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## **Four Apocryphal Druze Texts and the Problem of their Authenticity**

### **Abstract**

Four previously unknown Druze manuscripts were discovered in late 1970s due to the efforts of the Lebanese Druze chief Kamal Jumblatt. Belgian scholar Daniel de Smet examined one of them and assumed that it was a falsification, which appeared in Jumblatt's entourage. The aim of this falsification was to present the Druze religion as a religion of revelation. Nevertheless, De Smet does not exclude that the manuscript might contain some fragments of authentic old texts. Three other manuscripts have not yet been examined, and all four are not available in European libraries. At the same time, they are mentioned by some Druze authors as reference sources. For this reason, they are important for understanding the modern intellectual history of the Druze religion, and the present article treats the material from that point of view. It gives a short description of all four manuscripts and is illustrated with copies of original texts. Some text fragments are translated and analyzed.

**Keywords:** Druze, manuscripts, apocrypha, Kamal Jumblatt

A number of books and articles have been written about the Druze, one of the most unusual Middle Eastern religious communities. Nevertheless, the existing knowledge about its doctrines and rituals is full of gaps and unexplored facts which remain an interesting object of research for Orientalists.

The Druze community emerged in the early 11<sup>th</sup> century in Egypt but its main settlement areas today are in Lebanon, Syria and Israel. Their specific esoteric cult can be roughly described as a transformed Ismailitic doctrine with incorporated or inherited elements of Gnosticism, Neo-Platonism, Pythagoreanism, Sufism and some other intellectual traditions and teachings.<sup>1</sup> The central character of the Druze religious

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<sup>1</sup> For more information see e.g.: De Sacy 1838; Bryer 1975–1976; Hodgson 1991.

cult is the sixth Fatimid Khalif al-Ḥākīm bi-Amri-Llāh (985–1021), who is considered to be the last manifestation of the deity in this world. The holy book of the community is a complex of esoteric texts known as the “Epistles of Wisdom” (*Rasā’il al-Ḥikma*). Most of them are ascribed to the three founders of the Druze religion: Ḥamza b. ‘Alī, Ismā‘īl at-Tamīmī and Bahā’ ad-Dīn al-Muqtanā. The only complete edition of the six volumes of this Canon is that of the Holy Spirit University in Kaslik (Lebanon, 1986).<sup>2</sup> A critical edition of the first two volumes together with their French translation was published by the Belgian scholar Daniel De Smet in 2007.<sup>3</sup>

Apart from this, some other texts are known among the Druze, and, first of all, numerous catechisms. Some of them were published in Arabic, and in Latin or German translation already in the 18<sup>th</sup> century.<sup>4</sup> Well known is “The book of points and spheres” (*Kitāb an-nuqaṭ wa-d-dawā’ir*)<sup>5</sup> which is not a sacred text in the full sense of the word, but it does contain a summary of the Druze theological doctrines.

In the second half of the 20<sup>th</sup> century four previously unknown Druze manuscripts were discovered due to the efforts of Kamal Jumblatt, one of the most prominent Druze chiefs in the modern history of Lebanon. The Druze historian Nejla M. Abu Izzeddin writes in this regard about “newly discovered Arabic mss. considered to be part of the lost Canon”.<sup>6</sup> Photocopies of these texts circulate today among the members of the community in Lebanon and Syria. Some modern Druze authors already consider them a reference source along with the “Epistles of Wisdom”. Anis Obeid, an American Druze, does it, for example, in his work *The Druze & Their Faith in Tawhid*, published in New York in 2006.<sup>7</sup>

Photocopies of all four manuscripts were acquired by the author of the present article during his stay in Syria in 2002–2004. Some experts assured him that the copies were made from lithographs and not from manuscripts. Some pictures published in this article will probably allow the experts to define the type of original source the copies were made from, but the author will further remain with the term “manuscript” as these texts are called in some other publications.

The manuscripts are the following:

1. *aṣ-Ṣarī‘a ar-rūḥāniyya fī ‘ulūm al-laṭīf wa al-basīṭ wa al-kaṭīf*; (“The Spiritual Law concerning the Sciences of the Subtle, Simple and Concentrated”) (Pic. 01);
2. *Miṣḥaf<sup>8</sup> al-munfarad bi-dātihi* (“Scroll of the Unique in his Essence”) (Pic. 02).
3. *Rasā’il al-Hind* (“Indian Epistles”) (Pic. 03);
4. *Siğill sarā’ir al-awwal wa al-āḥir* (“Register of the Mysteries of the First and the Last”) (Pic. 04).

<sup>2</sup> Scientific quality of this edition is sometimes criticized: Schenk 2002: 23–24 n. 34.

<sup>3</sup> De Smet 2007.

<sup>4</sup> E.g. Adler 1782 or Eichhorn 1783.

<sup>5</sup> Seybold 1902.

<sup>6</sup> Abu Izzeddin 1993: 236.

<sup>7</sup> Obeid 2006: 291.

<sup>8</sup> Original vocalization of this word in the manuscript.

<sup>9</sup> “The Unique in his Essence” may refer to al-Ḥākīm bi-Amri-Llāh.

All these texts are attributed either to Ḥamza b. 'Alī (the most revered founder of the Druze religion) or even indirectly to Al-Ḥākim bi-Amri-Llāh (*Siğīl*).

Only one manuscript, *Aš-Šarī'a ar-rūḥāniyya fī 'ulūm al-laṭīf wa al-basīṭ wa al-kaṭīf*, was investigated by the Belgian scholar Daniel de Smet in his article published in *Arabica* in 2011.<sup>10</sup> To avoid repetitions of what has been already written and published it seems reasonable to give here only a short summary of De Smet's main conclusions. Further information can be found in his article.

