

**Twenty-Seven Muwashshahaat and  
One Zajal  
by Ibn al-‘Arabi of Murcia (1165-1240)**

**in a trilingual edition  
[Arabic, Transliteration, English and Castilian]**

**translated from the Arabic and edited by  
Federico Corriente & Ed Emery**

**transcription in Andalusí pronunciation, Castilian translation,  
notes and brief bibliography by  
Federico Corriente**

**published in London and Zaragoza**

**on the occasion of the conference  
“Arabic and Hebrew Strophic Poetry and its Romance Parallels”  
School of Oriental and African Studies (SOAS), London, 8-10 October 2004.**



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*Si forte aliquid repertum fuerit quod lima correctionis indigeat,  
corrigitur ut dicit Augustinus: "Talis volo essere in scripturis aliorum  
quales exspecto correctores meorum et haec est caritas".*

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# PREFACE

A few passing notes by way of a preface.

This book is a labour of love. Emery resolved to translate the *muwashshahaat* of Ibn 'Arabi for the October 2004 London conference on Arabic and Jewish strophic verse. Corriente mentioned that he happened to have an unpublished Castilian translation of the same sitting in a drawer. On this basis we embarked on a joint venture. Although we have never met, we corresponded and collaborated at a distance and the book which you hold is the outcome of our endeavours.

We do not pretend that the meanings of the poems are easy to grasp. For that reason we have produced only literal translations. Literary refinement and embellishment of the text will be for a later date. The reader should be clear that our translations are provisional working texts.

Not only do the literal meanings lie behind veils of ungraspability – so too do the melody and rhythm. These are, after all, religious songs based on songs that were popular in the 1200s. Conjointly with our translating activity we have also been looking at possibilities of reconstructing their melodic treatment. There is evidence that some of the *muwashshahaat* of Ibn 'Arabi are still sung in the North African Sufi tradition. If that is the case it might provide a precious indication of how these songs were sung in the past.

Although these poems can be construed as song, they are not spontaneous folk song. They are written pieces, contrafacts of earlier existing pieces. Importantly, they are written artfully. Full of wordplay and the characteristically intricate techniques of Arabic poetry.

The physical structure of these *muwashshahaat* on the written page seems to imply the presence of geometry and number. Geometry, number, gematria and arcane meanings of number are an area that might reward examination. Another *muwashshah*-writer of the period comes to mind; the Jewish poet Abraham Ibn Ezra who combined his poetic vocation with that of geometer and astronomer.

These *muwashshahaat* are multiply variegated in their form. The same is true of the contemporary Hebrew *muwashshah* (to such an extent that each poem is virtually a case unto itself). It is also true of the Romance *canzone*, which has tantalising similarities with the *muwashshah* form. It is tempting to wonder whether there might be a relation between the *muwashshah* and the *canzone*. This

is work for the future, but it is worth noting that the relation of the associated *ballata* to the *zajal*-form is by now generally accepted.

The Arabic text upon which Corriente's Spanish translations of Ibn 'Arabi are based is a compromise between the old Bulaq edition (1855) and Sayyid Ghazi's readings in his *Dīwān al-muwashshaHāt al-'andalusiyyah* (Alexandria, Dar al-Ma'arif 1979), which includes the variants of the former Bulaq edition of Ibn 'Arabi's *Dīwān*. Corriente has added corrections of his own, resulting from his experience in the field. He has also provided notes to elucidate points of meaning, and a brief Bibliography.

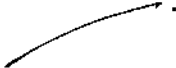
We offer a small dedication to an early translator of Ibn 'Arabi, R.A. Nicholson – “the dervish and the don” from Cambridge whose edition of the *Tarjuman al-Ashwaq* [Nicholson 1978] has inspired many over the years. While working on this volume we attempted to trace his archive via various places, including his old college of Trinity, Cambridge. To no avail. Nicholson's papers seem to have been lost; perhaps somebody should set about finding them.

In passing we also thank Jane Clark of the Ibn 'Arabi Society. Having gained permission to copy the entire Ibn 'Arabi archive in the Suleimaniye library in Istanbul (thousands of pages), she was able to show us a copy of an early manuscript of the *muwashshahaat* of Ibn 'Arabi. We have not, however, integrated that manuscript into this edition.

We began this work when British and American warplanes were dropping fire and horror on Iraq. We recoiled in horror and took solace in this quiet corner of poesy. We remember still that “civilised” nations allowed the museums and libraries of Baghdad to be sacked and burned.

London and Zaragoza  
26 September 2004

This book is a pre-edition. The translations contained herein should be regarded as provisional working texts. We ask that you do not cite them without prior permission. And if you have suggestions for alternative readings, we would be happy to receive them.



# ODES OF IBN 'ARABI

## LIST OF FIRST LINES OF POEMS IN ARABIC TRANSLITERATION

- I** alHáqqu Sawwárani fi kúlli Súra, / kamíthli básmalatin min kúlli súra
- II** qul limán / qála laná: / “ittábi`u / rúslana”
- III** sará`iru l`a`yán / láHat `ala+ l`akwán / linnaZirín
- IV** `áddi `an jánnati `ádni / wartasím fi+ SSádri+ l`awwál
- V** tábat `ala+ nnufúsi+ lqulúbu, / fasúrri `ádhilun waraqíbu
- VI** Háza májdan samiyya, / man ghadá lilláhi bárran taqíyya
- VII** `áynu+ ddalíl / `ala+ lyaqín, / azzáytu wannibrás / linnaZirín
- VIII** sa`áltu júda fáliqi+ l`iSbáH / “hal lí min saráH?”
- IX** ra`áytu sanán láHa bi`úfqin mubín / mina+ l`álemi+ lfárdi
- X** hádha+ lwujúdu+ l`ám / `ilmi bihi awlá
- XI** assírru mínni / ka`ánni min “inni”
- XII** kúllu sháy`in biqaDá`in waqadár, / hákadhá+ lma`lúm
- XIII** sírru+ lkáwni `ilmu+ shshu`úni, / law kána yakfíni
- XIV** ra`áytu `inda+ ssaHár / rú`ya mina+ lwaHyi+ lmubin / inzála
- XV** ya SáHi, inna+ lqulúb / áDHat bisírri+ lghuyúb / fi na`ím
- XVI** ya Táliba+ l`ilmi bil`asrár, / hayháta, la túkshafu+ l`asrár
- XVII** innani ana+ nnáyyíru+ lghásiq, míthla ma ana+ SSámítu+ nnáTiq, / idha aktúb
- XVIII** Haqá`iqu+ lqúrbi rú`yatu+ lmúlki, / wáhwá Hijábu+ lmuháymini+ lmúlki
- XIX** mutáyyamun biljamáli qad shughifá, qadi+ mtaTá+ ssúhda fihi wal`asafá
- XX** iTwí ila+ lmuhámini+ TTúrqa, / `asáka yáwman náHwaha tárqa
- XXI** tadarrá`a lahúti binasúti, / waHaSSála músa+ lyámmi tabúti
- XXII** bilmuta`áli / `ábduhu yaSúl / wakúllu `árif / yádri ma yaqúl
- XXIII** `índama láHa li`áyni+ lmuttaká, / dhúbtu sháwqan lilladhí kána ma`i
- XXIV** alá, bi`abí man Dámmahu Sádri, / wa`adrihi qáT`an wáhwá la yádri
- XXV** turjumánu+ l`ashwáq / `arráfani bilkarími+ lkhalláq
- XXVI** waridáju+ l`afráH, / in wáradat, dháhabat bil`atráH
- XXVII** inna+ lladhí samát bihi+ l`arwáH / ila+ lHáqqi ráH
- ZAJAL:** ya Tálíb+ attaHqíq, anZúr wujúdak, // tará jami` annás `abíd `abídk

# CONTENTS

## LIST OF FIRST LINES OF POEMS IN ENGLISH TRANSLATION

- I The Truth figured me in every image
- II Say to him who said to us "Follow our messengers"
- III The secrets of essences show themselves in the universe to those who look
- IV Leave the Garden of Eden and enrol in the first line
- V The hearts have disdained the souls and the censor and the spy are gladdened
- VI He achieves high glory, he who runs to God in piety and devotion.
- VII The oil and the lamp are a guide to certainty for gnostics
- VIII I asked the generosity of the creator of the dawn
- IX I saw a brilliance that appeared bright on the horizon, from the sole Being
- X This general existence, my knowledge of it is fundamental,
- XI The secret is mine, as if I belonged to myself
- XII Everything happens by destiny and by divine decree, this is known
- XIII The secret of the cosmos is the science of things
- XIV I saw, at dawn, a vision of clear inspiration, revealed
- XV O friend, verily hearts are, in the secret of secrets, in a state of happiness
- XVI O you who seek after knowledge of the secrets, how preposterous!
- XVII I am the shining moon just as I am the one who is silent
- XVIII The truths of closeness are a vision of the kingdom,
- XIX There was a person who was enthralled by beauty
- XX Make roads towards the Master. It may be that one day you will travel
- XXI My godhead is shielded in my humanity
- XXII In the Supreme Being his servant triumphs and every gnostic knows
- XXIII When the dais appeared to my eye, I melted with desire
- XXIV I would give everything for him to be in my heart
- XXV The interpreter of desires enabled me to know the Beneficent Creator
- XXVI Happinesses, in their moments, when they arrive
- XXVII Verily, the man whom the spirits raised went away to the Truth
- XXVII You who seek for certainties, look at your existence

## Poem No. 1 – Arabic Text

( دور )

الحق صورنى فى كل صوره  
كمثل بسملسة من كل سوره  
اقامنى عند حشر الناس سوره  
بجنة وبنار علي اختلاف الدرارى فانا بين حى وميت فى تبار

( دور )

لو ان هذا الذى اخذت عنه  
من كل ما لاح لى منى ومنه  
ما كان لى فى وجود الحق كنه  
اسرى فلست بسارى كمثل سير الدرارى بين نشر وطى فعل الشؤوس المدار

( دور )

انا الامام الذى ضم المواكب  
كمثل بدر بدا بين الكواكب  
ارمى الكتائب بى على الكتائب  
حتى اخذت بشارى وقمت احمى ذماري انا من نسل طى السادة الكبار

( دور )

عاد الحبيب الذى يكون يعرف  
وانسه بوجودى منى اعرف  
وفى مشام رجال الله اعرف  
لولا وجود السرارى وسابحات الدرارى لم يكن ثم عى غداة تزجى السوارى

( دور )

أهيم وجدا بمن القى عليا  
قولا ثقيلاً أتى منى اليا  
اعوذ منه به يا صاحبي يا  
بدر حلاه الدرارى بين الجوانح سارى ليس يدنيه شى على دنو المزار

## Poem No. 1 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 1 – Translation

1. The Truth figured me in every image,  
Like the *basmalah* [2] in every *surah*,  
Setting me up as a sign of human congregation [3]  
  
In heaven and hell, // according to the circumstances, //  
since I am in an indeterminate state between life // and death.
2. If this one were he from whom I took  
From everything that appeared to me to be his and mine,  
I would not have a way to know of his existence. [4]  
  
I travel by night without going, // just as the stars go around, //  
between showing and being hidden, // as does the coy person when feigning. [5]
3. I am the *imam* who brings together the processions,  
Like the full moon as it shows itself among the stars;  
With squadrons I fling myself against others,  
  
Until I take my revenge // and rise in protection of my honour, //  
since I am descended from the Tayyi', // who are great lords. [6]
4. The Beloved [7] has returned, who will be recognised;  
He knows more about my existence than I do;  
And of the perfumes of the men of God he is the most fragrant.  
  
If there did not exist the last night, // of the wandering stars, //  
then there would not be any difficulty // on the morning when the cavalry  
is driven along. [8]
5. I am crazy with love for him who directed to me  
Heavy words which came from me to me;  
I take refuge from Him in Him, O friends.  
  
Moon that the stars adorn, // coming within my ribs, //  
nothing can bring it close // although its tryst is close. [9]

## Poem No. 1 – Transliteration

I (pp. 81-2, Ghāzī II, pp. 252-4)

Metrical Structure: **a:** *mustaf'ilun fā'ilātun (mujtathh)*, **b:** *fā'ilun fā'ilun*,  
**c:** *mustaf'ilun fa'ilātun fā'ilātun*;  
Stanzaic Structure: **ccc aaba** x5

alHáqqu Sawwárani fi kúlli Súra,  
kamíthli básmalatin min kúlli súra;  
aqámani báyna Háshri+ nnási súra  
bijánnatin wabinári, / 'ala+ khtiláfi+ dhdharári,  
fa'aná báyna Háy / wamáyyitin fi tabári.

law ána hádha+ lladhí akhátu 'ánu  
min kúlli ma láHa li mínni wamínhu,  
ma kána li fi wujúdi + lHáqqi kúnhu.  
ásri falástu bisári / kamíthli sáyri+ ddarári  
báyna náshrin waTáy / fí'la shsha'úsi lmudári.

aná+ l'imámu+ lladhí Dámma+ lmawákib,  
kamíthli bádrin badá báyna+ lkawákib,  
armí+ lkatá'iba bí 'ala+ lkatá'ib  
Hattá akhátu bithári / waqúmtu aHmí dhimári  
ána min násli Táy / assádati 'alkibári [1].

'áda+ lHabíbu+ lladhí yakúnu yu'ráf,  
wa'innahu biwujúdi mínni a'ráf,  
wafi mashámmi rijáli+ lláhi a'ráf;  
lávla wujúdi+ ssarári / wasábiHati+ ddarári  
lam yakún thámma 'áy / ghadáta tuzjá+ ssawári.

ahímu wájdán bimán alqá 'aláyya  
qáwlan thaqílan atá mínni iláyya  
a'údhú mínhu bihí, ya SáHibáyya  
bádrun Huláhu+ ddarári / báyna+ ljawániHi sári  
láysa yudníhi sháy / 'alá dunúwwi+ mazári.

## Poem No. 1 – Castilian

### I (pp. 81-2; Ghāzī II, pp. 252-4)

La Verdad me ha retratado en toda imagen,  
como la *basmalah* [2] en cada azora,  
plantándome como signo [3] de la confluencia humana  
en paraíso e infierno, según distintos linajes,  
ya que estoy entre muerto y vivo, a porfía.

Si ella fuera lo que le he tomado  
de cuanto en ella y en mí me parece,  
yo no tendría modo de conocer su existencia. [4]  
Marcho en la noche sin marchar, como circulan los astros,  
entre plegar y desplegar, como hace el remolón que disimula. [5]

Yo soy el imán que reúne los cortejos,  
como plenilunio que entre estrellas se muestra;  
con escuadrones me lanzo contra otros,  
hasta tomar mi venganza y alzarme en defensa de mi honor,  
pues soy del linaje de Tayyī', señores magníficos. [6]

Ha vuelto el Amado [7] que será reconocido;  
él conoce mejor que yo mi existencia;  
él es el más fragante de los aromas de los hombres de Dios:  
si no hubiera última noche de raudas estrellas,  
no habría dificultad alguna la mañana en que se saca escuadrones. [8]

Loco de amor estoy por quien me dirigió  
duras palabras, que de mí a mí vinieron;  
de las que en él me refugio, amigos.  
Luna que los luceros adornan, marchando entre mis costados;  
nada puede acercarla, aunque esté cerca su visita. [9]

## Poem No. 2 – Arabic Text

(دور)

قل لمن قال لنا اتبعوا رسلنا  
اعلمن ان بنا يندفعوا نحونا  
فالزمن قولي انا ان شرعوا سبلنا  
العرال لمن علا قدرا على القانت واستمال من قال لا لفرعه الثابت

(دور)

سادتي الترمذي عرفكم حيلتي  
قادتني جاء الذي صيركم جملتي  
عادتي من كل ذي علم لكم بغيتي  
يا موال انتم على ما قلت للصامت من نوال ومن الى لعاذل شامت

(دور)

قد بدا للعين ما اظهره الطامع  
وأرتدى حسن الدمى مظهره الطامع  
وابتدا يطلب ما يستره الطامع  
من خلال هن حلى كل فتى ثابت في ليال هن على الحاصل القانت

(دور)

كم اتى يطلبني من خلته المرتقى  
والفتى تجذبني خلته للقا  
ومتى تحجبني خدمته والتقى  
في الظلال حال الطلا يخبر عن باهت في جمال خلف ملا ناطق أو صامت

(دور)

قد بدا ما شاله الواقف في زعمه  
وغدا اذ ناله العاكف في حكمه  
منشدا ما قاله السالف في نظمه  
الجمال وقف على ظبي بن ثابت لا زوال في الحب لا عن عهده الثابت

## Poem No. 2 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 2 – Translation

1. Say to him who // said to us // “Follow // our messengers”:  
“Know // that for us // they are rushing // towards us  
And attend to // what I said, // verily they entered into // our paths.” [10]  
  
The heights // belong to those // who are worthy rather than to those who are faint-  
hearted // and attract // those who had earlier rejected // their tender boughs. [11]
2. Gentlemen, // Attirmidhī [12] // taught you // my subterfuge;  
My guides, // he has arrived who // made you // my company;  
My custom // is, from all those who have // your knowledge, // to desire it.  
  
Gentlemen, // you have, as // I said to the silent one, //  
the favour // and grace of a censor // who rejoices in misfortune.
3. There appeared // to the eye // that which was revealed // by the rising star;  
And it wore, // in the beauty of a statue, // its desirous // appearance,  
And it began // to seek what // is concealed by // the seal,  
  
Characteristics // that are pleasant to // every young man of constancy //  
in nights // that were gentle // to those who went away successful.
4. How many times // did he come looking for me, // he whom I considered elevated, //  
A young man // whose attributes // attracted me // to an encounter!  
Though his service and my piety // kept me // unseen  
  
In the dark, // the effects of the wine // proclaimed his bedazzling beauty //  
behind the crowd, // of talking and silent people. [13]
5. The claim made by the one // who stood up was clear, //  
But he who had obtained it // through his perseverance //  
Recited // that which // the earlier poet said, // in his verse:  
  
“Beauty // is an endowment of the gazelle // of the Banū Thābit; // there is no possibility //  
that love // forsakes its firm compromise.” [14]

## Poem No. 2 – Transliteration

II (pp. 84-5, Ghāzī II, pp. 755-7)

Metrical Structure: *fā'ilun / mustaf'ilun / mustaf'ilun / fā'ilun (sarī' mar'ūs)*

Stanzaic Structure: **defg defg defg abcabc x5**

qul limán / qála laná: / "ittábi'u / rúslana",  
i'lamán / áanna biná / yandáfi'u / náHwana,  
falzamán / qáwli aná / an shára'u / súblana.  
al'awál / liman 'alá / qádran 'ala+ lqániti,  
wastamál / man qála "la" / lifár'ihī nnábiti.

sádati, / attirmiddhí / 'arráfakum / Hílati;  
qádati, / já'a+ lladhí / Sayyáarakum / júmlati;  
'ádati / min kúlli dhí / 'ilmin lakum / búghyati.  
ya mawál, / ántum 'alá / ma qúltu liSSámiti,  
min nawál / wamin alá / li'ádhilin shámiti.

qad badá / lil'áyni má / aZhárahū+ TTáli'u,  
wartadá / Húsna+ ddumá / maZháruhu+ TTámi'u,  
wabtadá / yaTlúbu má / yastúruhu+ TTábi'u  
min khilál / húnna Hulá / kúlli fatán thábiti  
fi layál / húnna 'alá / alHáSili+ lfá'iti.

kam atá / yaTlúbuni / man khiltuhu+ / Imurtaqá  
walfatá / tajdhíbuni / khillatuhu / lilliqa,  
wamatá / taHjúbuni / khídmatuhu / wattuqá  
fi+ ZZilál / Hálu+ TTilá / yukhbíru 'an báhiti  
fi jamál / khálfa malá / náTiqin aw Sámiti.

qad badá / ma shálahu / alwáqifu / fi zá'mihi  
waghadá / idh nálahu / al'ákifu / fi Húkmihī  
munshidá / ma qálahu / assálfu fi náZmihī:  
"aljamál waqfun 'alá / Zábyi baní thábiti;  
la zawál / fi+ IHúbbi, lá, / 'an 'áhdihī+ ththábiti".

## Poem No. 2 – Castilian

### II (pp. 84-5; Ghāzī II, pp. 755-7)

Di a quien nos dijo: “Seguid a nuestros enviados”,  
“Sabe que por nosotros hacia nosotros son impulsados,  
y atente a mi dicho de que han seguido nuestros caminos”. [10]  
El galardón es para quien vale más que quien desespera,  
y atrae a quien dice “no” a su naciente ramo. [11]

Señores míos, Attirmidhī [12] os enseñó mi ardid;  
guías míos, ha llegado quien os hizo mi sociedad;  
mi costumbre con cuantos tienen vuestra ciencia es desear(la);  
señores, tenéis, según dije al silencioso,  
don y gracia para un censor que se goza en el daño.

Se ha mostrado a la vista lo que enseña el astro naciente;  
ha vestido su seductor aspecto estatuaria hermosura,  
y ha empezado a procurar lo que vela el sello,  
cualidades que son joyas de todo varón constante,  
en noches que fueron gratas para quien con logro parte.

¡Cuántas veces vino a solicitarme quien tenía por elevado,  
mancebo cuyas cualidades me atraían a su encuentro!  
Velándomelo la piedad y su servicio  
en sombras, la condición del vino proclamaba al asombroso  
en belleza, tras una muchedumbre locuaz o silencioso. [13]

Ya se vio la pretensión que alzaba aquél, plantado,  
mas fue a alcanzarle el perseverante en su juicio,  
recitando lo que dijo en su verso el antepasado:  
“La belleza es el legado de la gacela de los Banū Thaabit;  
no es posible que el amor deje su firme pacto”. [14]

## Poem No. 3 – Arabic Text

( مطلع )

سراثر الاعيان لاحت عل الاكوان للناظرين  
والعاشق الغيران من ذاك فى بحران بيدي الاتين

( دور )

يقول والوجد اضناه والسهد قد حيره  
لما دنا البعد لم ادر من بعد من غيره  
وهيم العبد والواحد الفرد قد خيره  
فى البوح والكتمان والسر والاعلان فى العالمين  
انا هو الديان يا عابد الاوثان انت الضنين

( دور )

كل الهوى صعب على الذى يشكو ذل الحجاب  
يا من له قلب لو أنه يزكو عند الشباب  
قربه الرب لكنسه افك فأنو المتاب  
وناد يا رحمان يا بر يا منان انى حزين  
اضناني الهجران ولا حبيب دان ولا معين

( دور )

فريت باللسه عما تراه العين من كونه  
فى موقف الجاه وصحت أين الاين فى بينه  
فقال يا ساهى عاينت قسط اين بعينه  
اما ترى غيلان وقيس ومن قد كان فى الغابرين  
قالوا الهوى سلطان ان حل بالانسان افناه ديسن

( دور )

كم مرة قالوا انا الذى اهوى من هو أنا  
فلا ارى حالا ولا ارى شكوى الا الفنا  
لست كمن مالا عن الذى يهوى بعد الجنسى  
ودان بالسلوان هذا هو البهتان للعارفين  
سلوهم ما كان عن حضرة الرحمن ولا يكسون

( دور )

دخلت فى بستان الانس والقرب لمكنسه  
فقام لي الريحان يختال من عجب فى سندسه  
انا هو يا انسان مطيب الصب فى مجلسه  
جنان فياجنان اجن من البستان الياسمين  
وخل ذا الريحان بحرمة الرحمن للعاشقين

## Poem No. 3 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 3 – Translation

0. The secrets of essences // show themselves in the universe // to those who look upon them.  
And the jealous lover, // in a state of crisis because of that, // lets forth moaning. [15]
1. He says – and the ecstasy of love // emaciated him and the sleeplessness // confused him –  
“When the separation happened // I did not know any longer who brought about the change.”  
The servant is lost in love, // even if the One and Only // chose him  
Between disclosure and concealment // and secrecy and proclamation // to the whole world:  
“I am the Remunerator, // O worshipper of idols, // and you are the greedy one.” [16]
2. All desire is hard // for him who suffers // the humiliation of veiling; [17]  
O he who has a heart, // if he was pure in his youthfulness  
The Lord had favoured him, // but this was a lie; try to repent  
And call: “O merciful one, // O pious one, O benefactor, // I am sad:  
The separation has exhausted me // and I have no friend at hand, // and no helper.”
3. I extinguished myself in God, // away from anything that the eye sees in His creation  
In the place of glory // and I exclaimed “Where is the whereness // in his betweenness?”  
And He said: “O negligent one, // did you ever see hereness // in his essence?  
Do you not see that Ghaylān and Qays // and others // among the ancients  
Said that passion is a ruler, // and when it descends on a person // its sentence  
extinguishes him?” [18]
4. How many times did he say // “I am the one whom I love” and “Who am I? ”  
No state of being seems to me good, // and no complaint either, // except extinction of self.  
I am not like the person who develops distaste // for the person he desires // after  
he has possessed him  
And goes about forgetting him. // This would be a source of shame // among gnostics.  
They are not forgetful // of the glory of the Merciful One, // nor will they be.
5. I went into the garden // of intimacy and closeness, [19] // to His place,  
And the myrtle arose before me, // and strutted haughtily // in his silk brocade.  
“I am he, oh person, // who perfumes the lover // in his seat.”  
“Gardener, O gardener, // cut from the garden // jasmine,  
And leave the myrtle // for God’s sake, // for the lovers.” [20]

## Poem No. 3 – Transliteration

### III (pp. 85-6, Ghāzī II, pp. 258-60)

Metrical Structure: *mustaf'ilun fa'lun / mustaf'ilun fa'lun / mustaf'ilun*  
(*basīT*)

Stanzaic Structure: **aabaab cdedcdecde** x5

sarā'iru l'a'yán / láHat 'ala+ l'akwán / linnaZirín,  
wal'áshiqu+ lghayrán / min dháka fi buHrán / yubdí+ l'anín.

yaqúlu walwájdu / aDnáhu wassúhdu / qad Háyyarah,  
lámma daná+ lbú'du / lam ádri min ba'du / man gháyyarah  
wahúyyima+ l'abdu / walwáHidu+ lfárdu / qad kháyyarah,  
fi+ lbáwHi walkitmán / wassírri wal'i'lán / fi+ l'alamín,  
aná huwa+ ddayyán, / ya 'ábida+ l'awthán, / ánta+ DDanín.

kúllu+ lhawá Sá'bu / 'ala+ lladhí yáshku / dhúlla+ lHijáb,  
ya mán lahu qálbu, / law ánnahu yázku / 'inda+ shshabáb,  
qarrábahu+ rrábbu / lakínnahu ífku, / fanwi+ lmatáb,  
wanádi: ya raHmán, / ya bárru, ya mannán, / inni Hazín,  
aDnáni+ lhijrán, / walá Habíbun dán, / wala mu'in.

fanítu billáhi / 'amma taráhu+ l'áyn / min káwnihi,  
fi máwqifi+ ljáhi, / waSíHtu: "áyana+ l'áyn / fi báynihi?"  
faqála: "ya Sáhi, / 'áyanta qáTTu áyn / bi'áynihi?"  
amá tará ghaylán / waqáys waman qad kán / fi+ lghabirin  
qálu+: lhawá sulTán, / in Hálla bil'insán / afnáhu dín?"

kam márratin qála: / "aná+ lladhí ahwá, / man hú aná?  
fala ará Hála, / wala ará shakwá / illa+ lfaná,  
lástu kaman mála / 'ani+ lladhí yahwá / bá'da+ ljaná,  
wadána bissulwán: / hádha huwa+ lbuhtán / lil'arifin,  
sulúwwuhum ma kán / 'an HáDrati+ rraHmán / wala yakún.

dakháltu fi bustán / al'únsi walqúrbi / limáknasih  
faqáma li+ rrayHán / yakhtálu 'an 'ujbi / fi súndusih:  
aná hu, ya insán, / muTáyyibu+ SSábbi / fi májlisih;  
jannán, faya jannán, / ajní min+ albustán / alyasamín,  
wakhállli dha+rrayHán / biHúrmat+ arraHmán / lal'ashiqín.

