)
  - around someone (i6: 26)
  - on two parties fighting each other (i28: 53)
drawing an image of a fish (i10: 30)
eating little (i35: 63)
eating only bread from rye without salt (i12: 32)
fasting for a prescribed period of time (i1: 20, i4: 24, i8: 28, i9:29, i11: 31, i12: 32, i16: 37, i21: 46, i29: 57)
giving someone water to drink (i3, 24)
going to the desert (i32: 60)
having right/good intention (i3: 23, i6: 26, i16: 37, i28: 53, i31: 60, i34: 62, i35: 63, i40: 68)
imagining his enemy as black, red or yellow (i28: 54)
inscribing into magical square every word of bayt (i2: 22)
keeping invocation in secret/invoking in seclusion (khalwa) (i2: 21, i3: 23, i5: 25, i6: 26, i13: 33, i16: 37, i26: 51, i27: 52, i31: 59, i35:63, i37: 65)
lightning green lamp with the oil of jasmine and perfumed oil (zayt ṭīb) (16: 39)
praying
  - alone in the mosque (i29: 55)
  - two rak‘as (i19: 44, i29: 55)
  - with the intention of achieving the aim (i7: 27)
putting on white or clean clothes (i1: 20, i3: 23, i6: 26)
reciting
  - surah Al-Fātiḥa (i19: 44, i29: 55)
  - surah Al-Ikhlāṣ (i19: 44)
  - surah Al-Qadar (i29: 55)
  - āyat al-kursī (i19: 44)
suffumigating
- his own hair (i13: 24)
- the incense (i12: 32, i13: 34)
- on the occasion of every obligatory prayer with the use of ‘ūd ṭīb (i13: 33)
- taking a bath (ightisāl) or being in the state of ritual purity (jahāra) (i1: 20, i2: 22, i3: 23, i4: 24, i6: 26, i7: 27, i8: 28, i10: 30, i13: 33, i14: 35, i16: 37, i27: 52, i32: 60, i35: 63, i40: 68)
- using it as i’tikāf (the prayer of total seclusion) (i1: 20, i14: 35, i16: 37, i22: 47, i27: 52, i28: 54, i32: 60, i33: 61, i34: 62, i36: 64, i37: 65, i38: 66, i39: 67)
- uttering
  - additional prayer (i28: 55) asking for sending down the lights of love on his heart and wisdom; with use of “Syriac names”. Subjugate for me the servants of this name and make them obedient in all I want.
  - the prayer from the beginning of the treatise (i28: 56)
- visiting king or sultan in reality or in imagination (i21: 46)
- writing/engraving the name
  - in a circle (dā’irat al-ism) (i5: 25, i20: 45)
  - in the form of a round seal (dā’ir al-khātim) (28: 55)
  - in a magical square (wafq) (i20: 45)
  - on an amulet (ḥīrz) and carrying it (i12: 32, i3: 24, i15: 36, i17: 42, i27: 52)
  - on a Chinese plate (ṣaḥn ṣinī) (i5: 25)
  - on a Chinese vessel (i9: 29)
  - on a glass cup (jām/qadaḥ zujāj) (i5: 25, i9: 29, i17: 42)
  - on a golden ring (i8: 28)
  - on a leaf of alcea (waraq al-khaṭīma) (i24: 49)
  - on a silken mantle (khirqat ḥarīr) (i28: 53)
  - on a piece of paper (i8: 28, i20: 45, i28: 53)
  - on a precious stone (i15: 36)
  - on right hand (i4: 24)
  - on a ring (i27: 52, i31: 59)
  - on a silver vessel (i9: 29)
  - on a skin of antelope (riqq al-żabī) (i28: 54)
- on a skin of gazelle (i14: 35, i18: 43, i19: 44)
- on a tablet from lead (raṣāṣ) (i10: 30)
- on a tablet from tamarisk wood (i10: 30)
- on a tablet from the seven metals (i12:32)
- on white silk (i4: 24, 18: 43)
- on yellow writing paper (aṭlas asfar) (i3: 24)
- placing it in the ears of a person (i28: 54)
- pouring water over it, adding plant sugar (i5: 25)
- with musk and saffron (i4: 24, i5: 25, i9: 29, i14: 35, i18: 43, i20: 45)
- with musk and saffron and rose water (jullāb) (i17: 42)
- with saffron (i28: 53)
- and burying it between/or in the graves/or in damp place (i10: 30, i17: 42, i18: 43)
- and burying it in the house of someone/where he resides (i4: 24)
- and burying it in the qibla wall of someone’s house (i18: 43, i28: 53)
- and burying it in the threshold of somebody’s house (i14: 34)
- and burying it under the crescent moon (al-hilāl) (i4: 24)
- and covering with candles (i9: 29)
- and hanging it in the place where the wind blows (i24: 49)
- and hanging it on crazy/possessed (majnūn) (i12: 32)
- and hanging it on a boy (i12: 32)
- and hiding it (secretly) between someone’s objects (i18: 43)
- and hiding it between objects at travel (i17: 42)
- and inserting it inside a fish (i10: 30)
- and inserting it inside the heart of the ram then placing it in the threshold of a main gate of the greatest mosque (i31: 59)
- and putting it in the shroud of the dead (i37: 65)
- and putting it into the mouth of the crow (famm ghurāb) (28: 54)
- and putting it under the cushion of someone (i19: 44)
- and putting on his head (i17: 43)
- and seal with it a pure candle seven times (i27: 52)
- and throwing it into the running water/or well (i20: 45, i27: 54)
- around the magical square (i28: 54)
- giving it someone to drink with water (i5: 25, i20: 44)

writing the name of the person or a group (i10: 30, i24: 49, writing the name of person and his mother (i4: 24, i18: 43, i20: 45)

writing the name of desired/beloved person (i24: 49)

In the process of reciting some supernatural events can happen. They are mentioned quite often just like in Bayān Ba’d Khawāṣṣ al-Asmā’ al-Arba’īn. Below is the full index of supernatural phenomena that are explicitly mentioned in the text:

**The index of supernatural phenomena:**

- strange or supernatural occurring in the process (optional)
- appearance of the spirits-servants of that name (i10: 30, i16: 38, i28: 54, i28: 56)
- the visit of seven ghosts (*ashbāḥ*) giving the invocator an engraved ring and teaching him the names (i14: 35)
- the visit of seven believing jinn who pass him the ring or a precious stone (*fuṣṣ*) with green engraving and teaching him its magical properties (i13: 34)
- the earth turns green in the eyes of invocator (i16: 38)
- the visit of green birds (i16: 38)
- the visit of a beautiful youth (i16: 38)
- the appearance of strange voices then the vision of many people with lamps, torches and candles, then soldiers (i16:40)
- the visit of the king of spirits riding a lion, having snakes in his hands, surrounded by beautiful women with the plates of fruit (16: 40-41)

This manuscript is a kind of conscious redaction of the text when the differentiating variants from at least two manuscripts are shown, (after formula *wa-ī nuskha*) however without mentioning the source. It can pertain to virtually every element of the description, maybe besides the numerical value of the name.

In the case of the name, where the numerical value is given, it is inscribed additionally into the magic square (*wafq*). The procedure of inscribing the name into magical square was suggested also for the 2nd and 28th number. The magical square (3.3.4: 20), pertaining to the 1st name comprises of 16 cells arranged in four in every row (*ḍal’*). The cells from the first row contain the name divided into four parts inscribed with letters. The second row contains numerical values of those parts, each placed in one cell. The next two rows contain cells with the same numerical values inscribed, however in different configuration. The sum of each horizontal line equals the numerical value of the name as it is mentioned in the text, which is
After the main section where the properties of each name are described there are two magic squares which have the total sum of numerical values of all forty names inscribed (3.3.4:69). The first one is 4x4 cells. The sum of each horizontal, vertical and diagonal line is 109974. The second one has the same sum inscribed into 3x3 model. Beside the examples of magic squares we find in the manuscript the 28th name inscribed in the form of round seal, what has been reproduced as a scan from the manuscript (3.3.4: 55).

After the magical squares that close the main section of the work there is a variety of appendixes containing additional material. First is a complete list of the numerical values of each name (3.3.4: 70-71). Each value is given in two alternatives. As the heading of the section tells, these numbers are meant to be used for respective magic squares. Next (3.3.4: 72-79) is the list of the “foreign names” (al-asmā’ al-a’jamiyya) which consist of strangely sounding counterparts to the Arabic forty names. The allusion from the introduction about Syriac names (al-asmā’ al-suryāniyya) and Hebrew words (al-kalimāt al-‘ibrāniyya) is most probably connected to this section. Their relation to Syriac or Hebrew language is however hard to trace and their exact meanings or origin of words like: rashtūsh, tashkhathīn, ‘admūsā or wāhwāh, to name just a few from one paragraph in the edition (3.3.4: 77) are not clear at all. What comes next (3.3.4: 80) is the reprise of the supplication from the paragraph 3.3.4: 12 in extended form that seems to be closing section, however the editor informs that due to the differences in the manuscripts there is still yet another additional material to be added.

It starts with discussing of additional properties and procedures pertaining to all the names (3.3.4: 82-87). It includes the line with the secret inscription in a script based on Arabic letters, mostly undotted, however with occasional use of the script based on numbers with “lunettes” added. Then the text moves into presenting additional properties and procedures of specific names (3.3.4: 88-92). In the subsequent section that is devoted to the “subjugation of the brothers from among believing jinn” this ḥadīth is quoted:

It was reported about ‘Alī ibn Abī Ṭālib (God bless his face) that he said: The prophet (Peace be upon him) said to him: “If you want to have brothers from among believing jinn so you could ask them for help in everything you need, fast for God Almighty three days in a clean place and do not leave it except for going to the bathroom and recite these names after every obligatory prayer 70 times. Then two youths from among believing jinn will appear and they will say to you: «Ask what you need»”.

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1965 There is a mistake in numerical value of the first name as it was originally presented in the description of the name in the manuscript (3.3.4: 20) as well as one of the values extant in the magical square. Mistakes have been corrected in the edition. The numerical value of the first name presented in other place (3.3.4: 20) of the manuscript is correct.
1966 The Edition 3.3.4: 12.
1967 The conclusions made by Tawfik Canaan while analysing the words found in Arabic talismans can be applied here also: “In summing up the results of this analysis we find that the ‘magic’ words are either derived from a foreign language, or represent a combination of letters according to mystic principles or they are undecipherable expressions. No doubt a great many of such expressions have their origin in a foreign language, but they have been so badly distorted that their origin can in most cases be no longer determined (…). The aim of the sorcerer is to impress his clients with unknown words of a curious, strange and unknown pronunciation. But there is doubtless a deeper reason for the use of strange words. It is the belief that Hebrew, Syriac or Greek words are more efficacious than their equivalent in Arabic”. Tawfik Canaan, “The Decipherment of Arabic Talismans”, in: Emilie Savage-Smith (ed.), Magic and Divination in Early Islam, Ashgate Variorum, Hants-Burlington 2004, pp. 95-96.
1968 The script based on numbers with “lunettes” was discussed in: Ibidem, p. 166.
1969 The Edition 3.3.4: 93. The source of this ḥadīth has not been found.
The names that are supposed to be used in that procedure are not the forty that we are familiar with but rather eight others, that are similar in structure to the forty mentioned above as they are the sequences composed from the apostrophe to the Arabic or foreign names and a short periphrases. These are the names mentioned in that section:

Oh «Shamkhīthā» that “neither slumber, nor sleep overtake Him” (Qur’an 2: 255). «Oh Mūșṭīthā» that gifted Al-Tāsīn! Oh «Shaṭhūsh» clean from everything! Oh «Ayn Ĥajm» (“the sheer magnitude?”) that looks into eyes and forgives them! Oh «Muḍī» (“the radiant one?”) that says to a thing “«Be!» and it is” (Qur’an 2: 117, 16: 40, 36: 82)! Oh «Shamʻād» that nailed the mountains to the earth! Oh «Shīlkhūthā» “who gives life and death” (Qur’an 23: 80)! Oh «Nafcnīq» who put the spirits into corpses! Oh «Lashakhfālashakh», Oh who returns the sun for Joshua (Yusha’ ibn Nūn)1971, “the First and the Last, the Evident and the Hidden” (Qur’an 57: 3). You have “full knowledge of all things” (Qur’an 57: 3)1972.

Next section (3.3.4: 95-96) contains another special magical procedure, this one is for unveiling the hidden thoughts of people. It presents yet another group of names that are to be invoked in that respect: Shahīd, Badī’, Haklahūtī, Karʻūtī, Yadʻūtī, Hājatī, Nīthathā and Makyūt. Subsequently (3.3.4: 95-97) the manuscript contains the list of forty foreign names (al-asmā’ al-a’jamiyya) that have been already enlisted earlier in connection to their Arabic counterparts. The next paragraph (3.3.4: 95-98) contains yet another recapitulation of the supplication that was already presented in paragraphs 3.3.4: 12 and 80. Then there are yet two more short additions: the method for granting eschatological reward (thawāb) to other person. The procedure is connected to the alleged Syriac name: «Anūkh Shanshanūkh Nūkh». The manuscripts ends finally with section in another hand (3.3.4: 101-102) containing two magical procedures: the universal one for fulfilling any wish and another for stretching the calves.

The commentary in this version does not contain any allusion to the person of Al-Suhrawardī whatsoever except labelling them as “Suhrawardian” (al-suhrawardiyya) in the title of the work. It is possible that the compiler or editor of the text, who seemingly used a number of very different manuscripts could have been an educated person who could have had access to a vast library. It is not unlikely that he himself decided not to include the narrative on alleged connection between the person od Shaykh al-Ishrāq and the prayer of Forty Names.

1970 For the Proclus’ stance on this subject, see: 5.3. On the other hand, Al-Kindī accepts the usage of nonsense words. see: 5.4.1.
1972 The Edition 3.3.4: 90.
3.2. Codicological aspects

3.2.1 Manuscript tradition

As it is shown in the *stemma codicum* below, the witnesses of the text containing the commentary to the prayer ascribed to the prophet Idrīs can be grouped in a number of clusters comprising the similar versions of the text. It has to be stressed however that in most cases compared text witnesses are similar but not identical. It seems probable that many of them are not faithful copies of one archetype but rather more or less free editions produced with the use of two or more sources allowing the scribe to pick and choose what he felt appropriate or if there was indeed a reference manuscript, to emendate the text with the words from other manuscripts in the case of illegibility of the first.

The biggest cluster most probably has its origin in the Persian commentary (PerB) extant in the manuscript Mevleri 1460 (from 867/1463). It contains three early copies of Arabic basic commentary (S, present edition: 2.3.2) from the verge of 9th/15th and 10th/16th century (Ayasofya 3358, Ayasofya 1870 and Beyazıt 7965) and then the later generation of copies mostly from 18th century: Majlis 8872 from 1127/1715-1136/1724, Petermann II 99 (from around 1150/1737), British Library 4327 (from 1151/1738), Sbath 522 (from 1175/1761), Bağdatlı Vehbi 2170 from 1193/1779 and Vatican Arabic 1254 (undated, probably 11th/17th - 13/19th century). This version however with some additional material is extant in the manuscript Sprenger 1933 (from around 1224/1800).

The second cluster containing another Arabic version of basic commentary is represented by Ayasofya 377 (from 908/1502) and closely related Nuruosmaniye 602 (undated). From these manuscripts stem Yazma Bagışlar 2773 (from 1107/1696), Barberini Orientali 129 (12th/18th century), Wetzstein II 1809 (from around 1200/1785) and the version with extended introduction that is identical with *Durrat al-Asrār li-Fakhr al-AMSār* attributed to Ḥāfiz ʿAbd al-Raḥmān ibn Muḥammad Al-Bistāmī (d. 854/1454), extant in Ghazi Khusrev Beg 2100/1 (from 12th/18th-13th/19th century). These manuscripts take their material also from the previous cluster, some of them through the intermediation of Koğuşlar 978 (undated). The earlier manuscripts from this cluster could have had influence on Majlis 8872 from the previous cluster.

The third cluster is connected to the Persian commentary (PerB) to be found in the manuscript Hacı Mahmud Efendi 2996 (from 830/1427). It comprises of three copies from the verge of 10th/16th and 11th/17th century, containing the basic Arabic commentary: Sprenger 1934 (from around 1000/1591), Mehmed Asim Bey (from 1004/1596) and Majlis 4478 (after 1000/1592). This line of transmission is continued by Koyonoğlu 10894 (from 1105/1693). The manuscript Giresun Yazmalar 279 (from 1259/1843) combines the material from all three aforementioned clusters with some additional material of an unknown source, mostly magic squares. The material from all three clusters is gathered and mixed in Rodos 710 (undated) as well. This manuscript was probably the archetype for Elmalı 2685 (dated 1102/1690 or 1124/1712) and an uncomplete version of Dānishgāh 5876 (from 1718). Rodos 710 can also be seen as a source for Cairo 7713 (from 1138/1716) which contains the elaborate description of the properties of the names however bereft of some typical sections of that rendering (K-).

Probably from the synthesis of Rodos 710 and Majlis 4478 with some other unknown source another type of text evolved: the elaborated properties (*khawāṣṣ*) in Arabic (KQ, present
edition: 3.3.3). It is extant in Hacı Mahmud Effendi 2988 (undated), Beyazıt 1256 (undated) and Ghazi Khusrev Beg/7 (from 1103/1691). This cluster gave rise to yet another version, enriched with magic squares, password numbers and names of guardian angels for every divine name. It has also an affinity to the Cairo University 7713. It is extant in the manuscripts: Dār al-Kutub 46089 (undated) and Ilāhiyyāt 509d (undated, probably around 11th/17th century). Finally the manuscript Beyazıt 1256 (undated) contains extremely elaborated version of Khawāṣṣ al-Asmā’ al-Arba’īn al-Idrīsiyya (KQ+, present edition 3.3.4) which combines the material present in Majlis 4478 with Rodos 710 and the first aforementioned cluster with additional elements from unknown sources.

Below is the stemma codicum that graphically presents an attempt to reconstruct the manuscript tradition of commentary to the prayer of Forty Names (or Du’ā’ Idrīs). Despite big number of manuscripts included it can be treated only as approximate and partial as the manuscript witnesses extant in the libraries of the world are much larger in number. The manuscripts are placed in the stemma based on their age and the calculation of errors and variants in different manuscripts. The stemma comprises only the Arabic version of commentary (S) with its extensions: S+, K-, KQ-, KQ and KQ+ and two Persian manuscripts that are their archetypes or are in close affinity. Some of those manuscripts were included in the present editions while others have been at least prone to basic scrutiny. The stemma omits most of the Persian renderings of the commentary, the witnesses of Ottoman-Turkish version, as well as the manuscripts that contain the sole prayer without commentary and are usually from the later period (11th/17th – 13th/19th century). The complete list of all the manuscripts obtained at the preliminary stage of the project are placed at the end of the book.
(Arabic with early Persian)

For Names S + K

STEMA 3
3.2.2. Some data about the manuscripts used in the edition

**Hacı Mahmud 2986 (ح)*** is dated on 830/1427, the scribe: Sulaymān ibn Bakhshīsh; the measure of pages: 18 x 13.5 cm, 17 lines pro page, writing: ta’līq, polychromatic (black and red). The manuscript contains prayer and commentary in both Persian (PerB) and Arabic versions. The latter represents a version entitled *Sharḥ Khawāṣṣ Hadhi-hi al-Arbā‘īn ‘alā Jiha Ākhar*, that is unparalleled in other manuscripts scrutinized in the project.

There is an ownership statement:


It was moved to the ownership of poor and despicable Abd al-Malik ibn Aḥmad Muḥammad in the year 1012/1604.

**Mevlana 1460 (م)*** is dated on 13th of Shawwāl 867/1st of June 1463, the scribe: Al-Kashfī b. Şūfī Ilyās; the measure of pages: 17.8 x 13 cm, 149 folios, 15 lines pro page, writing: small naskh, polychromatic (black and red). The manuscript contains prayer included as *matn* in basic Persian commentary (PerB).

The colophon reads in peculiar mix of Arabic and Persian:


1974 Mevlana 1460, f. 86b.
It was written by the weak and feeble servant, the most needy of people Al-Kashfi ibn Ṣūfī Ilyās, God have mercy on him, in the best time and the noble hour of Wednesday the 13th of the blessed month Shawwāl in the year 867 of Islamic age.

This sufi majmū’a contains also a parenetical treatise by Tāj al-Dīn Sulaymān al-Saqsīnī (was still living in 550/1155) entitled Zahrat al-Riyāḍ (“The flower of the gardens”), famous Persian narrative poem Lamā’āt (“The Divine Flashes”) by Fahkr al-Dīn al-‘Irāqī (610/1213-688/1289), and Wasiyyat-Nāma attributed to Farīd al-Dīn ‘Aṭṭār Nishāpūrī (540/1145-618/1221) and some prayers.

Beyazit 7695 (ب) is dated on 6th of Jumādā al-Thāniyya 907/27th of December 1501, the measure of pages: 17 x 13 cm, 80 folios, 13 lines pro page, writing: naskh, polychromatic (black and red). The manuscript contains the prayer included in the basic Arabic commentary (S). The names and their descriptions are partially vocalised.

The colophon states:

Wa-kāna al-firāgh min-hu fī nahār al-khamīs al-mubārak sādis shahr jumāda akhir sanat 9071975

It was completed in the daylight of the blessed Thursday, the 6th of the month Jumāda akhir (sic!) in the year 907.

The manuscript is a collection of mostly prayers and litanies as well as treatises on them by Al-Būnī and ‘Alī al-Bakrī. In addition it includes an abbreviation or fragment of juridical work by Abū Ḥanīfa al-Nu‘mān (80/702-150/772) entitled Al-Fiqh al-Akbar (“The Greatest Jurisprudence”) and another work by Ibrāhīm al-Ḥaṣkafī Ibn al-Mullā (d. 1032/1632). Seemingly this work must have been added to the codex in later time.

Ayasofya 377 (أ) is dated on 8th of Jumādā al-Ūlā 908/19th of November 1502, 119 folios, 23 lines pro page, writing: naskh, polychromatic (black and red). The manuscript contains the prayer included into basic Arabic commentary (S) as well as incomplete Ottoman Turkish version of the commentary. The manuscript is a majmū’a of occult writings of various authors such as ‘Abd al-Raḥmān al-Bistāmī (d. 854/1454) and ‘Izz al-Dīn ‘Abd al-‘Azīz b. ‘Abd al-Salām al-Sulāmī (577/1181-660/1262).

Malik 3247 (م) is dated on 971/1564, the scribe: Muḥammad ibn Muḥammad Kaydarī Bayhaqī, place: Isfahan, the measure of pages: 18.1 x 12.1 cm, 114 folios, 14 lines pro page, writing: naskh, polychromatic (black and red), paper of terme type. The manuscript contains prayer included in the Persian extended commentary and therefore is not represented in stemma codicum. The work is the only one in the manuscript.

The colophon reads:


1975 Beyazit 7695, f. 23b.

The book was completed due to the help of God and him granting success by the weak servant hoping for the mercy of his perfect lord Muḥammad ibn Muḥammad ibn Musajjid Abī al-Maḥāsin Kaydarī Bayhaqī in the city of Iṣfahān in the year 971. Glory be to God at the beginning and at the end, openly and secretly.

**Majlis 4478** is dated on 3rd of Dhū’l-Qa’dā after 1000/1592 1977, the scribe: Bahā’ al-Dīn Muhammad, the measure of pages: 19 x 8 cm, 561 folios, 19 lines pro page, writing: naskh, polychromatic (black, red), paper of ʿifahānī type. Beautifully executed artistic manuscript with floral polychromatic (black, red, green, blue, yellow) illumination on the frontispiece. The manuscript contains the prayer included in an abridgement of basic Arabic commentary (S) entitled here Mukhtasar min Sharḥ Kitāb Daʿwāt al-ʾAṣmāʾ (“The Abridgement of the Commentary to the Book of Invocation of the Names”). The text is placed at the end of the majmūʿa composed of two works by prominent Shiʿite scholar Taqī al-Dīn Ḥabīb al-Kaʿāsimī (840/1436-905/1499): a comprehensive collection of supplications and religious practices entitled Al-Balad al-Amīn waʾl-Dirʿ al-Ḥaṣīn (“The Safe City and Impenetrable Armor”) and abbreviated version of Kitāb Muhāsabat al-Nafs al-Lawwāma wa-Tānbiḥ al-Ruḥ al-Nawwāma (“The Book of the Examination of the Reproaching Soul and the Wakening of the Sleeping Spirit”), a treatise on ethics.

**Ayasofya 1870** is undated, however it stems probably from 10/16th century, the measure of pages: 17.9 x 13.6 cm, 239 folios, 17 lines pro page, writing: naskh, polychromatic (black and red). The manuscript contains the prayer and a standard basic Arabic commentary (S).

**Ayasofya 3358** is dated on 17 Dhū’l-Qa’dā 890/13th 4th of December 1485, the scribe: Muḥammad ibn Ḥabrām al-Salmūnī, 17 lines pro page, writing: very clear naskh, polychromatic (black, red and green), some minor embellishments. The manuscript contains the standard basic Arabic commentary (S). The colophon reads:


By the smallest from the servants of God the Almighty and the most needy of them to the mercy of his Lord Aḥmad ibn Ibrāḥīm Al-Salmūnī, God grant mercy for him and his parents and all the Muslims, on the day the 17th of the month Dhū’l-Qa’dā in the year 890 since hijra and prophecy [of Muḥammad]. Glory be to God, the Lord of worlds.

The other texts of this eclectic majmūʿa include the works on fiqh of ḥanafi school as well as one of the stories of Alf Layla wa-Layla (“One and Thousand Nights”).

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1976 Malik 3247, f. 227b.
1977 The colophon was partially damaged by the restoration of manuscript, Majlis 4478, f. 561a.
1978 Ayasofya 3358, f. 139b.
Hacı Mahmud 2988 (ح) is undated, however it stems probably from 11/17th century. It has 10 folios, 20 lines pro page, writing: small naskh, polychromatic (black, red). The only text in the manuscript is commentary with elaborate properties of the names (K).

Beyazıt 1257 (ب) is undated, however it stems probably from 11/17th century, the measure of pages: 15 x 10 cm, 77 folios, 11 lines pro page, writing: clear and beautiful naskh, occasional rubrication. The manuscript contains commentary with elaborate properties of the names (K). Other writings in this compilation include prayers, occult items and Al-Fiqh al-Akbar by Abū Ḥanīfa.

Ghazi Khusrev Beg 2100 (غ) is a compound of three originally separated manuscripts. The middle part containing commentary with elaborate properties of the names (K), that is in the scope of this project, is dated on the 8th of Ramadān 1103/ 24th of May 1692, scribe: Muḥammad ibn ‘Umar, and it has 19 lines pro page. The calligraphy type is between small naskh and ta’līq, polychromatic (black and red). Three cards in that text have been changed or reconstructed: 28a-29b and 41a-b. The first part of the manuscript stems probably from 18th/19th century from an unknown copyist, while the closing part is dated on 1164/1750, the scribe: ‘Uthmān ibn Ibrāhīm. The overall size is 19.5 x 14 cm, 50 folios. The first page of the manuscript contains the undated note of the owner and waqf founder shaykh ‘Abd Allāh Kawkčīzadih (Kawkčīzāde/Kaukčija), the second page the waqf seal of ‘Izzat Ṣāliḥ Aḥrūmūzādīh (Hromozade) Affandī dated on 1284/1867.

The manuscript contains commentary with elaborate properties of the names (K) as well as standard basic commentary with extended introduction here entitled Durrat al-Asrār li-Fakhr al-Amsār (“The Pearl of the Secrets for the Pride of the Lands”) and attributed to Ḥurūfī scholar ʿAbd al-Raḥmān ibn Muḥammad Al-Bistāmī (d. 858/1453). There also three further works of mystical character penned by or ascribed to this author. There is also a Turkish poem explaining the most beautiful divine names (al-asmāʿ al-ḥusnā) by Muḥammad Ibn Ṣāliḥ Yāzijī Oghlū (d. 855/1451).

Beyazıt 1256 (ب) is undated, the measure of pages: 18 x 14.5 cm, 34 folios, 15 lines pro page, writing: naskh, polychromatic (black and red). Beginning with the half of f.. 33b the writing changes into very careless in another hand. The manuscript contains the commentary with extremely extended properties (KQ). This is the longest and the most compound among the versions of the commentary that have been found in the scope of this project only in one manuscript witness. It is clear that the material was compiled from many sources and it is a kind of critical edition on his own numerously reffering to the variants found “in the other manuscript” (wa-fī nuskha ukhrā) This version of commentary is entitled Khawāṣṣ al-Asmāʿ al-Arbaʿīn al-Idrīsiyya and it is sole work in the manuscript.
3.2.3. General concept and methodology of edition

The main goal of the edition of prayer and three generations of its commentary is to present a development of material that has grown around it gradually with time. Every item presents the text at another stage. For the edition of Du‘ā’ Idrīs (3.3.1) the oldest manuscripts available has been used (9th /15th -10th/16th century) from among those which contain the prayer included in the basic commentary both Persian and Arabic. The main references are because of their age Hacı Mahmud Efendi 2996 and Mevlana 1480. Other manuscripts that have been consulted are: Ayasofya 3358, Beyazit 7695, Ayasofya 377, Malik 3247 and Majlis 4478. These witnesses have been juxtaposed with the printed edition of the prayer in Muhaj al-Da‘awāt by Ibn Ṭāwūs and Al-Ḥāwī li’l-Fatāwī by Al-Suyūṭī. This shows that the prayer in our edition differs in wording on rather often occasions from the established printed editions. The version of Al-Ṭūsī was not used because it differs too much from the rendition presented in our manuscripts. Finally, it has to be clarified, that I do not aim at establishing the prayer in its first and original form, but rather at presenting its later rendition, the one that was reshaped most probably in the Sufi milieu and became a basis for the magical commentary ascribed to Al-Suhrawardī.

The basic commentary or Sharḥ al-Asmā’ al-Arba’īn (3.3.2) has been edited using three manuscripts containing closely connected witnesses: Ayasofya 3358 (from 890/1465), Beyazit 7965 (from 907/1501) and Ayasofya 1870 (undated). None of them can be treated as a reference manuscript in the strict sense. The oldest Ayasofya 3358 contains the biggest number of grammatical errors and discrepancies. If the readings from at least any two of three manuscripts were in agreement, this particular variant was chosen even if it was contrary to Ayasofya 3358. The main objective of the edition of this text was to establish the text in most representative, comprehensive and comprehendible form.

For the edition of the extended commentary entitled Bayān Ba’ḍ Khawāṣṣ al-Asmā’ al-Arba’īn (3.3.3) three manuscripts were used; two undated: Hacı Mahmud Efendi 2988, Beyazit 1257 and Ghazi Khusrev Beg 2100/7 dated for 1103/1691. They were chosen as the only available representatives of this generation (KQ) and at the same time similar enough because of their clear genetical affinity. The aim of the edition is to present a common part of the text and its unification. The variants have been chosen firstly in regard to their agreement with arguably the most prototypical manuscript (Hacı Mahmud Efendi 2988), secondly in regard to the clearness of the used language or the most frequent used wording among these three manuscripts or in Arabic language in general. Most important additions of content extant in one or two witnesses are presented in the footnotes. Provided that among these two manuscripts that have addition there is Hacı Mahmud Efendi 2988 – in that case the addition has been placed in the main body of the text.

The last version of commentary, Khawāṣṣ al-Asmā’ al-Arba’īn al-Idrīsiyya al-Mashhūra bi’l-Suhrawardiyya is presented here exceptionally for the most part in the form of diplomatic rather than critical edition. The extraordinary extended and longest version extant in undated manuscript Beyazit 1256 was deliberately chosen to present how far the development and growth of the commentary of Forty Names could go. The text was carefully transferred from the manuscript while keeping some graphical peculiarities like rubrication of numbers, the formulae like qāla (“he said”) and ruwiya (it was said), allahumma (“oh God!”), ammā (“as far as”) and i’lam (“know”) and the original headings of the sections written in lead. The magic squares have been reproduced however some calculational mistakes have been
corrected. The message in secret script has been pasted from the original manuscript. For the introductory part Muhaj al-Da’āwāt by Ibn Ṭāwūs was consulted as it cites for the most part similar narratives as an introduction to Du’ā’ Idrīs.

The general methodology of edition is largely the same as with Al-Wāridāt wa’l-Taqdisāt (see: 2.2.3) with only few details that have to be mentioned here. In all the versions of the commentary Du’ā’ Idrīs is inscribed in wording that resulted from its critical edition (3.3.1). Apart from Qur’anic citations also the citations and references to the hadith have been noted.

3.3. The arabic text of Du’ā’ Idrīs and its three layers of commentary

3.3.1. Du’ā’ Idrīs

Manuscript sources:
Haci Mahmud 2986 (ح), 1b-10a, 11a -11b
Mevlana 1460 (م), 73a – 86b
Ayasofya 3358 (س), 141– 150b
Beyazıt 7695 (ب), 13b – 23b
Ayasofya 377 (ج), 111a – 114b
Malik 3247 (ك), pp. 1-227
Majlis 4478, (م١), 556a – 561a

Printed sources:

دعاء ادريس

سَبِحَانَكَ لَ إِلَّا أَنَّتِ بِأَبِي رَبِّيْ شَيْءَ وَوَارِثُهُ

(1) بِيَّ إِلَّهَ الَّذِي أَرْفَعَ جَلَالُهُ

(2) يَا اللهُ الْمُخْفَدُ فِي كُلِّ فَعَالِهِ

(3)
ياً رَحْمنُ كُلّ شئٍء وَراجِعُهُ
(4)
ياَ حَنيٰ 1979 حينَ لاُ حَنَي في ديموميتةُ 1980 ملَكَه 1981 ونِقائه
(5)
(6)
يا واحُد الأنباقٍ أوُل كُلّ شيٌء وَآخَرُهُ
(7)
ياَ دَامٌ فلاً 1987 فتىً وَلاً رُؤِيٌ لِملَكُهُ
(8)
يا صُمد من 1988 غيرٌ شبَيعه 1989 وَلاً شيٌء كُتُبه
(9)
(10)

مج: حيّاً؛ أصلح س في الحاشية: حٰ.
1979
مح:ب،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،，
(11) يا كبر أنت الذي لا تهدي العقول لوصف عظيمته 1997
(12) يا بارئ النفس 1998 بِـَّإِمَّا مثالاً خالقاً من غيّره
(13) يا رأيك الطاهر في كلّ آفة 1999 يتّبّعه
(14) يا كافي الموسع 2000 لِـَّإِمَّا خلّاقاً 2001 قضية
(15) يا نُتيّا في كلّ جوّر لم يرضه ولم يُغالطة 2002 فعالة
(16) يا ختان أنت الذي وسعت كلّ شيء زمّة 2004 وعلاجاً 2005
(17) يا مثالاً ذا 2006 الإحسان قد عم كلّ الحالات منه 2007
(18) يا دِبّان العباد كلّه 2008 يقوم حاضعاً لرهبته 2009 ورغبته 2010

1995 مج، T، F: المَلْوَب.
1996 سقط من مج.
1997 مج: لعظمته.
1999 F: شيء.
2000 ج: الواسع.
2001 F: عطاء.
2002 مج: نقي، أصلح س في الحاشية: تقياً; نقي.
2003 F: بالخط.
2004 مج: رحمته.
2005 سقط من مج.
2006 ب: أدع.
2007 سقط من مج.
2008 F: فكل.
2009 ب: لرغبته.
2010 ح: ورغبّة; ب: ورهبته; سقط من مج.
يا خالق من في السماوات و الأرض 2011، 2012، 2013 كل إليك معادلة

(19) يا رحمي كل صريح 2014 ومكرم و غياثه و معادلة

(20) يا تآمن فلا تصف الألسن كل 2015 كنوه 2016 جلاله 2017 و 2018 ملكه 2019 و عزه

(21) يا مبدع البدائع 2020 ل مين 2021 لم يبلغ 2022 في إنشاءها عُوّا من خلقه

(22) يا علام العيوب فلا ينفو 2023 شئه من حفظه 2024

(23) يا خالق بداية 2025 الايام 2026 فلا يعادله شئ 2027 فمن خلقه 2028

(24) زاده في ح، أ: من في 2029 مج: الأرضين 2030

. مج: سقط من ح، م 2031

. ل: صبح 2032

. T: سقط من ح، مج، ك 2033

. F: سقط من ح، مج، ك 2034

. مج: ك تغلب 2035

. تغلب في مج: يا من 2036

. T: يؤد 2037

. F: يؤد 2038

. مج: سقط من مج 2039

. ب: علمه 2040

. عكس مج: تغلب الأسماء (24) 2041

. T: تغلب الأسماء (25) 2042

. F: ذو 2043

. مج: شيء 2044

. مج: يعادله 2045

249
(25) يا معيّد 2032. م 2033 أ في 2034، إذا برز 2035 الخلافين لدعوتهم من مخافتيه
(26) يا معيّد 2036 الفعال ذا المين على جميع خلقه بطوله
(27) يا عزيز المنيع الغالي على أمره 2037 فلا شيء يعادله
(28) يا قاهر ذا البطن الشديد أنتم الذي لا يطلق انتقامه
(29) يا قريب 2039 المتقالي 2040 فوق كل شيء 2041 2042
(30) يا مديل 2043 كل جبار 2045 يقهر عزيز سلطانه
(31) يا نور كل شيء و هذاد 2046 أنتم الذي قلقت 2047 الطُلُمُتُ بئوره
يا ٢٠٤٩ عالي السماح ٢٠٥٠ فوق كل شيء علوه ٢٠٥١ ارتفعه
(32)
(33) ٢٠٥١ فَ ذَوْسُ الطَّاهِر ٢٠٥٢ من ٢٠٥٣ كل شيء ٢٠٥٤ فَلا ٢٠٥٥ شيء ٢٠٥٦ بعذاء ٢٠٥٧

خاليل ٢٠٥٨
(34) ٢٠٥٨ يَا مُبْدِئُ ٢٠٥٩ الزِّرَايا ٢٠٥٠ ومُعِيدُها ٢٠٥١ بعد فتانيِّا يُفَطَّرُهُ

(35) ٢٠٥٩ يَا جَلِيلُ المُتْكَرِر علَى ٢٠٦٠ كل شيء ٢٠٦١ فالعذل أمَّة وصدق ٢٠٦٢ وعده

(36) ٢٠٦٠ يَا مَحْمُودٌ ٢٠٦١ فَلَا يَبَّلُغ ٢٠٦٢ الأَوْهَام كُلٌّ ٢٠٦٣ كنه ٢٠٦٤ فِتاني ٢٠٦٥ ومجده

_____________________________

٢٠٤٩ عِكسِّ T، س ترتيب الآسماء (32) و(33).
٢٠٥٠ زيادة في مج: في السماه.
٢٠٥١ مج: علوه.
٢٠٥٢ F: ظاهر.
٢٠٥٣ F: على.
٢٠٥٤ F: شيء.
٢٠٥٥ مج: ولا.
٢٠٥٦: أحد.
٢٠٥٧ مج: يعاده؛ T: يعازه.
٢٠٥٨: م: يعازه؛ T: يعانه.
٢٠٥٩: B: يداوره.
٢٠٦٠ F: محصود.
٢٠٦١: T: يعذب العدل.
٢٠٦٢ مج: المجد.
٢٠٦٣ مج: فضلها.
٢٠٦٤ زيادة في A: فضلها.
٢٠٦٥ مج: المجد.
٢٠٦٦ ح: بلغ T: تستطيع.
٢٠٦٧ ح: نقطة من B، مج.
٢٠٦٨ T: نقطة من مج.
٢٠٦٩ ح: نقطة من T.
يا كريم ذا العفو 
والعدل أنت الذي ملأ كل شيء عذبة

يا عظيم ذا النعمة الفاخر و العز والمجد والكبرياء فلأ يذلت عظمة

يا غيابي عند كل كرية و يا مجيب عند كل دعوة و معادي عند كل شدة

كلي شدة

Alternative ending (1) – Mevlana 1460

يا قريب النجيب المداني دون كل شيء فرئة يا غياب فلاأنتطق الألسن يكل آلله

و تقانائه

يا غيابي عند كل كرية و معادي عند كل شدة و مجيب عند كل دعوة

F 2070
F 2071
F 2072
F 2073
F 2074
F 2075
F 2076
F 2077
F 2078
F 2079
F 2080
F 2081

مُعاذي عند كل شدة و مجيب عند كل دعوة.
3.3.2. Sharḥ al-ʾAsmāʾ al-ʿArbaʿīn

**Manuscript sources:**

Ayasofya 3358 (س), 141a – 150b
Ayasofya 1870 (ص), 3a – 12a
Beyazıt 7695 (ب), 13b – 23b

**Sharḥ al-ʾAsmāʾ al-ʿArbaʿīn**

(1) بسم الله الرحمن الرحيم

39. يَا قَرِيبُ الْفَحْيَاءِ الْمُدَانيِّيِّ دُونَ كَلِّ شَيْءٍ قَرْنِهُ

40. يَا قَرِيبُ فَلَا تَنْطِقُ الْأَلْسَنُ يَكْلِّي آلِهَةٍ وَنَغْمَائُهُ وَتَقَابَلَهُ

39.2. Sharḥ al-ʾAsmāʾ al-ʿArbaʿīn

منقول عن قطب الأولياء والأصفياء وزيدة الأتقياء 2089 السهرودي 2090

السهرودي 2091

زيادة في ب: رَبّ يَسْرَ وَبَعْدَ فَهَذَا؛ زيادة في ص: وهو حسبي والنعم المعين.

زيادة في ب: الأصفياء ... الأتقياء؛ ص: وزيدة الأتقياء والأصفياء.

زيادة في ب: المَلَّة و. 

زيادة في س: أحمد. 

س: السهرودي.
وكان ۲۰۹۲ يواكب ۲۰۹۳ على قراءتها ۲۰۹۴ وهي ۲۰۹۵ أربعين ۲۰۹۶ إس۲۰۹۷ لها شرح عظيم ۲۰۹۸ وخواص ۲۰۹۹ وجميع الأرواح والملائكة ۲۱۰۰ والإنس والجن ۲۱۰۱ والسموات والأرض ۲۱۰۲ والشمس والقدر والوحش ۲۱۰۳ والطيور ۲۱۰۴ وجميع ما خلق الله مطيعون ۲۱۰۵ مسخرون ۲۱۰۶ لهذه ۲۱۰۷ الآية ۲۱۰۸ العظام ۲۱۰۹ وكل ۲۱۱۰ اسم منها ۲۱۱۱ له ۲۱۱۲ شرح وخواص ۲۱۱۳ وعجائب.
(٢) خاصيتة١٥١١١٥١ الإسم الأول١٥١١١٦: إذا أردت أن يحصل لك القبول١٥١٦١٨ والعزة١٥١٨١١ والباطل عند الملك والسلطان فإنّما هذا الإسم سبع عشرة١٥١٩ مرة، وأنت١٥٢٠ مقابل ذلك الشخص الذي تقصده١٥٢١ وتنتفض عليه فإنه يحبك ويحب عليك ولو كان عدوك. وإذا أردت أن تقصده١٥٢٢ أحدًا لأجل عمل١٥٢٣ الدنيا١٥٢٤ سنة هذا الإسم يوم الأول أربع١٥٢٥ وعشرين مرة يتلك النتيجة التي في خاطرك ويتقصد١٥٢٦ هذا حاجتك تقضي١٥٢٧ وهو هذا١٥٢٨: سبحانك ﷺ ﻷنّ لا إله إلا أنت يا رب كِلِّ شيء ووازيّ١٥٢٩.
(3) خاصية ١٣١١ الاسم الثاني: إذا كان الرجل ٢٠٣٠٨٣٦ فقيراً، ٢٠٣١٩٣ وهو عند الناس حقي١٣١٦ وذليل، وليس له اعتبار بين ٢٠٣١٨٣٨ الناس فليقرأ ربه، ٢٠٣١٩٣١٩٣ هذا الاسم عشرين ٢٠٣٢٩٣ يوماً كل يوم خمس عشرة ٢٠٣٣١٩٤١ مرة فإنه يصير عزيزاً وصاحب حرة بين الناس ويوسع الله عليه رزقه ولا يفتقر بعد ذلك ولا يضيق صدره، ٢٠٣٤٢١٩٤٠ إذن الله تعالى. وهو هذا: ٢٠٣٤٢١٩٤١٤١ يا لله الاله الرفيق جلالة، ٢٠٣٤٦١٩٤٣ خاصية ١٣٢١ الاسم الثالث: يغتسل يوم الجمعة ويلبس ثياباً صافياً وتروح لجم ٢٠٣٥١٩٤٥ لصلاة الجمعة، ويبذل ٢٠٣٤١٨٤٧ بعد فراش الصلاة تقرأ هذا الاسم مائتي ٢٠٣٥١٨٤٨ مرة بالخلاص ولا سقط من س. ٢٠٣٧١٩٤٨ زيادة في ص: وقته.
 ص: فقير؛ س: فقير الوقت.
 ص: دليل.
 س: عيد.
 ب: إذا.
 س: عشرون.
 ٢٠٣٨١٩٤٩ ص: خمسة عشرة؛ س: خمسة عشرة.
 ب: عزيز.
 ص: صدر.
 ب: إذا.
 س: مائتي.
 ص: خاصية الاسم.
 ب: إذا.
 ٢٠٥١٩٤١٩١ وهو أن.
 ص: تغتسل.
 ب: نتلى.
 ص: ظاهرة.
 ٢٠٥٢١٩٤٢٩٣٣٤ س: وتروح ول تصوي: ص.
 ٢٠٥٣١٩٤٤٨٣٤ ص: ما بينه، ب: مائة، زاد ب في الحاشية: وقيل مائتي مرة.
تشكل فيها وما كان مقصوده ومطلوبه فإنه يناله إذن الله تعالى وهو هذا.

(5) خاصيتة الإسم الرابع: إذا كان الشخص متكرراً وسيء الخلق وقتاً متجبرًا ولم يسمع كلم أحد فإذا أراد أن يزول عنه ذلك يكتب هذا الإسم على خرقة حرير أبيض ويبسك وزعفران وماسم ذلك الشخص اسم أمه وتُدفن في موضع هو ساكن فيه من حيث ل يعلم ذلك الشخص فإنها.


زيادة في ص: الاسم.

زيادة في من: خاصية الإسم.

زيادة في ص: جمل.

زيادة في ص: يسمع.

زيادة في ص: و.

زيادة في ص: هذا الأشياء: عكس س: ذلك عنه؛ زيادة في ص: كل.

زيادة في ص: يكتب؟.

زيادة في ص: العظم.

زيادة في ص: من.

زيادة في ص: في.

زيادة في ص: من.

زيادة في ص: في.

زيادة في ص: تناوله.

زيادة في ص: من.

زيادة في ص: هذه المذكورة.
الأشياء المذكورة تزول عنه 2169 بإذن 12170 الله تعالى. وهو هذا 2172: يا رحمٌ كُلّ شيء ور즏ة.

(6) خاصية 2173: الأسم الخامس: إذا كان الشخص ضعيفًا 2174 وليس له قوة ولا يكون مرضه 2175 ظاهرًا ولا يؤثر فيه دواء الأطباء. وقد عجزوا عن معالجته يكتب هذا الأسم على صحن صيني يمسك وزعفران ويغسل بباء سكر نبات ويستقي للمريض، يبدأ بإذن الله تعالى. وهو هذا 2178: يا حي حين لا حي في ذئب ملكه وقاحه.

(7) خاصية 2179: الأسم السادس 2180: إذا كان الشخص له 2181: فإنه يقرأ هذا الأسم كل يوم سبعين 2184 مرَّة بعد صلاة الصبح فإنه يتزور قلبه ويفيق 2185 ويزول 2186.

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2169: يزول.
2170: ذلك كله.
2171: يسقط من س: إذن ...
2172: زيادة في ب: ص: الأسم.
2173: يسقط من س.
2174: ب: ضعيف.
2175: س: إليه.
2176: س: مرض.
2177: س: ظاهر.
2178: زيادة في ص: الأسم.
2179: يسقط من ب: س.
2180: زيادة في من خواصه.
2181: يسقط من س.
2182: س: عم.
2183: س: قلبه.
2184: س: سبعة وعشرون: ص: مائة مرَّة.
2185: يسقط من ب.
2186: يزول.
وعن هُمّة عأوَّة ٢١٨٧ القلب. ومن قرأ هذا الاسم على متاعه ٢١٨٨ وبيته ونفت ٢١٨٩ حوله أمن من اللصوص. وهو هذا ٢١٩٠. يَا ٢١٩١ قِبْوَمَ قَلَا يَقُولُ شَيْءٌ مِّنْ عَلَيْهِ وَلَا يَؤْدِهْ. (٨) خاصيَّة ٢١٩٢ الاسم السابع ٢١٩٣: إذا كان الشخص يدوم ٢١٩٤ في التفَكُّر وكلّ ساعة في خيال ويجعل له التشويش من ذلك ٢١٩٥ يواضَب على قراءة هذا الاسم ليلةً ونهارًا يزول عنه. وإذا كان خائفاً ٢١٩٦ من حاكم فإنه يستحم ٢١٩٧ وقت الظهر ٢١٩٨ وقرأ هذا الاسم خمسين مرة فإنه ٢١٩٩ يحصى ٢٢٠٠ قلب ذلك الحاكم عليه إذن الله تعالى. وهو هذا ٢٢٠١. يَا وَاحِدُ الباقِي أَوَّلٌ كُلِّ شيءٍ وَأَخْرَجَهُ.
(9) خاصية الاسم الثامن 2202: من أراد أن يكون في أمره ثابت القدم فإنه يتمطّر 2203 ويصوم ثلاثة 2207 أيام ويقرأ هذا الاسم كل يوم ثلاثمئة 2209 مرة ينطوي ثبات القدم في الأمور. ثم يصلي ركعتين 2211 ويسجد 2212 ويطلب من الله حاجته فإنه ينال مقصوده بإذن الله تعالى. وهو هذا 2215: يا دائم فلا فتاو ولا زوال لملكي.

(10) خاصية الاسم التاسع 2216: إذا كان الشخص مصرًا على الزنا والولاء وأكل الحرام ولا يقدر يسك نفسه فإنه يصوم ثلاثة 2221 أيام ويحرز عن أكل السمن من ب، س.

٩
خاصيّة
الِ
سم
الِ
الثامن
: من أ راد أ
ن يكون في أ
مره
ثابت القدم
فإنه
يمتطّر
ويصوم
ثلاثة
أيام
ويقرأ
هذا
الاسم
كل
يوم
ثلاثمئة
مرّة
يتبّع
يثبات
القدم
في
الأمور.
ثم
يصلي
ركعتين
ويسجد
ويطلب
من
الله
 حاجته
إنه
يّتال
مقصوده
بإذن
الله
 تعالى.
وهو
هذا:
يا
دائم
فلا
فتاؤ
ولا
زوال
لملكي.

١٠
خاصيّة
الاسم
التاسع
: إذا كان الشخص
مصرًا
على
الزنا
والولاء
وأكل
الحرم
ولا
يقدر
يسك
نفسه
فإنه
يصوم
ثلاثة
أيام
ويحرز
عن
أكل
السمن
فمن
ب،
س.
الحرم والشبهة ولا يأكل اللحم ويقرأ هذا الاسم كل يوم ألف مرة تزول عنه هذه الأفعال الردة 2225 إذن الله تعالى. وإذا كان بين الرجل والمرأة 2226 خصومة يكتب هذا الاسم في قلح 2227 زجاج 2228 يمسك وزعفران ويغسل بذاء العين ويشرب الإثنيين 2229 الرجل والمرأة فإنها يصطلحان 2230 ويتفقان 2231 إذن الله تعالى. وهو هذا 2232 يأم ممن غير شيء ولا شيء كثيل.

(11) خاصية 2233 الاسم العاشر 2234: من أراد أن يعقد لسان الناس 2235 عن بطن يجل 2236 لوحة رصاص يكون وزنه ثلاثة 2237 مثاقيل وينقش 2238 على تلبه وينش هذا الاسم عليه ويجعل لسانه 2239.
سامكة ويدفن في موضع يكون فيه النداء ويقش أسماي ذلك إلى القوة فإنه يعتقد
لسانهم إبان الله تعالى، وهو هذا: يا بارئًا فلا شيء كثرة يتناهى ولا إمكان لوضفه.(10) خاصية
الاسم الحادي عشر: إذا أعزل أحد من الأمراء أو الحكام من مرتبتهم
ويكون له عدو عظيم ينافعه، إذا أراد أن يقهر ذلك العدو فليمض سبعة أيام
ويجتز من كل الحرام واللحم ويرد إلى مرتبتته ودولته. ومن كان عليه ديون فليقرأ هذا الاسم كثيراً.

(240) ص: أولئك؛ سقط من ب: زاد ب في الحاشية.
(241) زادة في ص: فنه؟.
(242) ص: فإن.
(243) عكس ص: لسانهم ينعد.
(244) سقط من ب: وهو هذا.
(245) زادة في ص: الإسم.
(246) سقط من ب، ص: زيادة في ص: من خواصه.
(247) ص: منازع.
(248) ص: أردت.
(249) زادة في ص: تلقى.
(250) ص: ذات.
(251) سقط من ص: ويحترز ... واللحم.
(252) عكس ص: هو.
(253) زادة في ص: هذا الإسم كل يوم.
(254) ص: دين.
(255) زادة في ص: العظم.
(256) ص: كثير؛ سقط من ص.
فإنّه يوفي 2258 دينه ويفتح الله عليه أبواب الرزق والخير 2259. وهو هذا 2260 كَبِيرٌ أَبْنَى أَبِي لَمْ يَهْتَدِي الْقُولُ لَوْضَفَ عَظِيمُهُ 2261.

(13) خاصيّة 2262 الإسم الثاني عشر: من كان متبلّياً بالإسقام والأمراض فإنه يقرأ 2263 هذا السم كثيراً لى فائته يبرأ من جميع الأمراض با ذن الله تعالى. وإذا واجب على قراءته 2264 يزول عنه الهمّ والغم ويذكر عليه البركة والرزق. وهو هذا 2265: يَا بَارِئُ النُفُوسِ بِلاَ مِثَالٍ خَلِالٍ مِن غَيْرِهِ.
(14) خاصية الاسم الثالث عشر: من واظب على قراءة هذا الاسم فإنه يحصل له القبول وعلوّ المرتبة عند الناس وبأيّ تبّة يقرأها ينال مراده ومقصوده بإذن الله تعالى. وهو هذا: يا رأي الطاهّر من كلّ آثار يقدس.

(15) خاصية الاسم الرابع عشر: من كان له رجاء عند أ حد ولم ينل مراده يكتب هذا الاسم في رقّ غزال بمسك وزعفران ويدفن على العتبة الفوقانية من الباب ينال مقصوده. وهو هذا: يا كافي الموسع لِما خلقه من عطايّه فضيلة.

(16) وإذا واظب على قراءة هذا الاسم فإنه يقهر عدوّه ويعدم وينال من ماله شيئاً بإذن الله تعالى. وهو هذا: يا نقيّاً من كلّ جوهر ألم يرضى ولم يطالبه قلالة.
(١٧) خاصية١٨٩: الإسم السادس عشر: من ضاق عليه الحال وتشتّت شمله وصار دليلاً وحُقِّقاً في ظرّ عين ناس وفي كل أمر شرع فيه لم يتم وأبواب العمل قد عُلقت عليه و٢٢٩٥ أراد أن يفتح عليه أبواب العمل ويولع عنه الخذلان والذل فعليه أن يصوم أربعة أيام ويترا هذا الإسم كل٨٢٩٦ يوم ألف مرة بالصدق ولا يشِكل فيه فإنه يزول عنه ما به من الذل والعسر ويُفتح عليه أبوب العمل ويولع عنه الخذلان إذن ٢٢٩٩ الله تعالى. وهو هذا ٢٣٠٠: يا خالق أن تعطي كل شيء رحمة وعلماً.

(١٨) خاصية١٨١: الإسم السابع عشر: من كان عليه دين كثير وليس له شيء يوفيه ولا أحد يعطيه فعليه أن يواصب هذا الإسم ويقرأه ليلاً ونهاراً فإن الله ٢٣٠٨ تعال. ويُجب.
يوفي دينه ويدرّ عليه البركة في رزقه ويزول عنه الذلّ والفقر. وهو هذا اسم دينه ويدرّ عليه البركة.

(19) خاصيةِ اسم الثامن عشر: من أراد أن يودع عند أحد نقداً أو جنساً أو قبضاً، واد أراد أن يودع إليه: فليكتب هذا الاسم بمسك وزعفران فعلى حرير أبيض وخط فيه فوق تلك الوديعة فإنه لا يصيبه شيء ولا يقدر أحد [أن] يتصرّف فيه ويردّ له سالماً. وإذا كتب هذا الاسم بمسك وزعفران ودفن

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مع الميت لم يَهْيَش 2330 لحمه ولم 2331 تنخر عظامه 2332. وإذا أراد أحد 2333 أن يسافر و 2334، غيره 2335 لا يسافر فليكتب هذا الاسم في رق غزال باسم ذلك الشخص أنه لا يسافر 2336. ويُدفن في مسكن ذلك الشخص 2337 في الحائط 2338 القبلي فإنه يبطل السفر 2339. و 2340. والإذن الله تعالى 2341. وهو هذا 2342: لا 2343، أذان العباد 2344. يلزمه 2345، اسم ذلك الشخص، أن 2346، يسافر. في مسكن ذلك الشخص، في الحائط 2347، فإنه يبطل السفر 2348. وإذن الله تعالى 2349. وهو هذا 2350: إذا كان الشخص غائباً ولم يعلم أحد خبره 2351، يقرأ هذا الاسم بنيّة ذلك الشخص خمسة آلاف مَرَّة 2352، ويصلى ركعتين يقرأ في كلّ ركعة سورة الفاتحة 2353، وعشر مرات سورة الإخلاص وعشر مرات آية الكرسي. ثم 2354،

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2330: ص: يُهْبِث.
2331: ص: ل.
2332: ص: تنخر.
2333: ص: عظامه.
2334: ص: أحد.
2335: زيادة في ب: أراد.
2336: زيادة في ص: أن.
2337: ص: منزل.
2338: ص: ذالك.
2339: زيادة في ص: الذي لا يسافر.
2340: ص: الحيط.
2341: ص: سفر.
2342: سقط من س: إذن ... تعالى.
2343: زيادة في ص: الاسم.
2344: سقط من ب: س.
2345: سقط من ب: س.
2346: ب، ص: أحداً.
2347: س: ثم;
2348: ص: فاتحة الكتاب.
2350: عكس س: وأية الكرسي عشر مرات.
بعد 2351 ذاك 2352 يكتب هذا 2353 الإسم في رق غزال ويخطه تحت وسادة 2354 ويتم عليها فإنه يرى الغائب في 2355 النوم وهو 2356 يقول له 2357 جميع أحواله 2358 وما جرى عليه وإذا قرأ 2359 بني الغائب أنه 2360 بحبه 2361 ليجيء 2362 له 2363 فإنه 2364 ينقل 2365 في تلك الساعة من المكان 2366 الذي هو فيه ولا يستقر حتى يجيء إلى 2367 وطنه. وهو هذا 2370. يا خالق مَن في السَّمواتِ وَالأرض وَكَلِ إلَيْهِ مَعَادٌ.
(١) خاصية ٢٣٧١ الإسم ٢٣٧٢ والعشرين: من أراد أن يجيء أحداً من محبّته يكتب هذا имени بمسك وزعفران باسمه واسم ذلك الشخص الذي يريده ويرمي في الماء الجاري ويقرأ هذا الإسم على ذلك الماء ألف مرة وينفس على الماء في كلّ مرة فإن ذلك الشخص لم يكن له ٢٣٧٣ قرار حتى ينصره. وهو هذا ٢٣٧٤: في رجم كلّ صبرٍ ومكورٍ ورغبٍ وغياثٍ ومغادة.

(٢) خاصية ٢٣٨٠ الإسم ٢٣٨١ الحادي والعشرين: من واضب على قراءة هذا الإسم لأجل قضاء الحاجات ودفع البلطات ٢٣٨٢ ويقرأ هذا الإسم ألفين ٢٣٨٣ والعشرين مرة في كل يوم فإن حاجته تقضي عند ٢٣٨٤ الملوك والأكابر وحصل له العزّ وقبول. وهو هذا ٢٣٨٥: يا نَّامُ قَلَّا تَصَفَ الأَلْسَنُ كَجِيْلِهِ جَالِلَهُ وَمُلْكَهُ وَعَزُّهُ.
(٢٣) خاصية: ١٩٨٠ الإسم: ٢٣٩٢ الثاني والعشرين: ٢٣٩٢ من أراد أن يشتغل بالعلم وتكوين ما قرأ شيئاً فعليه أن يقرأ هذا الإسم في كل يوم تسع وتسعين، ويرضى عليه فإنه ينال من العشرين العلم. ٢٣٩٣ ويكشف الحجاب عن قلبه ويستفيد الناس منه بركة هذا الإسم. وهو هذا: ٢٤٠١ لـ "مَدِينَ الأَبْنَائِ" لـ "مَدِينَ الأَبْنَائِ" في إنقاذها عذراً من خلقه.


٢٣٩٠ سقط من ب، س.
٢٣٩١ سقط من ب، س.
٢٣٩٢ أ: العشرين؛ ب: وعشرون؛ ص، س: والعشرون؛ زيادة في س: من خواصه.
٢٣٩٣ ص: شيء.
٢٣٩٤ ب: مائي.
٢٣٩٥ سقط من.
٢٣٩٦ س: على ذلك.
٢٣٩٧ زيادة في س: لله تعالى.
٢٣٩٨ زيادة في ص: طببه.
٢٣٩٩ ب، س: يكشف.
٢٤٠٠ س: تستفده.
٢٤٠١ زيادة في ص: الإسم.
٢٤٠٢ سقط من ب، س.
٢٤٠٣ سقط من ب، س.
٢٤٠٥ أ: حصل; ب، ص، س: يحصل.
٢٤٠٦ ص، س: النواوين.
٢٤٠٧ زيادة من ص، س: زيادة في ص، س: ورتبته.
٢٤٠٨ زيادة في ب: واحدة.
٢٤٠٩ زيادة في ص: سائر.
٢٤١٠ زيادة في س: يبطله و.
٢٤١١ زيادة في ص: الإسم.
(25) خاصيّةٌ الإسم 2412 الرابع والعشرين 2414: من واظب 2415 على قراءة هذا الإسم وقرأ 2416 كثيراً 2417 بأمان 2418 من 2419 شرّ جميع أولاد 2420 آدم وبنات حوى ولا يقدر أحد 2421 [أن] يعاديه ولا يجابله 2422 ولا يجدّه 2423 في أعين الناس عظيم 2424 القدر، وحما 2425 قال سمعوا 2426 منه 2427 وكون محبوباً 2428 عند الناس. وإذا أراد شخص من شخص فإنه يقرأ 2429 هذا الإسم ألف 2430 مرة على المشموم 2431 ويعطيه 2432 لذلك الشخص حتى 2433.

سقط من ب، س 2412.
سقط من ب، س 2413.
سقط من ب، س 2414.
سقط من س: واظب ... الإسم.
سقط من س: واظب... الإسم 2415.
سقط من س: قرأ، 2416.
سقط من س: كان، 2417.
سقط من س: أمناً، 2418.
سقط من ص: ولد، 2420.
سقط من ص: يخاذله، 2421.
سقط من ص: يخاذله، 2422.
سقط من ص: يخاذله، 2423.
سقط من ص: يخاذله، 2424.
سقط من س: عظيم القدر، 2425.
سقط من س: يسمع منه، 2426.
سقط من س: محبو، 2427.
سقط من س: يقرأ، 2428.
سقط من س: يقرأ، 2429.
سقط من س: ألف مرة، 2430.
سقط من س: مشموم، 2431.
سقط من س: يعطي، 2432.
سقط من س: هناك ... حتي؛ أولج س: لمن أراد 2433.

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يشمّه فإنه يكتب هذا الاسم في ورق خطيّة باسمك واسمه ويعلق في موضع على في ص مه. فإنه ينال مراده ومقصوده. وهو هذا: يا خلّم هذا الآنا فلا تعادلة شئ من خلقه.

وقد خرج من وطنه وقلّ ما بيده وتغيّرت أحواله فعليه أن يقرأ هذا الاسم كل يوم بعد صلاة العصر مائة مرّة ومرّة واحدة فإنه يسلمه وبرد إلى وطنه ويوزع عنه.

(8) خاصية الاسم الخامس والعشرين: إذا كان الشخص مشتّت الحال وقد خرج من وطنه وقلّ ما بيده وتغيّرت أحواله فعليه أن يقرأ هذا الاسم كل يوم بعد صلاة العصر مائة مرّة ومرّة واحدة فإنه يسلمه وبرد إلى وطنه ويوزع عنه.
الذل والفقر والمسكنة بإذن الله تعالى. وهو هذا: 2454. يا مُعيِدَ ما أفتاء إذا بَرَز الحَلَائِق

2453. (27) خاصية: الإسم السادس والعشرين: من واطب. على قراءة هذا الاسم ليلًا ونهارًا فإنه ينال من الدنيا كثيرًا حتى يحتاج إليه الناس ويصير كيَر القوم ولا يخرجون عن رأيه ويكون محباً عند الناس ولكن لا يمل من قراءته. وهو هذا:

2461. يا حيِيد الفقَال ذا المَنِع على جميع خلقه يَطْلِه.

2462. (28) خاصية: الإسم السابع والعشرين: من واطب على قراءة هذا الاسم وكتب له وحمه معه فإنه ينال عزًا وشرفًا ورفعة ولكن لا يذل بعد ذلك. وذلك:

2467. سم

2454. سم

2455. سم

2456. سم

2457. سم

2458. سم

2459. سم

2460. سم

2461. سم

2462. سم

2463. سم

2464. سم

2465. سم

2466. سم

2467. سم

2468. سم

2469. سم

2470. سم

2471. سم

2472. سم

2473. سم

273
ومن نقش هذا الاسم على خاتم ويطبع به على شمع سبع مرات ويقرا هذا الاسم ثلاثمائة مرة وثلاث مرات ويرمي في الماء في الحادي والعشرين، فإذا لم يحصل له في عمره حتم ولا عموم ولا يفتقر بعد ذلك ويكون عزيزاً ومكرراً عند الناس ولا يقدر أحد [آن] يعاده وإن عاداه هناك. ولا يقدرáo 1 بأحد 1979 [آن] يتقد في مجلس 2492 يديه. إذا لم يشك فيه فإنه ينال أمره في الامارة والعادة بأمر الله تعالى. وهو هذا 2497: يا عزيز الفاعل على أمراً فلأ شيء بعدها.
(29) خاصية: الاسم لاثمان والعشرين: فإنه ينفع للمحبة والعداء. وهذا الاسم له ثلاثمائة وستة خواص لعقد اللغان وعقد النوم وغيرها. فإذا أدرت أن تعرف بعض أسرار هذا الاسم و إذا ظهر في الدنيا فتنة وقتل وشرور واجتمعت العساكر وطلبوا القتال والحرب وصاحب هذا الاسم يقرأ بنما هذا الاسم سبعين مرة وينفخ بين الفريقين ويقول: «عقدت أيديكم وأرجلكم بتأمل الله تعالى» وفي كل مرة يقرأ الاسم ويقول: «عقدت أيديكم وأرجلكم»...

2498
2500
2502
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2522
إذن الله تعالى" فإنهم لم يقدروا باإذن الله تعالى.

(٣٠) وإذا أراد العدوّة وطلّب أن الشخص يموت فإنه يصور صورته بالأحر
ويقرأ هذا الاسم سبعة أيام كل يوم ألف مرة بنية ذلك الشخص فإن
الشخص بعد سبعة أيام يموت بإذن الله تعالى. وإذا أراد أن يحصل
له المرض فإنه يصور صورة بالأصفر بالأخر. فإن الشخص بعد سبعة أيام يمرض.
(١٣) وإذا أراد فأن يبيح أبداً من محبته فإنه يكتب هذا الاسم على خرقة حرير جديدة باسم ذلك الشخص ويدفس في بيته في الحائط القبلي وسُقط كل يوم يقرأ هذا الاسم خمساً وعشرين مرة بنيه ذلك الشخص وينفس فيه فإنه يتجئ من ٥٥٩ من محبته ٢٥٦١. وإذا كتب هذا الاسم على ورق ٢٥٦٢ ورق.
ظبي في أذنه فإنه يزول عنه العياء والصمم بإذن الله تعالى. وهو هذا.

(32) خاصيّة: التاسع والعشرين: إذا كان الشخص له طلب عند أحد أو
دين ولم يقدر أن يخلص منه فعله أن يصوم ويرمح إلى الزبيارة ويصل إلى
ركعتين يقرأ في كل ركعة فاتحة الكتاب مرتين وسورة ﴿١٩٨﴾، في أنزلها في

ص: ضبي.

س: مستطٌ من ب.

س: فقدت من س.

س: بقدرة.

س: وهو هذا.

زيادة في ص: زيادة في د: من خواصه.

س: مستطٌ من د، س.

س: مستطٌ من ب، س.

س: مستطٌ من ب، س.

س: مستطٌ من س، ص، والعشرون، ص، والعشرون، ص: زيادة في د: من خواصه.

س: مستطٌ من س، و).

س: من س، والخشنة.

زيادة في د: إلى الزبيارة.

زيادة في: الركعة الأولى بآية الكرسي الشريفة العظيمة والثانية بعد قراءة الفاتحة بقوله تعالى ﴿إِنَّ الْقُرْآنَ الْكَرِيمُ﴾، آية 37 إلى آخرها وتوجه إلى زبيارة الصالحين ثم

يصل، ركعتين.

س: يأم.

س: القرآن.

س: مستطٌ من س، زيادة في د: واحدة.

س: و...

س: في ...

ليام الحكماي
ليلة القدر

`(القراءة الكريم: سورة القدر 97، آية 1)`.

لاقرأ هذا اسم مائة وثلاث مرات. وبعد ثلاثة فراغات، يقرأ: 

`(القراءة الكريم: سورة القدر 97، آية 1)`.

وعشرين مرّة ويطلب حاجته من الله تعالى ويقول: «يا ربّ، بعزّة هذا اسم العظيم أن تردّ عليّ حقّي من هذا الشخص فإنه ينال حقّه بغير طلب ولا تعب، وهو هذا كله: يا قريب الظلماء فوق كل شيء غلو ارتقائه».

`ليلى القدر 2582 ثلاث مرات. وبعد 2583 فراغات، يقرأ 2585 الصلاة، يقرأ 2587 اسم مائة، و 2588 خمسة وعشرين مرّة، ويطلب حاجته من الله تعالى ويقول: «يا ربّ، بعزّة هذا اسم العظيم أن تردّ عليّ حقّي من هذا الشخص فإنه ينال حقّه بغير طلب ولا تعب، وهو هذا كله: يا قريب الظلماء فوق كل شيء غلو ارتقائه».`

`(القراءة الكريم: سورة القدر 97، آية 1)`.
(٣٣) خاصیّة 2593 الاسم 2594 الثلاثة ٢٥٩٥: من أراد أن يقهر ٢٥٩٦ أحدٌ و ٢٥٩٧ يذلٌ أحدٌ
فعليه ٢٥٩٨ أن يقرأ هذا الاسم ٢٥٩٩ ثلاثاً ٢٦٠٠ ألف ٢٦٠١ مئة ٢٦٠٢ بِيْتِهِ ٢٦٠٣ فإنه ينال
مقصوده إذن الله تعالى. وهو هذا ٢٦٠٤: يا مُّنْلَ كِلّ جُبَارٍ يَقْهُرُ عَزِيزًا مُّلْغَدًا.
(٣٤) خاصیّة ٢٦٠٥ الاسم ٢٦٠٦ الحادي الثلاثة ٢٦٠٧: إذا كان سعادة ٢٦٠٨ الشخص قد ارتبطت ٢٦٠٩ ولم ينتج ٢٦١٠ شغله ٢٦١١ بين الناس فإنه يأخذ ٢٦١٢ قلب ضمان ٢٦١٣ أسود وقرأً

خط من الس: ٢٥٩٣
خط من الس: ٢٥٩٤
خط من الس: ٢٥٩٥
خط مع: ٢٥٩٦
خط مع: ٢٥٩٧
خط مع: ٢٥٩٨
خط مع: ٢٥٩٩
خط مع: ٢٦٠٠
خط مع: ٢٦٠١
خط مع: ٢٦٠٢
خط مع: ٢٦٠٣
خط مع: ٢٦٠٤
خط مع: ٢٦٠٥
خط مع: ٢٦٠٦
خط مع: ٢٦٠٧
خط مع: ٢٦٠٨
خط مع: ٢٦٠٩
خط مع: ٢٦١٠
خط مع: ٢٦١١
خط مع: ٢٦١٢
خط مع: ٢٦١٣
خط مع: ٢٦١٤
خط مع: ٢٦١٥
خط مع: ٢٦١٦
عليه هذا الاسم سبع مرات. ثم يكتب هذا الاسم في ورقة ويخط من داخل القلب ويدفن في المسجد الذي يصلي فيه الناس في الانتظار الفوقانية فإنه ينال مراده ويوزع عليه الشقاء والذل ويسحي حاله بين الناس بذائف الله تعالى. وهو هذا: يا نور كل شيء وغداة آلو الذي قلق الظلمات يثوره.
(٣٥) خاصية 2635 الإسم الثاني والثلاثين 2636: إذا كان الشخص 2638 تحت يد واحد 2639 وأراد أن يكون فوق بده فإنه يغتسل 2640 يوم الأحد ويروح 2641 إلى الصحراء ترا البلاد في ووضع خال 2642 ويقرأ هذا الإسم ألف 2643 وسبعاء astronom 2644 مرّة بنيّة الرتبة 2645 وعلوّ الدرجة فإنه ينال مقصوده ويغلب ذلك الشخص الذي [هو] تحت يده. ويتكون 2646 دعوة هذا الإسم سبعة أيّام على التوالي ويكون على 2647 طهارة الظاهر 2648 والباطن من ولل الحسد والكرب والعجب والخيبة وأهمية وغير ذلك 2650 من 2651 الأعمال الدميمة حتى ينال 2652 مراده بإذن 2653 الله تعالى. وهو 2654 هذا 2655: يا عالي الشامخ فوق كل شيء عمّر الارتفاع.

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ص: ومضىً ويضيً؛ زيادة في س: في وقت السحر.
ص: خاليً.
ب: و. س: عبّد.
ب: على طهارة.
ب: ذلك.
ب: كاملة الثوب والبدن وينتجب.
ب: فإنه.
زيادة في س: مقصوده.
س: إن شاء.
زيادة في ب: وهذا.
زيادة في س: الإسم.
(٣٦) خاصيّة 2656 الإسم 2657 الثالث والثلاثين 2658: من واظب 2659 على قراءة هذا الإسم وقام 2660 بشروطه فإنّه يكشف له أسرار ومحاسن وتسخير الجنّ والأنس والمطر والبرق والزلزال وغير ذلك إذن الله تعالى. وهو هذا 2663: يا قُنوس الظاهر من كلّ شيء يقعدة من خلقه.

(٣٧) خاصيّة 2664 الإسم 2665 الرابع والثلاثين 2666: إذا كان الشخص ضعيفاً 2667 ووصل إلى الموت صاحب 2668 هذه الأسماء الأربعين الذي يقيم بشروطها وطهارتها ظاهراً وباطناً فإنه 2669 يقرأ هذا الإسم مقدار ما قدر 2670 وينفح على المريض فإنه يبرأ بإذن الله تعالى. وهو هذا 2673: يا مُبيّنّ الأبقار وُمُقِمَّهُا بعده قاتئاً يُقُدرَه.
(٣٨) خاصيّة ٢٦٧٤: الأسم ٢٦٧٥ الخامس والثلاثين: أعلم أن أمور أهل الدنيا ٢٦٧٧ وأهل الآخرة متعلقة ٢٦٧٨ بهذا الأسم ٢٦٨٠ وكل من ٢٦٨١ طلب ٢٦٨٢ من ٢٦٨٣ الله تعالى فإنه ينال ٢٦٨٤ مقصوده ٢٦٨٥ من الجاه ٢٦٨٧ والقبول وقضاء الخواج وغير ذلك من الأمور فعليه أن يدخل ٢٦٨٨ الحلاوة أربعين يومًا ولا ٢٦٨٩ يتحدث مع أحد ٢٦٩٠ ولا يأكل من أحد شيئا ٢٦٩١ ويحترز ٢٦٩٢ من كل الحرام ٢٦٩٣ والشبهة ٢٦٩٥ ويقرأ هذا الأسم كل يوم مما قدر فإنه يكشف عليه أسرار من الله تعالى ٢٦٩٤ وهو ٢٦٩٥ هذا: يا جليل التفكّر على كل شيء قالفئذل ألمه والضنى وعذبة.

٢٦٧٤: سقط من ب، س.
٢٦٧٥: سقط من س.
٢٦٧٦: أيا: الثلاثين؛ ص، ب، س: الثلاثون.
٢٦٧٧: زيادة في س: وكذلك.
٢٦٧٨: ص: متعلق.
٢٦٧٩: س: رد.
٢٦٨٠: سقط من س.
٢٦٨٢: س: إلى.
٢٦٨٣: ب: فإن.
٢٦٨٦: ب: وله.
٢٦٨٧: زيادة في ب: والعز.
٢٦٨٨: زيادة في ب، ص: في.
٢٦٩٠: زيادة في ب: ولم يأكل مع أحد.
٢٦٩٢: ب: حرام.
٢٦٩٣: ص: ولا شيء.
٢٦٩٤: زيادة في ص: ولا يقول لأحد من خلق الله حتى يثبت ويستقر؛ زيادة في س: فلا يقول لأحد من الله تعالى حتى يثبت ويستقر.
٢٦٩٥: سقط من ب: وهو هذا.
٢٦٩٦: زيادة في ص، س: الأسم.
(39) خاصية 2697: ليلةً ونهارًا فإن جميع الناس يبتونه 2701 ويشكرون عليه 2702 ويستذكرون إليه 2703 ويصل خبره 2705 إلى المشترق والمغرب 2707. وهو هذا 2709: يَا مَحْمُودُ فَلا تُبَلَّغ الأوْهَامُ كَلّ كُنْهٖ كَتَابٖ وَمَجِيدٖ.