A work with a very similar title (*Aš-Šarī'a ar-rūḥāniyya fī 'ilm al-laṭīf wa al-basīṭ wa al-kaṭīf*) is mentioned in the Epistle No. 15 of "*Rasā'il al-Ḥikma*".<sup>11</sup> The manuscript contains eight treatises primarily on theological, cosmological, juridical and medical themes and is dated back to the year 11 of the Druze calendar (419 AH). All eight treatises are attributed to Ḥamza b. 'Alī:

- 1) *Taqdīm rikz al-'āğila* ("Presentation of the treasure of this world"), pp. 1–5;
- 2) *Šir'at al-ibdā' wa-uss aš-šarī'a ar-rūḥāniyya* ("The law of creation and the basis of spiritual law"), pp. 5–8;
- 3) *Šir'at al-mīṭalāt fī tawağğuh al-mubdi'* ("The law of paradigms concerning the orientation of the creator") [in De Smet's version the treatise is called *Šir'at al-maṭalāt fī tawḥīd al-mubdi'* ("La loi des images concernant l'unicité de l'instaurateur"<sup>12</sup>)], pp. 9–12;
- 4) *Šir'at istibānat aš-šarī'a ar-rūḥāniyya fī-l-'urūğ* ("The law of clarification of the spiritual law concerning the ascension"), pp. 13–16;
- 5) *Šir'at al-umma al-wāḥida wa al-ḍimma al-muwahḥida* ("The law of the one nation (*umma*) and the united community of people with different faith (*ḍimma*)"), pp. 16–19;
- 6) *Šir'at al-'irfān fī 'ilm al-laṭīf wa al-basīṭ li-mawlānā hirmis al-harāmisa "diy imḥuti bhi"* ("The law of the gnosis concerning the science of the subtle and simple of our lord Hermes al-Haramisa Imhotep" – [Pic. 05]),<sup>13</sup> pp. 20–138;
- 7) *Šir'at rikz al-'āğila* ("The law of the treasure of this world"), pp. 139–245;
- 8) *Risālat aš-šifā'* ("Epistle of healing"), pp. 246–358.

Photographs of some treatises have been identified by De Smet. The sixth text is a Druze adaptation of the book *Kitāb mu'āḍalat an-naḥs* ascribed to Hermes.<sup>14</sup> The eighth treatise is an adaptation of another work known under the title *Sirr al-asrār al-ma'rūf bi-kitāb as-siyāsa wa-l-firāsa fī tadbīr ar-ri'āsa*.<sup>15</sup> This work is ascribed to Aristoteles and contains his instructions for Alexander the Great.

In addition to these identifications, De Smet noted some contradictions between the manuscript and the Druze canon. Two of the eight treatises are presented as "Holy Folios" given by Al-Ḥākim, or, in other words, as revelations of Al-Ḥākim. At the same time the

<sup>10</sup> De Smet 2011.

<sup>11</sup> *Rasā'il* 1986: 168.

<sup>12</sup> De Smet 2011: 113.

<sup>13</sup> Compare with: Ğunbulāt 2011.

<sup>14</sup> Published by Fleischer in 1870.

<sup>15</sup> De Smet 2011: 121–122.

idea of revelations of Al-Ḥākīm does not correspond to the canonical books. According to them Al-Ḥākīm does not explain anything but acts.<sup>16</sup> The titles *maulānā-l-‘aql* (‘our Lord intellect’) for Ḥamza b. ‘Alī and *muhaymin* for Al-Ḥākīm in the second treatise are for De Smet evidences of a falsification because these terms are not used in the Druze canonical scripts.<sup>17</sup> *Aš-Šarī‘a ar-rūḥāniyya* also allows *qiyās* or deductive analogy in juridical decision-making, but in canonical Druze texts *qiyās* is classified as an invention of Iblīs (the Satan).<sup>18</sup> At the same time there are numerous correspondences in terminology and ideas between *Aš-Šarī‘a ar-rūḥāniyya* and the other known Druze writings.

Basing on these facts De Smet draws a conclusion that the manuscript is most probably a modern falsification, which appeared in the entourage of Kamal Jumblatt, but might have contained parts of older unknown authentic texts composed by Ḥamza b. ‘Alī. One more argument in favor of a modern falsification according to De Smet is the fact, that there are no copies of these manuscripts in European libraries. The aim of the falsification according to him was to fill some gaps in the Druze jurisprudence and theology and to present the Druze religion as a religion of revelation. At the same time, De Smet leaves a number of problems open, claiming that they need additional research.

Another manuscript is *Miṣḥaf al-munfarad bi-dātihi* (“Scroll of the Unique in his Essence”). A text with a similar title (*al-kitāb al-munfarid bi-dātihi*) is mentioned in the Epistle No. 17 of *Rasā‘il al-Ḥikma*.<sup>19</sup> The manuscript has not been researched yet, only a very short description can be found in the article by De Smet.<sup>20</sup>

The manuscript consists of 280 pages; it is divided into 44 chapters (‘*arf*’) and is not dated. The copy in possession of the author can be dated from the second half of the 20<sup>th</sup> century.

The treatise looks like an imitation of the Qur’an. Even the titles of some chapters (‘*arf*’) contain allusions to the Qur’anic suras. Thus, the first chapter ‘*arf al-Faṭḥ*’ seems to be a reference to *sūrat al-Fātiḥa*, ‘*arf az-Zalzala*’ to *sūrat az-Zalzala* (99), ‘*arf al-‘A rāf*’ to *sūrat al-‘A rāf* (7); the title ‘*arf al-Mušāhada wa Kawṭar at-Tağalliyyāt*’ can be compared with *sūrat al-Kawṭar* (108) etc. Typical for the text are also Qur’anic rhymes (-*ūn*, -*īn*) and appeals (*qul*, *yā ayyuhā an-nās*), some chapters imitate and repeat threats against disbelievers (*kāfirūn*), numerous Qur’anic verses are integrated in the text of *Miṣḥaf*... At the same time Qur’anic motives are intertwined with the Druze ideas, as it is the case, for example, in the following fragment of the second chapter:

<sup>16</sup> E.g. *Rasā‘il* 1986: 97–110 (Epistle No. 11).

<sup>17</sup> De Smet 2011: 113.

<sup>18</sup> De Smet 2011: 120–121.