## Poem No. 3 – Castilian

### III (pp. 85-6; Ghāzī II, pp. 258-60)

Los arcanos de las esencias se muestran en los mundos a quien los mira,  
y el celoso enamorado, por ello en paroxismo, lanza gemidos. [15]

Dice, extenuado de pasión y perplejo por el insomnio:  
“Cuando llegó la distancia, ya no supe, quién la alteró”.  
Perdido de amor está el siervo, aunque el Uno y Único le dio a escoger  
entre revelar y ocultar, secreto y proclamación a todo el mundo:  
”Idólatra, yo soy el remunerador, tú, el avaro”. [16]

Todo amor es difícil para quien sufre la humillación del velo; [17]  
tú que tienes corazón, de haber sido puro en la juventud,  
el Señor lo habría distinguido, pero es falso; procura arrepentirte,  
e invoca: “Oh, misericordioso, pío, dadivoso, estoy triste;  
la ausencia me ha extenuado, y no hay cerca amado ni quien ayude.

En Dios me he extinguido de cuanto de su cosmos ve el ojo,  
en sitial de gloria, y he exclamado: “¿Dónde está en su intervalo  
la topicidad?

Él ha dicho: “Negligente, ¿Viste nunca topicidad en su esencia?  
¿No ves que Ghaylaan y Qays, y otros de los antiguos,  
dijeron que el amor cuando llega al hombre es rey cuya sentencia extingue?” [18]

¡Cuántas veces dijo: “Yo soy el que amo, y ¿quién soy yo?!”  
Ningún estado ni queja me parece bien, sino la extinción;  
no soy como quien se aparta de quien ama tras poseerlo,  
practicando el olvido: esto es infamia para los gnósticos,  
que nunca pudieron olvidar la gloria del Clemente, ni podrán”.

Entré en el jardín de solaz y cercanía, [19] hasta su escondrijo,  
y se me alzó el arrayán, pavoneándose ufano en su brocado:  
“Yo soy, hombre, quien perfuma al amante en su asiento”.  
Jardinero, jardinero, coge del jardín jazmines,  
pero deja al arrayán, por Dios, para los enamorados.” [20]

## Poem No. 4 – Arabic Text

( مطلع )

عدّ عن جنات عدن وارتسم في الصدر الأوّل  
تخفض القسط وترفع وتولى ثم تعزل

( دور )

بابى معنى شريف      بابى معنى غريب  
بيته بيت كثيف      حجبت فيه الغيوب  
حكّمه فيه لطيف      رأيه فيه مصيب  
بطل خلف مجنّ      امتطى أغرّ أرجل  
فترى المتلالي الاترع      تحته السماك الاعزل

( دور )

أظهر العقل النفيس      نفس غيب التمنى  
فهو الملك الرئيس      وهى ملك ليس يفنى  
وجد الجسم الخسيس      أحرفا جاءت لمعنى  
وعنى بذاك عنى      وأنا لا أتبدل  
ثم اخفاه واودع      أمره الأمام الاعدل

( دور )

أشرفت شمس المعانى      بقلوب العارفيننا  
أشرفت أرض المثانى      فتنن للساكيننا  
وبدا سرّ المعانى      لعيون الناظريننا  
أذ خفى فى نشر كونى      نوره لمسا تنزل  
لسراج ليس يسطع      بمشال ليس يهمل

( دور )

حضرة العلى زين      ومقام الوارثيننا  
جدول بها معين      لذة للشارييننا  
فهى الصبح المبين      تجعل الشك يقيننا  
وهى تجلو كل دجن      مع بقاء الويل والظل  
فستاها الوتر الارفع      من سنا المهابة اجمل

( دور )

بالطيفا بالعباد      ارنى انظر اليكا  
قال زل عن كل واد      يعقد الامر عليك  
ما انا غير المنادى      فالتفت لناظريك  
كيف لا وانت منى      بمكان السر الاكمل  
فبسمع الحق تسمع      وبأمر الامر ينزل

## Poem No. 4 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 4 – Translation

0. Leave the Garden of Eden // and enrol in the first line;  
You will be the person who increases and lowers the shares of booty, [22] // who  
appoints and dismisses.
  
1. O what a sublime concept, [23] // O what a marvellous concept!  
Its verse is an opaque verse, // in which secret things are concealed.  
His judgement in it is refined, // his opinion in it is pertinent.  
  
A hero defended by his shield // rode on a horse with a blaze, white-spotted on one foot,  
As if you saw the bright and full (rider), // above the star Spica Virginis. [24]
  
2. Precious intellect has made visible // the soul of the desired and hidden one.  
He [the intellect] is the supreme king, // and she [the soul] is a kingdom that will not perish.  
The vile body has found // letters which set forth meaning.  
  
I was the meaning of those letters, // although unchangeable [as part of the One].  
Then the most righteous imam concealed his matter and laid it down. [25]
  
3. The sun of concepts has risen // in the hearts of the gnostics  
The land of the Fātīhah [26] has risen, // a seduction for travellers.  
There were revealed the secrets of the dwellings // to the eyes of those who looked.  
  
Then, in the unfolding of my cosmos, // its light disappeared, when it was revealed  
To a lamp which does not shine, // a metaphor which should not be missed.
  
4. The presence of the Supreme One is beautiful, // a dwelling place of inheritors,  
A stream in which there is a wellspring // of pleasures for the drinkers;  
And it [the presence] is a clear morning // which turns doubts into certainties.  
  
It clears away every murkiness // but leaves lingering rain and dew;  
Its brilliance, single and exalted, // is more beautiful than the brilliance of the oryx.
  
5. O you who are benevolent to your Servants, // let me look at you.  
He said: “Leave from every valley, // and this will be granted to you.”  
I am nothing more than the herald; // look at your own eyes.  
  
How can this not be, since you are for me, // the most perfect secret?  
And in listening to me you hear the Truth, // and by my order every  
matter happens. [27]

## Poem No. 4 – Transliteration

### IV (pp. 86-8, Ghāzī II, pp. 261-3)

Metrical Structure: *fā'ilātun fā'ilātun / fā'ilātun fā'ilātun (ramal)*

Stanzaic Structure: **abcb dedede** x5

'addi 'an jānnati 'ādni / wartasím fi+ SSādri+ l'awwāl,  
tákhfiDi+ lqísTa watarfa' / watuwalli thúmma ta'zál.

bi'abi má'nan sharífu / bi'abi má'nan gharíbu  
báyтуhу báytun kathífu / Hújibat fíhi+ lghuyúbu,  
Húkmuhu fíhi laTífu, / rá'yuhu fíhi muSíbu;  
báTalun khálfa mijánni / imtaTá aghárра arjál,  
fatará+ lmutláli+ latrá' / táHtahu+ ssimáku+ la'zál.

áZhara+ l'áqlu+ nnaífisu / náfsa gháybi+ lmutamanná,  
fahuwa+ lmálku+ rra'ísu / wáhya múlkun láysa yafná,  
wájada+ ljísmu+ lkhasísu / áHrufan já'at lima'ná,  
wa'aná bidháka 'ánni / wa'aná la atabaddál,  
thúmma akhfáhu wa'awdá' / ámrahu+ l'imámu+ la'dál.

áshraqat shámsu+ lma'áni / biqulúbi+ l'arifina,  
áshrafat árDu+ lmatháni / fitnatan lissalikína,  
wabadá sírru+ lmagháni / li'uyúni+ nnaZirína,  
idh khafá fi náshri káwni / núruhu lámma tanazzál  
lisirájin láysa yasTá' / bimithálin láysa yuhmál.

HáDratu+ l'alíyyi zínu / wamaqámu+ lwarithína,  
jádwalun bíha ma'ínu / láhdhatin lishsharibína,  
fahiya+ SSúbHu+ lmubínu / táj'alu+ shshákka yaqína,  
wáhya tájlu kúlla dájni / ma' baqá'i+ lwábli waTTál,  
fasanáha+ lwítru+ larfá' / min saná+ lmaháti ajmál.

ya laTífan bil'ibádi, / arini anZúr iláyka,  
qála: "zúl 'an kúlli wádi, / yú'qadi+ l'amru 'aláyka.  
ma aná gháyru+ lmunádi, / faltafit linaZiráyka.  
káyfa lá wa'ánta mínni / bimakáni+ ssírri+ lakmál [21],  
fabisám'i+ lHáqqa tasmá' / wabi'amri+ l'amri yanzál.

## Poem No. 4 – Castilian

### IV (pp. 86-8; Ghāzī II, pp. 261-3)

Deja los jardines del Edén, y encuádrate en primera fila;  
tú serás quien suba y baje porciones, [22] quien nombre y deponga.

¡Que magnífico concepto, [23] noble y peregrino,  
cuyo verso es verso opaco, en que se velan arcanos!  
Su juicio en él es sutil, su opinión, acertada.  
Un paladín abroquelado cabalgó corcel argel con lucero:  
dirías ver al reluciente y cumplido caballero sobre Espiga de la Virgen. [24]

El intelecto precioso ha mostrado el alma del arcano deseado:  
uno es rey supremo, la otra, reino inextinguible.  
El cuerpo vil ha hallado letras que se ajustan a un sentido,  
con el que me aludió, sin yo cambiar,  
mas luego lo ocultó y guardó el imán más justo. [25]

Ha salido el sol de los conceptos en los corazones de los gnósticos,  
se ha alzado el país de la FātiHah, [26] seducción de caminantes,  
se ha revelado el secreto de las moradas a los ojos de quienes miran,  
al ocultarse en el despliegue de mi cosmos su luz, al ser revelada  
a una antorcha que no brilla, modelo no descuidable.

La presencia del Alto es adorno y morada de herederos,  
arroyo en que hay reserva de placer para bebedores;  
es mañana diáfana que torna duda en certeza,  
borrando toda tiniebla, pero dejando aguacero y rocío,  
pues su brillo único y excelso es más bello que el del órix.

¡Oh, benévolo con los siervos! Haz que pueda mirarte.  
Dijo: “Apártate de todo valle, y eso se te concederá.  
Yo soy sólo el que invoca; mira a tus propios ojos:  
¿Cómo no, si eres para mí el más perfecto secreto?  
Oyendo, la Verdad oyes y, en mandando algo, sucede.” [27]

## Poem No. 5 – Arabic Text

( مطلع )

تاھت على النفوس القلوب فسر عاذل ورقیب

( دور )

فی سیح اسم ريك الاعلی

غصن زھا فعز وجل

سواء كالحسام المحلی

فیمت حماه الغیوب واشعلت هناك حروب

( دور )

فی الطور طار عنی فؤادی

فلم ازل علیه أنادی

اضنان هجرک المتمادی

فقال لی الوصال قریب یا ایها الصفی الحیب

( دور )

فی النجم صح لی العرش ملکا

وقیل خذہ قهرا وملکا

فقت فیہ عبدا وملکا

فمن سماه زھر تصوب ومن ثراه زھر یطیب

( دور )

فی الحجر حجر عبد تولى

عن سر نور علم تجلی

فحاز سبعة لیس الا

منها بدا وفيها یغیب یصاب تارة ویصیب

( دور )

فی لم یکن أتانی الرسول

فلاح فی المحیا السبیل

وكان لی بذاك دلیل

ان الوجود سر عجیب يدعو لنفسه ویجیب

## Poem No. 5 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 5 – Translation

0. The hearts have disdained the souls // and the censor and the spy are gladdened. [29]

1. The prayer “Glorify the name of your Lord Supreme” [30]  
Is a blossoming branch: He is glorified and exalted!,  
He made like a sword that is bejewelled,

and the divine secrets head to his sanctuary // where wars had flared up. [31]

2. My heart flew away to Sinai  
And I keep calling out:  
“Your obdurate absence debilitates me.”

And he said to me: “Union is close at hand // O pure one, O Beloved.” [32]

3. In the stars I hold as a certainty the throne of my kingdom,  
As it was said, “take it by force, as property”.  
I occupied it, as servant and as king.

And from his sky radiance spreads // and from his earth the flowers are fragrant. [33]

4. In the arcane is the arcane of a servant who distanced himself  
From the secret of a light of knowledge which was revealed  
And he received seven times “Laysa illa” [“There is not God but Allah”].

Through which it was revealed and in them it was concealed // sometimes grasped  
and sometimes grasping. [34]

5. A messenger came to me with “Lam yakun” [“It is not”]  
And the road was apparent in his face,  
And in that there was a token for me

That existence is a strange secret // which both calls to itself and answers. [35]

## Poem No. 5 – Transliteration

V (pp. 88-9, Ghāzī II, pp. 264-6)

Metrical Structure: *mustaf'ilun fa'ūlun fa'ūlun (munsariH or rajaz)*

Stanzaic Structure: **aa bbb x5**

táhat 'ala+ nnufūsi+ lqulúbu,  
fasúrra 'ádhilun waraqíbu.

fi "sábbiHi+ sma rábbika+ la'lá" [28]

ghúSnun zahá, fa'ázza wajallá,  
sawwáhu kalHusámi+ lmuHallá,  
fayámmamat Himáhu+ lghuyúbu  
wa'ush'ilat hunáka Hurúbu.

fi+ TTúri Tára 'ánni fu'ádi  
falam azál 'aláyhi unádi:  
aDnání hájrúka+ lmutamádi,  
faqála li+: "lwiSálu qaríbu,  
ya áyyuha+ SSafíyyu+ lHabíbu.

fi+ nnájmi SáHHa li+ l'árshu múlka  
waqíla: "khúdhhu qáhran wamílka",  
faqúmtu fíhi 'ábdan wamáka,  
famin samáhu zúhrun taSúbu  
wamin tharáhu záhrun yaTíbu.

fi+ lHíjri Híjru 'abdin tawallá  
'an sírri núri 'ilmin tajallá,  
faHáza sábatan "láysa illá",  
minha badá wafíha yaghíbu  
yuSábu táratan wayuSíbu.

fi "lam yakún" atáni+ rrasúlu.  
faláHa fi+ lmuHayyá+ ssabílu,  
wakána lí bidháka dalílu  
ánna+ lwujúda sírrun 'ajíbu  
yád'u lináfsihi wayujíbu.

## Poem No. 5 – Castilian

V (pp. 88-9; Ghāzī II, pp. 264-6)

Los corazones yerran por las almas,  
alegrándose censor y espía. [29]

“Alaba el nombre de tu Señor excelso” [30]  
es rama floreciente, ¡Honrado y ensalzado es!  
Cual sable enjoyado la formó,  
y a su sagrado se dirigen los arcanos,  
donde se encendieran guerras. [31]

En Sinaí voló mi corazón,  
y aún sigo clamando:  
“Me afligió tu obstinada ausencia”.  
Él me dijo: “Próxima está la unión,  
Amado puro”. [32]

En las estrellas tengo cierto el trono de mi reino,  
pues se dijo: “Cógelo en firme propiedad”:  
en él me alcé, siervo y monarca,  
pues de su cielo luceros surgen,  
y desde su tierra flores fragantes. [33]

En arcano está el arcano de un siervo que se apartó  
del secreto de una luz de ciencia manifiesta;  
consiguió siete “no hay sino”,  
por los cuales apareció, y en ellos se ocultó,  
siendo a veces alcanzado y alcanzando. [34]

Me llegó un mensajero con “no hubo”,  
viéndosele en el rostro el camino,  
y en ello tuve mi indicio  
de que la existencia es peregrino secreto,  
que a sí mismo llama y se responde. [35]

## Poem No. 6 – Arabic Text

( مطلع )

حاز مجدداً سنياً من غداً لله برأ تقياً

( دور )

بقديم العناية  
لرجال الولاية  
لاح نسور الهداية  
لاح شيا فشيأ حين خروا سجداً ويكيا

( دور )

يا منير القلوب  
بشمس الغيوب  
نفحات الحبيب  
تتوالى علياً فيرى الحق طلق المحياً

( دور )

زلزلت ارض حسى  
وفنى عين نفسى  
وبدا نور شمسى  
وغدا الروح حيا للكبير المتعالي نجياً

( دور )

يا لطيفاً بعبيده  
وكرماً برفسده  
ووفيساً بعهدده  
اعط عبداً رزينا انه ما جاء شينا فريا

( دور )

فى الفنا عن فنائى  
يبدو سر الرداء  
ذو السننا والسننا  
صمداً سرمديساً عن جميع الخلق اضحى غنيا

( دور )

من لصب كئيب  
مستهام غريب  
يدعى شمس القلوب  
لو انادى اليها قلب عبد لم يزل بى غنيا

( دور )

رعا قلبى لربه  
مسر عقلى اليه  
مستغيثاً عليه  
واحد من لرياً قلت منى أخبرونى علياً

## Poem No. 6 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 6 [36] – Translation

0. He achieves high glory, // he who runs to God in piety and devotion.
1. By ancient Providence  
For the men of holiness [37]  
The light of guidance shone.  
  
It shone a little at a time // when they prostrated themselves in worship and weeping.
2. O you who give light to hearts,  
With suns of invisible things,  
The breaths of the Beloved [38]  
  
Extend long over me // and show me the Truth in all its fulness.
3. The earth of my senses shook,  
And the essence of my person passed away.  
The light of my sun appeared,  
  
And the spirit became alive, // a confidant to the Great and Supreme One. [39]
4. O you who are benevolent with your servant,  
Generous in your help,  
Faithful to your promise,  
  
Give to the unfortunate servant // who has done nothing reprehensible.
5. In the extinction of my extinction  
Appears the secret of the garment  
Of brilliance and clarity.  
  
Everlasting, eternal, // which can do without the whole of creation. [40]
6. Who will assist the dejected lover,  
Lost in passion and foreign,  
Who calls to the sun of hearts:  
  
"I am going to call to myself, // the heart of a servant who is always useful to me!" [41]
7. In him my heart lost itself;  
To him my intellect passed over,  
Seeking for help from him,  
  
One in me, // I said: "Give me news of myself." [42]

## Poem No. 6 – Transliteration

VI = XVI [36] (pp. 89-90 and 196-8, Ghāzī II, pp. 267-70)

Metrical Structure: (*fā'ilātun*) *fā'ilun fā'ilātun* (*madīd*)

Stanzaic Structure: **aa bbb** x7

Háza májdan saníyya  
man ghadá lilláhi bárran taqíyya.

biqadími+ l'ináyah  
lirijáli+ lwaláyah,  
láHa núru+ lhidáyah;  
láHa sháyyan fasháyya  
Hína khárru sújjadan wabukíyya.

ya muníra+ lqulúbi  
bishumúsi+ lghuyúbi,  
nafaHátu+ lHabíbi  
tatawáfa 'aláyya  
faturíni+ lHaqqa Tálqa+ lmuHáyya.

zúlzilát árDu Híssi,  
wafaná 'áynu náfsi,  
wabadá núru shámsi,  
waghadá+ rrúHu Háyya,  
lilkabíri+ lmuta'áli najíyya.

ya laTífan bi'ábdíhi,  
wakaríman birífdíhi,  
wawafíyyan bi'áhdíhi,  
a'Ti 'ábdan razínan,  
ínnahu ma já'a sháy'an faríyya.

fi+lfaná 'an faná'i  
yábdú sírru+ rridá'i  
dhu+ ssaná wassaná'i,  
Samadan sarmadíyya  
'an jamí'i+ lkhálqi aDHá ghaníyya.

man liSábbin ka'íbi,  
mustahámin gharíbi,  
yád'u shámsa+ lqulúbi:  
law unádi iláyya  
qálba 'ábdin lam yazál bi ghaníyya!?

Dá'a qálbi ladáyhi,  
márra 'áqli iláyhi,  
mustaghíthan 'aláyhi  
wáHidun min ladáyya?  
cultu: "mínni akhbirúni 'aláyya".

## Poem No. 6 – Castilian

VI = XVI [36] (pp. 89-90 and 196-98; Ghāzī II, pp. 267-70)

Excelsa gracia poseyó  
quien fue a Dios, sincero y pío.

Por antigua providencia,  
para los hombres santos, [37]  
brilló la luz conductora;  
brilló poco a poco,  
cuando cayeron prosternados y llorosos.

Tú que alumbras corazones  
con soles de arcanos,  
los soplos del Amado [38]  
se me suceden  
y me muestran la Verdad a pleno rostro.

Ha temblado el suelo de mi percepción,  
se ha extinguido la esencia de mi persona,  
se ha mostrado la luz de mi sol,  
y el espíritu se ha vuelto confidente  
vivo del Grande y Elevado. [39]

¡Oh, benévolo con su siervo,  
generoso en su ayuda,  
fíel en su pacto!  
Da al siervo desgraciado,  
Que nada reprochable hizo.

En el anonadamiento de mi anonadamiento  
aparece el secreto de la túnica  
de brillo y claridad:  
firme, sempiterna,  
que de toda la creación prescindir puede. [40]

¿Quién ayudará al triste enamorado,  
apasionado y forastero,  
que clama al sol de corazones:  
“Voy a llamar a mi lado  
el corazón de un siervo que siempre me es útil”? [41]

En él mi corazón perdióse,  
a él mi razón partióse;  
pidiendo socorro de él  
uno en mí,  
dije: “Dadme noticia de mí mismo”. [42]

## Poem No. 7 – Arabic Text

( مطلع )

عين الدليل على اليقين الزيت والنبراس للناظرين

( دور )

لانه النائب فى ستره

وهديه الغائب فى كفره

وسهمه الصائب فى نحره

حقا اقول يا غافلين معارف الاكياس على فنون

( دور )

لله ما احلى طعم المذاق

بالمنظر الاعلى عند المساق

آياته تتلى على اتساق

ليل طويل صبح مبين كانه الياس فى المرسلين

( دور )

لوان ادرىسا اذ أعرضنا

عليه يوسى ما مرّضا

وجاءه عيسى مع القضا

على السبيل يبدى الانين من علة الافلاس مع القرين

( دور )

قد قال من قالا بعلمه

بأنه نالا من حكمه

وعنه ما زالوا فى زعمه

كذا يقول وهو الظنين وساوس الخناس عند الظنون

( دور )

لمارأى العاذل ما أمّسلا

وقال للسائل همذا سلا

انشدت للقائل اذ عللا

مالي شمول الا الشجون مزاجها فى الكاس دمع هتون

## Poem No. 7 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 7 – Translation

0. The oil and the lamp [43] are // a guide to certainty for gnostics. [43]
1. Because it is the proxy // in occultation,  
And an invisible guide // in faithlessness,  
And a well-aimed arrow // in the throat.
- O unmindful people, I speak the truth: // the understandings of the wise are  
of varied kinds. [44]
2. By God, how pleasing // is the flavour in tasting,  
In the highest vision // upon being carried away,  
And when His verses [of the *Qur'ān*] are read in succession!
- A long night, a clear morning, // it is as if he were Elijah among the messengers. [45]
3. If when Idrīs [46] // arrived  
To cure his patient, // he would not have treated him.  
And Jesus would have come // by divine decree,
- And on the road would have started bewailing // because of the companion's failure.
4. Someone said // – who spoke with knowledge –  
That he had obtained // his ruling  
But he continued // in his claims,
- Saying, // and becoming suspect, // that thinking is one of Devil's temptations. [47]
5. When the censor saw // what he was expecting,  
He said to the asker // "This one found oblivion".  
I recited to the person who said this, // explaining:
- "I have no wine // except griefs // mixed in a glass // with pouring tears." [48]

## Poem No. 7 – Transliteration

VII (pp. 108-9, Ghāzī II, pp. 271-3)

Metrical Structure: *mustaf'ilun (fa'lun) mustaf'ilun (basīT)*

Stanzaic Structure: **abcb dedede** x5

'áynu+ ddalíl / 'ala+ lyaqín, / azzáytu wannibrás / linnaZirín,

li'ánnahu+ nná'ib / fi sítrihí,

wahádyuhu+ lghá'ib / fi kúfrihi,

wasáhmuhu+ SSá'ib / fi náHrihi:

Háqqan aqúl, / ya ghafilín, / ma'áریفu+ l'akyás 'ala funún.

lilláhi ma aHlá / Tá'ma+ lmadháq,

bilmánZari+ l'a'lá / 'inda+ lmasáq,

ayátuhu tutlá / 'ala+ ttisáq:

láylun Tawíl, / SúbHun mubín, / ka'ánnahu ilyás / fi+ lmursalín

law áнна idrísá, / idh á'raDá

'alíluhu yúsa, / ma marraDá,

wajá'ahu 'ísa / ma'a+ lqaDá;

'ala+ ssabíl / yúbdi+ l'anín / min 'illati+ l'iflás / mina+ lqarín.

qad qála man qála / bi'ílmihí

bi'ánnahu nála / min Hukmihí,

wa'ánhu ma zála / fi zá'mihí;

kadhá yaqúl, / wahwa+ ZZanín: / "wasáwisu+ lkhannás / 'inda+ ZZunún".

lámma ra'á+ l'ádhil / ma ammalá,

waqála lissá'il / "hádha salá";

ansháttu lilqá'il, / idh 'allalá:

"ma li shamúl / illa+ shshujún, / mizájuba fil+ lkás / dám'un hatún.

## Poem No. 7 – Castilian

### VII (pp. 108-9; Ghāzī II, pp. 271-3)

Son guía de certeza el aceite y la lámpara [43] para los gnósticos.