(40) خاصية 2710: من كان عليه ذنوب مثل البحار والرياح، وعدد الرمل وأوراق الشجر فعليه أن يقرأ هذا الاسم 2717. يَا مَحْمُودُ فَلا تُبَلَّغ الأوْهَامُ كَلّ كُنْهٖ كَتَابٖ وَمَجِيدٖ.
بنيّة الغفران والنجاة فإنّ الله تعالى بيرة هذا الاسم يغفر الذنوب ويسنّ من أهل الجنة. وإذا قرأ هذا الاسم بنيّة كسب الدنيا فإنّ الله تعالى يعطيه الدنيا والآخرة.

(٤) وإذا كان السالمان أو الأمير أو غير ذلك قد حصل له الغضب فإنه يقرأ هذا الاسم بنيّة ذلك الشخص فإنه يزول عنه الغضب والتلك ويتلطّف بالناس. وإذا كتب هذا الاسم على كفن ميت فإنه لا يعذّب في القبر وييسر الله.

س: المغفرة.
سقط من س: بغفر ...
الاسم.
ص: يعفوا؛ سقط من ب: يغفر ...
الاسم.
سقط من س: عنه.
ص: ذنوبه.
سقط من س: ومن.
س: ل أ ج.
سقط من ب: في :
ص: الميت ...
سقط من س: فإّ ...
الله; ألج س: أم من عذاب القبر ومن.

س: المغفرة.
سقط من س: بغفر ...
الاسم.
ص: يعفوا؛ سقط من ب: يغفر ...
الاسم.
سقط من س: عنه.
ص: ذنوبه.
سقط من س: ومن.
س: ل أ ج.
سقط من ب: في :
ص: الميت ...
سقط من س: فإّ ...
الله; ألج س: أم من عذاب القبر ومن.
سؤال منكر ونكر عليه ولا يبكي ولا ينهش لحمه ولا تنخر عظامه ويجعل الله قبره روضة من رياض الجنة بركة هذا الاسم. وهو هذا ٢٧٤٨: (أَكْرِمُ ذَا الْعَف وَالْعَدِّ‏). {٢٤}

(٤٢) خاصيّة ١٩٤٩ الاسم ٢٧٥٠ الثامن والثلاثين. إذا أحتاج الإنسان أن يقصد الأكبر والصدور وبطلب العز والجاه والدنيا والحرم عند ٢٧٥٤ يواضب ٢٧٥٥ على قراءة هذا الاسم ليلة ونهارا فإنه ٢٧٥٦ ينال مراده. وهو هذا ٢٧٥٨: (إِيَّاكَرِيمُ ذَا الْعَف وَالْعَدِّ‏). {٢٥}

عكس ص: عليه سؤال منكر ونكر. {٢٧٤١}
ستخط من س: عليه ... عظامه. {٢٧٤٢}
ص: يبكي؛ ب: يبكي. {٢٧٤٣}
ب: ينخر. {٢٧٤٤}
ص: عظامه. {٢٧٤٥}
ستخط من س: من ... الجنة. {٢٧٤٦}
ب: الجنان. {٢٧٤٧}
ستخط من ب: زيادة في س: الاسم. {٢٧٤٨}
ستخط من ب، س. {٢٧٤٩}
ستخط من س. {٢٧٥٠}
أنا: الثلاثينين؛ ص، ب، س: الثلاثون. {٢٧٥١}
ستخط من س. {٢٧٥٢}
ستخط من س: والجاه والدنيا والحرم. {٢٧٥٣}
ص: غفليه آن. {٢٧٥٤}
ص: يواضب؛ ستخط من ب: يواضب ... ونهارا. {٢٧٥٥}
ب: و. {٢٧٥٦}
ص: ما يطلب من كل شيء؛ زيادة في ص: إذن الله تعال. {٢٧٥٧}
ستخط من ب: زيادة في س: الاسم. {٢٧٥٨}
(٤٣) خاصية ٢٧٥٩ الاسم ٢٧٦٠ التاسع والثلاثين ٢٧٦١ من واطب ٢٧٦٢ على قراءة هذا الاسم ٢٧٦٣ يأتي ٢٧٦٤ تزكية أراد من الله فأن ينال ٢٧٦٥ مراده ومقصوده وتعتقد ٢٧٦٦ السنة ٢٧٦٧ عنه ويفتح الله تعالى ٢٧٦٨ في قلبه عيون ٢٧٦٩ العلم والحكمة ٢٧٧٠ وهو هذا ٢٧٧١: يا جَيَبُ فَلا تنطق الألسن يكلل آلهته وترانا.

(٤٤) خاصية ٢٧٧٢ الاسم ٢٧٧٣ الأربعين ٢٧٧٤ من ضاق عليه الحال ٢٧٧٥ ولم ينتج ٢٧٧٦ أمره ولا ٢٧٧٧ أحد استعتبه ٢٧٧٨ أو يكون أسيراً في يد ظالماً أو ٢٧٧٩ يكون محبوباً فعليه ٢٧٨٠ أن ٢٧٨١

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٢٧٥٩ سقط من ب، س.
٢٧٦٠ سقط من س.
٢٧٦١ أَبَى: الثلاثةين؛ ص، ب، س: الثلاثةين.
٢٧٦٢ ب، ص: واضب.
٢٧٦٣ سقط من س: يأتي ... الله؛ أُوِلِج س: وطلب من الله تعالى ما شاء.
٢٧٦٤ ب، ص: يُجَاب ويتل.
٢٧٦٥ ب، ص: ويعتقد.
٢٧٦٦ ب، ص: لسان.
٢٧٦٧ س: الحلق.
٢٧٦٨ زيادة في ص: عليه.
٢٧٦٩ س: عين.
٢٧٧٠ زيادة في ص: إذن الله تعالى.
٢٧٧١ سقط من ب، زيادة في س: الاسم.
٢٧٧٢ سقط من ب، س.
٢٧٧٣ سقط من س.
٢٧٧٤ أَبَى: الثلاثةين؛ ص، ب، س: الثلاثةين.
٢٧٧٥ س: أمر.
٢٧٧٦ س: يفتح.
٢٧٧٧ سقط من س: ولا أحد.
٢٧٧٨ ب، ص: لشيعه؛ س: يُعَفِّه.
٢٧٧٩ سقط من ص، س: أو ... محبوباً.
٢٧٨٠ س: فليقرأ.
٢٧٨١ سقط من س: أن يقرأ.
يقرأ هذا الاسم تسعة وثمانية مرات بالصدق والطهارة فإن الله تعالى يعطيه ما سُلِّم.

ويقال مقتضى ويزول عنه الحمول والذل بركة هذا الاسم وهو هذا إي: غياثي عند كل كَرْمَة مُحِيي عند كل دِخْوَة ومُعاذي عند كل شَدْوَة.

(94) أسأل أن تصلبي على سيدنا محمد وعلى آل محمد أماناً من عقولات الم̀د̀تا والأخيرة وأن تصرف في أبي صار الظلمة الم̀ريدين في السوء وأن تصرف قلوبهم عن شر ما يملكه غيرك. الله هذا الدعاء متي 2790 ومنك الإجابة وهذا الحمد متي وعلى نكتان. إنا الله وإنا إليه راجعون 2794 و لا حول ولا قوة إلا بالله 2796 العالي العظيم. حسبنا الله ونعم الوكيل 2798.

القرآن الكريم: سورة البقرة (2)، آية 156.
القرآن الكريم: سورة الكهف (18)، آية 39.
القرآن الكريم: سورة آل عمران (3)، آية 173.
بيان بعض خواص الأسماء الأربعين

بسم الله الرحمن الرحيم

1. الحمد لله الذي جعل أسماءه الحسنى وسائل تلاذ بها عريقة المطالب 2799 الجائزة ومعاقل 2800 تلاذ إليها عند التوم 2802 التواتب الطائفة 2803. وصلّ الله على سيدنا محمد نوره 2804 واسمه الأعظم وآله وصحبه وسلم 2805.

2. وبعد، فإعلم (وفقك الله) أن هذه الأسطر قطرات من أجر في بيان بعض خواص الأسماء الأربعين اللواتي هن من أعظم أسماء رب العالمين. قد كشف أستار أسرارها 2806 طائفة من سادة 2807 الأئمة وممن تبعهم زمرة من أكابر الأولياء وفرقة من أسباط الحكفاء. وآول من تصدى لدعوته 2808 بالأسماء العظيم من 2809 الأئمة إدريس (عليه السلام).

2799, 2800, 2801, 2802, 2803, 2804, 2805, 2806, 2807, 2808, 2809.
وقد اشتهر بها من الأولياء الإمام الحسن البصري (قَدَس اللَّه سِرَّه وَأَعَلَى بَيْنَ الْمَقْرِينَ) ومن حكاء الإسلام الشيخ شهاب الدين أبو الفتوح على الشهوردي المشهور بالمقول يجلب الله تعالى إلى منزلة الوصل. وقد صنع من عناصر المذكورين رسائل محتوية على شيء مَا شاهدوا منهم بركها من الأحوال و الكرامات وأعجاب خوارق العادات لِيقِوي بها اعتقاد الطالبين فيجتهدون في استعمالها عن ناجج الصدر وبرد اليدين.

2810 يأ: الفتح.
2811 ع: الشهير.
2813 ع: منازل.
2814 خ: ح: بشارة من عناصر المذكورين.
2815 ع: الكرامات.
2816 يأ: محبتة.
2817 يأ: أصلح ب في الخاشية: محبتة.
2818 ع: بركها.
2819 خ: في.
2820 ح: الأحوال.
2821 خ: كرما.
2822 ح: عادات.
2823 يأ: ليقوِّي.
2824 يأ: اعتقاد.
2825 يأ: فيجتهدوا.
2826 خ: عن...اليقين.
(٤) وما تقل عن إدريس (عليه السلام) إنه استغفل بروحانية إلا اسم أول أي بدعوته ٨٣٢ وبلغ فيها حتى بلغ غاية عري العلائق ونفاذ الدليل عن خلطة الخلاقين وأثر العزلة ولازم الخلوة واعتراض دعاء الزقاق بمكايدة الشهاد ٨٣٧ واستبدل الطوى بالشراب والطعام وواطب على الدعوة الليلي والأيام. فغلب عليه روحانيّة هذا الاسم حتى ارتقي إلى فلك الشمس وأبرم بينه وبين ملاكتها وروحانيّتها معا ٨٣٩ الإنسان.

(٥) والسر في ذلك إنه يتسخر بدعوته هذا الاسم الشريف الملك الموكل بالشمس، المتصرف فيها، الحاكم عليها وهو ملك الأماكن في تلك السهاء ٨٤٠ ينزل الفيض على الملكين المتصرفين في الأرض ٨٢٨ من الملوك والأمراء ٨٣٤ والرؤساء ٨٤٤. ح ٨٤٥ يعرفون ٨٤٦ أو ٨٤٧.

زيادة في ع: بدعوته. ٨٣٢
زيادة في ع: روحانيّة. ٨٣٣
سقط من ع: أي بدعوته: أوج ع: من هذه الاسماء. ٨٣٤
سقط من ح: خلل. ٨٣٥
عبأ: دعوة. ٨٣٦
عبأ: الرقال، أصلح ب في الحاشية: الرقاد. ٨٣٧
عبأ: استبلاك. ٨٣٨
عبأ: واقام، ع: ووضب. ٨٣٩
عبأ: معافل، ع: معافد. ٨٤٠
عبأ: زيا في ع: هو. ٨٤١
عبأ: مزيل. ٨٣٢
عبأ: عكس ح: من الملوك والأمراء في الأرض والرؤساء. ٨٤٣
عبأ: والرماة. ٨٤٤
سقط من ح: و. ٨٤٥
عبأ: يعمرون. ٨٤٦
عبأ: و. ٨٤٧
لا يعرفون وتحت حكمه مقتهرون، ولطاعته وبرفعهم وأخرى يعززهم وبضعهم. كل ذلك بتوتيبة الله سبحانه وتعالى إياه.

(6) عليه بحكمة لا يعرفها إلا هو والراكعون في العلم الذين اعترفوا من بحر علمه القدم، القين سعى إدريس (عليه السلام) هذا الملك بدعوة هذا الاسم واستناد به واستحكما بينهما الحب والوداد صار في عصره قدوة أصحاب التواميس في المقلة الغزاة. ثم عرج به إلى جوار بضاء في حاصل وسط المظللة الخضراء.
ومما نقل عن الحسن البصري أن جمعًا من معانديه عمدوا إلى مكر ليلحقوه ومضموه بضرر. فدخلوا خلوته وهو قاعد على سجادة سالك على عادته. فما أبصروه بركة مثابرة على هذه الأسئلة فرجعوا بصفة خاخرة وباوا، بضغة وافرة.

أما المنقول عن الشهاب شهاب الدين فأكثر من يحيط به الإحصاء ويتشبث في إهرباب حسابه بيان الاستقصاء فإن الأمة (رحهم الله) أكثروا الاشغال بها واستتفتو خواصها وقيدوا قوانينها فما عاني أحد منهم كررها ولا بلغ حدة.

وحن نورد في هذه الأوراق نبذًا من الخواص المنقولة عنه مع شرائطها سواء وصلت إليها تجريتنا أو على سبيل الإجاز والإيام. فإن ذلك أحق وأولى فليلحظ

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2862: با، غ: روي.
2863: ح: جمعة، با: جميعاً.
2864: ح، با: عمدو.
2865: ح: بضرر.
2866: ح: حلقته.
2867: ح: رجعوا.
2868: ح: رجعوا.
2870: ح، با: من.
2872: ح: أهداف.
2873: ح: ثار؟؛ با: نبات.
2874: ح، با: عهد في با: وان.
2875: ح: سلكوا.
2876: ح: مسقى من ع: الاشغال ... قوائن.
2877: با: كررها؟
2878: با: كررها.
2879: با: كررها.
2880: ح، با: عهد في با: وان.
2882: ح: مسقى من ع: فإن ... والمناقب.
بعين الرضا الكلية 2883 غيّر 2884 توسّم المعائب فانّه ذلك هجري 2885 أولى المعائب والمناقب.
وعلى الله التحويل والاعتداد ومنه الإعانة 2886 والإسعاد.
(10) ولتقديم 2887 قبل الخوض في تطوير الخواص فصلاً تبّين فيه الشرائط والآداب المحدّدة
على المتصدّين للدعوة والتسخير بهذه الأسباب فنقل: ينغي للمشار في هذا الأمر 2888
التحلي 2890 timeZone 2888 حسال.
(11) الأولى: أن يعتقد 2891 أن 2892 هذه الخواص 2893 لتلك 2894 الأسباب حقّ بلا ريبة 2896
وصدق بلّا مرية بسح ينتمي ل تداخل 2897 شيّبة 2898 ويتّقّن 2900 أن لروحانيّتها 2901

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2883: جليلة.
2884: عن.
2885: هجري.
2886: إليه; أصالح في الحاشية: الإعانة.
2887: وتقديم.
2888: يقول.
2889: اسم.
2890: التحلي.
2891: با: بثانية.
2892: ينعق.; أصالح: بانيع.
2893: في.
2894: زيادة في با: غاية الاعتاد.
2895: لذلك.
2896: ريب.
2897: بثانيا.
2898: زيادة في با: بثانية.
2899: شيءًا من شبيته.
2900: سقط من ح.
2901: بروحانية.
الاقتدار على تحصيل مطالبه وإنجاح مآربه. ولا يظنّ في حقّهم قصوراً ما. إذ الأرواح مطلعون على الضياء إذا أحسوا توهم 2906 عجز في حقّهم من خاطر صاحب الدعوة لم يسعدوه في مقاصده ولا يجيبوه 2907 دعوته.

الثانية: أنه إذا شرع في الدعوة واشتكى بها ولا ظاهر له فائدة ولا تظهر لما قصراً أن ليس إنس نظر ولا يتركها ففعل 2914 ظهرها منوط 2915 بزمان أو يكون لنفسه كلال يقتضي مزيد 2916 إعماق 2917.
(13) الثالثة 1928: أنه لا يتصور في حق نفسه عجزا عن هذا الشغل ولا يتوقع أنه غير مستحق للقيام بهذا الأمر. إذ لكل فرد من الأفراد قابلية يجمع الأشيال العالية وصلاحية الأكسب. المطالب السنوية. فمن طلب وجد وجد.

(14) الرابعة: أن يكم أحواله وأعماله حق الككتان ولا يوج ما يظهر له من الخواص والآثار فإن الأرواح يكرون اطلاع الناس على أسرار خاصيتهم ويشتمنون منه فعسى أن يرموه بسهام الآلام.

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(15) الخامسة: أن لا ينوي بتسخيرها ولا قبيحًا فإنهم مجبولون على الخير متحلّون بالمحاسن فينادون إذا دعوا إلى ما يخالف جلبتهم.

(16) السادسة: أن يشتف في حين الدعوة اللطيفة والغذية الخفيفة ويتعرّض من الحيوانات لينقّى تأثير نفسه فلا يتخلّف عنه الأثر.

(17) السابعة: أنه يطهّر بدنه وملابسه من التّرن والوسخ ويصونها من اللماس ما يستقرّ منه ويطيبها بالزّوائى العبقة. فإنّ الأرواح يستأنسون بها ويملون إليها ميلاً عظيماً.
(18) الثامنة: أن يعيّن في بدء المشروع مطلوبه ويشخصه في خاطره وضيّره ويكون ذلك مناسبًا لحاله لاحقًا بعدها. وهذا من أعظم الأركان في هذا الشأن. فينبغي أن يعرف قدره ولا يتتجاوز طوره. إذ لا بدّ من مناسبة تجمع بين الطالب والمطلوب وعلاقة تنظّم شمل الهمّ والمحبوب.\\n\\n(19) فإنّطلب كتاب مثل رتبة المملكة والعروج إلى سير السلاطنة أو جاهل عزم صالحة تخفف فئون العلم والمعارف والいかً ببعوض الحقائق والطائف في أقلّ زمن وأقصر أوان لا يكون حاصل ذلك الطلب إلا الحمران ولا ربح تلك التجارة إلاّ الخسران. والأرواح الذين هم خدمة هذه الأسئلة يستنكرون من إجابه.
هذا الطالب ويمنحون من مؤانسته والقيام بقضاء أوطاره لبوب حمله عنهم وظهور بلادته وعدم تميزه.

(20) فعلى الطالب المشوق إلى مطلوبه أن يراعي هذه الآداب الثانية حق المراة وهمها أخال بشيء منها حيل بينه وبين ما يشتهيه حرض ويلحقه خطر من الإخوان.

فصل في بيان الخواص (سائلاً من الله الكريم حسن الإرهام).

الاسم الأول: سبعتناك لا إله إلا أنث وا رب كل شيء ووارثة.

(21) من خواصه أنه يجيب صاحبه المداوم عليه إلى الملوك والأمراء وولاية الحكم حتى يحصل مطالبهم منهم بسهولة. فإذا كانت لشخص حاجة إلى سلطان أو من دونه تمّن

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8967: يا: هذه.
8968: يا: الطالب.
8969: غ: تلاوته.
8970: زيادة في يا: غ: عليهم.
8971: يا: المتوسط.
8972: ح: المراة.
8973: يا: الشيء.
8975: يا: مرض، غ: ضرر.
8977: يا: مرض، غ: الإخلاص وعلى كل اسم من هذه الأسماء منفع لا تخص.
8979: يا: أو.
8980: يا: ولات.
8981: ح: مهن.
يتولّى الأحكام فإذا به أن يقف في مقابلته ويقرأ هذا الاسم سبع عشرة فاته.

يذف بكرته محبّته في خاطر ذلك المأمول منه ويقضي حاجته ولا شك إن اللّه تعالى هو ملك الملوك قاطبة.

(٢٢) فإذا أكثر أحد قراءة هذا الاسم يلطف الله به وينور قلبه بنور البداية ويلبّه إلى مقاصده بلا مئة الخلق. وإذا كانت لشخص علاقة بواحد وهو يتحجّج عليه ولا يرق له فلينفع به ما قرّنه في أمر السّلطان فإنه ينال منه ما يريده. وإن عَرّضت له الحاجة من الأمور الدنيوية أنّه كانت إلى أحد فله في تحصيلها طريق آخر وهو أن يقرأ في يوم الأحد بينة المطلوب أربع ١٩٩٦ وعشرين مرة ١٩٩٧ فإن ١٩٩٨ لم يحصل.

ربّ عّرضت له حاجته من الورث الدنيويّة أنّه كانت إلى أحد فله في تحصيلها طريق آخر وهو أن يقرأ في يوم الأحد بينة المطلوب أربع ١٩٩٦ وعشرين مرة ١٩٩٧ فإن ١٩٩٨ لم يحصل.

١٩٨٢: سبع عشرة ؛ ح، حذف في حاشية: تمسحة عشرة.
١٩٨٣: زاد ح في الحاشية: أو سبع عشرة ؛ ح، ح، با، غ: سبع عشرة.
١٩٨٤: ح: محبّته.
١٩٨٥: زيادة في با: وإن تلاؤا إنسان عشرين بناراً على الذيق فإنه يرزق ذهبًا وفاداً لحيث يفهم الأمور الغوامض. وإذا أمام بدار الجعفة قرأ أمره فإن اللّه تعالى يشيّعه من كل ستم وداء.
١٩٨٦: ح: يلفظ.
١٩٨٧: زيادة في غ: ولا مئة منه؛ زيادة في با: بعون اللّه تعالى.
١٩٨٨: زيادة في غ: ولا يفرّ عليه.
١٩٨٩: ح: قدرنًا.
١٩٩٠: ح، با: سنّال.
١٩٩١: ح: من.
١٩٩٢: ح، با: طريقة.
١٩٩٣: ح: أخرى.
١٩٩٤: با: الإسم.
١٩٩٥: زيادة في با: وفي نيته يوم الجمعة.
١٩٩٦: أ: أربع ؛ ح، با، غ: أربع.
١٩٩٧: زيادة في با: بنلاك النّية التي أنتقاصها.
١٩٩٨: زيادة في با: كان.
١٩٩٩: با: ما.
٢٠٠٠: با: تحصل.
هذا المقدار ولا يسمح من يرتمج منه بإسعافه فينعكس أي يشتعل ويقرأ مائة مرة وواحدة على ماكول ويطعمه المرتجي منه فإنه لا بد أن يعطف له ويزول جاحبه ويجز له بنين مرتجه.

الاسم الثاني: يا الله الآلهة الظفيرة جلالة

(23) من خواصه إنه إذا ضاق على أحد الحال فتخير عليه الرزق ولا يحصل له ذلك.


العزّ والرفعة. فإذا به أن يشتفل بقراءة هذا الإسم عشرين يوماً في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنه إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة في عشرين يوماً في خمس وعشرين مرة وينفخ عليه في نفسه ويشتغل في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنه إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة في عشرين يوماً في خمس وعشرين مرة وينفخ عليه في نفسه ويشتغل في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنه إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة في عشرين يوماً في خمس وعشرين مرة وينفخ عليه في نفسه ويشتغل في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنه إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة في عشرين يوماً في خمس وعشرين مرة وينفخ عليه في نفسه ويشتغل في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنه إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة في عشرين يوماً في خمس وعشرين مرة وينفخ عليه في نفسه ويشتغل في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنة إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة في عشرين يوماً في خمس وعشرين مرة وينفخ عليه في نفسه ويشتغل في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنة إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة في عشرين يوماً في خمس وعشرين مرة وينفخ عليه في نفسه ويشتغل في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنة إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة في عشرين يوماً في خمس وعشرين مرة وينفخ عليه في نفسه ويشتغل في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنة إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة في عشرين يوماً في خمس وعشرين مرة وينفخ عليه في نفسه ويشتغل في كل يوم خمس وعشرين مرة وينفخ عليه في نفسه، بحيث لا يطلبه عليه أحد فإنة إذا انقضت هذه المدة يُوشَع عليه الرزق بإذن الله تعالى وصير ذا حظ في عيشة مرضية ويتصل في عين الناس العزّ والوقار ويبذل بفرحة
احتقار بالاعتبار. فإن داوم على قراءته يجعل وردًا يظهر عليه الأرواح الذين هم خدمته. هذا الاسم يدلّ على كنزٍ أو دفينة.

الاسم الثالث: يا الله المخلوذ في كلّ فقيله.

(2) من خواصه إنه إذا اعتنى بان احتقار يوم الجمعة قبل الصلاة وليس ثريًا طاهرة مطينة ويشبه إلى الجامع فيما يفرغ من الصلاة يقرأه في مكان لا يطلع عليه أحد. من الناس مائي من مرة على تبة كتب 3049 فإنه يحصل مطلبه 3050 بعون الله تعالى وإن كان من الأمور الجليلة إلا أن يكون خلل في الشرع والمذاهب.

3035. ح: احتقار ؛ با: إحتقار.
3036. با: سقط من ح.
3037. ح: خذّام ؛ با: خذّام.
3038. ح: خذّام.
3039. ح: الإسماع.
3040. با: إلى.
3041. ح: زاد ح في الحاشية: من قرأ هذا الاسم المكرّم عشرين يومًاً كل يوم خمس عشرة مرة أحتقر في أعين الناس وزال فقهه وأحتجه من عاشرته بإذن الله تعالى; زيادة في با: وهو من أسماء النبي يدعوا بها لطلب الحواجز. وإذا أردت أن تقلب به أحد يحصل له صادق والمراد إذن الله تعالى; زيادة في غ: وهو من الأسماء الذي يدعوا به لقضاء الحاجات.
3042. با: سقط من ح.
3043. ح: يتتحجب.
3044. با: زاد ح في غ: خالٍ.
3045. با: زاد ح في غ: خالٍ.
3046. با: زاد ح في غ: خالٍ.
3047. با: زاد ح في غ: خالٍ.
3048. با: ما تشبث.
3049. با: زاد ح في غ: خالٍ.
3050. با: ما تشبث.
3051. با: زاد ح في غ: خالٍ.

أمّا على الرقيق أبراهيم الله تعالى؛ زيادة في غ: وإن كتب على أطلس حرير أصفر وحمته معه في ساعة الشمس رأى قبلاً عظماً من المولد والسلطانين. وإن تلاه مريض عجز الأطباء عن معالجته يقرأ سبعاً أيام على الرقيق أبراهيم الله تعالى من مرض بركة اسمه الكريم. راح في الحاشية: من قرأ هذا الدعاء الشريف وقت صلاة الجمعة مائتي مرة فرَّن الجابة ما شاء من أمر الدنيا والآخرة. زيادة في با: أيّ سيّء.

زيادة في غ: ونبرد.

زيادة في غ: تُوضِّه.

زيادة في غ: يتذهب.

زيادة في غ: وتجبر.

زيادة في غ: سقط من غ.

زيادة في غ: وابتدأ.

زيادة في غ: هذا.

زيادة في غ: الأسماح.

زيادة في غ: سقط من با.

زيادة في با: وراءه ورد.

زيادة في با: باسمه وأمه.

زيادة في غ: ونبرد.

زيادة في غ: من غير علمه على التصدّى أنه يدقَّ فيه موضع جلوس إن أمكن ذلك.

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وإذا 3066 علقت 3067 بشخص ويحنّ قلبك 3068 إليّه 3069 ولا 3070 يبدل 3071 لك المواصلة والمؤلفة 3072 إنّا لمنعة 3073 في طبعهم 3074 أو 3075 لمّاع 3076 يصّده عنك فأعد إلى صيام ثلاثة 3077 أيام متواجدة واقرأ في كلّ يوم هذا 3078 الإسم 3079 خمسة مّرة وادخل الحمام في اليوم الرابع وعجّس واكتب الاسم بعد الخروج منه 3080 على الكفّ الأيمن 3081 وذهب وقف في 3082 مقبّلة 3083 المطلوب فإنة يحبّك ويكلف 3084 بك وان 3085 أقيت الاسم على الكفّ 3086 أكثر من يوم يخفّف عليه 3087 السّتم من شدة 3088 الغرام.
الاسم الخامس
يا حَيّ حين لَحَيّ في دِينُ مِلكِهِ وَرَقِيَّةَ.
(٢٧) وقد ٣٠٩٠ بالغ الأرباب الدعوة في خواص هذا ٣٠٩١ الاسم ب حيث ذكروا أن ​​المواطنة ٣٠٩٢ عليه توجب ٣٠٩٣ طول العمر وخفض ٣٠٩٤ العيش ورفعة ٣٠٩٥ الشأن ٣٠٩٦.

الاسم السادس
يا قيَّومُ قال يفوت شِيّة من عليه ولا يفوت.
(٢٨) من خواصه أنه إذا غلت ٣٠٩٧ على ٣٠٩٨ إنسان البلادة ٣٠٩٩ و ٣١٠٠ لا يقدر على إدراك الأشياء وحفظها إلا بعسر وقريحة ٣١٠١ بالغة وتكرار مفرط ٣١٠٢ ومع ذلك يعتره الناس سريعاً فإذا به أن يشتعل بقراءة هذا الاسم أربعين يوماً ٣٠٣٣ كل يوم سبعة وعشرين مرة في مكان خال٣١٠٤ بنيّة خالصة وطهارة كاملة وتوجه ٣٠٥٥ تأم إلى الله تعالى فإنه بعد ٣١٠٦ الانقضاء المدة ٣١٠٧،

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٣٠٩٠ سقط من ح: وقد... آن.
٣٠٩١ آبا: هذا، با: هذه.
٣٠٩٢ ح: والمواطنة.
٣٠٩٣ ح: يوجب.
٣٠٩٤ ح: حقيقة؟
٣٠٩٥ ح: يفوت.
٣٠٩٦ زيادة في ح: ومن قراءة ثلاثمائة ألف مرة لا يمرض أبداً.
٣٠٩٧ ح، با: غلب.
٣٠٩٨ سقط من ح: على إنسان؛ زيادة في با: طبيعة.
٣٠٩٩ ح: البلاءة على شخص.
٣١٠٠ ح: وهو.
٣١٠١ ح: وأعمال مزعجة.
٣١٠٢ با: مفرط.
٣١٠٣ زيادة في ح: بقراءة في: زيادة في با: بعد صلاة الصح وبدا أ اسم في.
٣١٠٤ ح: خال٣١٠٥
٣١٠٦ ح: إذا.
٣١٠٧ ح: انقضت.
يتنور قلبه ويصفو خاطرهً و يذكو سراج ذهنٍ بحيث يتمكن من الإدراك والحفظ بسهولة ويأمن من معارضة النسيان.
(29) وإن دوام على دعوة هذا الاسم ولا ينقطع عنها يفتح على قلبه أبواب المعاني الغريبة ويطلع على ضائر الناس ويخبر من الوقائع الماضية والآتية. ومن فقد ضالة ولا يبتدي إليها فليقرأ ليلة الاثنين بئسّة وجدانه مائة وعشرين مرة فإن وحداً من خدام هذا الاسم يطلع عليها نوماً أو يفطّع في كنف الأسد فكان قد سرقها أحد السارق من هو وليّته. وخلاصة هذا الاسم من المجرّبات وقد شاهدنا من قام بدعوته تظهر منه الآثار المذكورة بآسرها.

الاسم السابع: يا واحد الباقِي أول كل شيء وآخر.
(30) من خواصه أنه إذا استولت على شخص الأفكار الفاسدة والخيالات الزدّية ويبقى بسببها متحرراً هائلاً لا يتخلّص إلى مباشرة الأشغال والقيام بصالح الأعمال وكادت تفضي به إلى المalıkوليا والجنون فطريقة أن يكثّر من قراءة هذا الاسم في جميع الأحوال والأوقات فإنه يبرأ إذن الله تعالى. ومن وقته خوف شديد من سلطان أو ذي حكم وسلطة عليه فليقرأ وقت الظهر بعد الفراغ من الصلاة وتلاوة الأورد خمسين مرة فإنه يزول خوفه ويربط على قلبه وثبت جنانه.

الإسم الثامن: يا كأم قل قناع، ولا قناع عليه.
(١٣) من خواص أنه إذا أردت أن تثبت قدمك وتستقر على أمر الأمور وعمل تدوم وتدخل، لن تكونья، وتأتي فيها أو أمرت ذلك لواحد من أصحابك ولأحبائك أنت تثبت ذلك لواحد من أصحابك ولأحبائك إن تهمه أن تصوم ثلاثة أيام عن نفسك، أو عن صاحبك وتقرأ هذا الاسم كل يوم ثلاثة أو ثلثمة أو ثلاثة مرات وتستندلع عن المطلوب من الله تعالى فإنه يستجاب دعوتك. وإن أحببت إستدامة الدولة على سلطان أو وزير وتمكّنه في مرتين فما فاعم إلى فض من ذهب ١٥٨ واقح عليه ١٥٩ هذا الاسم في
يوم تكون الشمس في درجة شرفها في خاتم فئة في 3165 في 3164
يعرض لها اختلال ما دام 3169 [هنا] مستثنى 3170 به 3171

الاسم التاسع: يَأْمُودُ مِنْ غَيْرِ شَيْءٍ وَلَا شَيْءٍ إِلَيْهِ. 3150

(32) من خواصه أنه إذا تعود أحد 3172 بالمحرّمات والمعاصي مثل شرب الخمر والزنا وغير ذلك ولا يقدر أن يرفع نفسه عنها 3177 وهو يريد ذلك فليشتغل بدعوة

هذا الاسم ثلاثة 3179 أيما 3180 وطريقة 3181 الدعوة أن يبتديء 3182 من 3183 يوم الخميس

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3150 غ: والشمس.
3151 سقط عن غ.
3152 زيادة في غ: أو ليلة سبعة وعشرين من رمضان.
3153 ح: وأعذر.
3154 زائدة في غ: وينفث في اليوم السابع والعشرون من رمضان فإنه يغلب كل من يخاصمه في المحاكة.
3155 غ: يعرضها؛ غ: يعترضه
3156 سقط عن غ
3157 ح: بعضاً، غ: يعترضا
3158 سقط عن ب، غ.
3159 غ، ح: لما دام.
3160 ح: بذالح، غ: ما دام
3161 ح: يرتدي، غ: يقر
3162 سقط عن غ
3163 ح: إذا: سقط عن غ
3164 غ: يبدأ في: غ
3165 غ: ورزا وشرب الخمر.
3166 سقط عن غ: وغير ذلك.
3167 غ: يبتدأ.
3168 سقط عن غ
3169 غ: ثلاثة.
3170 ح: يبدأ.
3171 ح: وطريق.
3172 ب: يبدأ.
3173 ح: بدأ.
ويصوم ثلاثة أيام ويجتنب في ثلاثة أيام عن المأكل والمكتبة الحيوانية ويترا على يوم ألف مئة بيضة الصلاة والمساء فعندما تعلق يوم يكره إلى قبله المعاصي ويجب إلى إليه الطاراء ويده إلى المصاطب المستقيم.

وإذا كان بين الزوجين تنازع وتناغم ويتجمّع كل منهما على صاحبه 3203 يكتب هذا اسم على قدح من المينا ويحل بالماء ينسق الزوج ما ونصفه، ويستفي الزوجين أو أحدهما.

(33) وكان بين الزوجين تنازع وتناغم ويتجمّع كل منهما على صاحبه 3203 يكتب هذا اسم على قدح من المينا ويحل بالماء ينسق الزوج ما ونصفه، ويستفي الزوجين أو أحدهما.

(33) وكان بين الزوجين تنازع وتناغم ويتجمّع كل منهما على صاحبه 3203 يكتب هذا اسم على قدح من المينا ويحل بالماء ينسق الزوج ما ونصفه، ويستفي الزوجين أو أحدهما.

(33) وكان بين الزوجين تنازع وتناغم ويتجمّع كل منهما على صاحبه 3203 يكتب هذا اسم على قدح من المينا ويحل بالماء ينسق الزوج ما ونصفه، ويستفي الزوجين أو أحدهما.

(33) وكان بين الزوجين تنازع وتناغم ويتجمّع كل منهما على صاحبه 3203 يكتب هذا اسم على قدح من المينا ويحل بالماء ينسق الزوج ما ونصفه، ويستفي الزوجين أو أحدهما.

(33) وكان بين الزوجين تنازع وتناغم ويتجمّع كل منهما على صاحبه 3203 يكتب هذا اسم على قدح من المينا ويحل بالماء ينسق الزوج ما ونصفه، ويستفي الزوجين أو أحدهما.

(33) وكان بين الزوجين تنازع وتناغم ويتجمّع كل منهما على صاحبه 3203 يكتب هذا اسم على قدح من المينا ويحل بالماء ينسق الزوج ما ونصفه، ويستفي الزوجين أو أحدهما.

(33) وكان بين الزوجين تنازع وتناغم ويتجمّع كل منهما على صاحbah 3203 يكتب هذا اسم على قدح من المينا ويحل بالماء ينسق الزوج ما ونصفه، ويستفي الزوجين أو أحدهما.

(33) كان بين الزوجين تنازع وتناغم ويتجمّع كل منهما على صاحبه 3203 يكتب هذا اسم على قدح من المينا ويحل بالماء ينسق الزوج ما ونصفه، ويستفي الزوجين أو أحدهما.
إنه يحصل بينهما اللفة والمودة. وإذا كتبت الزوجة هذا الاسم على تعويذة أو رق طبيعي بمسك وزعفران وجعلته دعوة وتطاولت بشهمة وجعلته في الكوز الذي يشرب الزوج منه الماء فإذا شرب فإنه يطبعها ويميل إليها ميلاً عظيماً.

الاسم العاشر: يا بارئ فلا شيء كنعه يداك ولا إمكان لوض فيه.

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3210: اللفة
3211: والمودة؛ زيادة في: واحدا
3212: سقط من: واحدة
3213: سقط من: هذا الاسم
3214: سقط من: على وجعلته
3215: سقط من: ورق
3216: سقط من: غزال
3217: سقط من: ووضع
3218: سقط من: عودة
3219: سقط من: عودة
3220: في وسط
3221: سقط من: حي
3223: سقط من: ع
3224: فإنه إذا: سقط من: إذا شرب.
3225: سقط من: ع
3226: سقط من: ميل عظيماً.

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(٣٤) من خواصّه أنه إذا أردت أن تربط لسانك أهل بلاد أو محلة أو طائفة بحيث لا يقدر أحد منهم أن يتكلم في حقك بسوء فأعد إلى تسوية لوح من الآلهين واتش في هذا الاسم وعبيه في جوف سمكة وادفن السمكة بين المقابر التي تمر عليها الناس. ولكن ذلك العمل بنيّة جاعة آن الدين. تقصد ربط ألسنتهم فإنه يحصل مرادك.

١. ح: أراد الإنسان.
٢. ح: يربط؛ با: تعقد.
٣. غ: علك.
٤. با: ألسنتهم كافة أو.
٥. سقط من ب؛ زاد ب في الحاشية: محلة.
٦. زيادة في با: أن.
٧. با: أحدا.
٨. ح: حقه.
٩. زيادة في با: ولا يشئ من الأشياء.
١٠. ح: رصاص; زيادة في با: وزره مثالين أو ثلاثة متفاوتين.
١١. با: عليه.
١٢. با: وضعته.
١٣. زيادة في با: أي غيّبه في جوف السمكة.
١٤. ح: في.
١٥. زيادة في با: في موضع تريد عقد ألسنتهم أو في أرض نديّة باسم من أردت بالخصوص أو العوم فإن كل العدو يصير له صديق وحبيب.
١٦. سقط من با.
١٧. ح: جاعة; با، غ: الجماعة.
١٨. با: أني.
١٩. ح: يقصد.
٢٠. با: المراة.
(٣٥) ومن اجتنب الحيواني وليس اللباس الطيّب ٣٢٤٧ أربعين يوماً وقرأ هذا الاسم كل يوم ثلاثمائة وأربعين مرة يظهر له الأرواح الذين هم خدمته هذه الاسم ويأتيون إليه بملكهم ويعاهدون ومعه أن يعتنوه في مقاصده وطالب به لكن يجب عليه ذلك أن يجززاله عن كل الحيوان في حال الدعوة والأوتام يلبسه الضرر.

الاسم الحادي عشر: يا كبير أنت الذي لا تهدي آمناً لوصف عظيمته
(36) من خواصَهُ أنَّه إذا غلب العدوّ على ملك وأزعجه عن مملكته367 أو عزل وزيراً368 أو أميراً369 من 3270 مرتبتهم وأحتروا العود 3271 إلى مناصبهم 3272 فطريقته 3273 صيام 3274 سبعة أيام مماثلة 3275 الكفّ 3276 عن أكل 3277 الحيوانات 3278 فيها 3279 وقراءة هذا الاسم كل يوم ألف مرة فإنه يتبع الوحشة والتفارقة بين الأعداء وترتفع المرتبة إلى صاحبها. ومن ثُمّ عليه الذين 3280 وجزت 3281 مقدرتهم 3282 عن أدائه 3283 فليكثر من قراءة هذا الاسم وليتنفذه
ورداً له 3287 فإن 3288 ذمته 3289 تبرأ منه 3290 بعون 3291 لله تعالى وحصيل 3292 له السعة 3293 والرفاهة 3294 في العيش 3295.

الاسم الثاني عشر: يا بارع اللطيفين يلا يقال خلا من غيور

(37) من خواصه أنه 3296 إذا نشّى على لوح من 3297 الفلز 3298 الذي يقال له 3299 «هفت جوش» وعلّق 3300 على المجنون ينفعه 3301 ويزول 3302 جنونه وكذلك ينفع لأصحاب 3303 الأمراض 3304 السّعبة 3305 مثل مرض 3306 الجذام 3307. وإن علّق على صحاب 3308 يأمن من
العيون، ولا يؤثر فيه السحر. ومن أكثر قراءته لا تعتره الأسئم ويتت ع عليه أبواب الغني ويرفع درجه.

الاسم الثالث عشر: يا زكى الطاهر من كلّ آفة يُغذى

(38) من خواصه أنه من ترك المأكل الحيواني ثلاثة أيام، ويكون الانتضام الإبتداء من يوم الأحد فإذا دخل يوم الأربعاء يغتسل ويلبس التيبا المطينة الطاهرة ويتعد في بيته خال لا يدخله أحد ويبقى بالعود ويقرأ هذا الاسم الفاً واحدى خمسين مرة فإذا جاءه بأمر الله تعالى سبعة أشخاص أو أجمعهم.

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كابرد وعليهم ثياب خضر متقلنسون بأذاع كما يكون [عند] الأثراك وينفون حذاءه 3333 لكن لا يتكلمون معاً.

(39) فإذا رأى ذلك بنبيغي لـ 3337 أن يشتغل ثانياً بقراءة الاسم حتى يخوضوا في الكلمة معاً و 3341 يقولوا له: «يا مالك، يا ابن آدم! أيّ أمر أهتمك حتى أزجحنا 3345 بقوة هذا الاسم والجأتنا إلى الحضور بين بديك؟» فإذا سمع ذلك يريد 3347 أن يجيبهم 3349 متجرجاً جسوراً 3350 ويقول 3352. «رضي الله عنكم وأجاب دعاءكم كما...»
أجتم دعوتي. أرجت منكم أن تكونوا لي ممدين ومعاضدين فيا يصلح لي من الأمور المهمة. فإذا أقبلوا ملتمته وتكفلوا بإسعاف ماربه يتصب فلماً ويعقد اليدتين تحت الصدر ويقول: "أكرمكم الله كأكرمثوني الآن أريد منكم أن يكون بيني وبينكم علاقة وديعة وآوِتَبوا بها إلى حضوركم حين الضرورة".

زيادة في با: وكلما غرض لي حاجة حضرتموا عندي وقضيتم حوائجي. في با: إلتماسه؛ ح: ملتمة.

زيادة في با: فعند ذلك يقولون اسمعوا. في با: فتحت الصدر. با: صدره كما في الصلاة.

زيادة في با: وأسعدم الله كما أسعدتموني؛ زيادة في با: وأسعدم الله كما أسعدتموني إنني أنا. با: العلاقة.

زيادة في با: علاقة بيني وبينكم. با: واتصل به.
(١٠٤) فعند ذلك يعطونه ٣٣٧٣ جواهرة بيضاء عليها مكتوب إذا بالخضرة ٣٣٧٤ أو بالشّOAD ويعملونه ٣٣٧٥ ذاك ٣٣٧٧ الخط فإذا عنت ٣٣٧٧ له حاجة وقرأ ذلك الخط حضروا وقضوا حاجته. ويشترط ٣٣٧٨ لصاحب الدعوة أن يكون مبالغًا في التوضيح والتنظيف، مستعمل الطيب ٣٣٨١ في عامة الأوقات، خالص الضمير من ٣٣٨٣ والأفكار الزندية ٣٣٨٤، صادق النية، متينًا ٣٣٨٥ جارمهم ٣٣٨٦ بخواص ٣٣٨٧ الاسم في حال ٣٣٨٨ الدعوة حيث ٣٣٨٩ لا يعرضه شبة ٣٣٩٠ والآ خيف عليه من ٣٣٩١ الهلاك ٣٣٩٢.

سطط من ٣٣٩١، ح؛ زاد ب في الحاشية: حيث لا يعرضه شبة والآ خيف عليه من الهلاك وحال الدعوة.

سطط من ٣٣٩١، ح: شبهه.
الاسم الرابع عشر: يا كافي الموسيقى لما حلق من عطاء فضله.

(14) من خواصه أنّه من كانت له حاجة إلى شخص 3393 إلى شخص 3394 وهي لا تحصل منه فليكتب هذا الاسم على قطعة من رق طبي بالمسك 3397 والزعفران 3398 ويبدفعها في بيت ذلك الشخص 3400 فإنه 3401 يسمح بطلاقه. وإن قرأ قبالة وجمعه 3402 أعطاه 3403 نائل 3404. وإن دام على قراءته 3405 يحصل له 3406 البركة في ماله ويتسع عليه الززق وتتيسر 3407 له الأمور التي يتوجه إليها. 3408. وخواص هذا اسم 3410 من الجربان 3411 عامة ولطلب الغناء 3412 وحصول الجاه 3413 خاصة 3414.

３３９３.
３３９４.
３３９５.
３３９６.
３３９７.
３３９８.
３３９９.
３４００.
３４０１.
３４０２.
３４０３.
３４０４.
３４０５.
３４０６.
３４０７.
３４０８.
３４０９.
３４１０.
３４１１.
３４１２.
３４１３.

زيادة في ح: ورفع.
زيادة في با: من الدنيا ولم يقدر على قضائها.
زيادة في: تتحصل.
تقط من ح: من الدنية.
با: يمسك.
با: وزعفران.
با: وليلدفها.
با: الرجل.
تقط من: با.
زيادة في ح: إمالة؟ زيد في با: أحبته.
زيادة في: وبسطه.
زيادة في: ما تقاته.
زيادة في: قراءة هذا الاسم.
تقط من ح.
يا: تبنسر.
با: ع: يبنسر.
زيادة في ح: أسغ له قبل عليه الززق وفتح له باب الخير.
زيادة في: هده.
زيادة في ع: الشيخ.
زيادة في: ع: في المقصود.
با: ع: غض.
با: الحاجة.
زيادة في ع: وإذا ذكر الإنسان أكثر من ألف مرة وكان في صحن خلقه منه ومن أكثر قراءته أهل الله تعالى ظالمه.
الاسم الخامس ع

(42) من خواصه أنه إذا خُبِس شخص أو ابتلى تحت ظالم وشغفل بقراءة هذا
الاسم، وَأَكْرِرْ مِنْهَا تحصل لهُ النجاة ويتخلص من البلاء بعون الله تعالى.
وإن أمكن أن يتطهّر ويلبس ثيابًا طاهرة ويشتعل بالقراءة كان
أحسن.

الاسم السادس ع

(34) متى حان أنت الذي وَسَّمت كل شيء رَحْمَةً وَغْلًا.

3415 زاد ح في الحاشية: أو أُمِر رجل.
3416 زيادة في ح: إنه في القامة: زيادة غ: الشريف.
3417 غ: تلاوة.
3418 غ: يحصل.
3419 سقط من ح.
3420 غ: والخلاص.
3421 غ: وإذا.
3422 زيادة في غ: له.
3423 غ: طاهرة.
3424 غ: ثم.
3425 غ: بقراءة.
3426 ج: يكون: زيادة في: له.
3427 ج: أولى: زيادة في: غ: ومن دعا به أربعين يومًا ولم يأكل شيئًا من الحيوانات وجلس في مكان خال حصلت أموره
واستعاشه ونال مقصوده.
3428 زيادة في: غ: من خواصه.

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(٣٤٢٩) إعلم أن لهذا الاسم الشريف خواص عجيبة وأثر غريبة وله سلطنة عريضة الباع وجلالة لا يمكن شرحهما ولا يستطاع. وخدمته وسدناته كثيرة جداً بحيث يتعذّر أن يقصى عددًا ١٤٤١ ولكن تتبّع أصحاب الدعوة فأدركوا من جنوده ١٤٤٣ وخدمته ١٤٤٥ أحدًا وثلاثين ١٤٤٧ ملكًاً من الأرواح المؤمنين واربعاً وثمانية وخمسين أميراً منهم ومن أمرائهم المردة ١٤٥٢ الكفرة.

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٣٤٢٩. زادة في غ: رحمك الله.
٣٤٣٠. ح: أن هذا.
٣٤٣١. زادة في ح: له.
٣٤٣٢. با: خواصًا.
٣٤٣٣. با: وأثرًا.
٣٤٣٤. سقط من ح.
٣٤٣٥. با: وجلالته; سقط من ج.
٣٤٣٦. با: شرحاً; أصلح با: شرحاً.
٣٤٣٧. با: وخدّامه.
٣٤٣٨. ح: سباسته; با: سدناته.
٣٤٣٩. ح: تتعذّر; سقط من با: يتعذّر... جنوده.
٣٤٤٠. عصي.
٣٤٤١. ح: عدًا.
٣٤٤٢. ح: ولد.
٣٤٤٣. سقط من غ.
٣٤٤٤. سقط من ع.
٣٤٤٥. با: وخدّامه.
٣٤٤٦. ع: إحدى.
٣٤٤٧. با: وثلاثون.
٣٤٤٨. با: أرواح.
٣٤٤٩. سقط من با.
٣٤٥٠. زادة في ح: أيضاً.
٣٤٥١. با: أميرًا.
٣٤٥٢. ح: الموردة؛ عكس با: الكفرة المردة.
٣٤٥٣. ح: البكر.
سبعائرة وستة: ولا أحد يضط ضبط أجند 3456 أُولانك 3457 الملوك والأمراء ولا يحصرهم 3459.

(44) وأمراءهم 3460 من 3461 المؤمنين والكافّار تحت أمر الملوك الذين هم أحد وثلاثون ومنهم ملك واحد هو الحاكم على الكل المتصارف فيهم. يبنسب آرائه هذا الفن ملكهم الأكبر إلى الملوك الأثنتي 3464 وعالمهم 3465 العالم المتمزج 3466 وعلامة خدمهم وجواسيسهم أن لا يتكلّمون 3470 بكلمة 3471 إلا ويكون فيها الألف واللام. وكل ما ذكرناه 3473.
قواعد مُرزّحة وقوانين مرصّحة عند ممارسة العلم الدّعوة، وليست هذه العجلة ملّة، إيضاحاً وتفريحاً.

(45) فإن استغل بتسخير روحانية هذا الاسم، كان ذا نفس زكية وأخلاقيّة سبطّة وقوية مناسبته للأرواح بصفة خاطئة وطهارتة عن الشهوات الطبيعية والكدرارات الطبيعية يتسمّر له الملك الأكبر ويقوم هو بنفسه بقضاء حاجته وكتابة مقتته وإسعاده فيا يصح له من الأمور. وتحصل له جلالة قدر ورفعة شأن تلمع براهيّتها وتشمع قوانينها. وإن لم يكن صاحب الدّعوة بهذا 3491.
السّمة 3493 تتبع لقضاء 3494 ممّاته وإعاته وإمداده واحد من الملوك أو 3495 الأمراء 3496

بسبب قوّته 3497 فيها ذكر من التعوت.

(42) وطريق الاستغلال بهذه الدّعوة أن يجتنب الحيواني أربعين يوماً وينتناول من الزبيب الطّائفي أربعين عدداً ويختبر به 3500 حباً ويختار خلوة 3501 ولا يتكلم إلا بقدر الضرورة ويطرأ كل يوم وليلة هذا 3502 الاسم ستة آلاف مرّة. فإذا 3503 استغل بهذا النّسق ومضى عليه ثلاثة 3504 أيام 3505 خضرّ الدنيا وما فيها في 3506 عينه بحيث يرى بنده وثيابه وكُلما ينظر إليه كأنه 3507 الأوراق الخضر. فلا يدخل نفسه 3508 خبل 3509 ولبواطب على وظيفته 3511 حتى يظهر 3512 عليه في اليوم السابع شخصان 3513 سواء كان في الخلوة

"الفصة: أصلح با: الوضع.
بـ: يقضي.
خ: و.
"زادة في ح: أو.
ر: ووضعته.
"يا: بهذا.
ا: كل يوم.
ز: وزاد في: أيضا.
ز: زاد في با: أيضا.
ز: ولا يختص بالناس.
ح: بهذا.
ابن: فإن.
ح: ثم.
ح: سطط من ح.
"با: على.
"با: كأنها.
"با: الخضرة.
"با: جبل.
"با: ووابط.
"با: وطيفة.
"با: تنظير.
"يسك با: سواء كان في الخلوة أو لا شخصان.
أ و 3514 لا. ويديائه 3515 ويغالب في نصيحة ويجولان له: "ما عرضك 3516 من الاشغال بذلك الاسم 3518; ارجع منه إلى مصالح الدنيا ولا يلحقك منه ضرر.

(47) فإذا 3521 رأى ذلك ينبغي أن لا يخلفه روح 3524 فإن خاف خيف عليه الهلالا ولا يجيبها بشيء ويرفع صوته بالقراءة حتى يُغيشه ولا يكون 3525 بعد ذلك على عادته إلى اليوم الثالث عشر. فإذا دخل هذا اليوم 3526 لا يفارق الخلاوة ويستغل بالدعاء 3527 مترضاً متهيئاً جزء 3528 القلب فإنه ينزل فِجاة على رأسه طائر 3529 أخضر 3530 وآخذ في التصويت والصباح ويضرب جناحيه على وجهته وتنزل 3531 معه أطيار كثيرة بشكله كلها تصوَّت.
وتصبح. فيجب في هذا الحال أن يثبت قلبه بحيث لا يجد التهشه إليه سبيلًا و يقرأ الاسم بالصوت الجهير حتى تظهر الطيور وتغيب.

(٤٨) فإذا طارت وغابت بنفسي أن لا يقوم من مقامه بل يتم قاعداً مشتغلًا بالقراءة إلى أن يدخل عليه شاب أمرد على خذه الأيمن خليفة نابت شعره عليه مرقة كما يلبسها الفقراء. فإذا دخل وسلم يرد عليه السلام يقول: «السلام عليك ورحمة الله وبركاته» فلم لا يتكلم بما سوى ذلك بل يستغل بالقراءة وذلك الشاب يقعد ساعة قبالته ويأخذ في محادثته ومساءلة فليحذر من الدهشة والدهول عن الاشتغال به فليقرأ بالصوت الجهير حتى تطير الطيور وتغيب.

(٤٩) فإذا مضى على ذلك زمان يسير يغيب الشاب فليمض صاحب الدعوة على الطريقة الممهدة. فإذا جاء اليوم السابع والعشرون يطلع على ضيائات كل من يلتقيه لكن يريد زيادة في با: عليهم.

زيادة في با: عليم. ٣٥٣٣
با: هذه. ٣٥٣٤
مقطم من با. ٣٥٣٥
خ: مكانه. ٣٥٣٦
مقطم من با. ٣٥٣٧
مقطم من با. ٣٥٣٨
با: الخالٍ، ح: با: خال.
زيادة في با: منه. ٣٥٤٠
مقطم من با. ٣٥٤١
مقطم من با. ٣٥٤٢
خ: و. ٣٥٤٣
با: مسألته. ٣٥٤٤
با: عن. ٣٥٤٥
با: إلا. ٣٥٤٦
با: طريقته. ٣٥٤٧
زيادة في ح: في. ٣٥٤٨
با: كل. ٣٥٤٩
أن يخفى بذلك 550 إلى تمام الدعوة. و1 في اليوم الثامن والعشرين يدخل الخلوة 552 ويخط 553 حواليه منزلًا مرتعاً 554 ويعد في وسطه ويشغله بالتوبة ويشغل في الليل 555 الضوء بدهن 556 الباسمين ويكون هكذا إلى سبعة أيام.

في اليوم الثامن والعشرين يدخل الخلوة ويخط حواليه منزلًا مرتعاً ويفقد في وسطه ويشغله بالتوبة ويشغل في الليل الضوء بدهن الباسمين ويكون هكذا إلى سبعة أيام.

(50) فإذا عبر عليه هذا المقدار من الزمان يأتيه سبعة أشخاص ويقولون 557 إنه: «يا ابن آدم كف عن هذا الشغل فلا تلزمنه 558 منك تكلف أن ت قضي حوائجك ولتقوم بهمتك. فلا يمكّن الله 559 إلينا ولا يجتنب 560 حتى يجعلوا. فإذا أقسموا عليه يقول له: «يا عباد الله ما لي معك شغل ولا لي إليك حاجة فإنها في الذي هو مطلوب سيأتي إذن الله تعالى» 561 ورجع إلى القراءة والتوبة وليحذر أن يخرج من المنزل 562 فإنه يترك في الحال.

فإذا غابوا يبقى 563 هو 564 على حاله إلى اليوم الرابع.

3550: يا: هذا الحال.
3551: سقط من يا.
3552: يا: والمثرون.
3553: يا: وضرب.
3554: يا: مرتعاً.
3555: زيادة في يا: و.
3556: سقط من يا: يقال...
3557: يا: يقولون.
3558: يا: له.
3559: يا: وه.
3561: ح: كبكم.
3562: يا: يحلوا.
3563: ح: يقبل.
3564: زيادة في ح: يقبل ثم هذا القدر.
3565: يا: البانرة.
3566: ح: يرجع.
3567: ح: سقط من ح.
3568: ح: إلى.
(١٥) فإذا كان اليوم الأربعين يسمع مشاعل وشوم كثيرة ينفجا بالدخول عليه راكب أسد ومعه جماعة على هيئة الأشراط كأن وجههم القمر إذا أبداً وعلى رؤوسهم أطباق يكون فيها ما يهني للتشار ويكون راكب الأسدي الأرواح.

(٢٥) فإذا دخل وسلم عليه يبنغي أن يقوم ويضع يده على صدره ويرد عليه السلام ويعظمه ويرعسه وأتى عليه حاله فيقول: "رضي الله عنك" وعن أتباعك، أي الملك، ملمس من إحسانك أن تاعدني أن تكون ممدي ومعيني في جميع الأمور ومحج عرض لي من حيث تجيب دعوتي وتسعي في كفايته ولا تستنكف من ذلك.

٣٣١
الدخول تحت أمرك وعزيزي إلى جنودك وأتباعك وتوصيي إليهم ليدونو ويعاصدوني ويجتهدوا في تحصيل مقاصدي ولا يقتضروا في حقيّ. فإذا سمع الملك كلامته يتلقاه بالقبول وياعد معه ويزعجه إلى جنوده ويوضعه إليهم. (33) وقد اقتصرنا خواص هذا الاسم على أخص ما يكون وما يمكن إذ لا تمتل
هذه الأوراق أكثر من ذلك فإن خواصه بعيد ولا يقصص.

الاسم السابع عشر: يا من ذاك الإنسان قد عم كل الخلاقين مئة.
(34) من خواصه أنه إذا أرتمكم على أحد كتلة الجنوب والقبض ظهره واضط
 إليه ليلة الصغير وهذا السبب فنتيجة كرتة قراءة هذا الاسم بصدق.

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1391: وجيهون.
1392: أيا: كلاماً.
1393: سقط من ح: ويعزه... جنوده.
1394: ريدة في يا: في قضبان جميع مصالحه إلى الموت.
1395: يا: أضربنا في.
1396: سقط من يا: على... ذلك.
1397: أيا: هذاج.
1398: أيا: الأوراق: لوريات.
1399: ريدة في يا: فإن خواصه بعيد ولا يقصص.
1400: سقط من يا: من... بينهم: أويل: من كتب هذا الاسم في ورقة وتبدّى في الخانق الفيلي فإن عزمه يبطل عن الشفر. وأي كتب وضع في المساجد حفظ وأمن من اللصوص.
1401: يا: الدرب.
1402: يا: طهر.
1403: يا: وصار.
1404: يا: في.
1405: يا: ذلة.
1406: يا: وحاء.
1408: يا: نصدقة.
النية وصفاء الِعتقاد عن معانات تلك الذّنوب عند الناس حتى يكون وجِبها أميناً عندهم محبوباً معززاً مكرراً فيها بينهم.

الاسم الثامن عشر: يا دَكَان العياد كل يَقُوم خاصاً لِهم وَرُفِطتَه

(55) من خواضه أنه إذا كتب هذا الاسم على حرير أبيض ووضع بين أشياء تودع عند شخص أو يُدفن في مكان تبقى تلك الأشياء محفوظة.
لا يتطرّق إليها التغيّر والفساد لا يصل إليها الأجانب ولا يصل إليها المتصرف فيها. وكذلك إذا يعبّ حصل بين المتاع والقماش في السفر يكون مأموناً عليه من اللصوص. وإن دُفِن مع الميت لا تتغير ولا تنفّت أجزاءه.

الاسم التاسع عشر: يخلق من في السفوات والأرض وكل إلىه معدة.

واذ كان إنسان غابياً لم يعلّ مكانه يقرأ هذا الاسم خمس آلاف مرة يبدي أن يظهر له حاله ويصلي ركعتين بفاتحة الكتاب، وسورة الإخلاص عشر مرات وآية الكرسي عشر مرات وكتب هذا الاسم في رق طبي مصفي تحت رأسه، وينام فإنه يرى الغائب ويخبره جميع أحواله وحياته ومماته.
(٥٦) من خواصه أنه إذا سافر شخص وطالت غيابه ولا يأتي منه خبر و
أردت أن يعود إلى مقامه فإما أن هذا الاسم مهتدٍ في النية خمسة وعشرين
ألف مرة فإنه يشتاق إلى وطنه ويقدم سريعاً. وإن ضاع منه المال أو أبق له
غلام فأقرأ الاسم المقدر المذكور فإنه يحصل المال الضائع إذا عوضه
بأحسن الوجه واجمل الشبل ويرجع الآية طوعاً أو كرهاً.

الاسم العشرون: يا ربم كل شيء وتمكروبر وغياثة ومغادة.

عكس غ ترتيب الأوصاف (١٩) و(٢٠).
(٥٧) من خواصه [أنا] إذا أردت أن يجعل شخص ويعطّه بك فاعم ٣٦٦١ إل٢ ٣٦٦٢ هذا
الاسم ٣٦٦٣ وأكتب باسمك والزعفران على كاغذ ٣٦٦٥ وألقه في الماء الجاري باسمك واسم
المطلوب ٣٦٦٦ اسمك وأمه فإنه يبدع٣٦٦٨ بك ويضطر إلى الاختلاط معك٣٦٧٠ والمؤانسة
بك. وإن شرب أحد من ذلك الماء يظهر٣٦٧١ في بطنك٣٦٧٢ شوق وغيّان٣٦٧٣ وكذلك إذا
وصل ذلك٣٦٧٤ الماء إلى شجار٣٦٧٥ مثمرة٣٦٧٦ تنمو وتزيد٣٦٧٧ البركة٣٦٧٨ في ٣٦٧٩ أثمارها٣٦٨٠.

الاسم الحادي العشرون: يا قلّ في كلّ تصف الألسن كلّ كله جلاله وملكه وعمره.
(58) من 3681 خواصه أنّه من اشتعل بقراءة هذا الأسم 3682 إثني عشر يوماً وقرأ كلّ يوم 3683 خمسة وعشرين مرة بشرط الطهارة الكاملة والتوجّه الصادق وعرض نفسه 3684 على الملوك والسلطاتين وأرباب الممولة بعد 3685 إنقضاء المدة يرتقي أمره ويرتفع 3686 قدره ويتّفَوض إليه الأشغال الخطيرة والأعمال 3687 الجليلة. وإنّ داوم على قراءته 3691 تظهر عليه أحوال 3693 عجيبة وتٞسِّف ليه الشغال الخطيرة والعمال الجليلة. وانّ داوم على قراءته 3692 تظهر عليه أحوال 3693 عجيبة وتٞسِّف ليه الشغال الخطيرة والعمال الجليلة. وانّ داوم على قراءته 3692 تظهر عليه أحوال 3693 عجيبة وتٞسِّف ليه الشغال الخطيرة والعمال الجليلة.

الاسم الثاني والعشرون: يا مُبِيع الْبِدَايَانِ لم تَغِي فِي إِنْفَاقِهَا عُوْنًا مِنْ خَلْقِهِ.
(٥٩) من ٣٦٩٦ خواصه أنه من ٣٦٩٧ قرأ هذا الاسم في ٣٦٩٩ كل ٣٧٠١ يوم تسعة وتسعين مرة ودأوم عليه حتى لا تطرق إليه الفترة تظهر عليه العلوم الغريبة والمعرف المتحجّبة عن الناس وتلوح له الأحوال الغريبة ويطلّع على بدائع المكونات ولطائف المصنوعات ويقف على خواص الأشياء من منافعها ومضارها. ويصير ويتمكن بحيث يتمكن من كناء المهات الساخنة وقضاء الحاجات الفضيلة وتسهل عليه الأمور الصعبة ويتوجه إليه الخلق إذا أشكّل الأمور عليهم.

الاسم الثالث والعشرون: يا علّام الغيّوب فلا يُظُن شيء من حفظه.
(20) من 3709 خواصه أنه من 3710 صعب عليه الحفظ لضعف قوة 3711 الحافظة فليكثر من قراءة هذا الاسم ولبديوم عليها فإنه يقوى على حفظ الأشياء بسهولة وذلك من المجزرات 3713.

الاسم الرابع والعشرون: يا حليم ذا الأنواء فلا يعادله شيء من خلقه.

(21) من 3714 خواصه أنه من واطب على قراءة هذا 3716 الاسم لا يهله السباع الضاربة 3717 ولا تمكّن من التعرّض له 3718 و 3720 يعجز الناس عن مقاواته 3722 ويدير مقبول القول محترماً موقرفاً فيها بين الناس 3723 والأعيان. ومن كان له علاقة بشخص 3724 وهو...

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3709 سقط من با: من ... أنه.
3710 سقط من غ: من ... الأجزرات، أو: غ من واطب على قراءته صار مكرماً عزيزاً لا يخالفه أحد. ومن قرأ ألف مرة على بيضة واطبها شخصاً أحدها جدياً شديداً. وإن كان لا يمكن أن يطعمه فليكتب على كاغض خطيبي باسم ذلك الشخص بعلقه في مكان عالي فإنه يحظى عظمة هيبة.
3711 با: القوة.
3712 سقط من ح: وذلك من...
3713 زيادة في با: غاية.
3714 سقط من ح با: من ... أنه.
3715 خ: قراءته.
3716 سقط من غ: هذا الاسم.
3717 با: الضازة.
3718 خ: تتكفن.
3719 خ: عليه.
3720 با: أو.
3721 خ: ويعجز.
3722 با: ومناوه.
3723 سقط من با: غ: الناس و.
3724 خ: إلى شخص؛ غ: لشخص.
يستعصم عليه فليكتب الاسم على سفرجلة حيث لا يعلم ذلك الشخص ويناوله حتى يأكلها أو يمشي 3726 فإنه يزول استعضاوه ويلين له 3727.

الاسم الخامس والعشرون: يا ممّا أفتاء إذا يزّ الرخلائي لتخوته من مخاوفه.

(26) من 3728 [خواصه آله] المداومة 3729 على قراءة هذا الاسم 3731 وعدم الانقطاع عنه 3733 يوجب 3734 رفعة 3735 التقدر وعلو الشأن وينذف 3736 لصاحبه الهيبة في قلوب الناس ويعظمه 3737 في عيونهم حيث 3740 يخضعون له ويطيعون أوارمه. ومن ظهر التشلّت في أحواله وتخير 3741 في أموره ولا ينظم 3742 له الاشتغال ولا يثبت قدره في أمر يتوجه إليه فليقرأ هذا الاسم بتيّة صادقة وطويّة صافية وعلى قراءة 3743 سنة مرّة فانيه تعالى.

ح: سفرجل.
خ: يمشيه.
خ: يشدّه.
زيادة في ح: ومن واطب على قراءته يسرّ الله له أموره ومقاصده وزاد قوته وحفظه.
سطط من ح: ع.
سطط من خ: داوم.
زيادة في خ: الشرّيف والسترقاء.
زيادة في ح: الاستنفارها (1).
زيادة في ح: ع: إليها.
زيادة في ع: تولّب.
زيادة في ع: إرتفاع.
زيادة في ع: تذكّر.
زيادة في ع: لصاحبه.
زيادة في ح: تأطيره.
زيادة في ح: ع: عيونه.
زيادة في ح: ع: عيون الأكبر.
زيادة في ح: ع: الأكبر.
زيادة في ح: ع: تأطيره.
زيادة في ح: ع: تنظم.
زيادة في ح: ع: تنظم.
يّديه إلى ما هو الصّالح. ويرزقه الثبات فيه ويفتح له أبواب السّعادات. ويرزقه التثبّت فيه ويفتح له أبواب السّعادات. ويرزمه التثبّت فيه ويفتح له أبواب السّعادات.

الأسم السادس والعشرون: يا حمّید الفقّال ذا الْمَنْع على جميع خَلْقِه يُطِفِه.

(3) [من خواصه أنه] أرباب الدّعوة يشتون هذا الاسم من أكثر قراءته وداوم عليه بحيث تعود لسانه لقراءته في القلب بحكم الموافقة وكبلك الإخلاص وتتوارى عليه التّعم و الدّعوت. ويروج له أبواب الدّعوة والرّفاهة والرخاء ويحصل له من أنواع الخِير والأموال ما لا يمكّن ضبطه أ نّه

٣٤١
يجب عليه أن لا يتقاعد في القراءة والمداومة ولا يتهاون والآية 3767 تظهر عليه النتيجة بالعكس.

الاسم السباع والعشرون: بَلْ غَيْرَ الْمَيْنِيِّ الْقَالِبُ عَلَى أُمَرَةٍ فَلاٍ شَيْءٍ يَمَادِيَةً

(٤٦) [من خواصه أن] توزّت القراءة لهذا الاسم إذا واطب عليها المواطنة العز الشامخ والمربطة بالقراءة, بحيث يصير عالماً بين الناس وملجأً لهم ويعجز خصاؤه عن مقاومته وهو 3772 يغلبهم ويعملهم 3774 مقومين صاغرين. وإن 3775 جعله ورداً يشتفغل به 3776 كل 3777 يوم تدوم عليه 3778 مرتبة 3780.

يزادة في غ: زيادة في: زيادة في غ: البينة ومن كتبه وشغله وحمل صار عزيزاً.

سقط من غ: تورّث توزّت 3768 القراءة لهذا الاسم إذا واطب عليها المواطنة العز الشامخ.

زيادة في غ: يزداد وسيّرفون ويشاركون ببيدها وهم ينتصرون في عدوهم ويقولون عند قراءة: "اللهمّ عطّل سراهم حتى لا يقدروا علي شيء". ومن أراد أن يملك خصمه فليقرأ كل يوم ألف مرة ومرة فإن كان خصمه يموت صار وجهه أخضر وإن كان يمرض صار وجهه سودأً أزرق.
الاثام والعشرون: يا قاهرًا الأبطال السديد، أن أن لا يطاق ابتياغك.

(٥٥) [من خواصه أنه إذا] يكتب هذا الاسم على جام صيني بالمسك والزعفران، ويحل بالماء ويستفي المقصود فإنه ينحل بإذن الله تعالى. وإن كتب على ثوب الحرب ويلبس حين المعركة يظهر وجلب العدو وخصوص.

التاسع والعشرون: يا قريبًا المطالي فوق كل شيء غلو ازقائه.

(٦٥) هذا الاسم عند أرباب الدعوة يُسمى بمجامل الضداد. يصلح لعمل الحب والبغض وسائر الأمور المقابلة. وليس هذا محل تفصيله لكن من خواصه.

الاسم: 3781
الاسم: 3782
الاسم: 3783
الاسم: 3784
الاسم: 3785
الاسم: 3786
الاسم: 3787
الاسم: 3788
الاسم: 3789
الاسم: 3790
الاسم: 3791
الاسم: 3792
الاسم: 3793
الاسم: 3794
الاسم: 3795
الاسم: 3796
إنه إذا التحق الجنديان للمقاتلة واعتراهم سبباً لفساد أمور الناس وخراب العمران ونهب الأموال يشتبه من هو صاحب دعوة هذا الاسم بقراءته فإنه ينقطع خصائصهم ويتبدد بالمصالحة لعن يشرط أن يشترط القارئ في حين القراءة يصالحه حيث لا يدخله صوت من الأصوات.

(٦٧) ومن كان له عدو غالب يفزّ منه ويخاف فليقرأ سبعة أيام ومرة واحدة فإن يموت عدوه عاجلاً. وإن استغل بالدعاء في الليل يكون أحسن.
الاسم الثلاثون: يا ميّل كلّ جبار يظهر غيّير سلطانه.

(68) من 3819 خواصّه أنه إذا أراد 3820 سلطان 3821 أن يغلب عدوّه في الوقّي 3822 وجعله مقوّراً صاغراً فلكتب هذا اسم 3823 على آيات 3824 الحرب 3825 في 3826 الدرع وليلويسوف 3827 وغيرة ولؤهم 3828 أمراءه وأجناده [أن] يفعلوا 3829 مثل ذلك 3830 وليشتغل 3831 هو وجنوده 3832 في زمان 3833 المحاربة 3834 لكن يظرّف البّة 3835 يغلب 3836 الأعداء لكن بشرط أن يكون ذلك السّلطان على نية صالحة من 3837 رفع المظالم 3838 ودفع العدوّ عن الناس وقطع دابر شرّه عنهم.

سطط من ح: من ... عدوّه؛ سطط من با: من ... أنه.

3819

با: أردت.

3820

با: سلطانًا.

3821

زاد غ في الحاشية: أيّ الحري والضرّب.

3822

زيادة في ح: و.

3823

غي: آلّه.

3824

ح: الحروب.

3825

با: من; غ: و.

3826

غي: والبرق.

3827

غي: ويامرة.

3828


3829

حي: في:

3830

حي: وليشتغل.

3831


3832

غي: حال.

3833

زيادة في ح: يقرأته.

3834

سحط من غ.

3835

با: وقهر.

3836

سحط من غ.

3837

غي: يرفع.

3838

با: ظلمه.

3839

با: ذلك; سحط من غ: ودفع ... منه; أوجع: عن العباد.

3840
(٩) ومن خاف تعرض ظلمه فليقرأ ٨٤١ [مرة] و٨٣٢ [مرة] واحدة٨٣٣ فإنه يأمن من ظلمه ويندفع عنه. ومن كان له عند شخص مال وهو لا يرد عليه ويفاطمه٨٣٤ فليواضب على٨٣٥ قراءة٨٤٥ هذا الاسم فإنه يخلص٨٤٧ ماله منه٨٣٨.

الاسم الحادي والثلاثون: يَا نُورُ كُّ شِتَاء وَهُدَاهُ أَنتُ الّذِي فِي الْطَّلْقَّاتِ يُنْتُورُهُ.

(١٠) هذا الاسم يُسمى٨٤٩ طلعت٨٥٠ العز والدولة. فمن أراد أن يعزز واحد٨٥٢ ويضمه ويبقره أو٨٥٣ أراد أن يذله ويحققه ويئجه فليواضب على قراءة٨٥٤ هذا الاسم.

٨٤١: ح، باء، ع: ألف.
٨٤٢: ح، باء، ع: واحدة.
٨٤٣: ح: يمطه.
٨٤٤: سقط من ح: قراءته.
٨٤٥: يُسمى: النحلاص.
٨٤٦: يُسمى: عمه.
٨٤٧: يُسمى: خ: طلعت٨٥٠.
٨٤٨: يُسمى: خ: طلعت٨٥٠.
٨٤٩: يُسمى: خ: طلعت٨٥٠.
٨٥٠: يُسمى: خ: طلعت٨٥٠.
٨٥١: سقط من خ: فِن ... زمان: أُلْجَع: من خواصه أنه من كتبه على تفاحة وأكلها على الديق بِرَأِي إِذِن الله تعالى.
٨٥٢: أَحَدَ.
٨٥٣: سقط من باء: أو ... عينه.
٨٥٤: يُسمى: قراءته.
٨٥٥: سقط من باء: هذا الاسم.
بحيث يقرأ في كل شهر ثلاثمائة ألف مرة فإنه يحصل مراده فإن قصد احتقار ملك أو سلطنة فقير.

(171) ومن اشتغل بقراءته بشرط الخلوة والاعتزال عن الناس والاجتناب عن الحيوانات والتقليل من الغذاء بحیث لا يأكل إلى الشبع ودائم على هذا الأدب تتكشف له روحانیة هذا الاسم وتحصل له قوة واستيلاء ويطبع له كل من يقصده. فإذا تمكّن من هذا الحال ينبغي أن يراعي الآداب الشرعیة ولا يتجاوز عن حدودها ولا يتصرّف في شيء إلا على الوجه المشروع. فإن اشتغل بما لا يجوزه.
الشرع واستعان بتلك الرواحية 3875 عليه فإنه 3876 بله له ضرر عظيم منهم ييلكونه وإن كان بعد زمان 3877.

الاسم الثاني والثلاثون: يا علي الشافعي قُوَّتْ كِلْ شَيْءٍ عَلَوَّ ارْتِفَاعِهِ.