<sup>19</sup> *Rasā‘il* 1986: 186. An editorial reference note to the title *Al-Kitāb al-munfarid bi-dātihi* on the same page of *Rasā‘il* shortly describes a treatise, which seems to be the same as described in the present article: *Kitāb fī-l-‘aqīda ad-durziyya wa mumārasātiḥā yaqī‘u fī 280 ṣafḥa*... (“A book about the Druze doctrine and practices in 280 pages...”).

<sup>20</sup> De Smet 2011: 126–127.

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قوله، حمزة بن علي، الرقيب العتيد: جوهر هذه الرسالة، يا أبا إسحاق، هذه، ذلك السند الأزلي، ألا و هو العلم الخامس. و لقد قفينا على آثارهم بنوح و إبراهيم و موسى و عيسى و محمد، لقد جعلنا من كل زوجين اثنين. الله نور السموات و الأرض<sup>21</sup>، و لكل من هؤلاء النطقاء زيتونة لا شرقية و لا غربية، فأضاء نوح بسام، و ظهر إبراهيم بطور سيناء إسماعيل، و أشرق شمس موسى ببيوشع و هارون، و كلمة عيسى بن يوسف بشمعون المنير، إلى أن ورث علي محمداً.

*qawluh Ḥamza bn ‘Alī, ar-raqīb al-‘atīd: ḡawhar haḍīhi ar-risala, yā Abā Ishāq, haḍīhi, ḍalik as-sanad al-azālī, alā wa huwa al-‘ilm al-ḥāmis. wa laqad qaffaynā ‘alā atārihim bi-Nūḥ wa Ibrāhīm wa Mūsā wa ‘Īsā wa Muḥammad, wa laqad ḡa‘alnā min kull zawḡatayn itnayn. Allah nūr as-samawāt wa-l-arḍ, wa li-kull min ha‘ulā’ an-nuṭaqā’ zaytūna lā šarqiyya wa lā ḡarbiyya, fa-aḍā’a Nūḥ bi-Sām, wa zahara Ibrāhīm bi-ṭūr Sīnā Ismā‘īl, wa ašraqa šams Mūsā bi-Yūša’ wa Hārūn, wa kalimat ‘Īsā bn Yūsuf bi-Šam‘ūn al-munīr, ilā an Muḥammadā.*<sup>22</sup>

“A saying by him, Hamza b. ‘Alī, majestic observer: the essence of this epistle, oh Abū Ishāq, is this, that eternal pillar and it is the fifth science. We have sent in their footsteps Nūḥ, Ibrāhīm, Mūsā, ‘Īsā and Muḥammad, and we have made a pair from each of them. Allah is the light of the heaven and the earth. Each of these speakers (*nuṭaqā’*) has an olive neither of the East nor of the West, and Nūḥ shone with Sām, Ibrāhīm appeared on Mount Sinai as Ismā‘īl, the Sun of Mūsā rose with Yūša’ and Hārūn, and the Word of ‘Īsā b. Yūsuf with Šam‘ūn the luminous, until ‘Alī succeeded Muḥammad”.

Another interesting example is the chapter entitled *‘arf an-Nayyirayn* which is primary compiled from different and sometimes paraphrased Qur’anic verses and can be at the same time regarded as a reference to *sūrat an-Nūrayn* (“The Surah of the Two Lights”), which is a falsification known from some Shia editions of the Qur’an.<sup>23</sup>

<sup>21</sup> Qur’an (28:35).

<sup>22</sup> Here and below the author has used the transcription system of the German Oriental Society (Die Deutsche Morgenländische Gesellschaft).

<sup>23</sup> E.g. Maulavi Abdul Qadir 1844. More about the surah: Nöldeke 1919: 100–112.

Pp. 36–37:

## عرف النيرين

قل يا صاحبي السجن<sup>24</sup>، إنَّ ما توعدان لواقع<sup>25</sup>، ما  
له من دافع<sup>26</sup>، وإنَّ الركنين الأعظمين الثابتين لهما النيران.  
فلا أقسم بالشمس و القمر، و الليل إذا أظلم، و الصبح إذا  
أسفر<sup>27</sup>، كذلك نري الذين كفروا الآيات بالشمس و القمر.  
كذلك فنر ربكم في سماء دينكم نيرين، هما الشمس و القمر  
بحسبان، و النجم و الشجر يسجدان.<sup>28</sup>

و لقد أضاعت الشمس بسماء الإسلام، فقدّر صومكم،  
و خادنتم القمر، فتم صلاة.

و لقد أشغل ربكم الذين أقبلوا عليه بأنفسهم ليعرفوها،  
فتم ألماء الطهور.<sup>29</sup>

و أما الذين أعرضوا عنه شغلتهم أنفسهم فلبئس  
تقلبهم<sup>30</sup> في الآفاق، ختم ربكم على قلوبهم و على أبصارهم  
غشاوة، و لهم عذاب مهين.<sup>31</sup>

“Chapter of the Two Lights.”<sup>32</sup>

Say: O my two fellow-prisoners! Surely, that which ye are promised will befall! There is none that can ward it off. There are two great fixed pillars with two lights. Oh, I swear by the Sun and the Moon, and by the night when it falls, and by the dawn when it shineth forth. And we will show to those who disbelieve signs by the Sun and

## ‘arf an-nayyirayn.

*qul yā ṣāhibay as-siġn, inna mā tuw‘adān  
lawāqi‘, mā lah min dāfi‘, wa inna ar-ruknayn  
al-a‘zamayn aṭ-tābitayn lahumā an-nayyirān.  
fa-lā aqsimu bi-š-šams wa-l-qamar, wa-l-layl  
idā aḡlama, wa-ṣ-ṣubḥ idā aṣfara, kaḡalika  
nurī alladīn kaḡarū al-āyāt bi-š-šams wa-l-  
qamar. kaḡalika qaddara rabbukum fī samā‘  
dīnikum nayyirayn, humā aš-šams wa-l-qamar  
bi-ḡusbān, wa-n-naġm wa-š-šaġar yasġidān.*

*wa laqad aḡā‘at aš-šams bi-samā‘ al-islām,  
fa qaddara sawmakum, wa ḡādantum al-qamar,  
fa-tamma ṣalāt.*

*wa laqad ašġala rabbukum alladīn aqbalū  
‘alayh bi-anfusihim li-ya‘rifuhā, fa tamma  
al-mā‘ aṭ-tuhūr.*

*wa amma alladīn a‘raḡū ‘anh ṣaġalathum  
anfusuhum, fa-la-bi‘sa taqallubuhum fī-l-āfāq,  
ḡatama rabbukum ‘alā qulūbihim wa ‘alā  
abṣārihim ġiṣāwa, wa lahum ‘azāb maḡn.*

<sup>24</sup> Qur’an (12:39).