Pues es vicario en la ocultación,  
guía oculto en la infidelidad,  
y dardo atinado en su garganta:  
Verdad digo, negligentes: los conocimientos de los sagaces son variados.  
[44]

¡Pardiez, qué dulce gusto en el paladar,  
en superior visión al ser llevado,  
y ser leídas sus aleyas ordenadamente!  
Larga noche, clara mañana, cual si fuera Elías entre los enviados. [45]

Si al llegar Idrīs [46]  
a sanar a su enfermo, no lo curara,  
y Jesús le viniera por divino decreto,  
lanzaría en el camino gemidos a causa de la ruina del compañero.

Ha dicho quien con conocimiento habló,  
que el fallo le alcanzó,  
pero él sigue en su pretensión;  
así dice, y es sospechoso, que son los pensamientos diabólica sugestión. [47]

Al ver el censor lo que esperaba,  
dijo al que preguntaba: “Éste ya olvidó”,  
mas yo recité al que tal decía, dando explicación:  
“No tengo otro más que las cuitas, mezcladas en el vaso con abundante  
llanto”. [48]

## Poem No. 8 – Arabic Text

( مطلع )

سألت جود فالتق الاصباح هل لى من سـسـراح

( دور )

فقال لا فانك معلول  
وعن امور ملكك مسؤول  
ما كل قائل هو مقبول

قد جاءت الجسوم والارواح تسعى فى السـراح

( دور )

من قال بالتقابل يلقاه  
وفى براعة الخصم لاقاه  
من كان مثله ما توقاه

قلنا له فهذه الاشباح ضيق وانفساح

( دور )

ليس النديم من دان بالعقل  
ان النديم من دان بالنقل  
اقول كلما قال لى قل لى

املا له وصف الاقداح فى البيت الضراح

( دور )

فى الراح راحة الروح يا صاحى  
فقل بهما مقالة افصاح  
ما بين عاذلين ونصاح

والله ما على شارب الراح فيه من جناح

( دور )

فاح الندى من عرف محبوبى  
اذ كان ما بدا منه مطلوبى  
فصحت يا منى ومرغوبى

حبيبى ان اكلت التفاح جى واعمل لى آح

## Poem No. 8 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 8 – Translation

0. I asked the generosity of the creator of the dawn // whether there will be any release for me,

1. And he said: “No, because you are effect,  
And responsible for the affairs of your kingdom;  
Not everything that someone says meets acceptance;

Bodies and souls have come, // trying to depart in the evening. [49]

2. He who believes in the blessed encounter will have it,  
And in the skills of the adversary will find it;  
He who is like him cannot avoid it.

We said to him: “These human likenesses // are oppression and relief”. [50]

3. He who believes in rationality is not a companion;  
Because a companion is one who believes in the tradition;  
I say to everyone who says to me “Tell me”:

“Fill up glasses for him in a row // in the remote house.” [51]

4. Friend, in wine the soul finds comfort –  
Say it in eloquent speech,  
Between censors and councillors,

By God, in my opinion he who drinks wine // is not committing a sin.

5. The fragrance of my Beloved carries a moistness;  
Since my wish is that which he shows,  
I declare: “My urge and my desire,

My beloved, if you have eaten apples, // come and breathe on me, Aaah.” [52]

## Poem No. 8 – Transliteration

### VIII (pp. 109-10, Ghāzī II, pp. 274-6)

Metrical Structure: **a**: *mustaf'ilun fa'ūlu(n) ma(f)'ūlun / fa'lun fā'ilun,*

**b**: *mustaf'ilun fa'ūlun mafā'ūlun (rajaz + Tawīl)*

Stanzaic Structure: **aa bbb** x5

sa'āltu júda fáliqi+ l'isbáH / “hal lí min saráH?”

faqála: “lá, fa'innaka ma'lúlu,  
wa'an umúri múlkika mas'úlu;  
ma kúllu qá'ilin huwa maqbúlu;  
qad já'ati+ ljusúmu wal'arwáH / tas'á fi+ rrawáH”.

man qála bittaqaíbuli yalqáhu,  
wafi bará'ati+ lkháSmi laqáhu;  
man kána míthlahu ma tawaqqáhu;  
qúlna lahú: “fahádh<sub>hi</sub>+ l'ashbáH, / Díqun wanfisáH”.

láysa+ nnadímu man dána bil'áqli,  
inna+ nnadíma man dána binnáqli;  
aqúlu kúllama qála li “qúl li”,  
“ímla lahú waSáffifi+ l'aqdáH / fi+ lbayti+ DDaráH”.

fi+ rráHi ráHatu+ rrúHi, ya SáHi,  
faqúl bihá maqálata ifSáHi  
ma báyna 'adhilína wanuSSáHi:  
“walláhi, ma 'ala sháribi+ rráHi / fihi min junáH”.

fáHa+ nnadíyyu min 'árfi maHbúbi,  
idh kána ma badá minhu maTlúbi,  
faSíHtu: “ya munáya wamarghúbi,  
Habíbi, in akálta atuffáH / jí wa'mál li áH”.

## Poem No. 8 – Castilian

### VIII (pp. 109-10; Ghāzī II, pp. 274-6)

He preguntado a la generosidad del creador del alba si tendré libertad,

y ha dicho: “No, pues eres efecto,  
responsable de las cosas de tu reino;  
no a todo el que algo dice se le acepta;  
cuerpos y almas han venido procurando partir de tarde. [49]

Quien profese visión beatífica, la tendrá,  
y con destreza de rival la encontrará;  
quien sea como él no podrá evitarlo.  
Le dijimos: “Pues estas apariencias son aprieto y desahogo”. [50]

No es comensal quien cree en la razón,  
sino quien cree en la tradición;  
por quien digo siempre que me dice “dime”:  
“Escánciale en fila vasos en la remota mansión”. [51]

En la bebida halla paz el espíritu, amigo,  
dilo con expresión declarada,  
entre censores y consejeros,  
pues, pardiez, quien bebe vino no comete culpa en ello.

Del aroma de mi Amado es húmeda la fragancia;  
siendo mi objeto lo que él muestra  
grité: “Deseo y afán mío,  
mi amado, si has comido manzanas, ven y échame el aliento.” [52]

## Poem No. 9 – Arabic Text

( مطلع )

رأيت سنا لاح بافق مبين من العلم الفرد

( دور )

ولما ارتدى بالبردة المثلى  
هلال بدا بالافق الاعلى  
طعمت الهدى بالمرود الاحلى

وما انا فيما ذقته بالظنين لعلمى بالقصد

( دور )

سمعت الصدا من طور سيناء  
وعندى صدا الماء زبراء  
فقال الصدا ينبيء انباء

ليعلم ما جئت به بعد حين من الصدق للوعد

( دور )

قنيت ان اشهد بالله  
ولم اعلمن ان به جاهى  
فقلت لمن خص بانباهى

لقد علم الروح الخبير الامين بما لكم عنى

( دور )

وقيت لكم بالعهد از مانا  
وكان بكم ذاك الذى كانا  
وما أقلكم صدقا وإيماننا

إذا كان مثلى فى هواكم يخون فمن يوفى بالعهد

( دور )

رجوت وصالا والنوى يردى  
طلبت اتصالا قال يا بعدى  
فأنشدت حالا للذى عنى

أحين رجوت الوصل منكم أحين اعذب بالصسد

## Poem No. 9 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 9 – Translation

0. I saw a brilliance that appeared bright on the horizon, // from the sole Being;
1. When he donned // the garment of perfection  
A crescent moon rose // in the higher horizon;  
I tasted right guidance // at the sweetest spring,  
  
And in what I tasted I was not suspicious // in my search for knowledge. [54]
2. I heard the echo // from Mount Sinai  
When thirst // for water afflicted me  
And the ominous owl was saying, // telling my news,  
  
“Know what I have brought // of fulfilment of the promise.” [55]
3. I desired to // bear witness to God,  
Not knowing that // in Him is my glory;  
And I said to him who // was allotted to inform me:  
  
“The knowing and faithful spirit knows // that which you have in me.” [56]
4. I have been faithful to you // in the promise every time,  
but your behaviour was // as it was.  
How scarce was // your sincerity and faith!  
  
If somebody like me betrays your love, // then who will fulfil the pact?” [57]
5. I hoped for union, // since absence destroys;  
I sought connectedness, // and he said: “Oh, how distant you are from me!”  
Then I recited, // because of what was happening to me:  
  
“When I seek for union with you, must I die, // tortured by disdain?”

## Poem No. 9 – Transliteration

### IX (pp. 110-11, Ghāzī II, pp. 277-8)

Metrical Structure: **ab**: *fa'ūlun mafā'īlun fa'ūlun fa'ū / fa'ūlun mafā'īlun*;  
**cd** *fa'ūlun mafā' / 'īlun mafā'īlun* (Tawīl)  
Stanzaic Structure: **ab ededed** x5

ra'áytu sanán láHa bi'úfqin mubín / mina+ l'áлами+ lfárdi,

walámma+ rtadá / bilbúrdati+ lmuthlá,  
hilálun badá / bil'úfuqi+ l'a'lá,  
Ta'imtu+ lhudá / bilmáwridi+ l'aHlá,  
wamá ana fima dhúqtuhu biZZanín / li'ilmiya bilqáSdi.

samí'tu+ SSadá / min Túri siná'i  
wa'índi Sadá / almá'i zabrá'i,  
faqála+: "SSadá / yúnbi'u anba'i,  
liyú'lama ma jítu bihi bá'da Hín / mina+ SSídqililwá'di".

tamannáytu an / ashháda billáhi,  
walam á'laman / áanna bihi jáhi,  
faqúltu liman / khúSSa bi'inbáhi:  
"laqád 'alima+ rrúHu+ lkhábíru+ l'amín / bimá lakumu 'índi.

wafáytu lakúm / bil'áhdi azmána,  
wakána bikúm / dháka+ lladhí kána,  
wama+ qállakum / Sídqan wa'imána;  
idha kána míthli fi hawákum yakhún / faman yúfi bil'áhdi?

rajáwtu wiSála [54] / wannawá yurdí;  
Talábtu+ ttiSála, / qála: "ya bú'di!",  
fa'ansháttu Hála / lilladhí 'índi:  
"aHína rajáwtu+ lwáSla mínkum aHín / u'adhhdhábu biSSáddi?"

## Poem No. 9 – Castilian

### IX (pp. 110-11; Ghāzī II, pp. 277-8)

Vi en un claro horizonte aparecer un brillo del personaje único;

cuando se puso la mejor túnica,  
apareció un creciente en el horizonte superior;  
gusté derecha en la más dulce fuente,  
y no fui sospechoso en lo que gusté en mi búsqueda de ciencia. [54]

Oí el eco desde el Monte Sinaí,  
siendo la sed de agua mi desgracia,  
diciendo la lúgubre lechuza, al dar mis noticias:  
“Sébase luego la verídica promesa que traigo”. [55]

Deseé dar testimonio de Dios,  
sin saber que en Él está mi gloria;  
y dije al destinado a advertirme:  
“Sabe el espíritu informado y fiel lo que en mí tenéis”. [56]

Os he sido fiel al pacto en diversos tiempos,  
y ocurrió con vosotros lo que ocurrió:  
¡Qué poco sinceros y fieles fuisteis!  
Si alguien como yo traiciona vuestro amor, ¿quién, pues, cumplirá pacto? [57]

He esperado la unión, pues la ausencia mata,  
procurado contacto, y él dijo: “¡Bien lejos estoy!”.  
Entonces recité, por lo que me pasaba:  
“Cuando busco la unión contigo, ¿he de morir, atormentado de desdén?”

## Poem No. 10 – Arabic Text

( دور )

هذا الوجود العام علمسى به اولى  
لانه انعسام من سيد مولى  
ويومه من عام فى الشمس اذ تجلى  
ترى البصير بلا نصير يعطى البشير  
اعطاء ذات بلا صفات سوى السمات  
فانهض الي ماوى الاولى من عند لا  
تبصرو وجود الواحد الاعلى يعطى العلوم من حضرة مثلى

( دور )

انشأت ناقوسا لذكره الزاهر  
احييت ناموسا من قبره الدائر  
ولم اكن عيسى لانسى الاخر  
حلو الضرب لذي نسب بلا سبب  
أحيى الصدا من الصدا وفى السدا  
للمصطفى اذا عفا عين الشفا  
من كل ما يبلى ولا يبلى هذى الرسوم آياتها تتلى

( دور )

ابدى لى الله فى سراضمارى  
نورا به تاهوا من خلف استارى  
قوم به باهوا يدرون مقصدارى  
فى زعمهم وحكمهم بعلمهم  
انى انا وما انا الا انا  
بكل حال ان المحال عين المحال  
فقل لمن يقول بالاولى اين الفهوم من سبح الاعلى

( دور )

هذا الذى قلنا الحسق ابداه  
لما اتى عدنا ولم نقل ما هو  
وارسل المزننا فسالت امواه  
ولم يكن الا يكن ليعلمن  
ان الامور عند الصدور من الشكور  
تجربى بلا حصرالى وادى العلى  
فما ترى الا الذى ادلى إلى العليم بالحجسة الاولى

( دور )

اني انا العيد      كما هو الرب  
ولى بذأ عهد      الفقر والذنب  
من قربه بعد      وبعده قسرب

اعمى الورى      فانظر ترى      ماذا ترى  
ترى العيسر      لمن نظسر      علي سرر  
ييدى العجاب      خلف الحجاب      ولا تجاب  
عند الندأ الا اذا تملأ      كاس النديسم      بالمرور الاحلى

والذي في غيبه قد سري	وليس يدري بالذي قلته
الا الذي في غيبه احضرا	فالغيب لا يدركه غائب
الا الذي في شأنه قد جرى	او ضحت امر ليس يدركه
مثل امام نفسه قد درى	او سيد خص باساره
لا يعرف الخلف ولا القهقري	يسرى به قدما الى ذاته
بل هو كالبدرا الذي ازهرا	ما هو كالنخس في سيرها
وهو على ما هو لمن ابصرا	اظهر عين الشمس في ذاته

﴿وقال ايضا في نظم التوشح المصفر﴾

﴿مطاع﴾

عين الدليل على اليقين الزيت والتبراس لناظرين

﴿دور﴾

لانه النائب	في ستره
ويديه النائب	في كفسه
وسهمه الصائب	في نخسه

حقا اقول يا غافلين معارف الاكياس على فنون

﴿دور﴾

تداسلي	طعم المذاق
بالنظر الاعلى	عند المساق
آية تتلى	على اتساق

ليس طويل صج مبين كانه الياس في المرسلين

﴿دور﴾

لوان ادريا	اذا عرضنا
عليه يوسي	ما مرضنا

## Poem No. 10 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 10 – Translation

1. This general existence, // my knowledge of it is fundamental,  
Because it is granted by // Him who is the Supreme Lord,  
Him whose day is like one // year when the sun is revealed.  
You will see the insightful one // without a helper // giving to the herald  
A gift of essence // without any attributes // except outward features;  
So make your way to // the dwelling of the Best One // close to that “No”,  
[i.e. there is no God but Allah]  
And you will see the existence // of the Single Highest // who gives sciences //  
from the most perfect presence. [58]
2. I made a bell // for remembering him in his brilliance.  
I revived the law // from the grave where it had fallen into oblivion.  
And I was not Jesus, // because I am the other one,  
Sweet honey // for him who has kinship // without kin.  
I revive the man who has died // from thirst; // and in the favour  
Of the Chosen One, // when he forgives, // there is the very cure  
From all that which afflicts without an end: // the features of these traces //  
can be read. [59]
3. God disclosed to me // in the secret of my inner thinking  
A light in which others wander // behind veils,  
The people who grasped it, // knowing my value,  
In their claim, // in their judgement, // in their knowledge.  
I am I, // and I am nothing other // than I;  
In any event, // verily the impossible // is the essence of the impossible.  
Say to the person who follows the most important one // that he is intelligent  
who sings the praises of the Supreme One.
4. This which we say, // the Truth has revealed it.  
When he came, we went back // and we did not say what he was; [60]  
And he sent the rain clouds, // and their waters flowed,  
And there was nothing // except the “Let it be”. // Let them know  
That things are granted // to hearts // that are thankful; [61]  
Running without // restraint to // the valley of exaltation.  
You do not see // anyone except Him who gave // to the wise // the prime evidence.
5. Verily I am the servant, // as He is the Lord,  
Of him I have knowledge // in spite of my poverty and sin.  
He whose closeness is distance, // and whose distance is closeness,  
He has blinded mankind. // Look, you will see, what do you see?  
You will see the instructive examples // of him who tries to see // through the  
last dark night of the month.  
He shows marvellous things // behind veils, // and you will not have an answer  
To the call unless you fill // the glass of the companion // at the sweetest spring. [62]

## Poem No. 10 – Transliteration

X (pp. 113-14, Ghāzī II, pp. 279-81)

Metrical Structure: *mustaf'ilun mustaf'ilun fa'lun (sarī')*

Stanzaic Structure: **cdcdcd eefffggg aba x5**

hádha+ lwujúdu+ l'ám / 'ilmi bihi awlá,  
li'ánnahu in'ám / min sáyýidin mawlá,  
wayáwmuhu min 'ám / fi+ shshámsi idh tujlá,  
tará+ lbaSír / bilá naSír / yu'Tí+ lbashír  
i'Tá'a dhát / bilá Sifát / siwá+ ssimát,  
fanháD ilá / ma'wá+ l'awlá / min 'indi lá,  
túbSír wujúda+ lwáHidi+ l'a'lá / yu'Tí+ l'ulúm / min HáDratin muthlá.

anshá'tu naqúsa / lidhíkrihi+ zzáhir,  
aHyaytu namúsa / min qábrihi+ ddáthir,  
walam akún 'isa / li'ánni+ l'ákhir,  
Húlwu+ DDaráb / lidhi nasáb / bilá sabáb,  
uHyí+ SSadá / mina+ SSadá / wafi+ ssadá  
lilmuSTafá, / idhá 'afá, / 'áynu+ shshifá  
min kúlli ma yublí wala yablá / hádhj+ rrusúm / ayátuha tutlá.

abdá liya+ lláhu / fi sirri iDmári  
núran bihi táhu / min khálfī astári  
qáwmun bihi báhu, / yadrúna miqdári:  
fi zá'mihím / waHúkmihim / bi'ilmihím  
ánni aná / wama aná / illá aná;  
bikúlli Hál / ínna+ lmuHál / 'áynu+ lmuHál,  
faqúl liman yaqúlu bil'awlá: / ínna+ lfahúm / man sábbaha+ l'a'lá.

hádha+ lladhí qúlna / alHáqqu abdáhu;  
lámma atá 'údna / walam naqúl má hu,  
wa'ársala+ lmúzna / fasálat+ amwáhu,  
walam yakún / illa bi"ún", / liya'lamún  
ánna+ l'umúr / 'índa+ SSudúr / mina+ shshakúr  
tajrí bilá / HáSrin ilá / wádi+ l'ulá,  
famá tará illa+ lladhí adlá / ila+ l'alím / bilHújjati+ l'ulá.

ínni ana+ l'ábdū, / kamá huwa+ rrábbu,  
walí bidha 'áhdū / alfáqru wadhhdhánbu;  
min qúrbihī bú'du / wabú'duhu qúrbu  
a'má+ lwará, / fanZúr tará, / mádhā tará?  
tará+ l'ibár / liman naZár / 'ala sarár,  
yúbdi+ l'ujáb / khálfā+ lHijáb / wala tujáb  
'índa+ nnidá, illá idhá tamlá / kása+ nnadím / bilmáwridi+ l'aHlá.

## Poem No. 10 – Castilian

X (pp. 113-14; Ghāzī II, pp. 279-81)

Más vale conocer esta existencia general,  
pues es gracia de un Soberano Señor,  
cuyo día vale un año del sol, cuando aparece.  
Verás al perspicaz sin auxiliar dar al heraldo  
regalo de esencia sin atributos, salvo señales;  
ve, pues, a la morada del mejor, desde aquel “no”,  
y verás la existencia del Único Superior,  
que da ciencia desde gloria sin par. [58]

He hecho una campana para recordarle vivamente,  
he revivido una ley desde su perdida tumba,  
y no he sido Jesús, porque soy el otro,  
dulce miel del linajudo sin relación;  
vivifíco al muerto de sed, y en el favor  
del Elegido, cuando perdona, está la misma cura  
de cuanto aflige interminablemente:  
puede leerse las señales de estos trazos. [59]

Díos me mostró en mi secreto pensamiento  
una luz por la que otros erraron, tras velos,  
gentes que lo advirtieron, conociendo mi valor,  
en su pretensión y juicio, en su saber.  
Yo soy yo, y no soy más que yo;  
en todo caso, lo imposible es lo imposible:  
di a quien sigue lo mejor que es inteligente quien alaba al Altísimo.

La Verdad ha mostrado lo que dijimos;  
cuando llegó, volvimos y no dijimos qué fue. [60]  
Él envió la lluvia y corrieron aguas,  
y no fue sino el “fiat”: sepan  
que las cosas proceden del agradecido, [61]  
corriendo sin cuenta hasta el valle de excelsitud,  
no ves sino al que dio al sabio la prueba primera.

Yo soy el siervo, como Él es el Señor,  
de ello tengo conocimiento con la pobreza y la culpa.  
Aquél cuya proximidad es lejanía, y su lejanía, proximidad,  
ha cegado a los hombres: mira a ver qué ves;  
verás las reflexiones de quien contempla líneas,  
que muestran maravillas tras el velo, y no tendrás respuesta  
al llamar, salvo si llenas el vaso de convidado en la más dulce fuente. [62]

## Poem No. 11 – Arabic Text

( مطلع )

السرّ منسى كاني من انسي

( دور )

رأيت رسي بالمنظر الاجلي  
دعوت صجي للمورد الاحلي  
راه قلبي في الصورة المثلي  
فما يثنى الا اذا يثنى

( دور )

إلى الكثيب دعنتي اشواقي  
نحو الحبيب دعاء مشتاق  
فيا طيبي هل لي من راق  
فقال خدني ذلك في عدن

( دور )

رأيت صوتي يطلبه كوني  
وقال عيني ان بيه عوني  
وليس بيني عنه سوى بيني  
فقال أثنى قلت اذا تثني

( دور )

من لي بذاتي من لي بايلا في  
وفي مماتي حكمم ياتلا في  
فقلت آتي قال بأوصافي  
اياك اعنسي بالذكراذ أكني

( دور )

من كان مثلي يلى ولا ييلى  
فقال كلسى انك مسن اهلى  
قد قال قبلى من ليس من شكلى  
اخلفت ظنى يا كعبة الحسن

## Poem No. 11 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 11 – Translation

0. The secret is mine, // as if I belonged to myself. [63]
1. I saw my Lord, // in the clearest vision.  
I summoned my friends // to the sweetest spring.  
My heart saw him // in the image of perfection.  
  
And it does nothing two times, // except when it praises. [64]
2. Towards the sand dunes // my desires summoned me,  
Towards the Beloved, // with the call of longing, [65]  
And I said “O, doctor, // will there be any healer for me?”  
  
And he said: “My friend, // that will be in Eden.”
3. I saw my safeguard, // the aim of my existence,  
And my essence said // that in him was my succour.  
And there was not a separation between me // and him, but within me.  
  
And he said: “Thank God.” // And I said: “If you thank Him.”
4. Who would help me in my essence? Who would be my ally?  
Since in my death // there is a sentence of self-extinction!  
And I said: “I come.” // And he said: “In my attributes  
  
It is to you that I refer // when I make mention of you, when I allude to you.” [66]
5. Who is like me, // is afflicted and does not afflict.  
Everything in me said // that you are of my family.  
As someone said before me, // who was not of my resemblance,  
  
“You disappointed my opinion, // O Ka’aba of beauty!”

## Poem No. 11 – Transliteration

### XI (pp. 119-20, Ghāzī II, pp. 282-3)

Metrical Structure: *mustaf'ilun fa' / mustaf' ilun fa'lun* (*basīT, rajaz* or *sarī'*)

Stanzaic Structure: **aa bcbcbc** x5

assírru mínni / ka'ánni min "ínni".

ra'áytu rabbi / bilmánZari+ l'ajlá,  
da'áwtu SáHbi / lilmáwridi+ l'aHlá,  
ra'áhu qálbi / fi+ SSúрати+ lmuthlá,  
fama yuthánni / illá idha yúthni.

ila+ lkathíbi / da'átني ashwáqi  
náHwa+ lHabíbi / du'á'a mushtáqi,  
faya Tabíbi, / hal líya min ráqi?  
faqála: "khídni, dhálíka fi 'ádni".

ra'áytu Sáwni / yaTlúbuhu káwni,  
waqála 'áyni: / "ínna bihi 'áwni",  
waláysa báyni / 'ánhu siwa báyni,  
faqála: "áthni", / qúltu: "idha túthni".

man lí bi dháti, / man lí bi'iláfi,  
wafi mamáti / Húkmun bi'itláfí,  
faqúltu: "áti", / qála: "bi'awSáfi";  
iyyáka á'ni / bidh dhíkri, idh ákni.

man kána míthli / yabla wala yúbli,  
faqála kúlli: "ínnaka min áhli".  
qad qála qábli / man láysa min shákli:  
akhláfta Zánni, / ya ká'bata+ lHúsni.

## Poem No. 11 – Castilian

### XI (pp. 119-20; Ghāzī II, pp. 282-3)

El secreto es mío, cual si yo me perteneciera. [63]

He visto a mi Señor de la más clara manera;  
he llamado a mis compañeros a la más dulce fuente;  
mi corazón lo ha visto en la mejor imagen,  
y no duplica, sino cuando alaba. [64]

A la duna me invitan mis deseos,  
hacia el Amado, con la llamada del ansioso. [65]  
¡Oh, médico mío! ¿Hay quien me cure?  
Dijo: “Amigo, eso será en el Edén”.

Vi mi recato amenazado por mi mundo,  
y dijo mi esencia que en aquél está mi ayuda,  
no siendo el dejarlo sino cosa mía.  
Dijo: “Aléjalo”, dije yo: “Si tú lo alejas”.

¡Quién me diera mi esencia, quién mi alianza,  
pues en mi muerte está la sentencia de extinguirme!  
Dije: “Voy”. Dijo: “Con mis atributos  
a ti me refiero mencionándote, al aludirte”. [66]

Quien es como yo se aflige sin afligir;  
Todo en mí dice que eres de los míos.  
Antes que yo ya dijo quien no se me parecía:  
“Me has decepcionado, Ka’bah de belleza”.