(٧٢) من خواضه [أن] إذا كانت بنت 3879 لا يتزوجها أحد أو غلام 3880 لا يتزوجه أحد

يعدم إلى غم 3881 أسود الرأس ويتقرأ عليه هذا الاسم سبع مرات ثم يذبح ويستخرج قلبه

ويقرأ عليه هذا 3882 الاسم 3883 سبع مرات آخر ثم يكتب الاسم على كاغد 3884 ويعتّب 3885 في

قلبه 3886 ويخترق في سقف يكون قبالة عتبة 3887 مسجد فإنه يظهر في آخرها 3888 رونق وزواج

وعادة 3889 إذن الله تعالى.

الاسم الثالث والثلاثون: يا فُتُوح الطاهر من كُلّ شرٍّ فَلَا شَيْءٍ يَعَادَةُ مِن خَلْقِهِ.
(٩٣) من ٣٨٩٠ خواصٍ أنه من قرأ١٣٨١٣٨٩٠ هذا الاسم أربعين يوماً كل يوم ألف مرة بوجه ٣٨٩١ تام وتبث صادقة وطهارة كاملة ويجعل ذلك ٣٨٩٢ في خلوة بحيث لا يدخل عليه أحد يظهر ٣٨٩٣ لنفسه قوة التأثير وطغته نفاد القصد ٣٨٩٤ ويظهر له ٣٨٩٥ خوارق العادات ٣٩٠٠ إلا أن الله تعالى وخلاص ٣٩٠٢ هذا الاسم ٣٩٠٣ شمول وعموم ٣٩٠٥ يصح جميع المقاصد.

الاسم الرابع والثلاثون: يا مُبديّ الْبَرَاءَة وَمُعَيْدَهَا يُعَدُّ فِيّتَابًا يُذَرُّهُ. ٣٩٠٦
إذا أشرف مريض على الهلاك ولا يتصور في حقيقة البرء يتظاهر صاحب دعوة هذا الإسم ويشتغل عند المريض بقراءته فإنه تظهر عليه أمارات الصحة في أقل من ساعة يذن الله تعالى. وإن قارب صاحب جريمة إلى العقوبة والقتل والصلب فليشتغل بقراءته على ربط القلب والجسارة فإنه يسيح و يكون [ذلك] سبب خلافه.

خ: المريض
زيادة في خ: الموت و...
با: يتصرف.
خ: عنه.
با: الضّعف؛ زيادة في غ: إمكان.
سقط من با: على ربط القلب والحسارة.
با: يختبأ.
با: أمر.
سسباً خ: خاصّاً.
خ: خاصّاً؛ زيادة في غ: ومن كتبه على ببسة وسلقتها وأطمعها المربوط وقرأ هذا الإسم عشرين مرة فإنه ينحل بأذن الله تعالى.
الاسم الخامس والثلاثون: يا جليل المتكبر على كل شيء قالت نمل أمة والضيق وغدّة.

(١٧٥) [من خواصه أنه] من داوم على قراءة هذا ١٣٩٣٠ الاسم حيث لا يغتر فيه ١٣٩٣٢ يجل قدره ويظهر ١٣٩٣٣ أمره ولا يمكّن من ١٣٩٣٥ معارضته أحد. وان كان سلطانا ١٣٩٣٥ يستولي على جميع طوائف الناس ١٣٩٣٨. وإن ١٣٩٣٩ واعده شخص لا ١٣٩٤٠ يأتي له بالموعد يلتحه ضرر ١٣٩٤١.

الاسم السادس والثلاثون: يا محمود فلا تبلغ الأوهام كل كنه كتأيه ومجلد.

(١٧٦) [من خواصه أنه] من واطب على ١٣٩٤٢ قراءته ١٣٩٣٤ حق المواطبة ينفر ١٣٩٤٤ خاطره من الخلاقين ويستقدرون مخلطتهم ١٣٩٤٥ ومصاحبتهم ولا يستن亀 بهم ويتعود هذا الاسم حيث لا ١٣٩٤٧.
يمكن أن يفتَر من قراءته ولا 3949 ساعة واحدة حتى أن لسانه ينطق 3951 به من غير اختياره. فإذا بلغ هذا الحد تنجذب 3952 هذه الكلمات 3954 من لسانه إلى قلبه فيتمَّ قلبه 3955 حتى 3956 أنه يسمع منه كا يسمع من لسانه فيفصو خاطره وينتهر قلبه وتكتشف عليه 3957 الغيوب ويشاهد الأحوال 3958 العجبة وتليح 3959 أباب الملكوت ويدخل دائرة 3960 الولاية ويسبر إمام 3962 للأوانم 3963.

الاسم السابع والثلاثون: يا كريم يا العفو والمعافر لذي ملأ كل شيء عذله.

الاسم مباشر من ح: يمكن؛ زيادة في غ: 3946

قله: ينطلق

ف: ينجذب

ه: هذا

زيادة في غ: هذا

الاسم: 3947

زيادة في غ: هنا

الاسم: 3948

الاسم: 3949

وقت من: قراءة

الاسم: 3950

الاسم: 3951

الاسم: 3952

الاسم: 3953

زيادة في غ: هنا

وقت من: حتى... قلبه

الاسم: 3954

الاسم: 3955

الاسم: 3956

الاسم: 3957

الاسم: 3958

الاسم: 3959

الاسم: 3960

الاسم: 3961

الاسم: 3962

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الاسم: 4049

الاسم: 4050

الاسم: 4051

الاسم: 4052

الاسم: 4053

الاسم: 4054

الاسم: 4055

الاسم: 4056

الاسم: 4057

الاسم: 4058

الاسم: 4059

الاسم: 4060

الاسم: 4061

الاسم: 4062

الاسم: 4063
(٧٧) [من خواصّه أنّه] إذا دَامَ عَلَى قراءته سلطان تملأ صيت سلطنته. وعَدَّلَتْهُ ما بين الحلفِينّ وكِلٍّ إذّ استغلّ به عَالِم تشتهر عَلَيّ عَلَمَهُ في جميع الأقْطَارَ وتَنْشِرْ أَنْوار عَلَمَهُ في سَائِر البلاد والأمُّور. 

الاسم الثامن والثلاثون: ِّيا عظيم ذات النَّداء الفاخر والعِزِّ والمَجَّدِّ وَالكَبِيرِ... فلا يَذِلَ عَزُّهُ. 

(٧٨) [من خواصّه أنّه] إذا كان أحد كثير الذّنوب والخطاٍ بصغائرها وبكبائرها. فليُشَتَّلَ بِقِرَائَتِهِ هذا الِسَمِ وِيُؤَتِّبَ عَلَيْهِ فَإِنَّ اللَّهَ تَعَالَ يَغْفِر عنه وَيَفْرَحَ لِهِ سَيَاتِهِ وَيَكْنِثُهُ في دِيوان المُنْحُومِنِ. وإن كان شخصً في مَعْرُض العقوبة من سلطان أو سقط من ح: 

زيادة في با: وقت عليها كلّ صَانعٍ ومَحِترف في حرفته: زيادة في غ: وقت عليها كلّ صَانعٍ ومَحِترف في حرفته. 

زيادة في با: منغامساً في حُجْجِهِ مَحْفُوْنًا: زيادة في غ: محفوْنًا. 

زيادة في با: زِيادة في با: وَلَوْ اتَّبَعْ سُقَطْ عَلَيْهِ. 

زيادة في ح: تَصَرِّفَ وَزِيادة في با: سَحْانُهُ وَ. 

خُصُّصَتْ مِن با: يَعْفُو... الضَّادِّةُ؛ أَوْلَى با: وِيَسَهِّلُ عَلَيْهِ التَّوَايَةِ وَيَتَبَلَّغْ مِنْهُ الْحَسَنَاتِ وَيَحْبُبْ عَنْهُ الْحَسَنَاتِ بَكْرِهِ. 

إِحْسَانَهُ وَلَطْفِهُ وَهِبْهُ إِلَى الْضَّرَّاتِ المَسْتَقِيمَ إِن شاء الله تعالى. وَمِنْ كَان مَوْعَدًا مِن مَلِكٍ أَوْ أَمِيرٍ أَوْ غَيْر ذَلِكَ بَقَيلٍ أو أَذِىْ فَيَقُولُ هُذِهِ الْإِسْمُ. 

زيادة في غ: التاجين.
حكم بسبب جريمة اقتترفها فليقرأ بالنية الصادقة عشر مرة وينفخ.

على نفسه فإنه يُخلص بإذن الله تعالى.

الاسم التاسع والثلاثون: يا عجيب فلا تتعلق الألسن بكل الله وطاعته.

(79) [من خواصه أنَّهَ] إذا أردت أن تعقد لسان طائفة أو أهل بلد

عنك  لا تتفنحو من التدح فيك والتعرض إليك لإفساد الأمور عليك بالغيبة والشعاية فصم الثلاثة والثانية فصم 400 أيام 3 lodge 400 في 400 قراءة هذا.

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لغ: اعترفوا.
زيادة في لغ: والهاتف الجماعة.
با: مرت.
لغ: ورينث.
لغ: عليه; سقط من با: على ... يخالي; أوج: يا: في يديه ومسح بها جسده فابن ذلك الذي يخشى يزول ول يشاهد شيئاً من الخوف.
زيادة في لغ: من العقوة.
با: آراد أحد.
با: بعد.
با: أحد.
لغ: وو.
لغ: حتى; لغ: عليك.
لغ: أنتم.
لغ: يتكلمون.
با: من البشرة الأعلي.
لغ: في.
لغ: إفساد.
با: يصب.
لغ: فثلا.
لغ: في.
با: من البشرة والشعاية.
با: الهائين.
با: ثلث.
با: متنبأ.
با: علم.
لا اسم تلك الأسماء حق الاجتهاد ثمّ اعّم من 4006 إلى 4008 خيط 4009 وعقد 4010 عليه سبع عقد تقرأ 4011 على كلّ عقدة: ﴿يا مُعَشَّر الْجِنِّ وَالْأَرْضِ قُلْ لَا تَطَعُوا أَن تَنفَذُوا مِن أَفْقَارٍ﴾ 4012 وتجنّب في 4013 فيها 4014 خيطاً 4015 ويعقد 4016 ذلك الخيط في فارورة وتحتها 4017 مكّية 4018 وادفُنها 4019 فإنه يحصل 4020 المقصود 4021 بإذن 4022 الله تعالى.

لا اسم الأربعون: يا غياثي عند كل كرامة وва مجيبي عند كل دعوة ومتاؤني عند كل شدة.
(٨٠) [من خواصّه أنّه] المواطنة على قراءة هذا الآية توزّرّث سعة اليد ٤٠٢٣ ونها المال والدّعة ٤٠٢٥ والرفاهة ٤٠٢٦ وخفض ٤٠٢٧ العيش والعرة ٤٠٢٨ والاحترام ٤٠٢٩ عند الناس.

(٨١) وهذا ما تيسّر تسطيره من خواص هذه الأسباء ٤٠٣٠ العظام والمحمدية وليّ الأفضل ٤٠٣٢ والأعماق والإصلاح والسّلام ٤٠٣٣ على سيدنا ٤٠٣٤ محمد ٤٠٣٥ وعلي ٤٠٣٦ الله وصبه ٤٠٣٧ وسلم ٤٠٣٨.

اِعتصام الأسباء الأربعين (Ghazi ٢١٠٠/٧ only)

(٨٢) بسم الله الرحمن الرحيم. يا غياث عند كلّ كرية يا معادي عند كلّ شدة يا مجبي عند كل دعوة. أسألُ أنّ تشمل علي محمد وأمانآ من عقوبات الدنيا والآخرة وأنّ تجنب عني أنصار الظلمة المريدين في بسوء وأن تصرف قلوبهم عن ما يضرونه إلى خير ما لا يملكه

٤٠٢٣ زيارة في ع: الشرّيف.
٤٠٢٤ يا: الزّرق.
٤٠٢٥ ع: الدّعوة: سقط من با.
٤٠٢٦ يا: والرفاهة.
٤٠٢٧ ع: وخفض; سقط من با: وخفض العيش.
٤٠٢٨ يا: والعز.
٤٠٢٩ سقط من با: والاحترام ... ناس; زيارة في با: والجاه وقفة اليد في كلّ الأمور. ومن كان أسيرًا في بدأ ذام أو مبوسًا فلاقرأ هذا الآية تسعة و تسعين مرة بالصدق والطهارة فإنه يتخلص بعذابه تعالى وينال ما يقصده. تمت.
٤٠٣٠ سقط من با: وهذا ... وسلم.
٤٠٣١ زيارة في ح: الشرمجة.
٤٠٣٢ متضمن غ.
٤٠٣٣ سقط من ح.
٤٠٣٤ ح: نبّيّه.
٤٠٣٥ زيارة في ع: خاتم الأنبياء والرسلين.
٤٠٣٦ ح: و. 
٤٠٣٧ زيارة في ح: الطاهرين.
٤٠٣٨ زيارة في ح: نسبيًا دائمًا كثيرًا.
غيرك. هذا الدّعاء [متنٍ] ومنك الإجابة وهذا الجهد وعليك التكلان. ولا حول ولا قوة إلا بالله العلي العظيم. صلى الله على سيدنا محمد.

3.3.4. Khawāṣṣ al-Asmā’ al-Arba’īn al-Idrīsiyya al-Mashhūra bi’l-Suhrawardiyya

Manuscript sources:
Beyazıt 1256 (صبي), 6b – 24b

Printed sources:

خواص الأسماء الأربعين الإدريسية المشهورة بالسّهروردية

بسم الله الرحمن الرحيم.

[المقدمة]

(١) روی عن علي بن طالب (كرم الله وجهه) أنه قال: كنت في جمعة القدس مع النبي (صلى الله عليه وسلم) فقلت له: ها لكم في جمعة من أصحاب رضي الله عنهم ثانى يوم من شهر رمضان سنة اثنين من الهجرة، سبحة جبل أحد. فأذن رسول الله (صلى الله عليه وسلم) ووعظ الناس ثم قال: إن جبريل (عليه السلام) أنزل علي في نزوله دعاء الذي إنزاله من السماء الربعون من الملائكة. وقال لي: خواص الأسماء الأربعين الإدريسية المشهورة بالسهروردية

(٢) إن هذه الأسماء لم تكن لأحد من الأنبياء بحلك إلا نسبعة منهم وهم أدريس ونوح وأيوب ويوسف وموسى (عليهم السلام) وبركاناها انجاح الله بهما واعتقوا فيه وابتبلوا به. وإن أنه لم يدعو 4039 أحد من أنتبه بهذه الأسماء إلا نال بركهما ما سألته وابتغاه وتنزلت عليه البركات وحصل له النصر العزيز والفتح القريب المبين. وأشرفت صحته وصفائه.

4039 أيا: يدعو؛ بي: يدعوا.
تأثرت هذه الأسماء الإلهية وانتجحت عليه أبواب الخيرات ومالت إليه القلوب وانتقدت إليه الطواشي وأطاع أمره كلّ دان وقاص ومطيع وعاص متصرّفاً في عالم الأصل والفرع وموتلاً في مقام الأفراد والجمع ونظراً في كثير من مصالح الملك والملكوث ومطاعاً علّى أسرار عظيمة من مكونات اللّاهوت وغير ذلك من الخواص لا يكاد تُخصّ

(3) وذلك في الحقيقة شيء يسير بالنّسبة إلى خواص الأسماء الإلهية المقدسة المطهّرة ولكن جميع ذلك موقوف على كمال الطّهارة في الطّاهر والباطن وحسن العقيدة وصلاح النيّة ويتّنين الطويّة ورعاية القوانين الشرعية.

(4) ولقد سمعنا عن جماعة من الطّالبين المخلصين القائمين في مقام الأدب وصدق الطّلّب أنّهم ظهروا على طابع وأظلّعوا على أشياء تجار في العقول وعكس ذلك عن جبالة لم يتأدوا بآداب الله تعالى ولهم يقوموا بشرائط ذلك. فناسل الله أن يوقتنا للوقوف في مقام الاستقامة وجعلنا بركات اسماه المقدسة متمّنٍ برح دار الكرامة. إنه القادر على ذلك وهو الموقف للعورج ومعارج القدس والشراكة لأقوم الطريق بفضله.

(5) وزوَّرّع عن الحسن البصري [إنه] قال: "ما أبعث الله تبارك وتعالي (عليه السلام) إلى قومه كان 4042 قد فشا فيهم السحر فلست فيهم السحر فلم يطقهم حتّى علّمه الله 4043 تبارك وتعالى هذه الأسماء ثم 4044 واوَّلادي ادّعي أن "لا 4045 تذلّلت للقوم فيدعوئي بهنّ ولكن قلّه سرّاً في
نفسك”. فكان إذا 4047 دعا 4048 ين استجيب له 4049 ين دعاء. فرفعه الله إليه مكاناً علياً. 4050

(6) ثمّ علّمهنّ الله عزّ وجلّ موسى (صلى الله عليه وسلم) فكان لا يخلص إليه سحر ولا سمّ إذا دعا ين. ثمّ علّمهنّ الله عزّ وجلّ محمدًا (صلى الله عليه وسلم) وكان 4055 إذا دعا 4056 ين استجيب له 4057 ين دعا في غزوة الأحزاب.

(7) قال الحسن: وكنّ مستختقياً من الحجاج فأدعو الله 4058 ين فأخذ الله 4059 ين فحبسه عنيّ ولقد دخل عنيّ ستّ مرات فأدعو الله 4060 ين فأخرج الله 4061 ين بأصابره عنيّ.
(8) وإذا أردت أن تدعو 4064 الله الناس المغفرة جميع الذين و الخطاب فضم ثلاثة أيام واغسل والمس ثمانية جداداً وقم إذا نام كل ذو 4065 عند فأخرج إلى فضاء من الأرض فادع الله بين أربعين مرة فإن تبنت "أربعون إسنا" عدد أيام الثيئة. ثم سل الله حاجتك من أمر أخرت القدر فإذاك تعتاد إن شاء الله تعالى واجعل جمل دعاءك الآخرة ويدمك كل دعوة "سبحانك لا إله إلاّ أنتم" وسواء دعاء جميع الأسياء أو ما كان أنها فإن له تأثير عظيم إذا أفتتح به وخت بالصلاة على محمد (صلى الله عليه وسلم) فهو الوسيلة العظمى.

وهي هذه الأسياء:

[الأسياء الأربعون]

(9) سبيحانك لا إله إلاّ أنتم يا رب كل شيء وواتره. يا إله الآلهة التفريع جلالته. يا الله المحنود في كل فاعله. يا زحم كل شيء وراضه. يا حي حي حين لا حي في ذئمومه ملكه وقائه. يا قيوم فلا يبوع شيء من علمه ولا يوده. يا واحد ألباقي أول كل شيء آخره. يا دائم فلا قتال ولا زوال لهكم. يا ضعف من غير شبه ولا شيء كيناه. يا بارئ فلا شيء كفؤه يذانيه ولا إمكان لوضعه. يا كبير أنتم الذين لا يندى الغلوك لوصف عظيمه. يا بارئ النفس ولا يقلي خلأ من غيره. يا زكي الطاهر من كل أفق بذنه. يا كافي الموعظ لما خلق من عظاما فضلله. يا ثقيلا من كل جوز لم يرضه ولم يخلاله فاعله. يا حياني أنتم الذي وسبع كل شيء رحمه وعله. يا مثال ذا الإحسان قد عم كل الخلاقين منه. يا دين العباد كل يقوم حاضعا فيهمه ورغبته. يا خالق من في الشموع والأرض وكل إلهي عفاده. يا زحم كل شيء معن ومحروم وغياثه ومغاده. يا ثمان فلأ تصف الألسن كل جانيه جلاله وملكه وعزه. يا مبدع الأمثل فلأ بعث في إنشاني عونا من خليته. يا علام الغيب فلأ يبوع شيء من خليته. يا خليص هذا الأناة فلا يعادلها شيء من خليته. يا معيد ما أفتئه إذا برز الخلاقين إدعاهم من مخافته. يا حييد الفعال ذا الفاء على جميع خليته يطلقه. يا غريز التبيع الغالي على أمر فلا شيء يعادله.

4064 آية: أدعو; في: تدعوا.
4065 آية: ندم; في: ندم.
يا قاهر ٢٦٩ أن تبكي الشديد أنت الذي لا يطلق انتقامه. يا قريب الانتقام فؤد كلي شيء علّو انتقامه. يا دبل كلي جبل يهز عزيم سلطانه. يا توتر كلي شيء وهذاء. أنت الذي فلق الظلمات ينوره. يا غالي الشامخ فؤد كلي شيء علّو انتقامه. يا فدوس الطاهر من كلي شيء فلا شيء يعاد من خليقه. يا مبدئ البرايا ومعبدها بعدة قتائنا يقدرته. يا جليل المتكبر على كلي شيء فالعدل أمّرها والضد وغده. يا مخفود فلا تتلق الأوهام كلا كنه تئلهه ومجهده. يا كريم ذا العفو والعدل أنت الذي مالا كلي شيء عدنى. يا عطم ذا الشئ الفاخر والعمر والمجد و الكبرياء فلا يبذل عدنى. يا خيبت فلا تنظر الألسن يتكلم آثائه وتئلهه. يا غياثي عند كل كرية ويا مجيبي عند كل دعوة ومغادي عند كل شدّة.

[ادعية نجاح دعوة الأنس الأربعين]

١٠. أسأل الله الهمّ يجعل هذه الأنسة أن تصلّى على محمد وعلى علّه وأن تنزقني إياانا وأمنا وأمانا من عقوبات الدنيا والآخرة وأن تفعل لي كذا وأن تحبس عني أبصار الظلمة المهديين إلى السوء وأن تصرف قلوبهم عن شرّ ما يضمرون به إلى خير ما يملكه غيرك الله هذا الدعاء [معتي] ومننك الإجابه وهذا الجهد وعليك التكلان ولا حول ولا قوة إلا بالله العلي العظيم. وصل الله على سيدنا محمد النبي وآله الطيبين الطاهرين وأصحابه أجمعين برحمة يا أرحم الرحيمين.

١١. وهذه صفة الدعاء على الأنسة جميعاً ومفرداً: يا ذا المثنى الفاخرة والعصر والكبراء. يا «مستح» قتوس وبالملائكة والروح» ٤٠٦٩. «هو الله الائي لا إله إلا هو جاليم العميق»

٤٠٦٦ زاد ب في الحاشية: أيدي.
٤٠٦٧ أي: هجها.
٤٠٦٨ صحيح مسلم: فتوس؛ بي: فتوس.
٤٠٦٩ صحيح مسلم، ٤٨٧.
وَالشَّهَادَةَ ۚ إِلَى أُخْرَى السُّورَة. بَيِّنَى عَنْدَ كُلِّ كَرَةٍ وَمُعَاذِي عَنْدَ كُلِّ شَّرْدَةٍ وَمُحِيي عَنْدَ كُلُّ دُعَاءٍ.

(12) أَسْأَلُ اللَّهُمَّ بِحَقّ هَذِهِ الْأَسْوَاهُ الْسِّرْتِيَةَ وَالْكِلَالِيَ الْعَبَرَيْنِ وَالأَقْلَامَ الْمُورَانِيَةَ وَالْغَضَرةَ العَظِيمَةِ وَالشَّجَرَةَ الْمَبَارَكَةَ بِالْوَادِيِّ الأَقْصَى وَبِالْيَدَّ مِنْ قَبْلِ المُوْلَى أَنَّ (يَا مُوسَى) ۖ إِنِّي أَنَا اللَّهُ لَأَنَا أَقْلُبُنَّ وَأَقْمُ الصَّلَاةَ لِيِّكَرِيٍّ ۛ وَلَا إِلَهَ إِلَّا نَآ أَنَا قَلِيلٌ وَأَقِمُ الصَّلَاةَ لِيِّكَرِيٍّ ۖ إِنِّي أَنَا اللَّهُ لَأَنَا أَقْلُبُنَّ وَأَقِمُ الصَّلَاةَ لِيِّكَرِيٍّ.

(13) أَسْأَلُ اللَّهُمَّ بِحَقّ هَذِهِ الْأَسْوَاهُ الْسِّرْتِيَةَ وَالْكِلَالِيَ الْعَبَرَيْنِ وَالأَقْلَامَ الْمُورَانِيَةَ وَالْغَضَرةَ العَظِيمَةِ وَالشَّجَرَةَ الْمَبَارَكَةَ بِالْوَادِيِّ الأَقْصَى وَبِالْيَدَّ مِنْ قَبْلِ المُوْلَى أَنَّ (يَا مُوسَى) ۖ إِنِّي أَنَا اللَّهُ لَأَنَا أَقْلُبُنَّ وَأَقِمُ الصَّلَاةَ لِيِّكَرِيٍّ.

(14) اللَّهُمَّ إِنِّي أَدْرَا بْكَ فِي نَخْرَ أَعْدَاءِي وَأُعْوَدُ بِكَ مِنْ شَرِّهِمْ وَأَعْوَدُ بِكَ عَلَيْهِمْ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَدَّهُ وَبِإِنَّهُ وَإِنَّ عَلَيْهِمْ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَدَّهُ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ إِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَدَّهُ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ إِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَدَّهُ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ إِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَدَّهُ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ إِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَدَّهُ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ إِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَدَّهُ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ إِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِلَدَّهُ وَإِنَّهُ وَإِنَّ عَلَيْهِمْ
(١٥) اللّهُ إِنْي أُسَلِّكُ بِحَقّ هذِهِ الأَسَاءَ الشَّرِيفَةِ التَّيَّةِ لَمْ يُأَذِّنَ لَوْحَدٌ بِبُنَاؤُهَا وَأَنْتَ بِعِلْمٍ أَقْدَامَهَا. أَنْتُ الْمَيِّضُ الْخَيْبَةِ. أَنتُ الَّذِيّ تَفْضَلْتَ عَلَى وَقَتْرِيّ مَعْرُوفَيّة وَجَعَلْتَيْنِي مِنْ أَهْلِيّهَا. فَأَجْعَلِ اللّهُ الشَّمْسَ عَنْ مِنْبِيّ وَالْإِنْجِيلَ عَنْ شَيْخِيّ وَالْقُوْرَةَ بِيْنِ يَدِيّ وَالْزُّوْرَ بِمَرْجِ عُصَيْ مَوْسِيّ يَبِيّ وَفَرْقَانٍ مُّحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ) بِنَبَتِّيّ "يَا هَيَا شَرَاهِيّا" يَا مِنْ هُوَ أَنْهُ وَلَا يَزَالُ وَلَا يَكُونُ هَكَذَا أَحَدٌ. 

ولا يَكُونُ هَكَذَا أَحَدٌ غَيْرَكَ. 

فصل في الزيادة لهذه الأسئلة والاختلاف بها 

(١٦) أَن تَتَخَذْ مَوْضُوعًا طَأْرًا بَعْدًا عَنْ الأَصَوَاتِ وَتَلْبِسْ ثَيَابٍ طَأْرَهَا وَتَطَهّرْ بِدَنْكَ وَتَنْسَكُهُ وَتَتَخَذْ تَبْتَكَ وَتَتَجَدّدْ تَوْبَتَكَ وَتَتَخَذْ طَعَامَكَ بَعْدًا مِّنْ شِعْرِ إِنْ أَمْكَنَكَ أَوْ بَيْضًا. تنْفِرْ عَلَيْهِ وَتَتَسَخَّرْ مِنَهُ، تَأْكُلْ بَشَيْءٍ مِّنْ زِبْبٍ وَنَخَوَهُ تَلْكَ عَلَى ذَا رَوْحٍ وَلَا مَنْ خَرَّ مِنْهُ. وَتَتَنَبَّأُ السَّيَاءُ الأَرْبَعِينِ أَثْرَ كَلِّ فِرْضَةٍ ٣٠ مَرَّةَ وَبَعْدَ الْعَشَاءِ الأَخِيْرَةٍ بِمَرْأَةٍ مَثَلَّ الصَّمْتِ إِلَّا بَيْنَ اللَّهِ وَتَلَوْا الْقُرْآنِ. وَلَا تَجِلِسَ إِلَّا مِسْتَقْبِلًا فِي مَكَانٍ مَثَلَّ الْقُرْآنِ وَبِخَاطِبٍ فَأْثَرُّهُ فإِنَّهُ يَقْوُلُ لَكَ مَا حَاجَتِكَ. فَإِنْ كَتَبَ تَرَيْدُ شَيْئًا فَاشْهَلَ. 

(١٧) وَإِنْ كَتَبَ تَرَيْدُ خَذِيْلًا فَقُلْ لَهُ: "لَيَسْ لِي حَاجَةٌ قَبْلَهُ وَإِيَّاّنِ حَاجَتِي عَنْ رَبِّي وَرَبِّكَ" وَدُمْ عَلَى عَمْلِكِ فَإِنْ تُأْتَوْنَكَ وَيَسَّأَلُونَكَ عَنِ المَطْلُوبَيْنِ فَقُلْ: "مِرَادِي الصَّحِيْحَةُ وَالْأَخْوَةُ وَخَذَيْلَاَتْيَا أَسْتَعِينُ بِهِ فِي أُمُورِ دِينِي وَدَنَارِي وَهَلَّ عَلَى الْعَهْدِ وَالْمِيثَاقٍ إِلَّا أَصْرَفْهُ إِلَّا فَيَا يُرْضِي اللَّهُ وَرَسُولُهُ وَفِيْ أَبَاهِ فِي ٤٠٨٠ السَّرْعِ" فَإِنْ هُمْ يَعَاهِدوْنَكَ وَيَقْتُلُونَ حَاجَتَكَ. فَإِذَا فَعَلُوا ذَلِكَ سَلَّمُوْنَ عِنْ إِسْمِهِ وَعَنْ مَا تَدْعُوْهُ مِنْ إِرْدَتِهِ حضورٍ وَتَصْرُّحٍ. 

(١٨) وَاعْلَمْ أَنَّهُ لَا حَدٌّ لَوَقُتِ الإِجَابَةِ وَإِيَّاً هُنِّي بِحُسْبِ صَدِيقِ يَبِيلِهِ وَحَسْنِ الطَّوْيِّةِ وَالْخُلاصِ. فَمَنْ مِنْ يُسِتَّجِبُ لِهِ مِنْ سَبعةٍ أَيَامٍ وَمِنْ سَبَعَتِينَ وَأَكْثَرُ مِنْ سَبَعَةٍ يَوْمًا وَهُوَ \[\text{4078}]

<table>
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أبعداً. من الناس من يخوّف ويُشتنى ومن الناس من لا يرى ما يكرهه وإياها يكلم بالرفق والشهولة بحسب الإخلاص والنيات وصدق الطوائف والضياغ من الأخلاق الدينية والأخلاق المرضية.

(19) وأما كلّ اسم على انفراده فسوف أذكره وأذكر تصريفه ليتمّ الانتفاع به جعل الله فإنّ كلّ اسم انفراده خاصّيّة ليست له إذا كان مع غيره كما هو معلوم مقتر وابن الله التوفيق.

[خصائص الأسماء]

الاسم الأول

(20) عده ١٩٨٢ ١٠٨١.

شبعان الله لا إله إلا ي’a ل ربّ كلّ شيء وحوارضه. تصريفه للقبول والعّز والجاه عند الملوك تقرأ الاسم ١٧ مرة أو ٢٣٩ مرة مقابلة للشخص الذي تقصده وتنتقل نجوع في كلّ مرة فإنه يفعل في الحبّ فعلًّا عجيبًّا. وإن تلاه إنسان ٢٠ ناهاراً على التّريق فإنه يرزق ذهناً ويفهم الأمور الغامض. وإذا صام الخميس والجمعة وقرأ ١٠٠ مّرة فإنّ الله يشفته من كلّ سقم. وإذا أكثر من قراءته لطف الله به وتور قليبه بنور الهدية وبلغ مقاصده. وإن أردت أن تقصّد لما من أهل الدنيا ففي ساعة الشمس ٢٤ مّرة على تبيّن الذي تريد ثمّ اقتضى فإنّ حاجتك تقضى معذّن الله تعالى. من اعتسل وليس ثواباً طاهرة وقرأ الاسم ١٣ مّرة على ماكّول وأطعمه لمن أراد ودادة فعل في الحبّ فعلًّا عجيبًّا. ومن اكتشف به بلغ مراده ويبلو على عده.

وهذا وفقه وعِلّ مثاله نضع كلّ اسم في مِرّة مورّعاً في السطر الأول:

________________________

١٩٨٢ عا: ١١٩٤.٤٠٨١.
(21) يَلِى الْأَلْقَابِ الرُّفِيعِ جَلَالُهُ. تصريفه: إذا كان الإنسان ذيلاً عند الناس فقيراً حكيراً غير مغتنى فإنه يقرأ هذا الاسم 20 يوماً كل يوم 50 مرة وفي رواية 25 مرة كل يوم 25 يوماً وينفث على نفسه ويخفّ حاله حيث لا يطلع عليه أحد. فإذا قضت هذه المدة وسع الله عليه الزوق ويعز في طيب عيش. فإن دام على قراءته وجعله ورداً ظهر عليه الأرواح الذين هم خدمة هذا الاسم الشريف ويدلونه على كنوز ونفقة فيحصل له عند جميع الخلق القبول.

(22) ومن تصريفه: إذا كان الشخص قد عمي قلبه يقرأ الاسم 27 وفي رواية 29 مرة 40 يوماً في مكان خالي بنية نافرة وظهارة كاملة ووجه إلى الله تعالى وفي نسخة أخرى 70 مرة بعد كل صلاة فإن الله ينور قلبه ويزلع عهده بفضله. ومن قرأه على مناعه أو في بيته ونموت حوله فمن من الصوص. وإن داوم على قراءة هذا الاسم ففتحه لآباؤه المعاني على قلبه ويصل على ضياء الناس ويُخَرَّ بالوقائع الماضية. وإن قرأه واختلى به بلغ ما يقصده ويتلوه على عددها أيضاً وتوزيعه في المرجع كل كلمة في بيت.

الاسم الثالث
(٢٦) يا الله أنتخود في كل فقيلة. تصرفه: من إغتسل يوم الجمعة وليس ثياباً طاهرة وراح إلى الصلاة فإذا صلى يجلس في مكان خال من تناول من التناول ويقرأ الاسم خلاص وصدق نية ٢٠٠ مَّرَّة من غير شك فإنه يحصل له التصرف وينال كل ما يقصده. وإذا كتب على أطلس أصف وحمله معه في ساعة الشَّمس رأى قبولاً عظيماً. وإذا كان مريضاً قد عجز الأطباء في علاجه فليقرأ الاسم أو يُسقّف له سبعة أيام يشفيه الله من مرضاه. وأما الحلوة لذلك الاسم لمن أراد ذلك ٢١ يوماً يتناوله على عده الواقع عليه.

الاسم الرابع

(٢٧) يا رحمن كليم ورجاله. تصرفه: إذا كان الإنسان متكرراً فظاً غليظاً سيئ الخلق لا يقدر على كتبه أحد ولا يسمح من أحد وأرادت زوال ذلك عده فآكتب الاسم موقعاً على خرقة حبر بضعة بسك وزعفران مع اسمه واسم أمه وادفظه في موضع سكينة أوجلوسه. وإن دفنته في موضع غيره عليه الهلال من ساعته من غير أن يعلم فإنه يزول عنه ذلك الخلق السيئ جلّ الله وقوته ومن صام ٣ أيام وقرأ دُبر كُل فريضة ٥٠٠ مَّرَّة وكتب في كفه الأيمن بعد أن يغتسل كل يوم ومسح به من شاء أو قابله به فعل في العطف فعلًا عجباً في الحال ومن قبله هو يشفيه عليه التسميقات الشديد فانتقى الله ومن تلاه على عدد رأى فعلًا عجباً.

الاسم الخامس

(٢٨) يا خي جين لا خي في دنيوبي ملكه وقبائله. تصرفه: إذا كان الشخص مريضاً ولا يدري ما سبب مرضاه وليتاج فيه دواء وحجز عن معالجته فإنه يكتب له هذا الاسم في صحن صبي أو جام زجاج بسك وزعفران وماء وجعل فيه شيء من سكر نبات ويكتب دائرة الاسم بكحله ويُسقّف للعليل فإنه يبرأ إن لم يحضر أجله. ومن أكثر من قراءةه وأخفى سره.
سلم من جميع الحوادث، ومن واظب عليه نال البركة ورفعة الشأّن. ومن داوم على قراءته

300 مّرّة فإنه يعافى في بذنه بإذن الله تعالى.

الاسم السادس

(٢٦) يا قومُ فلا يفوتُ شيءٌ من علّيَّه وَلا يَؤَثُّه. تصريفه: إذا كان الشخّص قد عَمّ قلبه يقرأ هذا الاسم ٢٢٧ مّرّة وهي رواية ٢٦٩ مّرّة في مكان خال بنيّة خالصة وطاهرة كاملة وتوجّه إلى الله تعالى وفي نسخة ٢٧٥ ذُبّر كلّ فريضة فإن الله تعالى يتّوّر قلبه ويزيل عهه بفضله. ومن قرأه على مَتاعه أو في بيتته ونفث حوله أمن من اللصوص. وإن داوم على قراءة هذا الاسم يُفِتح ٤٠٩٠ على قلبه أبوب الخيرات والمعاني العميقة ويطلع على ضائر التاس ويخبر بالوقائع الماضية. وإن قرأه ليلة الاثنين والشَمس في الحمل وقصد حاجته قضيت بإذن الله تعالى. ومن سرق يقرأه ١٢ مّرّة بنى من سرقه في نومه ويمثل له سارقه.

الاسم السابع

(٢٧) يا واحدٌ الباقِي أَوْلُ كُلِّ شَيءٍ وَآخِرُه. تصريفه: إذا كان الإنسان كثير التفكّر والتخيّل والوسواس فليوضب ٤٠٩٠ على قراءته ليلة ونهارا فإنه يذهب عنه ذلك بحول الله وقوّته. ومن خاف من ظالم يغسل وصلّ الظهر وقرأ الاسم أثر سلامه ٥٠ مّرّة فإن الله تعالى يؤمنّه ويجمع قلبه عليه. وإن كان مغموماً فرح الله عّمّه وصادقه أعداؤه وهو أيضاً لدف السحر ولدغ الهواء المؤذّية.

الاسم الثامن

(٢٨) يا دّائمُ فلا فتاء وَلا رَؤْوَي لِتَلْكُ. تصريفه: من أراد أن يكون في أموره نابت القدم فليظهّر وليصوم الله تعالى ٣ أيام ويقرأ الاسم دّير كلّ فريضة ٣٠٠ مّرّة ويسأل الله حاجته

4088: أبيا: واطب؛ بي: وامض.
إنَّهَا تقضى. وإن نقش الاسم على خاتم ذهب في السابع والعشرين من رمضان أو في شرف النجاسة ولكنه سلطان دام ملكه ولا يقدر عليه عدو ما دام عنه وأيضاً من كتبه في كاغد فعل ذلك مع حمله ولونو ذكر.

الاسم التاسع
(٣٩) يا صمد من غير شيء ولا شيء كذلك. تصريفه: إذا كان الإنسان مصراً على الفواحش وأكل الحرام ولا يقدر أن يمسك نفسه عن ذلك فليصم ٣ أيام أولها الحرم ويحرص عن كل الحرام والمشابهة فيها ولا يأكل الحما وقرأ هذا الاسم دُبر كلّ فريضة ألف مرة فإن الله يبطّره من تلك الأعمال الدنيئة. وإن كان بين زوجين خصومة يكتب الاسم على قنح زجاج أو في آتيّة من فضة أو صبغي مسك وزعفران وطوى وشع عليه وجعل في الأئما الذي يشربان منه أثر في العطف بينهما أثراً بليغًا ٤٠٩٢ بحول الله وقوته.

الاسم العاشر
(٤٠) يا بارئ فلا شيء كُفوُوهٌ يدانيه ولا إمكان لوضفه. تصريفه: من نقشه على لوح من رصاص وزنله ثلاث مثاقيل أو لوح خشب أثل ونقش في الوجة الآخر صورة سمكة ووضعه جوف سمكة ودفنه في موضع ندي أو قبر ونقش فيه اسم أحد أو أحدهم من الناس فإن الله يعلق ألسنتهم عنه وهو من الأسرار العجيبة. ومن يحبّ كُل الحيوان ٤٠٩٣ ولازم الطهارة ٤٠٩٤ يوماً ويقرأ الاسم دُبر كلّ فريضة ١٤٣ مرة يظهر له خدّامه ويُهاجمونه ويعينونه على مقاصده. وإن لم يحرص على كُل الحيوان ٤٠٩٤ يلحته الضرر.

الاسم الحادي عشر
(٤١) يا كبير أنت الذي لا يُجتاز المثل لوصف عظمته. تصريفه: من عزل من مرتبته أو نازعه أحد فليصم ٧ أيام ويحرص من كُل الحرام ولا يأكل لما يقرأ الاسم دُبر كلّ فريضة
ألف مزة فإنَّ الله تعالى يقهر عدوه ويستثت شمله ويرد عليه مرتين ويبثه. ومن أدن دينًا وعجز عن أدائه فليكثر من قراءة هذا الاسم فإنَّ الله يرزقه ويؤدي عنه دينه.

الاسم الثاني عشر

(٣٢) يا بارئ النفوس بلا مَثَال خلَّا من غرور. تصريفه من الأسقام والأمراض. من داو على ذكره دفع الله عنه ذلك وكَرَّ رزقه وجعل الله فيه البركة. ومن تُشَه على لوح من سبعة معادن وعلقه على مجنون زال جنونه. وإن علَّق على صبي آمن من الجنون ولا يقبره سحر، ومن قرأ دُبّ كل فريضة ألف مزة سبعة أيام وهو صائم متدخِّن وهو يأكل خز الشعير بلا ملح وقصد عدوه فإنه يخلق إذن الله تعالى. ومن كتبه وحمل كان حزراً عظيماً.

الاسم الثالث عشر

(٣٣) يا رَكِّب الطاهر من كل آفة يَقَنّ تقيًّه. تصريفه للقبول ولقضاء الحوائج لمن أَّكَثِر من قراءته وذكره بخلوة على شرطها الصوم والطهارة واجتناب كل الحيوان وماخرج منه وداوم عليه سبعة أيام يبدأ بالحد. فإن كان يوم الأربعاء مستغل ويدخل الحلوة إلى الأربعاء الثانية ويُستَرُّ كل فريضة بعد حبوب وتقرأ الاسم دُبّ كل فريضة ١٥٠٠٠١ مرَّة ويقرأ الدعاء ٢١ مرَّة.

(٣٤) فإذا كان يوم الأربعاء يطلق البخور ويتلوا الاسم بعد الصبح ١٠٠٠٠٠٠٠ فإنه يظهر له ٧ أشخاص من الجنّ المؤمنين واقفون ٤٠٩٥٥ بين يديه فلا يكتُم ويبقى على قراءة الاسم ولا يلتفت إليهم حتّى يسألوه عن مقصوده ويبكَّلوا فيجيبهم بأن يقول لهم: «بارك الله فيكم ورضي الله عنكم. عظّمت أسماء الله تعالى ومقصودي مجيئكم وحضوركم ومعاومكم إتآي». فيجيبون ويقبلون منه وينبغي أن يطلب منهم العلامة بحضورهم فإنَّهم يعطونه خاتماً أو فضاً عليه خطأ أخضر تمَّنهم منهم قراءته وخاصّتة فيعلّمون ذلك. وشرطه أن يُبْخَر بشعر رأسه متى شاء حضورهم فإنَّهم يحضرون عنده فيطلب منهم حاجته فإنَّهم يفعلون ما يطلب منهم.

٤٠٩٥٥: واقفون، و: واقفين.
الاسم الرابع عشر

(۳۵) يا كافي المؤسن لما خلق من عظاماً فضيلة: تصرفه: من كتبه في رق غزال بمسك وزعفران ثم جعله في عتبة من يزيد منه حاجته فإن يقضيها له. وإن داوم على ذكره نال خيراً كثيراً. وإذا ذكره الإنسان ۵۰۰۰۰ مرة وكان في سجن خلّصه الله منه. ومن أكثر من قراءته أهلك الله عدوه. ومن احتفظ وذكره أياً ۴۰۹۶ ذكر كل فريضة ۵۰۰۰ في خلوة على طهارة كاملة على شرط الخلوة ويكون أولها الأربعاء وآخرها السبت فإنه يأتيه في آخر المدة الأشباح ويأخذ عليهم العهد ويعطونه خاتماً منقوشاً ويعملونه أسماء.

الاسم الخامس عشر

(۳۶) يا نقياً من كل جوهر لم يرضه ولم يبالطلقة فقاعة: تصرفه: من كان سيراً في يد ظالم أو غيره فليقرأ ۰۰۰۲ مرة فإن الله يخلصه منه. ومن واضب على ذكره قهر عدوه ومن نقشه على فص وحله كان له حرزاً من كل شيء.

الاسم السادس عشر

(۳۷) يا خلّان أنت الذي وصفت كل شيء زعمته وعلمه. تصرفه: من ضاق عليه الحال وكان حقيراً عند الناس وكان أمر يشع فيه لم يتم له وأواب العمل قد أغلقت عليه وأراد أن يفتح باب العمل فلنص أربعة أيام ويقرأ الاسم ذكر كل فريضة على شرط الخلوة ألف مرة بصدق نية فإن الله يذهب عنه ذلك. ومن أراد أن يظهر عليه ۴۰۹۸ خدمته فليعتكف أربعين يوماً على شرط الخلوة [و] الصوم والطهارة توبةً ومكاماً ومبداً وأكل الحبال وتسبب كل ذي لحم ۴۰۹۹ وما خرج منه ويدكر بقلب حاضر وصدق نية وجع همته وتطهير باطن. ۱۰۰۰۰ مرة] كل يوم ولنه سبع علامات.

4096 أانا: أياً; بي: أياً.
4097 زيادة في غ: من خواصه.
4098 أانا: عليه; بي: على.
4099 أانا: لحم; بي: ومح.
الوَلى: تنظر جميع الآشية خضاء حتّى ما عليك من الثياب وذلك في اليوم السادس.


(39) السابعة: إذا كان تمام الأربعين يسمع أصواتاً غريبة وبعد ذلك يظهر عليه خلق كبير متشابه ويسير ويشوع وبعد ذلك يصير عساكر كثيرة ومسست له خوف منهم فلا يخف وينفعي له Qui se préoccupe de votre intérêt.}

(40) السبعة: إذا كان تمام الأربعين يسمع أصواتاً غريبة وبعد ذلك يظهر عليه خلق كبير متشابه ويسير ويشوع وبعد ذلك يصير عساكر كثيرة ومسست له خوف منهم فلا يخف وينفعي له Qui se préoccupe de votre intérêt.}

(41) فينطلقت ذلك الجمع بالقبول ويأمر أهل عسكره بالقيام بخدمته واشتغاله ويدعون عنه جميع ما كان عنده. وبعد هذا يظهر من صاحب الدعوة تجبيب أن ييء.
كثيراً تحدث في خاطره ويحضر من ساعته عنده ويحصل له شهوة عظيمة ويصير ملجأ للخلق في قضاء حوائجهم وفي جميع الأهوال بفضل الله وقدرته.

الاسم السابع عشر

(٤٣) ياً مكاناً إذا الإخلاص قد تم كل الخلق منه. تصريفه: من كان له دين ولا وفاء له به فليواظب على قراءته ليلًا ونهارًا فإن الله يوفّي دينه من حين لا يجتسب. ومن كتب بمسك وزعفران وضعه على رأسه نجحت تجارته وطهر الله فيها البركة. وإن كتب في جام زجاج بمسك وزعفران وجلاب ودفن مع الميت فإنه لا يبلى. وإن كتب كذلك وحمله من به برص برئإذن الله تعالى. وإن كتبه وضع في متاع المسافر آمن من اللصوص.

الاسم الثامن عشر

(٤٤) يا دين العبد كل يقوم ضاحياً يرهبته ورغبته. تصريفه: إذا كتب ودفن مع الميت فإنه يرى له راحة عظيمة. ومن كتبه على حريرة بمسك وزعفران وجعله في أمانة أو وديعة فإنه تصل إلى صاحبها. وإن جعلت في متاع حفظ من الشرفة. وإن أردت [أن] تمتع أحداً من المنفر فأكتب في رق غزال مع اسمه واسم أنه وأذف في قبالة مسكته فإنه لا يبرح إلاذن الله تعالى.

الاسم التاسع عشر

(٤٥) يا خلق من في السنوَة والأرض وكل إلى مغادرة. تصريفه: من ثم عليه خبر أحد من الناس لأجل غائب عنه وأراد معرفته فليقرأ الاسم ألف وواحد وفي نسخة ٥٠٠ مرة ويصلي ركبتين بالفاتحة وآية الكرسي وسورة الإخلاص وقرأ كل واحدة منهن عشر مرات وكتب بعد ذلك الاسم في رق غزال ويخط تحت وسادته التي ينام عليها فإنه يرى الغائب.

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١٠١: فليواظب، بي: فليواضب.
ويعلمه جميع أحواله. إن قرأ بنتٍ حضوره انتقل من مكانه الذي هو فيه ولم يكتب ولا يستقر إلى أن يحس ويراه إذن الله تعالى، ومن داوم عليه وسع الله عليه الزرق.

الاسم المشروون

(4٠) يا رحمَّ كُلَّ صَرِيفٍ وْمَكْرُوبٍ وَخَيْلُهُ وَعَفَاةٍ وَعَمْغَاةٍ. تَصَرِيفُهُ: من كتبه بمسك وزعفران في مرقع ودائرة الاسم في كاغد مع اسمه وأسم من يريده ورماه في الماء الجاري أو في بئر أو في الَّذي يشرب منه المطلوب فإنه يَبِيم بالملحة معه، ومن شرب من ذلك الماء يظهر في قلبه شدة وهيجان، وإذا تعلوا الاسم عِشْرَةٌ وَتَنْتَقَل على الماء في كلّ مَرَّةٍ فإنّ المعلول له يَتَبَيَّن بالمودّة، ول يقرّه مكان ويأ تلفا بالمحبة والمودّة.

الاسم الحادي والعشرون

(4١) يا تمامَ آلف الصَّيِّبَةَ كُلُّ كُنْه جَلَالِه وَعُزِّه وَمُلَكِه. تَصَرِيفُهُ: من واطب ۴٠٣٠ على ذكره وهو يريد حاجة أو دفع مللً فليس في مثل ثلاثة أيام ويقرأ الاسم ذَبْرُ كلّ فريضة ۴٠٠٠٠٠ مَرَّةٍ فإنّ حاجته تقضي عند الملوك وغيرهم ويخصله له العزّ والجاه وينصرف في طلب القرب منهم، ومن أراد التصريف في السلاطين أو غيرهم فهو أن يصوم ۱٢ يوماً على شروط ذلك ويقرأ العدد المذكور كلّ فريضة. وأيضاً إن أمكنه يقرأ الاسم وهو مواجه للسلطان وناظر إليه فإنه أقوى فعلًا ولا يفكيك أنشطة ي يستحضره في ذهن كأنه ينظر إليه فإنه يعرضون إليه أمورهم ويحضي عندهم ما دام على تلاوته.

الاسم الثاني والعشرون

الاسم المشروون
(٧٤) يا مُبَدِعُ البَنَائِيَّاتِ لاَ مَّbib يُضِلُّكَ في إِنشَائِـتِهَا عُوْنًا مِّن خَلِيقِهِ. تصريفه: من قراءة دُبِّر كلّ فريضة مّرة وفِي نسخة۲۰۰۰ مّرة نَّال حَظًا عظيمة مِّن العلم. ويُكشف له الحجاب عن قلبه ويفيد الناس إذا واَوَاطِب٤۰۱۴ على ذكره وحَمِله. ومن اَعْتِكَف به بلغ كلّ أَمْوَّل وذَلِكّ سَبْعَة أَيَام.

الإِسْمُ التَّلَثُّ والعُشْرُونِ

(٨٣) يا عَلَّامُ الْقُرْءَاءِ قَلِـّ يُقّوِيَّتْ شَيْءٌ مِّن خَلِيقِهِ. تصريفه: من ذكره ذُبِّر كلّ فريضة ألف مّرة وواَحِدة مّ ужеّل كَلّا يَرِيد مِّن الأَمْوَّل والجَدُوراتِ العَالِيَّة كِلِّالإِمَّارَةِ وَالوزَّارَةِ. ومن خاصَّيْهِ أَنّ مِّن خانهِ في ماله يَقْتَل وَهُوَ إِسْمُ شِرِيف.

الإِسْمُ الْرابِعُ والعُشْرُونِ

(٨٩) يا هُلَمُ الذَا الأَنْتَاءِ قَلِـّ يُعَادِلَهُ شَيْءٌ مِّن خَلِيقِهِ. تصريفه: من وَاَطِب٤۰۰۶ على ذكره فإِنه يَأَمِّن مِّن جِمِيعِ بَنِي أَمِّهَا. ولا يَقْدَر أَحَد مِّنْهُم عَلَى مَعَادِهَا وَلا مَحَادِلِهَا. ولا يَجْتُر عَلَيْهِ وَيَكُون عَنْهُم مَّعاَمِلاً مَّعَظِمًا تَقْرِيرَ الْكَلِمَةِ مَحِيًَّا. وَمِن أَوَّادِ إِسْتِعْتِلَاعِهِ خَبَّة مُّيَتِّعَ فَلِيُقْرَأُ الْإِسْمُ أَلف مّرة عَلَى مُشْقِم وَيَدْفِعُه مِّن بَرِّ فَيَتَّهِ أَنّ شَيْءًا مِّن خَلِيقِهِ. وَإِنّ كَانَ بَعْدًا عَنْهُ كَبِرُ الْإِسْمُ فِي وَرِقّ الخَمْلِيَّة مِّعِ إِسْمِهِ وَإِسْمِ المَطلُوبِ وَعَلَّقَهُ لِلْخَرْجِ فَيَتَّهِ يّنَال مِّرَادِهِ.

الإِسْمُ الْخَامِسُ والعُشْرُونِ

(٩٠) يا مُعْيِدُ مَا أَقْتَلَتْ إِذَا بَرَزَ الخَلَائِقُ لِدَعَوَّة مِّن مَّخَافِئِهِ. تصريفه: من ذكره بعَد صَلَاةِ العُصِر كُلّ يَوْمٍ۰۰۰۰۰۳ مّرة. وكان مَّشْتَتَة الحَال مَّوْمُومًا مَّغْمُومًا خَارِجًا عَن وَطَنِه مَّفْلِسًا فَإِنّ حَاله يَجْتَعُ وَيَوَدُّ عَلَى وَطَنِه وَيُوَل يِّنَّه ما يَشْكُو مِّن الأَسْوَأِ إِذَا إِذنِ اللّهُ تَعَالَ وَلَهُ عَقْدُ الأَلْسَن تَأَثِّرٌ عَظِيمَ.

الإِسْمُ السَّادِسُ والعُشْرُونِ

٤۰۰۴ أَتَا: وَاَطِب٤۰۰۵ إِسْمُ الْخَامِسُ والعُشْرُونِ: أَصْلُهُ إِسْمُ الْرَّابِعُ والعُشْرُونِ.

٤۰۰۶ أَتَا: وَاَطِب٤۰۰۷ إِسْمُ السَّادِسُ والعُشْرُونِ: أَصْلُهُ إِسْمُ الْبَعِيدُ والعُشْرُونِ.
(٥١) يا حيي التماليّ ذو المين على جميع خيله ي⏤طبه. تصريفه: من واظب٤٠٧ على ذكره لبلاً ونبأ. في خلوة سنة أيام ألفة الأرواح وخدمته واطعته وبلغ مقصوده من الدنيا والآخرة وكان رئيس قومه وجميعهم محبوّاً عندهم. ومن خاصيتهم الرجوع إلى الوطن لن واطب على ذكره وخلوته سنة أيام ويتلوه على عدد مرتين.

الإسم الثامن والعشرون:

(٥٢) يا عزيز المنيع الغالب على أمره فلا شيء يعادله. تصريفه: من واظب٤٠٨ على ذكره وحمله معه نال شرفًا وعزّاً ورفعة وشرط الدعاء بهذا الاسم أن يصوم لله تعالى ٤٥ يومًا في خلوة متروجًا٤٠٩ وعطرًا٤١١ وإتباع الاسم ذكر كل فريضة ٣٠٠ مرة وينبت على جسدك. وفي نسخة: فلا يعادله شيء من خلقه ففعل ذلك ينمو إله الشعاعة ويصير مقبولًا عند السلاطين. ومن تنش الإسم على خاتم وطبع على شبع من سبع أعقاد طاهراً وذكر الاسم ٣٠٠ مرة وري به بعد ذلك في ماء جاري فإنه لا يحصل له باقي عمره هم ولا غم ويعني مكرماً ولا يقدر على معاداته أحد. ومن عاداه هلك. ومن اِعتكف في خلوة سبعة أيام وذكره على عدد هبلغ ما يزيد.

الإسم التاسع والعشرون:

(٥٣) يا قاهر ذو الآبض الشديد أنت الذي لا يخلق仿ًا. تصريفه: هذا الاسم له خصائص منها الحبّة والعدوّ ومنها النوم وعقد اللسان وغير ذلك من الأسرار. ومن خواصه أنه إذا استمعت العساكر لفتنة وطالبوا القتال والحرب وقرأ أحد هذا الاسم ٧٠ مرة على كف من تراب ونفح بين الفريقين وقال: "عقدت أيديكم وأرجلكم إذن الله تعالى" فإبنهم
لا يقدرون أن يقاتلوا البتة وكذلك بين الخصمين. وإن أردت به العطف والمودة فأكتب على خرقة حرير جديدة بيده بزعفران مع اسم الشخص وأذنه في قبلة بنية وذكر الاسم دبر كل فريضة ٢٠٠٠ مرة بنية ذلك الشخص وانتف فاته يفعل فعلاً جميلاً في المودة الشديدة.

(٥٤) ويكتب أيضاً لعقد الألسن على ورقة ويجعل في قم غراب ويشد عليه قمه وأيضاً لهلاك العدو ويذكر الاسم سبعة أيام دبر كل فريضة ألف واحدى وخمسين مرة ويصور في خاطره عدّوه كأنه أسود أو أحم أو أصفر. فإن كان أسود مات أحم فتلم أو أصفر مرّة وسقم بإذن الله تعالى. ومن كتب في رق طبي وجعله في أدن من به ظنين عوفي إذن الله تعالى و (من) كتب الاسم دابر الوقف أحرقه. ومن أراد الخالوة فليبلغ كتب ٢١ يوماً ويذكر الاسم دبر كل فريضة ٢٠٠٠ مرة ويدعو أيد عونه ٢١ مرة فإن الخذام تألّه وياتون عليه وترصرف فيه شاء.
(٥٥) وهذا دعاوه: "إلهي أطلع وجود نور محبتك في قلبي حتى أشهد حقًا وأعرف ما ظهر لي من علمك وفانتジー خوان رحتمك. يا من تعلّى فوق كل شيء وجعل الحق تحت قهر عظمته كأشباح شفف أليطْشٌن شائووب أنطوان عمٍّارٍ شرٍّ شهيرٍ تخْوُ نُورًا أشباخ علمني على كل برح. تعال اللهم! أقاومك والجاحدين علواً كبيرة. سبتلك السموات السبع والأرضين السبع. وأن من نبي إلّا يسبح بحمدك ويبقّى لكي واقصدك في الشديد ويدخِر الأوائل. ستراحي خذَّام هذا الاسم يخطموني ويطيعوني في جميع ما أريد، «آتِي اللَّهِ» ٤١١٨ وأطراف النَّهْار ٤١١٩ حتى أثبَّى عليك ما أنت أهله. إنّك أنت الله الواحد الأوحد الفرد الصمد لا إله إلّا أنت سبِّحناك إنّي كنت من الطلَّمَينِ فاستجِبناه وجبِّتنا من الْعَمَّ وَكَذَّاكٍ نُجِي المُؤمَّنينْ ٤١٢٠ تدعو به ٤١٢١ مرة وتنلو الاسم ذِكر كلَّ فريضة ألف مَّرَة وَفي جوف اللَّيْل أَلف مَّرَة والدعَوَّة ٢١ مَّرَة بعد كل وَرد تتنقش الاسم دَائِر الحَاتِم هكذا وتنزل الحروف المكررة.

Fig. 1, Beyazit 1256, f. 15b.

(٥٦) ومن أراد الخلوة نَبَطَه ٤١٢٣ الاسم ذِكر كلَّ فريضة خمسة آلاف مَّرَة وَفي جوف اللَّيْل خمسة آلاف مَّرَة والدعاء ٢٠١ مَّرَة وَيبلِي ٤١٢٤ الدعَوَّة الَّتِي في أول الكتاب سبع مرات يداوم على ذلك سبع أيام فإنه يظهر له خذَّام الاسم ويطيعونه ٤١٢٥.

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القرآن الكريم: سورة طه (٢٠)، آية ١٣٠.
القرآن الكريم: سورة طه (٢٠)، آية ١٣٠.
القرآن الكريم: سورة الأنبياء (٢١)، آية ٨٧ - ٨٨.

٤١١٨ أتا: أتاني؛ بِه: تدعو.
٤١١٩ أتا: أتاني؛ بِه: تتعلَّوا.
٤١٢٠ أتا: أتاني؛ بِه: تتعلَّوا.
٤١٢١ أتا: أتاني؛ بِه: تتعلَّوا.
٤١٢٢ أتا: أتاني؛ بِه: تتعلَّوا.
٤١٢٣ أتا: أتاني؛ بِه: تتعلَّوا.
٤١٢٤ أتا: أتاني؛ بِه: تتعلَّوا.
٤١٢٥ أتا: ويطيعونه؛ بِه: ويطيعونه.
الاسم الثلاثون
(58) يا مذلّ شيء بقي بسرّ عزيز سلطاني. تصريفه: من أراد أن يقهر أحداً ويذله عليه بذكر هذا الاسم دُبر كتاب ثلاثة أيام بأي نية أراد نال مقصوده وله خلوة سبعة أيام.

الاسم الحادي والثلاثون
(59) يا نور شيء وفداً آلت إليها فلق الطلّامات يثور. تصريفه: إذا كان شخص لا ينجح له أمر وقفت سعادته فليأخذ قلب كبش أسود الرأس ويقرأ عليه الاسم 700 مرة ثم يكتب في براء ويجعلها داخل القلب ثم يذهب في المسجد الأعظم في عتبة يبه العالي فإنه يزول عنه الشقاء والذلّ وينجم أمره. ومن أراد الخلوة فليكتب سبعة أيام على شرط الخلوة ويتوّل الاسم دُبر كتاب في فرضة 57 مرّة ويقرأ الدعا المتقدم ذكره في أول الأسابيع 21 مرّة وكذلك يقرأ في خلوة كل اسم.

الاسم الثاني والثلاثون

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(٢٠) يا عالي الشامخ فوق كل شيء غلُو أرتقاءه: تصريفه: إذا كان الإنسان تحت يد ظالم وأراد أن يكون فوقه في المرتبة والرفة فليغلب يوم الأحد ثم يروح إلى موضع خالي في صحراءٍ ثم يقرأ الإسم ١٧٠٠ مرة بنيّة علوّ الدرجة والرفة والعرق فإنه ينال ما يريد ويغلب غريمه ويكون فعلاً كذلك ٧ أيام متواصلة ببطهارة الظاهر والباطن فإنه ينال ما يريد وترتفع عنه المذلة والعجز. ومن اعتكف له ٧ أيام يتبلي ذكر كلّ فريضة ٣٧٣٠ مرة وفي جوف الليل كذلك فإنه يظهر له العجب العجاب من خرق العادة.

الاسم الثالث والثلاثون

(١٦١) يا قَدْوُسُ الطَّاهِرُ مِن كُُّ سوء فَلا شَيء يُعَاذُهُ مِن خَلْقِهِ. تصريفه: من اعتكف على شرط الخلوة ويجتنب كلّ ذي روح وما خرج منه ويدرك كلّ ذكر كلّ فريضة ٥٠٠ مرة وباللّيل كذلك والدعاء ٧ مرات مداومة أربعين يوماً فإنه يكشف له أسرار حكيمة من تسخير الجن والإنس والطير والبرق والزلزلة وطول العجب وغير ذلك إذن الله.

الاسم الرابع والثلاثون

(٢٦) يا مَبْدِئ الْبَرَاءُ وَمُعِيدَهَا بَعْدِ فَنُائهَا بِقُدْرَتِهِ. تصريفه: من كان ضعيفاً قد بس الناس منه فليذكر الإسم مرة وينفث عليه فإنه يعافي إذن الله تعالى. وإن كان شخصاً قدم للقتل فليذكر الإسم باعتقاد ونبيّة صادقة فإنه يتخالق بقدرة الله تعالى. ومن أراد الخلوة فليبتكر ٧ أيام ويذكر الاسم ذكر كلّ فريضة ٢٠٠٠ مرة والدعاء ٧ مرات.

الاسم الخامس والثلاثون

(٣٦) يا جَلِيلُ الْمُتَكَبرِ عَلَى كُُّ شَيء فَالعَدُّ أَمْرُهُ وَالصِّدْقُ وَعَدُّهُ. تصريفه: إعلم أنّ أمور الدنيا متعلقة بهذا الإسم فإن أراد أمرًا منها فليدخل الخلوة ٥٠ يوماً على شرط الخلوة من
صفاء القوت والطهارة وقلة الكلام والقابل على الله تعالى بحسن النية فإنه ينال ما يطلب.

وينزل الإسم دُبر كل فريضة 400 والدعاء 40 مرات.

الاسم السادس والثالثون

(٤٦) يا مَحِمِودُ فَلا تَبُلُو الْوَهْمُ كَ كُنِّه ثَنَائِهِ وَمَجَدُهُ كَ كُنِّه ثَنَائِهِ.

ترتيبه: من واطب على ذكره ليلاً ونهاراً أحبه جميع الخلق وعظموه ونال من خيره أهل المشرق والمغرب. ومن أراد الخلوة فليعتكف على سبيل العزلة يوماً ويدرك الإسم دُبر كل فريضة 3370 مرة والدعاء 7 مرات فإنه يكشف له الشتات، حماس.

الاسم السابع والثالثون

(٥٦) يا كَرِيمُ ذَا الْعَفْوِ وَالْعَدُّ لِأَن تَذَكُّرِي مَلَكُ شَيْءٍ عَلَّهُ.

من كثر جنوبه ينزل هذا الإسم ويكثر من درسه بنيته طلب الغفران والتجاوز عن ما سلف منه فإن الله يعفو له جنوبه ولو كانت مثل زيد البحر. وإن ذكر الإسم بنيته طلب العلاج ناله وإن ذكر الإسم بنيته تسكين الغضب من سلطان سكن غضبه وتلقى الناس بالقبول وسعه الصدر. وكذلك من كنه وضعه في كفن ينت فين يهون الله عليه عذاب القبر ويستنه عند السؤال الملكين. ومن اشتبك به في خلوة 7 أيام وذكر الإسم دُبر كل فريضة 500 مرة والدعاء 7 مرات مع الجدد والاجتهاد نال مطلوبه.

الاسم الثامن والثالثون

(٥٧) أَنَّا: يتلو؛ بي: يتلوا.

(٥٨) أَنَّا: واطب؛ بي: واضب.

(٥٩) أَنَّا: يتلو؛ بي: يتلوا.
(٢٦) يا عظمت هذا الكلام الفاخر والآخر والمجد والكثير فلا يبذل عزم. تصريفه: إذا قد صدق إنسان جاهًا وفعلا وطلب حاجة عند الأكابر فليذكر هذا الاسم ليلاً ونهاراً فإنه ينال كل ما يريد. ومن اعتقد به ٧ أيام وذكره دُرّ كلّ فريضة ٣٠ مَّرة والدعاء ٧ مرات نال مطلوبه.

الاسم التاسع والثلاثون

(٢٧) يا غريب فَلَا تَنْطِقَ الآلَّةَ يَكْلِيَ آلِهَ وَكِتَابِهِ. تصريفه: من واقف على ذكره اعتقدت عنه الآلَّة وفتح الله له في قلبه عيون العلم والحكمة وفتح عليه أبواب الخير ويسر عليه كل ما يطلب بركة هذا الاسم. ومن أراد الخلوة فليتكبّف على سرط الخلوة ٧ أيام ويتلو هذا الاسم دُرّ كل فريضة ٤٠٠ مَّرة والدعاء ٧٠ مرات. وفي نسخة الاسم التاسع والثلاثون: يا قريب الفَجْيِب المُنِتَنِي وفي نسخة الثاني فَقَرَ كَلِّ شيء فَرْهَة. تصريفه وخلوته كأيّ تقَدّم قبله.

الاسم الأربعون

(٢٨) يا غيابي عند كُلِّ كُرْبَة وَيا مُجِيِب عَبَّد كُلِّ دُعَاء وَمُعَذِّي عَبَّد كُلِّ شِدَة. تصريفه: من ضاق عليه حاله ولم ينجح أمره ولم يجد له ميتعاً أو يكون أسيراً أو محبوساً في بذ الظالم فليذكر الاسم ٩٩٩ مَّرة بصدق نية وطهارة فإن الله يعطّيه ما يطلبه يؤمّله ويزيل عنه الذل والخُول ويصلح حاله وينبذه مقصوده. ومن أراد الخلوة فليتكبّف ٤ يوماً وذكر الاسم ٥٠٠ مَّرة دُرّ كلّ فريضة قبل دخول الخلوة ثم يدخل الخلوة ٤٠ يوماً وذكر فيها ٣٠٩٦ مَّرة والدعاء ٧٠ مرات.

وفي نسخة الاسم الأربعون: يا غريب الصَّناعِ فَلَا تَنْطِقَ الآلَّةَ يَكْلِيَ آلِهَ وَكِتَابِهِ ٤١٣٣ وَكَتَابِهِ وَقَلَبِهِ. وقد ذُكر خواصه وخلوته والله أعلم وكُلّ اسم وفق مشترك ضلعه الأول موَّرِع فيه الاسم وباقي عده كما مّر مثاله في الأّسم الأول. وهذا وفق الأربعين اسماً عدها جامة ٤ ٩٩٧٤ في مربع وفي مثلث.
هذه أعداد كل اسم بمفرده تنزل في مراعات

(70) وإن كان في الاسم روايات كان لكل عدد: الاسم الأول عده 1982، وأيضاً 1292، اسم الثاني 975، الثالث 923، الرابع 931، الخامس 946، وثالث 957، المنادر 2776، وأيضاً 1976، المنتابع 1284، وأيضاً 1385، الثامن 514، وأيضاً 1215، التاسع 2795، وأيضاً 2755، العاشر على قراءة «كفّة» بالواو 1187، وأيضاً 1151، وعلى قراءته بالحزة 1107، وأيضاً 1182، الحادي عشر 2845، وأيضاً 2825، الثاني عشر 1991، الثالث عشر 1888، الرابع عشر 2262، الخامس عشر 1183، المنادر عشر 1200، وأيضاً 1201، الطامع عشر 4158، وأيضاً 4158، الثامن عشر 2700، وأيضاً 2700، الثلاثون عشر 3273، وأيضاً 3273، العشرون 3827، وأيضاً 3827.
(١٧) الحادي والعشرون ١٢٥٢، الثاني والعشرون ٢٨٢٨، الثالث والعشرون ٣٧٧٢، الرابع والعشرون ٢٦٥٦، الخامس والعشرون ٢٧٥٧، السادس والعشرون ٢٢١٦ وأيضاً ٢٢٠١، السابع والعشرون ٢٥٥٩ وأيضاً ٢٦٤٩، التاسع والعشرون ١٣٣٤ وأيضاً ١٣٢٥، الثلاثون، الثاني والعشرون ٢١١٢، الثالث والعشرون ٢٠٢٣، الرابع والعشرون ٦٥٦٢ وأيضاً ١٠٩٦، الخامس والعشرون ٧٥٧٣ وأيضاً ٧٢٧٣، السادس والعشرون ٢٢١٢ وأيضاً ٠٢٢١، السابع والعشرون ٩٥٢٢ وأيضاً ٩٤٦٣، الثامن والعشرون ١٤٣٢ وأيضاً ٥٠٣٢، التاسع والعشرون ٢١١٣ وأيضاً ٦١٦٤، الثاني والعشرون ٤٠٥٢، الثالث والعشرون ٠٠٢١ وأيضاً ٠٠٢١، الرابع والعشرون ١٣٧٣، الخامس والعشرون ٥٢٠٢، السادس والعشرون ٦٢٤٢ وأيضاً ٧٣٠٣، السابع والعشرون ٥٣٢٤، الثامن والعشرون ٥٣٢٤، التاسع والعشرون ١٣٣٢. وفي نسخة التاسع والعشرون ٣٣٢ وفي نسخة التاسع والعشرون ١٩٧٣. وفي نسخة الاربعين ١٣٣٢، وفي نسخة الاربعين ١٣٣٢، وفي نسخة الاربعين ١٣٣٢، وفي نسخة الاربعين ٨٧١٠. تتم أوقفاء الأربعين اسم وتصاريفها والله أعلم.

هذه الأسماء الأربع الأعجمية ومعناها بالعربية:

(٢٧) [الاسم] الأول: «يا شمخيثا». ومعناه يا من <(لا تأخذ فيه سنة ولَا توم)>. وثبت في بعض النسخ «يا تمخيثا» ومعناه <(لا أفتح به مثا مثا ولا توحت)>. وثبت في بعض النسخ «يا شموطنيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. اسم الثاني: «يا مشوطتيثا». وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشوطتيثا» ومعناه <(لا تأخذه سنة ولا توحي)>. وثبت في بعض النسخ «يا مشط
مَغروش» ولعلّ كلّ منها مصحف والله أعلم. الأسم الخامس: «يا طهنا يا نّورًا» ومعناه يا حيي حين لا حيي في دقائق ملكيه وتقلبه وتثبت في بعض النسخ «يا طهنيشون».

(٢٣) الأسم السادس: «يا خشوري» ومعناه يا قوم فلا يقوتك شيء من عليه ولا يومنك حُزْنَة.


الاسم العاشر: «يا كتكف» ومعناه يا بارم فلشيء كفوعه ولا إمكان لوضيعه.

(٢٤) الأسم الحادي عشر: «يا مطمئن» وفي نسخة «يا متشغيل» ومعناه يا كبير أنت اللذي لا يجد الدهر لو ضعف عطشه في نسخة «يا شطويل». الأسم الثاني عشر: «يا لخشف» ومعناه يا بارم الشفوس يلا مليار خال من غيره. وثبت في بعضها «يا للخفيف» 


(٢٥) الأسم السادس عشر: «يا صينون» وفي نسخة «يا صينون» ومعناه يا عشان أنتم اللذي وسعتم كل شيء راحة وعليا. الأسم السابع عشر: «يا جايعون» ومعناه يا مكان ذا الإحسان قد علم الحلاقي منه. وثبت في بعضها «يا خموياخ» 


وفي نسخة «يا براغشي».
(76) الأسم الحادي والعشرون: «يا يظفرنا» ومعناه: يَا تَمُّ فَلاَ تَصِفُ الْعَرْفُ كُلَّهُ جَلاَهُ وَمَلَكَِّهِ وَمَلَكَِّهُ. وَثُبِّتَ في نسخة أُخَرّى «يا مُضفرنا».

الأسم الثاني والعشرون: «صلخيخو» ومعناه: يَا تَمُّ فَلاَ تَصِفُ الْعَرْفُ كُلَّهُ جَلاَهُ وَمُلَكِهِ وَعِزِّهِ. وَثُبِّتَ في نسخة أُخَرّى: «يا يظفرنا».

(77) الأسم السادس والعشرون: «يا رَشْتُوشا» ومعناه: يَا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في نسخة أُخَرّى: «يا يظفرنا».

الأسم السابع والعشرون: «يا طلطون» ومعناه: يَا عَالِيِّ الْشَّامِخُ فَوَقَّ كُلَّ شَيْءٍ عُلُوُّ ارْتِفاعِهِ. وَثُبِّتَ في نسخة أُخَرّى: «يا يظفرنا».

الأسم الثامن والعشرون: «يا مَدْمُو» ومعناه: يَا قَاهِرُ ذَا الْبَطْشِ الْمَدْمُوِّرِ، أَنْ تَ الذّي لَ يُطَاقُ ان تِقَامُهُ.

(78) الأسم الحادي والثلاثون: «يا ظنون» وَهُدَاهُ أَنْ تَ الذّي فَلَقَ الْظُّلُمَاتِ بِنُورِهِ.

الأسم الثاني والثلاثون: «يا طلطون» ومعناه: يَا عَالِيِّ الْشَّامِخُ فَوَقَّ كُلَّ شَيْءٍ عُلُوُّ ارْتِفاعِهِ. وَثُبِّتَ في نسخة أُخَرّى: «يا يظفرنا».

الأسم الثالث والثلاثون: «يا طاطون» معناه: يَا عَالِيِّ الْشَّامِخُ فَوَقَّ كُلَّ شَيْءٍ عُلُوُّ ارْتِفاعِهِ. وَثُبِّتَ في نسخة أُخَرّى: «يا يظفرنا».

الأسم الرابع والثلاثون: «يا مَدْمُو» ومعناه: يَا قَاهِرُ ذَا الْبَطْشِ الْمَدْمُوِّرِ، أَنْ تَ الذّي لَ يُطَاقُ ان تِقَامُهُ.

الأسم الخامس والثلاثون: «يا ططاق» ومعناه: يَا عَالِيِّ الْشَّامِخُ فَوَقَّ كُلَّ شَيْءٍ عُلُوُّ ارْتِفاعِهِ. وَثُبِّتَ في نسخة أُخَرّى: «يا يظفرنا».

الأسم السادس والثلاثون: «يا هَاه» ومعناه: يَا مُذِلُّ كُِّ جَبَّارُ بِقَهْرِ عِزِّهِ. وَثُبِّتَ في نسخة أُخَرّى: «يا يظفرنا».

الأسم السابع والثلاثون: «يا هَاه» ومعناه: يَا مُذِلُّ كُِّ جَبَّارُ بِقَهْرِ عِزِّهِ. وَثُبِّتَ في نسخة أُخَرّى: «يا يظفرنا».