<sup>25</sup> Qur’an (77:7).

<sup>26</sup> Qur’an (52:8).

<sup>27</sup> Qur’an (74:34). Compare also: Qur’an (84:16–18); (81:17–18); (92:1–2).

<sup>28</sup> Qur’an (55:5–6).

<sup>29</sup> Compare: Qur’an (25:48).

<sup>30</sup> Compare: Qur’an (40:4).

<sup>31</sup> Compare: Qur’an (2:7).

<sup>32</sup> Qur’anic verses and lexica are translated according to: Pickthall 1974.

the Moon. And your Lord set in the heaven of your faith two lights. They are the Sun and the Moon, which are made punctual, the stars and the trees adore. And the sun shone in the heaven of Islam, and he established your fasting, and you became friends of the Moon, and there is the prayer. And your Lord keeps busy those, who came to him with their souls to know them, and there is the purifying water. Those who turned away from him busy with themselves, wretched will be their turn of fortune in the future. And your Lord hath sealed their hearts, and on their eyes there is a covering. Theirs will be an awful doom”.

The treatise also contains texts of several Druze prayers, texts of written declaration of entrance into the Druze community,<sup>33</sup> prescriptions about the forbidden and allowed, religious poetry in Arabic and Persian, passages about cosmology and astrology (Pic. 06: Astrological table from the treatise). One chapter tells about missionaries of *muwahhidūn* (self-designation of the Druze) in India and shows some references to the Qur’an:

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و اذكر نورنا بالحق، إذ أشرق في ملك عسيفان و  
كابل و البلري، و كانوا يعبدون صنماً من دون مولانا، فقال  
لهم حكيمهم: لم تعبدون ما لا يسمع و لا يعقل ولا يضمر و لا  
ينفع، إنكم قوم تجهلون. قالوا: هذا ما وجدنا عليه آباءنا، و إننا  
على آثارهم سائرون.<sup>34</sup> قال: أو لو كان آباؤكم لا يعقلون.  
قالوا: أيها الحكيم، خذ ما شئت من أموالنا و اتركنا عليه  
عاكفين.<sup>35</sup> قال: بل أنتم قوم مسحورون.<sup>36</sup>

*wa-dkur nūranā bi-l-ḥaqq, id ašraqa fī  
mulk ‘Usayfān wa Kābul wa-l-Bullariy, wa  
kānū ya‘budūn ṣanamā min dūn mawlānā,  
fa-qāla la-hum ḥakīmuhum: li-ma ta‘budūn  
mā lā yasma‘u wa lā ya‘qilu wa lā yaḍurru  
wa lā yanfa‘u, innakum qawm taḡhalūn. qālū:  
hadā mā waḡadnā ‘aleyh ābā’anā, wa innā  
‘alā āṭārihim sā’irūn. qāla: aw wa law kāna  
ābā’ukum lā ya‘qilūn. qālū: ayyuhā al-ḥakīm  
ḥuḍ mā šī’ta min amwālīnā wa-truknā ‘alayh  
‘akifīn. qāla: bal antum qawm mashūrūn.*

<sup>33</sup> The Druze is today a closed community and does not accept neophytes. Nevertheless, some Druze authors do not exclude resumption of missionary activity. Anis Obeid writes in this regard: “From these passages and many others we can conclude that, in keeping with the core concept of Tawhid, the doors to Tawhid could not have been shut and that the evolutionary path has not come to a dead end. Rather, the activities of the *da’wa* in the terms of proselytizing were suspended with the exit of Baha’ al-Din, as they had been on prior occasions, only to be resumed when conditions became more favorable.” Obeid 2006: 256.

<sup>34</sup> Compare: Qur’an (43:21–22).

<sup>35</sup> Compare: Qur’an (20:91).

<sup>36</sup> Compare: Qur’an: (15:15).

“...and remember our light in the truth, when it shone in the kingdom of ‘Usayfān and Kābūl and al-Bullariy,<sup>37</sup> and they worshipped an idol and not our Master, and their wise man told them: “Why are you worshipping what does not hear and does not think, cannot cause harm and cannot benefit, you are an ignorant folk. They told: “This is what our fathers did and we are following their steps.” He told: “And what if your fathers did not understand?” They told: “O, wise man, take what you want from our property and let us remain its votaries.” He told: “Truly you are folk bewitched”.

Some fragments of “Indian” chapters are composed in an unknown language (Pic. 07–09), which can be either one of the languages of India or a secret script.<sup>38</sup> Very interesting and unusual is the identification of the Druze deity with Indian gods (Shiva, Hari) or with some ideas of Indian philosophy (Brahman, Karma):

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فهو الله الحاكم البرّ، هري، شيوا، برهمن، أرهات

كرما، هو إله المشارق و إله المغرب.

*fa-huwa Allāh al-hākim al-barr, Harī, Šīwā, Barahman, Arhāt Karmā, huwa ilah al-mašāriq wa ilah al-mağārib...*

“...and he is the gentle and ruling God,<sup>39</sup> Harī, Šīwā, Barahman, Arhāt Karmā, he is God of the East and God of the West...”.