## Poem No. 12 – Arabic Text

( مطلع )

كل شيء بقضاء وقدر  
والذي يقضى به حكم النظر  
هكذا المعلوم  
سره مكتوم

( دور )

كل من اشهده سرّ القدر  
ان بالحكم الذي فيه ظهر  
عجبا فيمن له نعت البشر  
والذي يشهده نور القمر  
والذي غيب عنه واستسرّ  
رسمه يعلم  
عينه يحكم  
وهو لا يفهم  
فهو المرحوم  
ذلسك المحسوم

( دور )

شاهد النقل الذي حيرنى  
ودليل العقل قد صيرنى  
فترانى عندما خيرنى  
فانا ما بين عقل وخير  
فإذا سرحت من سجن الفكر  
رسمه أحيسى  
منكرا أشيا  
اكسره المحيا  
ظالم مظلوم  
قمت بالقيوم

( دور )

بالتجلى فى التدلى قلت به  
والتجلى فى التحلى منه به  
انت منى عين ظلى فانتبه  
ان جرى الامر على حكم البصر  
أو جري الامر على حكم العبر  
فابسى عقلسى  
قاللى قللى  
بالهوى منلى  
قلت بالمفهوم  
ينتفى المسرسم

( دور )

لو أن ما بى من شؤون العباد  
يكون بالسبع الطباق الشداد  
ان الذى كان سبى مراد  
الصبر أولى بى من اجل الظفر  
فاشرب رحيقا عند وقت السحر  
وكل ما يجرى  
يسكن عن دور  
لصاحب الامر  
وانه موهسوم  
مزاجه تسنيم

( دور )

بساحل البحر رأيت التى  
فقلت للنفس ترى قبلتى  
فانشدت تخبر عن جملتى  
ليتنى رمل على شط البحر  
وتراك عيني مذ تطلع سحر  
مازلت الغيها  
بالله ابغيها  
وذاك يطغيها  
يسا ابنى او أطوم  
لبيلاد السروم

## Poem No. 12 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 12 – Translation

0. Everything happens by destiny and by divine decree, // this is known;  
And the secret of Him who passes sentence on the judgement of reflection //  
is a hidden secret. [67]
1. Those who are made witnesses to the secret of destiny // by their Lord know  
That it is by that which appears of him that // his essence is judged.  
How strange, that there be a person who who has human attributes //  
and yet he does not understand.  
  
He whom the light of the moon made a witness, // he is blessed,  
And he who withdraws from it and tries to hide, // he is bereft. [68]
2. The one who witnesses the tradition is the one who bewilders me // and in him I live;  
Whereas the evidence of rationality led me // to disavow certain things,  
And you will see me, when the choice is given to me, // detesting life.  
  
Between rationality and fact, I // am an oppressor oppressed,  
And, when I am released from the prison of thought, // I shall stand in the Eternal.
3. In my descent I professed the revelation, // and my rationality rejected it,  
And the theophany in its beautification by it // said to me: "Tell me,  
You are the very essence of my shadow, beware; // or in my longing, who will help me?  
  
Verily, if the matter happens as vision judges, // you are professing the intelligible,  
Or if the matter happens as experience judges, // the limits of matter are denied." [69]
4. If my character as servant, // and everything that happens here,  
Were to be in the seven fixed heavens // they would stop going round.  
He who was the prisoner of a wish is now in charge;  
  
Patience would be best for me, in order to prevail, // although this is sheer fancy:  
And to drink nectar at dawn, // mixed with the water of Tasnīm. [70]
5. On the shore of the sea I saw her whose name // I still suppress,  
And I said to my soul: "It seems to me, // by God, that I desire my *qiblah*."  
And she recited, referring to the whole of me, // and that made her tyrannical:  
  
"If only I was sand on the shore of the sea, // my son, or a turtle,  
And my eyes would see you when at dawn you depart // to the land of Christendom." [71]

## Poem No. 12 – Transliteration

### XII (pp 120-1, Ghāzī II, pp. 284-6)

Metrical Structure: *fā 'ilātun fā 'ilātun fā 'ilun (ramal)*

Stanzaic Structure: **abab cdcdcd** x5

kúllu sháy'in biqaDá'in waqadár, / hákadhá+ lma'lúm,  
walladhí yaqDí bihi Húkmú+ nnaZár / sirruhu maktúm.

kúllu man ashhadahu sírra+ lqadár / rábbuhu ya'lám  
ánna bilHúkmi+ lladhí fihi Zahár / 'áynuhu yuHkám.  
'ájan fi mán lahu ná'tu+ lbashár / wáhwá la yafhám,  
walladhí yashhaduhu núru+ lqamár / fáhwa+ lmarHúm,  
walladhí ghúyyiba 'ánhu wastatár, / dhálíka+ lmaHrúm.

sháhidu+ nnáqli+ lladhí Hayyáraní, / wabihí aHyá,  
wadalílu+ l'áqli qad Sayyáraní / múnkiran ashya,  
fataráni 'índama khayyáraní / ákrahu+ lmaHyá,  
fa'aná ma báyna 'áqlin wakhabár, / Zálimun maZlúm,  
fa'idhá surríHtu min sijni+ lfikár / qúmtu bilqayyúm.

bittajallí fi+ ttadallí qúltu bíh, / fa'abá 'áqli,  
wattajallí fi+ ttaHallí mínhu bíh / qála li: "qúlli,  
ánta mínni 'áynu Zillí, fantabíh / bilhawá man lí;  
in jará+ l'amru 'ala Húkmi+ lbaSár / qúlta bilmafhum,  
aw jará+ l'amru 'ala Húkmi+ l'ibár / yantafí+ lmarsúm.

law áнна ma bí min shu'úni+ l'ibád / wakúllu ma yájri  
yakúnu bissáb'i+ TT'ibáqi+ shshidád, / yaskúnna 'an dáwri;  
inna+ lladhí kána sabíyya murád / laSáHibu+ l'amri:  
aSSábru awlá li min+ ájli+ ZZafár, / wa'innahu mawhúm,  
fashráb raHíqan 'índa wáqti+ ssaHár / mizájuhu tasním.

bisáHili+ lbáHri ra'áytu+ llatí / ma zítu ulghíha,  
faqúltu lináfsi: "tará qíblati, / billáhi abghíha",  
fa'ánshadat túkhbiru 'an júmlati, / wadháka yuTghíha:  
"láytani rámlí 'ala sháTT+ albaHár, / yá+ bni, aw aTúm,  
watarák 'aynáyya mudh taTlú'saHár / libilád arrúm.

## Poem No. 12 – Castilian

### XII (pp 120-1; Ghāzī II, pp. 284-6)

Todo sucede por decreto y designio, como es sabido:  
oculto es el secreto de aquello que sentencia el juicio de la reflexión. [69]

Cuantos son puestos por testigos del secreto del destino por su Señor  
saben que se juzga su esencia por lo que de Él parece:  
¡Qué extraño en quien tiene humanos atributos que no comprenda!  
El atestiguado por la luz de la luna es ya objeto de misericordia,  
y el de él ausente y oculto es el desposeído. [70]

El testimonio de la tradición me dejó perplejo, mas por él vivo,  
mientras la guía de la razón me hacía rechazar ciertas cosas.  
Me verías, puesto en la opción, aborrecer la vida  
entre razón y noticia cual opresor oprimido  
y, liberado de la prisión del pensamiento, basarme en el Eterno.

Profesé la teofanía al descender, mas la negó mi razón,  
y la teofanía, pues la embellecía, me dijo: “Dime,  
tú eres mi misma sombra, adviértelo, o ¿quién me ayudará en mi amor?  
Si las cosas suceden como juzga la vista, profesas lo inteligible;  
Si según el juicio de las experiencias, se niega el contorno”. [71]

Si mi condición servil y todo cuanto aquí sucede  
gravitaran sobre las siete firmes esferas, dejarían de girar;  
quien es cautivo de un deseo, es dueño de disponer.  
Mejor me estará ser paciente para triunfar, aunque sea fantasía,  
y beber néctar al amanecer, aderezado con agua de Tasnīm. [70]

Vi a la orilla del mar a aquella cuyo nombre sigo omitiendo,  
y dije a mi alma: “Me parece, pardiez, que quiero mi *qiblah*”,  
mas ella recitó, refiriéndose a mi conjunto, y eso la hizo tiránica:  
“Ojalá fuese yo arena a orillas del mar, hijo, o tortuga,  
y te vicran mis ojos desde que sales de mañana hacia país cristiano”. [71]

## Poem No. 13 – Arabic Text

( مطلع )

سر الكون علم الشئون لو كان يكفينى

( دور )

لكن سرى يبنى الزيادة

عن الامر وهى العبادة

وذو الامر منه الافساده

فان يبدو فى كل حين ما زلت فى هون

( دور )

لكن يبدو وقتا ويخفى

وما يعدو من كان احفى

فهو الفسرد البر الاوفى

فى مجلاه يانفس بينى عن كل تكوين

( دور )

خير الناس من كان اعلم

ووسواسى لو كان يكتم

عن وسواسى ما الحق انعم

على قلبى بما يقينى من كل تزيين

( دور )

جل الامر انى فقير

وفى الفقر خير كثير

وفى الوفسر مكر يفور

ما يدرى بى عند الكمون الا الذى دونى

( دور )

ما احيانى الا الوجود

وعنانى الا المزود

قد اغثنانى بما اريد

يفرح بى اذ تلتقينى من هو على دينى

## Poem No. 13 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 13 – Translation

0. The secret of the cosmos // is the science of things. // If that would only suffice me.

1. But my secret // seeks increase  
To something greater, // and that consists in devotion,  
And the owner of the matter // provides the information.

If he appeared // all the time, // then I would forever be at ease.

2. But he appears for a moment, // and then disappears.  
The man who goes barefoot, // he cannot run.  
And He is the Peerless, the Pious, the most Complete

In his throne; O soul, separate me // from every created thing [*kun*]. [72]

3. The best of people // is he who is most knowledgeable.  
If my temptation // had been hidden  
From my temptation, // Truth would not have bestowed

Unto my heart // protection // from every adornment. [73]

4. The most important thing is // that I am a poor person,  
Because in poverty // there is much blessing, [74]  
And in wealth // there boils deception.

Nobody knows me // in the occultation // except he who is near me.

5. The only thing that gives me life // is existence,  
And nothing discomfits me // except excess.  
He made me rich // in that which I want:

“He is happy with me, // when encountering me, // who is of my religion.”

## Poem No. 13 – Transliteration

XIII (pp. 122-4, Ghāzī II, pp. 287-9)

Metrical Structure: *ma(f) 'ūlu(n) fa' mustaf'ilun fa' (mustaf'ilun fa'lun)*  
(*mushṭabah*)

Stanzaic Structure: **aa bcbcbc** x5

sírru+ lkáwni 'ilmu+ shshu'úni, / law kána yakfíni.

lákin sírri / yabghá+ zziyáDAH  
'ani+ l'ámri, / wáhya+ l'ibáDAH,  
wadhu+ l'ámri / mínhu+ l'ifáDAH,  
fa'in yabdú fi kúlli Híni, / ma ziltu fi húni.

lákin yábdu / wáqtan wayakhfá,  
wama yá'du / man kána aHfá,  
fáhwa+ l'árdu / albárru+ lawfá:  
fi majláhu, ya náfsu, bini / 'an kúlli takwíni.

kháru+ nnási / man kána a'lám,  
wawaswási, / law kána yuktám  
'an waswási, / ma+ lHáqqu an'ám  
'ala qálbi bimá yaqíni / min kúlli tazyíni.

júllu+ l'ámri / ánni faqíru,  
wafi+ l'áfri / khárun kathíru,  
wafi+ l'wáfri / mákrun yafúru:  
ma yádri bí 'inda+ lkumúni / illá+ lladhí dúni.

ma aHyáni / illá+ lwujúdu,  
wa'annáni / illá+ lmazídu,  
qad aghnáni / bima urídu:  
"yafráH bí idh yaltaqíni / man hú 'ala díní".

## Poem No. 13 – Castilian

### XIII (pp. 122-4; Ghāzī II, pp. 287-9)

El secreto del cosmos es la ciencia de las cosas, si me bastara.

Pero mi secreto quiere incremento  
a más de tal cosa, y eso es ya culto:  
de quien la posee cabe aprovechar;  
si apareciera a cada momento, yo seguiría en mi descuido.

Pero aparece un momento y desaparece,  
no pudiendo correr quien va mal montado.  
Pues Él es el Único, el Pío, el más cabal  
en su sitio; oh, alma, sepárate de toda creación. [72]

El mejor de la gente es el más sabio;  
si mi tentación hubiera sido ocultada  
a mi tentación, no habría concedido la Verdad  
a mi corazón protección de todo adorno. [73]

Lo más importante es que soy un pobre,  
y en la pobreza hay mucho bien; [74]  
en la abundancia la malicia bulle:  
oculto, no me conoce sino quien está cerca de mí.

Sólo me da vida la existencia,  
y sólo me aflige lo superfluo;  
ella me ha enriquecido con lo que quiero:  
“Conmigo se alegra al encontrarme quien es de mi religión”.

## Poem No. 14 – Arabic Text

( مطلع )

رأيت عند السحر رؤيا من الوحي المبين انزالا  
على قلب أمسر حالا وقولا ان يكون فعلا

( دور )

لما دعاه الهوى الى الذى ذكرته  
او هن منى القوى ذاك الذى سمعته  
من ساكنى نينوى وذوقهم قد ذقته  
فى نومه قد فسر كمثل ذى النون الامين ادغالا  
لم يدري عين الخبير فظن ظسنا واليقين مازالا

( دور )

بالله يامن دعا قلبى اليه ليرى  
امرا اليه سعى يطلبه عند السرى  
فكان نعم الوعا لمسا اليه قد سرى  
علاه دون البشر بحلية السر المصون ان جالا  
هو القضا والقدر كانه الصبح المبين جوالا

( دور )

المورشان حكما عليهما النار التى  
تفنيهما اذ هما ضدان فانظر حكمتى  
سيلهما قد طما ونساره من جملتى  
ما ان لها من شرر قد امنت منها الغصون اشعالا  
وفى مجارى العبر ان لها مسن اليسين ادلالا

( دور )

لما اتى طالبا يبغى الازار والردا  
ولى به هاربا رب الندى والنسدا  
فجاءه غالبا تاج على الراس بدا  
تاج حشاه الدرر يلوح من فوق الجبين هلالا  
يذهب نور البصر سناه يعطى كل حين أشكالا

( دور )

بحر العمى فى عمى يدري بذاك المرتدى  
وجساء مستفهما فيما به الوحي يدى  
اوضحت ما ابهما فى ناشد أو منشد  
اذ الاله نشر رحمته فى العالمين ارسالا  
أزال حكم الغير وجاء اصحاب اليمين ارسالا

## Poem No. 14 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 14 – Translation

0. I saw, at dawn, // a vision of clear inspiration, // revealed  
To a little heart, // which it commanded, in attitude and in words, to be // active.

1. When love incited it // to that which I have mentioned,  
It sapped my strength, // that which I had heard  
About the inhabitants of Nineveh, // and I had the same taste as they did.

While asleep it discovered // the same thing as the loyal Jonah // in his imagination,  
Unaware of the essence of the matter, // merely guessing, // but telling what was certain. [75]

2. By God, you who call // the attention of my heart to you, so that it saw  
What you had procured, // seeking it on the night voyage,  
You were an excellent recipient // of that for which you had travelled,

Which adorned you above all human kind // with the jewel of the well-guarded secret //  
that goes around:

Such is destiny and fate, // like the clear morning // going around everywhere. [76]

3. The two seditious people [77] were sentenced // to fire which  
Annihilated them, for being // contrary: look at my wisdom:  
Its flood flowed over // while its fire is part of my whole being.

It has no sparks, // so that branches are safe from being set ablaze // by fire  
And one is set to thinking, // because that fire is partial, // set to the right side. [78]

4. When he came seeking // and asking for a shawl and a cloak,  
The lord of dew and calling // took him away flying  
And, as a victor, there came // a crown, appearing on his head,

A crown full of pearls // gleaming on his forehead // like a crescent,  
The brilliance of which bedazzles the eyes // offering at every moment // facets. [79]

5. The sea of darkness in darkness [80] // knows the one who wore the cloak;  
Who came asking wherein // the revelation commenced,  
And you explained what was obscure // with the words of the one who prays or recites:

"When God unfolds // his clemency over the worlds // and sends it,  
He takes away the condition of otherness // and the righteous arrive // in groups. [81]

## Poem No. 14 – Transliteration

### XIV (pp. 129-30, Ghāzī II, pp. 290-2)

Metrical Structure: *mustaf'ilun fā'ilun / mustaf'ilun mustaf'ilun (maf'ūlun)*  
(*sarī'*)

Stanzaic Structure: **abcabc dedede** x5

ra'áytu 'índa+ ssaHár / rú'ya mina+ lwáHyi+ lmubín / inzála  
'ala quláýbin amár / Hálan waqáwlan an yakún fa'áala.

lámma da'áhu+ lhawá / ila+ lladhí dhakártuhú,  
áwhana mínni+ lquwá / dháka+ lladhí samí'tuhú  
min sákini ninawá, / wadháwquhum qad dhúqtuhú;  
fi náwmihi qad fasár, / kamíthli dhinnúni+ l'amín, idghála  
lam yádrí 'áyana+ lkhábár, / faZánna Zánnan walyaqín / ma qála.

billáhi, ya man da'á / qálbi iláyhi liyará  
amran iláyhi sa'á / yáTlubuhu 'índa+ ssurá,  
fakána ní'ma+ lwi'á / lima iláyhi qad sará,  
Halláhu dúna+ lbashár / biHílyati+ ssírri+ lmaSún, / in jála:  
huwa+ lqaDá walqadár / ka'ánnahu+ SSúbHu+ lmubín / jawwála.

almurisháni Húkkima / 'aláyhima+ nnáru+ llatí  
tufníhima idh humá / Diddáni, fanZúr Híkmatí:  
sáyluhuma qad Tamá / wanáruhu min júmlatí;  
ma in lahá min sharár, / qad áminat mínha+ lghuSún / ish'ála,  
wafi majári+ l'ibár / áнна lahá mina+ lyamín / idlála.

lámma atá Táliba, / yabghá+ l'izára warridá,  
wallá bihi háriba / rábbu+ nnadá wannidá,  
fajá'ahu gháliba / tájun 'ala+ rrási badá;  
tájun Hasháhu+ ddurar, / yalúHu min fáwqi+ ljabín / hilála,  
yúdhhibu núra+ lbaSár, / sanáhu yú'Ti kúlla Hín / ashkála.

báHru+ l'amá fi 'amá / yadri bidháka+ lmurtadí,  
wajá'a mustafhimá / fima bihi+ lwáHyu budí:  
awDáHta ma ábhamá / fi náshidin aw múnshidí.  
idh al'iláhu nashár / ráHmatahu fi+ lHalamín / irsála  
azála Húkma+ lghiyár / wajá'a aSHábu+ lyamín / arsála.

## Poem No. 14 – Castilian

### XIV (pp. 129-30; Ghāzī II, pp. 290-2)

Al alba he visto revelada una visión de clara inspiración,  
que a un corazoncillo ordenó en obras y palabras ser activo.

Cuando el amor lo incitó a lo que he dicho,  
me quitó las fuerzas aquello que había oído  
de los ninivitas, cuyo trago ya he gustado.  
Su sueño interpretó como el fiel Jonás, escondido,  
ignorando la esencia del caso, teniendo un barrunto, aunque dijo lo cierto. [75]

Pardiez, tú que llamas a tí mi corazón para que vea  
lo que has procurado, buscándolo en nocturno viaje,  
excelente recipiente de aquello por lo que viajó,  
tú fuiste adornado, no los otros, con joya de guardado secreto, que si circula  
es decreto y destino, cual clara alba, circuladora. [76]

Los dos sediciosos [77] fueron sentenciados a fuego que  
los aniquiló por ser contrarios: mira mi sapiencia;  
su inundación desbordada y su fuego es parte de mi todo;  
no tiene chispas: seguras están las ramas de inflamarse,  
y es para reflexionar que se precipite por la derecha. [78]

Cuando vino pidiendo, queriendo el manto y la capa,  
se lo llevó raptado el Señor del rocío y la llamada;  
victorioso, le llegó la corona, en la cabeza patente,  
corona llena de perlas se muestra en su frente como creciente,  
cuyo brillo ofusca la vista, ofreciendo a cada momento facetas. [79]

El mar de vacío sobre vacío [80] conoce a ese que lleva capa,  
que vino preguntando desde dónde comenzó la inspiración.  
Tú explicaste lo oscuro en quien ruega o recita:  
“Cuando Dios extiende su clemencia suelta por los mundos,  
quita la norma de las alteridades y llegan los de la derecha en grupos”. [81]

## Poem No. 15 – Arabic Text

( مطلع )

يا صاح ان القلوب اضحت بسرّ الغيوب فى نعيم

( دور )

ما عندى الا السدى

قد قال الترمذى

للعالم الجهبذى

انى اذا ما اتوب اليه لا من ذنوب لا اقيم

( دور )

لم يدر ما قالها

الا الذى نالها

فلا تقل مالها

فيها لسر الحبيب معنى بديع عجيب مستقيم

( دور )

بالله يا ظلتى

ان كنت لى قبلتى

فانت من جملتى

فاعمل عليه تصيب فانت فيه المصيب فى العموم

( دور )

ان الصيود ترى

فى جوف هذا الفرا

ما فيه من افترا

فانه ما يخيب عند اللبيب الا ريب القويم

( دور )

لو ان بدر ابدا

لسم يتركنى سدا

وجاءنى ابتداء

بكل معنى غريب فيه غداء الاديب والنديم

( دور )

ان القلوب التى

عن الهدى ولت

ما هى من ملتى

تروح عند الغروب لما دعاه القريب بالقسيم

( دور )

لئسه نور بدا

فى المرتدى والردا

به الولى اهتدى

شبابه كالمشيب اذا دعاه الحبيب القديم

( دور )

فما له من شبيه

عند العليم النبيه

قد حرت فى وفيه

اراه عند الكتيب من غير شك مريب كالحميم

زلزلت ارض حسى  
وفنى عين نفسى  
وبدا نور شمسى

وعد الروح حيا

لكبير المتعالى نجيا

﴿ دور ﴾

فى القناع فسانى  
يبدا سدا لرد آء  
ذوالسنا والسنا

صدا سرد ميا

عن جميع الخلق اضحى غنيا

﴿ دور ﴾

من لصب كئيب  
مستهام غريب  
يدعى شمس القلوب

واحسد بين ذيا

قلت منى اخبرونى عليا

﴿ وقال ايضا ﴾

سبحان من يعلم لا يعلم  
فلا تقل من بعد ذان  
لاننى لا اعلم لى بالذى  
فان يكن فى العلم فضل بنا  
لذا كابدى حرف حتى اذا  
فهو على الوجبين عسلا  
فيحدث النبة من كوننا  
كرامة الصحا اذا اقبلت  
كما انا اعلم لا اعلم  
بما انا فيه به اعلم  
يعلمه منى فلا اعلم  
صح الذى قال هو الا علم  
نعلم امرالم تكن تعلم  
الحادث النصوص والاقدم  
لاجل ذا الواقع لا يعلم  
وبعد ذا اعقبب الصيلم

## Poem No. 15 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 15 – Translation

0. O friend, verily hearts // are, in the secret of secrets, // in a state of bliss.
1. I have nothing  
Except that which Attirmidhī [82] told  
To the learned scholar,  
  
That when I repent // to Him, it is not for sins, // which I do not recognise. [83]
2. The only one who knows what he said  
Is he who obtained it;  
Do not tell what it has in it:  
  
The secret of the Beloved, // has in it an amazing, wondrous // and righteous concept.
3. By God, my shade from the sun,  
If you are my *qiblah*  
You are part of all of me.  
  
Abide by that concept; // you will succeed; // you are the successful one  
in that among all. [84]
4. Verily, there is every kind of game  
In the belly of this wild ass; [85]  
There is no falsehood in it,  
  
Inasmuch as it does not fail // the person who is understanding, intelligent // and righteous.
5. If the full moon had risen,  
It would not have left me in vain,  
Because it would have brought me the beginning  
  
Of every wonderful concept // and in that there is nutrition of the devoted person //  
and the companion. [86]
6. Verily hearts which  
Shun the right road,  
Are not of my creed.  
  
At sunset they will go forward // when the Near One calls them to their // destiny. [87]
7. How fine is the light which appears  
On the cloak and on the one who wears it,  
By which the holy man is right-guided.  
  
His youth is like his agedness // when the Old Beloved One // calls him. [88]
8. He has no like  
In the opinion of the wise connoisseurs,  
And I am amazed at my case and his,

## Poem No. 15 – Transliteration

XV (pp. 194-6, Ghāzī II, pp. 293-6)

Metrical Structure: *mustaf'ilun fā'ilun (fā'ilun) (sarī' or mujtathth)*

Stanzaic Structure: **aab ccc x8**

ya SÁHi, ínna+ lqulúb / áDHat bisírri+ lghuyúb / fi na'ím.

ma 'índi illa+ lladhí / qad qálahu+ ttirmidhí / lil'álimi+ ljahbadhí  
ínni idhá ma atúb / iláyi, la min dhunúb / la uqím.

lam yádrí ma qálahá / illa+ lladhí nálahá / fala taqúl ma lahá:  
fíha lisírri+ lHábíb / má'nán badí'un 'ajíb / mustaqím.

billáhi, ya Zúllatí, / in kúnti li qíblatí, / fa'ánti min júmlatí;  
fa'mál 'aláyi, tuSíb, / fa'ánta fíhi+ lmuSíb / fi+ l'umúm.

ínna+ SSuyúda turá / fi jáwfi hádha+ lfará: / ma fíhi mini+ fírá,  
fa'innahu ma yakhíb / 'índa+ llabíbi+ l'aríb / alqawím.

law ána bádran badá / lam yatrukánni sudá, / waja'ani ibtidá  
bikúlli má'nán gharíb, / fíhi ghadhá'u+ l'adíb / wannadím.

ínna+ lqulúba+ llatí / 'ani+ lhuda wallatí / ma híya min millatí;  
tarúHu 'índa+ lghurúb / lima da'áhu+ lqaríb / bilqasím.

lilláhi núrún badá / fi+ lmurtadí warridá / bihí+ lwalíyyu+ htadá;  
shabábuhi kalmushíb, / idhá da'áhu+ lHábíb / alqadím.

famá lahú min shabíb / 'índa+ l'alími+ nnabíb; / qad Hírtu fíyya wafih:  
aráhu 'índa+ lkathíb / min gháyri shákkín muríb / kalHamím.

## Poem No. 15 – Castilian

### XV (pp. 194-6; Ghāzī II, pp. 293-6)

Amigo, los corazones están en dicha por el secreto de los arcanos.

No creo sino lo que dijo Attirmidhī [82] al sabio crudito,  
que cuando a Él me arrepiento, no es de pecados, que no reconozco. [83]

No supo lo que dijo sino quien lo alcanzó; no digas qué tiene  
en ello el secreto del Amado, concepto hermoso, prodigioso y derecho.