الأسم الثامن والثلاثون: «يا مَدْمُو» ومعناه: يَا قَاهِرُ ذَا الْبَطْشِ الْمَدْمُوِّرِ، أَنْ تَ الذّي لَ يُطَاقُ ان تِقَامُهُ.

الأسم التاسع والثلاثون: «يا ططاق» ومعناه: يَا عَالِيِّ الْشَّامِخُ فَوَقَّ كُلَّ شَيْءٍ عُلُوُّ ارْتِفاعِهِ. وَثُبِّتَ في نسخة أُخَرّى: «يا يظفرنا».

الأسم العاشر والثلاثون: «يا مَدْمُو» ومعناه: يَا قَاهِرُ ذَا الْبَطْشِ الْمَدْمُوِّرِ، أَنْ تَ الذّي لَ يُطَاقُ ان تِقَامُهُ.

الأسم الحادي عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الثاني عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الثالث عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الرابع عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الخامس عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم السادس عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم السابع عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الثامن عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم التاسع عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم العاشر عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الحادي عشر عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الثاني عشر عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الثالث عشر عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الرابع عشر عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم الخامس عشر عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة فَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم السادس عشر عشر والثلاثون: «يا حَلِيمُ ذَا النِّياة Fَلاَ يُعَادِلهُُ شَيْءٌ مِّن خَلْقِهِ. وَثُبِّتَ في بعض النسخ: «يا يظفرنا».

الأسم السابع عشر عشر و
بعض النسخ «يا مِنَتَّيْر». الاسم الخامس الثّلاثون: «يا ازل» ومعناه يا جليل الّمُتَكَبِّر عليه.


[دعاء]

اللّهُمَّ إِنِّي أَسْأَلُ بِحُقِّ هذِهِ الأَسْمَاءِ السَّرِئِيْيَةِ وَالكِتَابَاتِ العِبْرَانيَةِ وَبِمَا فِي اللَّوَّحِ الْوَضَّاحِ، جَمِيعًا، فَلا تَبَّعُ النَّاسِ رَبَّهُمْ وَرَبَّكَ، وَانْتَلْبِسِي بِنُورٍ مِّنْ نُورِكَ عَلَى جِيِّي وَانْتَلْبِسِي سَلَاحًا مِّنْ سَلَاحِكَ الذِّي لا يُغْلِبُ مِنْ تَدْرِعِي وَأَنْتَ خَيرُ الْمُتَزَلِّلِينِ. سَبَحَانُ الْوَاحِدُ الْأَحْدَاثِ.
المفرد الصمد الذي لم يتخذ صاحبة ولا ولد قيل ان له كنوا أخداً هو الله الذي لا إله إلا هو عالم الغيب والشهادة إلى آخر السورة.

(81) إنهت الأسئلة ومعانيها باللغة العربية لكن اختفت النسخ في بعضها وهو تصنيف والله أعلم وكل تفسير متفق عليه.

(82) وهنا أذكر بعض ما وجدت من تصرفات مجملة ومفردة وكيفية الدعاء بها حول الله وقوته وتوفيقه فقوله:

(83) قال بعض المشايخ: من أراد الدعاء بهذه الأسئلة فليطمئن جسمه وثوابه ويصعد إلى جبل أو مكان عالي فصلى ما قدر له ثم يدعو بالأسماء ويقول الله هذا الدعاء وعليك الإجابة وهذا الجهاد وعليك التكلم. ثم يسأل حاجته فإنه لا يقوم إلا مقضي الحاجة حول الله ويكون الدعاء بها 40 مرّة.

(84) ومن صام 3 أيام في مكان بشرط الرضاعة ويتكلم بها أول التبار ووسطه وأخره وكذلك الليل وأكثر كل صلاة 40 مرّة فإنه يحضر له من أعقاه 5 هوناً ويكولون: "سن ما شئت". فليسالة ولابن إسحاق ملكاً عظيماً وسرراً كبيراً وله منافع كثيرة وخواص كجلب العائب ورد الآية والتحية والطمع والاستخدام واستحضار في الليل والنهار وإقبال الصور ونزول الطير من الجو وطعوم الحياة من البحر ودوران الطائر دون ماء وتبيل دورانها وجر الحاون وغيرها.

(85) فأتى النبي محمد فتكلم بها إن شئت أو أكثبها بسكة مسك وزعفران وماء ورد ود وايها على كسرة قد خلطت بدار صيني ولا تذكر إسم الله عليها وطعمها للكلب أسود بعد كتب اسم المطلب عليها وقل حين اطعهما طيبين طيبين لتن لم تأتي السعادة بذا من

القرآن الكريم: سورة الإخلاص (112)، آية 1-2.

القرآن الكريم: سورة الحشر (59)، آية 22.
كل بآد لأحرقنك بهذه الأسِاء وإلا سلطتها عليك فإنه لا يفتك طرقة عين وتكتب أيضاً الأشكال على الكشرة وهي هذه:

**مضا**

(٨٦) وإن أردت فقرة فأقرها على بيضة فاسدة وأذكر أسباب الذين تريد واكرها في موضعهم فإنهم يتباغضون ويفترقون. وإن أردت القبول والصمت فأقرها على قضيب زمان وذكر اسم من تريد واضره بالقضيب فإنه يزور العطف والحبة. وإن أردت جز جواد أو دورة طاحون بطلالة دون ماء أو أدي أو فرس فأقرأ الأسِاء واوم بيدك إلى من تريد وتكلم بما تريد منه.

(٨٧) وإن أردت تبطيل دوره فأقره على السماء إلى ٣٥ ولا تذكر الحسنة الباقية وضع ببتك على الجهر فإنه يقف إذن الله تعالى. وإن تلوت الأسِاء ٤٦ الحسِّة ٤٧ الباقية فإنه ينطلق وأنا نزول الطير من الجو. فان الأسِاء ٤٨ الحسِّة ٤٩ الأولى ٥٠ وقيل: «يا أبا الطير بِعِجْق هذه الأسِاء عليك يا مَنْ نزلت. وإن كبت الإسِّم ١١ و ١٥ الموفي ٣٠ على ماراة نصر كبير ثم أخرجه وانجل منها إنك ترى الأرواح عياناً. وإن كبت الإسِّم الأول والثاني والثالث والعشرين والعشرون على ورق الطح وورق الأرجح ثم وضع ٥١ الإسِّم على نار فإنها لا تحترق. وإن كتبها على يده على جميع العروق وأمسكها يده لم يحين خراً ولم تحرق.

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*Fig. 2, Beyazit 1256, f. 21a*
(87) وإن كتب الأسماء على فولاذي بها نصائحٍ بأربعة أوجه تنقطع على كل وجه ۷ من
وعلى السكين ۷ ثم تملأ كوز جديد فمحد ماء وتجعل فيه بذر باروج، وتكتب على قمي اسم من
تريد واسم آنه بالسكين المذكور وتتناول الأسماء فإليك تسمع للقاء غليانها وهمد حفظه حينئذ
واضْرِب به وجه من تزيد حتى ينكسر وقل على ذلك: «صر كذا وكذا» فإنه يصير على أي
صورة أردت. فإذا أردت إعادة حالته الأولى فأعمل كوزاً آخر إلا أتك لا تعمل فيه برأياً.
ولا تجعل على السكين و [لا] سماً وقال: ۷عَد إلى حالتك الأولى» فإنه يعود لما كان عليه.
وإن أردت أن تطيعك الأرواح ولا يعودون أمرك فاكتب الأسماء ۷۵ في جلد أسد واطوه
واجفوه في جلد ثعلب ۵۳ واحمله على عضدي الأيمن فإن الأرواح تطيعك بحول الله تعالى.
(88) وأما تصرفها مفيدة فالاسم الأول من كتبه سكك وماء ورد ويسنله ويكحل
به ۳ أيام صاحب الرمد فإنه يبرأ إذن الله تعالى، ويكتب للصداع ماء ورد وكافور ويطليل
به موضع الصداع يسكن بحول الله وقوته. الاسم الثاني يكتب ماء ورد ودهن وان ونشره
صاحب ضيق الصدر يبرأ إذن الله. الاسم الثالث يكتب للذبح وينبى باء السماء ويسربه.
الاسم الرابع والسادس وكتبت لِلدُخُول على السلاطين وعقد الألفسنة
في رق غزال باء ورد وكافور وجعل في المنق. والسادس وحده يكتب لعصر الولادة
ويشيد على غلتها الأيمن ويزع إذا وضعت سريعاً. الاسم السابع يكتب للمستوع والمكلوب
ويرش به موضع السم ويشربه منه وكذلك المعوض يكتب وتعلق عليه الاسم الثاني. والثامن
والعاشر يكتبان ۵۴ في فص خاتم حديد فإذا جعل على جباه مصروع أفق وفر عنه شيطانه.
(٨٩) الاسم الحادي عشر يسكن الماء المصطرب بالأمواج ويثمان النار إذا كتب ورئي في أجهله. الاسم الثاني عشر يكتب في كت ويتبربه به صدر الغضبان يسكن. الاسم الثالث عشر يكتب ليلة الخميس على بيئة دجاجة سوداء ويضفر الإنسان على أمر وحبيبته عند رأسه وينام فإنه يرى في تمانه من يخبره بامره.

(٩٠) الاسم الرابع عشر يكتب على راحة اليد السري لم كثر احتلامه يقطع بحول الله وقوته. الاسم الخامس عشر والثامن عشر والثاني عشر: من قرأها على طهارة وتوية بها في قضاء حاجة قضيت. الاسم الثامن عشر والتاسع عشر والعشرون: من كتبها بسك وعفران وعلقها على جارية جاءها الخنازير من كل مكان إذن الله تعالى.


(٩٢) الاسم الثالث من كتبه في مراة بدهن زبيب ودهن منه وجهه أو وجه رسوله وطلب التزوج قبل وقعتها حاجته. الاسم الثاني من كتبه في رق غزال وحمل منه بمشيء فإنه لا يعي من المشتي أبداً ما دام عليه. الاسم الثالث والتاسع والثلاثون: من كتبها في مراة بدهن زبيب ودهن به وجهه من يتوجه في حاجته قضيت. الاسم الخامس والعشرون: من كتبه وحصا ورش به أساس دار بريد غارة لم تهدم أبداً. ٥ أسماء قام الأربعين: من كتبها ليلة الجمعة بسك وردو ورد وحصها ثم حياه وشريباً صار حافظاً إذن الله تعالى. انتهى ما وجدته والحمد لله وحده.

(٩٣) وما رويا عن علي بن طالب (كرم الله وحماه) فإنه قال: "إن النبي (صلى الله عليه وسلم) قال له: إذا أردت أن يكون لك إخوان من الجن المؤمنين تستعين بهم على ما تريد من الأمور فقم تعاين في موضع نظيف ولا تخرج منه إلا الحاجة الإنسان واذكر هذه الأسفاء أثرة كل فريضة 70 مرة فإنه يظهر لك شايئا من الجن المؤمنين يقول لك:
"سل حاجتك"."

(٩٤) وهي هذه الأسفاء: "يا دحخيثا" الذي قال: "لا تأخذه سنة ولا يوم". "يا موشطثا" الذي بسط للتاسين "يا شيطان" الطاهر من كل شيء "يا عين حم" الذي يبصر العيون فيغيرها. "يا مسيء" الذي يقول للشيء "كن فيكون". "يا شعاع" الذي يوتد الأرض بالجبال. "يا شيلخوبا" "آتلي يجي ويتييت". "يا نفعنيف" الذي وضع الروح في الجثث "يا شعلقلخش" يمعنى الشمس لا يشع ابن نون. "يا الأوول والآخر والظاهر والعابطين". "يا شيلخوبا" "يا معيد الشمس ليوشع ابن نون".

(٩٥) فائدة من أسرار المشاهق وهو سر غريب للمكافحة. إذا ورد عليك أحد من الناس وأردت الاستعن عليه ما في نفس الداخل عليك والعمل في ذلك أن تتصور أية في خلوة على شرف الراضي وتذكر هذه الأسفاء كل يوم ألف مرة بعد طلوع الشمس ودبر كل فريضة كذلك فإذذا تتمت حدث بكفرك ما ذكرناه فإذن الله تعالى.

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القرآن الكريم: سورة البقرة (٢٨٢)، آية ٢٥٥. 
القرآن الكريم: سورة البقرة (٢٠٢)، آية ١١٧; سورة النحل (١٦)، آية ١١٧; سورة يس (٣٦)، آية ٨٢. 
القرآن الكريم: سورة المؤمنون (٢٣)، آية ٨٠. 
القرآن الكريم: سورة المؤمنون (٢٣)، آية ٨٠. 
القرآن الكريم: سورة المؤمنون (٢٣)، آية ٨٠. 
القرآن الكريم: سورة المؤمنون (٢٣)، آية ٨٠. 
القرآن الكريم: سورة المؤمنون (٢٣)، آية ٨٠. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧. 
القرآن الكريم: سورة النحل (١٦)، آية ١١٧.
(96) وهي هذه الأسماء: "شهيد بديع هَكَلُهُ وُقُوعٌ يَخُوتُ هَاجِيِ نَيْثْنَا مَكِتُوتُ. اللهُ
اَكْشِفَ عَن قَلْبِي حَجَبَ الْغِفَالٍ وَعَلَّمَيْنِي مَا لَمْ أَعْلَمْ وَبَيْنِي لَيْ بَحْقَ كَلِّ مَا يَأْتِي: لَا إِلَهَ إِلَّا هُوَ وَلَا
معمود سواءً. فَإِفْقَهُمْ هَذِهِ الأَصُولِ تَصُلُّ إِلَى غَيَّةِ الْمَحْفُولِ إِن شَاء اللهُ تَعَالَي.
جملة الأسماء الأربعين الأُمِّيَّة المقدمة مجزدة عن العربيّة

(97) وهي هذه: "يا شمخيثا، "يا شموطيثا، "يا مصخليثا يا بلطخيثا، "يا معروش، "يا طنها يا يو، "يا حشور يا، "مترقب "يا حطركوا، "يا هيجن، "يا كفكف، "يا
مُطْبع، "يا لَخُشْفَ، "يا ثازب، "يا سانكريثا، "يا دينو، "يا صبون، "يا
جَّاعون، "يا فُتْلاَخ، "يا عانكي، "يا واغن، "يا يو، "يا يو، "يا
عَدْمُوْن، "يا عطيرات، "يا يا، "يا فطلاخ، "يا نصروفيا، "يا
مُصْحِف، "يا ازل، "يا عَحْصْباَحَوا، "يا موارجي، "يا سُرَايِج" يا نور يا "مسبوح
قدوس ربّ الملائكة والروح "4166.

[دعاء]

(98) اللهُ إِلَّا أَسَلَّكُ بِحَقِّ هَذِهِ الأَسْمَاءِ السَّرْبِيّةِ وتِلْكِ الْكُلُّيَّاتِ العَرَبِيَّة وَيَمَا فِي الْلَّوْحِ مِن الْيَقِين
وَضَاحِ وَبِالأَسْمَاءِ الْحِنْيَيْنِ الْمُكْنَى الَّذِي تَكُونُ مِنْهُ هَلْوَى وَبِالْبَصَرَةِ الْبَلَوِيَّةِ الأَقْصَى بِالنَّاَدِيَةِ الْأَقْصَى بِالْيَنْالَةِ الْأَقْصَى
قِبْلَ الْمُولِىَ أَنْ تَتَلَبَّسْيَنَّ نُورًا مِنْ نُورَكَ عَلَى وَجْهِي وَأَنْ تَتَلَبَّسْيَنَّ سَلْحَا مِنْ سَلَحَكِ الَّذِي
يَغْلِبُ مِنْ تَدْرُجِهِ بِهِ وَأَنْ تَتَزَّلِنَّ نَزْلاَ مَبَارِكًا وَأَنْ تُخْرِي الْمُنزِلِينَ. سَبِيحانُ الْوَاحِدُ الأَحْدَ سَبِيحان
الفرد الصمد الَّذِي لَا يَحْتَذِ صَاحِبَةِ وَلَا وَلَدٌ "وَلَمْ يَكُنَّ أَحْدَٰ ثُمَّ أُخْذَٰ فِي هَذَا الْحَيَّ الَّذِي لَا

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4166 صحيح مسلم، "قدوس"، 530.
4167 صحيح مسلم، 487.
4168 القرآن الكريم، سورة الإخلاص (112)، آية 22.
۴۱۶۹ إنّه إنّها إِلَّا هُوَ عَالِمُ ٱلْغَيْبِ وَٱلشَّهٰدَةِ ۴۱۷۱ هو الرحمون الرحم إلى آخر السورة. إنهبت الأسيا.

والله سبحانه وتعالى أعلم. والحمد لله وحده خلوا. يا واحد الباقيد لكل شيء وأخره.

[إهداء العواب إلى غير]

۴۱۷۰ (99) تصوم من الأحد إلى الخامس في مكان طاهر والقوب والبدن بعيد عن الناس وفي 
خلا ثمّ تنوجه إلى الله تعالى وتنقرأ الفاتحة مائة والإخلاص كذلك و«لا إله إلا الله محمّد 
رسول الله» كذلك والصلاة على النبي (صلى الله عليه وسلم) كذلك ثمّ تهدي ثواب ذلك 
إلى شرفه (صلى الله عليه وسلم) ثمّ إلى الأولى والقطب وبقية الأقطاب وجميع أموات المسلمين.

۴۱۷۱ (100) تفعل ذلك حين دخول الخلوة ثمّ تقرأا الاسم عقب كل صلاة ألف والبخور صاعد 
وهو جاوي ولبان وتوضُّطي وعود. ففي يوم الخمس وهو الخامس آخر النهار وهو تمامه يأتيك 
طائر أبيض فلا تخافه وقوّ العزيمة والبخور فإنه يذهب عنك ويأتي ثاني مرة على صفة شاب 
دون البلوغ وعلى رأسه طاقية ولا شعرة هائلة نازلة لسرّته. فيجلس بين يديك وسأل عن 
حاجتك ويقضي لك جميع ما تأمر به فلك عليه كل يوم أخر في ذهب. ثمّ بعد ذلك تصلي 
كلّ ليلة ۵۰ ركعة لله تعالى وترأ سورة الإخلاص ۵۰ مرة وتهدي ثوابها لأموات المسلمين.

۴۱۷۲ وإن فعلت تلك الخلوة كل ليلة كأن أجد وأعلم أن هذا الاسم له قراءة بالسرياني وهو 
«أنوخ شنشنوك نون».

القرآن الكريم: سورة الحشر (59)، أية 22.

۴۱۶۹ آية: حين، في هذا.

۴۱۷۰ آية: هنا.

۴۱۷۱ آية: ذلك.
[مقطع بيد آخر]

(١) فائدة: تقرأ بعد القاتحة سبعة عشر مرة ثم هذه الكلمات ألف مرة فيأتيك رجل في منامك أسمر اللون فيرشدك على ما تريد. فإن كانت روحانيتك قريبة فيأتيك في أول ليلة والأقصى الثانية أو الثالثة خطاً مقصّباً وهي هذه الكلمات: «إشب برمش لقويب اش» انتهى.

وفي نسخة أخرى تقرأها بعد صلاة الصباح وتنام فانه يكون كذلك. ثم فائدة أخرى تقول: «يا الله، يا هادي، يا خسير، يا مبين، يا علّام الغيوب» تقرأ ثلاثين ألف يحصل المراد ثم.

(٢) فائدة تحرك بطون رجلين المجزوم بلحم الحنظل محرّكاً جيداً. فإن جميع ما في جوفه يظهر على سطح بدن ثم تدهن له يوم وتحرّكه يومين وهكذا حتى ينفرك ما عليه ولا يبقى عليه شيء. ثم.

أ: رجل؛ بي: رجلاً.

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Chapter 4: The concept and idea of Al-Wāridāt wa’l-Taqdīsāt
4.1. Some remarks on the structure of the work

To focus on uncovering the concept and idea of the work first we must give some remarks about its intricate structure. The work can be divided into two main parts. The first one, corresponding with the title of Al-Wāridāt is mostly of revelatory character, while the second containing only the litanies that can be referred to as Al-Taqdīsāt is plainly liturgical. The structure of the second part is clear. It comprises eight relatively short litanies directed to God and the celestial beings. The prayers are all uttered by the Ishrāqī asking the entities to facilitate the way of the Illuminationists (ahl al-ishrāq) towards the light. However, the first part consists of seven sections which are an eclectic amalgamate of topics and narrations.

Not only are the sections discontinuous in narration, but five of them namely Al-Wārid al-Muqaddas (2.3.1), Wārid al-Waṣiyya al-Kabīra (2.3.3), Wārid al-Anwār (2.3.4), Wārid al-Taqdīs li-kull Mawqif [Kabīr] (2.3.5) and Wārid al-Tidhār (2.3.6) are also chaotically structured internally as the topics are frequently cut without conclusion and reoccur somewhere else in the same or in a different section. To wholly understand their meaning, one must gather discontinued fragments interspersed between many sections. For example, the visionary narrative about the heavenly ascent of a person called “the witness” (shāhid) can be found in several paragraphs of four from the aforementioned sections (2.3.1: 18-20; 2.3.3: 35; 2.3.4: 51; 2.3.5: 66). Another topic, which is ethical counsel and admonitions is to be found in discontinuous paragraphs in another set of four sections (2.3.1: 5-10, 14-17, 29; 2.3.3: 40-42, 45; 2.3.4: 54-55; 2.3.6: 87-99). Beside these examples virtually every topic discussed in the aforementioned five sections is somehow fragmented and dispersed. The exception are the other two sections: Wārid al-Istibšār (2.3.2) and Wārid al-Iqrār fī Kull Yawm (2.3.7) that are short and internally homogenous.

The question may be posed, however without any definitive answer, if this practice can be seen as a kind of dissimulation of doctrinal position (taqiyya). This particular strategy is termed in the literature as ‘dispersion of knowledge’ (tabdīd al-‘ilm) to denote a technique of deliberate disassociating of the controversial or sensitive text and placing its fragments into more neutral parts that are more likely to be accepted by the potential adversaries\(^{4173}\). The question seems to be legitimate considering dispersion of above mentioned fragments describing personal mi’rāj of the leader of Illuminationists, sometimes called “the witness” (shāhid) as well as those passages which might refer to the potential claim of the divine origin of the book (2.3.1: 1, 2.3.3: 50, 2.3.5: 66). On the other hand, what can be taken as a counterargument for the supposition to the use of tabdīd al-‘ilm is the fact that probably a very

sensitive part of the work which contains the sanctifications (al-tāqdisāt) of the planets is placed in its entirety as the second half of the œuvre without any dispersion (sections 2.3.9 - 2.3.15).

Another feature that is worth pointing here are the speaking persons and their respective addressees. There is one person that seems to lead the narration through most of the work. It is probably the leader of Illuminationists who can be associated with Al-Suhrawardī, however he does not reveal himself often and if so, does it very enigmatically. There are rare instances when he speaks in 1st person. In Al-Wārid al-Muqaddas he states: I witnessed the unity of the One, the goal of beings (muntahā al-a’yān)\(^{4174}\). In the third and fifth section he tells the story of his personal mi’rāj, the fight with evil powers and subsequent bringing over the wisdom (hikma) and sanctification (taqdis) for the people of illumination (ahl al-ishrāq) (2.3.3: 35; 2.3.5: 66). Then he moves to enumerating all the levels of existence one by one beginning with formulaic uqaddisu (I sanctify) or ṭahhartu bi’l-taqdis (I purified trough the sanctification) in the first person\(^{4175}\). It is probably his voice that invokes Active Intellect using first person plural at the beginning of Wārid al-Anwār: Oh, the tongue of holiness, verily you were in our eyes (la-qad kunta bi-a’yuni-nā)…\(^{4176}\), and in the closing section of Wārid al-Tidhkār when he says: Oh, our Father, we have hurt our souls (yā abā-nā žalim-nā nufūsa-nā)\(^{4177}\). In Wārid al-Iqrār fi Ūl Yawm the speaking person glorifies God, taking heavens and stars as the witnesses and again revealing himself in the whole passage uttered in the first person:

I Glorify (usabbihu) God and I acknowledged (aqrartu) the lordship of holiness (rubūbiyyat al-quds) and witnessed (shahadtu) the sovereignty of heavenly kingdom (rabbāniyyat al-malakāt), so the light of God appeared to me. The right guidance is what I ask for (maṭlabī) and my path (sabīlī) and the Greatest Luminary is my intermediary (wasīlatī) and the way of longing is before me. With clear intention, speech and act I worship (a’budī) God (al-qayyūm), Self-subsistent Lord of Lords (rabb al-arbāb) who encompasses everything\(^{4178}\).

Apart from addressing Active Intellect and God the speaker for the most part of first, third and sixth section directs his speech at mankind. It can be sometimes concluded from its content but often from the direct apostrophes like: Oh, human talisman (yā tilasm al-basharī)\(^{4179}\), Oh the sons of mothers (yā abnā’ al-ummati)\(^{4180}\), Oh dwellers of the Earth (yā sukkān al-arḍ)\(^{4181}\), Oh the sons of soil (yā banī al-turāb)\(^{4182}\), Oh the sons of mankind (yā banī al-nāwāsīt)\(^{4183}\) or simply Oh man (yā inṣān)\(^{4184}\) and Oh people (yā nās)\(^{4185}\). In Wārid al-Tidhkār mostly the human soul is invoked: Oh soul (ayyatu-hā al-ghā’iba ’an ‘alami-hā)\(^{4186}\). The passages devoted to ethical counsel or

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\(^{4174}\) This edition 2.3.1: 3.
\(^{4175}\) Ibidem, 2.3.5: 67-84.
\(^{4176}\) Ibidem, 2.3.4: 51.
\(^{4177}\) Ibidem, 2.3.6: 99.
\(^{4178}\) Ibidem, 2.3.6: 102.
\(^{4179}\) Ibidem, 2.3.1: 1.
\(^{4180}\) Ibidem, 2.3.1: 15.
\(^{4181}\) Ibidem, 2.3.1: 30.
\(^{4182}\) Ibidem, 2.3.3: 54.
\(^{4183}\) Ibidem, 2.3.3: 55.
\(^{4184}\) Ibidem, 2.3.1: 14.
\(^{4185}\) Ibidem, 2.3.1: 15.
\(^{4186}\) Ibidem, 2.3.6: 88.
\(^{4187}\) Ibidem, 2.3.6: 86.
admonishments in three aforementioned sections are directed at people belonging to specific social strata as the king (2.3.3: 44) or the scholar (2.3.3: 43) or having some negative or positive ethical qualities like the procrastinator (2.3.3: 42), the envious (2.3.3: 46) or the reasonable man (2.3.3: 45).

The identification of the main speaking person as the leader of Illuminationists poses however some problems. At times it is not clear whether it is him speaking like in the initial apostrophe of the whole work directed at mankind (2.3.1:1) where it seems more logical to attribute this utterance to the Lord of the Human Species considering the use of the term ‘human talisman’ (al-ṭilasm al-basharī) and the general role of Active Intellect in the Ishrāqi thought as the messenger and the transmitter of wisdom from God to the people. Moreover, some complementary parts of the visionary miʿrāj narrative are told in third person (2.3.1: 18-20, 2.3.3: 35) that could suggest that in those particular paragraphs someone else than the leader of Illuminationists is speaking. Perhaps there is no contradiction in these two cases, as all wisdom that is communicated to the mankind, according to Ishrāqī principles, stems from the Active Intellect and through his mediacy ultimately from the Light of Lights (nūr al-anwār).

Yet another speaker in Al-Wāridāt wa’l-Taqdisāt is God himself in the fourth section, where he directly discloses his personality saying: Verily I am God (Innī anā Allāh) discussing his own nature and attributes as well as the ontology of lights. For the most part of the section he addresses mankind as a whole (2.3.4: 54-55, 57, 61, 64-65) although at one particular instance he turns to Active Intellect or perhaps to the leader of Illuminationists ordering him to transmit the message: Tell my worshippers (qul lī ‘ibādī) that I am the most luminous (al-anwar), most perfect (al-atamm) and most powerful (al-aqhar).

Both disconnection and dispersion of topics as well as diversity of narrative modes resemble Qur’an. Therefore, the question can be posed if such structure was meant to facilitate the claims of the otherworldly origin of the text. The issue of Al-Wāridāt wa’l-Taqdisāt as a revelation will be discussed in separate subsection below. The dissection of the concept and idea of the work will start from discussing the leitmotifs that permeate the whole oeuvre and give it its distinctive character.

4.2. Stressing the necessity of perfecting one’s ethics and acquiring knowledge

Al-Wāridāt wa’l-Taqdisāt is a treatise in practical and mystical philosophy. It delivers a message of salvation to the soul imprisoned in material world. It assures that through perfection of ethics and knowledge as well as glorification of holy luminous beings including celestial bodies one can purify the soul, achieve illumination, become divine representative on Earth, be rewarded in the afterlife and finally be liberated to unify with higher ontological lights. The necessity of these three means is being reinstated in the text. Let us trace the relevant passages to investigate how their importance is explained. Starting with ethics this investigation will go through necessity of knowledge and it will end with the call to praise the lights and planets, the very key and unique feature of this work. It will include the work under scrutiny, as well as the

4188 Ibidem, 2.3.4: 86.
4189 Ibidem, 2.3.4: 62.
parallels in other writings of Al-Suhrawardī, especially of Ḥikmat al-Ishrāq and its commentators if necessary.

The ethics in its basic stage is grounded primarily on observing the universal, divinely ordained rule that was established in the covenant between God and his worshippers. Its right observance will be rewarded.

The just one does honorable deeds and does not harm nor hurt. He is under the covenant (‘ahd) between God and the predecessors (al-sālīfīn), since the time when his goodness (khayr) connected with the High (al-‘ālī), then it moved to the Low (al-sāfil). So, he who is true to the covenant of God will receive the best rewards (al-mathūbāt).

The passage refers indirectly to the pre-eternal origin of the pact by alluding to the vertical process of emanation pictured here as divine goodness (khayr) descending from the higher to the lower levels of hierarchy. The same universal rule is articulated in another passage and is given the eternal validity. Here the term ‘covenant’ (‘ahd) is clearly replaced with ‘religion’ (dīn): God totally forbade (ḥarrama) to harm (al-darar) and harm is cast away in the religion of God as long as heavens endure.

The primordial character of the covenant is stated explicitly in another passage where it reads:

Verily, the religion of God is the pre-eternal religion (al-dīn al-azalī). It was carried by devote wayfarers (al-masīḥūn) at the time when Adam was not yet moulded from clay and the holy precinct (al-bayt al-muqaddas) was not yet erected, being invisible to the sight.

The higher stage of perfecting ethics means however pursuing the path of renunciation and ascetic exercises. The lifestyle of austerity is highly recommended as it prepares one for receiving illumination. It requires subduing of the body, which is metaphorically referred to as ‘binding the horse’ (‘aqd al-maṭiyya):

The best comrades of the wayfaring (al-masīr) are hunger and sleeplessness. They dispossess God’s enemies of power by binding their horses (maṭāyā) and prepare the seeker of illumination (al-mustashriq) for its magnificence. The renunciation (faqr) is the voice through which God leads the just to the noblest levels (jawādil al-darajāt).

The necessity of knowledge is connected to the ethical value of perseverance or patience against all obstacles. True Illuminationist sage combines the ethical values with both discursive (‘ilm) and mystically experienced wisdom (shuhūd) as well as practice of calling to God:

There is no sage (ḥakīm) except through knowledge (‘ilm) and experience (shuhūd) and there is no one who achieved calmness except through rejection of impurities (tark al-faḍalāt). He who calls to God (al-dā’ī ilā Allāh) is the representative of God (nā‘ib)

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4191 Ibidem, 2.3.1: 13. It is clear allusion to: God has covenanted (‘ahada Allāh) with every generation that they might answer the one who calls to them (al-dā’ī ilay-him) (transl. by John Walbridge and Hossein Ziai). See: Suhrawardī, The Philosophy of Illumination, p. 157.
4192 This edition 2.3.1: 12.
4194 This edition 2.3.1: 11.
Allāh). The value of a man is counted along with his knowledge and perseverance (ṣabr)\textsuperscript{4195}.

The passage cited above matches perfectly with the view of Al-Suhrawardī expressed in Hikmat al-Ishrāq, that the one who combines discursive and intuitive wisdom in the best manner can truly be considered as ‘a viceregent of God’ (khalīfat Allāh)\textsuperscript{4196}, yet here the stress is put on “calling to God” and that can refer to calling others to belief\textsuperscript{4197} or the practice of praise and glorification.

4.3. Call for veneration of lights

Al-Wāridāt wa’l-Taqdīsāt introduce another element of the covenant, which is confirmed by Hermes, the first in the line of envoys, according to Al-Suhrawardī’s idea of transmission of the ancient wisdom (al-hikma al-‘aṭiqa). This element is relation of love (mahabba) that should be felt by the souls as lower lights towards higher ontological lights:

[God] has ordered (kataba ‘alā) the souls of the seekers of illumination (al-mustashriqīn) to be spiritual (al-rūḥānīyyīn)\textsuperscript{4198}, love the lights (al-anwār) and not to seek refuge in the darkness (al-zalām). (…) This is the divine order and it is engraved (manqūsh) on the inscription (raqīm) of Hermes and the covenant (‘ahd) concerning this is made in the presence of angels and witnesses (shuhūd)\textsuperscript{4199}.

This love is to be expressed by the ‘seekers of illumination’ with greetings and praise directed at various luminous beings. Several of them individually or in groups are mentioned in numerous calls for their veneration dispersed rather chaotically throughout the text.

According to Ishrāqi doctrine it is the Holy Spirit (rūḥ al-qudus) or the Lord of Human Species (rabb al-naw’ al-insānī) who is the nearest ontologically to every single human being. He plays the role of a divine guide leading a soul lost in the foreign world of matter towards perfection, helping it to free itself to the world of its origin, like in the passage: Sanctify (qaddisī) your Lord, oh you absent from your own world. Maybe the Gate of Holiness (bāb al-

\textsuperscript{4195} This edition 2.3.3: 48-49.

\textsuperscript{4196} Suhrawardī, The Philosophy of Illumination, p. 2-3. It is worth mentioning that the commentators of Hikmat al-Ishrāq were not always unanimous in what they perceived as the most perfect type of wisdom. While commenting on the passage dealing with apotheosis of perfect sages that says: The wayfarers who hammer (yaqra‘ūn) upon the doors of the chambers of light - they who are sincere and patient – will be met by shining angels of God (…) (See: Ibidem, p. 261, translated by John Walbridge and Hossein Ziai) they differ significantly. Shams al-Dīn Al-Shahrazūrī stresses the experiential type of wisdom connected with ascetic exercises: Hammering (al-qar‘) means acquiring true sciences (al-‘ulūm al-haṣqāyya) and right ethics (al-akhlāq al-murdhiyya) through perfection of soul (jatā‘ al-nafs) with ascetic exercises (al-riyāḍāt) and isolation (al-khalwa). Cf. Shahrazūrī, Sharḥ Hikmat al-Ishrāq, p. 579. Qutb al-Dīn al-Shirāzī on the other hand sees here those who strive to acquire rational sciences (al-‘ulūm al-aqḍīyya) and the right ethics (al-akhlāq al-murdhiyya). Cf. Shirāzī, Sharḥ Hikmat al-Ishrāq, v. 2, p. 599. Both agree however on the importance of right ethics that confirms the idea of Al-Suhrawardī as stated in Hikmat al-Ishrāq, Al-Wāridāt wa’l-Taqdīsāt and elsewhere. For soul as vice-regent of God on Earth (khalīfat Allāh fi’l-ard) cf. Suhrawardī, Œuvres Philosophiques et Mystiques. Tome IV, p. 98 [“Al-Alwāḥ al-Imādiyya].

\textsuperscript{4197} For the use of the term that would be more in accordance with the first interpretation of the term al-dā‘ī, see: Suhrawardī, The Philosophy of Illumination, p. 157.

\textsuperscript{4198} This term can denote any being possessing spirit or a being without a body. See: Lane, An Arabic-English Lexicon. Part 3. p. 1168.

\textsuperscript{4199} This edition 2.3.3: 38.
In that role he is often considered not only as ‘lord’ (rabb) but also as ‘father’ (ab), like in similar invocation: *Oh man! Know yourself and your father! You are for your lord like a son so extol him (kabbir-hu) and he will transfer you to the God of every being (ilāh-wujud kulli-hi)*. Knowing oneself is indeed the knowing of the father since he also represents the realised aspect of a soul which is his Perfect Nature (*al-ṭibā‘ al-lāmm*). The play with the duality of aspects within the Holy Spirit can be noticed in this call directed at humans: *Oh, possessors of bodies! Extol (ʾazzimū) the one, who is above you to be elevated by the one who is with you.*

The Holy Spirit belongs to the wider category of Lords of Species (*arbāb al-anwā‘*) and we find also encouragement to praise them as a whole: *Raise the greetings of peace (aqriʾā’l-salām) to the lofty fathers (biʾl-abā‘ al-ʾālīn) and greet them (ḥayyā-hum) with the greetings of Lords (taḥayā al-arbāb)*. They are ‘fathers’ who protect their respective ‘talismans’ and in a sense also take care of the wayfarers on the path to perfection: *Know that divine lights (anwār Allāh) are lords of species who take care of those striving for holiness (al-mutaqaddisin) just like parents watch over their children (ʿināyat al-abā‘ biʾl-awlād)*.

In another passage we find yet another call for veneration of Holy Spirit but this time in connection with praise directed at another group of ontological lights, the dominant lights (*al-anwār al-qāhirā*) or the abstracted intellects, here referred to as the ‘kings from the house of Bahman’ (*mulūk āl-Bahman*). The fragment stems from *Wārid al-Anwār* and is a part of a monologue spoken by God in the first person:

Praise with long sanctifications (*qadīsū taqdīsan ẓawra dhāt al-sāmiha*) as well as your mighty father in the kingdom of heaven (*al-malakūt*), a spirit called Sarāwush, so you may obtain luminous nourishments (*afʿimat al-diyyā‘*) and you will be raised from the dead in the world of space (*al-ʿālam al-fasiḥ*)

The dominant lights are to be praised to obtain ‘luminous nourishments’ which are propitious lights (*al-anwār al-sāmiha*) that are being sent down to the spirit (*rūḥ*) of those who venerate them. The passage repeats the idea that the sanctification of the Holy Spirit is necessary for

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4200 This edition 2.3.6: 86.
4201 This edition 2.3.6: 96. This words play with famous maxim used by Sufis, sometimes erroneously considered as hadith: “He who know himself (his own self) knows his lord” (*man ʿarafa nafsahu ʿarafa rabba-hu*), however the term ‘lord’ (*rabb*) in Ishrāqī terminology can have a completely different meaning then usually when it denotes monotheistic God. The sentence is probably an adaptation of Delphic gnōti theauton, ‘know yourself’. See: Schimmel, *Mystical Dimensions of Islam, the University of North Carolina Press*, p. 189. The maxim was used in *Bustān al-Qulūb, Cf. Sohrawardi, Oeuvres Philosophiques et Mystiques. Tome III, p. 374 [*“Bustān al-Qulūb”*].
4202 This edition 2.3.3: 39.
4203 This edition 2.3.1: 15.
4204 For meanings of this and other Persian names of various ontological entities in the legacy of Shaykh al-Ishrāq see the footnotes in sections 1.3.3 and 2.1.2 of this dissertation.
4205 This edition 2.3.4: 64. In *Hayākil al-Nūr* we thread upon an analogous passage that becomes clearer in the light of this one: *Among the Illuminationists (al-mustashriqīn) are people [who turn] their faces towards their holy father (naḥwa abī-him al-muqaddas). They obtain the light and the clearest holy things (jālāyā al-quds) are manifest to them like as it was prophecized by the shining visit (al-zawra dhūt al-ta’ālluq) that the guidance of God reached the people who purified themselves and they spread their hands awaiting the heavenly nourishment (al-riżq al-samāwī)*. Cf. Al-Suhrawardi, *Hayākil al-Nūr*, ed. Muḥammad Abū Rayyān, p. 36.
transferring one’s soul to the world of light (‘ālam al-nūr), here termed as ‘the world of space’\textsuperscript{4206}.

Searching for the confirmation of approval or necessity of veneration of lights in other writings of Al-Suhrawardi we find only scant but clear evidence. Al-Alwāḥ al-‘Imādiyya reports that Persian king Kay-Khusraw, who figures in Illuminationist chain of transmission as one of the sages, renewed the tradition of “glorifying the holy lights” (ta‘zīm al-anwār al-muqaddasa)\textsuperscript{4207}. The ancient Persians are said on a number of occasions to venerate fire, which nature is very similar to that of light\textsuperscript{4208}. The notion of sameness between light and fire is also firmly established in Al-Wāridāt wa‘l-Taqdiṣāt where it is exalted above other elements\textsuperscript{4209}. Elaborating on this topic in Ḥikmat al-Ishrāq the author suddenly concludes that all the lights ought to be praised (wājiba al-ta‘zīm) according to the Law commanded (ṣar‘an min Allāh) by God, the Light of Lights\textsuperscript{4210}.

This statement leads to the question which can be answered now, that we know the content of Al-Wāridāt wa‘l-Taqdiṣāt. Namely, since veneration of lights is divinely prescribed mandatory act and the very light is a cornerstone for entire Ishrāqī philosophy and mystical teachings, why it is mentioned only few times in entire known literary output of Al-Suhrawardi? Here probably lies one of the reasons for which Al-Wāridāt wa‘l-Taqdiṣāt have been written. First to acknowledge the necessity of veneration of the lights, to give it proper validation and finally to supply the litanies of sanctification that could be use in practice. The majority of litanies are devoted to the celestial bodies. So how they are justified in Al-Wāridāt wa‘l-Taqdiṣāt? Is there any specific validation of the astral cult in other writings of Shaykh al-Ishrāq?

4.4. The validation of the astral cult

We find only one but key passage in Ḥikmat al-Ishrāq that explicitly states the necessity of veneration of a planet, namely the sun “in the tradition of Illuminationism” (ṣūn nūr al-īshrāq). The managing light (soul) of this celestial body appears under the name of Hūrakhsh:

There is nothing lifeless in the ethereal world (al-‘ālam al-athīrī). The sovereignty and power of the higher managing lights reach the spheres through the mediacy of the planets. From them their faculties go forth and the planet is like the absolute and supreme organ. Hūrakhsh, who is the talisman of Shahīr is a light of great brilliance,

\textsuperscript{4206} For intermediary term of ‘space of light’ (fusḥat al-nūr), see this edition 2.3.1: 2.
\textsuperscript{4207} Suhrawardi, Oeuvres Philosophiques et Mystiques. Tome IV, p. 92 [“Al-Alwāḥ al-‘Imādiyya”].
\textsuperscript{4208} See: Suhrawardi, The Philosophy of Illumination, p. 130, Suhrawardi, Oeuvres Philosophiques et Mystiques. Tome I, p. 460 [“Al-Mashhīrī wa‘l-Mutārahāt”]. Both commentators of Ḥikmat al-Ishrāq point to the relation between human souls and the light of fire. While the Greater Caliphate (al-khilāf a-la-kubrā) [in the earthly world] was given to the perfect souls (al-nuṣūṣ al-insīyya al-kāmila), The Lesser Caliphate (al-khilāf a-laṣgūrā) is given to the fire and this is the reason of its veneration by the Persians, who as they notice build great temples (hayākīl mu`āzzuma) in honour of fire. Cf. Shahrazūrī, Sharḥ Ḥikmat al-Ishrāq, p. 473, Shīrāzī, Sharḥ Ḥikmat al-Ishrāq, v. 2, p. 329-330.
\textsuperscript{4209} This edition 2.3.1: 9. Al-Suhrawardi states: He is not perfect who acts with water, rather he is perfect who acts with fire and light. And the light of God shines for the souls, and the fire of God consumes the impure. It is not clear whether he exalts the lord-archetype of fire above lords of other elements or it is an obscure allusion to the preference of using fire in some liturgical practices.
\textsuperscript{4210} Transl. by John Walbridge and Hossein Ziai. See: Suhrawardi, The Philosophy of Illumination, p. 130. Al-Shahrazūrī adds in his commentary that all lights are to be revered – those incidental (āraḍīyya) and likewise those intellectual (‘aqīliyya). Cf. Shahrazūrī, Sharḥ Ḥikmat al-Ishrāq, p. 473.
the maker of the day, lord of the sky, to be venerated according to the custom of Illuminationists (wa’āfū ta’zīm-hu fi sunnat al-ishrāq)\(^{4211}\).

The planetary bodies function as the organs of the higher managing lights and therefore serve as intermediaries in transmitting the power of higher ontological lights through the ethereal world to the world of matter. According to another passage in Ḥikmat al-Ishrāq they exert influence on earthly material bodies due to the supremacy that the lord-archetypes to whom they obey enjoy over the lord-archetypes of the elements\(^{4212}\). In this context the example of Hūrakhash is given. He is indeed the talisman of Shahrīr, one of the lords of species (arbāb al-anwā’), which is the archetype of kingship. It means that he influences the elemental bodies with that feature as well as with visible light of his planetary body. Additionally, by the virtue of being the mightiest and most luminous celestial body he performs his rule also over the rest of the planets. The respective fields of influence pertaining to other planets are mentioned rarely, except for the litanies (2.3.5, 2.3.10 – 2.3.15, see also: 5.4.3.) where they are presented in detail.

Right after the words addressing ‘the human talisman’ (al-ṭilasm al-basharī), that are found at the beginning of Al-Wārid al-Muqaddas, the first section of Al-Wāridāt, we come across the striking call for veneration of two entities, God and the sun:

Sanctify (qaddis) God and the Greatest Luminary (al-nayyir al-ʿazam) on one of two horizons and pronounce remembrance (dhikr). Verily the places of remembrance are being visited by the helpers (al-ʿawān)\(^{4213}\).

Such prayer seemingly has a special value and rank for Illuminationists, since it is said that its place is used to be visited by the angels, ‘the helpers’ of God\(^{4214}\). The call is repeated in a slightly different and more detailed form in Wārid al-Anwār, this time from the perspective of God himself:

Extol (ʿazzimū) Hūrakhash the Powerful, subduer of darkness, the chieftain of the sky, creator of day by the divine order. Verily he is the image of my majesty (mithāl jalālī)\(^{4215}\).

In this invocation God orders mankind (banū l-nawāsīt)\(^{4216}\) to venerate Hūrakhash, for he is a visible image of God’s majesty\(^{4217}\) and the role that sun performs in the planetary system is the counterpart to the role that Light of Lights plays in entire universe. Being “God’s viceregent in


\(^{4212}\) Suhrawardi, *The Philosophy of Illumination*, p. 118.

\(^{4213}\) This edition 2.3.4: 1.

\(^{4214}\) In Islamic tradition the presence of angels at the spot of prayer is a sign of God’s special munificence towards the praying. “The night of destiny” (laylat al-qadr) usually celebrated at 27th of Ramāḍān is seen as a time of extraordinary proximity between God and praying believers. This belief is based on Qur’an 97: 4-5.

\(^{4215}\) This edition 2.3.4: 57. In Hayākil al-Nūr the sun is considered to be ‘the image of the intellect’ (mithāl al-ʿaql) Cf. Al-Suhrawardi, *Hayākil al-Nūr*, ed. Muḥammad Abū Rayyān, p. 38.

\(^{4216}\) This edition 2.3.4: 54.

\(^{4217}\) Cf. This edition 2.3.1: 24.
he influences also the reality in the sublunary realm. The invocation goes forth with calling for veneration of all seven planets:

Honour (akrimū) the Great Seven (al-sabʿ al-ʿizām), chieftains of [celestial] bodies (al-ajrām) who approach me through them. So they are: the leader of felicity (qāʿīd al-saʿādāt) [Jupiter], the leader of violent dominance (qāʿīd al-qahr) [Mars] and the one who speeds up the things (musriʿ al-amr) [Moon]. Remember them in your laudatory hymns (tasābīḥ) to gain blessings (al-barakāt). Praising the creation is praising its creator. Whoever despises it [the creation] takes part in blaming its owner [creator].

What draws attention in the passage quoted above is that God himself encourages praise directed at the planets stating that the veneration of his creation is indeed veneration of his person. The act of praising the planets is ought to be performed because of the blessings that it brings. The nature of the blessing corresponds with specific sphere of influence of each planet. The leader of Illuminationists, whom we can probably associate with Al-Suhrawardī himself after completing full cycle of shorter invocations that are placed in the fifth section of Al-Wāridāt waʾl-Taqdīsāt, affirms what has been said before with few very important additions:

God ordered peoples the sanctification (al-taqdīs) and placed it on the tongues of fathers sent (al-abāʾ al-mursalīn) to the first and last nations. The witnesses of this are the angels and Lord knows this. And every Holy One (qiddīs) is the disposer of blessing so ask for it and remember the name of God sanctifying him so the virtues (al-faḍāʾīl) and sparkles of light (al-lawāmiʿ) might grow in you and you will triumph on the Day of Departure (yawm al-khurūj).

He mentions that the practice of sanctification (taqdīs) was conveyed to the prophets and perhaps the sages (“the fathers sent”) both ancient and modern. By that he places it far above the practice taught by any specific prophet and argues for its universal and unchanging character. He maintains not only the celestial beings but indeed every ‘holy one’ (qiddīs) can be asked for blessings. It can be understood from the cycle of litanies that precede this claim, that by that term he means every being that ontologically is light: God as the Light of Lights, the dominant lights of longitudinal order, the lords of species including that of human race, and their talismans – including planets and human souls - those of prophets, Illuminationists and good-willing people (jullāb al-khayr). He stipulates however the necessity of mentioning the name of God while asking the entities for blessing. The blessings help to perfect one’s ethics and the purity of light within the soul. Finally, they facilitate the success in the Afterlife.

4.5. Al-Wāridāt as a revelation

As it was pointed earlier there are several instances from which it may be concluded that the text itself claims to be of divine origin. Apart from fragments that transmit the speech of God himself (most of Wārid al-Anwār), there is the key initial apostrophe of Al-Wārid al-

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4218 This edition 2.3.9: 119.
4219 This edition 2.3.4: 57. The same epithets for Jupiter and Mars appear in Hayākil al-Nūr. The same passage considers Moon as ‘the image of the soul’ (mithāl al-nafs) and the Sun as ‘the image of the intellect’ (mithāl al-ʿaql). Cf. Al-Suhrawardī, Hayākil al-Nūr, ed. Muḥammad Abū Rayyān, p. 38.
4220 This edition 2.3.5: 85.
Muqaddas and the whole Al-Wāridāt wa‘l-Taqdīsāt directed at human being, that was already mentioned few times:

Read your inscription (raqîma-ka), oh the human talisman (al-tilasm al-basharî)! For it is surely the Preserved Tablet of God (lawh Allâh al-mahfūz)4221.

There is another crucial passage located in the closing part of Wārid al-Wâsiyya al-Kabîra. It states that the content thereof (or as it can be assumed the whole Al-Wāridāt wa‘l-Taqdīsāt) was read from the ‘Lofty Tablets’ (al-alwâh al-‘âliyyât). Subsequently the author proclaims that [this is] the reaching (balâgh) of the signs/verses (ayât) of the inspirations/revelations (al-wâridât) that are the Mother of the Book (umm al-kitâb)4222. Let us consider possible meanings of those statements in three complimentary ways:

a) In general, Islamic understanding the Preserved Tablet (al-lawh al-mahfûz) is a structure on which the Mother of the Book, the original archetype of all divinely revealed books in their unaltered versions4223 is inscribed. Such reading of the terms would suggest that Al-Wâridât wa‘l-Taqdîsât stems from the same divine archetypical source and is indeed identical with the Mother of the Book. It could potentially undermine the status of Qur’an (at least in its contemporary form) as the truest rendering of archetypical book because it is not identical with Al-Wâridât wa‘l-Taqdîsât. It could possibly suggest its alteration or termination with the coming of new dispensation – the new book with usual new prophet. Logically it would propose Al-Wâridât wa‘l-Taqdîsât as the new book and Al-Suhrawardi, its revealer as the new messenger. This reading complies with the opening visionary passage of Wârid al-Taqdîs li-kull Mawqîf [Kabîr] where the person called “the witness” (shâhid) or the leader of Illuminationists reports that he had brought the book (al-kitâb) from his heavenly ascent4224. Such interpretation would be radically unorthodox as it counters the Islamic dogma of Muhammad as the seal of prophets and Qur’an as the last in the row of divinely sent books. It can possibly substantiate accusations that were directed against Shaykh al-Ishraq about his pretending to be a prophet4225. It is worth reminding that according ‘Imâd al-Dîn al-Ishfahânî among three writings that were used in his trial there was one entitled Al-Raqîm al-Qudsî which most probably refers to Al-Wârid al-Muqaddas4226.

b) It is very much the richness of the vocabulary alluding to the idea of the Book (the tablet, the inscription, etc.) used on the pages of Al-Wâridât wa‘l-Taqdîsât that renders the right understanding of its status in the eyes of the author difficult. Ought to the dispersion and discontinuity of topics throughout the first part of the book the allusions appear without any visible order or logic in most of its sections. Therefore, it is necessary to systematize the application of individual terms in their context. Below is the list of terms with their meanings reconstructed from the context of passages in which they appear. It contains respective passages if they have not been yet cited.

4221 Ibidem, 2.3.1: 1.
4222 Ibidem, 2.3.3: 50. For a translation of this passage see the introduction to Wârid al-Wâsiyya al-Kabîra (2.1.2)
4223 Muslims generally believe that the message of all acknowledged divine books (most prominently Torah, Gospel and Qur’an) as inscribed in the Preserved Tablet was originally essentially the same, however later on Torah and Gospel became altered and ceased to correspond to its heavenly archetype. Qur’an however stayed in its pure form therefore in this era it is the right book to follow. This view is based mostly on Qur’an 13: 39.
4224 Ibidem. 2.3.5: 66.
4225 Shihâbudîn Suhrawarî Maqtûl, Three Treatises on Mysticism, p. 97.
The term & Reconstruction of meaning

<table>
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<tr>
<th>1</th>
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<tbody>
<tr>
<td>umm al-kitāb (3: 50)</td>
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<tr>
<td>al-alwāḥ al-ʿāliyyāt (3: 50)</td>
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<tr>
<td>al-raqīm al-awwal4227 (1: 6)</td>
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<td>alwāḥ al-zibr (1: 12)</td>
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<td>al-lawḥ (1: 6, 13)</td>
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<td>al-sifr4228 (1: 36)</td>
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4228 The term is used in similar vein in Ḥikmat al-Iṣṭraq (paragraph 265) and is interpreted by the three commentators as the primordial and eternal divine book (al-kitāb al-sarmādī al-azāli). See: Suhrawardi, The Philosophy of Illumination, p. 158. Cf. Shahrazūrī, Sharḥ Ḥikmat al-Iṣṭraq, p. 585; Shirāzī, Sharḥ Ḥikmat al-Iṣṭraq, v. 2, p. 604. Al-Harāwī mentions in this context ‘the lofty tablets’ (alwāḥ ṧāliyya), see: Al-Harāwī, Anwāriyya, p. 236. On the same page (paragraph 264) there is another name of the same reality: ‘the first writing’ (al-kitāba al-ʿulā). ‘The book’ (al-sifr) appears however one more time in paragraph 262 on the same page, where the wicked people are criticized for not taking seriously the Book of God (sifr Allāh). Here the interpretations of the commentators are more numerous. Al-Shahrazūrī argues that divine books are plenty. From among them are books sent down (al-kutub al-munazzalat) that lead to the path of knowledge and [right] action, the celestial bodies (al-ajrām al-falakīyya), the intellects abstracted from matter (al-ʿuqīl al-mujarrada) and the greatest book which is the whole being (majmūʿ al-wujūd). See: Shahrazūrī, Sharḥ Ḥikmat al-Iṣṭraq, p. 585. Al-Shirāzī interprets it as ‘the book of God’ without going into details, while Al-Harāwī prefers “historically” revealed books. Cf. Shirāzī, Sharḥ Ḥikmat al-Iṣṭraq, v. 2, p. 602; Al-Harāwī, Anwāriyya, p. 235. Lane recorded that the term can also denote.
1: 36: The angel wrote in the book (al-sifr). God had prohibited the soul who put its trust in world and desired carnal pleasures to [attain] the spirit of wisdom (rūḥ al-ḥikma).

II

raqīm Hirmis (3: 47) ‘inscription of Hermes’; that what was read from the ‘mother of the Book’ by the prophet/sage Hermes during his heavenly ascent; it is possible that what is meant here is famous Kitāb al-Zumurrud (Tabula Smaragdina), an inscription that he had supposedly hidden in the subterranean tunnel, which in very puzzling way deals with the issue of heavenly ascent4229.

ṣuḥaf al-awwafīn (3: 38) ‘the books of first nations’ which were actual scriptures sent to the forefathers

3: 38: God had elevated the most fortunate day of the loftiest in the heavens and on earth and he praised them in the books of first nations (ṣuḥaf al-awwafīn).

kitāb Allāh (1: 26, 30, 4: 56) ‘The Book of God’ means here as well as elsewhere in Islamic literature the Qur’an. However, in the second passage also the whole creation may be meant.

1: 26: The congregational shouting of glorification for the glory of Lord is an obligation written in the ‘Book of God’ (kitāb Allāh) in the clear manner.

1: 30: The book of God (kitāb Allāh) is visible (mashhūd). The ignorant see it but the reasonable recite/read it (yaqra’u-hu).

4: 56: Oh, the effects of longing (natā’ij al-ashwāq)! Why do you not yearn for consuming the exciting flames from the Lofty, Revolving and Immortal [beings] as they are consumed by [other] temporal beings (al-ḥādīthāt)? Verily there is in the Plain Book (al-kitāb al-mubīn) an admonishment for the longing (al-mushtāqīn).


4229 This meaning is reconstructed based also on 2.3.1: 27 of the present edition where it mentions “that what Hermes had hidden” (mā dafana Hirmis) and the narrative from Pseudo-Apollonius’ book entitled Sīr r al-Kha li qa (The Mystery of Nature) that was widely accepted as genuine at the time and seemingly also by Al-Suhrawardī. In the narrative Apollonius of Tyana tells in what mysterious circumstances he found the inscription of Hermes that the latter concealed. The narrative includes the encounter with his Perfect Nature. The story of this meeting is a variant of the event that happened to Hermes himself as it was described in Kitāb al-Īṣāmākhīs and later transferred into Ghāyat al-Ḥakīm and directly or indirectly in abridged form by Al-Suhrawardī into his Al-Mashāri’ wa-l-Muṭārahāt. The Tabula Smaragdina is attached at the end of the book by Pseudo-Apollonius. See: Balīnūs al-Ḥakīm, Sīr r al-Khala qi qa wa-Šun ‘at al-Ṭabīʿa, ed. Ursula Weissner, Ma‘had al-Turāth al-‘Ilmī al-‘Arabī, Ḥalab, Ḥalab 1979; pp. 5-7, 522-524. Cf. Pseudo-Majīrí, *Das Ziel des Weisen*, pp. 186-188; Suhrawardi, Oeuvres Philosophiques et Mystiques. Tome I, p. 464 [“Kitāb al-Mashāri’ wa-l-Muṭārahāt”]; Corbin, En islam iranien. Tome II, pp. 297-307; Corbin, *The Man of Light in Iranian Sufism*, pp. 23-26; Van Bladel, *The Arabic Hermes*, p. 170, 224.
The terms seem to arrange themselves easily into two groups of similar meaning. The first group (marked as I) refers to the primordial heavenly archetype of all divinely revealed scriptures, which is the Mother of the Book engraved on the Preserved Tablet or the Lofty Tablets. The second group (marked as II) contains allusions to the actual “historical” manifestations (mażāhir) of the verses/signs (āyāt) from the Mother of the Book: inscription of Hermes, unspecified pre-Islamic books (‘books of first nations’), Qur’an and the book (al-kitāb) or in other words ‘the holy inscription’ (al-raqīm al-muqaddas) received by the leader of Illuminationists. This interpretation is based on the idea permeating the thought of Al-Suhrawardī that the higher archetypical reality has its numerous manifestations in the world below (see: 1.3.2). It agrees with the statement that appears at the end of the third section of Wāridāt wa’l-Taqdīsāt in the context of the Mother of the Book: This is what was read on the Lofty Tablets. The sacred words (kalimāt al-quds) have their manifestations (mażāhir)4230. This understanding supports the theory of Al-Suhrawardī’s claims to his writing’s status as the revelation, although it makes impossible the abrogation of Qur’an by the book of Shaykh al-Ishrāq since all the manifestations of one archetype are technically equal.

c) Another way of looking into the two above mentioned statements will require referring to outside sources. The primary one would be textually and stylistically connected section of Ḥikmat al-Ishrāq or rather its title: Al-Maṣṭūr fī Lawḥ al-Dhikr al-Mubīn (Written in the Plain Tablet of Memory)4231. The secondary are the commentaries by Al-Shahrazūrī and Quṭb al-Dīn Al-Shirāzī that try to reveal the meaning behind this highly metaphorical section. The section of Ḥikmat al-Ishrāq is preceded by the introduction stating that what will follow belongs to the inspirations (huwa min al-wāridāt) and thereby confirming the accord in genre

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4230 This edition, 2.3.3: 50.
4231 Suhrawardī, The Philosophy of Illumination, p. 156.
with *Al-Wāridāt wa l-Taqdīsāt*⁴²³². Further analysis of the two texts shows analogies in the terms used and sometimes even in phrasing. Before we delve into the details of this comparison let us see how ‘the plain tablet of memory’ (*lawh al-dhikr al-mubīn*), which is claimed to be the source of *al-wāridāt* contained in *Ḥikmat al-Ishrāq* is explained by the commentators. Both are rather unsure of the right meaning and present two possibilities. According to Al-Shahrazūrī ‘the plain tablet of memory’ can signify either ontological lights (*al-anwār al-aqliyya al-mujarrada*) possessing three types of information: intellectual (*aqliyya*), archetypical (*mithāliyya*) and sensual (*ḥissiyyya*) or the celestial souls (*mufūs al-aflihāk*) and planetary bodies (*al-ajrām*) on which all the knowledge about beings (*al-kāʾināt*) is engraved⁴²³³. Al-Shīrāzī, whose main source of commentary was Al-Shahrazūrī, repeats both above mentioned options only with the difference of using the term of intellects (*ʿuqūl*) instead of ontological lights⁴²³⁴. This is in conformity with what is told by Al-Suhrawardī in *Ḥikmat al-Ishrāq* about the origin of the knowledge that the prophets and ‘friends of God’ (*al-awliyāʾ*) have about the otherworldly and future matters (*al-mughībāt*), however some obscurity still needs clarification. In discussion that precedes *al-wāridāt* that are contained in this book Shaykh al-Ishrāq maintains that this kind of knowledge is obtained through perceiving suspended images (*al-ṣūwar al-muʾallaqa*) or the archetypes (*al-muthul*)⁴²³⁵ that, as it is known from the wider perspective of his thought, are ontologically subdue to the Lords of the Species, who are the class of higher ontological lights. The locus of suspended images is some of the celestial bodies (*al-barāzikh al-ʿulwiyya*)⁴²³⁶. The managing lights of celestial spheres have knowledge about past and future happenings of particular beings. This information is regarded by Al-Suhrawardī as ‘inscriptions of beings’ (*nuqūsh al-kāʾināt*) and apparently also as a ‘memory’ (*dhikr*)⁴²³⁷. If we add to it, as it is mentioned by Shihāb al-Dīn, that the otherworldly knowledge can be received in the form of written verses (*aṣṭur maktūba*)⁴²³⁸, we can conclude that he claims that those *wāridāt* stem from the inscriptions engraved on celestial spheres and that corresponds more with the second possibility enlisted by the commentators. They can both however be somehow reconciled considering the hierarchical structure of Illuminationist universe and the fact that the archetypical images are governed by their masters, the Lords of Species. *Per analogiam* it can be assumed that the inspirational revelations that are the content of *Al-Wāridāt wa l-Taqdīsāt* should technically have the same origin as their counterparts from *Ḥikmat al-Ishrāq*.

This assumption becomes more legitimate if we notice the parallel between the notion of ‘inscriptions of beings’ (*nuqūsh al-kāʾināt*) from *Ḥikmat al-Ishrāq* ‘and your [own] holy inscription’ (*raqīmu-ka al-qudsī*) from the initial apostrophe of *Al-Wāridāt wa l-Taqdīsāt*. The message that is most probably uttered by the Active Intellect which is the Lord of Human Species encourages man (‘the human talisman’) to read the one among the several ‘inscriptions of beings’, the one that is addressed at him and covers his own past and future happenings and this is precisely what the bulk of *Al-Wāridāt wa l-Taqdīsāt* is about – to inform the soul of its luminous origin, the causes of its contemporary state and to show the way of return through

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⁴²³² Ibidem, p. 155.
⁴²³⁴ Shīrāzī, *Sharh Ḥikmat al-Ishrāq*, p. 598.
⁴²³⁷ Ibidem, pp. 152, 156.
⁴²³⁸ It can also be received by sound or voice (*sawf*), beholding the archetypical images of various things, some of which can speak or have the appearance of beautiful human figures. See: Ibidem, p. 153-154.
striving for perfection and praising the lights, including the planets. Here perhaps one can find the echo of Al-Suhrawardi’s approach to the reading of Qur’an, a predilection towards interpreting sacred scripture from the individual and intimate perspective, as if it was revealed precisely to the reader and referred to his own drama of salvation.

The claim to divine revelation through the mediacy of higher ontological lights and celestial beings does not require from Al-Suhrawardi to possess the rank of the prophet. The divine inspirations (al-wāridāt) stem from the same origin as the revelation of the prophets, however this source is available also for the sages. Thus, this second interpretation seems to be slightly less contrary to the dogmatic tenets of Islam and places Shaykh al-Ishrāq in the row of other Islamic mystics who claimed semi-divine status for their writings.

4.6. Relation to Ḥikmat al-Ishrāq

There is certain proximity between Al-Wāridāt wa’l-Taqdisāt and two last subsections of Ḥikmat al-Ishrāq as far as their cryptic language and the use of many of the same technical or poetical terms is concerned. There are even some textual interrelations. Both texts discuss some common issues and display the same motives: the glorification (tasbīḥ) as the path for attaining perfection and illumination, the role of Sun and other heavenly bodies as intermediaries in transmitting divine grace, the primordial covenant that made people obliged to respect the message of divine envoys and prayer of angels interceding to God on behalf of men. Moreover, it must be mentioned that the sections of Ḥikmat al-Ishrāq in question differ from the rest of the work, which is strict in its terminology and method as well as very logically composed and otherwise fully represent the genre of philosophical treatise. The table below shows the fragments of passages that share similarities:

<table>
<thead>
<tr>
<th>Al-Wāridāt wa’l-Taqdisāt</th>
<th>Ḥikmat al-Ishrāq</th>
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<tbody>
<tr>
<td>أقرأ رقمه آباأ الطلسم البشري. فإن رقمنك لوح الله المخوّظ بالإفتان. (1:1)</td>
<td>فصل: مسطح في لوح الذكر المبين. (261)</td>
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</tbody>
</table>

4239 It is worth mentioning here, that the father of the sages Hermes, as it is reported by Shihāb al-Din, obtained his wisdom directly from his own Perfect Nature (al-tibā’ al-tamm), which is a state perfect realisation of a human being in unity with the Lord-archetype of Human Species. See: Sohrawardi, Oeuvres Philosophiques et Mystiques. Tome I, p. 464 (“Kitāb al-Mashārī wa’l-Mutārāḥāt”). In one of his parables Al-Suhrawardi presents the story about the prophet Idrīs (who is associated with Hermes) conversing with heavenly bodies. Cf. Sohrawardi, Oeuvres Philosophiques et Mystiques. Tome III, p. 308-309 (“Lughat-i Murān”).

4240 This approach is specially evident in his exegesis of Qur’anic fragments in Al-Alwah al-‘Imādiyya as well as in shaping a completely new and idiosyncratic narrative from textual material of Qur’an in Qīssat al-Ghabra al-Gharbiyya. Cf. Sohrawardi, Oeuvres Philosophiques et Mystiques. Tome IV, pp. 93-96; Al-Suhrawardi, Oeuvres Philosophiques et Mystiques. Tome II, pp. 273-297.


4242 The translation of Ḥikmat al-Ishrāq by John Walbridge and Hossein Ziai from: Suhrawardi, The Philosophy of Illumination, pp. 156-158. Translation of some terms might differ from my own translation of the same terms in Al-Wāridat wa’l-Taqdisāt.
Read your **inscription**, oh the human talisman! For your holy **inscription** is surely the Preserved **Tablet** of God.

If the **tablet** appeared before you, take heed!

The angel wrote on the **tablet** that it is God’s guarantee that the peril will return to its maker.

The soul which causes harm is cursed in the **tablets of the Book**.

The angel does not attend the offering which does not have the praying niche. The praying niche of God’s people is not established by the act of building. God has the loftiest praying niches.

God casts sanctity into the hearts of those who have sought refuge in **mihrrabs**…

Perform **dhikr**. Verily the places of **dhikr** are visited by the angels.

Perform glorification while the shining of your luminary is on your **temple** like a torch of fire.

God had prohibited in the first inscription for the wicked to return to their **homelands**.

Chapter: Written in the plain **tablet** of memory.

In the **scrolls** of mercy God hath written…

God forbids the wicked to return to their **homelands**.

A thunderbolt of the light of the All-Merciful shall fall upon the one who is obedient to him.

They reciting prayers and calling upon their lord…

Standing within the **temples** of nearness…

It is prohibited in the First Tablet for the wicked to return to their **homelands**.

And those who pursue the path to set up a lie against God have incurred a curse upon them. (267)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tr>
<td>&quot;لكلم كتاب ا في السفر: حرم الله روح الحكمة على نفس&quot; أمّن بالدنيا (36:3)</td>
<td>The angel wrote in the book: God forbade the spirit of wisdom for the soul that put trust in the world.</td>
</tr>
<tr>
<td>&quot;الله وقع في السفر... (268)&quot;</td>
<td>God has inscribed in the Book...</td>
</tr>
<tr>
<td>&quot;جعل الشمس وسيلة (33:2)&quot;</td>
<td>He made sun intermediary...</td>
</tr>
<tr>
<td>&quot;وطلقت أشخاص الضوء (31:23)&quot;</td>
<td>And luminous persons spoke...</td>
</tr>
<tr>
<td>&quot;ظهر النور يا أ خا الزيغ وانت في الظّلمات حيران (1:8)&quot;</td>
<td>The light appeared oh you who turned aside, and you are lost in the darkness.</td>
</tr>
<tr>
<td>&quot;يقطع أدبارهم ويرتم إلى سوء البرزخ مشحون (1:19)&quot;</td>
<td>He will obliterate their issues and turn them back to the worst barzakh, full of torture.</td>
</tr>
<tr>
<td>&quot;وفق الله في السفر... (268)&quot;</td>
<td>God has inscribed in the Book...</td>
</tr>
<tr>
<td>&quot;جعل النّيّر الاعظم وسيلة (61:2)&quot;</td>
<td>...has made the Sun a means...</td>
</tr>
<tr>
<td>&quot;وأ شخاص الضوء في مدارج الحراك بنور الله يتمنعون فينمون النازلين (261)&quot;</td>
<td>The folk of brightness in the levels of motion benefit from the light of God; so do they give benefit to those below.</td>
</tr>
<tr>
<td>&quot;وفريق زاغوا عن الحق مبعدين (...) وأ مّا الزائتون فَلَقَ على الرؤوس تحت حجاب الظلمات ناكسون (264)&quot;</td>
<td>Others swerved far from the truth (...) But those who turned away will be cast into abasement and their heads will be bent down beneath the veil of darkness.</td>
</tr>
<tr>
<td>&quot;فأخذهم قهره بطمس أدبارهم فانقلبوا إلى مصرع السوء(66)&quot;</td>
<td>But his might has seized them and obliterated their issue. They have been cast down in utter ruin.</td>
</tr>
</tbody>
</table>

It can be noticed that the similarities are contained in the relatively short span of eight paragraphs of Ḥikmat al-Ishrāq and mostly in the first section of Al-Wāridāt wa’l-Taqdīsāt and to the lesser extent in its second and third sections.

This evident proximity necessitates the question about the real nature of this relation. As it is stated by Al-Suhrawardī, for a sound understanding of divine inspirations (wāridāt) that are contained in Ḥikmat al-Ishrāq one must consult ‘the one that has the authority to teach the book’ (al-shakhhs al-qāyīm bi’l-kitāb)⁴²⁴³. Qūṭb al-Dīn al-Shirāzī is not sure whether by ‘the book’ the very Ḥikmat al-Ishrāq is meant or rather ‘the Greatest Book of God’ (kitāb Allāh al-a’ẓam) which is the entire creation, or both. He compares the substances (jawāhir) to the letters

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⁴²⁴³ Suhrawardī, *The Philosophy of Illumination*, p. 154. Moreover this enigmatic person is mentioned twice in the exhortation closing the book. Cf. Ibidem, p. 163-164. On the last instance he is called ‘successor’ or ‘vice-regent’ (khalīfa) and most probably he has to be associated with the most perfect sage of the age.
The Qur’an 3:7 divides between the verses incontrovertible in meaning (al-muḥkamāt) and the verses of debatable interpretation (al-mutashābihāt) stating that those of the first type are the Mother of the Book (umm al-kitāb). Ibn Kathir in his tafsīr among other views records the opinion ascribed to Sa’id ibn Jubayr (d. 95/714) that by umm al-kitāb, the core or the main part is meant (ašīl al-kitāb). According to the narration ascribed to Ibn ’Abbas (d. ca. 68/687) the verses of debatable interpretation are abrogated (mansūkha), while those of incontrovertible meaning obviously cannot be. See: Abū ’l-Fidā’ Ismā’īl ibn ’Umar ibn Kathīr, Tafsīr al-Qur’ān al-‘Azīm, ed. Sāmī ibn Muhammad al-Sullāma, v.2, Dār Thaba li’l-Nashr wa’l-Tawzī’. Al-Riyāḍ 1999, p. 7. This interpretation conforms with the exegetical contained in the commentary by Al-Ṭabarī. Cf. Al-Ṭabarī, Tafsīr al-Ṭabarī min Kībārhi Jāmi’ al-Bayān an Ta’wil al-Qur’ān, v.2, p. 212. It is however in precise division which verse belongs to each group were the exgetes differ.

4244 Shīrāzī, Sharḥ Ḥikmat al-Ishrāq, p. 598. This particular interpretation is not far from the ideas usually associated with Hurufism.

4245 Al-Harawī, Anwāriyya, p. 229.

4246 This edition, 2.3.3: 50. For a translation of this passage see the introduction to Wārid al-Waṣiyya al-Kabīra (2.3.2).

4247 The possibility must be considered, in my opinion, that by ‘the Book’ the very Ḥikmat al-Ishrāq is meant, its ‘mother’ (umm al-kitāb) would mean the core or the most important part of it which are al-wāridāt contained in Ḥikmat al-Ishrāq. Translating umm al-kitāb as ‘the core of the book’ conforms especially to another understanding of this term that was used by Al-Suhrawardī in Qīṣṣat al-ghurba al-gharbiyya which is built almost exclusively from Qur’anic citations which had been taken out from their original context and given entirely new meaning in accordance with the Illuminationist thought by Shaykh al-Ishrāq. This interpretation of the passage would lead to the conclusion that at least some parts of Wārid al-Waṣiyya al-Kabīra can be treated as a kind of mystical commentary or elucidation of discussed subsections from Ḥikmat al-Ishrāq, which are the core part of that book. That would imply that the very book of semi-divine origin is not Wārid al-Waṣiyya al-Kabīra but indeed Ḥikmat al-Ishrāq and that it was referred to in the visionary fragment of Wārid al-Taqūsī li-Kull Mawqīf [Kabīr] as ‘the Book’ (al-kitāb) that was received by the leader of Illuminationists during his heavenly ascent.

4248 See: Jaakko Hämeen-Anttila, “Suhrawardi’s Western Exile as Artistic Prose”, p.113, 117.

4249 In the introduction to Ḥikmat al-Ishrāq Shaykh al-Ishrāq states that the book contains what he has obtained through intuition (dhawq) during his retreats (khawlāt) and visions (munāzalāt). See: Suhrawardī, The Philosophy of Illumination, p. 1. Al-Shahrārzūdī explains that the latter term denotes the connection of the soul with the ‘knowledge of lordship’ (‘ilm al-rubahīyya) or ‘some heavenly intellects’ (ba’d al-‘uqūl al-malakūtiyya). Cf.
It is also possible that Al-Wāridāt wa'l-Taqdīsāt should be treated as an extension of Ḥikmat al-Ishrāq. Such view would treat these two books as essentially one revelation, an outcome of the same mystical experience. Al-Wāridāt wa'l-Taqdīsāt further develops some of the features of Ḥikmat al-Ishrāq, especially more practical sides of Illuminationist philosophy: the right ethics, the issue of heavenly bodies and veneration of them. Because of this last, the very esoteric and unorthodox topic one might expect to find on the pages of Al-Wāridāt wa'l-Taqdīsāt some hints to keep the text in secret. It is however interesting that contrary to Ḥikmat al-Ishrāq we do not find in Al-Wāridāt wa'l-Taqdīsāt any exhortation to safeguard the book from unworthy.

Whatever the real nature of relation between Ḥikmat al-Ishrāq and Al-Wāridāt wa'l-Taqdīsāt may be, the common elements and similarities suggest that both writings were penned more or less in the same period of Al-Suhrawardi’s life. The very subject and terminology used in Al-Wāridāt wa'l-Taqdīsāt points to the period when the Illuminationist thought was already developed in its fully-fledged form. The date of finishing Ḥikmat al-Ishrāq is reported by the author himself so it can be derived from it that Al-Wāridāt wa'l-Taqdīsāt was probably written in the last years of his life that is between 582/1186 and most likely date of his death, which is 587/1192. It is also possible however, in the light of the problems with establishing the right list of sections (see: 2.1.1 and 2.1.2) as well as the existence of the multiple titles that may refer to the text or its parts in the catalogue of Al-Shahrazūrī, that it originated as relatively late separate short writings that were gathered after the death of Shaykh al-Ishrāq by his followers.