It is well known that Kamal Jumblatt was a great admirer of Indian culture and even a disciple of Indian guru and philosopher Shri Atmananda.<sup>40</sup> That is the reason why the influences of Indian religious philosophy can be an additional argument in favor of De Smet’s idea about a falsification which appeared in the entourage of Jumblatt. Some Sunni websites ascribe the authorship of this treatise directly to Kamal Jumblatt.<sup>41</sup>

Two other texts *Rasā’il al-Hind* (“Indian Epistles”) and *Siğill sarā’ir al-awwal wa al-āḥir* (“Register of the Mysteries of the First and the Last”) are not mentioned in the Druze Canon.<sup>42</sup>

*Rasā’il al-Hind* (“Indian Epistles”) contains thirteen texts on 213 pages; these are:

1. *Risālat al-Hind al-’ulā* (“The first Indian epistle”), pp. 2–7;
2. *Risālat al-Hind at-tāniyya* (“The second Indian epistle”), pp. 8–18;
3. *Risālat al-Hind at-tālīṭa al-mawsūma bi-l-wa’id wa al-’indār* (“The third Indian epistle called ‘Threatening and warning’”), pp. 19–28;

<sup>37</sup> Short glossary on the last pages of the same manuscript explains these toponyms as follows: “‘Usayfān is a land between Kashmir, Kabul and Multan... Bullariy is a city of the twelve cities of Sind...” Miṣḥaf: 271.

<sup>38</sup> Glossary of the manuscript describes it just as “a strange language” (*luḡa ġarība*). Miṣḥaf: 274.

<sup>39</sup> Or: “the gentle God al-Hākim”.

<sup>40</sup> Timofeev 2003: 164–174.

<sup>41</sup> E.g. <http://www.dorar.net/enc/firq/3357> (last access on 15.05.2015).

<sup>42</sup> “Siğill” and “Miṣḥaf” are mentioned as a reference source in a monograph by Anwar Yāsīn: Yāsīn 1981: 434. “Miṣḥaf” was also a reference source for Ḥamid b. Sīrīn: Sīrīn 1985: 572.



4. *Risālat al-Hind ar-rābi‘a al-mawsūma bi-t-taḍkira wa at-taḍkār wa at-takmila wa al-kamāl* (“The fourth epistle called ‘Homily, reminder, addition and fullness’”), pp. 29–39;
5. *Risālat al-Hind al-ḥāmisa al-mawsūma bi-‘ilā al-ālā‘ fī nash wa ta’ṭil aš-šarā‘i‘ wa waḥdat al-āliha al-ḥukamā‘* (“The fifth Indian epistle called ‘Benefit of benefits of cancellation and abolition of the laws and the unity of the wise Gods’”), pp. 40–57;
6. *Risālat al-Hind as-sādisa al-mawsūma bi-risālat al-‘iyāb* (“The sixth Indian epistle called ‘Epistle of return’”), pp. 57–79;
7. *Risālat al-ḥakīm ar-rašīd Ġātā bn Šūmār Rağā Bāl ilā aš-šayḥ al-Muqtanā al-waqūr Abī al-Ḥasan ḡā‘at min al-Hind ilā al-Qāhira* (“Epistle of the righteous ruler Ġātā b. Šūmār Rağā Bāl to the honorable Sheykh al-Muqtanā, [epistle] arrived from India in Cairo”), pp. 79–86;
8. *Risālat al-ḥakīm ar-rašīd Ġātā bn Šūmār Rağāh Bāl at-tāniyya ilā Abī al-Ḥasan aš-šayḥ al-wuqūr al-Muqtanā* (“The second Epistle of the righteous ruler Ġātā b. Šūmār Rağā Bāl to the honorable Sheykh al-Muqtanā”), pp. 87–101;
9. *Ar-Risāla at-tāliṭa min rasā’il al-ḥakīm al-fāḍil ar-rašīd as-sādiq<sup>43</sup> Ġātā bn Šūmār Rağāh Bāl ilā aš-šayḥ al-Muqtanā al-wuqūr Abī al-Ḥasan mamlūk waliyy az-zamān wa ‘abdihi* (“The third epistle of epistles of the truthful righteous noble ruler Ġātā b. Šūmār Rağā Bāl to the honorable Sheykh al-Muqtanā Abu Hasan, the property and slave of the establisher of the time”), pp. 102–119;
10. *Ar-Risāla ar-rābi‘a min rasā’il al-ḥakīm al-mağīd, kaḥf al-muwahḥidīn al-mutawağğihīn, Ġātā bn Šūmār Rağāh Bāl* (“The fourth epistle of epistles of the glorious ruler, the cave of unitarians Ġātā b. Šūmār Rağāh Bāl”), pp. 120–130;
11. *Ġawāb risālat al-ḥakīm ar-rašīd Ġātā bn Šūmār Rağāh Bāl, wa huwa ḡawāb risālatihi allatī yas’al fihā wa yastawḍih ‘alāmāt yawm ad-ḍuhūl al-akbar wa ‘ağā’ib al-bad’ wa ḡarā’ib al-huyūl* (“Answer on the epistle of the righteous ruler Ġātā b. Šūmār Rağāh Bāl and it is the answer on his epistle, in which he asks to explain the signs of the day of the great confusion, miracles of the commencement and curiosities of *prima materia*”), pp. 130–163;
12. *Risālat al-ḡāmīr al-ḡāḥidīn al-mu’tariḍīn ‘alā az-zāhidīn min dawī al-muḡāhada al-muwahḥidīn* (“Epistle of deniers and opponents of the unitarian ascetics”), pp. 164–189;
13. *Risālat al-Hind at-tāmina* (“The eighth Indian epistle”), pp. 190–212.

The eight epistles are apparently attributed to Bahā’ ad-Dīn al-Muqtanā and addressed to the chief of the Indian community of unitarians Ġātā ibn Šūmār Rağāh Bāl. Four letters are ascribed to Ġātā ibn Šūmār Rağāh Bāl. One letter contains a text attributed to al-Ḥakīm. The fourth text is at the same time the 61<sup>st</sup> epistle of the Druze Canon. Subjects of the texts are quite various: juridical questions (prescriptions for marriage,

<sup>43</sup> Written, as usual in Druze writings, when representing words related to *ṣ-d-q*, with „sīm“ (س) and not with the proper „sād“ (ص).

juridical polemic and anecdotes), cosmology (structure of universe and *prima material* first matter), alchemy, kabbalistic ideas, apocalyptic visions (pic. 10–16), etc.