Pardiez, parasol mío: siendo mi *qiblah*, eres parte de mí todo.  
Obra según esto y acertarás, pues eres quien acierta en ello en general. [84]

Toda caza se ve en el vientre de este onagro: [85] en ello no hay falsedad,  
pues no decepciona al listo avisado y enderezado.

Si saliera luna llena, no en vano me habría dejado, pues me habría servido  
de comienzo  
de todo concepto peregrino, alimento del culto y del invitado. [86]

Los corazones que se apartaron de la rectitud no son de mi secta;  
pártense por las tardes, cuando los llama el Próximo a su suerte. [87]

¡Qué buena luz apareció en el manto y quien lo lleva, por la que  
el santo se guió!  
Su juventud es cual su ancianidad, cuando lo llamó el Amado antiguo. [88]

Nada hay parecido para el sabio advertido: perplejo estoy por él y por mí;  
Lo veo junto a la duna, sin duda ni titubeo, como lluvia de verano. [89]

## Poem No. 16 – Arabic Text

( مطلع )

يا طالب العلم بالاسرار هيهات لا تكشف الاسرار

( دور )

الا لمن اخذ القزديرا

ودرس في ذاته الاكسيرا

ليقلب العين والتصويرا

شمسا تلوح لذي الابصار وليس تدركها الابصار

( دور )

ياسائلى عن مقام الروح

وهل تضاهى لنور يوح

اسلك هديت سبيل نوح

مازال يولع بالانوار حتى تجلت له الانوار

( دور )

لما رايت بها ادريسا

شبهته بالنبي عيسى

محيى الصدا وأخاه موسى

يهدى إلى منزل الابرار ما تشتهي به الابرار

( دور )

لما تحققت بالانواء

وقد تلاعبت بالاهواء

تلاعب الفعل بالاسماء

لما تحققت بالايثار علمت ما أعطت الايثار

( دور )

ياسائلى اين حظ الجسم

وروحه من حظوظ الرسم

فقال لى حظه فى الاسم

من بيتغى العلم بالافكار حارت فى مطلبه الافكار

## Poem No. 16 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 16 – Translation

0. O you who seek after knowledge of the secrets, // how preposterous! The secrets will  
not be discovered
  
1. Except by the man who takes tin  
And introduces into its essence the elixir,  
To change substance and form  
  
Into a sun which shines to the sight // and sight does not perceive it. [90]
  
2. You who ask me about the abode of the spirit,  
Can you rival the light of the sun?  
Follow the road of Noah, may you hit it straight!  
  
Which always glows in the lights // until they show themselves to him.
  
3. When I saw Idris there,  
I likened him to the prophet Jesus [91]  
The life-giver of the dead, and his brother Moses,  
  
Who directs to the abodes of the righteous, // the righteous desire there.
  
4. When I verified the asterisms  
And I played with passions  
Like the verb plays with nouns,  
  
When I verified the divine preference, I learnt what it is that the traces give. [92]
  
5. You who ask where is the share of the body,  
And its spirit, among the shares of the limited form,  
And told me “Its share is in the naming”,  
  
Those who seek knowledge in thinking, // remain perplexed in the search for it. [93]

## Poem No. 16 – Transliteration

XVI (pp. 198-9, Ghāzī II, pp. 297-9)

Metrical Structure: *mustaf‘ilun fā‘ilun fa‘lan / ma(f)‘ūlun (basīT)*

Stanzaic Structure: **aa bbb** x5

ya Táliba+ l‘ilmi bil‘asrár, / hayháta, la túkshafu+ l‘asrár

illá liman ákhadhā+ lqizdfra

wadássa fi dhátihi+ l‘iksíra

liyáqliba+ l‘áyna wattaSwíra;

shámsan talúHu lidhi+ l‘ibSár / waláysa tudrikuha+ l‘abSár.

ya sá‘ili ‘an maqámi+ rrúHi,

wahal tuDáhi linúri yúHi,

uslúk, hudíta, sabíla núHi,

ma zála yúla‘u bil‘anwár / Hattá tajallát lahu+ l‘anwár.

lámma ra‘áytu bihá idrísā,

shabbáhtuhu binnabíyyi ‘ísa,

muHyi+ SSadá aw akháhu músa,

yuhdí ila mánzili+ l‘abrár / ma tashtáhihi bihi+ l‘abrár.

lámma taHaqqáqtu bil‘anwá‘i

waqad tala‘ábtu bil‘ahwá‘i

talá‘uba+ lfi‘li bil‘asmá‘i,

lámma taHaqqáqtu bil‘ithár, / ‘alímtu ma a‘Tati+ l‘athár.

ya sá‘ili áyna HáZZu+ ljismi,

warúHihi min HuZúZi+ rrásmi,

faqála li: “HáZZuhu fi+ l‘ísmi”,

man yabtaghi+ l‘ilma bil‘afkár, / Hárat fi máTlabihí+ l‘afkár.

## Poem No. 16 – Castilian

### XVI (pp. 198-9; Ghāzī II, pp. II 297-9)

Tú que buscas conocer secretos, quita allá, los secretos no se descubren,  
sino a quien toma el estaño,  
y pone en su esencia elixir,  
para cambiar substancia y forma  
en sol que a la vista brilla, sin que las miradas lo perciban. [90]

Tú que me preguntas por la morada del espíritu,  
¿Puedes rivalizar con la luz del sol?  
Sigue, ojalá puedas, el camino de Noé,  
siempre prendado de las luces, hasta que éstas se le mostraron.

Cuando vi allí a Idrīs,  
lo comparé con el Profeta Jesús, [91]  
vivificador de muertos, y con su hermano Moisés,  
conductor a la morada de los justos de lo que éstos desean.

Cuando me cercioré de los ortos,  
y jugué con los ocasos  
como el verbo con los nombres,  
cuando me cercioré de la preferencia, supe lo que dan las trazas. [92]

Tú que preguntas por la parte del cuerpo  
y su espíritu entre las del contorno,  
diciéndome que su parte está en el nombre,  
quien quiera conocer pensamientos, perplejos quedan éstos buscándolos. [93]

## Poem No. 17 – Arabic Text

( مطلع )

اننى انا النير الفاسق مثل ما انا الصامت الناطق اذا كتب

( دور )

تهت بالذى فى من مجلى

وانا به البصر الاجلى

مثل ما انا المورد الاحلى

لا اخاف من فجة الطارق انه به الهائم العاشق لذا ارغب

( دور )

ربّ وارد جاء من عنده

يطلب الامانة من عبده

والوفا بما كان من عهده

امتطى الجياد السوابق التقى بهى الغرائق من المطلب

( دور )

اشتهدى يرينى اجلالى

عندما يفصل اجمالى

اننى لك النائب الوالى

اعرف الكذوب من الصادق والذى يجىء به الفاسق من المذهب

( دور )

قلت للذى كان اوصى به

عندما نسكت بانصابه

حلوه مزجت بأوصابه

انا والولى المفارق بالذى انا فيه من فارق عسى يغلب

( دور )

آمرى لقد حرت فى امرى

ضاق من هوى فيكم صدرى

فعلى على سنتى تجرى

ارسل الخيول والسلائق هى تجيك براس المنافق وبالارنب

## Poem No. 17 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 17 – Translation

0. I am the shining moon // just as I am the one who is silent when he speaks // when I write,

1. I lose myself in that which there is in me of revelation,  
And I have the most clear perceptions of it,  
Just as I am the sweetest of springs.

I do not fear the surprise of the night visitor // madly in love with that  
and desiring it even more.

2. How many people came on his behalf  
Seeking protection from his servant,  
And the keeping of the promise that he had made,  
Riding upon racing coursers,

And finding the splendid youth whom they sought. [94]

3. I desire that he shows me respect  
When he disjoins the whole of me.  
I am your substitute and the person charged with office,

I can tell the liars from the people of truth // and the paths introduced  
by the sinful. [95]

4. I said to him to him who ordered that,  
When I renounced his idols,  
That I had mixed his sweetness with his hardships,

I together with the friend who is absent, // despite the difference marking me //  
just in case it could be overcome: [96]

5. "My commander, I am puzzled by my case.  
My heart is narrow to hold the love that I have for you,  
And my actions follow on my customs:

'Send horses and greyhounds // which will bring for you the head of the hypocrite //  
and the hare.'" [97]

## Poem No. 17 – Transliteration

XVII (pp. 200-1, Ghāzī II, pp. 300-2)

Metrical Structure: *fā' ilātu mustaf'ilun fa' lun (mafā' ilun) (muqtaDab)*

Stanzaic Structure: **aab ccc** x5

innani ana+ nnáyyiru+ lghásiq,  
míthla ma ana+ SSámitu+ nnáTiq, / idha uktáb.

tíhtu billadhí fíyya min majlá,  
wa'aná bihi+ lbáSaru+ l'ajlá,  
míthla ma ana+ lmáwridu+ l'aHlá,  
la akháfú min fáj'ati+ TTáriq:  
innahu bihi+ lhá'imu+ l'áshiq / lidhá argháb.

rúbba wáridin já'a min 'índih  
yáTlubu+ l'amánata min 'ábdih,  
walwafá bima kána min 'áhdih;  
imtaTá+ ljiyáda+ ssawábiq,  
iltaqá bahíyya+ lgharániq / mina+ lmaTláb.

ashtahí yuríniya ijláli,  
'indamá yufáSSilu ijmáli:  
innani laka+ nná'ibu+ lwáli,  
á'rifu+ lkadhúba mina+ SSádiq,  
walladhí yají'u bihi+ lfásiq / mina+ lmadhháb.

qúltu lilladhí kána awSá bih,  
'indama nasáktu bi'anSábih;  
Húlwahu mazájtu bi'awSábih;  
ána walwaliyya+ lmufáriq  
billadhí ana fíhi min fáriq / 'asá yughláb.

ámiri, laqad Hirtu fi ámri,  
Dáqa min hawán fikumu Sádri,  
Fí'ali 'ala súnnati tájri:  
"ársal+ alkhuyúl wassaláliq,  
hí tajík birás almunáfiq, / wabal'arnáb.

## Poem No. 17 – Castilian

XVII (pp. 200-1; Ghāzi II, pp. 300-2)

Yo soy el lucero oscuro,  
como soy el que habla callado, cuando se me asigna.

Me pierdo en el espectáculo de mí mismo,  
en el que soy la más clara visión,  
como soy la más dulce fuente.  
No temo sorpresa del que en la noche llega,  
que por aquél apasionado vaga, deseándolo aun más.

¡Cuántos vinieron de su parte  
a pedir seguridad de su siervo  
y cumplimiento del pacto habido,  
cabalgando corceles corredores,  
y encontrando al espléndido mancebo, al buscar! [94]

Quiero que me muestre veneración  
cuando desmonte mi conjunto.  
Soy para ti sustituto y encargado;  
conozco al falso del sincero  
y la secta que propone el prevaricador. [95]

Dije a quien lo recomendó,  
cuando renuncié a sus cipos,  
su dulce habiendo mezclado con sus males  
yo y el amigo ausente, a pesar de la diferencia en que estoy, por si  
la venciera: [96]

“Mi soberano, mi caso me tiene perplejo,  
mi pecho es estrecho para el amor que os tengo,  
y mis acciones siguen mi costumbre:  
‘Envía caballos y galgos que te traigan la cabeza del rebelde y la liebre’”. [97]

## Poem No. 18 – Arabic Text

( دور )

حقائق القرب رؤية الملك  
وهو حجاب المهيمن الملك  
اذا انجلي عنك غيبه النفس  
وهب عرف من روضة القدس  
فانت الحان                  بسلا الحن  
على الاوثان                ولم تشن

( دور )

يا ايها الطائف الذي طرقتا  
ليت النوى للمحب ما خلقا  
فهو اذا ما حبيبته انتزحنا  
بروض طرفا لانسه جمحا  
فيا اخوان                  هبوا جفنى  
كرى السلوان                عسى يدنى

( دور )

لله عبد مشى على عجل  
لقاب قوسين مشي مقتبل  
يشق جنح الظلام فى طلقه  
مرتديا ثوب فحمتى غسقه  
على كتمان                من الدجن  
لعل الممان                يرى منى

( دور )

نادانى الحق من طوى خلدى  
ولم يعرج فيه على الجسد  
يا فرحة القلب بالمناجات  
وحسرة النفس بالغيابسات  
فهل من بان                كمن يكنى  
عن الرحمن                عن الاذن

( دور )

انا محبى وحبى المحبوب  
وطالبي والطلاب والمطلوب  
انشد من غيرة وقد هتكنا  
منى نسيم الرياض ماهتكنا  
يا عود الزان                قم ساعدنى  
طاب الرمان                لمن يجنى

## Poem No. 18 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 18 – Translation

1. The truths of closeness are a vision of the kingdom,  
they are a veil of the master and king.  
When the darkness of the soul is lifted for you  
And the fragrance wafts from the garden of holiness,

You will be pious, // without inclination  
To idols, // and you will not go astray.

2. O traveller who comes by night,  
Would that distance had not been created for the lover,  
For he, whenever his beloved is at a distance,  
Runs like a horse that has bolted.

O brothers, // grant to my eyelids  
The sleep of solace // so that he comes close.

3. What a good servant, he who went in haste,  
Going a distance of two bow-pulls, with juvenile pace  
Tearing open the gloom of darkness with his course,  
Wearing clothes as dark as the dusk.

In the secrecy of the gloom of the night  
Maybe the Generous One will show me His generosity.

4. The truth called to me from the inner recesses of my mind  
And it did not pass through my body.  
O joy of the heart in the secret conversations,  
And what grief of the soul in absences.

Is it that he who made his case clear // is like he who calls  
To the Merciful One // asking for the permission?

5. I am my lover and my beloved love,  
And the seeker for me, and the seeking, and the sought.  
I sing from jealousy, when the  
Breeze of the gardens ravishes me totally.

“O lute of beech wood, // come to my aid;  
Pomegranates are delightful // for the person who picks them.” [98]

## Poem No. 18 – Transliteration

XVIII (pp. 210-11, Ghāzī II, pp. 303-5)

Metrical Structure: **c, d:** *mustaf'ilun fā'ilātu maf'ūlun (munsariH);*

**a, b:** *mafā'ilun*

Stanzaic Structure: **ccdd abab** x5

Haqá'iqu+ lqúrbi rú'yatu+ lmúlki, / wáhwa Hijábu+ lmuháymini+ lmálki,  
**idha**+ njalá 'ánka gháyhabu+ nnáfsi, / wahábba 'árfun min ráwDati+ lqudsi,  
fa'ánta+ lHán / bila láHni, / 'ala+ l'awthán, / walam táhni.

ya 'áyyuha+ TTá'ifu+ lladhí Taraqá, / láyta+ nnawá lilmuHibbi ma khuliqá,  
fáhwa, **idhama** Habíbuhu+ ntazaHá, / yarúDu Tírfan li'ánnahu jamaHá.  
faya **ikhwán**, / habu jáfni / kará+ ssulwán, / 'asá yúdni.

lilláhi 'ábdun **mashá** 'ala 'ajalí, / liqábi qawsáyni máshya muqtabalí,  
yashúqqu júnHa+ ZZalámi fí Tálaqih, / múrtadiyan tháwba fáHmati  
**ghásaqih**,  
'ala kitmán / mina+ ddájni, / la'álla+ lmán / yara mánni.

nadániyya+ lHáqqu min Tawá **kháladi** / wala yu'arríj fíhi 'ala+ jásadi:  
"ya fárHata+ lqálbi bilmunajáti, / waHásrata+ nnáfsi bilghiyabáti!"  
fahal man bán / kaman yákni / 'ani+ rraHmán / 'ani+ l'**idhni**?

aná muHibbi, waHúbbiya+ lmaHbúb, / waTálibi waTtilábu walmaTlúb;  
únshidu min gháyratin, waqad hataká / mínni nasímu+ rriyáDi ma hataká:  
"ya 'úd azzán, / qúm, sa'ádni, / Táb arruman / liman yájni."

## Poem No. 18 – Castilian

### XVIII (pp. 210-1; Ghāzī II, pp. 303-5)

Las realidades de la cercanía son la visión del reino, que vela al  
Rey Providente:  
cuando se te alce la tiniebla del alma, y se expanda el aroma del  
jardín de santidad,  
serás pío, sin inclinación a los ídolos, ni te desviarás.

Viandante que de noche llegas, ojalá no hubiera ausencia para el amante,  
pues, cuando su amado está lejos, corre como potro que se desbocó.  
Hermanos, dad a mis párpados sueño de consuelo, por si él se acerca.

¡Qué buen siervo que marchó deprisa, hasta dos tiros de arco  
como quien recibe,  
rompiendo las tinieblas en su impulso, llevando ropa oscura  
como crepúsculo!  
Bajo la discreción de la tiniebla, tal vez quiera el Dadivoso darme.

La verdad me llamó desde dentro de mi mente, sin allí pasar por el cuerpo:  
¡Qué alegría del corazón con el coloquio, qué pena del alma  
en las ausencias!  
¿Acaso quien fue claro es cual quien alude al Clemente por licencia?

Soy mi amante y mi amor amado, mi buscador, la búsqueda y lo buscado;  
celoso recito, cuando la brisa del jardín me ha quitado todo recato:  
“Laúd de encina, ven a ayudarme: buenas son las granadas para  
quien las coge”. [98]

## Poem No. 19 – Arabic Text

(دور)

متيم بالجمال قد شغفا  
قد امتطى السهد فيه والاسفا  
حتى اذا ما انتهى له وقفا  
يشكو الجوى والسهاد والخيلا      ودمعه فوق خده انهملا      سالا

(دور)

يا حسنه والظلام قد نزلنا  
يتلو كتاب الحبيب مبهتلا  
ودمعه لا يزال منهملا  
حتى اذا ما صباحه اتصلا      بليله والظلام قد رحلا      مسالا

(دور)

لا عذر لى فى غداى يا كبدى  
اذا لقيت الحبيب فى الخلد  
وانت تشكو صبايئة الكمد  
ولم تذوبن شرقا اليه ولا      وكل من ذاب فيه اذ وصلا      غسالا

(دور)

عجبت من لوعتى ومن كمدى  
ومن عنائى ومن قوى جلدى  
ومن به قد شغفت فى خلدى  
فصل به يا فؤاد ان وصلا      فكل من بالمهيمن اتصلا      صسالا

(دور)

ان كان لا يد بينه المحتوم  
حسبى اتصال العلوم بالعلوم  
فاستمعوا جبرتى شدا المحروم  
اودعنى يوم بينه خيلا      لا صبر لى بعده وقد رحلا      لا لا

## Poem No. 19 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 19 – Translation

1. There was a person who was enthralled by beauty and overcome by passion,  
And for that he suffered sleeplessness and sadness,  
And when that beauty came to him, it lingered.  
  
Complaining of passion, insomnia and haughtiness, // while the tears on his cheeks //  
fell in floods.
2. O the beauty of him, when darkness fell!  
He read the letter of his Beloved in supplication,  
And his tears flowed endlessly,  
  
Until, when his morning joined // with his night and the shadows departed, //  
he gave up.
3. O my heart, I shall not have an excuse tomorrow  
When I encounter the Beloved in my thoughts  
While you complain of longing and heartsickness,  
  
Without melting in desire for him continuously // and every person who melted  
upon joining him paid a high price.
4. I am amazed at my agony and my grief,  
And my stubbornness and the strength of my endurance:  
To him that has enamoured me in my thinking,  
  
Unite with him, O heart, if He grants that // since whosoever is joined with the  
Provident One // is triumphant.
5. If his separation is forever ordained,  
It suffices for me, the joining of knowledge with what is known.  
Listen, neighbours, to the song of the man bereft:  
  
“The day of his departure left me insane. // There is no peace for me without him,  
now that he has gone. // No, No...! [99]

## Poem No. 19 – Transliteration

XIX (pp. 211-12, Ghāzī II, pp. 306-8)

Metrical Structure: *mustaf'ilun maf'ulātu mufta'ilun (fa'lun) (munsariH)*  
Stanzaic Structure: **bbb aa** x5

mutáyyamun biljamáli qad shughifá,  
qadi+ mtaTá+ ssúhda fihi wal'asafá,  
Hattá idháma+ ntahá lahu waqafá,  
yashkú+ ljawá wassuháda walkhuyalá,  
wadám'uhu fáwqa kháddihi+ nhamalá, / sála.

ya Húsnahu waZZalámu qad nazalá,  
yatlu kitába+ lHabibi mubtihilá,  
wadám'uhu la yazálu munhamilá,  
Hattá, idháma SabáHuhu+ ttaSala  
biláylihi, waZZalámu qad raHalá, / mála.

la 'údhra lí fi ghadáya, ya kabidí,  
idhá laqítu+ lHabíba fi+ lkháladí,  
wa'ánta tashkú Sabábata+ lkamadí,  
walam tadhúban shawqan ilayhi wilá  
wakullu man dhába fihi, idh waSalá /, ghála.

'ajíbtu min lów'ati wamin kamadí  
wamin 'aná'i wamin quwá jaladí,  
waman bihí qad shughíftu fi khaladí,  
faSil bihí, ya fu'ádu, in waSalá,  
fakúllu man bilmuháymini+ ttaSala / Sála.

'in kána la búdda báynuhu+ lmaHtúm,  
Hásbi+ttiSálu+ l'ulúmi bilma'lúm;  
fástami'u, jírati, shadá+ lmaHrúm:  
"awdá'ani yáwma báynihi khabalá,  
la Sábra li bá'dahu waqad raHalá, / lá la.

## Poem No. 19 – Castilian

XIX (pp. 211-12; Ghāzī II, pp. 306-8)

Un apasionado, enamorado de la belleza,  
por ella ha sufrido insomnio y tristeza,  
la cual llegando a él se detuvo;  
se queja de pasión, insomnio y arrogancia,  
mientras el llanto, cayendo por su mejilla, fluye.

¡Qué hermosura, cuando cayó la tiniebla!  
Leía la carta del Amado, suplicante,  
mientras seguía corriendo su llanto,  
hasta que, al juntarse la mañana  
con aquella noche y huir las sombras, cedió.

Entrañas mías, no tendré excusa mañana,  
si encuentro al Amado en el pensamiento,  
mientras os quejáis de tristeza que os aflige,  
sin deshaceros por él de deseo continuamente:  
cuantos por Él se han deshecho en la unión, exageraron.

Me asombro de mi pesar y tristeza,  
de mi pena y de las fuerzas de mi paciencia:  
a quien me ha enamorado en mi pensamiento,  
únete, corazón, si Él se une,  
pues quien se apega al Providente, triunfa.

Si su separación es inexorable,  
bástame la conexión del saber con lo sabido;  
oíd, vecinos la canción del triste:  
“El día de su separación me dejó aturdido;  
sin él no puedo estar y se ha ido, no, no.” [99]

## Poem No. 20 – Arabic Text

(مطلع)

اطو الى المهيمن الطرقا عساك يوما نحوها ترقى

(دور)

عزيزة الانسان قد ذلت

عساكر الاحوال قد حلت

اهلة الاسرار قد جلّت

وصيرت قلبي له شرقا واضلعي ليدرهما افقا

(دور)

اخرق سفين الحس يا نائم

واقتل غلاما انك الحاكم

ولا تكن للحائط الهادم

وافتح سموات العلى فتقا وارفق اراضى جسمها رتقا

(دور)

سفينة الاحساس اخرجها

وعروة الشيطان اوثقها

وصورة الانسسان اطلقها

وهم بها فى ذاته عشقا وناده رفقا بها رفقا

(دور)

خليفة الرحمن قد جلا

عن ان يرى بالسجن قد حلا

اومديرا عنه اذا ولى

قد احكم الله به الخلقا فجل ان يحول او يشقى

(دور)

ياسائلى عن كنه ما اجمل

من حب مولى لم يزل يحمل

فقتت اشدوه كما انزل

القى الهوى بالقلب ما القى قلا تسل عن كنه ما القى

## Poem No. 20 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 20 – Translation

0. Make roads towards the Master. // It may be that one day you will travel up them.

1. The Beloved of man has been humiliated  
The armies of the situations [101] have camped.  
The crescents of the secrets have risen aloft.

I gave my heart to him as a sunrise, // and my ribs as a horizon for his full moon

2. Scuttle the ships of sensation, O Sleeper!  
Kill the boy, you who are on command  
And do not continue in the destroying of the wall.

Slash open the heavens' heights, // and patch the lands of their body, patched. [102]

3. The ship of the senses, scuttle it!  
Hold on the grip of Satan.  
And set loose the image of the person.

Fall truly in love with his essence // and call out: "Treat it gently, treat it gently." [103]

4. The vicar of the Merciful One is too great  
To be seen living in prison  
Or escaping from it when fleeing.

In him God perfected creation, // and he was too great to be changed  
or to be distressed. [104]

5. Oh you who ask about the essence that I abridge,  
For the love of a Lord who does not fail in bearing the fruit,  
I rise up and sing that which was revealed: [105]

"Desire inflicted on the heart, that which it inflicted, // And do not ask about  
the essence of what I feel."

## Poem No. 20 – Transliteration

XX (pp. 212-14, Ghāzī II, pp. 309-11)

Metrical Structure: *mustaf'ilun mustaf'ilun fa'lun (sarī')*

Stanzaic Structure: **aa bbb** x5

iTwi ila+ lmuháymini+ TTúrqa, / 'asáka yáwman náHwaha tárqa.

'azízatu+ l'insáni qad dhállat,  
'asákiru+ l'aHwáli qad Hállat,  
ahíllatu+ l'asrári qad jállat,  
waSayyártu qálbi lahu shárqa, / wa'áDlu'i libádríha úfqa.

ikhriq safína+ lHíssi, ya ná'im,  
waqtúl ghuláman, ínnaka+ lHákim,  
wala takún lilHá'iTi+ lhádim,  
waftúq samawáti+ l'ulá fátqa, / wartúq aráDi jismiha rátqa.

safínatu+ l'iHsási ikhriqha,  
wa'úrwatu+ shshayTáni awthiqa,  
waSúratu+ l'insáni aTliqha,  
wahím bihá fi dhátibi 'ishqa, / wanádihi: "rifqan bíha, rífq!"

khalífatu+ rraHmáni qad jálla  
'an an yurá bissijni qad Hálla,  
aw múdbiran 'ánhu, idhá wálla;  
qad áHkama+ lláhu bihi+ lkhálqa, / fajálla an yaHúla aw yáshqa.

ya sá'ili 'an kúnhi ma ujmil  
min Húbbi máwlan lam yazál yaHmíl,  
faqúmtu ashdúhu kama unzíl:  
"alqá+ lhawá bilqálbi ma álqa, / fala tasál 'an kúnhi ma álqa."

## Poem No. 20 – Castilian

XX (pp. 212-14; Ghāzī II, pp. 309-11).