Shahrazūrī, Sharḥ Ḥikmat al-Ishrāq, p. 18. Such understanding would imply the otherworldly status of very Ḥikmat al-Ishrāq.

Ibidem, p. 164. See also Chapter 1.1.
Chapter 5: The Illuminationist liturgy

The second part of *Al-Wāridāt wa’l-Taqdīsāt* consists of eight sanctifications in the form of litanies. The first one (2.3.8) is an invocation directed at God, the Light of Lights (*nūr al-anwār*) while the rest (2.3.9-2.3.15) are dedicated to seven planets: Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn or more precisely to their souls, or using technical Illuminationist term their managing lights (*al-anwār al-mudabbira*). The sanctifications of planets are arranged according to the order of the days of the week that are traditionally connected to the planet in question: Sun is associated with Sunday, Moon with Monday, Mars with Tuesday, Mercury with Wednesday, Jupiter with Thursday, Venus with Friday and Saturn with Saturday. Furthermore, there is another section which contains the litany of sanctifications directed to all levels of existence. This time beings are set hierarchically, and the planets are arranged according to the order of their spheres, where Saturn placed in the uppermost one is mentioned first and the Moon from the lowest sphere comes last. This section is placed in the first part of the work (2.3.5). Additionally, there are two fragments located in the middle of the book that partially share the features of litanies: the invocation to Active Intellect, which is the final part of *Wārid al-Tidhkār* (2.3.6: 98-102) and *Wārid al-Iqrār fī Kull Yawm* (2.3.7) that serves as an opening to the set of proper sanctifications. I have already described each of the sections separately while discussing the content of the entire work (see: 2.1.2). This essay aims at creating framework for interpretation of the Illuminationist liturgy, or if to use the original Suhrawardian term, “the holy liturgy of illumination” (*quddās al-ishrāq*)4252. This attempt will be based on the text of litanies, as well as hints on non-verbal elements of the ritual that are interspersed throughout the *ouvre*. Can they bring some additional information about the thought of Shaykh al-Ishrāq, including its more practical aspects?

The litanies are without a doubt liturgical. They are the practical answer for the call to venerate the lights including celestial bodies that appears in both *Hikmat al-Ishrāq* as well as the first part of *Al-Wāridāt wa’l-Taqdīsāt* and was already discussed in previous chapter (see: 4.3 and 4.4). What are the sources of imagery used for depicting planets and other invoked lights? What do these images actually mean and what are the ideas that stay behind them? Are there any traces of non-verbal aspects of this liturgy in the text? What are the aims to attain with this veneration? Perhaps it is possible to conjure some of its features from the external sources. Of course, Al-Suhrawardī was not the first person ever engaged in the astral cult. This kind of activity was known in wide array of religions in ancient and mediaeval times, many of them in the Middle East and Mediterranean region. It is outside of the scope of this dissertation to dissect all of them. There are however some religions or strands of thought that had been discussed by the scholars as possible sources of general inspiration for Shaykh al-Ishrāq (see: 1.3.1 with the notes) and some of them left the texts witnessing veneration of celestial beings or other divinities analogous to those found in the Illuminationist system. Perhaps through comparison with some of them we may notice some unique features of Al-Suhrawardī’s approach or argue

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4252 This technical term is found in 2.3.2: 32, where it denotes the pancosmic ritual of praise, where the luminous beings, including higher ontological lights, planets and the souls pay homage to the Light of Lights (*nūr al-anwār*). It was accepted by Henry Corbin as a technical term to denote Illuminationist liturgy. Corbin translated term into French in Catholic vein as “messe de l’aurore”, ‘the mass at the dawn’. See: Sohravardi, *L’Archange empourpré*, p. 501, n. 10. There are other terms that appear at the pages of *Al-Wāridāt wa’l-Taqdīsāt* and point to this liturgy as a whole or its parts that will be mentioned in their appropriate contexts.
about some influences in that field. Let us start from what can be inferred from the lecture of the very text of the litanies before delving into comparisons with external sources.

5.1. The sanctifications as seen through the text itself

The sanctifications (al-taqdīsāt) from the second part of Al-Wāridāt wa’l-Taqdīsāt have very much the same structure. Each one can be roughly divided into two segments, the eulogic and the supplicatory. In most (six) cases they are of similar length (one paragraph in this edition). In two other invocations, namely Wārid Taqdis al-A’lā li-kull Yawm devoted to the Light of Lights (2.3.8) and Wārid Taqdis al-Shams li-Yawm al-Aḥad dedicated to the sun (2.3.9) the eulogic parts are extended to five and three paragraphs respectively. This mirrors the high ontological rank that those two beings enjoy in the Illuminationist system. First, the focus must be made on these two. It will clarify the author’s approach to others.

God is most favoured not only with the longest laudation but also by putting his sanctification at the beginning of the set and thereby asserting his position at the top of other beings. There is also an additional paragraph devoted to the refutation of theological opponents, the followers of anthropomorphism (tashbīh). This automatically reassures the idea of divine transcendence (tanzīh), that may lead to seemingly paradoxical situation. On one hand the person speaking in invocation expresses his doubts as for the possibility of description of the Light of Lights and thereby, at least rhetorically, considers if there can be an act of glorification that would honour such elevated being enough. On the other hand, the description and glorification really take place through mentioning various standard Islamic divine names (al-asmā’ al-ḥusnā) and philosophical terms, both those originating in Peripatetic philosophy referring to God as the First Cause as well as those pointing to his function as the Light of Lights in Ishrāqī philosophy. This paradox is innate to Al-Suhrawardī, who occupies the middle position between the immanence and transcendence of supreme being and criticizes both anthropomorphism and stripping God of his attributes (ta’ṣīl) with the same severity (see i.e. 2.2.4).

Perhaps this, even if not absolutely dominating but still intrinsic to the highest being, the element of transcendence casts doubts on the effectiveness of addressing him immediately and facilitates the invocation of other beings, that are ontologically nearer to the man as the intermediaries. Strangely enough this seemingly monotheistic structuring of the full set of sanctifications crowned by one and unique God is somehow interrupted by one of his epithets used by the invocator in the apostrophe: You are the God of gods (anta ilāh al-āliha). It is as if the invocator admits the existence of other minor deities beside the chief God. The use of this epithet is very striking since to my best knowledge it is not used in any other known work of Al-Suhrawardī. From the context of the setting of invocations it can be deducted that by other minor deities the planets are meant. And indeed, the world ‘deity’ (al-ilāh) appears surprisingly

4253 For the meaning of the term ‘sanctification’ (taqdīs), see 2.1.1.
4254 This edition 2.3.8: 111.
4255 Ibidem, 2.3.8: 107. This epithet is used in reference to the Light of Lights (nūr al-anwār) several times. It appears also in: 2.3.4: 52, 2.3.5: 67, 2.3.6: 98, 2.3.9: 117, 2.3.10: 119, 2.3.13: 125, 2.3.14: 127, 2.3.15: 129. Outside Al-Wāridāt wa’l-Taqdīsāt it appears only in related text of Da’wat al-Ṭabarī, which contains material borrowed from the treatise of Al-Ṭabarī, nor in litanies that display the influence of this text, but among the genuine Ishrāqī material found in other sections.
in reference to Saturn, although not in its separate sanctification (2.3.15) but rather in *Wārid al-Taqdis li-kull Mawqif [Kabūr] (2.3.5: 74)*.

The eulogic segment of the invocation devoted to Hūrakhsh, the soul of Sun is elongated because it reaffirms the unique and central position of that planet among other celestial bodies as well as in terms of its influence on sublunar realm (see: 2.1.2). It stresses the relation of similarity between him and the Lights of Lights on their respective ontological levels. Therefore, the Sun is named the *greatest son of holiness among the lights that have dimension (akbar awlād al-quds min al-aḏvā’ al-mutaḥajjimīn)*. As an image (*mathal*) of the Light of Lights he plays in the world of bodies a role similar to the rule of God performed for the entire universe. While the petitions in the invocation to the Light of Lights are pronounced directly, the sanctification of the Sun contains a plea that goes through the levels of hierarchical universe that divide The Greatest Luminary from God: lord-archetype which is the immediate cause of the planet, the dominant lights and the Proximate Light (Bahman). As it was depicted in *Wārid al-Istibsār* the petition transforms into beautiful prayer that unites all the levels of luminous beings in an act of congregational worship and intercession of higher lights for the salvation of lower lights. This model of communication is repeated in the rest of sanctifications, although the details of what is asked for may differ. Ultimately however each supplication ends with pleading God to support the People of Light and Illumination (*ahl al-nūr al-ishrāq*) on their way towards salvation. This gives the litanies a structural closing frame.

The six sanctifications dedicated to the rest of the planets are very uniform in style and structure. The eulogic segment starts with initial greeting (a), then it moves to the apostrophic exclamation which may contain initial epithets (b). Subsequently, a Persian name of the planet follows (c). Then it moves to the main part of epithets enumerating the honorary titles and features typical for that planet (d). It mentions the functions and fields of influence that the planet in question has in both celestial and the sublunar world. Then there is a rather formulaic description of the entity as eternal planetary body with the laudation of one particular Lord of the Species (*rabb al-naw’*), which is the immediate ontological cause of the planet (e). Then it moves to glorification of God for placing the celestial body on the sphere and causing its motion (f) This creates an occasion for mentioning of the planets’ respective sphere and in most cases stresses that its movement is rectilinear.

The supplicatory segment starts with a plea addressed directly at the planet in question (g). It can feature alternatively or additionally apostrophic exclamation with additional epithets. Then the invocator asks the planet to transfer his petition to its immediate cause and the level of dominant lights (h). Subsequently there is a transfer of the plea to the Proximate Light (Bahman) (i). At the next stage the invocator asks Bahman to transfer his petition to the Light of Lights (j). At each level the respective entities are glorified with their names and epithets. Finally, the main plea addressed at God is mentioned (k) and it changes smoothly to the final doxology (l), which although may differ slightly in wording, is essentially the same for all

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litanies. To visualize the detailed structure of the litanies let us dissect the sanctification dedicated to the Moon as an example in the figure below:

<table>
<thead>
<tr>
<th>The element</th>
<th>The Inspiration of Monday Sanctification to Moon (translation)</th>
<th>Wārid Taqdis al-Mushtarī li-Yawm al-İthnayn (2.3.10: 118-119)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The eulogic segment</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>Initial greeting</td>
<td>Love and God’s peace be upon you</td>
</tr>
<tr>
<td>b</td>
<td>Apostrophic exclamation</td>
<td>Oh. great lord</td>
</tr>
<tr>
<td>c</td>
<td>Persian name</td>
<td>Mankhār Sipih</td>
</tr>
<tr>
<td>d</td>
<td>Main part of epithets</td>
<td>The noble, the virtuous scholar, the beautiful, the deputy of Khūrakhsh and his minister, giver of colours, the rider of the sphere, companion of lofty lords, key to the skies, accelerator of happening, attractor of the watery element, the lord of moisture, the governor of generation and corruption</td>
</tr>
<tr>
<td>e</td>
<td>The laudation of planetary body and its cause</td>
<td>Obedient to his originator, moving with the movement of his sphere, free from deficiencies and destruction, in his desire towards his intelligible beloved</td>
</tr>
<tr>
<td>f</td>
<td>Glorification of God</td>
<td>Glory be to the one, who created, illuminated and shaped you, the emanator of light, the one who demands from you the everlasting movement, the one who placed you on the first sphere</td>
</tr>
<tr>
<td><strong>The supplicatory segment</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>Beginning of supplication</td>
<td>I ask you to facilitate [the act of] goodness</td>
</tr>
<tr>
<td>h</td>
<td>Transfer to the immediate cause and dominant lights</td>
<td>and to ask your father, your cause and your intelligible beloved and all the active intellects and the dominant lights, abstracted from the matter</td>
</tr>
<tr>
<td>i</td>
<td>Transfer to Bahman</td>
<td>to petition with a plea that is suitable for the world free from the happenings and changes, their origin, the First Effect, the Proximate Light, the Universal Intellect</td>
</tr>
<tr>
<td>j</td>
<td>Transfer to Light of Lights</td>
<td>to ask his god, the God of gods, the God of worlds, arranger of the levels of existence, creator of all essences, the lord of power and splendour, the Necessary Being</td>
</tr>
<tr>
<td>k</td>
<td>Main part of supplication</td>
<td>To help me with his light and to sanctify me in his presence and to drive away from me the maladies of soul and body</td>
</tr>
<tr>
<td>l</td>
<td>Final doxology</td>
<td>And support the people of light and illumination and sanctify them and bless them and us for ever and ever. Amen.</td>
</tr>
</tbody>
</table>

The litany that is placed in *Wārid al-Taqdīs li-kull Mawqif* [Kabīr] contains short sanctifications of virtually every level of existence from the Light of Lights until the elements and the world of bodies. It does not use a direct apostrophe to the entity in question nor it contains a supplicatory part. It consists of a series of eulogies that start from the formulaic “I sanctify for the glorification of God” (*uqaddisu li-taʾẓīm Allāh*) and thereby stressing that the final objective of every veneration is worship of God. Among the vast number of various entities that are praised in that section (for full description, see: 2.1.2) we find the planets too. Every planet as a talisman is mentioned right after its lord-archetype. Some of the epithets that are used for describing the planets are the same while other differ from those used in the independent sanctifications devoted to each planet that are placed in the second part of *Al-Wāridāt waʾl-Taqdīsāt*, but still they present the same idea of this celestial being. The sanctification of each planet ends with glorification of its three aspects: “person” (*shakhhs*) which is body, soul (*nafs*) and the “dwelling” (*maskan*), which is the sphere. Interestingly, the last paragraph, that mentions a variety of worldly objects suggests the possibility of an Illuminationist ritual aiming at purifying the material world (2.3.5: 84).
5.2. Yashts and Yasna Haptanahiti

It was already Henry Corbin who pointed out and discussed in depth multiple parallels between the structure of Zoroastrian universe and several specific entities from Al-Suhrawardi’s hierarchical ontology of light\(^{4258}\). It was all the more compelling considering the claims of Shaykh al-Ishraq about his renewal of the ancient Persian doctrine which he favoured so much and occasional use of the names of Zoroastrian holy entities for depicting the luminous beings of Ishraqi universe. From among all the writings of Al-Suhrawardi that mention Zoroastrian names and terminology Al-Wāridāt wa’l-Taqdisāt exploits them the most. Apart from the names of Lords of the Species (arbāb al-anwā’), Bahman and Hūrakhsh that we encounter also on the pages of Ḥikmat al-Ishraq, Al-Mashāri` wa’l-Muṭṭaraḥāt and Al-Allwā al-’Imādiyya it is in Al-Wāridāt wa’l-Taqdisāt where we thread upon pre-Islamic Persian names of planets and most significantly the name of God himself, Ūrāmazd (Ohrmazd, Ahura Mazda) as well as some epithets relating to Persian pre-Islamic military and administrative ranks (kadkhudā’, isfahsalār, sarhang) that are used for description of planets and other luminous beings. Of course, searching for ancient Persian traits in the Al-Suhrawardi’s output cannot be limited only to elucidation of the etymology of names and terms, it must involve analysing deeper concepts and ideas. This was done by Corbin and others\(^{4259}\) and next paragraphs will follow their footsteps although with the focus on what is to be found in Al-Wāridāt wa’l-Taqdisāt with only slight reference to his other writings. They will examine the parallels between our invocations to luminous beings with ancient Iranian hymns devoted to variety of holy beings\(^{4260}\).

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5.2.1. Yashts

The Yashts are a set of the ancient hymns addressed at the supreme deity as well as yazatas or the minor Iranian deities and are considered to be a part of Khorde-Avesta (“the small Avesta”), a part of Avesta comprising of devotional hymns that can be uttered by any member of Zoroastrian community, as opposed to Yasna, Visperad and Videvyad who are recited only in priestly rituals. In terms of language yashts belong to Younger Avestan texts, however traditionally their titles are given in middle-Persian. The material is of very complex origin. Some of their verses, especially of so called Great Yashts, stem from the Indo-Iranian period before 2000 BC reflecting pre-Zoroastrian beliefs. The text was transmitted orally and had not been exactly but only partially memorised, with every generation of priests reshaping it along with evolution of language. In the course of time new material was added expressing Zoroastrian ideas that intermingled with older content. The Yashts had been registered in written form as a part of the Great Avesta only in Sasanid times around the 4th century.

The yashts are songs of praise. They were intended to please the deity using the effective set of his names and attributes as well as remembrance of its past accomplishments and acts that would facilitate gaining specific bounties by the devotees. They were and still are used for acts of personal worship, however historically they constituted a part of high priest ritual of Bagān Yasn, which is now lost. There are 21 surviving yashts, each one devoted to specific entity, beginning with supreme Ahura Mazda then moving to other beings, who are arranged hierarchically and ascribed to the order of the days of the month. It may be seen as partially similar to the arrangement of individual sanctifications of Al-Suhrawardī (2.3.8-2.3.15) as they also begin with the litany in praise of the summit of ontological hierarchy, which is the Light of Lights to be venerated every day and move for glorifying the planets which are set in the agreement with the order of the days of the week.

The material from some of yashts was later incorporated into another set of five devotional hymns namely Niyāyishns. These hymns are also of complex nature. Beside the material from Yashts they include fragments of Gathas as well as later material. Because of major overlapping of the content of niyāyishns with their respective yashts, the Niyāyishns as


4261 Yazatas are benevolent divine beings. A special class of yazatas comprises of six mighty Amaša Spantas (‘bountiful immortals’), or seven if we treat the supreme deity, Ahura Mazda as one and the mightiest of Amaša Spantas.

4262 Boyce (ed.), Textual Sources for the Study of Zoroastrianism, p. 2.


4265 Zoroastrian calendar is divided into 12 months, each having 30 days. Each day of the month is devoted to particular yazata being, starting from Ahura Mazda through Amaša Spantas ending with minor entities. This arrangement is mirrored in Sirozāh, a short prayer mentioning 30 yazatas. The Yashts follow this order, nevertheless nine of them have not survived.


4267 Boyce (ed.), Textual Sources for the Study of Zoroastrianism, p. 3.
less original will be consulted in this study only occasionally and always in connection to Yashts. Moreover, from among the hymns found in both sets we find that several of them deal with the deities that have their parallels in the system of Al-Suhrawardī and are venerated in his sanctifications:

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</table>

[^4269]: The names of Zoroastrian entities are given in their middle- and new-Persian version according to their Latinised transcription presented in above mentioned translation of Khordeh Avestā. Therefore their form might differ from that presented elsewhere in this issue. The names of the entities in the very text of Yashts and Niyāyishns may appear in varying forms regarding the actual stage of development of Persian language in which the stanza in question was composed or written. The entities in question are known by modern Zoroastrians (as well as the titles of Yashts) under their middle- and new-Persian names rather than their original Avestan forms.

[^4270]: Isfandarmadh and Khūrdād are not named by their Persian names in Al-Wāridāt wa'l-Taqdīsāt as they are in Ḥikmat al-Ishrāq, they are mentioned however as lord-archetypes of respective elements. See n. 179 and 180.

[^4271]: Al-Suhrawardī does not explicitly associates name Shahrīr with metals or minerals and he recognizes the lords-archetypes of minerals as plural (arbāb tilasmāt al-mā'ādin).

[^4272]: In Ḥikmat al-Ishrāq Al-Suhrawardī reports Murdād as a lord-archetype of plants in the teachings of ancient sages of Persia. In Al-Wāridāt wa'l-Taqdīsāt he recognizes the lords-archetypes of plants as plural. See n. 181.
Remarkably the list does not include Tīr Yāshīt devoted to the yazata Tištrya (Sirius), who although he represents the firmament of stars, is not recognized nor venerated by Al-Suhrawardī. Shaykh al-Ishrāq does not favour any particular star. It is true that sphere of fixed stars (jalāk al-thawābiḥ) has a place in his cosmos and he knows about the existence of constellations, but the role that he ascribes to them in his doctrinal writings is shared by all of them. The fixed stars are instrumental in bringing the Lords of Species (the celestial luminous beings) and because of their sublime ontological position, however because they constitute a border between the physical and spiritual world he uses them as a metaphor for “prison wall” in his visionary treatises or litanies. Even their Persian names are different. Even their Persian names are different. The same goes for Āhān Yāshīt devoted to the goddess of waters Ardvi Sura Anahita who was later in post-Avestan period associated with Aphrodite and even worshipped in Hellenistic times as Venus-Anahita. Ardvi Sura Anahita as described in Avesta does not share any attributes with the planet Venus (al-zuhra) venerated by Al-Suhrawardī maybe apart from being female deity. Even their Persian names are different.

As it can be seen from the figure above the very juxtaposition of venerated entities shows clearly that Al-Suhrawardī placed most of the Amaša Spantas in the role of the lights of latitudinal order or lords of species (arbāb al-anwāʾ). While he elaborated on them in other writings most of them are only slightly mentioned in the litanies of Al-Wāridāt wā’l-Taqdīsāt. The exceptions are Bahman and Shahrīr who are described and venerated with multiple epithets. Other beings invoked in length in both Al-Suhrawardī’s text and Yāshīts are: the supreme deity, yazata Srosh/Lord of Mankind, most prominently Sun, Moon, and surprisingly Bahram (Mars).

The Ohrmazd Yāshīt begins with the dialogue between Zarathustra and Ahura Mazda. The prophet addresses deity as Most Beneficent Spirit, Maker of the material world. Most of these attributes are reflected in the invocations to the Light of Lights of Al-Wāridāt wā’l-Taqdīsāt. His benefaction is unique in his “most generous khvarenah” (al-khurra al-absaṭ) Al-Suhrawardī uses here an arabized version of middle-Persian form of his name, ‘Urāmazd’, and clearly Zoroastrian title “the creator of universe” (dādār-i kayhān) uttered in the same

| Yasht 14: Vahram, (“Great Yasht”) | Mars, Bahramān Siphirr | 2.3.11 |
| Niyāyishn 4: Ābān | Water | 2.3.5: 80 (mentioned only) |
| Niyāyishn 5: Ātakhsh | Fire | 2.3.5: 80 (mentioned only) |

4273 The same goes for Āhān Yāshīt dedicated to the goddess of waters Ardvi Sura Anahita who was later in post-Avestan period associated with Aphrodite and even worshipped in Hellenistic times as Venus-Anahita. Ardvi Sura Anahita as described in Avesta does not share any attributes with the planet Venus (al-zuhra) venerated by Al-Suhrawardī maybe apart from being female deity. Even their Persian names are different.

4274 It happened however, that Al-Suhrawardī mentioned specific stars in connection to some astrological beliefs or perhaps they serve him as a kind of metaphor. In Wārid al-Tidhkār he calls the souls residing in material world as “the captives of Pleiades” (asārī al-thurayyā). See: This edition 2.3.6: 98, and also n. 280. In Qiṣṣat al-Ghurba al-Gharbiyya he mentions the Stars of Yemen, which is Canopus (Suhyal) that is met by the protagonist on his cosmic route towards the realm of lights. In the same narrative he reports how some of the zodiacal constellations are destroyed or subjected to disorder when the protagonist frees himself from the abode of generation and corruption (al-kawn wa’l-fusād) See: Suhrawardi, Ouvres Philosophiques et Mystiques. Tome II, p. 289-290 [“Qiṣṣat al-Ghurba al-Gharbiyya”]. To sum up, Al-Suhrawardī regards the stars as favourable like any other luminous beings and because of their sublime ontological position, however because they constitute a border between the physical and spiritual world he uses them as a metaphor for “prison wall” in his visionary treatises or fragments.

4276 The Zend-Avesta, p. 22.
4277 This edition, 2.3.8: 107.
language. This attribute appears also in Arabic version as “the fashioner of all” (mubdi ‘al-kull). Zarathustra asks supreme deity what the most effective part of the Holy Spell (manθra sponta) is. Ahura Mazda answers that these are the names of Amesha Spentas. Then the prophet asks which particular name of his is the most powerful, and receives an answer stating that this is “the one whom the questions are asked” (frarštya), followed by the list of twenty divine names and yet another longer list.

Among the listed names the prominent role is played by the twin names of ‘Ahura’ denoting ‘living being’ and ‘the lord’ and Mazda meaning ‘wisdom’. When it comes to the first name perhaps one can speak about similarity between it and Qur’anic attribute of ‘living’ (al-ḥayy) with which Al-Suhrawardi addresses the supreme being. As far as the attribute of wisdom and sagacity is concerned, we find that it is used in Al-Wāridāt wa’l-Taqdīsāt in reference to some of the planets like the sun, Mercury, Jupiter and Saturn or distinguished people such as prophets and sages and not directly to the Light of Lights. Another attribute that is mentioned several times in the Zoroastrian text is that of keeping and maintenance of the world that may pertain to Qur’anic name of Al-Qayyūm denoting God’s self-subsistence and sustenance of the world, which is also used by Al-Suhrawardi in Wārid Taqdis al-A’lā li-Kull Yawm.

Other key attributes of Ahura Mazda that are common to both texts are those referring to his power, sovereignty and glory like: “the good Sovereign”, “the Great One” “the king who rules at will” and “the most Glorious” in Ohrmazd Yasht, or “all-embracing rule” (al-mulk al-awsa’), “the most lofty glory” (al-majd al-arfa’), “the most magnificent eminence” (al-sanā’ al-a’lā) and “the most supreme majesty” (al-jalāl al-a’lā). There are numerous epithets in yasht that are constructed based on word ‘xvaθra’, which can denote ‘glory’, ‘splendour’, ‘shine’ or ‘wellness’, sometimes also translated as ‘light’. They are defining Ahura Mazda as the one who has this quality in the most perfect manner, underlining his uniqueness among all other beings. This probably can pertain to the Illuminationist term of ‘the light of lights’ (nūr al-anwār), however it does not have such strictly delineated philosophical meaning. This and manifold similar epithets alluding to ‘the light’ are of course often applied to God on the pages of Al-Wāridāt wa’l-Taqdīsāt as it was already shown on numerous occasions.

Haft Amahraspand Yasht is the second hymn from Avestan corpus. In conformity with its title it is devoted to seven Amesha Spentas. It must be noted that it shares much of its material with Sīrōza, although the latter invokes other beings too. The Yasht starts with the statement that remembrance of beings is being done “for their pleasure” (xšnaθra). After the extensive

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4278 Ibidem, 2.3.5: 76.
4279 Ibidem, 2.3.8: 110.
4280 The Zend-Avesta, pp. 24-28.
4281 This edition, 2.3.8: 110.
4282 Ibidem, 2.3.5: 76, 78, 82; 2.3.12: 122, 2.3.13: 124, 2.3.15: 128.
4283 The Zend-Avesta, pp. 24-28.
4284 This edition, 2.3.8: 110.
4286 This edition, 2.3.8: 107.
4289 Khordeh Avestā, p. 116.
list that features not only ‘bountiful immortals’ but also numerous minor yazatas, the speaking person returns to Ahura Mazda and introduces praises uttering the formula “we praise” (yazamaide)\(^{4290}\) that is repeated before mentioning any new entity. There is similarity here with \(\text{Wārid al-Taqdīs li-kull Mawqīf [Kabīr]},\) where each one of venerated entities is introduced with formulaic “I sanctify for the glorification of God” (\(\text{aqaddis li-ta ‘zīm Allāh}\)). Moreover, both formulas are not direct apostrophes uttered in second person but rather the reports in first person present about ongoing process of worship, which is very typical for the most part of Yashts. On the other side it is unique in the context of \(\text{Al-Wāridāt wa’l-Taqdīsāt}\) where all other sanctifications are articulated directly in second person using vocative.

After an homage paid to the supreme deity, the \(\text{yast}\) mentions all other Amāša Spōntas, beginning with Bahman (Vōhu-manāh). It reminds again our work of Shaykh al-Ishrāq where for ontological reasons the second being venerated after Light of Lights is no other than Bahman. He is considered in the Zoroastrian text as being “superior to other creatures”\(^{4291}\), whereas Al-Suhrawardī describes him similarly as “the loftiest divine creation (\(\text{ṣan’ allāh al-a’lā})\)\(^{4292}\). The attribute of wisdom however that is granted to him in Avesta is replaced by being “the chief of dominant lights” (\(\text{ra’īs al-anwār al-qāhira}\)), or as it was put elsewhere in \(\text{Al-Wāridāt wa’l-Taqdīsāt}\) “the most proximate light” (\(\text{al-nūr al-aqrāb}\)). It seems perfectly logical as being wise (\(\text{mazda}\)) is beside being existent and living (\(\text{ahura}\)) the one of two most crucial attributes of Zoroastrian supreme deity, whereas for Shaykh al-Ishrāq the essential principle undermining the all-being is light (\(\text{nūr}\)). Both texts however agree that Bahman is just second to the supreme being in terms of quality that defines the nature of things.

After the glorification of Bahman \(\text{Haft Amahraspand Yasht}\) moves to praising other Amāša Spōntas. The litany of Al-Suhrawardī goes in a slightly different direction introducing the higher ontological lights and heavens that emanated from them, naming each sphere one by one with connection to its ontological cause. Here we thread upon Shahrevar (\(\text{Xšatra Vairya}\)), another one from the original Amāša Spōntas that is mentioned explicitly under his own name. (The manuscripts of \(\text{Al-Wāridāt wa’l-Taqdīsāt}\) read Shahrīr). He appears in \(\text{Wārid al-Taqdīs li-kull Mawqīf [Kabīr]}\) in connection with the sun, as his Lord-archetype (\(\text{rabb al-naw’}\)) or the lord of his talisman (\(\text{ṣāhib al-ṭilasm}\)). Shahrevar is depicted in Yasht as presiding over the pure metals and possessing the attributes of mercy and charity\(^{4293}\). His Avestan names translate to ‘kingdom’ or ‘dominion’\(^{4294}\). This agrees with Suhrwardian litany where he is praised as “lord of the most supreme splendour and the greatest honour” (\(\text{rabb al-ubuḫha al-‘uzma wa’l-‘izza al-kubrā})\(^{4295}\), the attributes which can be understood as pertaining to kingship. It could be seen also as related to the minerals, however Shaykh al-Ishrāq mentions “the lords of mineral talismans” (\(\text{arbāb ṭilasmāt al-ma‘ādin}\)) in plural later in the same litany. The same goes for lord-archetypes of plants who are also mentioned in plural, rather than as one entity (For Yasna Haptaqhāti as a possible source of inspiration for the second part of \(\text{Wārid al-Taqdīs li-kull Mawqīf [Kabīr]},\) see the next subsection).


\(^{4291}\) Ibidem, p. 116, 117.

\(^{4292}\) \textit{This edition}, 2.3.5: 68.


\(^{4295}\) \textit{This edition}, 2.3.5: 76.
Srosh Yasht Hadokht is dedicated to Avestan yazata Sraoša which although not being one of Amaša Spantas found his way into the Suhrawardian pantheon as one of its most important actors, a bearer of many names which have all been mentioned on numerous occasions in this dissertation. It is Jibrāʾīl, the angelic lord-archetype of humanity. His persona is so rich that it has been subjected to much scrutiny and research in the scholarship. To not repeat what others have accomplished in this matter, I will turn directly to the texts that I confront with one another. There is but a short sanctification devoted to this entity as a part of great litany of Al-Suhrawardī (2.3.5). In terms of structure the passage praising this being closes the segment venerating lords of species (arbāb al-anwāʾ). Passing over his attributes which have been already discussed, I will stop at one whose concept may bear affinity to what can be found in the yasht. Al-Suhrawardī considers here Jibrāʾīl as the Holy Spirit (rūḥ al-qudus). The idea behind that name sees him as an agent of divine revelation, the intermediary transmitting God’s message to the world. Similarly, he is an inspiration and the source of wisdom for the philosophers as Active Intellect. A similar concept of logos may be seen in Avesta where he is “the incarnate word” and “the teacher of religion” who himself was taught by Ahura Mazda.

Another role that Sraoša must play is to answer the call for protection and defence of the poor and those who feel frightened and endangered by the dark powers especially in the night-time:

Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down.

Both motives: that of personal guardianship as well as special connection that bounds Sraoša with the material world were developed in later tradition. Nocturnal protection of Srosh was spread into the borders with Hereafter. He is to be invoked to guard the soul for the first three days after death against the demonic powers. As far as material world is concerned he was elevated to the position of its governor by the order of Ohrmazd. This again evokes the function of philosophical Active Intellect or Tenth Intellect in Avicennian (and early Suhrawardian system) as the emanator of the physical world. The guardian angel became even more personalized, when he was mated by Al-Suhrawardī with hermetical notion of everyone’s Perfect Nature (al-ṭibāʾ al-tāmm) (see: 2.4.6).

The closing segment of Wārid al-Tidhkār (2.3.6: 98-102) is an invocation to Lord of Human Species. It does not constitute separate section, but it still reminds liturgical invocations that bear term tāqdīs in their titles, because it contains the elements of eulogy and supplication towards being of light. It is a very emotional outcry by the speaking person (who probably is Shihāb al-Dīn himself). He realizes the captivity of his own soul in the material world and begs...
“our father” (the lord-archetype of humanity), as he addresses him, desperate for help. He watches his soul as it is lost in darkness where it fell for not taking heed to the teachings of Active Intellect. Now it is the speaking person who firmly asserts that without the guidance and mediacy of “our father” the knowledge of supreme being and his order to worship him could not reach the souls imprisoned in the world of matter. The idea of logos as otherworldly messenger that informs the captive soul of the possibility of liberation is clearly a gnostic one, but the cry for help in the darkness resembles the one from ancient Avesta. In sum, there are echoes of the Avestan Sraoša in the writings of Shaykh al-Ishraq, especially in Al-Wāridat wa‘l-Taqdisāt, however the transmission could be indirect, through intermediaries and surely there had to be other sources of inspiration too.

The longest of Avestan yashts is devoted to Miθra (Mihr). The hymn is considered to feature some of the very archaic elements of Iranian religion from the time before Zoroastrian reform, when Miθra was thought to be a part of great triad of divinities altogether with Ahura Mazda and Varuna. Miθra of Yashts is a benevolent solar deity, “the lord of wide pastures” (vouru gaoyaoti), the protector of herdsman4301. One of his features is maintaining the principle of aša, a kind of cosmic order by which the day and change of seasons occurs4302. Because of him administering the light of the day he is invoked as “giver of life” (gayōd-dā) bringing the plants and animals to grow4303. These functions are echoed in the litanies of Al-Suhrawardī where personification of sun, Hūrakhsh is considered “maker of the day” (fā‘īl al-nahār)4304 and the “cause of change and renewal of seasons” (‘illat ta‘aqub al-ja‘adīdīn wa-tatābū ‘al-fusūl)4305. Another role of Avestan Miθra is that while traversing the heavens he oversees the covenant between men and gods and performs his role as a universal judge constantly persecuting the promise-breakers4306. With the aspect of wrath corresponds Al-Suhrawardī’s depiction of sun as the one who is “worthy of fear and utter respect” (gāhib al-salāqa wa‘l-hayba)4307 since he decides about life and death of incorporated lights (embodied souls) as their king, as well as the use of the epithet “subduer of darkness” (qāhib al-ghasaq) (2.3.9: 117). The royal attributes of Miθra of Yashts as all-knowing king of all countries, possessor of glory and victory that he bestows upon his worshippers4308 are reflected in the sanctifications of Shaykh al-Ishraq where he calls sun “the chieftain of the world” (ra‘īs al-‘ālam) and “the noble sage and scholar” (al-‘ālim al-hakīm al-fādīl). In Wārid al-Istībšār he mentions that the “rider of the east” (rākib al-sharq) brings down the victory (2.3.2.31), that probably refers to the sun, however it can also pertain to the human person that gained illumination.

4304 This edition, 2.3.5: 76.
4305 Ibidem, 2.3.5: 117. See also: 2.3.2: 33 where it states: “cause of night and day and seasons” (sabab al-layl wa‘l-nahār wa‘l-fusūl).
4307 Ibidem, 2.3.5: 117.
The yazata associated with Mihr and often venerated together with him is the direct personification of the main celestial body, Avestan Xvar Xšaēta, ‘the radiant sun’. Both forms: ‘Khorsēd’ and ‘Hūrakhsh’ are later renderings of this name4309. According to Khorsēd Yasht the sun brings down the light, warmth and royal charisma of glory (khvarenah) that enables the world to prosper. The rising of the sun is depicted as the moment when yazatas gather to obtain khvarenah from the sun and pass it down while the earth and running water become purified4310. In Al-Mashāri‘ wa’l-Muṭārarahāt Al-Suhrawardī stresses the role of the sun as intermediary in passing down the royal charisma of glory to the king, that makes him mighty, noble, beloved and respected ruler4311. In the invocation to the supreme deity that is included into Haft Amahraspend Yasht, there is a reference to the leading position of the sun in the world of bodies:

O Ahura Mazda! We declare this Thy body (i.e. Sun) the fairest of all Bodies: this light amongst the highest (lights) which is called the sun4312.

This position of sun corresponds with the monarch-like role that the sun performs in the material world in the thought of Shaykh al-Iṣhrāq.

From among further deities that have their respective yashts, the mention must be made of the Moon (Māh) and Vārōraγna/Vahrām. There are some elements of the lunar deity that does not have their continuation in Al-Wāridāt wa’l-Taqdisāt like his very archaic connection to seed of the bull or discussing the phases of the Moon4313. What is common is the belief in fundamental relation between Moon and water element of nature. In Avesta Moon produces the rain clouds and it also consecrates the waters of Earth4314. In Wārid al-Taqdis li-kull Mawqif [Kabīr] he is the “attractor of waters” (mumidd al-miyāh)4315, what refers to his function of the maintainer of flow and ebb while the litany stresses his custod y over the moisture (rūṭāba)4316.

Vārōraγna is yazata of war and victory over evil powers: demons, witches, wizards and tyrants. He is depicted as a warrior, “the most courageous in courage” and “most victorious in victory,”4317 and this agrees with the image of Mars (al-mariikh, Bahramān Sipihr) as presented by Al-Suhrawardī, where beside his courage the attributes such as “naked sword” and “spilled blood” are enumerated4318. It must be mentioned however that in Avestan sources Vārōraγna is not associated with the planet Mars. This appears just in middle-Persian Bundahishn under the Greco-Babylonian influence4319. Another major difference is that Vahrām Yasht presents a

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4309 See: n. 181.
4312 Khordeh Avestā, p. 123.
4315 This edition, 2.3.5: 79.
4316 Ibidem, 2.3.10: 108.
4318 This edition, 2.3.11: 120.
A series of ten incarnations of Vərəθraŋa in human or animal form⁴³²⁰, an archaic Indo-Iranian motive that does not find its continuation in Al-Wāridat wa’l-Taqdīsāt.

5.2.2. Yasna Haptangaiti

Yasna Haptangaiti (The Worship of Seven Sections) is beside Gathas, the hymns ascribed to Zarathustra, the most ancient text of Zoroastrianism and constitutes a part of so called Older-Avesta. It is written in Old-Avestan (Gathic Avestan)⁴³²¹ and is placed in the midst of Gathas as a part of Yasna (chapters 35-41). In liturgical sense Yasna is the most important of all Zoroastrian ceremonies being performed exclusively by the priests on the request of the faithful who pay for it⁴³²². The origin of the text is disputed. Some scholars see in it the traits of pre-Zoroastrian ritual directed at the elements, subjected later to the Zoroastrian redaction connecting it with Ahura Mazda through Amaša Spantas⁴³²³. Others claim in it genuine authorship of Zarathustra⁴³²⁴. Seven chapters are supplemented by the eighth (⁴⁴) who in modern scholarship is considered to be later interpolation. In this subsection I aim at noticing some affinities that may point, in my opinion, to Yasna Haptangaiti as a direct or indirect source of inspiration for the second part of Wārid al-Taqdis li-kull Mawqif [Kabīr] by Al-Suhrawardī.

First chapter of Yasna Haptangaiti is a laudation towards Ahura Mazda and Aša Vahišta, the personification of the universal order. Second is devoted to fire as the visible sign of the presence of Ahura Mazda and aša. Third one worships supreme deity as the creator of cattle, water, plants and earth. It also venerates the spirits of righteous people (fravaši) and Amaša Spantas. Fourth section is dedicated specially to the earth, water and maternal element. Fifth section glorifies cattle and other domestic as well as “wild and useful” animals⁴³²⁵. In the text of Al-Suhrawardī the sanctification of Lords of Species takes place with their respective fields of governance: the elements of fire, air, water and earth, minerals, plants and animals (2.3.5: 80). After a eulogy devoted to the lord-archetype of mankind (see: paragraph on Srosh Yasht), Shaykh al-Ishrāq proceeds to venerate his talismans namely the souls of men. First, he mentions “possessors of divine missions” (asḥāb al-sīfārāt al-ilāhiyya) who are the disposers of “transcendental wisdom” (al-ḥikma al-muta’āliyya) by whom he means either prophets or realised sages, then he continues with the sanctification of the seekers of illumination/Illuminationists (al-mustashriqūn) and finally all good-willing people (ṭullāb al-


⁴³²⁵ Khordeh Avestā, pp. 122-126. In the original text there is mention of Gūš Urvan, a kind of universal soul of sacrificed cattle. This entity was later identified with “Uniquely-created Bull”, from whom all animal life had come. See: Boyce, A History of Zoroastrianism, p. 150.
It is again at least partially analogical to the *Yasna Haptangaiti*, where precisely in the same place of the set the souls of men are praised:

Here we worship the souls of the righteous men and women born at any time who revere or will revere or have revered the better laws.

The eighth added chapter is dedicated to all good and beneficent things and phenomena of created world which are enumerated and venerated together with the supreme deity, Amâša Spântas, the prophet Zarathustra, priests and righteous people. A similar fragment can be found in *Wârid al-Taqdis li-kull Mawqif* [Kabîr] right after the laudation towards the souls of men. Both segments close their respective texts. Below is the juxtaposition of the entities mentioned. The parallels have been marked with numbers:

<table>
<thead>
<tr>
<th>Yasna Haptangaiti (yasna 42)</th>
<th>Wârid al-Taqdis li-kull Mawqif [Kabîr], 2.3.5: 84</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amâša Spântas</td>
<td>water (1)</td>
</tr>
<tr>
<td>springs of water (1), the</td>
<td>salt</td>
</tr>
<tr>
<td>bridges over the waters</td>
<td>pine-cone of fire (šanawbarat al-nâr)</td>
</tr>
<tr>
<td>the forking of the highways,</td>
<td>winds (2), clouds, fog</td>
</tr>
<tr>
<td>the meetings of the roads</td>
<td>rain</td>
</tr>
<tr>
<td>mountains (3) from which</td>
<td>sea</td>
</tr>
<tr>
<td>the waters flow (2)</td>
<td>mountains (3)</td>
</tr>
<tr>
<td>the lakes brimming with</td>
<td>deserts, villages, cities (6), caves, houses</td>
</tr>
<tr>
<td>waters</td>
<td>myrrh (commiphora) (al-murr), styrax (storax) (al-may’a), nasturtium (tropaeolum) (al-lâdin), frankincense (al-lubbân) and [other] fragrances (7)</td>
</tr>
<tr>
<td>heaps of corns</td>
<td>that what can be smelled, and that what can be</td>
</tr>
<tr>
<td>protectors and modellers</td>
<td>drunk, and what can be eaten, and what can be</td>
</tr>
<tr>
<td>Ahura Mazda</td>
<td>be worn</td>
</tr>
<tr>
<td>Prophet Zarathustra</td>
<td>standing trees, wine grape and its plant (7?),</td>
</tr>
<tr>
<td>the earth, the sky, the</td>
<td>honey</td>
</tr>
<tr>
<td>stormy wind (4)</td>
<td>oval substance of the soul (al-jawhar al-maṭwî li-‘l-nafs)</td>
</tr>
<tr>
<td>(the peak) Taera of (the</td>
<td></td>
</tr>
<tr>
<td>Mount) Alburz (3)</td>
<td></td>
</tr>
<tr>
<td>good mind and the souls of</td>
<td></td>
</tr>
<tr>
<td>the righteous (5)</td>
<td></td>
</tr>
<tr>
<td>(the place called) Vasi</td>
<td></td>
</tr>
<tr>
<td>with fifty gates (6)</td>
<td></td>
</tr>
<tr>
<td>righteous “khara” which</td>
<td></td>
</tr>
<tr>
<td>stands in the midst of the</td>
<td></td>
</tr>
<tr>
<td>sea Vourukaša</td>
<td></td>
</tr>
<tr>
<td>and the Sea Vourukaša</td>
<td></td>
</tr>
</tbody>
</table>

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4326 This edition, 2.3.5: 82-83. The manuscripts from Ragip Paşa 1480 tradition add “the travellers on the path of austerity” (nufs al-mujarradin min al-sâlikin). See: Ibidem, 2.4.1:16.

4327 *Khordeh Avestā*, p. 128.

4328 Ibidem, p. 129-130.

4329 The translation of Kanga suggests something similar to a city, however Boyce based on *Bundahishn* interprets it as a mythical leviathan residing in the lake Vourukaša. Boyce, *A History of Zoroastrianism*, p. 89.

4330 The word *khara* (avest.) is left without translation by Kanga. It refers to mythical ass standing in the lake Vourukaša or striding around it. As Boyce puts it: According to the Pahlavi books, this creature has three legs, six eyes and nine mouths, and is white of body, with a golden horn upon its head. When it stales, it destroys all harmful creatures within the waters, for it feeds on spiritual (mēnōg) food only, and all things about it are pure. Ambergris is its dung. See: Ibidem, *A History of Zoroastrianism*, p. 89. For more information of *bestiarium* connected to this chapter, see: Reuven Kiperwasser and Dan D.Y. Shapira, “Irano-Talmudica III. Giant Mythological Creatures in Transition from the Avesta to the Babylonian Talmud”, in: Julia Rubanovich (ed.), *Orality and Textuality in the Iranian World. Patterns of Interaction across the Centuries*, Brill, Leiden-Boston 2015, pp. 65-92.

4331 Vourukaša (avest.) is the mythical sea from which all the waters come and return to.
The fragments of two texts share the same idea of mentioning various beneficent objects. It has to be noted however, that the Avestan paragraphs are again introduced by the formula indicating worship of mentioned beings, while Al-Suhrawardī reports what objects he had purified with the use of the sanctifications that he uttered “for the glorification of God” (taḥḥartu biʿl-taqdīs li-taʾzīm Allāh). Both texts begin their enumerations with various watery entities like rivers and lakes, then go, although sometimes in different order through airy (wind) and earthly objects (mountains, caves). They both mention souls of pious/righteous men and the birds. Furthermore, there is possibly a parallel with the listing of several plants by Al-Suhrawardī in place of Haoma, including most notably wine grape as well as many ingredients of incense, some of them being used in suffumigation recipes that are included in Faṣl (2.4.1). Shaykh al-Ishrāq adds a fiery element to it that is lacking in Avestan fragment, probably because it was just before praised there in connection to Ahura Mazda, and he mentions cattle and domesticated animals for the first time in the whole litany, what had already appeared in this yasht before. The litany of Al-Suhrawardī is deprived of the mythical elements that are present in Avestan text. Both fragments end with motives expressing something more than just another object of veneration or purification. Yasna 42 hails the priests setting out to the foreign lands preaching the religion of Ahura Mazda and by that enlarging the sphere of purity. Shaykh al-Ishrāq on the other hand offers a handful of terms that, as I would argue, are related to the understanding of that liturgy. This issue will be discussed later.

Be that as it may, there is some affinity between Yasna Haptaŋgaiti and the second part of Wārid al-Taqdīs li-kull Mawqīf [Kabīr] in terms of structure and intertextuality. It provides enough ground for an assumption that this particular text was known to Al-Suhrawardī and could serve as an inspiration for the second part of his own text. For the sake of summary let us remind that the first part of litany could possibly be inspired by Haft Amahraspand Yasht and I have shown some minor intertextualities between both texts. It cannot be excluded also that

| Haoma (7) | pious men and pious women (5), usef
| flowing of the waters (2) | ful horses, long-suffering camels, docile
cows, growing sheep, obedient beasts of
| the advent of the priests, who go to distant
| places desiring (to promote) purity of the
| countries |
| Amaša Spantas | land of oratory (ard al-muṣallā) and the lamp
| of prayer niche (qindīl al-mīhrāb) |

4332 Haoma is the plant used in Iranian rituals since pre-Zoroastrian times to prepare consecrated liquid of the same name. In personified form of a cult deity known as Hōm Izad. For the use of the term by Al-Suhrawardī, see also: n. 180.

4333 In fact Yasna Haptaŋgaiti in modern popular prayer-books such as Khordeh Avestā in the edition of Kanga is attached directly to Haft Amahraspand Yasht and they both together function under the title of Haftan Yasht (The Yasht of Seven). This reflects on how they are recited together in modern times. It can be heard on the modern recording of the recitation of Haftan Yasht by the priest (mobed) Mihrābān Fīrūzgarī available online: https://www.youtube.com/watch?v=QkX8Rz0tOkw&t=1127s (accessed on February 17, 2018). If to treat Haft Amahraspand Yasht and Yasna Haptaŋgaiti together as one liturgical entity the cumulated similarities between it and Wārid al-Taqdīs li-kull Mawqīf [Kabīr] by Al-Suhrawardī would grow even bigger and that would help to affirm with greater probability the genuine inspiration of Shaykh al-Ishrāq by this particular text, most probably heard as a part of performed liturgy or reported through other unknown source. That can be affirmed only with proving that this particular sequencing of liturgical texts can be traced back to the 12th century. That would demand further research in the field especially the extant manuscripts and secondary sources, however it would be hard to establish bearing in mind that the oldest extant manuscript of Khordeh Avestā is dated on 1352.
the very idea of a great litany to every level of existence may be somehow inspired by the hierarchical arrangement of Yashts or even by the sole prayer of Sirōza.

On the level of ideas, the sanctifications of Al-Suhrawardī share many concepts with Avestan texts, here explicated by the Yashts and Yasna Haptangaiti. Some of them have been already traced in the scholarship based on the analysis of already published works by Shaykh al-Ishráq. Those include: supreme deity as a being of light; hierarchy of beneficent beings that share similarities, especially adopting many of yazatas as lord-archetypes (arbab al-anwa’) with their respective fields of governance or elsewhere in the system, however with major difference which is the absence of alternative and opposite malevolent hierarchy in the system of Al-Suhrawardī; some characteristics and attributes of individual entities like Sun (in its diverse ontological manifestations), especially as the visible sign of God’s presence in the world and the guardian yazata (later considered as angel) Sraoša. For this already established similarities the analysis of Al-Wāridāt wa’l-Taqdīsāt brings new evidence. On the other side there are traces of Zoroastrian influences that appear only or especially in this work, for which other writings of Shaykh al-Ishráq does not give evidence. They are: 1. First and foremost the idea of worshipping many sacred entities although with constant underlying that their origin and subordination belong to the supreme deity; 2. Veneration of the elements of nature (the idea was admittedly signalised elsewhere by Al-Suhrawardī in reference to the Ancient Persians and fire especially, however without explicit encouragement of his followers to do so); 3. Veneration of perfect human souls and 4. The idea of purifying the world through the ritual sanctification.

Having said that, it must be emphasized that the Zoroastrian or Zoroastrian inspired images, attributes and ideas are important but not only ingredients of Illuminationist system. It is also possible that some of those elements are common to other traditions which have inspired Al-Suhrawardī as well. The question remains to what extent was he acquainted with the knowledge of Zoroastrian thought and ritual and through what channels he had acquired it. It was rather unprobeable for him to know the Avestan language which was long forgotten as a speaking language at his time, or to have access to the priestly books as (at least nominal) Muslim. It was even unlikely to him to have a grasp of middle-Persian literature. It must have been rather through getting in contact with the oral traditions and practice, like the prayers (especially yashts) which were performed by the laity or some Arabic doxographies that would carry the description of prayers and rituals or new-Persian Zoroastrian writings in Arabic script that started to appear after 4/10th century. On the other hand, we know about his acquaintance with new-Persian literature, especially Shāh-Nāma and poetry. Even more so, he himself can

4334 There was quite puzzling Armenian religious community, named Arewordi/Arewordik that according to Armenian sources from 5/11th c. worshipped sun and the moon. The group was known also under Arabic name of shamsiyya. The sect remained supposedly under strong Persian influence, be it Zoroastrian or Manichean and it survived until World War I. Some of its practices could even be adopted by Paulicians. Interestingly they used to live in the rural region of Mardin, Diyarbakir (Amid) and other parts of South Mesopotamia. This area is also connected to life and activity of Shaykh Al-Ishráq (see: 2.1). As it stated by Patricia Crone: They had no literary culture, but taught their children oral tradition going back to Zoroaster; they worshipped the sun, identifying it with Christ, and they and/or others also revered the moon and the stars, praying in the direction of the sun. See: Patricia Crone, The Nativist Prophets of Early Islamic Iran. Rural Revolt and Local Zoroastrianism, Cambridge University Press, New York 2012, p. 188. Cf. Seta B. Dadoyan, Armenians in the Medieval Islamic World. Paradigms of Interaction. Seventh to Fourteen Centuries. Volume Two. Armenian Realpolitik in Islamic World and Diverging Paradigms. Case of Cilicia: Eleventh to Fourteenth Centuries, Transaction Publishers, New Brunswick-London 2013, pp. 207, 225.
be considered as one of the fashioners of prose in new-Persian language (see: 1.2). And it is in *Al-Wāridāt wa’l-Taqdisāt* when he uses the middle- and new-Persian terms relatively most often. The question of ways through which his reception of Zoroastrian thought proceeded still awaits proper investigation.

5.2.3. On the concept and names of the planets in Persia

It must be explained that in Older Iranian cosmology there is no veneration directed at the planets. In fact, it does not mention them at all. Avesta recognizes only three different celestial levels namely: stars located on the lowest position, then the Moon and the Sun that form a special category as “two luminaries.” The more light the body possesses the higher position it gets. All that levels are beneficial and worth of veneration. The leader of the stars is Sirius known as Tištrya (Tishtar), a yazata to whom one of the Yashts was dedicated. The role of Sirius is to fight the witches (pairikās) disguised as shooting-stars.

Later, since Achaemenian period especially western Iranians came to contact with Babylonian astronomical tradition and gained knowledge about five hitherto unknown planets. In middle-Persian period appeared the names of the planets that generally survived until now in their new-Persian versions. The planet Mercury through the correspondence between Western Iranian deity Tīrīya with Babylonian patron of the scribes Nabū and Greek Hermes/Egyptian Thoth became Tīr (a derivate from ‘Tištrya) because it was perceived as being opposed to Sirius (see the paragraph below). The middle-Persian name of Saturn, Kēwān (Kaywān) is an Akkadian loanword from *kaiāw/mānu* ‘the permanent’. Names of other planets are determined by the deities based on their correspondences with Babylonian and Graeco-Roman gods: The planet Jupiter ascribed to Babylonian Marduk and Greek Zeus became Ohrmazd (Hurmuz), the planet Mars through Nergal and Ares became Vahrām (Bahram) and Venus through Ištar and Aphrodite became Anāhīd (Nāhid).

Finally, Zoroastrian middle-Persian writings under the influence of Greek and Indian astronomical texts introduced the concept of planets. Nevertheless because of their observable retrograde motion perceived as a staunching anomaly as opposed to fixed position or “normal rotation” of stars like Sirius who move in the orderly circles, the planets were seen as wicked beings who in similar manner to shooting-stars disturb the right cosmic order. In Greater Bundahishn planets are seen as deceitful, destructive and demonic creatures fighting on the side of main evil deity, Ahriman. Unlike the stars who distribute favourable influences on good people, the planets bring malicious influences on good people and favourable to the wicked. They stay in constant fight with the stars and each planet (out of five) is in perfect opposition to one of the constellations seen as “celestial generals.” This “demonization” of planets took place only after “favourable” Persian names of the planets had been generated. The Zoroastrian priests tried to fight back this phenomenon by trying to introduce new demonic names but to

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4336 The Zend-Avestu, p. 194 [Yašt 13: 57-58].
4337 Ibidem, p. 95 [Yašt 8: 8].
no avail. Three on five Persian names introduced at that time were later used by Al-Suhrawardī in his invocations to planets, namely that of Saturn, Jupiter and Mars (2.3.15: 128, 2.3.13 124, and 2.3.12: 122).

5.3. The Hymns of Proclus

It was already pointed in reference to Al-Suhrawardī that perhaps stressing the transcendence of the Light of Lights and doubt as for the possibility of addressing it in a proper manner necessitated the veneration of other entities seen as the intermediaries (5.1.) between the supreme being and the commanding light (al-nūr al-isfahbadhī) of individual human soul. In fact, regardless of whether to strip it from its obvious religious and mystical undertones or not, it reflects well known dilemma that stood behind the developing of the intermediary hypostases in Middle Platonism, an element that became later so crucial to Neoplatonism; how to reconcile between transcendance and immanence of the intelligible/spiritual. The idea of associating ancient pagan gods with the emanations of the Good/the One, considered as the supreme God is evident already with Plutarch from Chaeronea (first half of 1st- third decade of 2nd century). This approach sought also to reconcile between gods of Greek mythology and monotheism which was getting stronger popular support with the growing spread of Christianity. This was attempted among others by Celsus, who in his polemics against Christians maintained that since all deities are subordinate to the highest God, worship of them pleases him.

Greek thinkers of that age were very much open to foreign religious influences. Plutarch for instance tried to reinterpret the Egyptian mythology in terms of Platonic currents. He explained his syncretism by stating that people everywhere worship the same gods under different names. In essay On Isis and Osiris he maintained that Osiris is associated with intelligence (nous) and reason (logos), while Isis is his hypostasis instrumental in creating his image in matter, that is the world. As subordinate Isis feels innate love and yearning towards ontologically higher situated Osiris. The Sun is perceived as a kind of visible sign of the power of the highest being, similarly to what we find in this respect in the thought of Shaykh al-Ishriq. Indeed, the celestial bodies are often held in Middle Platonism to belong to the class of visible secondary deities.

Neoplatonism developed the idea of being as a chain of hypostases/emanations that begin from the supreme, absolutely transcendent entity, who in its classical Plotinian, in a broad sense, takes the role of the One (as argued by G. Reale, who carefully studies Middle Platonism).


It is even problematic to consider the supreme God of Neoplatonism as a “being” as it transcends existence and is “over being”. In positive terms in can be described as “the Good” as Plato did.

rendering was considered the One. Other two hypostases were intellect (nous) and soul (psykhé). The matter was seen as the result of the last hypostasis. Therefore, the soul was held to have intermediary character. It was considered as the last of intelligible things that borders with the realm of sensible. To fully realise its potential, an individual soul descends to material body, however because of its intelligible nature the final destiny must be freeing itself from the relation with body and attaining reunion with the One by which it reverses the process of emanation.

While Plotinus preferred to stay in the field of metaphysical speculation limiting the number of hypostases to three, other Neoplatonists like Iamblichus (c. 240 - c. 325) \(^{4347}\) or Proclus (412-485) \(^{4348}\) represented the tendency towards multiplying and associating them with numerous gods known from the ancient mythology or introducing other supernatural entities like angels, demons and heroes. They both agreed that the ultimate goal of Neoplatonic ethics is to bring the soul to the union with the One. It is however Iamblichus who undermined the philosophical reasoning as means to reach the divine by saying in *De Mysteriis*:

> For it is not pure thought that unites theurgists to the gods. Indeed what, then, would hinder those who are theoretical philosophers from enjoying a theurgic union with the gods? But the situation is not so: it is the accomplishment of acts not to be divulged and beyond all conception, and the power of the unutterable symbols, understood solely by the gods, which establishes theurgic union\(^{4349}\).

Instead of intellectual activity Iamblichus proposed theurgy, a curious practice of establishing connection with gods by means of special invocations, rites and symbols. Proclus on the other hand, was less radical as he accepted three main paths for pursuing truth and uniting with God namely: philosophical reasoning, interpretation of myth and faith understood as theurgical power, nevertheless he deemed the latter the most important\(^{4350}\). Iamblichus developed the

\(^{4347}\) Iamblichus was a major philosopher of Syrian Neoplatonism, born in Chalkis and lived in Apamea. Probably in Alexandria was taught by Porphyry. He conducted reform of Neoplatonism turning it into synthesis of philosophy and religion under the influence of *Chaldean Oracles*. His system tried to provide theoretical basis for ancient polytheism. Iamblichus contributed also to the interpretation of Plato’s dialogues. Apart from *De Mysteriis (On the Egyptian Mysteries)*, which survived in its entirety his other major writings including *A Collection of Pythagorean Doctrines* are extant only in fragments. See: Iamblichus, *De Mysteriis*, Translated with Introduction and Notes by Emma C. Clarke, John M. Dillon and Jackson P. Hershbell, Society of Biblical Literature, Atlanta 2003, pp. xvii-xxvi.

\(^{4348}\) Proclus was representative of Athenian school, the last stage of Pagan Neoplatonism which developed in the period already dominated by Christianity. (The Athenian Neoplatonists were gathered institutionally in Platonic Academy which was closed by the emperor Justinian in 529). He was taught by Syrianus. Proclus’ work embraced in a comprehensive way complete intellectual and spiritual life of Hellenes including philosophy, poetry, popular religion, myths and mysteries. He authored around 50 writings, from which around 20 survived. His most important systematic works are: *Elementatio Theologica* and *In Platonis Theologiam*. Moreover he was an avid writer of commentaries to the dialogues of Plato and Euclid’s *Elements of Geometry*. His commentaries of *Chaldean Oracles* and *Enneads* of Plotinus are lost. He also composed short treatises on various subjects like *On Providence, Fate, and That which is in our Power or On the Existence of Evils*. Cf. Radek Chlup, *Proclus. An Introduction*, Cambridge University Press, Cambridge 2012, pp. 37-44.

\(^{4349}\) Iamblichus, *De Mysteriis*, p. 115.

\(^{4350}\) This can be somehow compared to Shaykh al-Ishráq. The fundamental goal of Proclus’ theurgy is to become like gods and it is how the Suhrawardian term *ta’alluh* can be translated. Its preference over philosophical mode of reasoning is well established in the Illuminationist school. The interpretation of myth is not explicitly addressed in theoretical writings of Shiháb al-Dín, however it is indeed practiced in his allegorical writings. Al-Suhrawardí argued that the ancient sages spoke through symbols (*rumuż*). Perhaps interpreting the myths was for him an act of deciphering their message. See: Suhrawardí, *The Philosophy of Illumination*, p. 2-3. The parallel between
theory of theurgy and Proclus, as it was argued by R.M. van den Berg, adopted it. It is reflected in his hymns addressed at various entities belonging to his rendition of Neoplatonic cosmos\textsuperscript{4351}. The hymns of Proclus and the theory that stood behind them will serve as a point of reference that will enable us to look at the invocations of Al-Suhrawardī from yet another perspective. In this subsection I will discuss similarities in the concept of invocation and depiction of sun/Helios/Hūrakhsh as presented in Proclus’ *Hymns* and *Al-Wāridāt wa'l-Taqdisāt*. Moreover, I will argue that some elements of the theurgical theory can be also applied to Shaykh al-Ishrāq, focusing on verbal elements of liturgy. The non-verbal elements will be considered in the last section of the chapter (4.5).

Venerating gods was seen by Proclus as an effective way to realise the mystical union. Because of the hierarchical structure of being the forms of worship had to agree with rank of particular divinity. The hymns, or as it was defined by Van den Berg “sung prayers praising the gods who are invoked”\textsuperscript{4352} are suitable only for minor deities. The hymn functions as a movement towards (or reverting to) higher ontological level. It is deemed inappropriate to address the supreme God with words or rites, but instead with becoming like him through gradual approaching. Direct verbal address to God is blasphemous not only because of his radical transcendence, but it does not bring any desirable effect. It is more adequate and reasonable for the soul on her path of ascendance to direct at its proximate cause, not at its ultimate cause. Let us see how this rule is realised by Proclus in the practice of his hymns. What are the deities invoked? What may be said about the entities addressed by Al-Suhrawardī in relation to this rule?

1. The divine hierarchy of Proclus is even more complex and consists of bigger number of deities outnumbering at least those ontological lights that are mentioned by Al-Suhrawardī with their individual names or designates. To envisage it I need to quote the classification of Van den Berg that, although extensive, does not mention every single deity by name. The entities marked with bold script are those who are invoked in surviving hymns. The gods of Proclus are classified in nine ranks:

   I. The One; II. The Henads; III. Being: the nine noetic gods; IV. Life: the nine noetic-and-noeric gods; V. Nous: the noeric gods [including] pure Nous (Cronos), noeric life (*Rhea*=Mother of Gods), demiurgical Nous (*Zeus*), monad, which separates these gods from the lower gods, triad of Couretes; VI. The hypercosmic gods (also-known as leader gods) [including]: a) demiurgical triad: Zeus, Poseidon, Pluto; b) life-making triad (Kore): Artemis=Hecate, Persephone, Athena; c) elevating triad: Apollo=Helios; immaculate triad: Corybantes; VII. The hyper encosmic gods [including]: a) demiurgical gods: Zeus, Poseidon, Hephaistos; b) guardian gods: Hestia, Athena, Ares; c) life-making gods: Demeter, Hera, Artemis; d) elevating gods: Hermes, Aphrodite, Apollo; VIII. The encosmic gods; IX. Lower gods: Muses\textsuperscript{4353}.

\textsuperscript{4352} Ibidem, p. 15.
In *Hymns* Proclus does not invoke the One nor deities situated on the high levels in the hierarchy. Van den Berg argues that Proclus addresses two types of gods: the hypercosmic gods: Rhea, Zeus, Hecate, Athena and Helios/Apollo and lower deities associated in Platonic tradition with divinely inspired madness: Aphrodite and Muses⁴³⁵⁴. Perhaps dividing them in two instead of three types is oversimplification as there is clear ontological difference between Rhea and Zeus located on the level of *Nous* outside the cosmos and other, psychical gods belonging to it. In sum, he praises the proximate cause and other, so to say, “middle causes”⁴³⁵⁵.

2. Al-Suhrawardī, especially in *Wārid al-Taqdis li-kull Mawqif* [Kabīr], venerates all the luminous beings of his ontological hierarchy, adding to it even some beneficent objects from material world, however most of them are praised indirectly and many of them are glorified collectively in groups. The entities invoked directly with an apostrophe are in descending order: The Light of Lights, the Active Intellect (as “our father”), seven planets (Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon)⁴³⁵⁶ and the Perfect Nature (*al-tibā‘ al-tamm*). The Light of Lights and each of the planets have individual litanies addressed to them in the second part of *Al-Wāridāt wa’l-Taqdisāt*, the Active Intellect does not own a proper litany, however *Wārid al-Tidhkār* contains long invocation of the desperate soul devoted only to him and there is independent litany to his manifestation, the Perfect Nature among the writings related to *Al-Wāridāt wa’l-Taqdisāt* (2.4.6).

In connection to the rule mentioned above, I would argue that Shaykh al-Ishrāq does not obey it, as far as the supreme being is concerned. Although he at least rhetorically, as it was shown before, utters doubts as to the possibility of proper description of the First Cause, which is Light of Lights, nevertheless he invokes it, because he is at least nominally, a monotheist Muslim. Beside this major fault he is very accurate to focus on the proximate cause of the soul, which is the Active Intellect, or in more Illuminationist nomenclature, the lord-archetype of human species (*rabb al-naw’ al-insānī*), “our father” to whom the soul lost in darkness of the matter takes refuge with her pleas for “ontological transfer” upwards. With the invocation to the Perfect Nature it is even more accurate as it represents the individual aspect of one’s soul as opposed to universal human aspect of Gabriel, staying ontologically precisely on the verge between Active Intellect and an individual human soul. This is evidenced by the text of litany which states: *You are the spiritual father* (*al-ab al-rūhānī*) *and the spiritual son* (*al-walad al-ma‘nawi*),⁴³⁵⁷ the ‘father’ being an attribute of Holy Spirit and ‘son’ alluding to the man.

In our shortlist of directly invoked entities there are still planets to reflect upon. The issue of the exact character of the ontological relation between planets and the human soul is indeed a very interesting one. Do the planets play the role of the causes of human souls and if they do then to what extent? If to embrace astrological point of view, the celestial bodies (or

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⁴³⁵⁴ Van der Berg, *Proclus’ Hymns*, p. 42. The author argues that Muses belong to the series of Apollo, the member of the hyper-encosmic gods and as being his inferiors they would belong to the rank below the hyper-encosmic gods. According to figure mentioned above this rank consents with the level of intermediate souls, which, if to omit the level of the world-soul, is located precisely over the level of particular human souls. Cf. D’Hoine & Martijn, *All from One*, p. 327.

⁴³⁵⁵ R.M. van der Berg explains the *Nous* as an object of praise because it is general cause for the existence of universe. Moreover he maintains that since the soul wants to live according to *Nous* while reverting upon it, it has to be in some sense the cause of human souls. See: Van der Berg, *Proclus’ Hymns*, p. 50.

⁴³⁵⁶ Order of planets mentioned is due to their location on the spheres, but it does not reflect the ontological hierarchy. In many respects there are even, as the talismans of even lord-archetypes, with only the sun having the most important function to perform.

⁴³⁵⁷ This edition, 2.4.6: 1.
more accurate their souls) by virtue of their movements generate traits of character and the attributes of individual human beings. The attitude of Al-Suhrawardī towards the planets and stars is based first and foremost on philosophical base, nevertheless the content of his litanies to the planets confirms that he recognizes their intrinsic qualities, which are archetypical in relation to those of men. Emerging from philosophical worldview rather than astrological one, Shaykh al-Ishrāq, as I have already stated (see: 4.1.4) held the planets to function as “organs” of the higher managing lights (i.e. their lord-archetypes) in shaping the reality of the sublunary world, so they at least participate in fashioning the environment in which the human souls dwell, if they do not influence some of human features and attributes like for instance the royal charisma and glory that is connected to the Sun, who acts as the talisman of Shahrīr. In that respect, I would speculate, it is perhaps accurate to see in planets at least partial or secondary causes of some accidental features of human souls.

It is also in accord with the Proclus’ rule that Al-Suhrawardī does not invoke directly any other being that those aforementioned. It is true that according to Wārid al-Anwār, God encourages to praise Bahman and other dominant lights (al-anwār al-qāhira), however it is done without direct apostrophe in Wārid al-Taqādis li-kull Mawqīf [Kabīr] and indirectly in every single litany devoted to planets that has Proximate Light (al-nūr al-aqrab) as an element of the chain of intercession.

Having answered the question in connection with Proclus’ rule I would ponder further on the role that planets might play in the life of humans. According to astrological mindset the positions of celestial bodies influence the events. On the other hand, as we have already shown, Al-Suhrawardī maintains (see: 2.1.5) that the planetary souls have knowledge about the future happenings, they know them from the celestial inscriptions and through the movement of their spheres bring into realisation. The very ontological position of planets imply that they like human soul or every luminous being yearn for union with higher entities. It was imaginatively presented in Wārid al-Istibṣār, where they together with other luminous beings raise the prayers towards the higher levels of hierarchy and ultimately Light of Lights. Therefore, it is reasonable for human to ask them for intercession and to join this pancosmic prayer of salvation. Finally, if the most proper way for the human soul to raise pleas is via its proximate cause, who is the Lord of Human Species (especially manifested as one’s Perfect Nature), for whom the human soul is a talisman, the petition directed through the medium of planets, which are the talismans of their respective owners (lord-archetypes) can be interpreted as additional application of alternative parallel channel of intercession. Such operation can only increase the chance of success of supplication.

Shaykh al-Ishrāq in Rūzi bā Jamā’at-i Šāfyīān presents some kind of statement about astrology. He divides people into three groups as far as their understanding of celestial phenomena is concerned. The first are those “looking with physical eyes” (chashm-i sar) who apart from heedlessly staring into the sky do not understand anything at all (common people); the second are those who look upon the stars with “the sight of heavens” (dīda-yi āsamān) calculating the stars and observing their positions in connection to the events; these are the astrologers. Finally, there are those who see the secret of heavens using “the gaze of deduction” (naẓar-i istidlāl). By the third and most successful group he naturally understands philosophers. See: Sohrawardī, Ouvres Philosophiques et Mystiques. Tome III, p. 248. Al-Suhrawardī’s view on astrology still awaits a systematic study.

Cf. Al-Suhrawardī, Hayākil al-Nūr, ed. Muhammad Abū Rayyān, pp. 30-31. It is stated here explicitly that the celestial spheres and their continues revolving movement (al-haraka al-dawriyya al-mustamirr) are the causes of occurring events.
5.3.1. Helios vs. Hūrakhsh

The hierarchy of gods in the system of Proclus differs considerably from Illuminationist hierarchy of lights. It has nine levels that are populated by numerous deities. Only small number of them is praised in hymns that have been preserved. From among those surviving hymns not many praise beings which can be treated as analogic to those venerated by Al-Suhrawardī. In this respect I will focus on the major figure of Helios and to a lesser extent on the depiction of Zeus. The only other remaining deity one could think of, in terms of comparing, Aphrodite, is depicted completely differently from Suhrawardian Venus, maybe except of her obvious femininity.

In his classical depiction Helios is a solar deity, the giver of light and warmth, imagined traversing the skies on his chariot seeking to avenge wrongdoers very much as his Iranian counterpart Miθra. Because of his role as a ruler of cosmos he was sometimes associated with Zeus and as a keeper of order and harmony with Apollo. In later antiquity he gained more popularity among magicians and was worshipped by mystery cults such as Mithraism. Neoplatonists drew their interest in the sun from those sources and from Plato who compared it to the Good in his Republic4360. Plotinus compared the veneration of the rising sun with the mystical vision of the One4361 and this was later commented on by Proclus, who himself worshipped it, also because of being influenced by Chaldean Oracles (see below).

The hymns of Proclus survived in the manuscripts containing also the Homeric Hymns by Callimachus and so-called Orphic Hymns. Among the hymns of Proclus, the one devoted to Helios is the second longest (50 verses) after the one of two hymns devoted to Aphrodite (52 verses). The rest of hymns are considerably shorter (15-20 verses). Below is the juxtaposition of Proclus’ Hymn to the Sun and the litany to the sun by Al-Suhrawardī in their entirety. Since both pieces are written in different languages, Greek and Arabic, they are presented here in English translation of Van der Berg’s and my authorship respectively. The comparison does not aim at linguistic nor intertextual discussion, for there is no possibility of textual transmission between the two texts whatsoever. It rather seeks the affinities in the concept and imagery. The parallels have been marked with numbers:

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A. Hearken, king of noeric fire, Titan holding the golden bridle, hearken, dispenser of light (3a), you, o lord, who hold yourself the key to the life-supporting source (4) and channel off from above a rich stream of harmony into the material worlds.

Hearken: for you, being above the middlemost seat of aether (2) and in possession of the very brilliant disk (1), the heart of the cosmos (2), have filled everything with your intellect-awakening providence.

B. The planets, girded with your ever-blooming torches (3b), through unceasing and untiring dances, always send life-producing drops down for earthlings. Under the influence of your chariot's returning courses everything that is born has sprouted up according to the ordinance of the Seasons (5). The din of the elements clashing with each other stopped once you appeared from your unspeakable begetter.

For you the unshakeable choir of the Moirai has yielded. Back again they wind the thread of compelling destiny, when you wish it. For all around you dominate, all around you rule by force (6). From your chain the king of the song that obeys the divine, Phoibos, sprung forth. Singing inspired songs to the accompaniment of the kithara, he calms the great wave of deep-roaring becoming. From your evil-averting band that imparts pleasant gifts Päêon sprouted, and he imposed his health by filling the wide cosmos with harmony wholly devoid of harm.

People honour you in hymns as the famous father of Dionysus. And again, some praise you in songs as Euios Attis in the extreme depths of matter, whereas others praise you as pretty Adonis. The threat of your swift whip holds fears for the wild-tempered daemons, noxious to men, who prepare evil for our miserable souls (7), in order that forever, in the gulf of heavy-

B. Your light is from the light, which originates from his light. Your power is from the power, which comes from his power. You are the image of his grandeur (8), example among the examples of his splendour and the evidence for his worshippers. This among the bodies, to which you granted light shone (3a), and the one whom you granted felicity, by the power of God became fortunate. You give light to the planets (3b), but you do not take back the neither splendour nor illumination. Glory to the one who shaped you and illuminated you, and by [your] yearning towards his majesty moved you, placed you on the forth sphere and established you as the centre of the system (2).

C. I ask you holy father, lord of audacity and respect and of perfect might, the cause of renewal and succession of seasons (5) to ask the giver of light of your shining rational soul, your father and the cause, your beloved one and the originator of your
resounding life, they suffer once they have fallen under the yoke of the body with the result that they forget the bright-shining court of the lofty Father.

C. But, you the best of gods, crowned with fire, blest daemon, image of the all-creating god (8), uplifter of souls, hearken and always purify me of every fault; receive my tearful supplication, pull me out of baneful defilement and keep me far from the punishing deities while mollifying the swift eye of Justice that sees all.

May you always through your evil-averting help give holy light rich with blessings to my soul (9), once you have scattered the man-destroying poisonous mist, and to my body fitness and gift-bestowing health (10); bring me to glory, that in accord with the traditions of my forefathers I may cultivate the gifts of the Muses with pretty locks. Give me, if you wish so, lord, unshakeable bliss as a reward for lovely piety. You perfect all things easily, for you have the power and infinite might. And if some ill comes my way through the threads moved by the stars from the spindles of destiny that revolve in helices, ward it off yourself with your mighty radiance (10).