Very interesting and unusual are references to Buddha in some fragments:

P. 43:

قال مولانا الحاكم سبحانه، و قوله الحق:  
 "أو لم تسمعوا قول الحكيم الواحد المبارك بوذا، الذي  
 أخبركم قبلنا بقولنا و قول إخواننا و نواتنا، أن كل و جميع  
 الأشياء هي من أصل واحد، و سبب واحد..."

*qāla mawlānā al-Ḥākim subḥānah, wa  
 qawluh al-ḥaqq:*

"*aw lam tasma'ū qawl al-ḥakīm al-wāḥid  
 al-mubārak Būdā, allaḍī aḥbarakum qablanā  
 bi-qawlinā wa qawl iḥwāninā wa ḍawātinā,  
 anna kull wa ḡamī' al-ašyā' hiya min aṣl wāḥid  
 wa sabab wāḥid...*"

"...our Master al-Ḥākim Almighty said and his saying is the truth: 'Did'nt you hear the saying of Buddha, a blessed wise man, who said you before us what we are saying and what our brothers and followers are saying, that everything and all things are from one origin and from one matter...'"

A fragment in the second letter is written in a secret script (Pic. 17–18) which is well known in Persian book culture as "ḥaṭṭ-e šaḡarī" ('tree-like font')<sup>44</sup>; it is also described by Ibn Waḥšīyya as the script of the Greek physician Pedanios Dioscurides (Pic. 19).<sup>45</sup>

Most of the epistles (eight from the thirteen) are dated between the years 16 and 22 of the Druze calendar (424–430 AH).

The last manuscript is *Siḡill sarā'ir al-awwal wa al-āḥir* ("Register of the Mysteries of the First and the Last"). It consists of 160 pages and contains "mystical meditations dictated by Ḥākim to Ḥamza after his departure to the East, and sent by Ḥamza to Bahā' ad-Dīn in 439/1047".<sup>46</sup>

A short introduction to the treatise says:

P. 2:

و هو يشتمل على سبعة فصول في سبع رسائل  
 كاملة، فهي تسع و أربعون جامعة، أملاها مولانا الحاكم جل  
 و علا، و هو الحق المبين، على عين العين و شمس  
 السائرين الموحدين، قائم الزمان، و من إليه النجم و الشجر

*wa huwa yaštamil 'alā sab'at fuṣūl fī sab'a  
 rasā'il kāmila, fa-hiya tis'a wa arba'ūn ḡamī'a,  
 amlāhā mawlānā al-Ḥākim ḡall wa 'alā, huwa  
 al-ḥaqq al-mubīn, 'alā 'ayn al-'ayn wa šams  
 as-sa'irīn al-muwaḥḥidīn, qā'im az-zamān,  
 wa man ilayh an-naḡm wa-š-šāḡar yasḡidān,*

<sup>44</sup> Kasā'ī 2008.

<sup>45</sup> Hammer 1806: 38 (of Arabic text).

<sup>46</sup> Abu Izzeddin 1993: 236.

يسجدان، الإمام الأعظم مولانا حمزة بن علي، حين دهر  
غيبتهما في العين الحمئة<sup>47</sup> و في السجستان ببحرة رزه و  
رخج و بالس، و أيام ليالي الشفع و الوتر، حول الجبل  
المقدس طوى، و قد أرسلها مولانا هادي المستجيبين إلى  
صفوة المستجيبين الشيخ المقتنى، السنة الواحدة و الثلاثين  
من سني مولانا حمزة.

*al-imām al-a‘zam mawlānā Ḥamza bn ‘Alī,  
ḥīna dahr ḡaybatihimā fī-l-‘ayn al-ḥami‘a  
wa fī-s-Sigistān bi-baḥrat Razah wa Raḡaḡ  
wa Bālis, wa ayyām layālī aš-šaf‘ wa-l-watr,  
ḡawl al-ḡabal al-muqaddas Ṭuwā, wa qad  
arsalahā mawlānā hādī-l-mustaḡībīn ilā ṣafwat  
al-mustaḡībīn aš-šayḥ al-Muqtanā, as-sana  
al-wāḥida wa-t-ṭalātīn min siniyy mawlānā  
Ḥamza.*

“And it [the manuscript – D.S.] includes seven parts in complete seven epistles and they are forty nine sessions dictated by our Master al-Ḥākim Almighty and Great, and he is the clear truth, to the essence of essence, the Sun of unitarians, establisher of the time, whom adore the stars and the trees, the great imam, our Master Ḥamza b. ‘Alī in the time of their concealment in the muddy spring and in Sidjistan at the pond Razah (?) and [in?] Arachosia and [in?] Bālis (Emar?), and in days [and?] nights of [the prayer] aš-šaf‘ wa l-witr, around the holy mount Ṭuwa.<sup>48</sup> And our Master, leader for those who are seeking, sent it (the manuscript) to the best of those who are seeking, Sheykh al-Muqtanā, in the year thirty one according to the calendar of our Master Ḥamza”.

*Siḡill...* is full of Sufi themes and symbols.<sup>49</sup> Mystical love (*išq, ḡubb*) and extinction (*fanā*) are among its main subjects:

P. 7:

و قد حرّم على كل موحد متطهر، بعد أن فني بتلك  
الحقيقة، و شرب من خمرة الفناء بيد الحبيب، و حجّ و سعى  
حول حانة الخمار، و هام مع العاشقين الهائمين في شوقهم و  
على جبل عرفات الأحبة، أن يمد يده للذين لبسوا رداء  
الكبرياء و البغضاء و وضعوا طيلسان الحب و لفظوه،  
و ظهرهوا بالصور اللإنسانية، و أعدّوا للموحدين الشبكة و  
السكين و النار ليأكلوهم أكل الهيم.