Recorre hacia el Providente los caminos; tal vez algún día los subas.

La amada del hombre ha sido vilipendiada,  
los ejércitos de las situaciones [101] han acampado,  
los crecientes de los secretos están altos:  
a Él he dado por oriente mi corazón,  
y mis costados por horizonte de su plenilunio.

Tú que duermes, barrena las naves de la sensibilidad,  
mata al mancebo, tú que gobiernas,  
mas no derribes el muro;  
desgarra bien los cielos de excelsitud, y zurce bien el barro de su cuerpo. [102]

Barrena la nave de la percepción,  
agárrate al asidero del diablo,  
libera la imagen de la persona,  
y enamórate de veras de su esencia, y grita: “¡Cuidadla, cuidadla!” [103]

El vicario del Clemente es demasiado excelso  
para ser visto morar en la cárcel,  
o huyendo de él, al retroceder:  
con él Dios perfeccionó la creación,  
y está por encima de cambio y desgracia. [104]

Tú, que me preguntas la esencia de lo que resumo  
del amor de un Señor, que sigue fructificando,  
yo me alzo recitando, cual fue revelado: [105]  
“Ha puesto el amor en el corazón lo que ha puesto,  
no preguntes por la esencia de lo que siento.”

## Poem No. 21 – Arabic Text

(مطلع)

تدرع لاهوتى بناسوتى وحصل موسى اليم تابوتى

(دور)

فمن قال عنى اننى العبد

وقد صح انى الملك الفرد

فرب عليم غره الجهد

فانظر عزتى فيك وتثبيتى على عرش تنزيهى عن القوت

(دور)

ولو كنت خلقا كنت محصورا

ولو كنت عبدا كنت مقهورا

وكنت على الايمان منطورا

فجسمى فيكم جسم مكبوت وروحى فيه روح مبخوت

(دور)

الا فاكتفى بانفس او بوحي

فقد ثبت الجسم مع الروح

عيانا ثبوت الرقم فى اللوح

فان حكيم الله بتثبيتى هنالك يبدو عجز لاهوتى

(دور)

فان قال غيرى اننى مثلك

وان كنت عرشا فانا ظلك

ار ديمة قطر فانا وملك

اقول لئنفسى هات او هيتى فعبشى على ذلك او موتى

(دور)

الم تعلمى اذ بنى البيت

ما اسرع ما يهدمه الموت

ويبقى عليه حزنه القوت

فكم بين ملحوظ وممقوت وكم بين ذى التابوت والحدوت

(دور)

فلو زال تنزيد وتبريح

فى القول وفى القلب تجريح

لفتح فى سرك تفتيح

ولاحظت ما لاحظ من اوتى معاينه القرب وما اوتى

## Poem No. 21 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 21 – Translation

0. My godhead is shielded in my humanity // and the Moses of the sea has  
attained my Ark. [107]

1. He who says about me that I am the servant,  
When it is clear that I am the one and only king,  
Will not be the first sage who erred into denial.

Look at my glory in You and my affirmation // on the throne of  
my renunciation of nourishment. [108]

2. If I was a creature, I would be subject to limits,  
And if I was a servant I would be subjected,  
And I would be disposed to believing

And my body among you would be prostrated, // and in my spirit there would be  
a fortunate spirit [109]

3. O soul, either conceal or reveal,  
And since the body is fixed with the spirit,  
Visible with the fixedness of what is written in the tablet.

If God passed sentence for my dissolution, // there would become apparent the  
weakness of my divinity. [110]

4. Somebody might say that I am like You,  
But if you are the throne, I am your shadow,  
Or you are the rain cloud, I am your rain.

I say to myself: "Either bring or come // and live in that or die." [111]

5. Do you not know that, if a house is built,  
Before long death pulls it down,  
And loss settles upon it his sadness.

How much distance there is between the well-liked and the hated,  
and how much between this Ark and the whale. [112]

6. And if they were to cease, the beating and torments  
In speech, and wounds in the heart,  
The opening in your inner secret would open,

And you will see that which he saw // who received the vision  
from close-up, and other things.

## Poem No. 21 – Transliteration

XXI (pp. 389-90, Ghāzī II, pp. 312-14)

Metrical Structure: *ma(f) 'ūlun mafā 'īlun mafā 'īlun (hazaj or muTTarid)*  
Stanzaic Structure: **aa bbb x6**

tadarrá'a lahúti binasúti, / waHaSSála músa+ lyámmi tabúti.

faman qála 'ánni innani+ l'ábdu,  
waqad SáHHa ánni+ lmáliku+ lfárdu,  
farúbba 'álimin ghárrahu+ ljáHdu,  
fanZúr 'ízzati fika watathbíti / 'ala 'árshi tanzíhi 'ani+ lqúti.

walaw kúnta khálqan kúnta maHSúra,  
walaw kúnta 'ábdan kúnta maqhúra,  
wakúnta 'ala+ limáni mafTúra,  
fajísmiyya fikum jísmu makbúti / warúHiya fihi rúHu mabkhúti.

alá, fáktumi, ya náfsu, aw búHi,  
faqad thábata+ ljísmu ma'a+ rrúHi  
'iyánan thubúta+ rraqmi fi+ llúHi, [107]  
fa'in Hákama+ lláhu bitashtíti, / hunálíka yabdú 'ájzu lahúti,

fa'in qála gháyri ánnani míthluk,  
wa'in kúnta 'árshan fa'ana Zíllak,  
aw dímata qáTrin, fa'ana wábluk;  
aqúlu lináfsi: "háti aw híti, / fa'íshí 'ala dhálíka aw múti.

alam tá'lami, idh buniya+ lbáytu,  
ma asrá'a ma yahdímu+ lmáwtu,  
wayubqí 'aláyhi Húznahu+ lfáwtu?  
fakám bayna malHúZin wamamqúti, / wakám bayna dhi+ ttabúti walHúti!"

faław zála taznidun watabríHu  
fi+ lqáwli, wafi+ lqálbi tajríHu,  
lafútiHa fi sírríka taftíHu,  
walaHáTTa ma láHaZa man úti / mu'áyanata+ lqúrbi wama úti.

## Poem No. 21 – Castilian

### XXI (pp. 389-90; Ghāzī II, pp. 312-14)

Mi divinidad se escuda en mi humanidad, y ha logrado el Moisés  
del mar mi Arca. [107]

Quien diga de mí que soy el siervo,  
cuando es cierto que soy rey único,  
no será el primer sabio que se engaña negando:  
mira mi gloria en Ti y mi afirmación en el trono de mi renuncia  
al alimento. [108]

Si fuera criatura, estaría limitado;  
si fuera siervo, estaría sojuzgado,  
y tendría el creer por naturaleza;  
mi cuerpo entre vosotros sería cuerpo de rechazado,  
aunque hubiera en mi espíritu el de dichoso. [109]

Alma, ocúltalo o revela,  
pues firme está el cuerpo con el espíritu  
a la vista, con la firmeza de lo escrito en tabla:  
si Dios sentencia mi desintegración,  
ahí se mostrará la impotencia de mi divinidad. [110]

Si otro dice que soy como Tú,  
si Tú eres trono, soy Tu sombra,  
o nube lluviosa, soy Tu lluvia.  
A mí me digo: trae o ven,  
vive en esto o muere. [111]

¿No sabes que, si se construye casa,  
pronto la destruye la muerte,  
y la perdición asienta en ella su tristeza?  
¡Cuánta distancia hay entre bien visto y odiado, cuánta entre esta Arca  
y la ballena! [112]

Si cesaran golpes y tormentos  
de palabra, y en el corazón heridas,  
se abriría totalmente tu secreto,  
y verías lo que vio quien recibió la visión de cerca y otras cosas.

## Poem No. 22 – Arabic Text

(مطلع)

بالمتهالى عبسده يصول وكل عارف يدرى ما اقول  
(دور)

عين الوجود حكمه سرى  
بكل جود ليلة السرى  
وفى الشهود صبحه أنبرى  
ياذا الجلال هل لنا سبيل إلى مواقف خطبها جليل  
(دور)

لله عيد لم يرد سوى  
اتاه عهد يحمل اللوى  
وصح ودّ يثمر النسوى  
باللوصال فارس يصول على المخالف بالذى يقول  
(دور)

قلب سقيم دائم الغليل  
ومع سجوم صيب همول  
وما تدوم علة العليل  
بيت الموالى رسمه محيل ومن يخالف ماله دليل  
(دور)

حل البعاد فانتفى البشر  
والكل بادوا مالهم خبير  
ليس المراد غير ما ظهر  
قل للموالى عندما تميل ما كل خائف قلبه ذليل  
(دور)

يامن يعانق كل ما حواه  
ليس المفارق عاشقا سواه  
وكل عاشق منشدا أخاه  
لمت وصالى والمليح ملول ومن يصادف عاشقا يصول

## Poem No. 22 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 22 – Translation

0. In the Supreme Being his servant triumphs // and every gnostic knows what I say.

1. The essence of existence, // its decree has taken effect  
With every generosity // in the night of the journey, [114]  
And in the witnessing // its dawn has broken forth.

O possessor of majesty, // is there an access for us  
To places // whose matter is momentous?

2. By God, what a servant, // who wants nothing except  
That he should be given the assignment // to carry the banner  
And whose sincere love // brings seeds to fruitfulness.

O what a communion! // The horseman triumphs  
Over the dissident // in what they say. [115]

3. An ailing heart // is always thirsty.  
And flowing tears // are a rain cloud full of water;  
And it does not last, // the sickness of a sick person.

The house of the lords, // its features have changed,  
And he who opposes // will not have guidance. [116]

4. The state of separation has occurred; // the people have been exiled.  
Everybody has disappeared // and there is no news of them  
And nothing was desired // except that which was visible.

Tell the lords, // when you incline,  
“Not everyone who is fearful // is a coward in his heart.” [117]

5. O you who associate with // everything that you embrace,  
He who leaves a lover // is himself abandoned.  
And every lover // adjures his friend:

“He became weary of union with me, // because every beauty is whimsical,  
And who can find // a lover who is constant?” [118]

## Poem No. 22 – Transliteration

XXII (pp. 390-1, Ghāzī II, pp. 315-17)

Metrical Structure: *mustaf'ilun fa' / fā'ilātu fa'* (*muqtaDab* derivate)  
Stanzaic Structure: **abcb dedede** x5

bilmuta'āli / 'ābduhu yaSūl  
wakūllu 'ārif / yādri ma yaqūl.

'āynu+ lwujúdi / Húkmuhu sará  
bikūlli júdi / láylata+ ssurá,  
wafi+ shshuhúdi / SúbHuhu+ nbará;  
ya dhá+ljaláli, / hal laná sabíl  
ila mawáqif / kháTbuha jalíl?

lilláhi 'ābdu / lam yuríd siwá  
atáhu 'āhdu / yáHmilu+ lliwá,  
waSSáHHa wáddu / yúthmiru+ nnawá. [114]  
ya lalwiSáli! / fārisun yaSūl  
'ala+ lmukhálif / billadhí yaqūl.

qalbun saqímu, / dá'imu+ lghalíl,  
dám'un sajúmu, / Sáybun hamúl,  
wama tadúmu / 'íllatu+ l'alíl;  
báytu+ lmawáli / rásmuhu muHíl,  
waman yukhálif, / ma lahú dalíl.

Hálla+ lbi'ādu / fantafá+ lbashár,  
walkūllu bádu, / ma lahúm khabár:  
láysa+ lmurádu / gháyra ma Zahár.  
qul lilmawáli / 'índama tamíl:  
“ma kúllu khá'if / qálbuhu dalíl.

ya man yu'āniq / kúlla ma Hawáh,  
láysa+ lmufāriq / 'āshiqan siwáh,  
wakūllu 'āshiq / múnshidun akháh:  
“mállat wiSáli, / walmalíH malúl,  
waman yuSádif / 'āshiqan waSūl.”

## Poem No. 22 – Castilian

### XXII (pp. 390-1; Ghāzī II, pp. 315-17)

Por el Excelso su siervo triunfa;  
todo gnóstico sabe lo que dice.

Se ha cumplido la sentencia de la esencia de la existencia  
con toda generosidad en la noche del viaje, [114]  
y en el testimonio se ha mostrado su alborada.  
Poseedor de majestad, ¿tendremos acceso  
a posiciones de importancia magna?

¡Qué buen siervo que sólo desea  
que le llegue su encargo de llevar el pendón,  
y cuyo amor sincero fructifica en semillas!  
¡Qué unión! Un caballero triunfa  
del disidente en lo que dice. [115]

Un corazón enfermo está siempre sediento,  
un llanto pertinaz es nube pródiga en lluvia,  
y no dura el mal de tal enfermo.  
Se han trastornado las trazas de la casa de los señores:  
quien se oponga no tendrá guía. [116]

Ha ocurrido la separación, se ha exiliado la gente,  
todos han desaparecido sin que haya de ellos noticia;  
no se desea sino lo que se ve.  
Di a los señores cuando te inclines:  
“No todo temeroso tiene vil corazón”. [117]

Tú que abrazas cuanto abarcas:  
quien deja a un amante, a sí mismo se deja,  
y todo amante recita a su compañero:  
“Se cansó de mi unión, pues todo hermoso es inconstante:  
¿Quién encontrará un amante constante?” [118]

## Poem No. 23 – Arabic Text

(مطلع)

عندما لاح لعيني المتكا ذبت شرقا للذي كان ممي  
(دور)

أيها البيت العتيق المشرف

جاءك العبد الضعيف المسرف

عينه بالدمع شرقا تذرف

غربة منه ومكرا فالبكا ليس محمودا اذا لم ينفع  
(دور)

كلما عددت فيه قال لي

ليس هذا في بل في ايلي

سأرى حكم قلبك قد بلي

بهواها مستفيشا قد شكا وانا اعلم شكوى الجزع  
(دور)

اشرفت شمس له ما شرقت

فرأيناها بها اذ شرقت

ارعدت سحب لها ما ابرقت

فعلمنا انه حين بكى ما بكى الا لامر موجع  
(دور)

مرّبي في ليلة ليس لها

آخر والصبح قد جللها

والذي حرمها حللها

وانتدي يطلب وصلّى واتكى ومضى اذ ومضا لم يرجع  
(دور)

ايها الساقى اسقنى لا تأتل

فلقد أتعب فكري عدلى

ولقد أنشده ما قيل لي

ايها الساقى اليك المشتكى ضاعت الشكوى اذا لم تنفع

## Poem No. 23 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 23 – Translation

0. When the dais appeared to my eye, // I melted with desire for the one  
who was with me. [119]
  
1. O, ancient elevated house –  
The frail and prodigal servant reaches you,  
With his eyes flowing with tears of desire,  
  
Because of his being a stranger, and as a subterfuge. Weeping // is not commendable  
if it does not serve some purpose.
  
2. When I reminded him of my services, he said to me:  
“They were not for me, but for my stag.” [120]  
I shall show the judgement of a little heart destroyed  
  
By its love. Calling for help it complained // “Well I know the suffering of sadness”.
  
3. His sun shone as much as it shone;  
And we saw it when it went East.  
His clouds thundered while the lightning flashed,  
  
And we knew that when he wept // he wept for something that was painful.
  
4. He passed by me in a night  
Which had no end, when the dawn had cleared it  
After being given permission by Him who denied it.  
  
And he came seeking union with me, // and went away  
in a flash never to return.
  
5. O cup-bearer, pour me a generous drink,  
Because the censors have tired my imagination  
And verily I sing what was said to me:  
  
“O cup-bearer, my complaint is against you – // the claim is wasted  
if it has no effect.” [121]

## Poem No. 23 – Transliteration

XXIII (pp. 391-3, Ghāzī II, pp. 318-19)

Metrical Structure: *fā' ilātun fā' ilātun fā' ilun (ramal)*

Stanzaic Structure: **aa bbb** x5

'indama láHa li'áyni+ lmuttaká, / dhúbtu sháwqan lilladhí kána ma'í.

áyyuha+ lbáytu+ l'atíqu+ lmúshrifu,  
já'aka+ l'ábdú+ DDa'ífu+ lmúsrifu,  
'áynuhu biddám'í sháwqan túdrifu  
ghúrbanan mínhu wamácran, falbuká / láysa maHmúdan idhá lam yanfa'í.

kúllama 'addáttu fíhi qála lí:  
"láysa hádha fíyya bal fí iyyalí".  
sa'urí Húkma quláybin qad balí  
bihawáha, mustaghíthan qad shaká, / wa'aná a'lámu shakwá+ lja'í.

áshraqat shámsun lahú ma áshraqat,  
fara'aynáha bihá, idh shárraqat;  
ár'adat súHbun lahá ma ábraqat,  
fa'alímna ánnahu Hína baká, / ma baká illa li'amrin muja'í.

márra bí fí láylatin láysa lahá  
ákhirun, waSSúbHu qad jallalahá,  
walladhí Harrámaha Hallalahá,  
wantadá yaTlúbu wáSli wattaká / wamaDá idh wamaDá lam yarja'í.

áyyuha+ ssáqi+ sqíni, la ta'talí,  
falaqad át'aba fíkri 'udhdhalí,  
walaqad únshiduhu ma qila lí:  
"áyyuha+ ssáqi, iláyka+ lmushtaká;  
Dá'ati+ shshakwá idhá lam tanfa'í."

## Poem No. 23 – Castilian

### XXIII (pp. 391-3, Ghāzī II, pp. 318-19)

Cuando apareció a mis ojos el estrado, me deshice de deseo  
por quien conmigo estaba. [119]

Antigua y elevada casa,  
a ti llega el siervo débil y pródigo,  
derramando sus ojos lágrimas de deseo,  
por ser forastero y por ardid, pues no es loable el llanto inútil.

Cuando le recordé mis servicios, me dijo:  
“No fueron por mí, sino por mi ciervo”. [120]  
Mostraré la sentencia de un corazoncillo destrozado  
por su amor y suplicante que se queja: bien sé yo la queja de la angustia.

Brilló su sol cuanto brilló;  
allí lo vimos ir a oriente;  
tronaron sus nubes mientras relampagueaban,  
y supimos que cuando lloró, lo hizo por algo doloroso.

Pasó por mi lado en una noche  
sin fin, que el alba cubrió,  
tras hacerla ilícita quien la permitiera:  
acudió buscando mi unión y, reclinándose, partió, ambas brillando,  
para no volver.

Copero, escánciame sin tasa,  
que han fatigado mi magín los censores;  
a veces le recito cual me dijeron:  
“Copero, a ti me quejo; perdida es la queja, si no es útil.” [121]

## Poem No. 24 – Arabic Text

(مطلع)

الا بأبي من ضمه صدرى وادريه قطعاً وهو لا يدري  
(دور)

لقد اقسم الحق بما اقسم  
وعلمنا ما لم نكن نعلم  
وأوضح لي ما كان قد ابهم

فاقسم بالشفع وبالسوتر فاثبت عيني عند ذى حجر  
(دور)

لقد صح لي من كنت ابغيه  
وأثبتته وقتاً وأنفيسه  
وقلت لمن قد جاء يطفئيه

لقد مر بي الليل اذا يسرى بحالة عسر الكون فى يسر  
(دور)

نظرت اليه نظير العين  
باكمل وصف يقتضى كونه  
وفى كشفه اردية الصون

وقد خط بالامر الذى تدرى من قدر الذى فى سورة القدر  
(دور)

وليلة قدر ما لها صبح  
ينزل فيها النصر والفتح  
على قلب عبد نعتة الشرح

ينزل فيها عالم الامر والروح الى مطلع الفجر  
(دور)

لوان الذى اشهدت فى الجهر  
واعطيته فى الشأن والامر  
يلوح لذى الطور من الستر

ما كلم فى النار الذى تدرى وصيره فى قبضة الاسر  
(دور)

وجارية باتت تغنيه  
وتومى الى الغير وتعنيه  
وما تبتغى الا تعنيه

اجر ذيلى ايما جرّ فاوصل منك السكر بالسكر

## Poem No. 24 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 24 – Translation

0. I would give everything for him whom I press against my chest, // he whom I definitely know, though he does not know me.

1. Certainly the truth swore that which it swore,  
And it taught us that which we do not know,  
And it clarified to me that which was obscure.

And it swore by the one and by the double, // and I affirmed my essence in  
Him of the intelligence. [123]

2. It certainly turned out for me, that which I had desired,  
Which sometimes I affirm and sometimes I deny.  
And I said to the person who had come and who called it tyrannical:

“He travelled at that time, // making the  
difficult things of the cosmos easy. [124].

3. I saw him with my own eyes;  
His appearance was the most complete which my cosmos demands,  
With the cloak of chastity about his shoulders. [125]

And He prescribed the order which you know // in line with what is in  
the Surah of Divine Decree.

4. The Night of Revelation does not have a dawn;  
In it there descends succour and triumph  
Into the heart of the servant whose quality is tranquil.

And in it there is revealed the world of what is ordained // and the spirit,  
until the arrival of the dawn. [126]

5. If he to whom I bear public witness,  
And yield to him in every matter,  
Were to appear before Moses from the veiling

He would not speak in the fire, He whom you know, // and would put him  
in the power of prison. [127]

6. And how many a serving girl passes the night singing,  
Gesturing to another but alluding to him,  
And all she wants is to taunt him:

“I drag my tail however I drag it, // and for you I combine two kinds  
of drunkenness. [128]

## Poem No. 24 – Transliteration

XXIV (pp. 413-14, Ghāzī II, pp. 320-2)

Metrical Structure: *ma(f) 'ūlun mafā 'īlu(n) mafā 'īlun (hazaj or muTTarid)*

Stanzaic Structure: **aa bbb** x6

alá, bi'ábí man Dámmahu Sádri, / wa'adríhi qáT'an wáhwá la yádrí.

laqad áqsama+ IHáqqu bima aqsám,  
wa'allámána ma lam nakún na'lám  
wa'áwDaHa lí ma kána qad abhám,  
fa'áqsama bishsháf'i wabiłwítri, / fa'athbáttu 'áyni 'índa dhi Híjri.

laqad SáHHa lí ma kúntu abghíhi  
wa'uthbítuhu wáqtan wa'anfíhi,  
waqúltu liman qad já'a yuTghíhi:  
laqad márra bi+ lláylu idha yásri / biHálati 'úsri+ lkáwni fi yúsri.

naZártu iláyhi naZara+ l'áyni  
bi'ákmali wáSfin yáqtaDi káwni,  
wafi kítfihi [122] ardiyata+ SSáwni,  
waqad kháTTa bil'ámri+ lladhí tádrí / min qadri+ lladhí fi súrati+ lqádrí.

waláylati qádrin ma lahá SubHu  
yunázzalu fíha+ nnáSru walfátHu  
'ala qálbi 'ábdín ná'tuhu+ shshárHu,  
yunázzalu fíha 'álamu+ l'ámri / warrúHu ila muTTala'i+ lfájri.

law áнна+ lladhí ashháttu fi+ ljáhri  
wa'a'Taytuhu fi+ shsha'ni wal'ámri  
yalúHu lidhi+ TTúri mina+ ssíttri,  
ma kállama fi+ nnári+ lladhí tádrí, / waSáyyarahu fi qábDati+ l'ásri.

wajáriyatín bátat tughanníhi,  
watúmi ila+ lgháyri wata'níhi,  
wama tabtaghí illa ta'anníhi:  
"ájúrru dháyli áyyama járri / fa'úSílu mínka+ ssúkra bissúkri."

## Poem No. 24 – Castilian

### XXIV (pp. 413-14; Ghāzī II, pp. 320-2)

Todo lo diera por el que está en mi pecho, que de cierto conozco, no él a mí.

La Verdad juró por lo que juró,  
nos enseñó lo que no sabíamos,  
y me aclaró lo que era oscuro:  
juró por lo uno y lo doble, y afirmé mi esencia en El del intelecto. [123]

Cierto me ha resultado lo que deseaba,  
que a veces afirmo, y otras niego;  
dije a quien vino a llamarlo tiránico:  
“La noche pasó por mí en su viaje, resultando lo difícil del cosmos fácil”. [124]

Lo vi con mi propia vista,  
siendo su aspecto el mejor que exige mi cosmos,  
con la túnica del recato en los hombros, [125]  
y Él dió la orden sobre destinos que sabes,  
que está en la azora del Destino:

Noche del Destino, que no tiene alba,  
en la que descenden la ayuda y victoria divinas  
al corazón de un siervo tranquilo:  
en ella descenden el mundo de lo ordenado, y el espíritu, hasta  
asomar el alba. [126]

Si aquello de que doy público testimonio,  
los asuntos y cosas que concedo,  
hubiera aparecido ante Moisés desde lo oculto,  
no hablara en el fuego Quien sabes, en prisión poniéndolo. [127]

¡Cuánta esclava pasó la noche cantándole,  
señalando a otro, pero aludiéndole,  
sin querer más que zaherirle:  
“Arrastro mi cauda cual me place, y uno por tí una embriaguez a otra”! [128]

## Poem No. 25 – Arabic Text

(مطلع)

ترجمان الاشواق عرفنى بالكريم الخلاق  
(دور)

للاله الحق  
همتى فى السبق  
بخيول الصدق

لم تنل باستحقاق هذا الذى اودعت فى الاوراق  
(دور)

من حلوم جلت  
فى قلوب صلت  
عن هواها ولت

لم تنل بالاملاق الا الذى عندها من اشفاق  
(دور)

هو فضل منه  
قد اخذنا عنه  
ان يكن هو كنه

واعتمد فى الارزاق على الاله الكريم الخلاق  
(دور)

يا اله الخلق  
ان عدلت استبق  
فانا فى المحقق

فلتجد بالانفاق بقدر ما عندنا من املاق  
(دور)

حكمة الديهور  
ظهرت من طسور  
عند فسد النور

لولا حكم الاشفاق ما ظهرت حكمة للاشراق

## Poem No. 25 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 25 – Translation

0. The interpreter of desires // enabled me to know the Beneficent // Creator. [129]

1. By the God of Truth  
My strivings in being forward  
On horses of truthfulness

Have not received due merit. // This is what they stated // in these pages.

2. Excellent minds and hearts  
That pray  
Abandoned the love of those desires,

Without getting from poverty, // except the compassion // they inspire.

3. It is the grace of Him  
That we have from him,  
Inasmuch as such is his nature

Relay on, then, // the blessings // from God the Generous, // the Creator.

4. O God of Creation,  
If you are just, protect me,  
Since I am in a state of effacement;

Be generous // in giving, // so much there is of // poverty in us.

5. The wisdom of the darkness  
Appeared from Sinai  
At the waning of the light.

If there were not the law of the dusk, // there would not appear the wisdom //  
of illumination.