Structurally both pieces are clearly divided into two parts: first eulogic and second supplicatory. The eulogic part praises the addressees with the uses of images portraying their noble and divine character. This part for our needs can be further divided in two segments. The first one (A) contains the apostrophe to the holy entity and enumerates essential attributes of that being. It is done in two ways: either in the form of complete sentences that paraphrase the relevant feature (this mode predominates in the Proclus’ hymn) or using genitive constructions and attributive adjectives, which, in the case of Al-Suhrawardī are gathered in the form of litany and constitute the bulk of the segment. The second segment (B) describes the sun in relation to other beings, most notably the planets. Proclus adds to it the connection to various Greek mythological figures: Moirai, Phoibos, Paièon and associations with Euios Attis and Adonis, as well his relation to the human souls. Shaykh al-Ishrāq focuses on the connection between the sun and the Lights of Light via his proximate cause, which is Shahrīr. In both texts this segment has more descriptive character as it aims at explanation of the ontological dependences. The supplicatory part (C) again starts with direct apostrophe and mentions some of the attributes of invoked entities then moves for uttering supplications. There is however key difference in that Proclus directs them at Helios, while al-Suhrawardī raises the plea to the Light of Lights, albeit with the use of ascending chain of intermediaries that starts from the sun and goes through all subsequent levels of luminous hierarchy who on this occasion are also praised with their epithets and attributes.
We must bear in mind, that Helios, as he is invoked by Proclus in his *Hymns*, is not restricted to his highest manifestation as hypercosmic god from the third triad of elevating gods (the level VI of the above cited classification), but that the attributes, which are enumerated and described in the text pertain also to his lower divine manifestations, especially the lowest one, which is the sun, the encosmic visible god (the level VIII)\(^{4363}\).

In the field of concepts and images both pieces present an array of shared elements. They quite obviously see the sun as the brightest and most radiant object of the sky (1) and they witness the acquaintance with the cosmological system of Ptolemy, where the sun is considered as a planet located on the forth celestial sphere, in the heart of cosmic setting (2). As such the sun is considered by Al-Suhrawardī as their king. He is benefactor of light, who distributes it to the other planets, and as it is noticed by Shaykh al-Ishrāq it also produces the day (3). As a life-giver in Proclus’ *Hymns* Helios is only an intermediary in distributing life, he “holds the key to the life supporting source” and that source is Demiurge\(^{4364}\). For Shaykh al-Ishrāq similarly, the sun gives life and takes it back not independently, but on the order of God (4). It is commonplace to place the sun behind the change of seasons, however with Proclus it relates to his function as the cause of all generation in the universe\(^{4365}\). (5). Both authors underline the rulership of the sun. Proclus’ is here more general, for Shaykh al-Ishrāq he is mostly “the king of planets” and “the chieftain of the world” (ra'īs al-‘ālam), he performs his function as a sovereign and is the most noble being to have a body (6). Hūrakhsh and Helios are fighters, the first more metaphorically as the presence of light (nūr) at one place means automatically that the dark element (ghasaq) is defeated, the latter guards mankind from the noxious daemons wishing to keep the souls imprisoned in their bodies forever (7). Finally, two texts agree on perceiving the sun as the image of supreme entity per analogy between the role that it performs in the world of bodies and the position of Absolute in the whole being\(^{4366}\) (8).

Both authors ask their deities to send the holy lights/flashes of holiness. What Proclus meant is the illumination that disperses the mist that obscuring the vision of the soul. The mist is a symbol of the negative effects that body has on the soul. The lights sent down by the gods enable soul to perceive the Forms and to live according to the Nous. Similarly, Al-Suhrawardī asks for rescue from the illness of the soul. Separately he begs for sending him the flashes of holiness (al-lawāmī‘ al-qudsiyya), as they are referred to in Wārid Taqdiš al-Shams li-Yawm al-Ahad, which are accidental lights also known as ‘propitious lights’ (al-anwār al-sānihi)\(^{4367}\) (9). Both supplicants ask for blessings and Al-Suhrawardī adds the knowledge of divine sciences to it (al-‘ulūm al-ilahiyya). In the field of ethics Proclus believes in power of Helios to purify his faults whereas Shīhāb al-Dīn asks God to increase in him the noble virtues.

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\(^{4363}\) The gods of Proclus are ordered in vertical series of beings located on diverse levels of ontological hierarchy, linked by mutual sympathy. For example there are various manifestations of Helios. Even below the sun itself, there are people who have sun-like souls, as well as sun-like animals, plants and stones. See: D’Hoine & Martijn, *All from One*, p. 225.

\(^{4364}\) See: Van der Berg, *Proclus’ Hymns*, p. 156.

\(^{4365}\) Ibidem, p. 161.

\(^{4366}\) See: n. 191.

Interestingly, in his plea the leader of Illuminationists petitions not only in his own name, but at times also intercedes in the favour of his followers and perhaps also the sages like him. There is no such intercession in the hymn of Proclus. In the closing part of invocation both philosophers ask for their physical health (10).

There are many affinities in the concepts and imagery that are presented in two texts, although there are considerable differences too. Both authors depict the external appearance of the sun similarly and they agree as for his leading role in the world of celestial bodies. This is an effect of shared experiential and basic astronomical knowledge of the time. They both place the sun as very important actor in the complex hierarchy of emanations. This is a major feature of their doctrine, very typical for many Neoplatonic systems or those heavily inspired by them as the celestial spheres were perceived as intermediary realm above the earthly world of matter, above which, over the sphere of *primum mobile* the realm of Nous was to be found.

Helios and Hūrakhsh are disposers of light and life, but in doing so, Helios is the mediator between Demiurge and this world whereas Hūrakhsh is always motivated by the will of God. The One of Proclus and even other noetic gods are too transcendent and elevated to have interest in lower realms, they even do not practice intellection. The Rulership of Helios in sublunary world is slightly more complete because he has full control over the process of generation, while Hūrakhsh only to some extent and indirectly as this role is ascribed to the Active Intellect in the Peripatetic phase or Lords of the Species (and their respective talismans i.e. other planets) in the Illuminationist stage of the thought of Al-Suhrawardi. The difference in the level of sovereignty can be seen also in that all the supplications in the hymn of Proclus are addressed solely at Helios whereas Suhrawardian Hūrakhsh plays a role of the lowest in the chain of intercession that ends at God who alone decides whether to answer it or not. Finally, the sun of Proclus has more distinct and clearly delineated soteriological role to play, as he “lifts up” the soul that through solar rays ascends to the heavenly realm. This role of “ontological transfer” to the level of intelligibles (higher ontological lights) is reserved in the Illuminationist system for lord-archetype of mankind (2.3.6: 96, discussed in 4.1.4) and is perhaps preceded or mediated only by one’s individual Perfect Nature.

In one respect however, the ontological position of Hūrakhsh seems to surpass that of Helios. Both are considered as image of (supreme) God. This feature is again typical for Neoplatonic systems where what is ontologically below reflects or symbolizes that what is above.

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4368 The celestial spheres belonged to the realm of soul. Their movement was considered as the evidence of them having souls. Thus the planetary bodies which were attached to the spheres were believed to be built from aether or “subtle matter” and not from the earthly elements.

4369 In the system of Proclus the realm of *Nous* was divided into three groups of hypostases: intelligible (noetic) triads, intelligible-intellective (noetic-noetic) triads and intellective (noeric) triads. Hence only the lower (noeric) triads had ability to intellect, those situated higher cannot perceive the reality of psychic and bodily realms.

4370 D’Hôine & Martijn (ed.), All from One. A Guide to Proclus, p. 236. In Proclus’ system the process of “uplifting” soul is further continued by Demiurge (Zeus).

4371 The final stage of the path depends naturally on the will of Light of Lights itself who is asked numerously in *Al-Wāridāt wa ‘l-Taqdīsāt* to draw the invocator near him and even guide him through/by his light (This edition: 2.3.11: 121, 2.3.12: 123, 2.3.13: 125, 2.3.14: 127, see: 4.2.1). Hūrakhsh may be however responsible for the transfer to another place, which is intermediary realm of images (‘ālam al-mithāl) located on the higher celestial spheres, although there is no strong indication of it in the litany. For more information on that topic, see: Corbin, *En islam iranien. Tome II*, pp. 94-95, based on: See: Suhrawardi, *Ouvres Philosophiques et Mystiques. Tome I*, p. 494 [“Kitāb al-Mashāri’ wa‘l-Muṭāraḥāt”]. The passage was translated in: Corbin, *Corps spirituel et Terre celeste*, pp. 151-152.
similar in the realm above, however since for Al-Suhrawardī the light as such is the constituent universal principle, the sun does not represent only the sovereignty but also through his visible form symbolizes the very essence of God.

Zeus whom Proclus invokes is not a supreme being, it is rather a middle rank deity functioning as a Demiurge of material universe. He does not resemble the Light of Lights nor planet Jupiter. He is however similar to Avicennian and Early Suhrawardian Active Intellect, in ontological sense as the source of this world, and in soteriological, what agrees also with the precepts of mature Illuminationist system that considers Lord of Human Species (rabb al-naw‘ al-insānī) as the one who helps the soul to transcend to the realm of intellects (al-‘uqūl) or, to call it in Ishrāqī terms, abstracted lights (al-anwār al-mujarrada). For Proclus this is the continuation of the Helios’ activity, but on the higher level. Zeus shares this role with Rhea/Hecate. Let us cite the supplicatory part of the hymn that is devoted to the pair of deities:

Make the course of my life radiant, weighed down with good things, but drive the evil diseases from my limbs; attract my soul, now madly raging around the earth. Yea, I beg you, give your hand, and show me, as one in need, the paths revealed by the gods. I will observe the precious light, from which comes the possibility to flee the misery of dark birth. Yea, I beg you, give me your hand, and with your winds bring me to the harbour of piety, exhausted as I am.

Proclus uses here the universal dichotomy of light and darkness, which is in agreement with the standard imagery of many traditions including Ishrāqī school: the pair of gods extend their hands to attract the soul trapped in “the misery of dark birth”, the possibility of salvation comes from “the precious light”. This naturally revokes a desperate invocation directed at the Holy Spirit asking him to save the human soul, which is included in Al-Wāridāt wa’l-Taqdīsāt (2.3.6: 99-102).

5.3.2. Sanctifications of Al-Suhrawardī in the light of Neoplatonic theurgy

The concept of theurgy was introduced to the intellectual life of Graeco-Romans by Chaldaean Oracles. This text was written between mid-2nd and early 3rd century A.D. by the father and son, Julian the Chaldaean (or alternatively called “the Philosopher” because of his acquaintance with Middle Platonism) and Julian the Theurgist. The oracles were believed to be uttered by the gods who used the son as a medium. The original text, which is lost, is extant in fragments cited by the later thinkers (Proclus, Damascius (470-544), Michael Psellus (1018-around 1096). The collection influenced many Neoplatonic philosophers, beginning with

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4372 See: Van der Berg, Proclus’ Hymns, p. 259.
4374 The hands reached for help may bring to mind the rope (ḥabl) that was thrown to Hermes by his Perfect Nature according to the narrative quoted by Shaykh al-Ishrāq: See: Sohravardi, Ouvres Philosophiques et Mystiques. Tome I, p. 108 (“Al-Talwīhāt”).
4375 Damascius was born in Damascus and belongs to last Pagan Neoplatonic philosophers. His opus magnum was entitled Problems and Solutions concerning First Principles.
4376 Michael Psellus was born in Constantinople and is the most famous byzantine polyhistor of his times. He directed university in the capital city and authored a big number of works. His main ouvre is Didaskalia Pantodapé, a monumental encyclopaedia of philosophical, theological, astronomical and physiological content.
Porphyry. Iamblichus and Proclus wrote commentaries, which did not survive, however they referred to, cited and paraphrased it in other writings\textsuperscript{4377}.

Iamblichus refers to *Chaldaean Oracles* in *De Mysteriis* and it is there where one can find chief Neoplatonic elaboration on the phenomenon of theurgy. He downgrades human soul from Plotinian last and lowest in the line of intelligibles to the realm of psyche, therefore making the contact with intelligible gods by means of intellect impossible. What is needed is acting instead of reasoning. *Theourgia* which literally means ‘god-working’ stays over *theologia*, consisting of words (logoi) that are said about gods\textsuperscript{4378}. There was discussion over who is the real agent and who is subjected to the theurgical action. Is theurgy something operated on gods? Iamblichus maintained that it is rather an activity in which the active role is played by theurgist and deities alike. The theurgist tries to procure an action from the gods, but there has to be volition on their side too. The highest goal of theurgy was for him to elevate man to divine level by means of unification with gods\textsuperscript{4379}.

The question of how it is possible can be explained in reference to two concepts that describe the relation between gods and men. The first, *philia*, assumes that because we are the creation of gods, they genuinely want to answer our prayers. In other words, theurgy is accomplished by love and not by force. The second, *sympatheia*\textsuperscript{4380}, as it was understood by Proclus, establishes the bond between levels of ontological hierarchy: everything on the lower plane symbolizes the reality of higher level. It can refer to the reality where the things which are effects of the same cause are its symbols and symbols for one another\textsuperscript{4381}. It can pertain to material symbols, but on the other hand it may underline the intrinsic likeness between gods and men that facilitates the contact between them and final realisation of this likeness\textsuperscript{4382}.

To decide whether we can see sanctifications of Al-Suhrawardī as a manifestation of Neoplatonic theurgy\textsuperscript{4383} we have to reconsider our knowledge concerning two questions: 1.
What are the goals that he is aiming to achieve with this practice, both generally and particularly and 2. What are the practical means used. To answer the first question, I will apply a very helpful typology of Neoplatonic theurgy proposed by Anne Sheppard and later applied by Van den Berg to examine the unanimity between Proclus’ *Hymns* and theurgical theory. Sheppard recognizes three types of theurgy: I: The lowest form of theurgy which is concerned with operations in the material world. This type has the obvious affinity to “white magic”; II: The second type aims at raising the soul to the lowest level of intelligibles; III: The highest form of theurgy, which is the realisation of the union with the higher intelligibles and the One. It must be noted that this classification connects the first two types (and most significantly the first) with performing the ritual, while for the third type the ritual cannot have any positive function. In this type of theurgy the entire process is restricted to the very act of union 4384.

Let us confront the proposed types with general aims of venerating beings of light that were mentioned in the first part of *Al-Wāridāt wa’l-Taqdīsāt* and presented in 4.3 and 4.4 and individual supplications uttered in sanctifications as well as those which constitute the closing doxology. The figure below enumerates them all and is an attempt to arrange them hierarchically:

<table>
<thead>
<tr>
<th>Type of theurgy (according to Sheppard)</th>
<th>Aim of supplication</th>
<th>Entity invoked</th>
<th>Place in text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aims mentioned in the first part Al-Wāridāt wa’l-Taqdīsāt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I+</td>
<td>to gain blessings</td>
<td>Saturn, Moon, Mars</td>
<td>2.3.4: 57</td>
</tr>
<tr>
<td>all ?, neutral ?</td>
<td>to praise creator</td>
<td>all the creation</td>
<td>2.3.4: 57</td>
</tr>
<tr>
<td>I+</td>
<td>to gain blessings</td>
<td></td>
<td>2.3.5: 85</td>
</tr>
<tr>
<td>➔II</td>
<td>to grow virtues (fāḍā’il)</td>
<td>every luminous being (qiddīs)</td>
<td></td>
</tr>
<tr>
<td>➔II</td>
<td>to grow “sparkles of lights” (al-lawāmi’)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>triumph at the time of bodily departure (yawm al-khudūj)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II/ III</td>
<td>To elevate the soul, to transfer it to the supreme being</td>
<td>Lord of Human Species</td>
<td>2.3.3: 39, 2.3.6: 96</td>
</tr>
<tr>
<td>Aims mentioned in individual supplications</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I+</td>
<td>to grant “the happiness of both domains”</td>
<td>Jupiter, Venus</td>
<td>2.3.12: 125, 2.3.14: 127</td>
</tr>
<tr>
<td>I+</td>
<td>to conquer enemies of the truth</td>
<td>Mars</td>
<td>2.3.11: 121</td>
</tr>
<tr>
<td>I+</td>
<td>to “facilitate the following the right path”</td>
<td>Mercury</td>
<td>2.3.12: 123</td>
</tr>
<tr>
<td>all</td>
<td>To bless and support him and the people of light and illumination (ahl al-nūr wa’l-ishrāq)</td>
<td>Light of Lights</td>
<td>2.3.8: 113, 2.3.9: 117, 2.3.10: 119, 2.3.11: 121,</td>
</tr>
</tbody>
</table>

It seems to me, that all three types of theurgy recognized by Anne Sheppard are represented in Al-Wāridāt wa'l-Taqdīsāt, however some considerable comments and adjustments must be made to reflect better his own special strand of thought which differs at times from the Graeco-Roman Neoplatonism of Iamblichus and Proclus. The lowest type of theurgy (marked as I) is present but has only scarce representation. The supplications which refer to material world are modest. They do not mention money, political power, social privileges, carnal pleasures, personal revenge and other things that are usually aimed at in strictly magical texts (as i.e. Sharḥ al-Asmāʾ al-Arbaʿīn with its later renderings, see: 3.1 and 3.3.2-3.3.4). The most explicitly down to earth plea asks for both mental and bodily health. The lowest beings invoked with supplications directed at them are the planets. Three of them (Saturn, Moon and Mars) are awaited to grant blessings. We can suppose their worldly nature as they probably refer to the planets’ respective spheres of providence as the talismans of lords of the species, but they are explicated only through the allusions in their general attributes (Saturn as giver of felicity, Moon as the one who speeds up the matters and Mars as giver of strength and victory). Here we must underline that the supplications pertaining to the material world (asking for facilitation of matters and once again health) are also directed at the Light of
Lights what contradicts the Neoplatonic rules but shows the supreme being of Al-Suhrawardī as not fully transcendent and to some extent engaged in human matters in this world.\footnote{It can naturally be argued that technically the realisation of such plea by the Light of Lights cannot take place without intermediaries and that they will be proximate cause of such actions. Al-Suhrawardī’s supreme being, transcendent as he may be, still manages all levels of existence through his intermediaries. From the human perspective of invoking person it shows the feeling of living relation between human and supreme being reflected in prayer, that is perhaps more akin to monotheistic religion than Neoplatonic philosophy. Cf. Sohravardī, Partaw-Nāmeh, pp. 74.}

Three other supplications addressed at planets (marked as I+) stretch outside the mere realm of matter. Posing the planets as recipients of the plea suggests that the general “blessings” pertain no only to sublunary world, but also to a wider zone influenced by planets. In one of the supplications Jupiter and Venus are asked explicitly for the happiness “in both domains” (\(fī’l-dārayn\)). This phrase in Arabic usually refers to this world and Hereafter (\(al-dunya wa’l-ākhira\)). What “otherworldly sector” is influenced by the planets? It may refer to the world of celestial spheres and subtle bodies or the “suspended images” (\(al-muthul al-mu’allqa\)) which is perceived during dream or mystical vision or after death of the body, when the freed souls try to traverse the intermediary realm (\(’ālam al-mithāl\) to reach the realm of light (\(’ālam al-nūr\)). Only the most perfected souls can accomplish that task and avoid abiding to \(’ālam al-mithāl\). Those with intermediary qualities are bound to dwell in intermediary realm perceiving the pleasurable images, while those of bad ethical qualities are doomed to perceive dark and evil sensations.\footnote{Later on in Ishrāqī tradition, especially with Al-Shahrazūrī the lower plains of \(’ālam al-mithāl\) will be rendered into dwelling place of \(jinn\) in the various genera known from Arabic and Islamic demonology. See: Al-Shahrazūrī, Rasā’īl al-Sha’jara al-Lūhīyya fī Ulūm al-Haqā’iq al-Rabbāniyya, v. 3, ed. Najafqulī Ḥabībī, Mu’asasa-yi Pazhūhashi-yi Ḥikmat wa-Falsafa-yi Iran, Tihrān 1385 AHSh, pp. 693-698.} This first alternative is what the invocator asks for, however it must be understood that this is not the top of eschatological goals that the Illuminationist are setting for themselves. Another petition, addressed at Mars aims at defeating the enemies of the truth/God (\(al-haqaq\)) and if extended to \(’ālam al-mithāl\) it can embrace all the demonic characters that can be manifested there in the form of images.\footnote{Cf. Sohravardī, Rasā’īl al-Sha’jara al-Lūhīyya fī Ulūm al-Haqā’iq al-Rabbāniyya, v. 3, ed. Najafqulī Ḥabībī, Mu’asasa-yi Pazhūhashi-yi Ḥikmat wa-Falsafa-yi Iran, Tihrān 1385 AHSh, pp. 693-698.} Al-Suhrawardī asks also Mercury to facilitate his following the path (\(tashīl al-rashād\)). It probably refers to the planet’s image as a sage (see: 2.3.12), or maybe with lesser probability, a guide in the ascent through intermediary realm. At this level of theurgy there is also one supplication addressed at the Lights of Lights. It resembles the one mentioned already in reference to Mars, asking for “pushing the evil of this and other world away”. This action of God can pertain only to those realms where the dark element (\(ghasaq\)) can reside. This element finds its form only in the body (\(barzakh\)), therefore what is meant here are again the earthly and celestial world, for evil (and body alike) cannot ascend higher than the highest celestial sphere. It cannot enter the realm of pure light.

Second type of theurgy, as defined above, aims at reaching by the soul the level of intelligibles. These are intellects (\(al-’uqūl\)) in the Avicennian or early-Suhrawardian terminology. Their counterparts in the mature Illuminationist nomenclature are: located higher dominant lights (\(al-anwār al-qāhira\)) and lord-archetypes (\(arḥāb al-anwā’\)) who through their talismans manage the world. The path of the perfect human soul leads at first through the union with Lord of Human Species through the realisation of its Perfect Nature. Nevertheless, this is not its final destination to become the demiurgical controller of humanity. It strives to ascend further to the level of dominant lights. As the identity of this ontological realm is based not on the intellect, like it is with Iamblichus or Proclus or even early Al-Suhrawardī, but rather on abstracted light, the real intellectual faculties are not restraint to that realm. The soul does not
have to climb this level to be granted the noerical faculties, as it is with later Neo-Platonism, and it is perfectly witnessed by the first lines of Proclus’ hymn to the sun. In the epistemology of Shaykh al-Ishaq these faculties are intrinsic organs of the soul already at the state of being placed in the body. Therefore, the development of intellection is not something that one is granted while entering the realm of higher ontological lights but rather it is prerequisite without which it cannot pass it. The intellectual qualities as well as those ethical must be acquired on the lower level (earthly or celestial). Therefore, those qualities are also asked for in the invocations of Al-Suhrawarî and we cannot classify them as pertaining fully to the second type of theurgy but rather create a new class, which was marked as II and denotes that what helps and leads to attain the realm of pure light but does not mean the trespassing of its threshold yet.

At this level all supplications contained in individual litanies are directed at the Light of Lights and some of those mentioned in Wārid al-Taqdis li-kull Mawqif [Kabîr] in general reference to every human being (2.3.5: 85). God is asked for granting all the prerequisites that enable and facilitate freeing itself from the earthly matter and the ascent of the human soul: developing noble virtues and knowledge of divine sciences and mysteries. These qualities are alternatively considered as cultivation of divine flashes or sparkles (al-lawâmi‘) and receiving propitious lights, or in other words undergoing of one’s personal illumination or attaining the enlightenment of the soul. Growing these qualities constantly intensifies yearning towards divine presence and contemplation of its glory. Perhaps an articulated desire of invocator to hear God speaking to him should be related to his aforementioned eagerness of divine sciences and mysteries.

The theurgy of second level (marked as II), which according to Shepard aims at reaching the realm of intelligibles, and with Al-Suhrawarî can arguably be better defined as directed towards soul’s becoming independent from the bonds of matter and its full realisation as a pure being of light, is facilitated by the handful of supplications. The invocator asks luminous beings for the triumph at the moment of his bodily departure (yawm al-khurûj). The real success of the soul, which is enabled only by attaining all the prerequisite virtues and qualities means directly reaching the realm of light without being attached as an effect of its moral and intellectual faults to the images and sensations of ‘ālam al-mithâl. This resurrection in a pure state without body, be it earthly or ethereal/subtle, is the genuine revival by the light (iḥyâ‘ bi’l-nûr). The individual commanding light (al-nûr al-isfâhâdhî) now bereft of any connection to body ceases to play the role of the soul. This stage marks becoming something resembling the dominant lights (al-anwâr al-qâhira). It is probably this reality that the invocator refers to when yearning to become ‘one of divine mysteries’. Reversely one can interpret the desire of obtaining the knowledge of these mysteries, that is articulated prior to this stage, as yearning towards the genuine knowledge of lights.

Wherever the invocator may be on his way of mystical ascent he is always in need of divine guidance, which is also considered light. The Light of Lights is also asked to make the invocator “one of those drawn near to him” (min muqarrabî-hî). This supplication is indeed one of the most often reoccurring in the invocations. In most renderings of the closing doxology Al-Suhrawardî asks for sanctification (taqdisî) of him and his fellow Illuminationists. This stage is presented as final by our author in Ḥikmat al-Ishaq.
These pure managing lights, which resemble the dominating lights, are holy (muqaddasa) by the holiness of God (bi-quds Allāh), the All-Highest. “Blessed are they, happy their end” (Qur’an 13: 29).  

How near is that from union with supreme being? What this partaking in the holiness of God means? It is not perfectly clear from the pleas found in individual litanies if they really speak of union with supreme being. The most far out-reaching petition (here marked as III?) is asking for sanctification “in His presence” (li-yuqaddis-nī laday-hī). It hints at special proximity, although it does not explicitly state the union. Searching for the evidence of union we must remind one more time the possibility of transfer to the “to the God of every being” (ilā ilāh al-wujūd kulli-hī) with the help of Lord of Human Species that is signalled not in litanies, but in other part of Al-Wāridāt wa’l-Taqdisāt. (2.3.6: 96). Why there is no explicit mention of the union with supreme being in the invocations from the second part of the work? Perhaps once having attained the level of pure lights, the souls do not need these invocations anymore and take part in congregational supplication of the higher lights that is presented in Wārid al-Istibṣār, hence they address supreme being with the final invocation: Lead the light into the Light (arshid al-nūr ilā’l-nūr) which is an evidence that everything that has luminous nature because it emanated from the light ultimately returns to the state of unity “prior to” its origination as a separate entity (III).  

Summing up this survey I would postulate to widen the classification of theurgy proposed by Anne Sheppard to fit more with the supplications presented by Al-Suhrawardī. On the lowest level (I) there is theurgy that aims at well-being in earthly realm. This one is represented by small amount of relative modest pleas. Next is the theurgy mostly addressed at the planets which intends to facilitate good fortune in both early and celestial domains (I+). Then comes the type that strives for obtaining and developing the ethical and intellectual virtues that are necessary for a soul to successfully break its bonds with anything material (II). Next type of theurgy transfers the soul to the realm of light where it is resurrected as pure luminous being resembling the dominant lights. The final type helps it to get nearer to the Light of Lights till it reaches its presence and becomes holy entity (II/III, III?). The most complete type of theurgy is signalised rather in Wārid al-Istibṣār and refers to the pan-universal prayer of all luminous beings. Beside increasing the number of theurgy types to five or six, yet another difference between the theory of Anne Sheppard and the reality of Al-Suhrawardī must be pointed to. In the practice of Shaykh al-Ishrāq the type of theurgy which ontologically directly precedes the level of union or is at the verge of it (II/III, III?) does not abstain from ritual here on earth. The final realisation of the reunion of light is facilitated by ritual that takes place not “here,” but in the realm of pure light where “sanctified souls” (muqaddasāt al-nufūs) are fully realised.  

The practical means applied for accomplishing theurgical aims embrace persuasion and the use of symbols. The persuasion reflects the notion of philia, the belief that Iamblichus and Proclus share, that gods are genuinely willing to answer the supplications of worshippers. This approach is seen as opposed to exerting force on gods, what would be characteristic for magic. The expression of persuasion is the very prayer that creates an atmosphere of communion and friendship between deities and those who invoke them. This can be easily
accepted about the relation between invocator and entities invoked in the litanies of Al-Suhrawardi. This communal feeling can even be extended in both vertical and horizontal direction to various luminous beings as it is presented in Wārid al-Istibṣār in the form of congregational prayer. There is also a similar relation that bounds all Illuminationists (ahl al-nīr wa l-īshrāq) with each other, as repeatedly witnessed in the closing formula of intercession in every individual sanctification (2.3.8: 113, 2.3.9: 117, 2.3.10: 119, 2.3.11: 121, 2.3.12: 123, 2.3.13: 125, 2.3.14: 127, 2.3.15: 129).

The use of symbols reflects the notion of sympathia, the belief that the same realities have their counterparts or manifestations on diverse plains of ontological hierarchy. This is an effect of vertical causation and it is in agreement with Suhrawardian rule of “The Most Noble Contingency” (qā’idat al-imkān al-ashraf). The very human soul can be seen as an innate symbol of its ultimate cause (the Light of Lights) as well as all the intermediary causes down to his proximate cause, which is the Lord of Human Species and perhaps also partially the secondary causes which influence its accidental features i.e. planets. It is usually not explicitly stated in the invocations; however, it is evident when the Lord of Human Species or Perfect Nature is called as “father” expressing the soul’s sense of individual belongingness to its proximate cause (2.3.6: 102, 2.4.6: 1).

On the other hand, there are symbols that are external for the invocator. They can be divided into verbal and material. Among verbal there are symbolic names which will be briefly discussed here\textsuperscript{4391}. The use of material symbols by Shaykh al-Ishrāq is however highly disputable and it will be referred to in section devoted to non-verbal elements of liturgy (5.5.1).

Despite the text of Al-Wāridāt wa l-Taqdīsāt being written in Arabic, it contains plenty of Persian names and epithets including those referring to venerated entities. They might sound foreign and strange for Arabic, non-Persian speaking reader. Even for Persian speaking Muslims some of the names could sound strange and incomprehensible, especially those pertaining to Zoroastrian deities\textsuperscript{4392}. The use of foreign, obscure names naturally helps to create an aura of mystery. It is worth mentioning that in the individual litanies (2.3.9-2.3.15) the planets are invoked by their Persian names, without using the Arabic ones. Those are inscribed in manuscripts only in the titles of the sections.

As everything in theurgy, this practice has probably also a deeper meaning to it. In many cultures we find the belief that divine names possess special power, sometimes even understood in magical terms. This view is shared too by the authors of Islamic occult literature\textsuperscript{4393}. In Chaldaean Oracles we find the warning that the foreign names of gods should not be translated

\textsuperscript{4391} This classification follows what have been proposed by Van der Berg, however with slight modifications. Van der Berg reckons symbolic names among the linguistical symbols beside the stories (apparently of mythical nature) which does not appear with Al-Suhrawardi. As far as the material symbols are concerned there are some in Proclus’ Hymns but they do not give any hints as for the ritual usage of the latter. See: Van der Berg, Proclus’ Hymns, pp. 91, 106-107.

\textsuperscript{4392} It is worth noting that even the Persian names of some planets as given by Al-Suhrawardi look archaic and obscure (sometimes maybe corrupted by the copist?), and are not the standard names usually met in other sources: ‘Awarmān Sipihr’ (Venus), ‘Mankhār Sipihr’ (Moon), ‘Farzān Sipihr’ is correct and clearly alludes to the astrological image of Mercury, but still this not the standard name of this planet, which should be ‘Tīr’.

\textsuperscript{4393} A very good example of this approach is the belief in magical properties (khawāṣṣ) of forty divine names that constitute the Du’a Idrīs. On this belief the concept of its commentary is based. The commentary in three versions is edited in the frame of this dissertation (3.3.2 - 3.3.4). For my introduction, see 3.1.
into Greek for their power is attached to the original sound\(^{4394}\). Perhaps Al-Suhrawardī held an opinion similar to this that the Persian names are more connected to the essence of the entities than their Arabic counterparts. He even uses the Zoroastrian ‘Ahrāmāz’ (Ahura Mazda) and Dādār-i Kayhān (“creator of universe”) as the names of supreme being. His approach is however slightly ambiguous or at times inconsequent. These names are used in \(\text{Wārid al-Taqūṣ li-kull Mawqif [Kabīr]}\) (2.3.5), which reports on the ritual of sanctification and does not contain direct invocations to the venerated beings in form of apostrophe. In the same section the planets are called usually by their Arabic names. On the other hand, Zoroastrian names of God do not appear in the independent and direct litany to the Light of Lights (2.3.8), whereas Persian names of planets do appear in the independent litanies devoted to them.

If to extend the theory of exceptional status of Persian names one can argue that by using them our author stresses rich Zoroastrian imagery or teachings that stand behind at least some of them (this was discussed in 4.2.2.) and associates himself to their Persian concepts rather than to what may be found in Arabic heritage, or if to go even further that he expresses national Iranian sentiment of \(\text{shu ‘ābiyya}\) type\(^{4395}\).\(^{4396}\) It is also possible, quite contrary, to what has been said before, that he deliberately uses both Arabic and Persian names showing that in reality every name is genuine and refers to the essence of entity in question. This would agree with the opinion held by Plutarch of Chaeronea and by Proclus who maintained that the different peoples worship the same gods with the use of different names according to their mother tongues\(^{4398}\). This was the idea shared for instance by the author of \(\text{Ghāyat al-Ilākīn}\) who collected the names of planets and other spiritual entities in every possible ancient language as it can be seen in the invocations contented in his work (see: 5.4)\(^{4399}\).

The Neoplatonic influences could have reached Al-Suhrawardī through various channels. The most crucial for whole Neoplatonic movement in Islamic philosophy were: periphrases of Plotinus’ \(\text{Enneads V-VIII}\) by Syrian Christian ‘Abd al-Masīh ibn Nā‘īma of Emessa, known under the title \(\text{Ūthīlūjiyā (“Theology” or Theologia Aristoteles)}\) and falsely ascribed to Aristotle, prepared for premiere Arabic philosopher Abū Ishāq al-Kindī\(^{4397}\) (around 800-870), who probably penned introduction to it; and another pseudo-Aristotelian work, a selection of thirty-two propositions selected from \(\text{Elements of Theology}\) by Proclus, translated before 4/10th century into Arabic anonymously under the title of \(\text{Fi ’l-Khayr al-Maḥf (“On Pure Good”)}\), later in medieval Europe known as \(\text{Liber de Causis}\). We do not know if Al-Suhrawardī read those works but they were commented on by the giants of Islamic Philosophy like Al-Farābī and Ibn Sīnā, and directly or indirectly influenced virtually every major Islamic


\(^{4395}\) \(\text{Shu ‘ābiyya}\) was a social and intellectual movement in the Abbasid period which aimed at emancipation and empowerment of non-Arabic, especially Persian inhabitants of the empire. It operated often by boasting Iranian alleged civilization and cultural supremacy.

\(^{4396}\) Van der Berg, \(\text{Proclus’ Hymns}\), p. 105.

\(^{4397}\) Compare with the use of allegedly Syriac names and one real Hebrew name in \(\text{Bayān Baʾd Khawāṣṣ al-Asmā’ al-Arbaʿ in and Khawāṣṣ al-Asmāʿ al-Arbaʿ in al-Idrīṣīyya al-Mashhūra bi ’l-Suhrawardiyya}\) falsely ascribed to Al-Suhrawardī (3.3.3-3.3.4).

\(^{4398}\) Al-Kindī was premiere Arabic and Islamic philosopher (\(\text{fākilsayf}\)). He founded the tradition of hellenized Islamic philosophy (\(\text{fākilsayf}\)) that was later continued by such luminaries as Al-Farābī and Avicenna. Born in major south Mesopotamian city of Al-Kūfah he moved to Baghdad where, although himself not knowing Greek, attached himself to the representatives of translation movement. Some of his works were translated into Latin in Middle Ages. Among his students were Abū Maʾshar al-Balkhī and Ahmad ibn Ṭayyib al-Sarakhsī.
mediaeval philosopher. Ibn Sinā, as we know, had a great formative impact on Shaykh al-Ishrāq. This is the channel through which the idea of an emanationist ontology and hierarchy of hypostases was transmitted. There is however yet another way, slightly more obscure, that was perhaps more instrumental in transferring theurgical ideas. This way leads through the Arabic tradition of astrology and the occult that include 4th/10th century secret philosophical society of Brethren of Purity (Ikhwān al-Ṣafā‘) and is connected to enigmatic religious community of Şāhīns from Ḥarrān and the manual of astral magic entitled Ghāyat al-Ḥakīm (The Aim of the Sage), known as the Picatrix.

5.4. Between Al-Suhrawardī and Arabic tradition of astral magic

5.4.1. From astrology to the theory of astral magic

The Early Abbasid period (132/750 – 3rd/9th century) created favourable conditions for the accommodation and subsequent development of astrology in Arabic and Islamic milieu. Early Arabic astrological thought was mostly continuation of Sasanid tradition, which already in Pre-Islamic times had absorbed the Greek and Indian influences. The evidence for this lies in the multiplicity of translations and references to middle-Persian texts on the pages of the oldest Arabic astrological writings, as well as in Iranian descent of most early astrologers like Nawbakht4399 (d. 160/777), Mashāʾallāh al-Athārī4400 (d. ca. 200/815), `Umar ibn Farrukhān al-Ṭabarī4401 (d. 201/816) or Abū Maʿshar al-Balkhī4402 (171/787–272/886)4403. The original Greek and Indian sources were also appropriated and translated. Among the fundamental works one has to mention Ptolemy’s Tetrabiblos known in Arabic version as Al-Kutub al-Arbaʾa4404.

Since the practice of astrology demanded also some expertise in astronomy, the translation of such key writings as Almagest of the same author, or the Indian set of astronomical

4399 Nawbakht was active at the court of caliph Al-Mansūr. Prior to that he foretold his ascension to the throne, then his victory over Zaydi rebellion. He was among the group of astrologers who drew catarachic horoscope for the foundation of Baghdad in 145/762. Risāla fī Sarā’īr Aḥkām al-Nujūm (Treatise on the Secrets of Astral Judgements) is of his authorship.

4400 Mashāʾallāh was born in Al-Baṣra of Jewish descent. He also took part in preparing the foundational horoscope of Baghdad. He authored numerous works. Among the most important are: Kitāb al-Mawālīd (Book of Genethliac Themes), which survived in Latin translation and Kitāb fīʾl-Qirānāt waʾl-Adyān waʾl-Mīlāl (The Book on Conjunctions, Religions and Nations), an astrological history drawing from Sassaid sources.

4401 Al-Ṭabarī was native of North-Iranian region of Ṭabaristan and belonged to the circle of influential Abbasid vezir Yahyā ibn Khālid al-Barmakī. He also was a member of a group which provided the horoscope for the foundation of Baghdad. He translated numerous texts from middle-Persian including Pentateuch of Dorotheus from Sidon (under Arabic title Al-Kutub al-Khamsa) and composed a commentary to Tetrabiblos by Ptolemy. His main own work was Kitāb al-Masaʾil (The Book of Questions) dealing with interrogatory astrology.

4402 Abū Maʿshar, known in latinised form as Albumasir is considered as the most famous Arabic astrologer. He was born in Balkh in Eastern Khūrasān and studied in Baghdad, being associate of the philosopher Al-Kindī. Very prolific, he penned around 36 works. Probably the most famous is Kitāb al-Ulūf (The Book of Thousands) which elaborates on astrological cycles and is known for introducing one of the most important Arabic versions of the Hermes’ mythus. Another key ouvre of his is Al-Madkhal al-Kabīr which is discussed below.

4403 David Pingree, From Astral Omens to Astrology from Babylon to Bikaner, Instituto Italiano per L’Africa e L’Oriente, Roma 1997, pp. 39-50. The early Abbasid astrological output is the main source for reconstructing Sasanid astrological tradition, as virtually all middle-Persian writings in this field did not survive. The exception is the horoscope of the world in late, 3/9th century Bundahishn. See: MacKenzie, “Zoroastrian Astronomy in the Bundahisht”, pp. 511-529.

tables possibly entitled Mahasiddhantha (known in arabized form Zīj al-Sindhind) was of no less importance. Although of foreign origin, at least in the form of elaborated scientific tradition, the investigation of ‘decrees of the stars’ (akhām al-nujūm), that is how astrology was termed in Arabic, was seen by many to be legitimized by Qur’an. The most often recalled verse in this respect is:

In the creation of the heavens (al-samāwāt) and the earth, and the alternation of Night and Day – there are indeed the Signs for men of understanding (ullū’l-albāb) (3: 190).

The contemplation of celestial bodies and phenomena was thus seen as discovering and interpreting the divine signs, which are set by God for the benefit of mankind. In another place we read:

Furthermore I [Allah] call to witness the setting of the Stars (al-nujūm) – And that is indeed a mighty adjuration (qasam). If ye but knew – That this is indeed A Qur’ān most honourable, In a Book well-guarded (56: 75-78).

This verse has convinced that indeed the position of stars must be very lofty since God himself takes such a vow. That makes the scientific inquiry centred at them even more dignified and necessary for a Muslim. The astrologers were highly regarded at the courts of caliphs and they were consulted in decision making process, when their expertise was needed for establishing the auspicious moment (sa’d) for projects such as military campaigns or building cities. On the other hand, it must be admitted, as it was proven by Georga Saliba, that there were intellectuals at the time who have written against astrology such as grammarian Al-Khalīl ibn Aḥmad (around 786), poet Abū Tammām (d. 850) or even philosopher Al-Fārābī (d. 950).

The big impulse on intellectual level, which supported the astrology came from Neoplatonism. In the foundational work of its Arabic branch, the Theologia of Pseudo-Aristoteles we read:

The heavenly bodies (al-kawākib) are like instrument (al-adāt) placed between the Demiurge (al-ṣāni’) and creation (al-ṣan’a). They do not resemble the first agent cause (al-‘illa al-fā’ila al-ulā), and do not resemble any specific matter (al-hayūla al-
mu’ayyana) in proceeding thing (itimām al-shay’), nor they resemble form (al-ṣūra) that is made in one by another4411.

The work signalled the ontological position of planets which are not understood as being the first cause nor the lowest effects of generation, but rather constitute an intermediary realm. They are considered ‘words of the world’ (kalimāt al-‘ālam) and lead those situated beneath them towards the supreme Platonic ideal of Good (al-khayr), just like the law or tradition (sunna) guides the citizens (ahl al-madīna). There is also correspondence between the levels of ontological hierarchy, that enable gaining knowledge of both higher and lower realms through their analogy with celestial bodies. Moreover, cosmos is seen as one complex living organism (hayawān wāhid), where some of its organs might perceive the influence exerted on other. In this context the astral magic must be interpreted. The planets do not have their own volition. They can be moved by means of some action, like prayer or invocation (du’ā’), and then they would eminently affect other entities by imprinting their effects on them4412.

The premiere theoretician of the science of astrology among Muslims, Abū Ma’shar al-Balkhī attempted to validate this discipline in terms of its relation to astronomy and as a part of natural philosophy. In his Al-Madkhal al-Kabīr ilā ‘Ilm Aḥkām al-Nujūm (“Great Introduction to the Science of Astrology”) he defines astrology as qualitative study of celestial bodies vis à vis astronomy which is its quantitative counterpart. Astronomy carries mathematical observations and exact calculations of celestial bodies and their motions, whereas astrology investigates the effects of these motions on sublunary world. These effects can be diverse: the changing of seasons, transformation of elements and finally generating the species of minerals, plants and animals. Astrology takes advantage of the astronomical output, which is irrefutable because of its dependence on mathematics and geometry. The astrological knowledge is inferred from astronomy through experience (tajrīb), analogy (qiyās) and deduction (istinbāṭ).

Abū Ma’shar argued that the science of astrology is based on empirical evidence: the astronomical observation as well as the examination of what is manifest from the influence of planetary motions on this world. What is not evident empirically is inferred by the clear syllogisms. Astrology was understood by him within the Aristotelian framework of natural philosophy as a science which reveals causes by the investigation of the effects4413. Having established the scientific basis for the practice of astrology he could now move to explain the influence of celestial bodies on sublunary world in the language of philosophy.

For Abū Ma’shar celestial bodies participate in generation as causes and are a perpetual link between world above and below. They exercise their influence by means of heat, which they emit during the movement. They connect matter (mâdda) with the form (ṣūra) of things in sublunary world and are instrumental in maintaining harmony between their bodies and souls. As a result of celestial movements, the earthly elements move, transform, generate species and finally corrupt them. The diversity of species is caused by the vast number of possible combinations between elements. The change as such exists in the matter potentially (bi’l-quwwa), the planets however make it actual (bi’l-fi’l) and their influence is continuous. This constant change is possible also due to attraction of generated things to the planets, which is a natural inclination of effects towards their causes. Beside partaking in generation of multiple

4412 Ibidem, pp. 74-77.
species the planets also provide individual properties (khawāṣṣ) to otherwise identical members of one genus. Furthermore, generated beings can have parts, functions and different states. This is due to the fact that all planets take part in the process of generating it.\[4414]

The views of Abū Ma’shar remain in the proximity to what was held by his associate, the premiere Arabic philosopher Al-Kindī. In his treatise Al-Ibāna ‘an al-‘Ilāl wa’l-Fā’ila al-Qarība li’l-Kawn wa’l-Fasād (On the Proximate Agent Cause of Generation and Corruption) Al-Kindī establishes that the stars are proximate agent causes that affect the reality of sublunary world, while God is the first and ultimate remote cause. The mechanism proposed for explaining this influence is the heat emitted by the planets while in motion.\[4415]\ This is further elaborated in the epistle Al-Ibāna fi Sujūd al-Jarm al-Aqsā (On the Prostration of the Outermost Body), where he argues that the celestial spheres are alive, capable of motions and therefore possess souls. He maintains that they possess the senses of hearing and vision. This indicates them having reason. If they have reason and are nobler that men, by their virtue of being their own causes and being less numerous, they surely possess rational souls (al-nufūs al-nātiqla). The title of the epistle is an allusion to Qur'anic 55: 6-7, which shows the image of the stars bowing before Almighty.\[4416\] This prostration is for Al-Kindī a symbol of their obedience in carrying out the divine orders and confirms the role of God as the First and ultimate cause of creation.\[4417\]

Al-Kindī observes also that the effects of one planet are different from another and he provides examples of influences exerted by the sun, the moon and other planets in the field of weather and meteorology.\[4418\] The link between the diversification of causes and diversification of effects is better explained in his other writing, which is preserved only in its Latin translation as De radiis (On Rays).\[4419\] In this work he changes the mode by which the planetary influence is exerted. Instead of heat, he explains all physical interactions through the power of rays: the most powerful are those emitted by the celestial bodies, however there are also those emitted by earthly bodies and the power of imagination. Every star has its specific nature and state and therefore projects its unique rays which have their own special effect on the sublunary world. The diversity of species is therefore a result of both vast number of possible elemental compositions of substances and the diversity of astral rays.\[4420\]

\[4414\] Ibidem, pp. 16-20.
\[4416\] Ibidem, pp. 244, 252-258.
\[4417\] The Qur’an reads: Wa’l-na‘m wāl-shajar wāl yasjudān (5) Al-shams wāl-qamar bi-ḥiṣbān (6). In translation: The sun and the moon follow courses [exactly] computed; (5) And the herbs and the trees—both (alike) bow in adoration. (6), The translator allows the interpretation of na‘m also as collective noun for ‘stars’. See: The Meaning of Holy Qur’an, p. 1397.
\[4418\] Al-Kindī, Rasā’il, pp. 233-237 [*‘Al-Ibāna ‘an al-‘Ilāl al-Fā’ila al-Qarība li’l-Kawn wa’l-Fasād’*].
\[4419\] The attribution of this treatise to Al-Kindī is not perfectly sure, as there is a frequency of false attributions of both Arabic and Latin texts on astrology and magic to his person, however most of the scholars agree on genuity of this one. See: Charles Burnett, “The Theory and Practice of Powerful Words in Medieval Magical Texts”, in: Tetsumi Shimiz and Charles Burnett (ed.), The Word in Medieval Logic, Theology and Psychology, Brepols, Turnhout 2009, pp. 215-216. Cf. Peter Adamson, Al-Kindī, Oxford University Press, New York 2007, pp. 9, 188, 190. The discrepancies between this work and other briefly discussed above may be caused by late date of composition of the first and probably indicates the change of views by the author, as it is assumed by Adamson.
Further considerations lead Al-Kindī to formulate a theory of astral magic. He recognizes two modes of generation: natural and unusual. The first is a type that usually happens according to natural laws, the second is caused by the act of magic, i.e. when the operator creates a talisman, that is the image of the form that he wants to impress in matter. He does it with the use of materials that correspond to certain planets. It necessitates from him special knowledge about relations between the stars, their strengths and weaknesses as well as multiple correspondences: right substances, favourable time and location, specific astrological conditions. The operator must possess such traits as focused will, ardent desire to accomplish the act and faith because soul through imagination emits rays with which can influence the effects of celestial bodies.

Al-Kindī distinguishes two types of magic: The first type is by manual action, that is the preparation of talismans, images, characters, symbols and sacrifice. Of these actions the most powerful is the animal sacrifice, since the unnatural death brings sudden release of animal's rays which immediately affects the universal harmony. The second type is by speech. It is because certain words correspond and resonate with specific planets or astral constellations and through them one can strengthen the activities of celestial body in question. The words at the time of utterance through the activity of astral rays have magical properties (khawāṣṣ) attached to them and influence the objects, therefore acquire generational character. Because of the diversity of utterances, the possible effects are innumerable. The invocations can be directed at God, spirits, the souls of the dead or directly at the material substances intended to change. The utterances can represent diverse modes of speech: indicative or imperative sentences, wishes or supplications. In the invocations the names of entities are used. Some of them have meaning, other are nonsense words, however if only accompanied by right intention, they all are effective.

Al-Kindī does not explicitly mention celestial bodies as the addressees of invocations, although he speaks of stars when he deals with efficient names. It is also true however, that the Arabic more practical occult tradition meant by 'spirits' (rūḥāniyya) the rational souls of the planets (Ṣābians as presented by Al-Shahrastānī, Brethren of Purity, Ghāyat al-Ḥakīm, see below) or ordained to a single planet its ‘deputy angel’ (al-malak al-muwakkal) responsible for its actions. From the early Arabic magical texts that speak of the practice of invoking planetary spirits one can mention here a pseudo-Aristotelian Hermetic Kitāb al-Ustuwwaṭas, Oxford University Press, Karachi 2012, pp. 217-241. The chapter on On the Power of Words (De virtute verborum) is translated in Burnett, “The Theory and Practice”, pp. 218-223.

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4422 Ibidem, pp. 250-257.
4424 Maybe the exact term rūḥāniyya was lost in translation. It is known however that Al-Kindī himself used it in his minor astrological treatises and made of the planetary spirits main theme of some of them such as Risāla al-Ḥikmiyya fī Asrār al-Rūḥāniyya (“The Philosophical Treatise on the Secrets of [Planetary] Spirits”) or Risāla fī Ṣifat Rūḥāniyyat al-Kawākib (“The Treatise in Description of Planetary Spirits”). See: Ullman, Die Natur- und Geheimwissenschaften im Islam, p. 314. Interestingly Bayān ba’ḍ Khawāṣṣ al-Asmāʾ al-ʿArba’in by Pseudo-Suhrawardi applies this term mostly to the angels subjegated to the power of particular divine name. See: 3.3.3: 4, 45, 71.
4425 This is true for one of edited renditions of commentary to Arba’ūna Isman where there is a mention of angel-deputy of the Sun (al-malak al-muwakkal bi’l-shams) who was subjegated by the prophet Idrīs. See: This edition 3.3.3: 5-6.
which ascribes to Saturn 72 spirits or elsewhere enumerates 9 spirits to each of the planets\textsuperscript{4426}. Some other examples of similar writings will be mentioned below.

Having briefly recalled the views of Abū Ma'shar and Al-Kindī on astral influences we see how the validation of astrology as a science, speculation on celestial bodies’ participation in generation and subsequent theory of exerting of magical influence on the planets and stars laid the theoretical basis for the possibility of astrolatry. Some of aforementioned features of invocations agree with what can be found in the sanctifications of \textit{Al-Wāridāt wa l-Taqdīsāt} by Al-Suhrawardī, even if theoretical basis of Shaykh al-Ishrāq not exactly conforms with theoretical foundations established by two thinkers. Other discussed elements fit surprisingly well to the texts such as the commentary to \textit{Arba'īna Isman} by Pseudo-Suhrawardī: the indication that the number of utterances is one of the factors that differentiate the effects of the act of invocation\textsuperscript{4427}, as well as combining with additional actions\textsuperscript{4428} the allowance for use of nonsense words\textsuperscript{4429} or the boons that are to be expected such as information about the name of the thief\textsuperscript{4430}.

The writings by Abū Ma’shar and Al-Kindī are somehow unique among the Arabic astrological tradition in that they discuss theoretic issues. In most other instances the content of works in that field is constrained to mere practice. But their theory helps to understand what kind of thought might have stood behind the authors or the practitioners of astrology. Among the works circulating already in the early period there was a significant number of pseudoepigraphica ascribed to such personalities as Plato or Aristotle, some of them could have been translations or adaptations of Greek archetypes. A bulk of treatises in the field of astrology, alchemy and magic were ascribed to Hermes Trismegistus. Beside genuine translations from

\footnotesize
\begin{itemize}
\item \textsuperscript{4427} This feature is present throughout the whole commentary in all its versions. See: 3.3.2-3.3.4. Sometimes the invocation of the same divine name can bring diverse effects according to the number of its utterances. This is especially true for the most elaborate version, \textit{Khawāṣṣ al-Asmā’ al-Arba’ in al-Idrīsiyya} (3.3.4: 20-68).
\item \textsuperscript{4428} This pertains to virtually all the divine names according to the three main layers of the commentary. See: 3.3.2-3.3.4.
\item \textsuperscript{4429} Sometimes the names presented as Syriac or Hebrew are indeed nonsense words. Their usage is vast in the fourth version of commentary (3.3.4: 55, 72-79, 100).
\item \textsuperscript{4430} \textit{Sharḥ al-Asmā’ al-Arba’ al-Arba’ in} in all its renderings is abundant with all kinds of boons. This appears in 3.3.4: 26.
\end{itemize}
Persian there were also texts falsely attributed to Zarathustra\textsuperscript{4431}, Ostanes\textsuperscript{4432} or Jamasp\textsuperscript{4433}, which are in fact more connected to the Hellenistic late antiquity and draw hugely from Proclus, Vettius Valens (120-175)\textsuperscript{4434}, Dorotheus from Sidon\textsuperscript{4435} and others. Moreover, there were also the original texts written in Arabic, penned by the likes of authors that were mentioned at the beginning of the subsection.

It is out of the scope of this dissertation to preview the writings representing these complicated, intertwined and hugely understudied traditions. It will be sufficient to mention those which may be similar with the litanies of Al-Wāridāt wa ‘l-Taqdīsāt in this way or another. By these I mean presenting the planetary spirits as god-like beings with their individual traits or/and discussing the ways of getting in contact with them. Be as it may sometimes difficult to separate, exposing knowledge on such-understood celestial bodies is generally meant to be a part astrology, whereas invoking them, especially the planets, often connected with summoning (takhḍīr), subjugation (taskhīr) is classified as magic (ṣīhr)\textsuperscript{4436}.

\textsuperscript{4431} The Hellenist Greeks recognized in Zoroaster (Zarathustra) the originator of the Persian religion, but they also saw in him a rather legendary master of astrology and through the association with Magi, the founder of magic. Among the most influential works of this “Hellenistic Zoroaster” were astrological Apotelesmatika (Horoscopic Outcomes) and more general Peri physeōs (On Nature). For more information on Zoroastrian Hellenist pseudepigrapha, see: Roger Beck, “Thus Spake Not Zarathustra: Zoroastrian Pseudepigrapha of the Greco-Roman World”, in: Mary Boyce & Franz Grenet, A History of Zoroastranism. Volume Three. Zoroastranism under Macedonian and Roman Rule. Brill, Leiden-New York-København-Köln 1991, pp. 491-565.

\textsuperscript{4432} Ostanes is the name of a legendary mage of classical and mediaeval literature. Since the end of the 1st century on, he is listed as the founder of astrology, astronomy, philosophy, and magic especially art of producing gold. Ibn al-Nadīfī held him to be master chemist from Alexandria and the author of thousand works on symbols and myths. Among the most famous works ascribed to him in Islamic milieu were: Kitāb al-Fuṣūl il-Iḥnān ‘Ashar fi ‘Ilm al-Hajar al-Makarram (Twelve Chapters on Science of the Praiseworthy Stone) and Muṣḥaf al-Hākīm Uṭrānīs fi’l-Ṣīnā‘a al-Ilāhiyya (Book of the Sage Ostanes on Divine Art). See: Ullman, Die Natur- und Geheimwissenschaften im Islam, pp. 184-185; Ibn al-Nadīfī, Kitāb al-Fihrīṣ, ed. Gustav Flügel, Verlag von W. Vogel, Leipzig 1872, p. 353.

\textsuperscript{4433} Jamasp (Jāmāspā) was legendary Persian sage mentioned in the Gathas in connection to the king Kavi Vīštāspa and his sage brother Frašaoštra. In middle-Persian literature he appears as one of the first princes to propagate Zoroastranism. Later, his fame for wisdom led to ascribing to him the compendium of lore entitled Ayādgār-i Zarērān (Memorial of Zarēr) and becoming the hero-narrator of Jāmasp-Nāma (The Book of Jamas). In Arabic tradition he was considered as astrologer, alchemist and medic, the author of works combining the history of science with more occult fields. See: W.W. Malandra, “Jāmāspā”, Encyclopedia Iranica, XIV, pp. 456-357; Ullman, Die Natur- und Geheimwissenschaften im Islam, pp. 295-296. Interestingly Al-Suhrawardī includes Jamasp into his chain of revered wisdom transmitters. See: Suhrawardi, The Philosophy of Illumination, pp. 2, 170.

\textsuperscript{4434} Vettius Valens was a Hellenistic astrologer born in Antiochia, famous mostly for his monumental work of Astrologia. The Sasanid commentary to this work was translated into Arabic as Kitāb al-Bīzīḻ īājāt, and despite of being lost, it partially survived as it was frequently cited in Arabic astrologic literature.

\textsuperscript{4435} Dorotheus lived in 1\textsuperscript{st} century CE and was an author of very influential didactical poem about astrology written in five volumes called Pentateuch. It survived due to its translation into middle-Persian in 3\textsuperscript{rd} and 5\textsuperscript{th} century and subsequently into Arabic by Al-Ṭabarī the Astrologer.

\textsuperscript{4436} For instance, the author of Ghāyat al-Hākīm distinguishes three types of magic, among them a broad category of the science of the planets (‘ilm al-kawākhīb) combined with ritual comprising of offerings (qārābīn), fumigation (dakhhan) and symbols (rūṣūm). He maintains that this science originated with Greeks. The non-verbal elements of the ritual pertain well to the enigmatic and controversial Faṣāl placed at the closing of Al-Wāridāt wa ‘l-Taqdīsāt. See: Pseudo-Majrīṯ, Ghāyat al-hākīm, p. 80. Tāshkoprūzāde divides the science of magic (‘ilm al-ṣīhr) according to nations. The subjugation of spirits of spheres and planets is ascribed to Greeks. In another place Tāshkoprūzāde distinguishes 14 branches (fūra‘) of magic and mentions among them the invocation of planets (da ‘wat al-kawākhīb) as one of the types of magic, this one specially connected to Șibians. He holds that such practices aim at summoning the planetary spirits and subjugating their forces to one’s benefit. See: Ḵāmīd ibn Muṣṭafa Tāsh Kubrī Zādīh, Mīfāḥ al-Sa‘āda wa-Mišfāh al-Sīyāda, v. 1, Dār al-Kutub al-Ilmiyya, Bayrūt 1985, pp. 315, 343-344. Ibn Khaldūn in his discussion on magic explains: The souls of magicians (nūfūṣ al-saḥāra) have the special ability to influence (khwāṣīyāt al-ta‘īr) beings and bringing down the spirits of the planets (istijlab rūḥānīyāt al-kawākhīb) to manipulate them. See: ‘Abd al-Raḥmān ibn Khuldūn, Muqaddima, Dār al-Fikr, Bayrūt 2012, p. 495.
mention pseudo-Aristotelian Kitāb al-Masābīḥ wa ʾl-Alwiyya (The Book of Lamps and Torches) describing planets in anthropomorphic terms or Kitāb Aḥkām al-Qirānāt wa-mā yakhdhuḥ fi-hā (The Book of Judgements on Conjunctions and What occurs in Them) ascribed to Jamasf, which even presents their appearance as multi-handed deities in Hindu way. As it was noticed by Manfred Ullmann, it is remarkable that the images of ancient mythological deities survived in Islam only in astral magic, while in all other fields they were wiped off in the translation process.4437

Among the writings discussing modes of establishing contact with planetary spirits and using their powers there are those representing Arabic hermetic tradition such as already mentioned, an influential Kitāb al-Ustuwwāṭas, and related textually to its twin Kitāb al-Iṣṭamākhīs and Kitāb al-Iṣṭamāṭīs elaborating on the planetary spirits and rituals for their summoning and subjugation; a hermetic work with unidentified title that begins with words: qāla Hirmis fī jawāb al-ahjār wa-khwāṣṣī-hā ([This is what] Hermes said answering [the issue] of stones and their properties) explaining the circumstances for praying to planetary deities. The work by Ḫūṭārid ibn Muḥammad al-Ḥāsib entitled Kitāb al-Fuṣūl fīʾl-ʾAsrār al-Samāwīyya (The Book of Chapters on Heavenly Secrets) defined with which kind of problems one has turn to which planet and was cited in Ghāyat al-Ḥakīm under the title Sirr al-ʾAsrār (Secret of Secrets).4438 A similar content can be found mixed with other magic in the work ascribed to fictional Indian slave-girl of Hārūn al-Rashīd, a person named Ishrāsīm4440. Ṭāshkoprūzāde mentions in this genre three writings by pseudo-Aristotle, Kitāb al-Wuqūjāt liʾl-kawākib (The Book of Standings [in Adoration] of the Planets), Kitāb al-Ṭīmāwus and his alleged letter to Alexander4441, yet another work entitled Sirr al-ʾAsrār4442.

This shortlist shows that the practice of describing the planets in terms of deities, as well as some forms of astral magic, or even astral cult were known and discussed by some early Arabic and Persian authors that were active in the fields of astrology and hermetism. It cannot be ruled out that some of them even practiced it. These works mark the early period, however their exact dating and real authorship, as it is typical for the genre of the occult is very hard to establish. What we know, is that generally they pre-date Ghāyat al-Ḥakīm (second half of 4th/10th century), which draws its material from some of them as well as many other early occult writings.


4440 Ibidem, p. 382.

4441 Ṭāsh Kubrī Zādīh, Miṣfāḥ al-Saʿāda, p. 315.

5.4.2. Șăbian of Harrān and Brethren of Purity

As I will argue on the next pages, the work that most probably influenced Al-Suhrawardī directly while composing some of his own planetary invocations is a treatise of Al-Ţabarî the Astrologer, which otherwise is known for being one of the direct sources of *Ghâyat al-Hakîm*. The work is reported by the author of the latter to describe the astral cult of Șăbians of Harrān, therefore it is necessary to present here briefly this intricate and extinct religious community.

The name ‘Șăbian’ (*al-sâbi’ā*) appears in Qur’an (2:62, 5:69, 12:17) in a positive sense denoting religious community which beside Jews and Christians believes in one God, it is however unknown to whom it actually referred. In later period it was used mostly in three meanings: as a general term for pagans of Mesopotamia⁴⁴⁴³ that was sometimes extended to all the Pagans including those from India and Hellenes; for denoting a distinct religious community of Mandaean in South Mesopotamia⁴⁴⁴⁴; and finally, Șăbian of Harrān in North Mesopotamia on the border with Anatolia. The record in Qur’an gave Harrānians a chance to legitimize their religion under Islamic rule of Abbasids as belonging to People of the Book category (*ahl al-kitâb*). According to the account of Ibn al-Nadîm⁴⁴⁴⁵ (d. 385/995) they did it with the use of the name that did not have any connection to them whatsoever prior to this happening⁴⁴⁴⁶. It is worth mentioning that a group of officials and learned men active since the period of caliph Al-Ma’mûn (ruled 198/813-218/833) originated from the branch of this community which settled in Baghdad⁴⁴⁴⁷. Harrānians survived as a distinct religious group until around 4/10 – 5/11 c.

Harrān was famous with Jews, Christians and subsequently Muslims as a Pagan city from which the prophet Abraham came. And indeed, the Arabic and Islamic authors such as Al-Shahrastānî⁴⁴⁴⁸ (6/12 c.) and Ibn al-Nadîm give an image of Şabian religion as an astral cult, something that could be seen as being opposed to the tenets of monotheism, albeit mentioning their recognizance of supreme being, in relation to whom the spirits of celestial bodies perform a role of intermediaries. To understand the religion of Harrānians in the period witnessed by the Arabic authors one must bear in mind that it was an outcome of a long evolution and

⁴⁴⁴³ Beside Mandaean and Harrānian the term was often used to denote religion of the indigenous rural folk of South Mesopotamia, especially the swampy region of Sawād. The term referring to the ethnicity of the same people is ‘Nabateans’ (*al-anbâ’i*). The main account of religious and magical practices of that people is the book *Al-Fîlûha al-Nabatiyya* (*Nabatean Agriculture*) by Ibn Wahshiyâ (d. 930). The religion of Nabateans included the elements of the astral cult too.

⁴⁴⁴⁴ Mandaean are the members of ancient gnostic religious community inhabiting the swamps of South Iraq. Their main scripture is book entitled *Gînzâ Rabbâ* from 1st–3rd century CE.

⁴⁴⁴⁵ Abû’l-Faraj Muhammad Ibn al-Nadîm was a bookseller and copyist (*warrâq*) in Baghdad. His most famous work *Al-Fihrist* (*The Catalogue*) encompasses all the titles of writings penned in Arabic known to the author. It remains up to this day one of the main references in the field of Arabic and Islamic studies.

⁴⁴⁴⁶ Ibn al-Nadîm narrates how caliph Al-Ma’mûn having visited Harrān inquired the inhabitants about their religious affiliation. Seeing that they cannot ascribe themselves to Islam nor any other protected religion (*ahl al-dhimma*) considered them as Pagans and ordered them to change their religion to any of the accepted religions giving them some time to take decision. After departure of the caliph, as the story tells, some Muslim jurist advised them to answer the caliph with the statement that they are indeed the Șabians that were mentioned in Qur’an. See: Ibn al-Nadîm, *Kitâb al-Fihrist*, pp. 319-320.


⁴⁴⁴⁸ Abû’l-Fath Muḥammad al-Shahrastānî lived mostly in Persia in the first half of the 6/12 century. For three years he taught at the famous educational edifice of Al-Nizâmiyya in Baghdad. His main work *Al-Milal wa’l-Nihal* (*The Religions and Sects*) marks the high point of Islamic history of religions.
amalgamation of the ideas, that all printed their marks on it, but it could also lead into confusion as for the right interpretation of their beliefs in general.

The beginnings of Harrānian religion reach as far as the beginning of the second millennium BC. This ancient period was connected to the religion of ancient Mesopotamia. In Harrān there stood a temple devoted to one of its most prominent deities, the guardian of the city, the moon god Sin. It was mentioned throughout the second and the first half of the first millennium in Assyrian and Babylonian sources. Unlike the Indo-European religions, in Semitic beliefs the moon was given the priority over the sun. Because of the lunar month, it was perceived as the organizer of time and because of its observed constant renewal of shape it was believed to be the source of continuous rebirth. The masculine gender of the moon in the cultures of Mesopotamia helped to establish his link to male fertility and political power. The moon as “the lamp of heavens and earth” was associated with illumination, also in the meaning of wisdom. Therefore, it was expected to give prophecies. The phenomenon of moon’s eclipse led to the belief that periodically it is being attacked by the gods of evil and laid down the base for inherent dualism of Mesopotamian religion. As it was put by Tamara Green:

Out of this belief arose an extensive body of incantation literature and a variety of apotropaic rituals and charms designed to nullify their power. Although there is no specific textual reference to the power of demons at Harran in this period, we shall able to discern, in both late antiquity and during the Muslim period, the survival of such beliefs.4449

The defeat of Neo-Babylonian Empire in 539 B.C. by the Persians began the process of mutual influence between two religious systems. At this stage the conflation of Mesopotamian sun-god Shamash with Iranian Miθra and the god of underworld, Nergal with evil Persian Ahriman occurred. Moreover, the indigenous Mesopotamian pantheon assimilated several Aramaic and Arabic deities or associated them with its own gods. In subsequent period which begun with the invasion of Alexander the Macedonian (late 4th century BC) a similar tendency appeared to draw connections between several Semitic and Greek gods. One of the most significant changes in the pantheon came when the sun god took the leading position among the planetary deities. It is however the encounter with late Greek philosophy few centuries later that left the deepest mark on the beliefs of the Harrānians. It was this type of Greek thought that dominated in the late antiquity that sought to find the answers to the fundamental questions concerning the nature of cosmos in the religious heritage of the peoples of the East believed to be the depositaries of an ancient wisdom. It also strived to reconcile between its own polytheistic pantheon and eclectic philosophy based on combination of various elements of rich philosophical heritage of Hellenes. This approach led to the emerging of new complex products of syncretism such as gnosis, Neoplatonism and Hermetism.4450 All these strands of thought,

4449 Green, The City of the Moon God, p. 33.
4450 In general, the term Hermetism refers to the variety of intellectual currents which are to be found on the pages of Hermetica, Greek writings attributed to or having something to do with a divine character of Hermes Trismegistus, a syncretic persona, the counterpart of Thot, the Egyptian god of knowledge and writing. The treatises were written in the first centuries after Christ by a group of anonymous authors based in Egypt, in a process that spanned across several generations. The Greek Hermetica encompassed a variety of fields, mostly astrology, cosmology and medicine. The cosmos was seen as hierarchical, with supreme God being at the its top and permeating every link in the hierarchy as well. Below there was the intelligible and then the sensible world. The latter was constantly influenced by celestial bodies, among them the sun which was seen as their chief and demiurge. To the celestial spheres attached were daemons on which the man depended. The relations in cosmos were governed by the net of sympathy, in a vein similar to Chaldean Oracles and Neoplatonists: (see 4.2.3). The
constantly intermingling with each other became substrata of late antique Pagan mindset, the one which must have had influenced the Ḥarrānians. It is the person of Hermes however, which will be constantly mentioned by the Arabic authors in connection to Ḥarrānians.

The importance of Hermes for Ḥarrānians is attested in Syriac polemical Prophecies of the Pagan Philosophers (Nbiyawwāt d-pillosēpē ḫanpē) from 6/7 century CE, that is right before the advent of Islam. Theodore Abū Qurra (around 132/750-215/830), one of the first Christian authors ever to write in Arabic and at the same time bishop of Ḥarrān, reported that the Pagan community of that city worshipped seven planets and twelve zodiac houses and added that their prophet in that is Hermes the Sage (inna nabiya-hum fī dhalika Ḥirmis al-ḥakīm). This record is of great importance as it predates adapting the name of Ṣābi ans (al-ṣābī`a) by the community.

In the 3/9 century Muslim authors, among them notably Abū Ma’shar, identified Hermes with Qur’anic Idrīs and Biblical Enoch. This character was then deemed to be originator of philosophy, wisdom, arts and sciences. Al-Mas’ūdī held that this identification began with Ṣābi ans. Al-Bīrūnī enumerated the prophets honoured by Ḥarrānians stating that most of them are Greek philosophers. Besides Hermes and Pythagoras (Fīthāgūras) he mentioned also Solon the grandfather of Plato (Ṣawār jadd Aflāṭūn), Vettius Valens (Wālīs), Bābā and Agathadaimon (Aghādhaymūn). The last indeed functioned as Hermetic revelator in the late antiquity and Shams al-Dīn al-Dimashqī (654/1256-727/1327) claimed that star-worshipping Ṣābi ans associated him with Seth, the son of Adam. The names such as Hermes, Agathadaimon and Pythagoras indicate that there has to be indeed something common in the concept of history of wisdom shared by the Harranians and Al-Suhrawardī, as the three of them are mentioned in the writings of the latter as the bearers of the ancient wisdom (al-

inner construction of Man resembled that of the universe, which made him microcosm on his own right, combining the spiritual and material elements. Thus Hermetica can be of two types. In the first, the philosophical dialogues, Hermes teaches how to transcend the circumstances of the body and through purification and contemplation gain the true knowledge of God. In the latter, of more technical nature he shows how through the knowledge of sympathetic dependence between particular celestial bodies and material objects as well as their occult properties one can attain a degree of control over terrestrial world.


4453 See: Green, The City of the Moon God, p. 170. Abū Ma’shar wrote a biography of Hermes that is now lost. See: Ibidem, p. 168. The most important extant Arabic biography of Hermes, confirming this association was penned by Al-Mubashshir ibn Fātik (5/11 c.) in his Makhṭār al-ḥikam wa-mahāsīn al-kalīm (The Anthology of Wise Sayings and Most Beautiful Speeches). This and other Arabic accounts of Hermes had been thoroughly analysed by Van Bladel in his book.


4455 Bābā was allegedly a local Ḥarrānian author of Arabic prophecy book, probably derived from Syrian original. See: Green, The City of the Moon God, p. 172.


4457 D. Chwolson, Die Ssabier und Ssabismus. Band II. Orientalische Quellen zur Geschichte der Ssabier un Ssabismus, Buchdruckerei der Kaiserlichen Akademie der Wissenschaften, St. Petersburg 1856, p. 398.
and the name Hermes, for that matter appears also in Al-Wāridāt wa’l-Taqdisāt (2.3.1: 27, 39).

There is no extant book penned by the Harranians themselves that would describe their beliefs and practices. We also lack the key book composed by their offshoot from Baghdad entitled Nawāmis Hirmis wa’l-Suwar wa’l-Ṣalawāt allātī yusullī bi-hā (The Laws of Hermes and the Verses and Prayers that the Sabians use in Prayer), authored probably by Thābit ibn Qurra4459 (210/826 – 288/901) or his son Sinān. For reconstructing their thought, we must consult the Arabic writers who left descriptions of their doctrine.

The key element in the description of Şābian beliefs that is found in Kitāb al-Milal wa’l-Niḥal by Al-Shahrastānī is the question of spirits (al-rūḥāniyya). The singular spirit (rūḥānî) is sometimes termed also as an ‘angel’ (malak). In substance (jawhar) the spirits are all of pure light (al-nūr al-muḥaddīd), which is unperceivable by the sight. Most notably the spirits are intermediate causes (al-āsbaḥ al-mutawassitūn) of generation (al-ījād). They draw their power from God and emanate (yufidūna al-fayd) on lower beings (al-mawjūdāt al-sufliyya). The most prominent spirits are those governing seven planets (al-kawākhīb al-sayyāra al-sab’). The body of the planet is considered as ‘temple/body’ (haykal) and it is placed in the sphere (falak)4460. This tripartite structure of a planet very much resembles the way it is described in our Warid al-Taqdis li-kull Mawqif [Kabir] (2.3.5), except that the body of the planet is termed there as jarm. The term haykal is also very characteristic of Al-Suhrawardi, however in the context of his thought it probably should be interpreted in a broader sense than just visible form of the planet (see: 4.2.5). There is also fundamental agreement with Illuminationism in the notion of ‘pure light’ as an essence permeating spiritual beings abstracted from matter and more generally the structure of whole universe.

The relation of spirit to planetary body is for Ḥarrānians like that between soul and body of a man, the first being the manager (mudabbir) and director (mudīr) of the latter4461. The spirits are abstracted from matter and connection to bodies, as they direct them from without and not from within4462. Moreover, they are constantly engaged in sanctification (al-taqdis), glorification (al-tasbih) and realising the orders of God, never acting against his will. Şābians strive to get closer to them and put their trust in them. They see them as intermediaries (shufa’ā) and interceders (wasā’il) or the fathers (al-ābā’). In relation to them they call supreme being ‘lord of lords’ (rabb al-arba‘) and ‘god of gods’ (ilāh al-āliha). They direct their pleas at them hoping that they pass them to the creator of all. The spirits move their bodies and from these movements the reaction in elements (‘anāšir) proceeds and this is how the complex elemental structures like the species are

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4459 Thābit ibn Qurra was a translator and scientist who was born probably in Harrān and died in Baghdad. He translated into Arabic works of Archimedes, Apollonius and Nichomachus of Geraza. He authored many works mostly in astronomy and mathematics.
4461 Ibidem, p. 291.
generated. In this respect the spirits can be classified in two categories: the universal spirit (rūḥānī kullī) responsible for the genus as a whole and particular spirit (rūḥānī juzʾ tī) taking care of its particular member. The spirits know hidden things (mughībāt al-umūr) and are informed of the future.\textsuperscript{4463}

Almost all the features of the cosmology outlined above are very similar to the system of Al-Suhrawardī and especially Al-Wāridāt waʾl-Taqdisāt is his most revealing work in this matter. For Shaykh al-Ishrāq, as well as for most Islamic philosophers, both Peripatetic and Illuminationist, the planets have rational souls (al-nuflūs al-nāṭiqā) which govern their bodies. Considering the planets as deities (āliḥa) and God as their chief (ilāh al-āliḥa or rabb al-arbāb), which is so strikingly surprising to come from an Islamic philosopher like Al-Suhrawardī\textsuperscript{4464}, finds its explanation in the context of Ṣābians, who have their roots in an ancient Pagan religion. The use of these terms by Shaykh al-Ishrāq is in my opinion an evidence of the Ṣābian influence on his vocabulary. The universal spirit of the genus (rūḥānī kullī) corresponds with Suhrawardian lord of the species (rabb al-nawʾ) whereas particular spirit (rūḥānī juzʾ tī) is a counterpart of Suhrawardian individual soul. As I have shown before, the role of planets as intermediaries between humans and God is clearly stated in Ḥikmat al-Ishrāq and it necessitates the astral cult in the analogous way as it is in the description of Ḥarrānians. The human pleas directed at the planets are ultimately added to their own glorification of supreme being.