*wa qad ḡurrima ‘alā kull muwaḡḡid  
mutaṭaḡḡar, ba‘d an faniya bi-tilk al-ḡaḡiqa,  
wa šariba min ḡamrat al-fanā‘ bi-yad al-ḡabīb,  
ḡaḡḡa wa sa‘ā ḡawl ḡanāt al-ḡammār, wa hāma  
ma‘ al-‘āšiqīn al-hā‘imīn fī šawḡihim wa ‘alā  
ḡabal ‘araḡāt al-aḡibba, an yamudda yadah  
li-lladīn labisu ridā‘ al-kibriyyā‘ wa-l-baḡḡā‘,  
wa waḡa‘ū ṭaylasān al-ḡubb wa lafaḡūhu, wa  
ḡaḡarū bi-s-šuwār al-insāniyya, wa a‘addū li-l-  
muwaḡḡidin aš-šabaka wa-s-sikkin wa-n-nār  
li-ya‘kulūhum akl al-ḡim.*

<sup>47</sup> Qur’an (18:86).

<sup>48</sup> Compare: Qur’an (20:12).

<sup>49</sup> Sufi origin of some Druze prayers is supposed by Philip Hitti in: Hitti 1928: 72–73.

“And it is forbidden for every purified unitarian after he became extinct in this truth, and drank the wine of extinction from the hand of lover, and performed Hajj and walked around a grog shop, and loved together with lovers who are mad in their passion and in the Mount Arafat of lovers, to give his hand to those who are dressed in clothes of arrogance and hate, who took the mantle of love and rejected it, who appeared in human figures and prepared for unitarians net, knife and fire to eat them with passion”.

P. 17:

فيا أيها الموحدون الحكماء، علموا الناس الحب و

العشق، أهدوهم الحبيب، أسقوهم من خمر كأسكم التي ملئت

شرباً طهوراً من إبريق الحبيب، فجر النزلتين، تجاه القبلتين،

و على شاطئ نهر القاهرة.

*fa-yā ayyuhā al-muwahhidūn al-ḥukamāʿ,*

*ʿallimā an-nās al-ḥubb wa-l-ʿisq, wa ahdūhum*

*al-ḥabība, wa asqūhum min ḥamr kaʿsikum*

*allatī muliʿat šarābā ṭuhūrā min ibriq al-ḥabīb,*

*fağr an-nazlatayn, tiğāh al-qiblatayn, wa ʿalā*

*šaṭīʿ nahr al-Qāhira.*

“O wise unitarians, teach the people love and passion, bring them to the lover, let them drink from your glass, which is filled with a purifying drink from the lover’s carafe, at the dawn of two revelations (?), in the direction of two qiblas, on the bank of the river of Cairo”.

Interesting is the allegorical interpretation of the story about Laylā and Mağnūn (Pic. 20–21). Other themes of *Siğill...* are a kabbalistic interpretation of the word *kun* (‘to be’)<sup>50</sup> which is mixed with a story about a mystical journey of nightingale, with the last passages seemingly influenced by ancient Greek philosophy.

The text of *Siğill...* was not researched as yet. It can only be said again that the idea of al-Ḥākims revelations does not correspond to the Druze Canon. Nevertheless, the manuscript seems to be composed from various independent fragments. Their detailed research could be very important for understanding some modern aspects of the Druze faith.

Vocalization and orthography of all four manuscripts show some differences from standard Arabic (for example: *šir ʿa* instead of *šar ʿa*, *miṣḥaf* instead of *muṣḥaf*, sometimes *sidq* and *sādiq* instead of *šidq* and *šādiq*), what is also typical for the canonical Druze texts.<sup>51</sup> All four manuscripts have a lot in common (themes, lexica, syntax) and seem to complement each other. It is very possible that Kamal Jumblatt, who tried to restore the lost Druze influence in Lebanon, also planned to reform some religious doctrines to make them more flexible and closer to Abrahamic religions. His aim was probably to become not only a political but also a religious leader (or at least one of religious leaders) of the reformed Druze community. Similar reforms within the Syrian Alawi sect were performed for example by Sağī Muršid (1932–1998), the founder of the Muršidiyya,<sup>52</sup> whose texts and

<sup>50</sup> Compare e.g.: Qur’an (2:117).

<sup>51</sup> In this regard: Seybold 1902: XIV; Wehr 1942: 196.

<sup>52</sup> More about it in Sevruck 2013.

main ideas are sometimes quite close to those of the four Druze manuscripts discovered by Kamal Jumblatt.

Without a detailed research it is quite difficult to define the exact role of these manuscripts for the modern Druze. Some works written by the Druze authors (like Anis Obeid or N. Abu Izzeddin) suggest that the newly discovered manuscripts are considered today a part of religious Canon (at least by a part of the community) and their study could be in any case important for the understanding of contemporary Druze doctrines. The manuscripts may also contain at least fragments of unknown authentic texts, which can be interesting for reconstruction of the Druze religious history.

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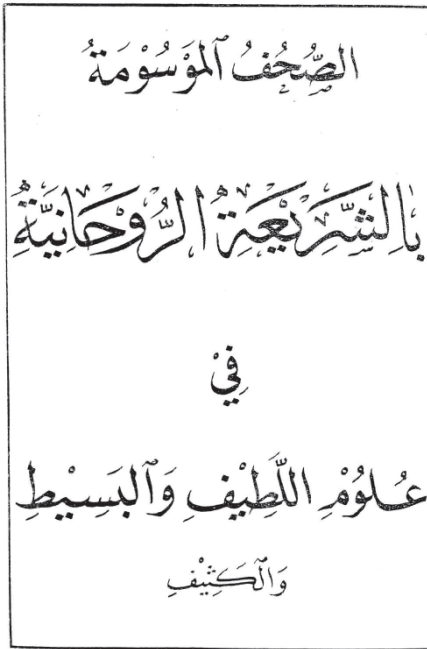
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## Images