## Poem No. 25 – Transliteration

XXV (pp. 446-7, Ghāzī II, pp. 323-5)

Metrical Structure: (*mustaf'ilun*) fā'ilun maf'ūlun (*basīT*)

Stanzaic Structure: **aa bbb** x5

turjumánu+ l'ashwáq / 'arráfani bilkarimi+ lkhalláq.

lil'iláhi+ lHáqqi / hímmati fi+ ssábqi / bikhuyúli+ SSídqi;  
lam tanál bistiHqáq / hádha+ lladhí áwda'at fi+ l'awráq.

min Hulúmin jállat / fi qulúbin Sállat / 'an hawáha wállat;  
lam tanál bil'imláq / illa+ lladhí 'índaha min ishfáq.

húwa fáDlun mínhu / qad akhádhna 'ánhu, / in yakún hu kúnhu,  
wa'tamíd fi+ l'arzáq / 'ala+ l'iláhi+ lkarimi+ lkhalláq.

ya iláha+ lkhálqi, / in 'adálta+ stábqi, / fa'aná fi+ lmáHqi;  
faltajúd bil'infáq / liqádri ma 'índaná min imláq.

Híkmatu+ ddayhúri / Záharat min Túri / 'índa fáqdi+ nnúri:  
lávla Húkmu+ l'ishfáq, / ma Záharat Híkmatun lil'ishráq.

## Poem No. 25 – Castilian

XXV (pp. 446-7; Ghāzī II, pp. 323-5)

El intérprete de los deseos me hizo conocer al Generoso Creador.

Por el Dios de la Verdad, mi afán por adelantarme en corceles de veracidad  
no obtuvo mérito, y así lo consignó en escrito.

Inteligencias excelsas en corazones rezadores se apartaron de su amor,  
sin lograr en la pobreza, sino la compasión correspondiente.

Es favor suyo que de Él tomamos, si tal es su realidad,  
Estriba, pues, en los dones de Dios, Generoso Creador.

Señor de la creación, si eres justo, consérvame, pues estoy menguando;  
sé generoso dando, tanto como es nuestra pobreza.

La sapiencia de la tiniebla apareció desde el Sinaí, al perderse la luz:  
si no hubiese norma compasiva, no surgiera sapiencia por iluminación.

## Poem No. 26 – Arabic Text

(مطلع)  
وارادات الافسراح ان وردت ذهبت بالاتراح  
(دور)  
سائلى عن نفسى  
هل لها من انس  
ان روح القدس  
نافث فى الارواح ما عنده من علوم الارواح  
(دور)  
قل لرب القلب  
عن قنائة القلب  
ان لى فى قلبى  
خمرة فى افسداح انوارها من زناد القداح  
(دور)  
يا حيبى قل لى  
ان هجرتى من لى  
فلتقل من اجلى  
انت نور المصباح مشكاته ما ترى من اشباح  
(دور)  
بالاله الفسرد  
من لكم من بعدى  
ان قبرى بعدى  
النفوس ترتساح من اثر شربته فى الراح  
(دور)  
سائلاتى عنى  
اين لحظى منى  
بلغوه عنى  
الشجاع الجحجاح يفنى العدر بطويل الارماح

## Poem No. 26 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 26 – Translation

0. Happinesses, in their moments, // when they arrive, they do away with griefs. [130]

1. You who ask my soul,  
Whether there is any solace for it,  
Verily the spirit of holiness

Infuses into spirits // the spiritual knowledge that it has.

2. Say to the Lord of the heart,  
from the bottom of the heart,  
“Verily I have in my heart

a wine in glasses // which has a sparkle like a fire-steel being struck.”

3. O my beloved:  
If you abandon me, who will favour me,  
Since my closeness is distance? Say on my behalf:

“If you abandon me you are the light of the lamp // in a niche without shadows.”

4. By God the Only one,  
Who will favour you after me,  
Since my closeness is distance?

The souls find relaxation // after they have drunk the wine. [131]

5. To those who ask me  
Where my glances are directed,  
Tell them, in my regard,

That “the bold hero // destroys the enemy with long spears”. [132]

## Poem No. 26 – Transliteration

XXVI (pp. 448-9, Ghāzī II, pp. 326-8)

Metrical Structure: (*mustaf'ilun*) fā'ilun maf'ūlun (*basīT*)

Stanzaic Structure: **aa bbb** x5

waridātu+ l'afrah, / in wáradat, dháhabat bil'atráH.

sá'ili 'an náfsi / hal lahá min únsi, / ínna rúHa+ lqúdsi  
náfithun fi+ l'arwáH / ma 'indahú min 'ulúmi+ l'arwáH.

qúl lirábbi+ lqálbi / 'an qanáti+ lqálbi: / “ínna lí fi qálbi  
khámraturun fi aqdáH, / anwáruha min zinádi+ lqaddáH.”

ya Habíbi, qúl li: / in hajártum, mán li? / faltaqúl min ájli:  
ánta núru+ lmiSbáH, / mishkátuhu ma tará min ashbáH.

bil'iláhi+ lfárdi, / man lakúm min bá'di? / ínna qúrbi bú'di;  
annufúsu tartáH / min áthri shárbatihí mina+ rráH.

sá'iláti 'ánni / áyna láHZi mínni, / ballighúhu 'ánni:  
“ashshujá' aljaHjáH, / yufní+ l'adú biTawíl al'armáH”.

## Poem No. 26 – Castilian

XXVI (pp. 448-9; Ghāzī II, pp. 326-28)

Las alegrías en sus momentos, [130] al llegar, quitan penas.

Tú, que preguntas a mi alma si tiene solaz: el espíritu de la santidad  
infunde en los espíritus las ciencias espirituales que posee.

Di al dueño del corazón, desde el fondo del corazón: “Tengo en mi corazón  
un vino en vasos, chispeante como eslabón de quien saca fuego”.

Amado, dime: si me abandonas, ¿quién me valdrá? Di acerca de mí:  
“Tú eres luz de la lámpara cuya hornacina no ve sombras.

Por Dios Único, ¿quién os valdrá después de mí, pues mi cercanía es lejanía?  
Las almas descansan tras su trago de vino. [131]

A los que me preguntan dónde tengo la mirada, decidles de mi parte:  
“El valiente campeón aniquila al enemigo con las largas picas.” [132]

## Poem No. 27 – Arabic Text

(مطلع)

ان الذى سمت به الارواح الى الحق راح  
(دور)

مازلت اشتكى الم الصد  
ان مت من يكون له بعدى  
وعندى منه ذاك الذى عندى

بالله جد يافائق الاصباح اذا الشوق باح  
(دور)

من ذبت فيه من شدة الوجد  
لقد قررت عيننا به وحدى  
ويحت بالفراغ عنى يجدى

عند الذى يجود بالافراح من اهل السواح  
(دور)

ان الذى لذى من الكرب  
وما الاقى من ألم الحب  
لقد قضيت من حبه نحى

ياصاح هل رأيت من ارتاح من غير ارتياح  
(دور)

لما ورثت فى حاله موسى  
وجاء بعده المهتدى عيسى  
فقال هل عليل هنا يوسى

بنفخنا انارت الاشباح من قيد السراح  
(دور)

لما رأيت مالك تعذيبى  
سالت منه عن مالك الذيب  
سؤال ناقص الحظ مكروب

صل يامنى المتيم من راح مقصرص الجناس

## Poem No. 27 – English

### IBN 'ARABI – MUWASHSHAHAAT – POEM No. 27 – Translation

0. Verily, the man whom the spirits raised // went away to the Truth.

1. There is no end to my complaining of the pain of disdain.  
If I die, who will favour him after I am gone,  
given that I have for him the love that I have?

By God, be generous, Creator of the dawn, // since yearning has been  
made manifest. [133]

2. He for whom I am distraught with with such strength of passion,  
I have solace in him alone,  
And declare my passion, in case it helps, before Him.

To Him who grants rejoicings // among people of munificence.

3. Verily the anxiety that I have,  
And the pain of love that I suffer,  
Made me die from love of Him.

O my friend, have you seen someone who gets relaxation // from something  
which is not relaxation?

4. When I inherited the condition of Moses,  
And after him came the right-guided Jesus,  
Saying: “Is there a sick person here to be cured?”

With our breath were kindled the shadows // of the shackles of liberty. [134]

5. When I saw the ruler of my torment,  
I asked him, calling him “owner of the wolf”,  
As was asked by the person destined to misfortune: [135]

“Receive, O destiny of the love-stricken man, // him who went away  
with his wings clipped.”

## Poem No. 27 – Transliteration

XXVII (pp. 452-3, Ghāzī II, pp. 329-31)

Metrical Structure: **aa**: *mustaf'ilun mustaf'ilun fa'lun / fa(') mustaf'ilun,*

**b**: *mustaf'ilun fa(') mustaf'ilun fa'lun (sarī')*

Stanzaic Structure: **aa bbb** x5

inna+ lladhī samát bihi+ l'arwáH / ila+ lHáqqi ráH.

ma ziltu ashtakí alama+ SSáddi;  
in múttu, man yakúnu lahu bá'di,  
wa'índi mínhu dháka+ lladhí 'índi?  
billáhi, júd, ya fáliqa+ l'iSbáH, / idha+ shsháwqu báH.

man dhúbta fihī min shíddati+ lwájdī  
laqad qarártu 'áynan bihi wáHdi,  
wabúHtu bilgharámi, 'asa yújdī  
'índa+ lladhī yajúdu bil'afaráH / min áhli+ ssamáH.

inna+ lladhī ladáyya mina+ lkárbi  
wama uláqi min áлами+ lHúbbi  
laqad qaDáytu min Húbbihi náHbi;  
ya SáHi, hal ra'áytu mani+ rtáH / min gháyri+ rtiyáH?

lámma waríttu fī Hálihi músa,  
wajá'a bá'dahu+ lmuhtadí 'ísa,  
faqála: hal 'alílun huná yúsa?  
bináfkħina anárati+ l'ashbáH / min qáydi+ ssaráH.

lámma ra'áytu málika ta'dhíbi,  
sa'áltu mínhu 'an máliki+ dhdhíbi  
su'ála náqiSi+ lHáZZi makrúbi:  
"Síl, ya muná+ lmutáyyami, man ráH / maqSúSa+ ljanáH."

## Poem No. 27 – Castilian

### XXVIII (pp. 452-3; Ghāzī II, pp. 329-31)

Aquél a quien las almas alzarón partió hacia la Verdad.

Sigo quejándome del dolor del desdén;  
sí muero, ¿quién le valdrá después de mí,  
teniéndole yo el amor que le tengo?  
Pardiez, sé generoso, Creador del alba, pues el deseo se ha divulgado. [133]

Aquél por quien me deshago de tanta pasión,  
es en quien solo tengo reposo,  
y declaro la pasión, por si aprovecha  
ante quien concede alegrías entre los dadivosos.

La pena que yo tengo,  
el dolor de amor que sufro  
me ha hecho morir por su amor:  
Amigo, ¿has visto que alguien descansara sin tener descanso?

Cuando heredé la condición de Moisés,  
y tras él vino el bien guiado Jesús  
diciendo: “¿Hay algún enfermo que curar?”,  
con nuestro soplo brillaron las sombras desde la atadura de su libertad. [134]

Cuando vi al dueño de mi tormento,  
le pedí, llamándole “dueño del lobo”,  
como pregunta el triste desgraciado: [135]  
“Acoge, oh, deseo del enamorado, a quien marchó alicortado.”

## Poem No. 28 [Zajal]

( مطلع )

ياطالب التحقيق انظر وجودك ترى جميع الناس عبيد عبيدك

( دور )

قعدت فى ساحل البحر الاخضر  
ارمت لى امواجه الدرّ الازهر  
فقلت لا تغفل يا قوتى الاصفر  
دارم فيه نطلع الى محيدك

( دور )

ارمات لى فالحين مع درا كهب  
فقلت اوفينى عنبرك الاشهب  
قالت نعم ان كان تعمل لى مركب  
من عودك الفواح وخذ نزيدك

( دور )

زبرجد ان اخضر ومسكا اذفر  
والدرّياق الاكبر اللسه اكبر  
فانا هو المطلوب وقال وعزر  
لمن تردنى قل اليك نزيدك

( دور )

وامشى على الساحل واطلب واقتش  
يا قوتى الاحمر لعل تنعش  
فان لقيت انسان اعمى او اعمش  
وقال لمن تطلب فقل لسيدك

( دور )

ياطالب الصنعه وفر حياتك  
وانظر الى الاكسير على صفاتك  
تجده من ذاتك يسرى لذاتك  
مرعب التركيب على وجودك

( دور )

كبريتك الاحمر لقد معلوم  
وهو على التحقيق اجل معدوم  
خفى ظهر للعين مرموز ومفهوم  
فذاب قدبانته حوار وزيدك وعمت اسراره ارکان جديدك

( دور )

العبد اذا فرط لا بدّ يندم  
ويعمل الحيله ولا تفيد ثم  
فقلت قال قبلك من قد تقدم  
من اول العاشور انظر فعبيدك الحيله وقت الضيق يا ليس تفيدك

## Poem No. 28 [Zajal] – English

### IBN 'ARABI – MUWASHSHAHAAT – ZAJAL [136] – Translation

0. You who seek for certainties, [137] look at your existence. //  
You will see that all the people are the servants of your servants.
  
1. I was sitting by the shore of the green sea.  
Its waves cast up to me the shining pearls,  
And I said: “Do not forget my topaz.  
  
Cast it up to me, so that I rise to your escape. [138]
  
2. At that point there were cast up to me grey pearls,  
And I said: “Grant to me your grey ambergris.”  
He said: “Yes, if you can make a boat for me  
  
From your fragrant aloe. Take, and I shall give you more.
  
3. Green chrysolis and perfumed musk,  
And the greater theriaca, which is ‘God is great!’  
Because I am what is sought.” And he said, reprimanding:  
  
“When you seek for me, say: ‘It is You that I want.’”
  
4. Go along the shore, and seek and search for  
My red ruby. Perhaps you will take heart.  
And if you meet someone who is blind or blear-eyed,  
  
And he asks for whom you are looking, say your Lord.
  
5. You who are seeking asceticism, be sparing with your life,  
Look at the elixir in your attributes,  
And you will find that from your essence it flows to your essence  
  
In fourfold composition, as is your existence.
  
6. Your red sulphur [139] is known,  
Although truly it is the greatest non-existent;  
Though hidden, apparent to the eye, coded but understood.  
  
And now close to you its secrets appear throughout the foundations  
of what is new in you.
  
7. When the servant is negligent, he has to repent,  
And he resorts to subterfuges no longer useful.  
And I say: Before you there came previously someone who said:  
  
“From the beginning of ‘Ashūra prepare your Eid, // because subterfuges  
are of no avail.” [140]

## Poem No. 28 [Zajal] – Transliteration

IBN AL-‘ARABI’S ZAJAL  
(pp. 214-215 of his published *Diwan*) [137]

Metrical Structure: *mustaf’ilun mustaf’ilun ma(f) ‘ūlun (rajaz)*  
Stanzaic Structure: **aa bbbbaa** x7

- 0 ya Tálíb+ attaHqíq, anZúr wujúdak,  
tará jamí‘ annás ‘abíd ‘abidak.
- 1 qa‘ádtu fi sáHil al**ba**Hr+ alakhdár,  
armát li amwáju addúrr+ alazhár,  
faqúltu: la taghfál yaqúti+ laSfár,  
wa’ármí bíh, natlá‘ ila maHidak.
- 2 armát li falHín má‘u dúrran+ akháb,  
faqúltu: “awfíni ‘ánbarak alashháb”.  
qálat: “na‘ám, ikkán ta‘ málli markáb  
min ‘údak+ alfawwáH, wakhúdh, nazidak
- 3 zabárjadan akhDár wamískan+ adhfár  
waddíryaq+ al’akbár, alláhu akbár,  
fa’ana hú+ lmaTlúb”. waqál wa‘azzár:  
lámm+ an tírídni, qúl: ilik niridak,
- 4 wamshí ‘ala+ ssáHil, waTlúb wa’aftásh  
yaqúti al’aHmár, la‘álla tan‘ásh”,  
fa’in laqáyt insán a‘má wa’a‘másh,  
waqál “limán taTlúb?”, faqúl: “lisidak”.
- 5 ya Tálíb+ aSSán‘a, waffár Hayátak,  
wanZúr ila+ liksír ‘ala Sifátak,  
tijádu min dhátak yasrí lidhátak,  
murábba‘+ attarkíb ‘ala wujúdak.
- 6 kibritak+ al’aHmár laqad [hu] ma‘lúm,  
wahú ‘ala+ ttaHqíq ajállí ma‘dúm:  
khafí Zahár lal‘áyn marmúz wamafhúm,  
fadhába qad bánat juwár waridak  
wa‘ámmat asráru arkán jadidak.
- 7 al‘ábd+ idhá farráT la búdda yandám,  
wayá‘mal+ alHíla wala tifíd thám,  
faqúltu: qál qáblak man qad taqaddám:  
“min áwil al‘ashúr anZúr fi ‘idak;  
alHíla wáqt aDDíq ya lís tifidak.”

## Poem No. 28 [Zajal] – Castilian

### IBN AL-‘ARABI’S ZAJAL

- 0 Tú que procuras certeza, [137] mira tu existencia  
y verás que todos son siervos de tus siervos.
- 1 Me senté a orillas del verde mar,  
y sus olas me arrojaron relucientes perlas.  
yo dije: “No olvides mi topacio.  
arrójamelo, que suba a tu escape”. [138]
- 2 Al punto me arrojaron además perlas grises,  
y dije: “Añádeme tu ámbar gris”.  
Dijo: “Sí, si me haces una nave  
de tu fragante áloe; toma y te daré además
- 3 crisólito verde, almizcle, el más perfumado,  
y la triaca mayor, que es decir “¡Dios es grande!”,  
pues yo soy el objetivo”. Y dijo, reprendiendo:  
“Cuando me busques, di: a Ti Te busco.
- 4 Ve por la orilla, busca registrando  
mi rubí; tal vez te animes,  
y si hallas a quien, ciego y pitañoso,  
te pregunte a quién buscas, di que a tu Señor”.
- 5 Tú que procuras ascesis, ahórrate la vida,  
mira el elixir en tus propiedades,  
y verás que va de tu esencia a tu esencia,  
con cuádruple composición, según tu existencia.
- 6 Tu alcrebite rojo [139] es conocido:  
al cerciorarse, es el más excelso inexistente;  
oculto es patente a la vista, en alegoría, pero comprendido:  
ahora junto a tu persona aparecen  
y se esparcen sus secretos en los cimientos de lo nuevo en ti.
- 7 Cuando el siervo se descuida, tiene que arrepentirse  
y recurrir a ardides, cuando ya no sirven.  
Yo digo que antes que tú ya hubo quien dijo:  
“Desde principios del *‘āshūr* prepara tu Pascua,  
que el ardid en el aprieto ya no es útil”. [140]



## Notes on the Texts and Translations

[1] The metre requires ungrammatical *alif qaT'*, i.e. pronouncing *hamzah* and the next vowel. About special licenses in Andalusī Stanzaic Poetry, see Corriente 1988, pp. 10-12 and 23.

[2] i.e. the phrase "In the name of God, the Compassionate, the Merciful", put at the beginning of each Quranic *sūrah* or chapter.

[3] Although the poet is seemingly repeating the same word *sūrah* at the end of two consecutive verses, there is no faulty *īTā'*, i.e. repetition of rhyming words, since the meaning is different in both cases, which is allowed. He is using alliteration, a common practice in Arabic verse.

[4] If the whole Truth of the One was contained in the external signs of its existence, such as those in creatures like the mystic himself, he could not grasp its reality. He does it through enlightenment, not through philosophical deduction or reason, which has a quite limited power (Addas, p. 133).

[5] The night journey is a metaphor of man's life and, simultaneously, refers to the Prophet's night-time journey, *isrā'* or *mi'raj*, a recurrent topic in Ibn 'Arabi's works, in which he frequently claims to have shared most of Muhammad's experiences. However the mystic, or Ibn 'Arabi himself, like the stars in the sky, does not travel or, at least, is not concerned by the pace of his life or journey. Like an unwilling traveller who does and undoes his packing repeatedly instead of getting started. The last verse of this stanza may contain an allusion to the *Tayy al-'arD* ("earth folding") under the saints' feet, which would permit them to travel as fast as their imagination (Addas, p. 334).

[6] This stanza seems to convey Muhammad's words about his preaching, merits and military exploits in defense of Islam, befitting him as a true Arab. But strictly speaking Muhammad belonged to the North Arabian tribe of Quraysh, not to the Tayyi', of South Arabian stock, although they did move to the Northern areas of the Arabian Peninsula, where they became one of the strongest tribes, as reflected by the Syriac usage of calling all Arabs Tayyāyē. Ibn 'Arabi, on the contrary, claimed descentance from Tayyi' (see Addas 1989, p. 34), and would not be unaware of these genealogical data. Most likely he is using the same kind of synecdoche, mixing his person with that of Muhammad, as he did constantly in his works (see Addas, p. 238-41 for his *imitatio prophetae*).

[7] *Habīb*, one of the mystic names of Muhammad, preferred by God over the whole of mankind.

[8] The last night of each lunar month, in which the moon is hidden and the stars provide only a dim light, means considerable inconvenience in preparations for an early raid. The allusion is probably to the first Muslims' attacks against their pagan enemies, successfully conducted by Muhammad.

[9] This last stanza contains two distinct parts. It begins with the poet's declaration of love to the One, who addresses stern reproaches to him, as happens between lovers. He seeks refuge in the One himself from those reproaches, which are in fact uttered and received by the same only Being. The final portion or *kharja* uses the

characteristically Arabic *topos* of "moon" for "beautiful person", installed in the lover's heart and at the same time inaccessible, even when a visit is immediate.

[10] This passage can best be understood as a mimicked dispute between traditional *fuqahā'*, superficial readers of sacred texts, and those gifted with mystic enlightenment and therefore capable of delving into their true message. Whereas the former can only apprehend God's injunction to obey His prophets, the latter capture the oneness of being, which means that sender and receivers are truly the same, and so are their ways.

[11] The spiritual heights are metaphorically represented as girls attracting reluctant lovers to their tender waists.

[12] Hākim Attirmidhī was a famous transmitter of Prophetic traditions, often quoted and commented by Ibn 'Arabi (see Addas, p. 105). The poet addresses himself to mystic companions. They are forbearing and patient with the criticisms and accusations of heresy coming from traditional *fuqahā'*.

[13] The gift of mystic enlightenment, a hidden treasure protected in a sealed chest, is next presented as a beautiful youth who seeks an encounter with the poet. Piety and reverence turn his eyes away for a while until, under the influence of mystic wine, he cannot but proclaim that beauty from behind the crowd of speaking or silent people. But this youth (*fatā*), who recurs often in Ibn 'Arabi's works (a theme dealt with in Addas, pp. 242-4) appears to embody an enlightening theophany, and was to become one of the axes of Ibn Arabī's thought and writings.

[14] Among that astonished crowd, someone had claims to see his own beauty acknowledged, but was rebuked with this famous *kharja*, taken from a *muwashshah* attributed to Ibn 'Ubādah (Stern 1974, pp. 83-4) and to Ibn Baqī (JT, pp. 6-7), as noted by the editor of *Dār aTTirāz*, p. 88.

[15] The secret of the plurality of essences can be discovered by anyone who looks into them anywhere, which causes jealousy and pain in the beginners of mysticism, comparable to a jealous lover.

[16] That jealous lover is mortified by fancying that he had discovered an increased distance between the Beloved and himself. The Beloved, who is none other than the One, reminds him that he was given the choice of revealing his passion or keeping it a secret, and that the One is generous in His gifts to everybody. To believe that distance can exist, while only the One really does, and to indulge in jealousy towards the others, who are only part of the One, would be tantamount to idolatry and miserliness.

[17] A metaphor for the shrouds that veil the original Light and allow the appearance of individual objects to be perceived until the mystic reaches complete gnosis and can contemplate that Light of the One. In the meantime, even the mystic apprentice who has not deserved that degree in the Lord's eyes still believes in the plurality of objects and the reality of distances, and therefore feels sadness and abandonment by everybody. Such periods are called *fatrah* in mystic jargon, i.e. "slackness".

[18] In the path of perfection, consisting mainly in the effacement of human features, the disciple reaches a higher station in which he asks himself about the One's topicity, i.e. the property of occupying a place, only to be told that His essence does not admit of that property, and that true love for Him implies total extinction of those human features.

[19] "Nearness", in contrast with the "remoteness" mentioned at the beginning of the poem, is here a metaphor for the mystic union with the One, finally reached by

the disciple whose words, as is usual in Arabic poetry, constantly shift from the first to the third or second person.

[20] This *kharja* appears in a *muwashshah* by Ibn Baqī (UA, p. 399), and another by Ibn ASSabbāgh (MA II, p. 402).

[21] The metres requires *alif waSl* as a license.

[22] The sharing-out of booty is a prerogative of the commander, as are the appointment and dismissal of officers.

[23] The term *ma'nà* has several meanings in mystic language. It appears that in this case the poet means the subtle concepts perceived only in ecstasy, but necessarily shrouded in obscure allusions when trying to express them thereafter.

[24] The star Spica Virginis, which the poet compare to a horse with a blaze. Horse and rider are a metaphor for that subtle concept, strong and well-aimed.

[25] The aforementioned subtle concept emerged when the Supreme Mind allowed the spirit of mysteries to be seen, so that humans could see letters conveying a certain meaning, namely mysticism, which Muhammad hid and kept for future generations of disciples. The poet says that mysticism had been of concern to him since his early days, even if it had not effected any immediate change in him. Cabbalistic interpretation of letters was frequent among mystics (see Addas, pp. 80 and 138, according to whom Ibn 'Arabi would have learnt this science from the works of Ibn Masarra, and perhaps also through contacts with Jewish rabbis; his skill in it would have allowed him to forecast the Muslim's victory in Alarcos, after Addas p. 164, and in one of his many visions, he claims to have been "wed to the letters of the alphabet").

[26] i.e. the first chapter of *Qur'ān*, for which see Addas p. 145, but "Land of the *FātiHah*" here symbolises the whole Islamic world and especially its mystic inhabitants, whose dwellings or abodes are the mystical degrees of gnosis. However, that light, allowing every person capable of seeing to perceive those secrets, was hidden in the course of the definitive shaping of the world, and was revealed only to Muhammad, the lamp without physically perceptible illumination.

[27] The One answers this prayer, reminding the poet that if he takes the right path his reward will be mystic union with Himself and sharing His attributes.

[28] The metre requires *alif waSl* as a license.

[29] Two of the three traditional enemies of lovers in the Arabic poetry – "censurer", "spy" and "denouncer" – are happy at seeing the hearts in love unable to meet the beloved spirits.