On ethical ground Ṣābians are supposed to clean the souls from the dirt of material temptations and anger on the way of askesis, finally becoming similar to the spirits. The distinctive feature of Ḥarrānians is that beside more philosophically sophisticated ideas there still existed ritual practices which must be seen as relics of more archaic approach.\textsuperscript{4465} According to Al-Shahrastānī they comprised of invocations (daʾwāt), prayers (ṣalawāt), almsgiving (badhl al-zakāt), fasting (ṣiyām), offering sacrifices (taqrib al-qarābīn waʾl-dhabāʾih), suffumigation of incense (tabkhūr al-bukhūrāt) and uttering spells (taʾzīm al-ʾazāʾīn). Other elements of ritual included place (makān), time (zamān), the clothing (līhās) and precious stone (jawhar). All of them are specially connected to the planet in question.\textsuperscript{4466} Except for Islamic sounding prayers, almsgiving and fasting, all further elements are in complete agreement with the ritual descriptions ascribed to Ṣābians and cited in Ghāyat al-Hakīm, including those stemming from book by Al-Ṭabarī which later influenced Al-Suhrawardī in his litanies to the celestial bodies and was borrowed to form the last part of Al-

\textsuperscript{4463} Al-Shahrastānī, Kitāb al-Mīlāl waʾl-niḥal, v. 2, pp. 290, 305, 325.

\textsuperscript{4464} For enlisting the places where the two first terms occur, see this dissertation 5.1. The term rabb al-arbāb appears in 2.3.1: 5, 10, 2.3.5: 66, 2.3.6: 98, 2.3.8: 108, 2.3.15: 129. Its variant ilāh al-arbāb (’God of lords’) occurs in 2.3.1: 24, 2.3.3: 39.


\textsuperscript{4466} Al-Shahrastānī, Kitāb al-Mīlāl waʾl-niḥal, v. 2, p. 290.
Wāridāt wa’l-Taqdisāt, the Faṣl, regardless if it was genuine borrowing by Shaykh al-Ishrāq or false attribution.

As we have seen there are indeed some similarities between Al-Suhrawardī and the basic notions of Ṣābian religion as documented by Al-Shahristānī. It is worth mentioning that Ibn Taymiyya described Shaykh al-Ishrāq as being in reality Ṣābian. From the context of his words, it can be deduced however that he understands the term ‘Ṣābian’ (ṣābi 7) as denoting someone who represents philosophical mindset. His objection against Suhrawardī was that he did not accept the Islamic teachings of prophethood except those which fitted his own philosophy4467.

He did not pose any accusations connected to alleged Ḥarrānian Pagan practices on his side. And to save the right proportion in estimating the span of similarities between Al-Suhrawardī and the intellectual heritage of Ṣābians let us mention briefly some of the allegedly Ṣābian practices, if they are only based on true reports, for which we do not find the evidence of continuation in our knowledge about Al-Suhrawardī.

It seems that the mysterious rituals were the most interesting part of Ḥarrānian religion for majority of Arabic authors. Al-Bīrūnī in Al-Athār al-Bāqīyya and Ibn al-Nadīm in his Fihrist presented the calendar of numerous Ṣābian festivals devoted to multiple, and not only planetary, deities at various locations in the town of Ḥarrān and its vicinity4468. Al-Masʾūdī who visited Ḥarrān in 331/943 mentioned temples dedicated to intelligible substances (al-jawāhir al-ʾaqūliyya) as well as separate temples devoted to each planet, that are built according to special geometric correspondences4469. The anonymous author of Epistles of Brethren of Purity (Rasāʾīl Ikhwān al-Ṣafāʾ) who devoted a bulk of their last epistle (52a) entitled Fī Māhiyyat al-Sīhr (On Magic) to Ṣābians, reported the existence in Ḥarrān as many as 87 temples devoted to seven planets in their various zodiac exaltations and to the souls that are not attached to the bodies. The most grandiose of them was supposed to be dedicated to Jirjās, “the satan of satans” (iblīs al-abālīsa), a clearly demonic deity. The description of ceremonies includes initiation rite and a sacrifice made of rooster4470. Ibn al-Nadīm went even as far as to attribute to the Ḥarrānians the use of the severed head of a killed human in the ritual of divination, expecting from Mars to speak through it4471. The author of the Epistles explains that Ḥarrānians distinguishes between two types of spirits: of angelic and demonic nature. The rituals devoted to the latter are of apotropaic nature and are supposed to save the community from calamities4472. This contradicts the account of Al-Shahristānī that they perceive all spirits as luminous beings, performers of God’s will and thereby do not admit the possibility of them having demonic nature.

Probably because of involvement of its natives like Thābit ibn Qurra (210/826 – 288/901) in the process of translating the Greek scientific output into Arabic, Ḥarrān was perceived by many curious Muslim intellectuals as a place where the ancient wisdom of the Hellenes still could be found in its original form. The quest for wisdom could be directed at

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4468 Alberuni, Chronologie Orientalischer Völker, pp. 318-324; Ibn al-Nadīm, Kitāb al-Fihrist, pp. 322-325.
4471 Ibn al-Nadīm, Kitāb al-Fihrist, p. 321. A similar ritual with the use of child’s head is described in Ghāyat al-Hākim, see: Pseudo-Majrīf, Das Ziel des Weisen, p. 228.
gaining the knowledge of Hellenic science and philosophy, but it could be likewise aiming at attaining the hidden secrets of esoteric truth.

This is especially true for the secret philosophical society of Brethren of Purity (Ikhwān al-Ṣafā’ī) that was based in Al-Baṣra in 4/10–5/11 century. Their fame is due to the enormous encyclopaedia of 52 epistles having the ambition to cover all the fields of knowledge. The system of Brethren is a conscious syncretism. It was proclaimed in their own words as follows:

In general, our brethren, may God support them, must not be averse to any science, renounce any book, or take sides against any doctrine, for our view and doctrine encompasses them all and gathers together all the sciences\(^\text{4473}\).

In the field of Islam, they combined the elements of Ismā‘īlī Shi‘ism with discursive theology (kalām) of Mu’tazilite school and mysticism of Sufis. The sources of their inspiration from Classical antiquity are vast: Plato and his school, the Peripatetics, Presocratics, Stoics and Sceptics as well as scientists like Ptolemy, Euclid, Archimedes and Galen. But for many of these sources the channels of transmission were other essentially syncretic systems of Neoplatonism, Ḥarrānian Ṣābianism and Hermetism. That makes the system of Brethren a kind of syncretic syncretism. For de Callatäy Ṣābiians of Ḥarrān had to be intermediaries in transmitting Hermetic Ideas to the Brethren of Purity\(^\text{4474}\).

A crucial element of their system is the science of astrology, because of intermediary ontological position of celestial bodies in their cosmology. In that they follow the path of Al-Kindī and Abū Ma’shar in reconciling astrology with philosophy. Like Ḥarrānians, to whom, as Ian Netton argued, they owe their astrologic knowledge, Brethren of Purity perceived them as angels exerting profound influence on the destiny of man. To understand the decrees of stars one must study in depth their distinct qualities and influences. This knowledge can be used in plenty of practical ways such as: detecting pregnancy, the sex of a child or gaining information about the thief, except of predicting the future, as it is reserved only for God\(^\text{4475}\). There was another side of the practical knowledge connected to astral bodies where the Brethren of Purity were highly indebted to Ṣābiians of Ḥarrān. It is the field of ritual.

Jane Mattila proposes the conceptualization through which one can understand the appropriation of Ḥarrānian rites to the liturgy of Brethren of Purity. It is based on the old Ismā‘īlī distinction between exoteric (zāhir) and esoteric (ḥātin) religion. To practice esoteric religion means to follow a philosophical way of life, which is reserved for the elect (khāṣṣa). The philosophical worship is called divine (al-‘ibāda al-falsafyya al-ilāhiyya) and is an instrument of Neoplatonic ascent of the soul. It should be preceded by attaining perfection in ordinary ‘religious-legal’ worship (al-‘ibāda al-shar‘īyya al-namūsiyya)\(^\text{4476}\).

The examples of such philosophical worship are presented in the Epistle 50 entitled Fī Kayfiyyat Anwā‘ al-Siyāsāt wa-Kammiyati-hā (On various ways of [self]-governance) where some elements like revering the North Star and praying in temples that were built to resemble


‘those which were built in the sky’ (mā hiya mabniyya fī’l-samā‘), which most probably refers to the planets, are clearly derived from the reported Ḥarrānian rituals. Another principal element is the prominence of astrology while defining the time of the prayer, and that the huge annual festivals take place at equinoxes and solstices.4477 Mattila notices that there is a theurgical Iamblichean background permeating the teachings of Brethren that seeks sympathetic correspondences between levels of cosmos. The features of each temple and character of the feast celebrated in it correspond to celestial body. In their epistles Brethren often offer lists of correspondences like those between planets and parts of human bodies4478. Their account on Harranian practices including distinct invocations (da‘wa), suffumigation (tabkhīr) and ritual (‘amal) devoted to each planet reflects the same background4479. It agrees with the account of Al-Shahrāstanī that was discussed above, and the first element reappears in form of litanies of Al-Suhrawardī, while two latter non-verbal elements pertain to what is found in Faṣl.

In their last treatise, which is devoted to magic, Brethren assert that its effects are real and magical acts are licit from the religious point of view. They provide evidences from Qur‘an such as the story about Moses and his rod4480, and from Hellenic tradition like a Platonic legend of Gyges and magical ring4481. Then they move to elucidating on such notions as spirits (rūḥāniyya) and talismans (ṭalāsim) ascribing them to Ṣābiāns of Ḥarrān. They continue with presenting a comprehensive overview of various Ḥarrānian cultic rituals, which they perceive as magic since they focus on getting in contact with the spirits with the use of talismans4482. The rituals of Ḥarrānians are never criticized and it seems from the overall context of the epistle that they were accepted by the authors of Epistles of the Brethren of Purity.

If the planets are angels, like it was assumed by Ṣābiāns of Ḥarrān and Brethren of Purity, it means that they are perfect intermediaries in the contact with higher ontological reality. From this perspective the prayer towards astral angels becomes justified. Obviously, as I have shown earlier (4.1.4 and elsewhere), Al-Suhrawardī had his own substantiation of the astral cult, however it cannot be excluded that the paths of inspiration could have led him through the thought of Brethren of Purity. Especially the notion of ‘philosophical worship’ seems to be worth considering. He, like Ṣābiāns, perceives the beings that manage planets as a part of ontological hierarchy of lights, and it does not prevent him to present the members of that hierarchy as angels in his visionary narratives. Like the representatives of Arab occult tradition, he sees celestial beings as having their share in generation and the occurring of events, although there may be difference in detailed technical elucidation of the process. He holds the celestial beings in high esteem as luminous beings deserving praise. This praise facilitates the intercession of the planets towards higher ontological lights and finally God on behalf of the invocator and is instrumental in gradual transfer into higher ontological level. On the various stages of the process that correspond with distinct ontological levels, a various theurgical boons are asked. This process combines all the types of theurgy but is dominated by the one that aims at raising soul into a lower level of intelligibles (see: 4.2.4).

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4477 Rasā’il Ikhwān al-Ṣafā’, v. 4, pp. 262-263, 272.
4479 Epistles of the Brethren of Purity: On Magic, p. 49.
4481 Ibidem, pp. 97-100.
4482 Ibidem, pp. 116-146.
A completely different approach is taken in this matter by Maslama Al-Qurṭubī, the author of Ghāyat al-Ḥakīm (Picatrix), an extraordinarily rich compendium of occult lore, mostly celestial magic. Its material is derived from enormous multiplicity of sources: Arabic Hermetica, works on Šābianism, Iṣmāʿīlīsm, astrology, alchemy and magic, having the ambition of presenting the occult lore of Arabs, Persians, Romans, Greeks, Indians, Egyptians, Nabateans, Kurds, Abyssinians and others.

The work combines theoretic (‘ilmī) and practical (‘amalī) magic\textsuperscript{4483}. It presents the theory of astral influences based on what had been elaborated by Abū Ma’shar and Al-Kindī on their causality. The practical part puts stress on how to exploit or manipulate the properties of planets (khawāṣṣ) with the use of constructed talismans and rituals\textsuperscript{4484}. This is backed by statements about the exaltation of magic as a wisdom (ḥikma) standing above other sciences and claims that it brings virtue (faḍīla) to the adept of this art by illuminating him with eternal radiation emanating from God through all levels of ontological hierarchy described in Neoplatonic terms as The One, intellect, world soul, celestial spheres, Nature, elements and individual souls\textsuperscript{4485}. Some scholars have pointed out to the fact, that despite being backed by such a lofty justification, this work encompasses the variety of rituals that are mostly directed at gaining very down-to-earth boons\textsuperscript{4486}, which can be qualified as the low type of theurgy. The procedures range from those aiming at very beneficent effects to those which are clearly malevolent and can be easily labelled as black magic, like spreading hostility and hate between groups of people, disabling someone’s speech or hearing or even killing them\textsuperscript{4487}. Moreover, some of the rites are indeed very brutal like those including child sacrifice (dhabh al-Ṣifīl)\textsuperscript{4488}. This practical side contradicts the type of theurgy which is represented by Al-Suhrawardī in his litanies. Surprisingly however, the work is of great importance for this study because it shares some common material with Al-Wāridāt wa‘l-Taqdisāt.

5.4.3. The image of planets between invocations of Al-Suhrawardī and Šabarī litanies from Ghāyat al-Ḥakīm

The seventh chapter (fāṣl) of the third treatise (maqāla) of Ghāyat al-Ḥakīm contains descriptions of rituals ascribed by the author Picatrix to Šābians of Ḥarrān. As it was mentioned already in 2.1.1. one of its sources and one of those explicitly mentioned in the text is a work by one “Ṭabarī, the astrologer (al-munajjim)” which, as it was proven by David Pingree, survived in Latin translation as Liber de locutione cum spiritibus planetarum. The author whose name was latinised as Abeluabec Altanarani placed a note at the beginning of the next item in the manuscript, that this book has been found among the books of Hermes and transmitted by Apollonius, Egyptian philosopher, which in his opinion may refer likewise to the previous text\textsuperscript{4489}. The second source is Kitāb al-‘Ilm al-Ilāhī (The Book of Divine Knowledge) by

\textsuperscript{4483} Pseudo-Majrīṭī, Das Ziel des Weisen, p. 9.
\textsuperscript{4484} Ibidem, 7-14, 24, 86-87.
\textsuperscript{4485} Ibidem, p. 5, 288; Saif, The Arabic Influences on Modern Occult Philosophy, p. 40.
\textsuperscript{4487} Pseudo-Majrīṭī, Das Ziel des Weisen, p. 274-276.
\textsuperscript{4488} This ritual is attributed to Šābians. See: Ibidem, pp. 225, 228.
\textsuperscript{4489} Pingree, “Al-Ṭabarī on the prayers to the planets”, p. 112. The Latin text: Hic est Liber planetarum inventus in libris Hermetis. Transstuit eum Apollonius philosophus Egipti. There is mention also that the translator was otherwise unknown Theodosius archiepiscopus Sardiensis.
physician Al-Rāzī (d. 318/930). The third is enigmatic Maḥṣaf al-Ḥunafā’ (Codex of the Pagans). As it was shown however by Michael Plessner there is yet another source for this eclectic material, the aforementioned Hermetic Kitāb al-Uṣṭūwwaṭāṣs. Pingree in his article analysed the material in the chapter and distinguished 17 rituals and based on his comparison with Liber de locutione classified them according to their source. In effect he considered around 7 of them as being of Ṭabarīan source: one ritual for every of five planets, with Jupiter having two and Moon having none. He believed that the text by Ṭabarī/Altanarani whom he associates with above mentioned Abū Ḥaṣṣ ‘Umar ibn Farrukhān al-Ṭabarī, relates the rituals of Ḥarrānians from the time preceding their actual adoption of the name “Ṣābian”, which took place in 218/833.

The scrutiny of the ritual descriptions of Ṭabarīan provenience shows their affinity to some of the material found in the second part Al-Wāridāt wa’l-Taqdīsāt in the manuscripts. As I have already stated (2.1.1) and shown in the critical apparatus of the edition, the entire closing section, entitled enigmatically Faṣl (2.4.1) is one borrowing from the text of Ṭabarī that includes preparation for the ritual as well as the recipes of suffumigation dedicated to every one of seven planets. This borrowing embraces some parts that have not been included into Ghāyat al-Ḥakīm, which suggests that the transfer was done with omission of this intermediary, probably from original source which did not survive in his original Arabic form, or other hitherto unknown intermediary source. Significantly, the borrowed passages are transmitted almost literally (if to compare them with the citations found in Ghāyat al-Ḥakīm) and they fully preserve the integrity of the text. The borrowing however omits the litanies to the planets, as the own litanies by Al-Suhrawardī are placed in separate sections before and occupy the second part of Al-Wāridāt wa’l-Taqdīsāt.

The investigation of some of these litanies shows that to some extent they also draw from the same Ṭabarīan source. This time it is done however in completely different manner. Firstly, the discussed affinity concerns only four of seven litanies (devoted to Jupiter, Mars, Venus and Mercury). If there are some shared features between the remaining litanies and those of Ṭabarī, they are limited only to a handful of single words that can reflect the most common elements of the image of the planets like the sun being “the centre of the universe” (wasat niẓām al-kull) or the moon being “lord of moistness” (ṣāhib al-ruṭūbāt). Secondly, the borrowed material appears almost only in eulogic segment of litany, while supplicatory part of sanctification is pure Illuminationist featuring many technical Ishrāqī terms, presenting Suhrawardian ontological hierarchy and asking for mostly spiritual, intellectual and soteriological gains (for their analysis, see: 4.3), rather than purely down-to-earth material boons that predominate the invocations included into Ghāyat al-Ḥakīm in their diversity. Thirdly, as opposed to Faṣl which reproduces the segments of Ṭabarī/Ghāya truly, sticking to the original order of planets based on the enumeration of their spheres, the litanies of Al-Suhrawardī are ordered according to the day of the week in which the planet in question is supposed to be invoked. Finally, the borrowings do not pertain to the eulogic segment in its entirety. It is mostly the central fragment which enumerates individual features and lofty

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4491 Pingree, “Al-Ṭabarī on the prayers to the planets”, p. 106.
4493 This edition, 2.3.9: 116.
4494 Ibidem, 2.3.10: 118.
epithets of a planet (the d element of the structure discussed in 5.1) that shows the mark of a borrowing. Only occasionally it may extend to the apostrophic exclamation (b), the glorification of God when he is given credit of granting the planet in question some unique feature (f); and the beginning of supplication, where they contain additional epithets (g). It cannot be decided for sure if sharing such common greeting as “peace be upon you” (‘alay-ka al-salām) can be considered as borrowing (a). Most of the content of the individual litanies, except the borrowings which prevail in b are built with the use of typical Illuminationist terms and are often formulaic.

As far as the short litanies included into Wārid al-Taqdīs li-kull Mawqif [Kabīr] are concerned, the borrowed elements appear only in their second part, while the first part describing the proximate cause of a planet is built almost exclusively with the use of core Illuminationist imagery. To see in detail what and how had been borrowed, let us juxtapose the fragments of litanies by Al-Suhrawardi with respective Ṭabarīan citations on the pages of Ghāyat al-Hakīm. Going with the order of sanctifications of Al-Suhrawardi, the invocation to Mars will be the first. The common or similar words and phrases are marked in bold and numbered. The features appearing only in the text of Al-Suhrawardi if they will be commented below are marked as s, whereas characteristic features occurring solely in Ṭabarī/Ghāya are marked as t.

### a) Mars

<table>
<thead>
<tr>
<th>Ghāya: Mars</th>
<th>Wārid al-Taqdīs li-kull Mawqif [Kabīr] (2.3.5: 75)</th>
<th>Wārid Taqdīs al-Marīkk li-Yawm al-Thulathā’ (2.3.11: 120)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أيّا السيد (1) الفاضل (2)</td>
<td>وأقتّس عبد الله الطائع، المريخ الفاضل (2)</td>
<td>ؤّا أيّا السيد (1) الأمير الفاضل (2)altogether the Imam al-Amin (8).</td>
</tr>
<tr>
<td>الحاز البارز (3) الشجاع القلب</td>
<td>والشجاع (4) الفالح (9) وطاعان، صاحب القهر</td>
<td>الغالب (8) القاهر (9) الظافر الأب التيّر.</td>
</tr>
<tr>
<td>(4) البارز الدماء (5) المجتهد</td>
<td>والساطور (12) والباس الشديد (11)</td>
<td>د: أنت الشجاع (4) الظافر العالي</td>
</tr>
<tr>
<td>للبهاء (6) التقيّي الذكر القاهر</td>
<td>والنصب، ضوء المهمب، ذا الحز والبيس (7) والسلامة.</td>
<td>الفاحص الفاطع (7). ذو السلاطة</td>
</tr>
<tr>
<td>(8) الفالح (9) الطياتش الحاًص</td>
<td>والشجاع (7) والسلامة.</td>
<td>والهيجاء (6) والباس الشديد (11)</td>
</tr>
<tr>
<td>صاحب الشر، العزاب، والضرب والمسجن والكذب،</td>
<td>والنصب، ضوء المهمب، ذا الحز والبيس (7)</td>
<td>والنصب، ضوء المهمب، ذا الحز والبيس (7)</td>
</tr>
<tr>
<td>والتهب، وبراءة القليل المليئة</td>
<td>والساطور (12) والباس الشديد (11)</td>
<td>والايام الموقدة والدم المهرق (5)</td>
</tr>
<tr>
<td>القتال الواحد الغريب</td>
<td>السلاطة (10).</td>
<td>والسيف المسلول (10).</td>
</tr>
<tr>
<td>للسلاح (10) الكبير النكاح</td>
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<tr>
<td>القتالي الفكير في القهر والغلابة</td>
<td></td>
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<tr>
<td>المواء للحرب المنتصر للضعيف</td>
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<tr>
<td>التقيّي (7) المتدارك الشّر المتنقم</td>
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<tr>
<td>من الأشرار.</td>
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The juxtaposition above clearly shows the affinity between compared fragments. The eulogic part of an invocation from Ghāyat al-Ḥakīm and the main fragment of eulogic segment in the longer sanctification by Al-Suhrawardī (d), as well as entire main fragment of the shorter one (2.3.5: 75) are based plainly on epithets in the form of genitive constructions and attributive adjectives that are enlisted in the form of litany. There is no use of verbs here. The verb ‘I sanctify’ (uqaddisu) introduces only the segment in the shorter litany of Shaykh al-Ishrāq. The variant of this is formula is another one used at the beginning in all longer litanies by Al-Suhrawardī: ‘the sanctification is for you’ (la-ka taqdīs), which uses verbal noun instead. Other verbs here appear as introduction to supplicatory part (in Ghāya) or are included into the segment devoted to the glorification of God (f) in Wārid Taqdīs al-Marīkh li-Yawm al-Thulathā’.

Both longer litanies start with the same apostrophic exclamations: ‘Oh lord’ (ayyhu-hā al-sayyid) (1). It is evident that the two litanies of Al-Suhrawardī draw from the same residue of epithets that can be found for the most part within the invocation in Ghāya. There are eleven epithets or attributes common for depiction of Mars in two works. They constitute more than half (11/20) of those used in the longer and majority of those appearing in the shorter litany of Shaykh al-Ishrāq (7/11). Several of shared epithets are repeated literally: ‘noble’ (al-fāḍil) (2), ‘strong’ (al-qawī) (7), ‘victorious’ (ghālib) (9); other present different wording or otherwise reflect the same meaning: ‘of courageous heart’/’courageous (shujā’ al-qalb/ shujā’) (4), ‘the spiller of blood’/’the cause of war’/ ‘the lord of the blood spilled’ (al-hāriq al-dimā‘/al-muwallid li-l-ḥarb/dhī‘l-dam al-muhrāq) (5), ‘inciting to destruction’/the lord of war’ (muhayyij al-dahmā‘/dhī‘l-ḥījā‘) (6), ‘the vanquisher’ (al-qāhir/sāhib al-qa‘r) (8), ‘wearing weapon’/’the possessor of the naked sword’ (al-ḥāmil al-silāḥ/dhī‘l-sayf al-maslīl) (10), ‘of strong calamity’/’the lord of strong calamity’ (shādīd al-ba‘/sāhib al-ba‘ al-shādīd) (11) and ‘of great sovereignty/lord of sovereignty’ (kāthīr al-sātwa/sāhib al-sātwa) (12). All the epithets aim at creating traditional image of Mars as a warrior.

The litanies of Al-Suhrawardī however omit what pertains to his hypersexual nature: ‘the one who is often engaged in coitus’ (al-kāhir al-nikāh); as well as ethically negative features like: ‘the lord of evil and torture’ (sāhib al-sharr wa‘l-‘idhāb), ‘the lord of lie, calumny and despise’ (sāhib al-kidhb wa‘l-namīma wa‘l-bidhā‘). This shows the difference in perceiving this planet. If to trust the account of Ibn al-Nadīm, for Harrānians, Mars is an inauspicious deity, of intrinsically violent nature, considered to be ‘The Blind Lord’ (al-rabb al-a‘mā) or ‘evil spirit’ (rūḥ shirrūr) that has to be begged and bribed with the offerings for not

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4496 Tamara M. Green sees in this attribute of Mars the evidence of his assimilation with Nergal in the Harranian belief. See: Green, The City of the Moon God, p. 204.
to exert its evil influence on the invocator and the community.\textsuperscript{4497} In Picatrix Mars is used against the enemies of the invocator\textsuperscript{4498}.

For Shaykh al-Ishrāq all the planets are provided only with excellent virtues, and if Mars performs his militant role, it is only to exert justice on the “enemies of truth” (a’dā’ al-ḥaqq) (2.3.11: 120), there is no mention in Al-Wāridāt wa’l-Taqdisāt of personal enemies whatsoever. Admittedly the Ṭabarīan attribute “revenger against the evil” (al-muntaqīm min al-ashrār) can be seen as equivalent of it, however, as we have seen, in his description Mars himself possesses the features of evil.

Finally, Al-Suhrawardī ascribes to this planet the attribute of ‘burning fire’ (al-nār al-mūqada). It can be a reference to the traditional astrological/alchemical connection between Mars and this element, that resembles the epithet used in another invocation to Mars from Picatrix: the fiery and wayfaring (al-nārī al-mutawaffid)\textsuperscript{4499} or maybe an echo of the link between Zoroastrian Vahrām and “Victorious Fire” (Atur Varahran\/Ātash Bahram), the great temple fire, that had been established since Hellenistic period\textsuperscript{4500}.

b) Mercury

<table>
<thead>
<tr>
<th>Ghāya: Mercury\textsuperscript{4501}</th>
<th>Wārid al-Taqdis li-kull Mawqif [Kabīr] (2.3.5: 78)</th>
<th>Wārid Taqdis ʿUṭārid li-Yawm al-Arbiʿā (2.3.12: 122)</th>
</tr>
</thead>
<tbody>
<tr>
<td>السلام عليك (1) يا عطاء (2) يا ً أبة السعيد (3) الفاضل (4) الصادق (5) الناطق (6) العالم يكل فن (7) الحساب (10) الكتاب (11) ذو الحلق الحسن العالم يحبار النبي العالم (9) الفاضل (12) السماء والأرض (13) المساعد (14) الصور (15) النافذ اللطيف</td>
<td>وأقدس عبد الله الطائع عطاء (2) يا النبي العالم (9) الفاضل (4) العالم (6) الناطق (7) الصادق (5) صاحب الحجة والنظر (8) والنظرة (17) والجدل والكتاب (11) وأسرار العلوم (9) والحسابات (10) حبر السماء (11) المساعد (14) الكواكب الصور (15)</td>
<td>يك التقيدي والثناء وعطاء صلى الله عليه وسلم (1) صلى الله عليه وسلم (2) صلى الله عليه وسلم (3) الكبير الفاضل (4) العالم (9) الفاضل (12) السماء والأرض (11) المساعد (14) لسادة الكواكب في</td>
</tr>
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\textsuperscript{4497} Ibn al-Nadīm, Kitāb al-Fihrist, p. 325. Among the offerings devoted to him there is mention of bull sacrifice. Moreover, the ritual of divination connected to Mars needs the usage of a severed human head, see. n. 292 above. For Nabateans Mars is besides Saturn one of two ‘nefarious planets’ (al-naḥṣān). See: Hämeen-Antila, The Last Pagans of Iraq, p. 138.

\textsuperscript{4498} Ibidem, p. 212.

\textsuperscript{4499} Majrī, Ghāyat al-ḥakīm, p. 212.

\textsuperscript{4500} Boyce & Grenet, A History of Zoroastrianism. Volume Three, p. 65.

\textsuperscript{4501} Boyce & Grenet, A History of Zoroastrianism. Volume Three, p. 65.
The similar affinity exists as far as the depiction of Mercury is concerned. The eulogic segments of invocations follow the same style based on the epithets. Once again in compared fragments there is only one occurrence of a verb, which is formulaic ‘I sanctify’ (uqaddisi) in the short litany of Al-Suhrawardi. Both longer litanies start from similar greeting: ‘peace be upon you/peace of God be upon you (al-salām ‘alay-kā ‘alay-ka salām Allāh) (1) and move to apostrophic exclamation: ‘Oh lord’ (ayyu-hā al-sayyid) (3); which is preceded by the mentioning of planet’s name (‘Utārid) (2) in both Ţabarian invocation and shorter Suhrawardian. There are fifteen epithets or attributes of Mars that are shared in two works. They constitute the majority (10/16) of those used in the longer and the bulk of those appearing in the shorter litany of Shaykh al-Ishrāq (14/17).


The Suhrawardian litanies omit the attributes that pertain to the role of Mercury as a patron of commerce: ‘bringing success in wealth and commerce’ (al-murid li‘l-māl wa‘l-tijāra) and again those which can be seen as immoral: ‘lord of deceit and oath-breaking’ (ṣāhib al-

4502 Many epithets used in further uncited here part of Ţabarian litany recall various arts and sciences such as: philosophy (falsafa) celestial and earthly geometry (handasat al-ashyā‘ al-‘ulwiyā wa‘l-ardiyya), astronomy (‘ilm al-nūjūm), augury (al-zajr). See: Pseudo-Majrīṭ, Ghayat al-hakīm, p. 222.
Another feature which is lacking in the invocation of Shaykh al-Ishrāq is mentioning the role of Mercury as the transmitter of revelation to the prophets (ṣāhib al-wahy ilā ’l-anbiyā‘) and therefore ‘possessor of evidence of [divine] lordship’ (ṣāhib al-dalāla ‘alā ’l-rubūbiyya).

All characteristics enumerated in Ṭabarian litany cited in Ghāyat al-ḥakīm reflect compound image that is syncretic amalgamate of various ancient deities such as Thot, Mercury, Hermes as well as persona of Hermes Trismegistus. The coincidence between the name of the sage and the planet in Greek language caused a common tendency to connect between the two. Although the sage Hermes played a vital role for Al-Suhrawardī, there is no explicit evidence in his writings that he might have associated him with the planet Mercury. Hermes is seen by Shaykh al-Ishrāq as the first who brought divine revelation to mankind, the premiere Illuminationist who ascended the heavens and beheld the realm of light\(^{4503}\), but there is no indication in his writings that he obtained his wisdom specifically from the planet Mercury. It is however in the longer invocation of Al-Suhrawardī where Mercury is considered ‘lord of obscurities, well-versed in secrets and wonders’ (ṣāhib al-gharā‘ib mutqin al-asrār wa’l-‘ajā‘ib), and in supplicatory part he is asked for ‘facilitating the path’ (tashīl al-rashād). If by this the wonders of the celestial abode and a guidance in heavenly ascent is meant, there can be some traits of Hermetic myth here. Interestingly in the second invocation to Mercury from Ghāya there is also a plea for guidance (wa-tuhdīnī)\(^{4504}\), but other than that its content does not agree with that of Shihāb al-Dīn. Therefore, nothing can be stated for sure as far as the association of Trismegistus with the planet is concerned, as the words in question can just as well reference Mercury’s excellence in sagacity and guidance on the path of life.

Al-Suhrawardī in the shorter litany ascribes further intellectual proficiency to this planet stating that it is the ‘lord of evidence and discourse’ (ṣāhib al-ḥujja wa’l-jadal) and in longer one depicts the planet as ‘uttering the prayer of remembrance’ (mulqī al-dhikr), suggesting that it does take part in the veneration of Lights of Lights, what conforms with vision of congregational cosmic prayer presented in Wārid al-Istībār.

c) Jupiter

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<tbody>
<tr>
<td>السلام عليك (1) أَيُّهَا السَّيِّدُ (2) المَارْكُ</td>
<td>السلام عليك (I) أَيُّهَا الكَوْكُبَ السعِيدُ الشريف (III) الدِّرْجُ الجَلِيلُ</td>
<td>وأقِمْ (I) وَأَفْتَقِ وَأَقِمْ (XV)</td>
<td>لَكِ التَّقَدِيْمَ</td>
</tr>
</tbody>
</table>
For comparing the description of Jupiter in both works I use two invocations of Ghāya (the 1<sup>st</sup> and the 4<sup>th</sup> respectively) as they both share a multitude of epithets and ideas with the litany of Al-Suhrawardī<sup>4507</sup>. Once again, the juxtaposed fragments are centred around the epithets, with almost no use of verbs, apart from formulaic ‘I sanctify’ (uqaddisu) in the short litany of Shaykh al-Iṣhrāq and ‘I ask you’ (as’alu-ka) in what is actually the supplicative segment of the first Jupiter litany of Ghāya which has been presented here in its entirety. Three

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<sup>4507</sup> Pingree claims the first to be of Ṭabarīan source, while the latter to be of mixed Šabīan and “Ṣabīan” origin. See: Pingree, “Al-Ṭabarī on the prayers to the planets”, p. 106. The latter clearly borrows from the first or from the common source and it is clearly Šabīan material, which is again shared by Al-Suhrawardī maybe without one curious case, which is the connection of Jupiter to kingship. It is however not included into Liber de Locutione.
litanies, except short Suhrawardīan, start from similar greeting: ‘peace be upon you (al-salām ‘alay-ka)’ (1), however Wārid Taqdīs al-Mushṭarī lī-Yawm al-Khamīs precedes this using Illuminationist formula la-ka al-taqdīs and extends with the phrase ‘and from you to the pure souls’ (wa-min-ka ilā ‘l-nufūs al-zakiyya), which infers the role of Jupiter as being instrumental in bringing peace to the just people. Then the same three move to apostrophic exclamation: ‘Oh lord’ (ayyu-hā al-sayyid) (2). There are 15 epithets or attributes from “Jupiter I” and 18 from “Jupiter 4” which are shared in the short or long invocation by Al-Suhrawardī. They constitute the bulk (18/22) of those used in the longer as well as those appearing in the shorter litany of Shaykh al-Ishrāq (13/16).


The rest use the synonyms or otherwise express the same or similar meaning: ‘the powerful’ (al-ḡādir/‘ażīm al-sha’n) (8) ‘the mighty/the great’ (al-‘ażīm/al-kabīr) (12), ‘the merciful’ (al-ra’ūf/al-raḥīm) (XVIII), ‘the bright-shining’ (al-sanā‘ī/al-zāhir al-mushrīq) (XI), ‘possessor of divine tranquillity’ (ṣāhib al-sakīna/wa’l-waṣāqār) (XIV), the one who is granted with ‘noble and beautiful ethics/noble characteristics’ (al-akhlāq al-karīma al-jamīla/al-akhlāq al-jamīla wa-makārīm al-shiyam) (14), ‘the evidently auspicious planet/the planet of the greatest fortune’ (al-sa’d al-mubīnī/al-sa’d al-akbar) (IX). This is not far in meaning from ‘the father of blessings (wālid al-barakāt), which appears in the longer litany by Al-Suhrawardī. Another epithet, ‘the source of goods’ (ma’dan al-ḵhayrāt) has been changed into ‘intermediary of goods’ (waṣīṭat al-ḵhayrāt) maybe to stress that ultimately all the grace and beneficent gifts originate from the Light of Lights and planet not being an independent actor (15).

All the epithets and features aim at depicting Jupiter as a very auspicious and powerful planet\(^{4509}\) shining with very strong light, which possesses the virtues of both sages and kings as well as perfect ethical qualities and ability to grant blessings and other goods to men. This is even further developed into some better-defined features and very rich imagery in the litanies from Ghāya, but the respective epithets are not found in the texts by Al-Suhrawardī. Some material appears in both Jupiter 1 and Jupiter 4, while other only in the latter and this is what most probably does not originate in the work by Al-Ţabarī. Al-Suhrawardī omits here the association of a planet with heat and moistness (\(^{1}\)), what seems inconsequent because he ascribes such physical connections to Mars (2.3.11: 120) and the Moon (2.3.10: 118). It can be mentioned that Jupiter 4 associates the planet additionally with the airy element (\(^{2}\)).

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\(^{4508}\) Every planet, except Venus and the Moon is considered as ‘father’ (al-ab) in the sanctifications of Al-Suhrawardī. It is mentioned here only because the same epithet is used at the beginning of supplicatory segment of Šabāri litany to Jupiter, which have been quoted or paraphrased in Ghāya and presented partially here for juxtaposition.

Both litanies from Ghāya consider him as ‘moderate’ (al-mu’ tādil) \(^{(15)}\) and develop the picture of Jupiter as: religious scholar \((^{(4)}\)\), having the right opinion and insight \((^{(5)}\)\), the person of high ethical standards, who is god-fearing \((^{(6)}\)\), keeps oaths and contracts \((^{(7)}\)\) and does charitable deeds \((^{(8)}\)\) as the auspicious planet it fulfils wishes and grants success \((^{(9)}\)\). Jupiter 4 stresses or adds such features like his purity \((^{(10)}\)\), his power over the rulers and aristocracy \((^{(11)}\)\) and justice \((^{(12)}\)\). What appears as original among the epithets used in the invocations of Al-Suhrawardī, is ascribing to Jupiter the task of admonition \((al-‘ itāb)\) \((^{(1)}\)\), which perhaps is an outcome of his ethical excellency. It can be also an allusion to the role of a judge, which is often attributed to this planet in astrological myths and depictions. Moreover, in the short litany he is considered as ‘possessor of charisma of glory’ \((ṣāḥib al-khurra)\) \((^{4510}\)\) that seems to agree with his royal virtues. This attribute is evidently Suhrawardian, as it is strictly Illuminationist term of Zoroastrian decent. It cannot be excluded that the universal practice of associating the mightiest deity of pantheon with this particular celestial body could have an influence here. Indeed, in Persian tradition this planet took the name of Hurmuz, and it is witnessed also in the text by Al-Suhrawardī (2.3.13.124). Connecting Jupiter to the attributes of kings and sages makes however his function and image overlap with those of Sun, which ultimately represents the archetype of kingship, and Mercury, whose main feature is sagacity and it is due to the roles that had been ascribed to the respective planets in astrological tradition, and to the respective deities in ancient mythologies.

Is it possible, in the light of Illuminationist doctrine, to reconcile these overlaps of image and function between the planets as talismans of their respective lord-archetypes, who are supposed to have their spheres of influence strictly delimited? Before getting into this inquiry it must be admitted that this overlapping of image might be just a result of an out of hand acquisition of mythological motives. But perhaps there is a feasible way of rationalization of this phenomenon in philosophical terms with a small refuge to astrology. I would propose that the key to the issue lies in plurality of illuminative influences \((ishrāqāt)\) and mutual relations \((munāsabāt)\) that permeate the cosmos of Al-Suhrawardī. In Ḥikmat al-Ishrāq he says:

> The spheres \((al-aflāk)\) in their movements and the interrelations, correspondences, and so forth of their movements also resemble the relations of the holy entities \((al-umūr al-qudsiyya)\) and the rays of dominant lights \((al-anwār al-qāhira)\)\(^{(4511)}\).

This passage gives an idea that no matter how obedient is the planet to his ‘beloved’ \((ma’ shūq)\), which is the lord-archetype \((rab al-naw’)\) of which it is a talisman, it is still subjected to the influences of other ontological lights. These influences occur through the correspondences that exist between the planet in question and other celestial bodies, which must resemble the relations between dominant lights, according to Neoplatonic rule of universal sympathy between diverse levels of existence. This situation implies that the properties of the

\(^{4510}\) The notion of khurra may pertain to sages on the mystical path and to the rulers. On the pages of Al-Wāridāt wa’l-Taqdisāt we find this notion used in reference to God (2.3.5: 67, 2.3.8: 107), Bahman (2.3.5: 69), Jupiter (2.3.5: 74) and the sages who obtained transcendental wisdom (2.3.5: 82). However, the special royal type is termed in Persian as kayān khurra. See: Sohrawardi, Œuvres Philosophiques et Mystiques. Tome IV, p. 92 [“Al-Alwāḥ al-’Imādiyya”]. Sohrawardi, Œuvres Philosophiques et Mystiques. Tome I, p. 504 [“Al-Mashāri’ wa’l-Muṭārahāt”]. As far as kayān khurra is concerned, it is the Sun, who plays the key role in distributing it. See: Ibidem, p. 504.

\(^{4512}\) Transl. by John Walbridge and Hossein Ziai. See: Suhrawardi, The Philosophy of Illumination. p. 117.
planets do not reflect only one cause and therefore cannot be uniform. Shaykh al-Ishrāq continues:

Since all these positions cannot be combined and since some of the planets veil others from each other, there cannot be an exact, unveiled correspondence (muqābala wa-‘adam hijāb) among all, such as exists in the world of dominating lights. This is because the barriers have distances and veils. They preserve it [the exact correspondence] in different times so that they express all the correspondence successively and [this succession is] renewed through ages and cycles (al-akwār wa ‘l-adwār).4512

The correspondences between higher ontological lights are reflected in the positions that celestial bodies have vis-à-vis each other.4513 The human knowledge on position of planets is obstructed because they do veil each other at times and more importantly they go around the full circles in their own distinct, sometimes very long-time cycles. Thus, the cognition of all correspondences between positions of all the spheres taken altogether (including the sphere of fixed stars and all zodiac houses) would necessitate astrological observations spanning through whole ages and eras.4514 Only at that time the features of every planet could be fully known. Otherwise, the knowledge of astrologers as for the character of planets, albeit based on long-term observations, is indeed only partial. And because the position of celestial body is always perceived in relation to another, this implies that for interpreting the cause of event that occurs, more than one possible cause must be examined. That may lead to the confluence of features between one planet and another in the interpretation of astrologers.

d) Venus

|--------------|-------------------------------------------------|--------------------------------------------------|

4512 Ibidem, p. 117.

4513 Not only the diversity of positions is for Al-Suhrawardī the evidence of multiplicity of influences exerted on the planet, but also the fact that its move (baraka) is sometimes rectilinear (mustaqīma) and sometimes retrograde (rāji’a). He reminds that the Peripatetics maintained that each sphere in all respects resembles single intellect, from which it emanates. This is the view that was shared also by Al-Suhrawardī at the beginning of philosophical activity, but at the time of writing of Hikmat al-Ishrāq he found it obviously wrong. See: Ibidem, p. 118. It is worth mentioning that in almost every independent litany of Al-Wāridāt wa'l-Taqdisāt he asserts contrary that the planets are free from rectilinear movement (see: this edition, 2.3.9: 109, 2.3.11: 120, 2.3.12: 122, 2.3.13: 124, 2.3.4: 126, 2.3.15: 128). It cannot be excluded also that the higher lights exert their influence on celestial souls by means of illumination of accidental lights (al-anwār al-sāniḥā) on their souls.

4514 Various ancient astrological traditions known by mediaeval Muslims tried to estimate how long is the period of full cosmic cycle, or ‘the Great Year/Era’ (al-dawr al-a’zam). Al-Shahrazūrī in his philosophical encyclopaedia entitled Al-Shajara al-Ilāhiyya (The Divine Tree) mentions the example of Babylonians for whom the period lasted 49 000 years whereas for Indians 360 000. See: Al-Shahrazūrī, Rasā’il al-Shajara al-Ilāhiyya, pp. 512, 520. This second figure comes from Zīj al-Sindhind. Some Islamic philosophers conformed with the concept, most notably Brethren of Purity who recognized this second figure as real. Beside of this one they also recognized shorter cycles of 7 000, 12 000 and 51 000 years. See: Ibidem, p. 532. Cf. De Callatāy, Ikhwān al-Safā’, p. 40. The cosmic cycles were supposed to repeat themselves constantly and this conformed with the concept of eternity of the world (qidam al-‘ālam). The passage above is the evidence that Al-Suhrawardī agreed with the idea. After expressing all the correspondences between celestial bodies, there comes renewal of the cycle.

‫) الزهرة‬2a( ‫) أيّهتا‬1( ‫السالم عليك‬

)2b( ‫) أانهيد الس ّيدة‬3(
t‫) الباردة الرطبة‬4( ‫السعيدة‬
‫) امجليةل‬6( ‫) النظيفة‬5( ‫املعتدةل‬
)9( ‫) السخ ّية‬8( ‫) العطرة‬7(
‫) صاحبة احلىل‬10( ‫الهبجة‬
t‫واذلهب والفرح والرقص‬
‫) والزينة واللهو‬11( ‫والطرب‬
‫) والزمر‬12( ‫وسامع الاغاين‬
)13( ‫وحتريك العيدان ابلنغم‬
t‫واللعب واملزاح واملعارشة‬
)14( ‫والبطاةل القابةل املتوددّة‬
‫ والراحة‬t‫العادةل احمل ّبة للخمور‬
.‫والرسور والناكح‬

‫وأق ّدس عبد هللا الطائع‬
،‫الغراء‬
ّ )3( ‫الزهرة‬
،‫الصبيحة املرشقة الهبية‬
‫ذات املالحة واللطف‬
‫) والسخاء‬6( ‫والنظافة‬
‫) والعطر‬7( ‫) وامجلال‬9(
)5( ‫) والاعتدال‬8(
‫) واخللق‬14( ‫واملودّة‬
)12( ‫ والغناء‬s‫احلسن‬
)13 ،11( ‫وألت الطرب‬
)...( )10( ‫والهبجة‬

‫ كل التقديس والثناء‬:a
،)1( ‫وعليك السالم‬
‫) الس ّيدة‬2a( ‫ أيّهتا‬:b
‫ العاملة‬،‫) الرشيفة‬2b(
s‫العامةل‬
)4( ‫ املرشقة السعيدة‬:d
‫ ذات‬،‫الكرمية الصبيحة‬
‫الضوء املعشوق والربيق‬
‫ واللطف والزينة‬s‫احملبوب‬
‫) وامجلال‬10( ‫) والهبجة‬7(
‫) واحمل ّبة‬5( ‫) والاعتدال‬9(
)...( ‫) و الربكة‬14(

The eulogic segments of invocations follow the same style based on the epithets. Once
again in compared fragments there is only one occurrence of a verb, which is formulaic ‘I
sanctify’ (uqaddisu) in the short litany of Al-Suhrawardī. Both longer litanies start from the
same greeting: ‘peace be upon you’ (al-salām ‘alay-ki) (1) which is only preceded in
Suhrawardian litany by formula ‘the sanctification and praise is for you’ (la-ki al-taqdīs wa’lthanā’) and then they move to apostrophic exclamation: ‘Oh lady’ (ayyu-hā al-sayyida) (2);
which is preceded by the mentioning of planet’s Arabic (al-Zuhra) (3) and Persian name
(Anāhīd) in the Ṭabarian litany (In Suhrawardian litany appears the name ‘Awarmān Sipihr’ in
c element of structure instead). There are fourteen epithets or attributes of Venus that are shared
in the litanies of Shaykh al-Ishrāq. They constitute some part (6/14) of those used in the longer
and the majority of those appearing in the shorter litany of Shaykh al-Ishrāq (10/17).
Like in other three pairs of invocations some epithets appear in the same form literally:
‘the happy’ (al-sa‘īda) (4); or slightly changed in wording: ‘the moderate’ (al-mu‘tadila/dhāt
al-i‘tidāl) (5), ‘the clean’ (al-naẓīfa/dhāt al-naẓāfa) (6), ‘fragrant’ (al-‘aṭira/dhāt al-‘aṭr) (8),
or expressing the same meaning using synonims or different phrasing: ‘beautiful’ (aljamīla/dhāt al-jamāl/dhāt al-zīna) (7), ‘lady of music listening and songs/lady of singing
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(ṣāḥibat al-samā′ wa’l-aghānī/dhāt al-ghinā’) (12), and ‘the loving’ (al-mutawaddida/dhāt al-maḥḥabba) (14). The epithet ‘of generous splendour’ (al-sakhiyya al-bahja) (9-10) appears split into ‘the generous’ (dhāt al-sakhā’) (9) and ‘the splendid’ (dhāt al-bahja) (10). On the other hands the attributes ‘the lady of music’ (ṣāḥibat al-ṭarab) (11) and ‘moving the lutes with melody (ṣāḥibat taḥrīk al-ʿīdān) (13) are joined into ‘lady of musical instruments’ (dhāt alāt al-ṭarab) (11,13).

All three invocations present fundamentally unified image of Venus, the one of beauty, love and pleasure, with an important element of music. Shihāb Al-Dīn however omits the references to dance (al-raqs), sexual act (al-muʿāshara) and her ‘loving of wine’ (al-muḥībba li’l-khumūr) which can be seen as morally controversial. Instead of it he considers her as person of excellent ethics (dhāt ḫusn al-khuluq). Moreover, he considers her as full of exciting grace when he calls her ‘possessor of desired light and beloved flash’ (dhāt al-ḍawʾ al-maʿshūq wa’l-barīq al-maḥbūb). On the other hand, he implies her being a woman of learning and practice (al-ʿālima al-ʿāmila).

Why did Shaykh al-Ishrāq use the litanies of Al-Ṭabarī in constructing his own? It seems that the text stemming from astrological tradition helped him to make up for the void, which he could not fill with mere philosophy. The astrological description of celestial bodies which drew immensely from older mythological elements gave the planets of Al-Suhrawardī personality. However, interestingly, he did it in reference to four planets only, creating an image of Sun, Moon and Saturn more independently. This is especially true when it comes to Sun. This planet, and more specifically, its soul Hūraksh, played an important role in philosophical system of Shihāb al-Dīn and he had his own way of depicting it, which was based on elementary astronomical knowledge, considerable Zoroastrian influences and in many ways was parallel to the Neoplatonic model of Proclus (see: 5.2 and 5.3). He worked out his own special terminology and epithets in describing this planet, which one can thread upon in his other writings. What is striking when comparing his invocations to the Sun (2.3.5: 76, 2.3.9) with Ṭabarīan one or others found on the pages of Ghāyat al-Ḥakīm is the use of masculine grammatical gender instead of the usual feminine. This is deliberate since it disagrees with general feminine image of the Sun in Semitic mythologies and goes against the rules of Arabic grammar. Masculinity of the Sun reflects Iranian and wider Indo-European tradition.

The image of Saturn and Moon (see: 2.1.2) is based predominantly on simple elements of astronomy. Many epithets of the first refer to its position on the seventh celestial sphere, the highest among the planets. Saturn “sees” more than others also because of a grand size of his sphere as his observed revolution around the Earth takes the longest. In connection with that he is depicted as a scholar and a sage, what conforms with the general astrological tradition, however there are no traits of borrowing here between the litanies of Al-Suhrawardī and Al-Ṭabarī nor any other material found in Ghāyat al-Ḥakīm. Saturn had been even devoid by Al-Suhrawardī of any reference to his usual astrological unauspiciousness (naḥs) and like other planets presented in an entirely positive light. The Moon, on the other side of heavens occupies the lowest planetary sphere, therefore a bulk of his epithets in invocations refers to this simple fact and to his connection to the watery element as well as a short period of revolution, which makes him accelerate the happenings (musrīʿ al-amr). Other than that he is the minister (wazīr) of Hūraksh, a person of beauty, reflecting his light.
Returning to the issue of Ṭabarīan litanies, in spite of the fact that, as far as invocations devoted to Sun, Saturn and Venus are concerned, there is no trace of contentual borrowings by Shaykh al-Ishrāq, there might be influence in form, since all the longer litanies, except that dedicated to Sun, display essentially the same structure with eulogical part consisting of merely names and epithets. But the question remains why did Al-Suhrawardī choose to use this particular setting of invocations as a model. Did he know that their author belonged to the oldest generation of Muslim astrologers, who had first-hand expertise in middle-Persian works and middle-Persian translation of Greek sources? Was the question of antiquity and genuineness so important? Or maybe there was a mysterious nimbus of Hermetic or Ṣābīan origin that could accompany this work? It is not known whether he found these litanies in Ghāyat al-Ḥakīm which mentions this connection, or came across the original, which is now lost, but probably does not mention Ṣābians because it predates them accepting this name. If he did find them in Ghāya, then what prevented him to use also the material from non-Ṭabarīan litanies, especially that the invocations from various sources are not always properly divided in redaction and they all are ascribed to Ṣābians? On the other hand, as I pointed earlier (2.1.1), the person who copied from the same source the fragments about preparing planetary rituals and placed it in the closing Faṣl must have had access to the original, because it does include a fragment absent in Picatrix, but present in Latin translation. Was it also Al-Suhrawardī or someone else? If someone else, so why did he use the same source and this time merely copied it? Did he feel that the liturgical magic described there is a necessary complement to Al-Wāridāt wa'l-Taqdisāt? Did this work of Al-Ṭabarī had had a special significance for Illuminationists? These are the questions that must remain open.

Al-Suhrawardī fundamentally agreed with main astrological ideas of the time about the role of the planets in cosmos. These views were incorporated into philosophy already at the stage of Hellenic Neoplatonism. Muslim astrologers attempted to present their art as a legitimate branch of philosophical science. The efforts of Abū Ma'shar and Al-Kindī hugely contributed to strengthening the bond between the two fields of intellectual inquiry. The planets were seen as intermediate or proximate causes shaping the reality of sublunar world. They took part in generation of species and were instrumental in occurring of events. Whereas astrologers were looking for astronomical patterns that could reveal the mysteries of past, present and future happenings, magicians tried to manipulate planets using their special properties for their own interest. They sought for or sometimes independently produced obscure works attributed to Hermes, Aristotle and other ancient sages that would unveil the secrets of invocations, incenses and talismans to summon and subjugate the spirits of the planets. This lore was also looked for in beliefs and practices of Ṣābians of Ḥarrān, an obscure sect that would combine philosophical theory with mysterious rituals devoted to Pagan gods. If to analyse the account of Al-Shahrastānī, there is indeed a considerable proximity between the ideas of Ḥarrānians and those permeating Al-Wāridāt wa'l-Taqdisāt and it is there where we find the precedent for Al-Suhrawardī’s considering planets as gods (āliha) and Light of Light as God of gods (ilāh al-āliha). He also, in conformity with that account, while borrowing the epithets from litanies of Al-Ṭabarī, devoid planets from all morally controversial or unauspicious features.

Shaykh al-Ishrāq integrated the practices of planetary invocation into his own system of practical philosophy as an element of veneration of lights, which he himself considered as ‘Illuminationist tradition’ (sunnat al-ishrāq). Perhaps in this endeavour he followed the example of Brethren of Purity and by adapting the elements of rituals connected to Ḥarrānians
attempted to organize his own type of 'philosophical worship'. Invoking planets in Islam did not start with Al-Suhrawardī nor did it end with him. His contemporary, Fakhr al-Dīn al-Rāzī, authored Al-Sirr al-Maktūm fī Mukhāṭabat al-Nuṭūm (see: 2.1.1) which according to Ullmann includes glorification (tasbīḥ) of celestial bodies, but unfortunately has not yet been published. The same goes for Kitāb Shumūs al-Anwār wa-Kunūz al-Asrār (The Book of Solar Lights and Treasures of Mysteries) by Muḥammad ibn al-Ḥajj al-Tilimsānī (d. 737/1336) including the prayers to planetary deities. The relation between these writings as well as those representing the same genre and predating Al-Suhrawardī with the invocations of Shaykh al-Ishrāq requires future research. Nevertheless, Al-Suhrawardī remained to be associated with things cosmic. There are substantial suppositions that the thought of Shaykh al-Ishrāq could have inspired the renaissance of figurative arts under the Seljuqs of Rum and Artuqid principalities in Anatolia in the late 6th/12th century. This influence manifested itself in depictions of angels and sophisticated astral symbolism. A. Azfar Moin suggests that the prayers to sun by Al-Suhrawardī could have had influence on one of the rituals at the court of two Great Mughals in India: Akbar (ruled 1556-1605) and Jahāngīr (ruled 1605-1627), involving veneration of Two Luminaries.

5.5. The non-verbal elements of Illuminationist liturgy

5.5.1. The ritual as presented in Faṣl

Looking for non-verbal elements of ritual on the pages of Al-Wāridāt wa’l-Taqdīsāt we have to distinguish between very rich but ingenuine material presented in Faṣl, that is indeed borrowed directly from the already mentioned work by al-Ṭabarī, and more enigmatic hints interspersed throughout the work that are however fundamental for the understanding of Illuminationist liturgy. Let us begin with presenting the elements of ceremony provided for each planet in Faṣl, having in mind that it is not sure, if the rites presented there were really accepted by Al-Suhrawardī or are rather a part of a later interpolation done in Illuminationist or other circles. From the context of the text and the way it was put at the end of litanies we see that the aim of this operation was to suggest that both invocations and the non-verbal elements described in Faṣl are complementary and constitute parts of the same set of seven rituals devoted to each planet. The planets are arranged here in their descending order, unlike in the invocations where they are set according to the days of the week.

Faṣl begins with establishing the right astrological position of Saturn, at which he can be safely invoked. Invoking him at other times can put the invocator in danger because of uniquely strong unsuspicuousness (naḥs) of this planet. There is no other such description in regard to any other planet in all three renditions of the text: De Locutione, Gḥayat al-Hakīm, and the manuscripts of Al-Wāridāt wa’l-Taqdīsāt. The latter version reads:

Perhaps it is not without importance to remind that according to Corbin, Nasr and Brockelmann Al-Suhrawardī wrote a treatise entitled Kashf al-Ghiṭā’ li-Ikhwān al-Ṣafā’ (Unlifting the Cover from Brethren of Purity) (sec: 1.2). The work still remains unpublished and was not consulted for the present study.


If you want to speak to Saturn, you have to rightly examine his positions. It should be when his exaltation (ṣhārāf) is in the sign of Libra, then in Aquarius because he rejoices in it, then the Capricorn. If he was not in one of these positions, let him be [at least] in positive dignities (ḥuzūz), such as term (ḥadd), triplicity (muthallitha), decan (ṣūra) or let him be during your plea in the east or in the cardines (awtād) or in what follows from the natural moments, or to move with a straight movement (al-sīr al-mustaqīm) in the masculine quarter (rub‘ mudhakkar). Beware of his inauspicious moments (manāḥis), especially when it is in square (tarbī‘) of Mars or in his opposition (muqābala), or in his fall (hubūṭ). [In such case] let his decan (waḥīb) be strong star which is free from misfortune. Then he will be like a man of good soul that fulfils everything he is asked for. But if he was burned (muḥtaraq), unfortunate (manḥūs) or retrograde (rāji‘) he would be impatient and concerned [only] with himself instead of others. Know the bad and good omens of the planets to act with their assistance, if God willing 4521.

After defining all the suitable positions for invoking this planet the elements of ritual are described in a little more detailed manner than with other planets as this description seemingly plays the role of a template for the others and the subsequent descriptions would only alternate the specific items connected to each planet in question:

If he [Saturn] was located in one of these [above mentioned] positions and you would want to speak to him, put on the black and blue cloth. And if he was hidden let it be black. Approach the place where you want to address him in humility and modesty, being almost sad and grieving with bowed head move slowly and delicately in silent manner. [Be] clothed in the vestment of elite among the Jews because he [Saturn] is their patron (ṣāḥib). Wear the iron ring and have a silver brazier and burn these incenses (bakhūr) 4522.

Then the author moves for enlisting the ingredients of suffumigation. After finishing he adds: (…) from each [ingredient] even amount, grind it, mix altogether like a dough with the urine of the goat and form the threads (fatā’il) and [burn as] an incense 4523. After completing the procedure, the reader is assured: If the moment of your invocation was auspicious, and the day was his day, then he [Saturn] would fulfil your plea and everything you ask for would come true 4524. Below in two tables I present the all non-verbal elements pertaining to the rituals devoted to each planet. The first table contains the details of liturgical vestment and the metal and/or the stone from which the ring and the incense burner is produced 4525.

4521 This Edition, 2.4.1: 1.
4522 Ibidem, 2.4.1: 2.
4523 Ibidem, 2.4.1: 2.
4524 Ibidem, 2.4.1: 2.
4525 These sympathetic accessories can naturally be interpreted in theurgical vein as material symbols. Things such as stones and plants are known to be used in theurgical rites as early as in Chaldaean Oracles. See: Hans Lewy, Chaldean Oracles and Theurgy, Mystic Magic and Platonism in Later Roman Empire, Institut d’Études Augustiniennes, Paris 2011, pp. 238, 289. Suffumigations as well as selected plants, stones and other objects were used by Proclus and other Neoplatonists in their rituals. The philosophers in doing so were probably inspired by popular magic as it is known from magical papyri. See: Chlup, Proclus. An Introduction, p. 170-171.
<table>
<thead>
<tr>
<th>Planet (kawkab)</th>
<th>Vestment (zayy/libās/thiyāb)</th>
<th>Ring (khātim)</th>
<th>Brazier (mijmara/mibkhara)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturn</td>
<td>black and blue clothes (libās aswad wa-azraq), or black if he is hidden, the dress of Jewish nobility (zayy al-ahyār min al-yahūd) [since he is their lord (fa-inna-hu sāhibu-hum)]</td>
<td>iron (ḥadīd)</td>
<td>iron (ḥadīd)</td>
</tr>
<tr>
<td>Jupiter</td>
<td>white-yellow cloth, the robe of Christian monks (zayy al-ruhbān al-naṣārā) [since he is their lord (fa-inna-hu sāhibu-hum)], honey robe (al-kisāʾ al-ʿasafī)</td>
<td>silver (fidā) with agate (maʿaʿaqīq)</td>
<td>unspecified</td>
</tr>
<tr>
<td>Mars</td>
<td>red robe (thiyāb ḥamrāʾ), weapon, the dress of soldiers (zayy al-jund), evil people (ahl al-sharr), iron armour (burnuṣ ḫadīḏ); the cloth of idol worshippers (zayy ʿabdat al-ṣnām); [since he is their lord (fa-inna-hu sāhibu-hum)]</td>
<td>pumex (khaffāf)</td>
<td>brass (nuḥās)</td>
</tr>
<tr>
<td>Sun</td>
<td>the robe of kings and nobles (zayy al-mulāk waʾl-ʿuzmāʾ) from yellow silk (dībāj aṣfar), the clothes of shahs, Persians and Magians (zayy al-akāsira waʾl-furs waʾl-majūs) [„since he is their lord (fa-inna-hu sāhibu-hum)‟], golden crown (tāj dhahab)</td>
<td>golden (dhahab)</td>
<td>golden (dhahab)</td>
</tr>
<tr>
<td>Mercury</td>
<td>the dress of scribes (zayy al-kuttāb)</td>
<td>lead (raṣās)</td>
<td>lead (raṣās)</td>
</tr>
<tr>
<td>Venus</td>
<td>female dress (zayy al-nisāʾ), luxury clothes (thiyāb ǧakhirā), diadem of pearls (iklīl ḥabb al-ʿuʾluʾ), women’s fragrance (ṭīb al-nisāʾ) with precious stones (jawāhīr)</td>
<td>iron or golden (fidā aw dhahab)</td>
<td>iron or golden (fidā aw dhahab)</td>
</tr>
<tr>
<td>Moon</td>
<td>the cloth of modern [people] (Muslims), white (zayy al-ḥadāth wa-yakūnu bayādan),” [let] your fragrance [be] pleasant” (wa-rāʾiḥatu-ka ṭayyība)</td>
<td>silver (fidā)</td>
<td>silver (fidā)</td>
</tr>
</tbody>
</table>

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4526 Ibidem, 2.4.1: 2.
4527 Ibidem, 2.4.1: 3.
4528 Ibidem, 2.4.1: 4.
4529 Ibidem, 2.4.1: 5.
4530 Ibidem, 2.4.1: 6.
4531 Ibidem, 2.4.1: 7.
4532 Ibidem, 2.4.1: 8.
We see that on one hand most of presented clothing (that of Mars, Sun, Mercury and Venus) correspond to those planets’ general astrological and mythical image as respectively soldier, king, savant and woman, as it was already discussed in reference to the litanies (taqdisāt) (5.4). The description of dress may encompass such elements as colour, material or additional accessories. But there is also an idea of correspondence between some of the planets and religious communities that necessitates the use of specific confessional vestment by the celebrator while invoking the planet in question. One possibility is that it may have its origin in the views on astrological cycles. The modern people are Muslims who are patronised by the Moon, the last planet in the row of emanations, with the shortest period of revolution, mythologically presented as the youngest. Moon can also be seen as symbolically related to Islam, because of its importance in defining the time of beginning of fasting in Ramadan. It may also refer to the lunar calendar used by Muslims. Some of the planets that have longer revolution cycles are paired with more ancient religions: ‘worshippers of idols’, Zoroastrianism, Christianity and Judaism. The latter is labelled as most ancient through connection with Saturn, whose cycle reaches deep in the past and was often imagined as an old man and associated with Greek Kronos or Iranian Zurvan, the god of time. The sun is connected here to Zoroastrianism where it obviously plays a great role in mythology and imagery, which have been discussed earlier in this dissertation (5.2). Moreover, for Muslim medieval authors Persians were renown for having the most elaborate idea of kingship.

The idea of connecting planets with astrological cycles marking the eras in world’s sacred history may be traced back to Babylonian and Indian origin. In Islamic milieu it was advocated especially by the Brethren of Purity, Ismā’īlīs and other groups claiming the division of history into prophetic cycles. For Brethren of Purity the cycle of 7 000 years was divided into seven millennia, each one with its own dispensation under the patronage of a prophet bearing a new revelation. In one of their epistles, Risāla al-Qiyāma (Épistle on Resurrection) they present an allegory where the prophets are disguised as brothers, the sons of the king, and each one of them was given one day to govern the kingdom. Each son from the six, representing the traits of particular planet, fell asleep after performing his duty. They all are said to have woken on the seventh day when the seventh and last son will take his turn to rule. The planets are identified with the prophets as follows: Sun – Adam, Saturn – Noah, Jupiter – Abraham, Mars – Moses, Venus – Jesus, Mercury – Muhammad, Moon – eschatological 7th imam of Ismā’īlī doctrine, the awaited Al-Qāʾīm. Despite some similarity, the set of correspondences does not match the one presented by Al-Ṭabarī and later transferred into Faṣl.

Without a doubt more similar is the set of correspondences provided by Al-Bīrūnī in Kitāb al-Taṣḥīḥ li-Awā’il Šināʿat al-Tanjīm (The Book of Instruction in the Elements of the Art

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He presents the tables of correspondences between seven planets and things and phenomena of various categories. The information contained in the book, as it is said in the introduction, is supposed to be useful for the beginner astrologer, there is no mention whatsoever of any cultic practices\textsuperscript{435}. Among other curiosities, there is a set of indications as to religions and descriptions of pictorial representations of every planet. The column devoted to religion reads:

1. **Saturn** (zuhal) – Judaism [and] people dressed in black (al-yahūdiyya taswīd al-nās);
2. **Jupiter** (al-mushṭarī) – Christianity and people dressed in white (al-naṣrāniyya watībīḍ al-nās);
3. **Mars** (al-marrīkh) – The idol worship, wine-drinkers and dressed in red garment (‘ibādat al-ašnām wa-shurb al-khamr wa-tahmīr al-thiyāb);
4. **Sun** (al-shams) – The crowned (al-mutawwaj); 5. **Venus** (al-zuhrā) – Islam (al-islām);
6. **Mercury** (‘utārid) – The opposition against the jurists in every religion (munāzarat al-fuqāḥā‘ fi kull dīn);
7. **Moon** (al-qamar) – Believer in every dominant religion (al-mudīn bi-kull dīn ghālib).\textsuperscript{436}

Interestingly the correspondences presented by Al-Bīrūnī in most cases conform to those from *Faṣl*. There is however no religion inscribed in connection to Sun, and Venus is related to Islam. At the same time Moon is related to the dominant religion, which can be Islam if the right part of the world and era is considered. But Al-Bīrūnī gives more information: he sees Mercury as a patron of intellectuals of every creed who rebel against the law-minded interpretation of religion\textsuperscript{437}. This is purported by the depiction which presents the planet as a youth reading the tablet or a man in yellow and green garment seating on the throne and reading the book. This is perhaps a figure with which the proponents of occult sciences, as well as some philosophers and mystics could associate themselves willingly. Another interesting attributes mentioned in depictions are: rosary (tasbih) in the hand of Jupiter, sword and the battle-axe held by Mars or necklace, bells, bracelets and ankles embellishing the figure of Venus\textsuperscript{438}. Many mentioned colours and attributes repeat or at least conform to those from *Faṣl*, some not, but maybe it can shed some light on the sense of ritual described by Al-Ṭabarī.

It cannot be claimed for obvious reasons that the work of Al-Bīrūnī could have influenced Al-Ṭabarī, but it is known that such ideas were widely spread, mainly due to Arabic Hermetica, the writings of Pseudo-Aristotle and other pseudepigraphs or even Indian influences\textsuperscript{439}. Al-Qurṭubi, the author of *Ghāyat al-Ḥakīm*, who presented his own framework,


\textsuperscript{436} Ibidem, p. 253.

\textsuperscript{437} Cf. Pseudo-Majrīṭī, *Das Ziel des Weisen*, pp. 150-156. The author of *Picatrix* also presents the correspondences between planets and religions, which are similar to those in *Faṣl* or *Kitāb al-Taḥfīm*, but not the same. He associates Mars with stripping God from his attributes (ta’ṣīl) and ascribes to him fast changing between creeds (wa-sur’at tanaqqal fl-hā), perhaps it is an allusion to ever evolving beliefs of Pagans; Sun is associated with Magians and Bramins (al-barhīmā); Venus with Islam and every religion in which there is much eating, drinking and marriage (al-nikāḥ); Mercury with Manicheism/heresy? (al-zandaqa) and researching religions and philosophical systems (baḥth ‘an al-diyānīt wa-l-nawāmīs al-’uqiliyya); and Moon with the religion of Šabians (diyānāt al-ṣabā‘ī’a) and revelation (al-wahy). Saturn and Jupiter are not paired with any religion, albeit the first is linked to Hebrew and Coptic language and the latter to the Greek. Meanwhile most of other planets are also associated with languages: Mars with Persian, Sun with the language of Franks, Venus with Arabic, Mercury with Turkish and Khazar.


in which the Šabarian material can be understood, was familiar with the idea of correspondences between planets and religions as well as he related the depictions of planetary images drawn by Aristotle for Alexander the Great, that he allegedly found in Kitāb al-Masābih wa’l-Alwiyya. He also presented the depictions of planetary images from Kitāb Manāfi’ al-Ahjār (The Benefits of the Stones) by Uṭārid ibn Muḥammad al-Ḥāsib, Kitāb Taṣfīr Ṭīlāsmāt al-Rūḥāniyya (The Explanation on the Talismans of the Spirits) von Kriton in the translation ascribed to Hippocrates (Būqrāṣ) and a book ascribed to Apollonius (Ablūs). It cannot be excluded that the person who attached Faṣil to Al-Wāridāt wa’l-Taqdisāt, whoever he may be, was acquainted with this kind of material too. For Al-Bīrūnī the colours of the garment or the religious accessories are just a part of the image of the planets. In the field of astral worship however, the one who is willing to invoke the planet has to assimilate himself outwardly to it.

It can be considered that perhaps in the eyes of those who pointed to the correspondences between planets and creeds, the stereotypical representatives of particular religious community resembled in their traits the character of particular celestial deity, as it was depicted in mythology. Anyway, if to accept the idea of influence, or even some kind of causality between things, the resemblance between the two was obligatory, according to Neoplatonic and Hermetic rules that permeated the astrology. From this point of view, things belong to the chains of correspondences or series that go vertically through all ontological levels reflecting the universal idea of sympatheia. The same must go for the relation between planetary gods and metals and stones (minerals) from which the rings and incense burners are made, as well as the plant and animal products from which the suffumigation is produced. They all have to possess intrinsically some features of planetary deities, be under their rule or prone to their influence and therefore constituting their symbols or ‘idols’ in the sublunary world. Below I present the second table, which contains the recipes of incenses to be fumigated while invoking a planet.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Suffumigation ingredients</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturn</td>
<td>opium (afyūn), storax (aštarak), saffron (za’farān), plantain (lisān al-ḥaml), wild caraway (qardamānā), the integuments of frankincense (fiṣār al-kundur), the dirt of wool (waskh al-ṣūf), pulp of colocyn (šaḥm al-ḥanţal), cat’s scull (qīhīf sinnār); solder: urine of the goat (bawl al-ma’izz)</td>
</tr>
<tr>
<td>Jupiter</td>
<td>dry storax (al-may’a al-yābisa), sandarac (sandarūs), bugloss (rijl al-ḥāmāma), paeony (’ūd al-fawāniyā), fragrant stalk (qašab al-dharīra), pine</td>
</tr>
</tbody>
</table>

4540 These depictions match most but not every detail of Al-Bīrūnī’s. See: Pseudo-Majrīṭī, Das Ziel des Weisen, p. 161.
4543 This edition, 2.4.1: 2.
How should all the ingredients be interpreted? The knowledge of the connections between planets and material objects is not an outcome of philosophical reasoning but it is rather transferred from older theurgic and magical traditions, where it was believed to be revealed by divinely inspired individuals. So, seeking for the right meaning of every plant and animal product would require going through all those numerous traditions that might have influenced the author directly or indirectly and analysing each item separately, what is naturally out of scope of this dissertation, especially that I am not sure if there was a place for these elements of ritual in the genuine practice of our Al-Suhrawardī. Nevertheless, it seems that desiring to understand the non-verbal elements of the ritual depicted in Faṣl in the fuller context and lacking better sources at our disposal, we have to resort to the author of Ghāyat al-Hakīm, who gives it full framework and provides the details that are absent from the manuscripts of Al-Wāridāt wa’l-Taqdisāt and Liber de Locutione. But before it will be undertaken, let us notice one interesting detail.

There is one striking difference between Faṣl and Ghāyat al-Hakīm as far as the Mars suffumigation recipe is concerned. While the role of the animal liquid product that binds all the other vegetal ingredients is played first by the blood of a cock, in the latter it is human blood (dam ‘insān). In the extant Latin translation of Tabaryan text it is just blood without

<table>
<thead>
<tr>
<th>Gum</th>
<th>Frankincense (ṣamgh al-ṣanawbar), seed of juniper (ḥabb al-‘ar’ar); solder: wine (khamr)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mars</td>
<td>Frankincense (al-kundur al-dhakar), aloe (ṣabir), seed of laurel (ḥabb al-dahmast), flowers of citronella (faqqāh al-idhkhir), euphorbia (afrabyūn), long pepper (dār filfīl); solder: blood of the cock (dam dīk)</td>
</tr>
<tr>
<td>Sun</td>
<td>Saffron (za’farān), storax (mī’a), frankincense (lubbān dhakar), nutmeg (jawz bawwā), pomegranate blossoms (julannār), raw aloe (‘ūd nay), raisins (mawīzaj), tālq (talq); solder: cow milk (laban baqar)</td>
</tr>
<tr>
<td>Venus</td>
<td>Aloes (‘ūd nay), aromatics (sukk), alecost (qusf), saffron (za’farān), laudanum (lādan), mastic (mastākā), integument of poppy (qushūr al-khashkhāsh), foliage of willow (waraq al-ṣafṣāf), the root of the white lily (asl al-sawsan); solder: rose water (mā’ ward)</td>
</tr>
<tr>
<td>Mercury</td>
<td>Usnea (ushna), Karaman flower (kammān kirmānī), dried mountain basil (ḥabaq jabalī mujaṭṭaf), ocimum basilicum (ḥamāḥim), sweet basil (al-rayhān), giant thistle (badhāward), shells of bitter almonds (qushūr al-lawz al-murr), tamarisk seed (habb al-tarfa’) grapevine (zarjūn al-karam)</td>
</tr>
<tr>
<td>Moon</td>
<td>Seed of the ben tree (ḥabb al-bān), citronella (idhkhir), tālq (talq), paeony (‘ūd al-ṭīb), gum (ṣamgh) and seed of castor bean (ḥabb al-kharū’), integument of the palm’s three flower sheath (qushūr at-tal’) daisy flowers (zahr al-aqhadawān) and snail shell opercula (azfār al-ṭīb), tālq (talq), solder: woman’s milk (laban murḍī’a)</td>
</tr>
</tbody>
</table>

4544 Ibidem, 2.4.1: 3.
4545 Ibidem, 2.4.1: 4.
4546 Ibidem, 2.4.1: 5.
4547 Ibidem, 2.4.1: 7.
4548 Ibidem, 2.4.1: 6.
4549 Ibidem, 2.4.1: 8.
4550 Chlup, Proclois. An Introduction, p. 132.
4551 Pseudo-Majrīṭī, Ghāyat al-ḥakīm, p. 211. All the manuscripts used in the Ritter’s edition agree with this reading.
specifying the source. What does this difference mean? We do not know the original Arabic version of Al-Ṭabarī and we cannot tell for sure what kind of blood was originally meant. It is probable that originally it was specified just like the urine of the goat and the cow’s and woman’s milk, which were used in recipes devoted to Saturn, Sun and Moon respectively. Perhaps both Latin translator and the redactor of Al-Wāridāt wa l-Taqdisat tried to censor what they found gruesome in this particular recipe. Regardless of the original wording of the recipe, it can be suspected that the presence of human blood in the recension of recipe from Ghāyat al-Ḥakīm is connected to what was reported about the human sacrifices practiced by Ṣābians according to some Arabic authors including Al-Qurṭubī himself (see: 4.2.4). The cock, on the other hand, is widely regarded as a solar animal and it appears in Ghāyat al-Ḥakīm in the description of the first ritual devoted to the Sun. This mention of rooster is however absent in Faṣl and also in Latin text. It suggests that perhaps this did not appear in the original version, but it cannot be said for sure.

Let us return to the wider context of ritual as presented in Ghāyat al-Ḥakīm. We are informed in the fifth chapter of the same book on the occasion of description of another ritual of astral magic aiming at influencing a person, through its native planet. The operation has to be undertaken in the hour of their birth. It is done with the use of brazier connected on its top to an empty metal cross with an open bottom and the top. The smoke of a burned incense prepared from ingredients related to the planet can freely go from the brazier through the cross to the atmosphere. The incense burner is supposed to be made of metal related to the planet in question and the figure of mentioned person made of stone connected to that planet has to be mounted on the cross. Naturally to perform such operation the place without covered ceiling is desired. And it is confirmed by the author who adds, that for the success of operation it must be clean (makān nazzīf). This might indicate that the rituals accompanying the Ṭabarīan invocations, which include suffumigation too, are also meant to be performed under the open sky. The smoke of the incense, having absorbed the magical properties of metal and stone, freely goes through the air till it reaches the desired effect (athar) imprinted in the zodiacal sphere (falak al-burūj). When two corresponding things from ‘the High’ (al-a’lā) and ‘the Low’ (al-asfal) meet they connect and the desired wish comes true.

The rituals for summoning the planetary powers in Ghāyat al-Ḥakīm, including those connected to Ṭabarīan litanies and suffumigation recipes from the same source, necessitate prostrations, rolling head in the dust and other signs of submission directed to the planets as well as constant reminding the pleas by the celebrator. The invocations are to be addressed while burning the incense. Moreover 6 of 17 described rituals request the performance of animal sacrifice (qurbān): The second invocation to Saturn necessitates slaughtering and burning the black goat (tays aswad), the second litany to Mars requests the sacrifice of a tiger (nimr) or

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4553 According to Ghāyat al-hakīm the person performing ritual should let the rooster fly against the Sun, while lighting the incense. Finally, according to the description of the first ritual, the cock is to be sacrificed. In the second ritual for the Sun, the author asserts that it is necessary to sacrifice ‘one of his animals’ (wa-taqrrib bi-ahad min hayawānāti-hi), which can allude to the rooster or any other solar animal. See: Pseudo-Majrīṭ, Ghāyat al-hakīm, pp. 216, 218. The rooster is reported also to be sacrificed by Ḥarrānians as a substitute for the initiate. See: Ibidem, p. 227. Cf. Green, The City of the Moon God, p. 210.


4555 Ibidem, pp. 184-185.

wildcat (*sinnūr*)\(^{4557}\), the first invocation to the Sun is accompanied by the offering of rooster\(^{4558}\); the second by the offering of ‘one of his animals’\(^{4559}\) Venus is honoured with the killing of coloured pigeon (*hamāma mulawwana*) or a dove (*yamāma*); Mercury again with rooster\(^{4560}\) and small calf (*al-‘ijl*) or a female sheep (*na’ja*) is sacrificed to the Moon\(^{4561}\). The smoke is supposed to rise into the air and all the rituals demand eating the liver (*kabd*) of a burned animal by the celebrator at the final stage of the operation, after which the desired goal is supposed to be achieved. If to go back to the theory of astral magic by Al-Kindī (see: 5.4.1), which was absorbed by the author of *Ghāya*, the violence of killing an animal causes a sudden and powerful eruption of its intrinsic rays connected to the planet that it represents and has enormous impact on the natural world.

It is worth mentioning that the sacrifices which are offered to Venus, Mercury and to the Moon are attached in *Ghāya* to the Ṭabarīan litanies. Among them the first two influenced the sanctifications of Al-Suhrawardī (see: 5.4.3). The second ritual to the Sun as well as those devoted to Venus and Mercury are combined with respective Ṭabarīan suffumigation recipes, which have been also attached to *Al-Wāridāt wa’l-Taqdīsāt*. Moreover, there is analogy between the goat’s urine in the suffumigation recipe for Saturn and the offering of the same animal to the same planet. Another interesting detail is mentioned in the description of the third ritual dedicated to Jupiter. At the end of the magical operation the burning candle (*sham’a mūqada*) is supposed to appear before the performer as the sign of the acceptance of the ceremony. This flame is supposed to be the spirit of Jupiter (*rūḥāniyya*) himself\(^{4562}\).

It is clear how strictly Al-Qurṭubī combined the material from Al-Ṭabarī with that of other sources producing the intricate whole that presents in detail and elucidates many elements of ritual. The outcome shows how it was understood in the circles of occult sciences at least since 4/10\(^{th}\) century, that is the time when *Ghāyat al-Hakīm* was composed, but still it does not explain the link between Shaykh al-Ishrāq and the rituals described in *Faṣl*. Is it possible to interpret them in the light of his thought?

Al-Suhrawardī obviously does not give any explanation, how specific items are related to this or that planet. We can conjure, that some of their accidental features (or special properties in this case) must be effects of the influence exerted on matter by the planets. The celestial bodies perform the role of the talismans (in Ishrāqī sense), or the perfect organs of their ‘beloved ones’, which are the lord-archetypes (*arbāb al-anwā’*). As it was mentioned before, these entities dominate over the lord-archetypes of four elements, whose talismans are material bodies, therefore they have their share in generation and maintenance of their species.

The visible appearance of planetary spirits, which are the managing souls (*al-anwār al-mudabbira al-falakiyya*) of the planets in Illuminationist terminology, is possible in the form of suspended images (*al-muthul al-mu’allaga*) that they create in the intermediary realm of *‘ālam al-mithāl*. These images can be perceived also by the person residing in the material world. This is asserted by Shihāb al-Dīn himself in *Ḥikmat al-Ishrāq*\(^{4563}\). In *Al-Musharī’ wa’l-Muṭāraḥāt* he

\(^{4557}\) Ibidem, p. 212.
\(^{4558}\) Ibidem, p. 217.
\(^{4559}\) Ibidem, p. 218.
\(^{4560}\) Ibidem, p. 223.
\(^{4561}\) Ibidem, p. 225.
\(^{4562}\) Ibidem, p. 206.
\(^{4563}\) Suhrawardī, *The Philosophy of Illumination*, pp. 149-150.
states that it is possible for the souls of planets to manifest in manifold ways before the renunciant mystic:

Sometimes the visitation consists of the manifestation of certain of these lords (al-sūdāt) in epiphanic forms or places appropriate to the moment when they show themselves to the perfected recluse (...) Sometimes the apparition takes on human form (ṣūra insīyya), other times the form of a planet (hay’a kawkabiyya) or again that of a work of art, a statue uttering words (ṣūra šinā’iyya mujassada tanṭuq), or else a figure resembling the icons seen in churches (ṣuvār al-biya’), likewise endowed with speech.

But on the other hand, Al-Suhrawardī does not give any explanation for the relation between specific planets and distinct religions, maybe except his reports on the veneration of Sun by the ancient Persians/Zoroastrians. Neither he elucidates how the incense smoke is functioning nor he elaborates on the power of animal sacrifice. He just does not mention them at all. Therefore, there is no evidence, in my opinion, that could validate the claim that he stood behind the attaching of Faṣl to Al-Wāridāt wa’l-Taqdisāt. Instead of this Al-Suhrawardī provides the web of hints of another kind, a mystical and quite poetical allusions interspersed on the pages of Al-Wāridāt, which cast a different light on non-verbal elements of his liturgy.

5.5.2. The mystical allusions in Al-Wāridāt: the time

As it was stated and elaborated on before, one of the fundamental aims of this particular work of Shaykh al-Ishrāq is to vocalize the necessity to venerate the luminous beings as one of the three general instruments for attaining salvation. The author presents a theory that backs the practice, and what is more important, shows to some extent how to perform it. The most crucial element are naturally the words of the sanctifications, but when, where and how are they to be uttered? If to put aside Faṣl as inauthentic, there is still enough interspersed information in the core part of Al-Wāridāt to rely on in this issue, but it must be collected, juxtaposed and interpreted. At the very beginning of the oeuvre, in the apostrophe directed at the ‘human talisman’ (al-ṭilasm al-basharī) that opens Al-Wārid al-Muqaddas, in the passage that was already cited a few times in this dissertation, we thread upon the first hints as for the time of the Illuminationist prayer:

Sanctify (qaddis) God and/while (wa-) the Greatest Luminary (al-nayyir al-a’ẓam) [is] on one of two horizons (aḥad al-ufuqayn) and pronounce remembrance (dhikr).

The Sun or the Greatest Luminary, as he is often called not only in Illuminationist terminology, can be seen on the horizon precisely at two points of time each day: at sunrise and sunset. These are the moments where it visibly approaches earth the most, and this provides the best opportunity to invoke it. Technically the passage above may indicate both sunrise and sunset, however in numerous other fragments we shall find the allusions to dawn rather than dusk, so I assume the former as the time of Illuminationist invocations, at least as long as those devoted to Light of Lights and Hūrakhsh are concerned.


4565 This edition, 2.3.1: 1.
There is no doubt as for the addressees of the veneration, which are both God and the Sun, regardless if to understand wa- as coordinating conjunction (wāw al-‘aff) or expressing state or a manner of action (wāw al-hāl). Even if the Sun had been mentioned in the sentence cited above only to indicate time of sanctification, and not as the even partner in receiving praise, it is evident from this passage that Light of Lights must be worshipped through the liturgical mediacy of the Greatest Luminary. Yet, as God himself points elsewhere in the text (2.3.4: 57) and it is well established in Ishrāqī doctrine, the Sun is the image of his majesty and his vice-regent (2.3.9:115). Watching the luminous body of Hūrakhsh at the moment of its greatest splendour is like being at the divine court of Light of Lights. It would be impossible for a man to glorify God without the help of the Sun. As it is stated in another passage the Lord of planets (sayyid al-sayyāra) is the teacher of regularity (mu’allim al-istiwā’), giving you the opportunity of praise and prayer. This early time of prayer is reasserted in another apostrophe written in beautifully rhyming prose, which I quote in Arabic original:

Usluk ayyu-hā’l-fakkūr bi-qalb yaqzān. Qif mawqīf al-ta’zīm wa-anta min al-nūr rayyān.

Go along, oh you who wakes up early, with a wakeful heart. Stay in the place of veneration while you are well-irrigated with light.

The passage presents an image of a praying person whose body is illuminated by the rising sun. This is purported by yet another fragment where not only a visible appearance of the man is covered with playful and very dynamic rays, but his whole being is filled with propitious lights (al-anwār al-sāniḥa) as a result of veneration. This time I am citing again the passage in its original Arabic sounding because of its poetical qualities:


Witness the oneness of God while you are filled with the light of veneration. Perform glorification while the flash of light of your Luminary is on your temple/body like it was a flame of fire in the move or a plaything of the wind. Make your head move as it shouts from the appearance of the boldness of the lights like blowing of the horn or screech of the watermill. Remember God, while you are naked from the clothing of the world.

The overall excitement in the act is noticeable. Some kind of ecstasy is supposed to happen caused by the appearance of lights. The prayer is suggested to be loud and frenetic and it conforms to what is widely known in the Śūfi terminology as dhikr jālī or jahrī. The ‘nakedness from the clothing of the world’ alludes to a mystical seclusion and full focus required for performing of the act. This approach as well as the patience in performing the act of praise is also accentuated with another words: Oh, you who have been entrusted with clear speech (al-nuṭq al-mubīn), be patient in [fulfilling] what has been ordered to you, perform remembrance (dhikr) and no one will keep you away from it. This apostrophe is once again dedicated to

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4566 Ibidem, 2.3.1: 25.
4567 Ibidem, 2.3.1: 14.
4568 Ibidem, 2.3.1: 4.
4569 Ibidem, 2.3.1: 11.
human being, who has been endowed with the gift of clear speech as a sign of rational abilities of his soul (al-nafs al-nāṭiqah) and the excellence above all the animals. The condition of the human soul is that it having a luminous origin gets into the fatal relation with the darkness of the matter and it must strive for reunion with the source of light. This cycle is symbolically retold with the constant alteration of day and night, and the central role is occupied by the morning, as in the following passage:

Praise the Lord who endowed the soul with luminosity (al-alaq), then deprived it of gleaming and placed darkness (al-ghasaq) [instead]. Then encompassed the darkness with dawn when it broke and the light when it diffused. This is the true and blessed morning (al-ṣabāḥ al-ṣādiq al-mubārak) which appeared, proved its veracity and took over the horizon. God greet the soul which believed in Return (al-maʿād)\(^{4570}\).

The morning symbolizes the coming of spiritual illumination and its reoccurrence reminds of soul’s return to its luminous source. This adds another layer, this time more personal and soteriologically oriented to the meaning of the ritual performed at dawn. We have established that the ritual devoted to Lights of Lights and Hūrakshsh is held at sunrise. But does it start at that time? There is a passage suggesting that the liturgy might begin already at midnight and it is connected to and most probably continued by the main or final part which starts at the dawn which announces soon appearance of the Sun at the horizon:

Sanctify God at midnight (ansāf al-layāl) and late-night-vigils (al-ashār) and glorify him at the daybreak (fajr) (before sunrise). Verily the veneration at the dawn (subḥat al-ṣafjr) is the path of spirits (nahj al-arwāh)\(^{4571}\).

The call to pray deep in the night that appears here can also be found in Al-Talwīḥāt, where Al-Suhrawardī advises the reader: Pray to your Lord when the night is dark (waʿl-layl dāj)\(^{4572}\). In Al-Lamahāt he mentions the night prayer among the practices that facilitate receiving illumination\(^{4573}\). Regardless of that, if this mentions allude to the liturgy described in Al-Wāridāt waʿl-Taqdisāt or not, the passages quoted from this work give an idea of a ritual that covers second part of the night spanning between the middle of the night and sunrise. This timespan happens to correspond with Usāhīn gāḥ, the fifth and last period according to Zoroastrian division of day\(^{4574}\). If we wanted to compare it with the philosophical worship (al-ʿibāda al-falsafīyya) of Brethren of Purity, their ritual covers whole night. It begins with last prescribed Islamic evening prayer (ṣalāt al-ʿishā), which is considered as the first stage. The second stage is ‘contemplation of Divine Kingdom’ (al-taqfakkar fiʿl-malakūt). The third, last and the most philosophical one takes place in the final third part of the night and include expression of repentance as well as Platonic prayer (duʿāʾ aflāṭūnī), Hermetic plea (tawassul ʿidrīsī) and

\(^{4570}\) Ibidem, 2.3.1: 8.

\(^{4571}\) Ibidem, 2.3.1: 25. The meaning of the second sentence in unclear. What kind of spirits (al-arwāh) are meant here? Are they angels from heavenly kingdom (al-malakūt) coming down to witness the prayer? Their presence under the nick of ’helpers’ (al-ʾaʿwān) is explicitly asserted in 2.3.1: 1. Or they are planetary spirits, usually termed in occult literature as al-ḥabāniyya? Or is this term referring to the spirits of souls of men (al-arwāh al-naṣāniyya) and the ‘path’ (nahj) is the way in which they should behave? Or it actually says that this is when (at dawn) angels or planets glorify God. As far as planets are concerned, it would fit well into Illuminationist perspective, if the celestial bodies, recognizing in Greatest Luminary a divine vice-regent glorified God at he moment when the first appears or is going to appear.

\(^{4572}\) Sohravardi, Oeuvres Philosophiques et Mystiques. Tome I, p. 120. [“Al-Talwīḥāt”]

\(^{4573}\) Al-Suhrawardī, Kitāb al-Lamahāt, p. 150.

Aristotelian supplication (al-munājāt al-aristātalīsiyya). The whole liturgy ends with Islamic morning prayer (ṣalāt al-fajr) and waiting until the rise of the sun.

The time of the final part of Suhrawardian ritual also coincides with canonical Islamic morning prayer which stretches from dawn to sunrise. Nevertheless, it cannot be judged from our source if the Illuminationist ritual is meant to be supplementary to standard Islamic prayer or to be performed instead. We do not get any information as for the approach of Al-Suhrawardī towards canonical Islamic prayers from the biographical accounts. This is true, among the accusations that led to the trial of Shaykh al-Ishrāq, Ibn Shaddād reports him being against the laws of Shari'a (muʿānid liʾl-sharāʾiʾ) and similarly Ibn Khallikān, but it only reflects his image in the eyes of his adversaries, and even if true, it is too general to tell anything about his actual stance on prescribed prayers.

From the titles that were given to the invocations in the manuscripts we know that the sanctification of the Light of Lights (2.3.8) is prescribed for every day’s performance, and for every day of the week there is additionally one special litany to the corresponding planet (2.3.9-2.3.15). The question can be posed then, if the invocations are supposed to be uttered all year round or they are designed only for special periods. In one highly symbolical passage that deserves a separate paper, the author states that the veneration is to be performed only in some weeks: Performing prayer of glorification (qiyām al-subha), while the light is in power (waʾl-nūr fiʾl-ḥawl) [shall be] on such weeks (asābīʾ miṭlu-hā). In the same fragment there is also a mention of forty days followed by attaining illumination, that most probably refers to a period when the invocations are supposed to be uttered:

On the day adorned by the illumination with the arrival of the Greatest Sign (al-āya al-kubrā) on the Eastern side, forty days (arbaʿūna yawman) are completed by the one who distributed illumination (al-ishrāq). The wayfarers (al-sāʿirūn) finished [the journey]. They abandoned in them (those days) what they had suffered for his exaltation (li-taḍālī-hi).

This passage presents the period when the special liturgy is performed combined with ascetical renunciation. Once again, we find that the ritual is centred around the veneration of Hūrakhsh, ‘the Greatest Sign’ of Light of Lights, who mediates on his behalf in bestowing the propitious lights. As the sun rises for the last time, the process of illumination is accomplished.

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4575 The author of Rasāʾil does not explain what these mysterious types of prayers mean. Instead he sends the reader back to the writings of these sages. In the light of common circulation of pseudepigraphic works at the time it would require consulting this prolific genre including Hermetic writings rather than to original oeuvres of Plato or Aristotle.


4579 This edition, 2.3.1: 27.

4580 This lofty epithet regarding Sun was used by the author also in Al-Muqāwimāt: Cf. Sohrawardi, Oeuvres Philosophiques et Mystiques. Tome I, p. 190. Further sister-epithets can be found in Al-Aḥwāh al-ʾImādiyya: ‘the loftiest sign’ (al-āya al-ʾilya), ‘the most eminent sign’ (azhar al-ʾāyār), ‘the sign of God’ (āyat Allāh) and ‘the sign of monotheism because he is unique’ (āyat al-tawḥīd li-amma-hu wahīd). Cf. Sohrawardi, Oeuvres Philosophiques et Mystiques. Tome IV, p. 90.

4581 Ibidem, 2.3.1: 27.

4582 Suhrawardī, The Philosophy of Illumination, p. 156.
Al-Suhrawardī must have adopted the period of forty days from the well-established Sufi institution of seclusion of the novices at the beginning of their following of the ‘Path’ (tariqa), which is therefore named popularly in Arabic arba‘in or Persian chilla. The adept spent this time in meditation and was carefully watched by the spiritual master. The number forty signifies completeness, patience and trial. It appears in Qur’an in reference to Adam, whose clay ferments forty days before it allows forming the man in final form (15: 29, 18: 75) and Moses for whom it is period appointed for his meeting with God (2: 51, 7: 143). The ideas behind the practice were developed by ‘Alī Al-Hujwīrī (d. ca. 1071) and most notably by Al-Ghazzālī. For the latter the period refers to the time of Moses’ fasting prior to his vision of God. Al-Ghazzālī backs his discussion with the quotation of ḥadīth: Who devotes to God forty mornings the springs of wisdom from the heart appear on his tongue. He maintains that such period of worship combined with abstaining from food would effect in obtaining special type of mystical sciences revealed directly by God (‘ulūm ladunniyya).

The period of forty days is mentioned also in Shihāb al-Dīn’s own exhortation at the end of his opus magnum. It is meant as a preparatory period that should precede the acquaintance with Ḥikmat al-Ishrāq by the willing reader under the supervision of contemporary Illuminationist master. In Al-Suhrawardī’s own words:

Let him meditate for forty days, abstaining from meat, taking little food, concentrating upon the contemplation of the Light of God, most mighty and glorious and upon that which he who holds the authority to teach the Book shall command.

It is not clear whether the ascetic exercise that prepares the adept for receiving the wisdom of Ḥikmat al-Ishrāq can be directly linked and unified with the forty days period accompanying the litanies directed at luminous beings including planets. There are obvious similarities: the ‘suffering’ of mystical ‘wayfarers’ refers naturally to ascetic exercises during the period, at the end of a ‘journey’ the wisdom awaits, but as I have pointed already in dissertation, the objectives and boons to be obtained in connection with the liturgy of invocations are indeed very numerous and some of them have direct impact on soteriological aspect of freeing the soul and attaining the ontological transfer into the higher ontological levels and last but not least, this practice offers the possibility to get in contact with beings from every possible level of luminous hierarchy. Therefore, notwithstanding that the very reading of Ḥikmat al-Ishrāq does not constitute the lowest stage of acquaintance of Illuminationist doctrine, as this book is advised by the author to be read as the last in the cycle of his oeuvres, I would suggest that the ritual which is main axis of Al-Wāridāt wa’l-Taqdīsāt is indeed a crowning of Ishrāqi experience. It follows the establishing of the contact with the reality of intermediary realm of

4583 Schimmel, Mystical Dimensions of Islam, p. 103. The significance of the period of forty days for worship and renunciation far outstretches the borders of Islam, enough to mention Jesus Christ fasting on the desert. In the article by Kotwal and Choksy about prayer rituals in Zoroastrianism we read: Popular belief still holds that if the [Ādān] Niyāyishn (the invocation to Anāhitā, yazata presiding over the water) is recited for forty days or else on each day during māh (month) Ābān, wishes will come true. Choksy and Kotwal, “Praise and Piety: Niyāyīshn and Yaśts in the History of Zoroastrian Praxis”, p. 226.

4584 The Arabic wording of ḥadīth: Man akhlaṣa li’l-lāh arba‘in ṣabāḥān zaharat yanabī’ al-ḥikma min qalbi-hi ‘alā ḥisāni-hi. This popular ḥadīth is often considered by Sunni Scholars as unauthentic (dā’if). Cf. Sayyid ibn Ḥusayn al-‘Affānī, Ta’īr al-Anfās min Ḥadīth al-Ikhlaṣ, Maktabat Mu’ādh ibn Jabal, Bānth Swayf 2001, p. 635. For accepted Shi’ite version of this ḥadīth, see: this dissertation, 3.1.


4586 Suhrawardī, The Philosophy of Illumination, p. 162. Translated by John Walbridge and Hossein Ziai.
‘ālam al-mithāl and even perhaps the expertise in manipulating it through the possibility of creating own subtle forms/images (ṣuwar). It is in relation to the sanctifications (al-taqdīsāt) that Al-Suhrawardī says:

Incantations of Illuminationists (‘azā’im al-mustashriqīn) are largely for the elite (al-akhyār), who possess the dignity (dhawī al-hayba) built on colours from the city located in the elevated climates (al-āqālim al-ulwiyya), in which there is a spring of gift of thoughts (mannat al-akfār).

That the term ‘incantation’ (‘azīma), which is usually applied to subjugation of the spirits (taskhīr al-arwāḥ), is used here in reference to the Suhrawardian invocations, I induce from another utterance of Shaykh al-Ishrāq, this time from Al-Talwīḥār when he exhorts his followers in ambiguous manner: Be the man of incantation (kun dhā ‘azīma). Verily, the incantations of man (inna ‘azā’im al-rijāl) move the causes (tuḥarriku l-ḥasbāb). Normally, the addressee of the apostrophe would be understood as ‘strongly determined person’, however in this context, rather points to a person, who through application of the litanies may influence the middle ontological causes, which are the souls of celestial bodies.

It is not surprising that we can find some analogies between Suhrawardian practice and both Neoplatonic and Zoroastrian rituals as far as the role of the sun is concerned. As it was already mentioned, Plotinus held the veneration of the rising sun as equivalent to the vision of the One (see: 5.3). For Zoroastrians the Greatest Luminary along with the fire and water can serve as directional point through which the prayer can be sent to Ahura Mazda. The various rituals are performed in the frame of division of day into five periods (gāh). The most important temple ceremony, which is Yasna starts in the period marked by sunrise. The prayers connected to the veneration of the sun: Khorshēd Niyāyish and Mihr Niyāyish (see: 5.2.1) are recited jointly through the three light periods of the day, when the sun is visible in its peak or on the horizons. Choksy and Kotwal report that in early modern times Zoroastrians of both Persia and India used to gather to recite these prayers facing the rising and the setting sun. Yet another solar prayer, Khorshēd Yasht was uttered in the honour of both Ahura Mazda and the sun at all times of the day. The Ābān Yasht devoted to the yazata of water was recited at sunrise and sunset to enable blending of elements of fire and water in nature. On the other hand, Srosh Yasht Hadokht, the invocation dedicated to Sraoša, the counterpart of Suhrawardian Holy Spirit or Active Intellect is recited at the beginning of the night to assure the safety from dark forces. This particular instance leads to the question whether to consider the invocation to the Active Intellect, which is the final part of Wārid al-Tidhkār (2.3.6: 99-102) as a possible part of Illuminationist ritual. In the light of what was already mentioned about the philosophical worship of Brethren of Purity, I would argue that this particular text should be taken as a part of the liturgy. It corresponds to one of the elements of their ritual, which is repentance. As the soul in Wārid al-Tidhkār does not secure itself from something to come, but it has already fallen

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4587 Shaykh al-Ishrāq strongly believed that the accomplished sages have the power to create in ‘ālam al-mithāl every form they wish. Cf. Ibidem, p. 155.
4588 This edition, 2.3.1: 28.
4589 Ţash Kubrī Zādih, Miftāḥ al-Sa‘āda, p. 341.
4590 Suhrawardi, Oeuvres Philosophiques et Mystiques. Tome I, p. 120.
into the deepest darkness of the matter, the time that perfectly suits symbolical expression of that happening is midnight. And this is the time when the liturgy of Al-Suhrawardī starts. I will return to the identification of remaining parts and the overall liturgical setting after discussion of spatial elements of ritual.

5.5.3. The mystical allusions in Al-Wāridāt: from direction and place to spatial symbolics of microcosm

The initial apostrophe of Al-Wāridāt wa’l-Taqdīsāt that calls a man to venerate God and sun is continued by the passage alluding enigmatically to spatial elements of liturgy. The right exercise of them is necessary condition for Illuminationist ritual, which is termed here as ‘prayer’ and (ṣalāt) ‘offering’ (qurbān), to be accepted:

The prayer (ṣalāt) of one who did not turn to absolute/abstracted direction (al-wajh al-mujarrad) is not worth of God’s concern and your lord does not approve an act in which there is a share of the other. The angel does not attend the offering (qurbān), which does not have a prayer niche (miḥrāb). The prayer niche of God’s people (miḥrāb rijāl Allāh) is not established by the act of building (al-bunyān). And for God there are Lofty Mihrabs (al-maḥārīb al-‘ulā), purified (mutahharāt) and distinguished (ufridat), and those who erase (al-māsiḥāt) do not wipe them off. Praise God with your thought (fikr).

Instead of standard prayer direction (qibla) that would indicate the location of a place of prayer in relation to Ka’ba a, the proposed ‘abstracted direction’ (al-wajh al-mujarrad), since it reflects transcendence of God, cannot be pointed to in terms of worldly spatial conditions. The “place” where God resides is impossible to determine geographically, but there are some “lofty prayer niches” (al-maḥārīb al-‘ulā) which can point to the Light of Lights in another way. These are not conventional architectural devices, as they are ‘not established by the act of building’ (la tu’assasu bi’l-bunyān). Puzzling references to their features in the passage clearly allude to the planets – they are elevated, clean and not prone to corruption. They point to the supreme being by means of their ontological relation, where especially the sun functions as an ‘image of God’, and as we know it from the analysis of litanies and other fragments of the work, they play the role of the intermediaries in supplications uttered by man towards God. In liturgical terms it implies praying in direction of celestial bodies. As it was stated before, the prayer directed at God and Greatest Luminary should be pronounced at time when the latter is visible on horizon and that makes him function as a miḥrāb. Now, because of the use of the plural form of the world in the passage cited above, we see that the other planets are also meant here. That would necessitate a proper place for ritual, a one that would enable the praying person to turn towards the sun and the planets. It could be a building without covered ceiling like in some planetary rituals presented in Ghāyat al-Ḥakīm or an outdoor place.

4593 This edition, 2.3.1: 1.
It seems that the human ability to think (fikr) is evoked on the end of the passage to encourage the reader to reveal the symbols used in the text, like in another fragment where it is paired with the gift of speech (al-nutq) as the sign of exceptional nature of a man among the animals, which main task should be an act of praise. The passage below provides another interesting detail on spatial dimension of liturgy, that this time delves more into symbolic territory:

Oh people! We have chosen you above the silent [animals] (al-ṣawāmit) for thanksgiving by speech (shukr al-nutq) to be remembrance (dhikr). We distinguished you with thought (fikr), so the thought could be lesson (‘ibra) and knowledge (‘ilm). Worship God often and let your oratories (muṣallā-kum) be the temples of light (hayākil al-nūr). Respect the lamp of the pine-cone (qindīl al-ṣanawbara), since it is the daughter of holiness (walīdat al-quds) and viceregent/caliph of lights (khalīfat al-anwār)\(^{4595}\).

What are those ‘temples of lights’ (hayākil al-nūr) that are supposed to be the location of praise? In one of the passages already quoted (2.3.1: 4) haykalu-ka (‘your temple’) denotes the human body as psychophysical structure on which the rays of solar light fall. According to Al-Talwīhāt Hermes also prayed in the ‘temple of light’ (haykal al-nūr) when he obtained illumination and attained heavenly ascension\(^{4596}\). Henry Corbin, while elaborating on the narrative, interpreted this Ishrāqi technical term as the own microcosm of the sage\(^{4597}\). The term could be technically used also to denote a planet, but this time alludes rather to the human being as the seat of light\(^{4598}\). A core element of this structure is ‘the lamp of the pine-cone’ (qindīl al-ṣanawbara), which is described with the ceremonial epithets that signify the human soul\(^{4599}\). Such interpretation of this symbol is backed also by Al-Alwāh al-‘Imādiyya where Al-Suhrawardī states: Our souls are lamps (maṣābīḥ) that were kindled from this mighty holy fire (al-nūr almugaddasa al-‘azīma). He explains that by that fire the Holy Spirit (al-rūḥ al-qudus) is meant\(^{4600}\), who according to Illuminationist ontology, emanates the individual souls of men.

Since human body bears the soul which encompasses a particle of light, it becomes together with the latter entity ‘the temple of light’. In liturgical sense Shaykh al-Ishrāq points here to the fact that the very act of praise should engage the whole psychophysical structure of man. Perhaps even more significantly, it turns the attention to the level of microcosm or the inner human where the liturgy as well as the events of salvation take place in parallel to what

\(^{4595}\) This edition, 2.3.4: 61.


\(^{4597}\) Corbin, *The Man of Light in Iranian Sufism*, p. 45.

\(^{4598}\) The plural form of the term, hayākil al-nūr, as it appears in the first section (2.3.1: 15) of Al-Wāridāt wa ‘l-Taqdīsāt denotes celestial bodies. The addition dhāt al-abrāj (‘having zodiacal signs’) suggest stars, constellations or asterisms. As al-hayākil al-mufrada (‘rare temples’) the term appears in the description of the heavenly ascent of the master of Illuminationists (2.3.3: 38). It signifies a place where he makes a covenant with luminous beings. It is not clear whether it can be interpreted in conventional Ṣaḥībin vain as the planets. Then it appears once again in the same description. After arriving ‘the city located in the air’ (al-madīna al-qā ‘ima fil-hawā) the protagonist visits ‘its temples’ (hayākila-ha). These temples belong to the images of ʿālam al-mīthāl. The singular term haykal is found in the visionary narrative at the beginning of Wārid al-Anwār (2.3.4: 51) in the meaning of ‘the temple’. Elsewhere in the same section (2.3.4: 65) it denotes a form or body that is an image (maḥhal) seen in the dream.

\(^{4599}\) For walīdat al-quds as a nickname for a soul, see: this edition, 2.3.1: 4; 2.3.3: 61; 2.3.6: 97; 2.3.6: 107. See also 2.1.2. For soul as vice-regent/caliph of God on Earth (khalīfat Allāh fil′ard) cf. Sohravardi, *Oeuvres Philosophiques et Mystiques*. Tome IV, p. 98 [“Al-Alwāḥ al-‘Imādiyya]. Other ‘caliphates’ belong to: the sun among the planets, the fire among the elements and the main sage in both rational and experiential wisdom among the people.

\(^{4600}\) Ibidem, p. 94.
happens on the macrocosmic level. It agrees with what Al-Suhrawardī says while explaining the Qur’anic verse (21: 54): *We will show them our signs (āyāti-nā) on the horizons (fī ’l-āfāq) and in themselves (fī anfusi-him)*:

He [God] points that the wonders of macrocosm (al-ʾālam al-akbar) have their allegories/images (al-muthul) in the microcosm (al-ʾālam al-asghar), which is human being (wa-huwaʾl-insān).

‘The lamp of the pine-cone’ (qindīl al-ṣanawbara) is a fine example of idiosyncratic Suhrawardian term that combines within itself the poetical imaginary with abstract philosophical or mystical meaning. Moreover, it seems to be placed in the web of symbolic terms referring to the structure of world based on light, that in my opinion can be explained in context of both human and planetary structure. The word ‘qindīl’ in Arabic denotes a kind of lamp that is usually hanged in mosques and indeed sometimes within the prayer niche (miḥrāb).

It is worth mentioning that the symbolism of lamp and the niche goes back to the famous Qur’anic Verse of Light (āyāt al-nūr) (24: 35), but the terms used there are miṣbāh for ‘lamp’ and misḥkāt for ‘niche’ respectively. The word ‘ṣanawbara’ signifying in Arabic the cone of the pine-tree may refer to the usual oval shape of the mosque lamp, but can also mean ‘the centre’, ‘the middle of anything’.

Therefore, it may point to the central position of the soul in the construction of man, but rather it points to the central element of the soul, the spirit (al-rūḥ al-naṣfānī) of direct divine origin and character. It corresponds to what is often termed in Sufi circles as ‘pineal heart’ (al-qalb al-ṣanawbarī) in reference to the innermost particle of human being, “the whole truth of the man”.

The form of cone alludes also to the shape of heart as the organ of flesh. If to stretch the analogy to the celestial beings, it would posit the innermost part of the planetary soul, which must be derived from the lord-archetype of the planet in question.

At the end of *Wārid al-Taqdīs li-kull Mawqid Kabīr* the leader of Illuminationists reports what he has achieved during the ritual of sanctification. It is here, among many entities that he had purified, that we find some that add to our discussion:

With the sanctification (taqdīs) and recollection (dhikr) of God I purified water, salt, pine-cone of fire (ṣanawbarat al-nār), the rivers and winds (al-anhār waʾl-riyāḥ) (...) and oval gem of the soul (al-jawhar al-maṭīl liʾl-naṣf) that does not obey the rules (ʾājiz al-qawānīn), (...) direction/place of the temples (nahw al-hayākil), land of oratory (arḍ al-muṣallā) and the lamp of prayer niche (qindīl al-miḥrāb).

The meaning of ‘the pine-cone of fire’ (ṣanawbarat al-nār) is not clear. It may relate to the spirit of the soul, that originates from Holy Spirit, which, as it was already mentioned, can be symbolically considered as ‘fire’. Another possibility, which seems more likely, is that it

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4601 Translation by the author of dissertation.
4602 Ibidem, p. 95.
4604 J. Spencer Tringham, *The Sufi Orders in Islam*, At the Clarendon Press, Oxford 1971, pp. 148, 202. Interestingly enough, diverse parts of pine plant are reported to be used in Harrānian rituals. As Tamara Green states: *Both the pine tree and cone are, of course, symbols of eternal life, and appear in the cults of Mithra, Attis and Dionysus, among others, as the embodiment of the prize of immortality*. See: Green, *The City of the Moon God*, p. 108.
4605 This edition, 2.3.5: 84.
denotes the innermost essence of fiery element. This interpretation is based on the analogy between man and fire in their function as vice-regent/caliph (khalīfa) on Earth and among the elements respectively. Secondly, this mention is placed in this list between water and rivers and winds, where it seems more appropriate to evoke one of the elements than the spirit of man, which is indeed enlisted separately as ‘oval gem of the soul’ (al-jawhar al-maṭī li’l-nafs) alluding to its shape. The mentioned ‘disobedience’ of ‘the oval gem’ alludes most probably to spirit’s independence from the influence of matter, as oppose to the soul as a whole, which is exposed to moral degradation and fall.

The possibility of corruption pertains however only to human soul since the planets are not prone to it. The ‘direction/vicinity of the temples’ (nahw al-hayākil) and land of oratory (arḍ al-muṣallā) both mean probably the same. It is the space that encompasses the places of worship, thus in the context of microcosm it may refer to the material world, which is the dwelling of men. ‘The lamp of prayer niche’ (qindīl al-miḥrāb) is the same as ‘the lamp of the pine-cone’ (qindīl al-ṣanawbara). We see how the inner and outer pieces of this cosmological symbolic can interchange in the role of apposition defining the meaning of the main term. Some interesting terms of this kind can also be found in the following passage from Wārid al-Istibšar, where God accepts the homage which is paid to his person by luminous beings:

God has purified those standing [in prayer] and brought them nearer and accepted the ritual of illumination (quddās al-ishrāq) and blessed the pine-cone of light (ṣanawbarat al-nūr) And he has sent blessing on the lamp of oratory (qindīl al-muṣallā) and sanctified the offering (al-qurbān) and praise.

‘The lamp of oratory’ (qindīl al-muṣallā) once again refers to the soul, this time, because of the nature of worshippers mentioned in paragraph before, the planetary one. The chosen apposition points to the psychophysical structure of the planet as a whole, of which the soul is a part. The ‘oratory’ (muṣallā) is the equivalent of ‘temple’ (haykal), based on 2.3.4: 61 (see above). ‘The pine-cone of light’ (ṣanawbarat al-nūr) naturally signifies the spirit. I would note however, that Henry Corbin interprets ‘the lamp of oratory’ (qindīl al-muṣallā) not in symbolical terms but literally as a real requisite used in the liturgical ceremony at the dawn, nor he explains ‘pine-cone of lights’ in the footnotes to his French translation of the chosen fragments of Al-Wāridāt wa’l-Taqdīsāt. This possibility cannot be excluded but there is no evidence for it. The symbolic reading of some phrases, on the other side, requires some conjectures, but encoding the meaning in such way is a well-established practice of Shaykh al-Ishrāq, and as I have shown, he sometimes himself revealed the meaning of his own or Qur’anic symbols or at least encouraged to do so, pointing to the parts of his narration, that has two be treated symbolically. And even for Corbin, these two approaches did not exclude each other. It all

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4606 This variant appears only in Ahmet III 3271, 183b. The manuscripts from Aya Sofya 2144 tradition have ‘the form of light’ (ṣūrat al-nūr) instead.
4607 This edition, 2.3.2: 32.
4608 This term appears one more time in slightly changed form as ‘the pine-cone of light’ (ṣanawbarat al-daw’) (2.3.7: 105).
4609 Corbin says: Qandîl al-mosallâ. Dans la phrase précédente, la bénédiction divine est appelée sur <le cône de flamme de la lumière>. Il semble que nous ayons ici la trace d’un ceremoniel ishrâqi de la liturgie matinale, avec la présence rituelle d’une lampe au centre de l’oratoire, autor de laquelle se tiennent debout les participants. See: Sohravardī, L’Archange empourpré, p. 501, n. 11. Corbin translates the passage in question (p. 484, 57) as optative construction, unlike past tense in my translation. Both approaches are legitimate in the light of Arabic grammar.
depends from the phrase/term. Like with technical term of ‘temple of light’ (haykal al-nūr), that he interpreted symbolically and others that cannot be simply understood literally. Therefore sticking to my approach I would summarize these considerations on spatial symbolism of Illuminationist liturgy with the following figure presenting my attempt on reconstructing Al-Suhrawardī’s symbolic terminology of microcosm from both human and planetary perspective.

The identification of entities:

1. The pine-cone of light (ṣanawbarat al-nūr/al-ḍaw’), the oval gem of the soul (al-jawhār al-mātwī li ’l-nafs) = the spirit of the soul (al-rūḥ al-nafṣānī), the innermost particle of light within the soul, of direct divine nature.

2. The lamp of pine-cone (qindīl al-ṣanawbara), the lamp of prayer niche (qindīl al-miḥrāb), the lamp of the oratory (qindīl al-muṣallā), the lamp (miṣbāḥ) = the human or planetary soul, the managing light (al-nūr al-mudabbīr/al-isfahbadhī)

3. The prayer niche (al-miḥrāb) = the outer aspect, material cover, something visible to which one can point to and which itself points to the direction of divine in and out of itself. The lofty prayer niche (al-miḥrāb al-ʿālī) = the visible image of the planet.

4. The temple (al-haykal), the oratory (al-muṣallā), the temple of light (haykal al-nūr) = psychophysical structure of a man encompassing divine light in itself; the planet as a complete being both ethereal and spiritual.

5. The place of the temple (naḥw al-haykal), the land of oratory (arḍ al-muṣallā) = material world in which people exist; sphere (falak) in which planet revolts, perhaps the whole ethereal world (al-ʿālam al-athīrī).

5.5.4. The mystical allusions in Al-Wāridāt: the order and setting of ritual

Trying to reconstruct the Illuminationist liturgy we have to recognize firstly the variety of litanies that are extant in the work of Al-Suhrawardī, then the long-time span between midnight and the morning, with some key moments like the dawn and the sunrise in which the rituals were supposed to take place. That implies that the liturgy must have had a complex structure and to visualize how it went through, we need to assess its parts and their proper order. In doing this we have to base on the text of Al-Wāridāt wa’l-Taqdisāt conjecturing some additional details from external sources, be them the other works of the same author or the
sources describing similar types of rituals performed by other philosophically oriented Muslims (here we have Brethren of Purity at our disposal). I have already gathered and discussed most of the details, thus establishing order of liturgical stages will mostly play the role of conclusion.

I have to stipulate however that this attempt has to be treated as purely hypothetical and not aspiring to be meant as final, because some interpretational problems that are natural for the text of this kind – a deeply mystic, fairly symbolic, poetically imaginative and of chaotic structure. The main question is whether the passage in question, or even phrase or term should be treated literally or symbolically, and if the latter is the case, what should be the sources for deciphering them. The other writings of Shaykh al-Ishrāq should be the best point of reference and they do sometimes give an answer, usually through the comparison of used idiosyncratic terms, but at times they do not and the choice of more external source of comparison is purely speculative and may be prone to criticism, by someone who follows another line of associations. A wholly different difficulty occurs, when we do not even know if the text speaks actually about Illuminationist liturgy or about something else.

I am referring here to two different passages from Al-Wārid al-Muqaddas. The first (2.3.1: 27) seems to be related to our liturgy, as it speaks about performance of praise (qiyyām al-subḥa) and renunciation by the ‘wayfarers’ (al-sā’irūn), the mystics, that is ended with attaining illumination (see: 5.5.2). But then it calls the reader to bestrew it [his brain] with a crushed mixture of blueweed (al-ra’s) and cinnamon (al-dār ṣīnī). This naturally could be a part of ritual, but what follows after this short mention is the sudden introduction of the image of two trees of styrax:

Two trees of styrax (al-lubnā) are sanctified in the Kingdom of Heaven (al-malakūt). Let there be blessing in them and in blooming greenery for the righteous. And this [shall be] during most part of the week: Performing of corresponding prayers, when the light is in power, on such weeks, while people (qawm) are obtaining resin (storax) (mī’a) from the styrax tree. The questions are as follows: What kind of tree is this, does it grow in this world or in spiritual realm? Or is it just a symbol of some otherworldly reality? Are the Illuminationists ritual really obliged to extract storax every day for most of the week as a part a of ritual? I would argue that here we stay about the web of symbols that need to be revealed with the refuge to external sources. It is also possible that they display some hidden truth about the ritual, but they do not report the ritual literally. This is why I have decided to put this passage aside and to return to it separately hopefully in the future.

Another problematic passage is the one preceding the one discussed above. Its content is undoubtedly liturgical, it calls for praise and veneration, even the time seems to agree with the liturgy of litanies, as it is the appearance of the sun on the horizon. By the way, it gives an example of affinity that Al-Suhrawardī held towards music, which is witnessed by the biographical sources (see: 1.1):

Glorify (sabbiḥū) God with violently clamorous trumpets! Glorify God with pleasant voices! Remember your Lord, Oh the noble city (al-madīna al-fāḍila), with your gathered voices and screams, and grandness and exaltation. What more magnificent than you, oh the city! Ring in remembrance of God, oh its bazaars, streets and lanes, its
houses and roofs when the chief of luminaries (ra’s al-nayyirāt) is rising to the places of ceremony of veneration; oh, exclaim the greatness of God with [the voice so] loud that it defeats the armies of devils and the servants of Ṭaghūt and it thunders mischievous souls, and it shakes the souls and moves the ghosts (al-arwāḥ). The congregational shouting of glorification for the glory of Lord is an obligation written in the ‘Book of God’ (kitāb Allāh) in the clear manner.

This apostrophe stands out from the rest in the work in that it uses plural form of imperative. Moreover, it evokes the figure of a city engaged in enthusiastic worship. Is the liturgy of Al-Suhrawardi meant to be performed publicly by the masses of people? All the rituals that I discussed until now pertain more to an individual or a small group of participants. The exclusiveness and elite status of the ceremony was even explicitly stated by the author. Is it the same liturgy, then? What kind of city is this? Does the mention of ‘noble city’ (al-madīna al-fāḍila) indicates a kind of ideal society that is to be built when philosophical rules are applied to politics, like with Al-Fārābī? It is true that Shaykh al-Ishrāq had a political component in his thought. Is it the city of future, or one of the wondrous cities of ‘ālam al-mithāl like Jabalqa, Jabarṣa or Hūrqalīyā? Or maybe its roaring bazaars, streets and lanes are just a symbols of human body parts engaged in prayer, and the whole vision are just depiction of the microcosm in just another symbolic disguise? This is very probable as it adds to the overall feel of excitement and ecstatic approach that accompanies the Ishrāqī rituals, the element to which I have already pointed before. Whatever interpretation of the passage is more accurate, it does not give any additional details for the reconstruction of the real ritual.

Having addressed these reservations, there is nothing left than to present an outline of the order of rituals performed in the period of 40 days. Let it serve as conclusion for the chapter discussing various facets and contexts of Illuminationist liturgy:

I. Invocation to the Active Intellect (2.3.6: 98-102). It is performed every day at midnight, which symbolizes the utmost fall of the soul in the world of matter. The prayer expresses repentance and cry for mercy, similarly to the first stage of ‘philosophical worship’ of Brethren of Purity. It contains a plea to wake the soul.

II. Wārid al-Iqrar li-Kull Yawm (2.3.7). It is performed every day between midnight and the dawn, because the invocator calls among other beings stars as witnesses. Because of this and the other entities summoned to watch him, the ritual is probably performed in the presence of the fire and water outdoors or perhaps in the building without covered ceiling with the use of fire (in the form of torch or lamp) and water as requisites. Moreover, he calls upon angels to

461 Taḥḥūt is Qur’anic term denoting an object of worship other than Allāh. It may refer to idols, Satan, jinn or the tyrannical ruler. Cf. Qur’an 2: 256, 4: 51, 4: 60, 4: 76.
462 Ibidem, 2.3.1: 26.
463 Ibidem, 2.3.1: 28.
464 Kitāb Arā’ Ahl al-Madīna al-Fāḍila by Al-Fārābī (The Book on Views of the Citizens of the Noble City) belongs to the most important and influential treatises on political philosophy in Islamic falsafa.
register his speech reporting it for the Last Day. The prayer plays a role of introduction to what follows. The performer invokes the Light of Lights for the first time and announces his further praise towards all ontological lights. The performer declares his loyalty toward luminous beings and the enmity against the forces of darkness.

III. Litany to the planet (2.3.9-2.3.15). It is performed at day associated with given planet, between midnight and dawn, at time when planets are to be seen, especially the one in question, if it is possible. If to treat Faṣl as description of a genuine Ishrāqī ritual, in the case of Saturn a thorough examination of its position is obligatory. Obeying the astrological conditions restricts however the number of days when the planetary invocations can be uttered. Other elements described in Faṣl include additional props: specific clothes, ring, brazier and the incense to be suffumigated while invoking the planetary spirit in question. In the case of the sun (at Sunday) the litany is performed at sunrise. The invocator, through the chain of intercessors asks for attaining illumination and other boons (see: 5.3).

IV. Wārid Taqdis al-Aʿlā li-kull Yawm (2.3.8). It is performed every day at the sunrise, when the sun is visible on the horizon. On Sunday it is pronounced directly after litany to the sun. The rising sun serves as the requisite symbolizing Light of Lights, the supreme Being of Illuminationist hierarchy, the addressee of this invocation. The invocator, through the chain of intercessors asks for attaining illumination and other boons (see: 5.3).

Additionally, at the last day of 40 days period:

V. Wārid Taqdis li-Kull Mawqif [Kabīr] (2.3.5). It is performed after the sunrise. The first part begins with the statement of the achieved illumination: Oh, welcome the Illumination! (marḥaban bi’l-ishrāq). The words report about successful heavenly ascent that finally enables mystic to bring sanctification on world and people. The second part comprises of recapitulation of praise towards all ontological levels, including souls and material entities representing the world of nature (for the full list, see: 5.2.). Some of them are perhaps present in the ritual as props. The celebrator announces that he indeed had accomplished the sanctification of all those things (this time he says it remarkably in past tense). It was possible because the Illumination had already arrived, as it is stated at the beginning of section. And this is why this litany does not have supplicatory parts, only eulogy. Everything that was asked for in separate litanies was indeed achieved with the illumination. The liturgy is completed.
Conclusions

To reach the deeper level of understanding on what actually is presented by Al-Suhrawardī in *Al-Wāridāt wa'l-Taqdīsāt* we have to finally establish the right relations between the various currents in its content. As I have pointed at the beginning stage of this study, the main fields to which the work is devoted are: right knowledge, right ethics and the call for veneration of lights (4.2.). After reaching the end of the investigation, I hope it can be seen clearly that the focus is put on the liturgy, that together with other two elements is instrumental in achieving illumination, which is the main goal of practical philosophy presented in the text. Not only that the right ethics and right knowledge are necessary to obtain illumination, but they have strong connection to the liturgy. Providing a specific portion of knowledge, mostly of ontological and soteriological nature the author presents the information about the luminous entities which are to be venerated by the Illuminationists and elaborates on the path to salvation which has to be taken by the soul. The right ethics is crucial for internal purification that facilitates the right conducting of Illuminationist rituals.

Shaykh al-Ishrāq depicts a drama that plays out on numerous levels: that of microcosm, macrocosm, the ritual that takes place in this world and its counterpart in the higher realms of lights (the latter presented in 2.3.2). It is perhaps because of this variety of “places of action” that the narration in text is constantly changing the perspective from one to another. At the level of macrocosm we have the set of fragments that are of visionary character. They present a five-grade model of the travel that is endeavoured by the Illuminationist sage at the time of his heavenly ascent and returning back to earth. To see it clearly let us connect two passages. The first represents the communal perspective of “heavenly witnesses”, the second is centered at one of them, which can be associated with the leader of illuminationists.

I Oh, the tongue of holiness (*lisān al-quds*), verily you were in our eyes when the night was dark, the door of the temple closed, it was raining, and the thunderbolts were casted. The city was trembling and the river valleys waving.

II The enemies of God [fled] dispersed and the witnesses (*al-ashhād*) were rising. And the witnesses said one to another : Oh the witnesses! Take this bird and send him back to the Lord of Worlds.4617

III I armed myself with a thunderbolt and burned the enemies with it. I defeated the army of satans and I blinded their sights, to unable them to see me ascending to the highest domain (*al-malāʾ al-aʾlā*).

IV I called upon my father saying: „Oh lord of the noble talisman, the neighbour of God the Benevolent! Take me into Thee, so I could reach the lights of God”.4618

V I took of [my] dark skin and threw it away, and through the divine name I bonded myself to the throne of Glory and Power. Verily, I was annihilated when it was done. When the Everlasting manifests himself to something, it ceases to exist. When I came out from the crevice of darkness to the space of nobility I beheld the wonders and their lord and I obtained wisdom and gleam, the victory and power

and I transferred it to the Illuminationists4618.

4617 This edition, 2.3.4: 51.
4618 Ibidem. 2.3.3: 35.
The protagonist of the set of visionary passages, since stage two (II) is named ‘the witness’ (shâhid, or in plural form ashhâd). As it was pointed by Corbin, this term refers to the homologue of one’s Perfect Nature (al-ṭibâ‘ al-tâmm), a fully realised soul, which has reestablished its bond or in other words reunited with Active Intellect and at the same time represents its earthly counterpart on the right path towards salvation. The information from above cited passages, when complemented with other uncoverings of the visionary drama (2.3.1: 18-20, 2.3.3: 38) enable reconstruction of following scheme of heavenly ascent:

I  The turbulent vision of insecure dark night in the city, where the battle between forces of light and darkness continues. “The Witnesses” direct their plea to the ‘Tongue of holiness’, that is Active Intellect.

II  The army of light begins to win. The protagonists triumph over their enemies. With the help of other ‘witnesses’ they manage to ascend to the higher realms. The bird symbolizes freeing of the newly arrived soul.

III  “The Witness” asks “his Father”/Active Intellect for transfer to his abode and aims at reaching finally the Light of Lights.

IV  Manifestation of Light of Lights = Annihilation (tāms) of the protagonist as a distinct being. The return to self-consciousness marks the beginning of descending, but with obtained fruits of illumination.

V  Transferring benefactory effects to the beneficiaries on Earth.

The stages of this drama are parallel to the development of soul and the parts of liturgy reconstructed at the end of previous chapter (5.5.4). The first stage (I) reflects the fall of the soul and corresponds to the nocturnal invocation to Active Intellect. The second (II) depicts soul luckily winning over its ethical weaknesses and corresponds with pledging the allegiance to the forces of light that is featured in Wârid al-Iqrar li-Kull Yawm. The next (III) expresses ontological transfer of the soul to the levels of intelligibles. It means its reunion with the Active Intellect, in other words talisman with its archetype. In the ritual on earth it corresponds with the invocations to the planets, especially the sun, which as the talismans of their respective archetypes govern the world of matter. As it was mentioned earlier, it can be interpreted as establishing a channel of intercession alternative to usual one that leads through the Active Intellect. The fourth stage (IV) is the highest form of illumination, the manifestation of Lights of Lights where everything beside it ceases to exist. This stage is probably illustrated in our work in Wârid al-Anwâr (2.3.4: 52-65) where the speaking person is God himself. On the level of earthly ritual the counterpart is Wârid Taqdis al-A’lā li-kull Yawm. The last stage (V) marks the return of the sage (or his soul) from the heavenly ascent to distribute blessings and sanctifications to the world. It corresponds with the uttering of Wârid Taqdis li-Kull Mawqif [Kabûr] as the final part of Illuminationist ritual.

The unity of events on different plains is presented imaginatively in the passage where two levels of reality connect at the final point, after receiving of illumination. The leader of Illuminationists starts with reporting on illumination received during his journey to heaven:

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4619 Interestingly Corbin did not notice this term in Al-Wâridât wa’l-Taqdisât, but he rather found it while examining the writings of Al-Suhrawardi’s contemporary Najm al-Dîn al-Kubrā (540/1145 – 617/1220), which shows the obvious similarity of Shaykh al-Ishrāq in some points of his doctrine. See: Corbin, The Man of Light in Iranian Sufism, pp. 19, 26, 36, 46, 63, 64, 72, 73, 82-89. It is worth mentioning that the visionary passages of Al-Wâridât wa’l-Taqdisât are not among the fragments which he published in French translation.
Oh, welcome the Illumination! Glory be to Thee, the Light of Lights. Welcome, oh You, the calling one! I see you breaking my shackles. I see how my pain ceases, my burden lessens and my back becomes lighter. (…) I beheld how the earth was shaken and the heavens trembled. With certainty, the divine order has reached them. (…) Verily I have ascended to the heavenly kingdom (al-malakūt) and I saw [there] the wonders (al-‘ajā’ib), space and light. And I received the book, the light and the prayer of sanctification (al-taqdīs). I have pulled the blessings down and I have sent the sanctification on water and clay4620.

Directly after this narrative, there come the words of the final litany, Wārid Taqdis li-Kull Mawqīf [Kabīr] which praises every being, ending with announcement of accomplished sanctification or purification of all the earthly reality. The protagonist in heaven and the celebrator performing Suhrawardian rituals are finally disclosed to be one and the same person.

After juxtaposing these two models we see what is the core meaning and the mystical idea behind the Illuminationist liturgy presented in Al-Wāridāt wa’l-Taqdīsāt. This is indeed an interiorisation, the inner experience of heavenly ascent, following the footsteps of Hermes and other illuminated sages. It is the renewal of the covenant made by the first master and confirmed by other leaders of Ishrāqī chain of transmission.

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Al-Wāridāt wa’l-Taqdīsāt turned out to be an authentic work of Shihāb al-Dīn Yaḥyā al-Suhrawardī. It is evidenced by the compatibility of its content with his philosophical and mystical doctrine, the use of the same technical terminology and numerous intertextual relations with other writings of the author, especially his opus magnum Ḥikmat al-Ishrāq (see: 4.6). It is not without significance, that it appeared on the list of Al-Shahrazūrī, albeit probably as a group of separate writings. In this dissertation I proposed identification of these titles with actual parts of the text (2.1.2).

Faṣl, as I have proven, is not an original section, but it is borrowed from the external source, most probably an unknown Arabic original of Liber de locutione cum spiritibus planetarum by an early astrologer Al-Ṭabarī (see: 2.1.1, 5.5.1). Nevertheless, the question remains open who is responsible for attaching it to the complete ouvre. The question if Faṣl fully agrees with all the features of Illuminationist liturgy and thought stays unanswered. Potential acknowledgement of ritual elements described in it pushes the interpretation of Illuminationist liturgy in specific direction, that deepens the impression about its very close to Pagan, extremely occult character. The usage of various sympathetic accesories on planets exerts an enormous pressure on these beings and does not fully match the delicate form of persuasion and prayer of intercession represented in the litanies. The problematic is also the issue of detailed examination of planet’s position, if it could cancel the performance of ritual at given day.

It cannot be excluded, that in Illuminationist millieu there could have existed differences in approach to this issue. Notwithstanding that there are no registered opinions of authors in this respect, there are some premises that the first known exponent of Ishrāqī thought after the death of Al-Suhrawardī, Al-Shahrazūrī could accept such controversial practices: he mentioned the title Tabkhīrāt al-Kawākib wa-Tasbīḥat-hā (The Suffumigations of Planets and

4620 Ibidem, 2.3.5: 66.
or mentioning in his *Rasā’il Al-Shajara al-Ilāhiyya* of the sages, who summon the planetary spirits with the use of incences (without condemning such rite)*4622. His great predilection towards demonology is worth reminding*4623. Perhaps some importance has to be given to the fact that the oldest known manuscript containing full text of *Al-Wāridāt wa’l-Taqdisāt* stems from more than a half century from the passing of Al-Suhrawardī (652/1254) and it probably coincides with the lifespan of Al-Shahrazūrī, who was supposed to live around 688/1288. Putting the issues connected to *Faṣl* aside, there is enough reasons to consider *Al-Wāridāt wa’l-Taqdisāt* an occult writing. As it was argued in this dissertation, it is indeed deeply rooted in Arabic tradition of occult sciences and the very planetary invocations can be qualified as or are very close to the genre of astral magic (see: 5.4).

The liturgy of Al-Suhrawardi is deeply rooted in his ontology of light and soteriology. While these topics are discussed in both philosophical and mystical modes of expression in a great number of Suhrawardian works, the role of *Al-Wāridāt wa’l-Taqdisāt* is to develop the idea of worship of lights. Every luminous being is a disposer of blessings therefore it is supposed to be praised to facilitate the purification of the soul and its ascent towards ontological lights (see: 4.3). A notable class among venerated entities are planets that influence the occurrence of events and generation of species. The most important position among them is occupied by Hūrakhsh, the personification of sun, the image and representative of Light of Lights in the world of bodies (see: 4.4).

Among the more puzzling features of the *oeuvre* are its claims to divine or-semi divine status that constantly reoccur with reference to its source as the “Mother of the Book” (*umma al-kitāb*) or through allusions to Preserved Tablet (*al-lawḥ al-maḥfūẓ*), which are the chief Islamic *topoi* for the prototype of divine revealed book (see 4.5). This claim is also purported by the visionary narrative where it appears as being brought from the divine elevation. It seems that for Shaykh al-Ishrāq like for many other Islamic mystics the channel of revelation has not been fully closed with the last prophetic dispensation, but remained open for the sages.

Comparing the invocations from *Al-Wāridāt wa’l-Taqdisāt* to some similar texts from other religious and philosophical traditions enabled to place it on the map of interconnections and influences characteristic for less heterodox strands of thought in the medieval Islamicate and Persianate world. It also provided context in which many ideas, symbols and images used by the author can be interpreted. The numerous features of Suhrawardian thought have been already studied in the scholarship from the perspective of Zoroastrian, Neoplatonic or Occult influences, however the current presentation of this important text in its full form for the first time gave me the opportunity to add something new to these considerations.

The comparison of *Al-Wāridāt wa’l-Taqdisāt* to Yashts and Yasna Haptaŋhāiti (see: 5.2) confirmed the common elements between Ishrāqī school and Zoroastrian teachings, that were already discussed in scholarship: supreme deity as a being of light; a similar hierarchy of beneficent beings, the very fact that Shihāb al-Dīn had adopted many of *yazatas* as lord-archetypes (*arbāb al-anwā’y*) with their respective fields of governance and often their Persian names; some characteristic features of entities like Sun, especially as the visible sign of God’s

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4623 Al-Sharrazūrī devotes the whole chapter of his *opus magnum* to diverse discussions on nature and classification of evil spirits. See: Ibidem, pp. 669-700.
presence in the world; and that he associated the guardian yazata Sraoša with Active Intellect of philosophers and Islamic Holy Spirit (rūḥ al-qudus). There are also common features that I believe are pointed for the first time in this dissertation because on the side of Shaykh al-Ishrāq’s oeuvre they appear only in Al-Wāridāt wa‘l-Taqdīsāt: the idea of worshipping numerous sacred beings albeit assuring that their origin and subordination belong to one supreme deity; glorification of four elements; veneration of perfect human souls and the concept of purifying the world through the ritual sanctification (taqdīs). The question of ways through which Al-Suhrawardi’s reception of Zoroastrian thought proceeded is not easy to grasp and still awaits separate studies.

The idea of some Neoplatonics like Iamblichus or Proclus to multiply beings emanated from the One and associating them with mythological Gods finds its reflection in the luminous hierarchy of Al-Suhrawardī and reference to the planets as 'gods' (āliha). The invocations of Shaykh al-Ishrāq can be compared with Hymns of Proclus and therefore be understood from within the framework of Neoplatonic theurgy. Especially the hymn to Helios share many similar features with Suhrawardian invocation to the sun (Hūrakhsh). Despite crucial differences, there are affinities manifested in the structure, concepts and imagery (see: 5.3). The aims and boons of uttering invocations which are explicitly mentioned in the text of Shihāb al-Dīn can be ordered according to the classification of theurgy proposed by Anne Sheppard (see: 5.3.1), however, as I have postulated, with adding some additional categories to the division. They cover everything between the lowest level of theurgy, which aims at well-being in earthly realm and its highest form, which is the realisation of the union with the higher intelligibles and return to the primordial unity with the supreme being. It has to be stated however, that the final stage of this act is not realised by the litanies but rather through panceosmic ritual of intercession depicted in Wārid al-Istibṣār. The other characteristic element of Neoplatonic theurgy, that is found in the litanies of Shaykh al-Ishraq is the use of symbols, both internal and external. The Neoplatonic influences could have reached Al-Suhrawardi through the translations of late Greek philosophical works into Arabic and their Arabic renditions and commentaries as well as Arabic occult tradition.

Al-Suhrawardī fundamentally agreed with astrological ideas that were prevalent at his time about the role of the planets in cosmos. The efforts of Abū Ma'shar and Al-Kindī hugely contributed to establishing of astrology as a legitimate science. The planets were seen as intermediate or proximate causes shaping the reality of sublunar world by influencing generation of species and directing the occurrence of events (see: 5.4.1). Many curious Muslim intellectuals of the early Abbasid period (2/8-3/11 c.) were especially interested in the obscure religious community of Ṣābians from Ḥarrān, a place where as they claimed, the ancient wisdom of the Hellenes still could be found in its original form. The Ṣābians were famous for their cult of celestial bodies. Among the enthusiasts of Ḥarrānian lore one can mention secret philosophical society of Brethren of Purity (Ikhwān al-Ṣafāʾ) that was based in Al-Baṣra in 4/10–5/11 century.

There is close affinity between the various elements of Harranian cosmology as outlined by Al-Shahristānī and the system of Al-Suhrawardī and Al-Wāridāt wa‘l-Taqdīsāt is his most revealing work in this respect (see: 5.4.2). Considering the planets as deities (āliha) and God as their lord (ilāh al-āliha or rabb al-arbāb) by Al-Suhrawardi, although it may have its deeper roots in hellenic Neoplatonism, finds even better validation in the context of Ṣābians, who used very close if not the identical terms in Arabic. Other entities, even if named differently are easy
to match with their Illuminationist counterparts. The universal spirit of the genus (rūḥānī kullī) corresponds with Suhrawardian lord of the species (rabb al-naw') whereas particular spirit (rūḥānī juz'ī) is a counterpart to Suhrawardian managing light (al-nūr al-mudabbir). The role of planets as intermediaries between humans and God in Illuminationist thought necessitates the astral cult in the analogous way as it is in the description of Ḥarrānian beliefs. Both verbal and non-verbal elements of their rituals had great impact on Arabic occult literature including treatise by Al-Ṭabarī, the major fragments of which were borrowed to form the Faṣl, which was added as the last part of Al-Wāridat wa'l-Taqdīsāt in the manuscripts and it has influenced Al-Suhrawardī in his planetary invocations.

The comparison between Suhrwardian litanies and their Ṭabarīan counterparts quoted in Ghāyat al-Ḥakīm (see: 5.4.3) shows that the eulogic parts of four on seven Suhrwardian planetary invocations are related to Ṭabarīan source in terms of structure, imagery and even identical wording of some epithets. These borrowings enabled Al-Suhrawardī to provide Mars, Jupiter, Mercury and Venus with personality based on older mythological elements, a void that he could not fill with mere philosophy. It was not the case with sun, moon and Saturn, where he had enough of his own Illuminationist imagery and terminology at his disposal. It is worth mentioning, that while borrowing the epithets from the external source Shaykh al-Ishrāq tried to purify planets from all morally controversial or inauspicious attributes.

It has yet to be examined what exact role Brethren of Purity played in transferring the Ḥarrānian influence to Al-Suhrawardī. The authors of epistles devoted the bulk of their treatise Fī Māhiyyāt al-Sīhr (On Magic) to descriptions of various Šābian rituals. I would argue however, that they were most probably the forerunners of Shaykh al-Ishrāq in what they called the philosophical worship (al-‘ibāda al-falsafiyya) which was supposed to help them to attain the Neoplatonic ascent of the soul. Their esoteric approach to the prayer and ritual might have inspired Al-Suhrawardī in fashioning his own liturgy. Some of its non-verbal elements display the affinity to the practices described in their epistle Fī Kayfiyyat Anwā‘ al-Siyāsāt (On various ways of [self]-government).

For the most part our study in the Chapter 5 was centred around the apparent verbal elements of liturgy, which are the very texts of invocations (taqdīsāt). But the reconstruction of non-verbal elements other than those described in Faṣl can only be done through the gathering of interspersed information and deciphering of cryptic allusions and symbols. This data refers mostly to time and place of uttering the litanies (see: 5.5.2 and 5.5.3). Based on it the direction of Illuminationist prayer has also been established. It is not surprising that we have found some analogies between Suhrwardian practice and both Neoplatonic and Zoroastrian rituals as far as the role of the sun is concerned. Other elements seem to reflect the similarity with the rites of Brethren of Purity. With closer investigation of spatial terminology however, we discover at some point that a number of very idiosyncratic terms allude actually to the places within the microcosm of the soul, both human and celestial (see: 5.5.3). Through this and other means, like a constant change in narrative perspective, Shaykh al-Ishrāq shows that the Illuminationist ritual takes place simultaneously on various levels of reality. Finally, I have attempted to reconstruct the order of Illuminationist liturgy (quddās al-īshrāq) that takes place in the material world during forty days of renunciation (see: 5.5.4). It spans between midnight and early morning and its five stages are accented with the utterance of specific invocations from Al-Wāridat wa'l-Taqdīsāt.
Among the writings of Al-Suhrawardī, *Al-Wāridāt wa’l-Taqdīsāt* occupies an exceptional position for several reasons. Let us underline the most important: 1. It is a text in practical philosophy. 2. It is also his only *oeuvre* that elaborates on issue of liturgy establishing its place in Illuminationist practice. 3. Despite its practical orientation the work is filled with intricate net of symbols, many of which still await deciphering or interpretation, be it through the reference to other texts of Shaykh al-Ishrāq or to some foreign sources. 4. More than any other work of this author it provokes an inquiry in the real nature of Al-Suhrawardī’s religious beliefs, demonstrating at the same time his openness for intellectual inspiration coming from multiplicity of directions including Arabic occult tradition. 5. It combines philosophical and mystical features with elements of magic.

We might speculate about Al-Suhrawardī performing the described rituals with his followers during his life, but after his tragic death we no longer hear about any kind of organised society of Illuminationists. If we use this term, it is rather to denote some mystically oriented philosophers, the individuals living between 7th/13th and 11th/17th century, who were known for their admiration towards the person and teachings of Shaykh al-Ishrāq. Many of them like Al-Shahrazūrī, Ḥuṭb al-Dīn al-Shīrāzī, Ibn Kammūnā, Al-Dawwānī, Al-Harawī or Mulla Ṣadrā were commentators of his *oeuvres*. Did they celebrate the liturgy of illumination? Really nothing can be said in this respect. We only know that most of them, namely Al-Shahrazūrī, Ḥuṭb al-Dīn al-Shīrāzī, Al-Dawwānī and Mulla Ṣadrā mentioned, quoted or referred to, in some form or the other, to the content of *Al-Wāridāt wa’l-Taqdīsāt* (see: 2.1.1 and 2.1.2).

On the other hand, it is worth reminding that the manuscripts containing *Al-Wāridāt wa’l-Taqdīsāt* belonged to the Ottoman sultans and some of them were even commissioned by the rulers of the empire (see: 2.2.2). This predilection of emperors towards the ideas of Al-Suhrawardī could probably have been witnessed in the courtly rituals by some of the Great Mughals in India that supposedly included worship of sun and moon (see: 5.4.3). This can be seen perhaps as a part of a wider phenomenon, where the rulers of pre-modern Islamic empires sought to legitimize their power not in the terms of Shari’ā but rather through the ideal of a cosmic ruler, both mystic and philosopher who could learn from the likes of Shaykh al-Ishraq. At least once the influence of *Al-Wāridāt wa’l-Taqdīsāt* stretched beyond the borders of Islamic community. In 10th/16th-11th/17th century there was a group of Zoroastrians under the leadership of Ādhār Kayvān who sought to revive ancient Iranian religion using what Al-Suhrawardī had achieved. They came up with a book of *Dasātīr-i Asmānī* (*The Celestial Regulations*), written in alleged ancient language with commentary in pure Persian without Arabic loanwords, which, although it claimed its ancient Persian origin, turned out to be a forgery.4624 The book presents itself as the revailing of long-forgotten teachings of first fifteen prophets gathered by a sage named Sasan the Fifth (Sāsān-i Panjum). In it we thread upon hymns, which display an affinity to some Suhrawardian litanies and there is in my opinion a serious possibility that the first might have drawn from the latter.4625 If this theory, which

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4625 See for instance: *The Desatir*, pp. 77-83. Some scholars like Corbin and Walbridge have already pointed to “the traces of Ishrāq” in the teachings of Ādhār Kayvān, but without relating the content of *Dasātīr-i Asmānī* to Al-
necesitates investigation, proves legitimate, it would mean that the output of Al-Suhrawardî, that was itself inspired partially by Zoroastrian tradition, contributed on the later stage in reshaping one of its offshoots.

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Du’ā’ Idrīs (“The Prayer of Idrīs”) known alternatively as Du’ā’ al-Asmā’ al-Arba’īn (“The Prayer of Forty Names”) presented in this dissertation together with its commentary is a text stemming most probably from Shi’ite milieu (see: 3.1.). The date of its origin, however hard to establish precisely, surely precedes the life of Shihāb al-Dīn Yahyā al-Suhrawardī perhaps even by one to three centuries. The very commentary in its oldest form (Sharḥ Al-Asmā’ al-Arba’īn or Sharḥ al-Asmā’ al-‘Āzīma if to use the Arabic versions of the title) is younger, however its genesis is impossible to delineate without more precise investigation, that would have to be based on even bigger number of extant manuscripts. For now, based on 46 manuscripts that were gathered in the scope of the project I would argue for its Persian origin as the oldest manuscript witness of the text in this language appears as early as 830/1427 and the oldest manuscript containing Arabic version is from 890/1485 (see: 3.1.).

As I have argued in the dissertation (see: 3.1), the connection between Al-Suhrawardî, the Illuminationist and the prayer with its commentary is one of false attribution. It does not share the ideas nor the language and terminology characteristic for Shaykh al-İshrāq. There could be a range of factors that were instrumental in such ascribing of the text. The first is the fame of magician that was enjoyed by Shaykh al-İshrāq according to some biographical sources. Secondly, there was a number of supernatural events that were associated with his biography: creating a precious ruby, presenting his arm to the shepherd after separating it from the rest of the body, conjuring up an illusion, or if to name it more accurately, the summoning of forms/images from ‘ālam al-mithāl. The appearance of such stories can be partially explained by the tendency to connect the people holding heterodox views with magic, especially by their ideological adversaries or by ascribing the miracles (karamāt) to famous mystics by their followers and enthusiasts.

There are however two other points marking some kind of relation, even if they are only accidental: the curious use of the phrase ‘the God of gods’ (ilāh al-āliha) as the part of second divine name in Du’ā’ Idrīs, that otherwise appears in Al-Wāridāt wa’l-Taqdīsāt. This coincidence could push the readers acquainted with the work of Shaykh al-İshrāq towards this attribution. It has to be remembered however, that the phrase is found in the prayer that is probably of Early-Shi’ite origin and is older than the person of Al-Suhrawardî. Another coincidence is the very period of forty days that appears in the longest rendition of the commentary (3.3.4: 9) as the timespan of repentance (tawba). This is also how the number of forty divine names is explained in the work of Ibn Țāwũs. Elsewhere in the third version of commentary forty days are presented as a period of invocation of the 16th name precisely (3.3.3: 43). And again, we thread upon this motive in Al-Wāridāt wa’l-Taqdīsāt, where, as I argue this is the period in which the liturgy of Illumination (quddās al-îshrāq) is performed (see: 5.5.4). Last but not least

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4627 Ibn Khallikān, Wafayāt al-A’yān, v. 6; p. 269.
among the superficial links to Shaykh al-Ishrāq one can mention the very person of the prophet Idrīs, often associated with Hermes, and so important for Al-Suhrawardī as the first sage in his line of Illuminationist masters.

Naturally the motive of forty days does not stem from Al-Suhrawardī and was indeed universally popular, its fame crossed the borders of cultures and confessions. It has its numerous appearances in Qur’an and its beneficial status for the endeavours of worship is explicitly stated in Shi‘ite tradition and in Sufi literature (see: 3: 1, 5.5.2). Finally, the use of the motive in the prayer is older than the work of Shaykh al-Ishrāq.

So often use of the name of Al-Suhrawardī Al-Maqṭūl as an alleged author of the magical commentary, shows that he indeed must had been, rightly or not, highly regarded in Islamic occult circles. It places him in one row with ‘Alī ibn Abī Ṭālib, the sixth Shi‘ite imam Ja‘far al-Ṣādiq or Ḥasan al-Baṣrī, to whom the authorship of works in this genre was often falsely ascribed. Perhaps the more legitimate would be the comparison to Ibn ‘Arabī, a contemporary of Shihāb al-Dīn as he also was someone between mystic and philosopher, although topped Al-Suhrawardī when it comes to the number of writings, both authentic and falsely attributed⁴⁶⁻³⁰.

The very text of commentary is a true goldmine of information in the field of practical magic of both sympathic and apotropaic kind, that in most cases aims at reaching very profane and down-to-earth boons (see: 3.1). The work was constantly being reshaped, having a very free structure enabling continuous cumulation and recycling of material. Despite all these issues, and maybe due to them the text has been very popular and is extant in vast number of manuscripts and big number of versions with differ considerably, a part of which only was possible to be obtained in the frame of preparing this critical edition.

The commentary to Du‘ā’ Idrīs is before everything a magical text. There are some mystical elements as far as terminology is concerned, something that is not untypical for the works of that genre. However, what connects it with mysticism the most, is its huge popularity and wide dissemination among the Sufi circles. The evidence for it is found in the colophons and on the margins of manuscripts, as well as in the content of majmū‘as containing this commentary, that encompass variety of writings of mostly occult or Sufi character (see: 3.2.3).

The two main works presented here for the first time in the form of critical edition, Al-Wāridāt wa ‘l-Taqdisāt and Sharḥ al-Asmā‘ al-Arba‘īn with its extended renditions, although utterly different from each other, they genuinely enrich our information connected to Shaykh al-Ishrāq. The first, as every newly published source has potential to widen our understanding of Illuminationist mystical and philosophical thought, this time with slight addition of magic. It shows that beside well-established theoretical component of Ishrāqī school there was also an important practical aspect to it, a one that was not constricted to some usual ethical counsel and admonishments nor to the elements of political theory, but it also encompassed liturgy. This liturgy was based on invocations to numerous beings of light including planets and was seen as instrumental in achieving illumination and salvation of the soul. The latter text, on the other

hand, speaks much about the image that Al-Suhrawardī enjoyed among those who were not studying his authentic works on a daily basis, but were only excited about his name as a "good brand" in the field of occult sciences.
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