[30] This pious injunction is repeatedly found in the *Qur'ān* (56:74 and 56:96, 69:52 and 87:1), although here rhyming requirements have forced the substitution of *al'a'là* for *al'aZim* "the Great One", which is a minor deviation from the text, especially in the latter case, as the name of this *sūrah* is precisely *al'a'là* "the Highest One". Prayer is often compared to a blooming branch laden with fragrances and future fruits.

[31] The Lord embellished that prayer as a bejewelled sword, designed to put an end to any quarrel that may have arisen in the sanctuary of His secrets.

[32] The persons of Moses and Muhammad (the pure beloved) are purposely melted into an all-time Prophet, in characteristically monistic thinking. Moses nearly died of terror, literally "lost his heart", when, as he insisted in seeing God during their meeting in Mount Sinai prior to the delivery of the Law Tablets, the latter manifested Himself to the mountain which was smitten into dust (*Qur'ān* 7:143). The Prophet experienced mystic love ever since and suffered the pain of

absence, until the Lord promised him union in a proximate future. The oath by Mount Sinai opens *Qur'ān* 52. There is alliteration between *Tūr* "Mount (Sinai)" and *Tār* "it flew away".

[33] The mystic is sure of his identity with the One, which gives him property rights to a heavenly throne and kingdom, being simultaneously slave and king, and an inhabitant of both the realm of stars and that of the earth.

[34] This stanza makes only vague allusions, but it appears to deal with the case of Jonah, who tried to elude God's orders but, after being swallowed by the whale, proclaimed his faith in Him (*Qur'ān* 21:87, "There is no god but You") and was forgiven. His story is repeatedly mentioned in the *Qur'ān* as a witness of God's mercy on those who repent, but also as a proof of his unfathomable decisions to forgive or punish. Jonah's prayers had protected him, but he nevertheless remained a prophet with a mixed record.

[35] This stanza is also cryptic (on purpose, we suppose) because of its contents, which clash directly with Islamic orthodoxy. The clue to its interpretation is probably the message "there was not", brought by an emissary with signs of having travelled a long way, and indicating that existence is a mystery, not an obvious truth, even a mere logical device to answer the questions raised by its own appearance. As against the customary interpretation of the "*fiat*" in the Quranic text (*kun fayakūn* "let it be and so it is"), so often put in the Almighty Lord's discourse as a description of how He creates at will (e.g. in 2:117, 3:47, 3:59, 6:73, 16:40, 19:35, 36:82 and 15:68), mystic reasoning, symbolised by that messenger and his long weary journey, apprehends that there was no true creation of beings outside the One, but only mere appearances thereof.

[36] Poem No. 16 is just a shorter version with some variants, as indicated by Ghāzī, whose combined edition we have adopted.

[37] Literally those who have reached mystic holiness, after fighting against the inner foes and reaching the point of extinction in the One.

[38] Again Muhammad in his role as the trustee of mystic enlightenment for the benefit of the best in his community, in the conception of Muslim mysticism. That role, as on other and similar occasions, is shared by Ibn 'Arabi himself, who did not hide his belief that he was one of the poles of Islam.

[39] The stanza recreates again the scene of *Qur'ān* 7:143, which inspires Poem No. 5, line 2, *q.v.*: when the One's light reveals itself to the mystic the earth trembles, and alterity is extinguished, but his soul engages in talk with the Highest One.

[40] Extinguished to human nature, the mystic dons a shining tunic and can do without the whole created world.

[41] The mystic lover, sad, passionate and a stranger, in his quest of the One, bright sun for all hearts, will ask the intercession of another servant, probably one of the mystic masters, and not Muhammad himself. In strictly orthodox Islam, following a certain interpretation of *Qur'ān* 50:16 ("We are closer to him than his own jugular"), the intercession of saints is out of place, but the popular versions of mysticism are built on that principle and offer reverence to holy men and women. As for the lover who is a stranger, this is a *topos* of Arabic lyric poetry and reflects the endogamy characteristic of many tribes in Old Arabia and often practised in Islamic societies.

[42] The poet proclaims his monistic faith by saying that, even upon appealing for help in his labours of love and asking for news from the Beloved, he is actually asking for his own news, because lover and Beloved are one and the same being.

[43] Oil and lamp are a metaphor for the light of gnosis, the only guide to true knowledge.

[44] That light acts as a deputy (*nā'ib*, see Addas, p. 89) of the One in the state of interruption of direct communication between Him and the mystic, i.e. out of ecstasy, and as secret guide against the temptations of unbelief as an arrow hitting its throat. The neglectful, i.e. those who have no mystic experience, are reminded of the kindred perceptions of the wise, i.e. those who have it.

[45] Elijah is mentioned in *Qur'ān* 37:123-32 and 6:85 as one of the prophets. The "taste" so sweet in the mouth is a metaphor of gnosis, describing the sensation of the mystic carried away, as was Elijah to heaven in the chariot of fire, by a sublime vision of well-arranged divine signs. The mystic's road is compared to a long night, followed by the bright morning of gnosis.

[46] Idrīs is mentioned briefly in *Qur'ān* 19:56-7 and 21:85 as a prophet, without any biographical information, which creates difficulty in identifying him with any of the prophets of the Old Testament; here the poet alludes to his healing skills, and in Poem No. 16 line 3 Idrīs is again connected with Jesus. This passage is obscure, as it appears to portray Jesus' compassion for his predecessor's failure, but we do not grasp the bearing of this story on the context.

[47] The obscurity continues in this stanza, perhaps alluding to a divine sentence passed on Idrīs for having claimed healing powers, a gift proper only to Jesus gift. Such stories, often included in the *Isrā'iliyyāt*, i.e. Haggadic stories introduced by converts from Judaism, were given little credence in orthodox Islamic circles, where the embellishment of Quranic stories with this kind of material and freethinking were considered devilish suggestion.

[48] The interpretation of this stanza appears to be that the poet's excursus on the biographies of prophets made a censorer of his behaviour think that he had forgotten his divine passion. This he answers with a secular *kharja* saying that he mixes wine and tears for his love pains in the same cup. This *kharja* is the prelude of Ibn Baqī's poem No.6 (after Stern, p. 84, *Dār alTtirāz*, p. 92 and in MA I, p. 454).

[49] The One rejects the poet's bid for freedom, i.e. mystic union, reminding him that he is still a creature and has earthly responsibilities, for bodies and souls can only undertake that journey in the evening, i.e. after their appointed life term.

[50] The One tells those who would like to join Him that the appearances, i.e. the bodily contours, are indeed tight containers of souls, but provide them with an exit to final expansion when their role is finished.

[51] Following the tradition, without reasoning, is the only way to be admitted to the One's banquet. He instructs cupbearers to fill the cups in many rounds, whenever a question is asked, because gnosis is not reached through dialogue, but through drinking that mystic wine. A wine which can be legally consumed, whatever censors and counsellors may say, as the poet continues in the next stanza.

[52] A famous *kharja*, used in two Hebrew *muwashshahaat* by Abraham ibn 'Ezra and Todros Abul'āfiyah (see Monroe and Swiatlo 1967, p. 148 and in the *zajal* No. 62 by Ibn Quzman (*Dīwān*, p. 197).

[53] The *aghSān* of this stanza move the position of the inner rhyme one syllable forward.

[54] The mystic dreams that he sees the One, bright and superbly clad, crowned with the crescent moon. He experiences the sweetest pleasure, and does not become suspect of heterodoxy in his quest for knowledge. Raising suspicions of

such a kind is sufficient reason to be tried by Islamic tribunals, and mystics were often indicted in lawsuits with diverse and often dire consequences.

[55] The poet fancies that he is dying from thirst in Mount Sinai, to the point of even hearing the owl cry the news of his death (a *topos* in Arabic poetry and folklore), as something that could be announced as sure.

[56] At that moment the poet would recite the *shahādah*, i.e. the profession of Islamic faith, as Muslims do when death is close, forgetting in his situation that he shared the glory of the One, and pleading his case before the Angel of Death.

[57] The plea goes on and the mystic reproaches the Angel of Death for his neglect in not visiting him sooner. This mystic wish for death and complaint for staying alive is reminiscent of the famous verses of Teresa de Jesús: "Vivo sin vivir en mí, y tan alta vida espero / que muero porque no muero" and "ven, muerte tan escondida, que no te sienta venir, / porque el placer de morir no me vuelva a dar la vida".

[58] By "general existence" the poet means that of the One, embracing all forms of being. The wise ones are again the mystics, who tell heralds to proclaim the One's essence, without attributes, except appearance. The way to his dwelling must have as its commencement the *shahādah*, or profession of Islamic faith, alluded to here with only its first word "no" ("There is *no* god but..." etc). Ibn 'Arabi's preference for the *shahādah* as his favourite *wird* or short prayer is known (see Addas, p. 201).

[59] The poet returns to the picture of the prophet-type, a summation of features of various prophets: bell maker and reviver of the Old Law, which symbolises Christianity, sweet honey of noble ancestry, which means Muhammad (said to be "without kin" because of his emigration to Medina). Causing water to spring for his thirsty troops is one of the miracles traditionally attributed to Muhammad, the Chosen One, although he never claimed such powers. The speech of this prophet-type continues in the next stanza.

[60] The truth of the One has confirmed the mystics' discourse, which they then saw in their ecstasy, keeping the secret of what they saw in it.

[61] An allusion to the Islamic belief that God increases his gifts to the thankful.

[62] The Lord has made men blind, able to see only appearances that veil the marvels of reality to all, except those who drink from the sweet spring of gnosis.

[63] The mystic has attained the secret, but he knows that he belongs to the One and has no separate entity.

[64] The mystic's heart knows the oneness of being, but feigns to admit duality only in order to praise the One.

[65] In the Arabian countryside dunes provided a suitable and discreet meeting point for lovers.

[66] This stanza appears to express the mystic's unfulfilled death wish in order to recover his true essence, without attributes.

[67] Everything happens by God's design, it being uncertain whether human reasoning can also bring forth such a solid conclusion. For the technical meanings of *qaDā'* and *qadar*, see Addas p. 28 and fn. 4 and pp. 329-30.

[68] Those to whom the Lord has communicated the secrets of His designs know that ordinary people judge His essence by mere appearances – a lack of understanding unbecoming in those who share the human attribute of intelligence. Muhammad, whose mission was attested by his miracle with the split moon, enjoys the fruits of His mercy, while those excluded from his heritage are dispossessed. Again, the miracle of the moon, splitting and passing through Muhammad's

sleeves, as asked by the unfaithful king Habīb, is a basic part of Islamic lore and tradition, following a certain interpretation of *Qur'ān* 54:1, although the Prophet never made any such claims. In the next stanza the poet, a philosopher after all, avows that such traditions, while aiding to keep his faith alive, were rejected by his reason and provoked a painful struggle between tradition and reason, from which he is freed only by submission to God's will.

[69] Upon descending to earthly condition after a transitory state of union with the One, and believing in being His theophany, the mystic's reason rejected his belief. At that point, his theophany which had enlightened his reason, reminded him of their identity, invoking the reasons of their love and said that judging by appearances is tantamount to following the rules of human reason, whereas mystical experiences teach man that the physical contour of objects is mere appearance. Regarding periods of *fatrah*, i.e. weakening of mystical feeling, see Addas p.63.

[70] If the seven layers or spheres of the classical Ptolemaic system, adopted by Islamic astronomers, and already reflected by *Qur'ān* 67:3 and 78:12, had to be subjected to the contingency of human nature and thoughts, they could not keep on turning. As human reason does not provide an explanation for the basic features of cosmos, those who are in the prison of mystic love can decide not to abide by that limited reason, suffer its defeat in the higher spheres, only to triumph in Paradise and drink the nectar of the Blessed, mixed with water from the spring called *Tasnīm*. Which is all, of course, metaphorical fancy, symbolising in fact the return to the One.

[71] As is well-known, lyric poets must refrain from disclosing their beloved's name: that is why, in this dialogue with his soul, the author uses a metaphorical *qiblah* or point in the mosque to which the Muslims turn in their prayers. But, in the *kharja*, also found in an anonymous *muwashshah* (see UA, p. 308), preceded by a skilful transition (*takhalluS*), his soul stubbornly refuses to yield to the poet's death wish, because he is not yet ready "as a whole", and sings to him the couplet of the girl in love with the merchant, who longs just to bid him farewell on his departure from the sea shore.

[72] Knowledge of earthly matters is the key to knowing the world, but that is not enough for mystics, who pursue higher goals, requiring devotion and learning from the One, who is not easily open to apprehension. Therefore the soul must abandon the trite road of created appearances.

[73] If my obsession with obtaining increased knowledge, i.e. gnosis, had been repressed as an obsession, the Truth had not protected my heart from all superfluous embellishments. Those superfluous embellishments are the kinds of knowledge other than gnosis

[74] Poor is here synonymous with mystic (*faqīr*), and poverty with mysticism, in which wealth is rejected and shunned.

[75] A mystic vision orders the poet's heart to start on his way with word and action, and mystic love incites him to follow it. Hearing the story of Jonah with the people of Nineveh (who obeyed God's command faster than that prophet himself) weakened the poet's energy somehow, as it meant, and he had to concede, that even the gift of prophesy does not make a man perfect. But his heart interpreted that dream or vision as Jonah did inside the whale, ignorant of the essence of his case, making only a guess and finally telling the truth.

[76] This stanza is in praise of Muhammad, who let the poet's heart see the mystic treasures obtained in his night journey to Heaven, never attained by others and containing the divine decrees which must go around and have effect.

[77] This passage is enigmatic. Obviously it is God who speaks but, to begin with, *mūrishān*, as the metre requires an abnormal pause in this word, is not recorded by the dictionaries, although it could presumably be a prosodically necessary variant of *muwarrishāni* "the two seditious ones". However, there are no characteristic pairs of seditious men in the *Qur'ān*, the habitual source of this kind of stories in mystic poetry. But there are several mentions of the trio consisting of Pharaoh, Hāmān and Qārūn, e.g. in 15:24, and 29:39, where they oppose Moses, being punished by God in terrible ways, with flood, fire and being swallowed by the earth, and it is possible that the dual and the omission of names merely answers to metrical convenience.

[78] God's fire has no sparks that might set fire to the surrounding trees: it hits its target with precision. Its coming from the right side appears to be an allusion to *Qur'ān* 37:28, where the damned and devils can no longer help each others on Doomsday, and the former accuse the latter of having deluded them with their approach from the right side, i.e. with a friendly attitude and false promises. But this is puzzling, since the right is characteristically identified with the just, e.g. in *Qur'ān* 56:27 and 74:39.

[79] This stanza appears to describe Muhammad's aforementioned night journey, carried into Heavens by the celestial courser Al-Burāq. While he only wanted a loincloth and a cloak, i.e. ruling his community as a sheikh, he was crowned with the richest of jewels in that occasion.

[80] A metaphor for God, explained in Lane p. 2161, as the description of God's abode before the creation.

[81] God's mercy on the world makes alterities disappear and causes the just to come to Paradise in crowds.

[82] See fn. 12 to Poem No. 2.

[83] Mystics cannot acknowledge sin or its eternal punishment, since these are incompatible with the perfection and compassion of the One. Such a heterodox belief attracted the anger of orthodox circles most particularly. In the next stanza, the poet explains that only those who have achieved union and know the Beloved's secret can speak about such subjects.

[84] One of the miracles attributed by the traditions to Muhammad was that God sent clouds over him to shade him from the sun. The poet, acting on monistic principle and his personal *imitatio prophetae*, considers that sunshade his own, identical with his *qiblah* (see fn. 71 to Poem No. 12) and part of himself. Next, the speaker is the One, addressing Muhammad.

[85] An old Arab proverb, alluding to the best gains in hunting expeditions. The wise ones are once again the initiates in mysticism.

[86] Again probably an allusion to the miracle of the moon (see fn. 68 to Poem No. 12): although the full moon, after its strange behaviour, left Muhammad alone on the mount Abū Qubays, that marvel marked the beginnings of mystic thoughts, cult and initiation.

[87] Those who shun the mystic beliefs cannot belong to this community: at the end of their lives, metaphorically in the evening, God will give them their share in the Hereafter, salvation or damnation.

[88] Holy mystic men are guided by the light shining in the Prophet's cloak, and have an old age like youth, since he called them to himself.

[89] Nothing can be compared to those puzzling qualities of the holy men, who are as pleasant as a summer shower in the overheated dunes of the desert.

- [90] In their technical language the mystics used the jargon of alchemy metaphorically, as can be seen again in Poem No. 28, Ibn 'Arabi's *zajal*.
- [91] Idrīs and Jesus are again found in the same setting, see fn. 46 to Poem No. 7.
- [92] The poet fancies that he had become an accomplished astronomer, knowing everything about the rising and setting of all stars but, being also sure about the One's unfathomable arbitrariness, he understood the traces that reveal His uniqueness.
- [93] Those who try to determine the shares of body and soul in the appearances of creatures, or say that they are just empty words, will be thwarted when they want to delve into the meaning of the true thoughts.
- [94] In the prelude and first two stanzas the mystic describes his strange condition, being at the same time light and darkness, message and silence, clear vision which puzzles him, and sweetest source. Unlike most people, he is not afraid of night visitors (or perhaps of the night star opening *Qur'ān* 86), because he knows that they come in search of Him who kindled their passion and desire or, if the second interpretation is preferred, as announcer of God's plans. Many well-mounted riders came to ask protection from other people or fulfilment of promises and found the enigmatic dazzling youth, about whom see fn. 13 in Poem No. 2.
- [95] The mystic demands appreciation for his service when the One takes apart the apparent complexity of his person, i.e. upon returning to Him. Regarding Ibn 'Arabi's role as *nā'ib* ("vicar", also mentioned in Poem No. 7, line 1), as a technicism, see Addas p. 89.
- [96] The mystic is going to address himself to the One in the next stanza, following His recommendation, and having forsaken the idols of His sanctuary in Mecca, as did Muhammad, in the hope of erasing the difference between them both, through the return to the One.
- [97] A *kharja* taken from an earlier *muwashshah* by Abū Bakr b. Mālik Allārīdī or Assaraqusī, see UA p. 31. The poet alludes again to his services to the good cause in fighting God's enemies, it being well-known that mystics, for instance the members of the Egyptian Badawīyyah order, often took part in and played a decisive role in the defence of Islamic territory against the Crusaders.
- [98] A *kharja* taken from a famous *muwashshah* by the Blind Man from Tudela (see Dār aTTirāz p. 112), also borrowed by Ibn Baqī (MA I, p. 469), an anonymous poet (MA II, p. 640) and Ibn Quzman 4/7.
- [99] The whole poem is a metaphorical description of the pains and joys of the mystic lover, and his fear of being separated from the Beloved when the ecstasy comes to an end.
- [100] With *alif qaT'*, as a license.
- [101] In mystical jargon, the female beloved is a metaphor for man's pride and his notion that he can reach knowledge by himself; the situations, positive or negative, are those in which the heart finds itself without previous toil or desert. The mystic surrenders to the One's will, so that He may act as He wishes.
- [102] This stanza deals with the subject of *Qur'ān* 18:65-20, where Moses meets AlkhaDir, who commits a series of would-be crimes, which are not so in fact but which demonstrate that the ways of the Lord are not like those of men. He sinks a ship, kills an innocent boy and helps to prop up a wall in a town where he and Moses had been denied hospitality, apparently acting against the heavenly laws and helping earthly concerns. Addas pp. 59 ff. comments on AlkhaDir's role in Ibn 'Arabi's writings and experiences, which is not as important as that of Jesus.

[103] The mystic must scuttle the ship of material perception and cling to devilish holds in order to get rid of personal appearances and be in love with true essence and shout "take care of it!". These "devilish holds" refer to the performance of deeds seemingly sinful, as done by malamati mystics so that people do not consider them holy men.

[104] Muhammad is too sublime to be seen as a prisoner of human links or fleeing from duty. But here Ibn 'Arabi may again be identifying himself with Muhammad, as he considered that he was one of the *awtād* ("poles") of the mystic cosmos (Addas, p. 90), owner of a holiness (*walāyah*) even somewhat superior to prophesy (Addas, pp. 101-6). In spite of Ghubrīn's false report to the effect that Ibn 'Arabi would have been condemned to death in Egypt for his doctrines (Addas, p. 230), it appears that he suffered little from prosecution in spite of beliefs that were to prove fatal to others, such as AlHallāj, Assuhrawardī and Ibn Barrajan.

[105] There is no matching text in the *Qur'ān*, but the poet may be referring to 18:28, "Do not obey those whose hearts We have caused to forsake Our mention and follow their passions".

[106] For *lawHī*, a dialectal form required by the rhyme (cf. *niwà* in Poem No. 22).

[107] The attributes of God, the Prophets and the mystics are undistinguishable, as they all belong to the One.

[108] Mystic fasting is the proof of sharing God's glory and divinity. It is reported that some of the holy men could fast for very long periods with no apparent harm to their health.

[109] If the mystic was like other creatures, he would have the same limits; as a servant he would be in a state of submission, and would be a believer by nature, with a body like that of those rejected, even if he had a blessed soul.

[110] The mystic's soul may disclose or hide its condition, as long as body and soul are joined together as firmly as the writ on a tablet, but if God decrees their disjunction the mystic's divinity will be unable to prevent it.

[111] The mystic addresses the One and says: although some say that I am like You, I can only be the shadow of Your throne or the rain of Your clouds. It does not matter whether I bring something or come myself, whether I live like this or die.

[112] There is a great difference between being loved by God or hated, between being near the Ark of his Covenant, like Moses, or inside the whale, like Jonah, when he disobeyed God.

[113] Such is the Classical pronunciation, but the poet probably had in mind *niwà*, in Andalusī dialect (see Corriente 1977, p. 69), which is more in agreement with the requirements of the rhyme, as *lūHī* in Poem No. 21.

[114] With Muhammad's night journey to Heaven (*mi'rāj*) the divine decree about the essence of existence, i.e. God's Oneness, has had total effect, and the dawn of that truth is the consequence of Muhammad's testimony about it.

[115] Muhammad is the good servant, wishing only to carry the banner of faith and victorious against contradictors.

[116] Those whose hearts were sick, always weeping and ailing from a fatal disease, whose houses had turned into blurred traces, enemies of Muhammad, could not have any guide.

[117] This stanza is obscure, it not being obvious whether it refers to the departure of the Beloved, or to Doomsday, when those who bow in fear before God can say to the aristocrats that their hearts are not vile.

- [118] This *kharja* is almost identical with the prelude of Ibn Quzman's *zajal* No. 128 (see Corriente 1997, pp. 215-16).
- [119] Upon seeing the dais of the One, the mystic experiences a burning desire for Him, who was in fact himself according to the monistic faith.
- [120] This line is obscure: perhaps the One disavows the mystic's claims of service by saying that he had rather served his Beloved, Muhammad, not Him. But this is a risky proposal, although the two next stanzas are apparently devoted to Muhammad.
- [121] A *kharja* found almost literally in the prelude of a *muwashshah* by Ibn Zuhr (*Dār aTTirāz*, p. 100, Stern, p. 85).
- [122] The editions have *kashfihi*, but the correction into *kitfihi* seems obvious.
- [123] An oath by oneness and by duality, as that of God in *Qur 'ān* 89:3, is an oath by everything; here the Owner of the intelligence is apparently the One, and not those men who are aware of God's oaths, as is the usual interpretation of this passage, e.g., in the *Tafsīr aljalālayn*.
- [124] The mystic, like any lover, sometimes avows and sometimes denies his desire and, when somebody calls it a tyranny, he answers that the lapse of nights, as interpreted by the *Tafsīr aljalālayn*, has turned difficulty into ease.
- [125] In his ecstasy, the mystic can see the One with his own eyes, something not allowed to Moses himself (see fn. 32 to Poem No. 5, and fn. 39 to Poem No. 6).
- [126] The "Night of Destiny", one of the last five odd numbered, but never specified, the subject of *Qur 'ān* 97:1-5, was the night of the first revelation. It is traditionally believed, as written in the *Tafsīr aljalālayn*, that the angels, headed by Gabriel, "the Spirit", descend to this world on that night every year by God's permission with his decrees for humankind. Ibn 'Arabi himself defines the *'ālam al'amr* as the realm of objects directly put into being by God, without intermediate causes (Addas, p. 192, fn. 5).
- [127] If the truths known to the gnostics, acknowledged and declared by them, had been revealed to Moses, God would not have spoken to him from the burning bush and constrained him to fulfil his mission.
- [128] Very notorious *kharja*, taken from the prelude of a *muwashshah* by Ibn Bājjah (Stern, pp. 85 and 89), and also used by Ibn ASSabbāgh and Ashshushtarī (MA, p. 406). The transition is rather abrupt: the Beloved would have been taunted by a disdained slave girl with those words.
- [129] "The interpreter of desires" is also the title of a famous work by Ibn 'Arabi, written in 611h., commented by himself, and translated by Nicholson into English [Nicholson 1978]. The phrase refers to a mystic teacher, or to the first and greatest of them all, Muhammad. The poem proposes that gnosis is a divine gift, attainable only through the One's grace, not through sincerity, intelligence, prayer or even poverty. Since Moses' meeting with God in Mount Sinai it has been the case that light only comes from His favour and compassion.
- [130] Technically in their "spiritual occasions" (see Addas, p. 117).
- [131] As ecstasy is followed by a return to earthly condition (i.e. the souls must have rest after having tasted the mystic wine), the Beloved, whose nearness must become remoteness, is sorry for them.
- [132] This *kharja* appears less abruptly introduced when we realise that beneath the appearance of warlike language it alludes to love and sex, as explained in Corriente 1997, p. 151, fn. 30). The poet is in fact staring at the object of his desires and dreaming of an encounter.

[133] The Beloved has left for the realm of Truth, and the lover suffers from His disdain and prays for God's mercy, as this passion is widely known.

[134] The mystics have inherited the virtues and missions of Moses and Jesus, and their breath raises flames and light, as if they were embers of a fire, from the shadows, i.e. the appearances of human individuals, still chained to their bodies and deprived of freedom.

[135] This passage is not altogether clear, but it probably alludes to the wretched lover's state of confusion in which, instead of *ta'dhīb* "torment", he pronounced *dhīb* "wolf". It could also be interpreted as "in his being like the wolf's owner", i.e. "lord of my ruin", since among Arabs the wolf is metaphor for hunger and misery.

[136] After a study in *Sharq al-Andalus* 3 (1987), pp. 19-24.

[137] The mystic's certainty of his possession of truth.

[138] The mystic's escape is his extinction in the One. The precious gems signified metaphorically the means to achieve the mystical union.

[139] This "red sulphur" was the philosophers' stone, an initial phase in the synthesis of gold among alchemists. It became a common metaphor among mystics.

[140] This *kharja* is borrowed from Ibn Quzman 85, as stated first by Stern, pp. 85-6.

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