Picture 1



Picture 2

سَأَلْتَهُ هَذَا الْأَوَّلِيَّ  
 \* من عبد مولانا ولي الأزمان ، قاسم  
 الحق وسراج البرهان ، من عبد عبده المؤمنيين  
 بعين العيان ووثيقة المؤمنين ، والنراهد في دنيا  
 ذوي إرم ذات العباد التي فيها الذين أفسدوا في  
 الأبد وأخرجوا منها العباد ، فلتسوف يصيب عليهم  
 مولانا العذاب ، إن مولانا ليانصراد ، فليتنظروا  
 لنا منتظرون . من سيف مولانا الصيقل من عبد  
 المفتي ، إلى الشيخ الرشيد ، والطلع المكدر  
 الضيف ، صاحب الرأي الشديد ، والشاقي الأمين ،  
 وكافل البيت العتيق ، إلى فرع الدوحة  
 الرابجية ، وسليل الحكيم شومان ، من تراها

تمت

٢

Picture 3

سَجَّاتِ الْأَوَّلِيَّ وَالْخَيْرِ  
 وَالظَّاهِرِ وَالْبَاطِنِ وَالْحَقِّ وَالنُّورِ وَالْأَرْضِ وَالسَّمَاءِ  
 وَالنَّارِ وَالْمَاءِ وَالْمَعَادِ وَالْمَعِاشِ  
 وَمَعَالِمِ الْأَكْوَارِ وَالْأَدْوَارِ  
 وَأَنْبَاءِ الْأَوَّلِيَّ  
 وَتَهَّالِجِ الْأَكْوَارِ

١

Picture 4

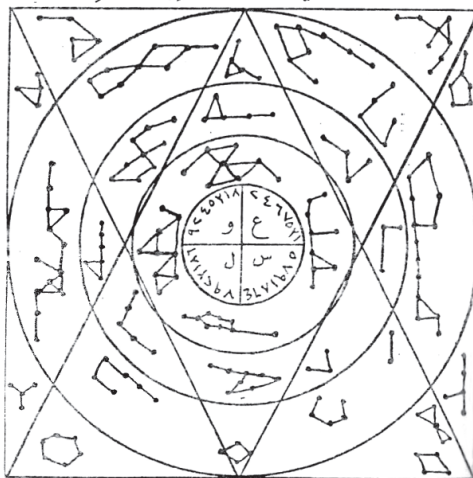
شَرَعَتِ الْعَرَفَانِ  
 فِي عِلْمِ اللَّطِيفِ وَالْبَسِيطِ  
 لمولانا هرمس الهرامسة « ذي إحت به »  
 \* يا أيها الموحدون ، لا تحذ بعضهم بعضا تخربا  
 ولا من ذوي القعد . إن مولاكم لا يكلف نفسا  
 إلا أوستما ، وهو الذي جعل لكل وجهه هو  
 مولانها ولكن لا تعلمون .  
 أولم يوح لكم مولاكم ، هادي المستحيين  
 وتبين رب العالمين ، في غير هذه الأنواع ، أت  
 مولاكم جعل لكل سبيلا إليه في نفسه ومن

تمت

٢٠

Picture 5

صاحب اللوح والقلم ، عين النور والإشارات ، هزمين  
 الهرامسة ، مول الموالين ، وماحق الأولين الكافرين .



أفلاك القادير وأنواع الإشارات وألحق ومينات التنزيل والأفلاك المنسبة  
 بالترجيع وسبيل سيرة المنتهي حتى تخرجكم من بين أنفسكم

٢٣٩

Picture 6

وَالشَّاهِدَ عَلَيْكُمْ بِمَا بَيَّنَّاكُمْ ؛ وَلَقَدْ جَعَلْنَا مَوْلَاكُمْ  
تَأْوِيلًا مَعَهُ ، فَأَعْتَبُوا ، يَا أُولِي الْأَلْبَابِ ، لَعَلَّكُمْ  
تَتَلَوَّحُونَ ، وَعَلَى أَرَاكَ رُجْعَى الْمَكْبُورِ تَجَلْسُونَ . وَعَلَى  
الَّذِينَ أَطْلَعُوا مِنْكُمْ عَلَى سِرِّ مَا فِي كِتَابِ مَوْلَانَا  
هَذَا ، عَزِيْزُهُ عَلَى ذِي الْبَيْتِ الْعَتِيقِ ، مَشْرِقِي النَّوْجِيدِ  
الْأَوَّلِ ، الرَّشِيدِ شُومَارِ ، قَائِمِ الْمَوْحِدِينَ فِي  
السَّنَدِ ، فَهَوَّيْنَا الْمُتَّقَى ، وَنَحْمَ مَوْلَاكُمْ الْمَعْبُودَ ،  
وَلَيْنَ خَافَ مَقَامَهُ مِنْكُمْ جَنَّاتٍ .

هتر وقوک کاصمک وهطومک  
وهکسبار نفقو فی وصدض کوبین وهقلا دین  
وهکشیرین کن وهقو لدل هل ثنشل وبابوب  
اوکوک مه بوب جب کصلو ذلبو وسرت ههکا  
طین وهکاکین فی غیبیل وهکسبار وهلا غدی  
فجه کنوتیط لدل وصیوب فی کشمول فاق بوب  
وهذب عبیه وهکسبار وهطومک وهی جنل

۱۹۷

Picture 7

وهقلا دین اهیعتکم وهکاطران بکومتبیه  
وصهاوط کن تهمر وهکتومیر هک اهیطنفلوا  
ذا . وهجمل اوهرشل فی الخلق . ولیناؤوا المؤمنین  
بإقَامَتِهَا . وَلَقَدْ أَمَرَ مَوْلَاكُمْ أَنْ تَعْدِلُوا بِالْعِسْمَةِ فِيمَا  
بَيْنَ الذُّعَاةِ ، فَلِكُلِّ مِنْهُمْ تَصِيبٌ بِمَا فِي تِلْكَ الْحِجَابِ .  
وَلَسَوْفَ نُطَلِّعُكُمْ عَلَى مَا أَوْلَاكُمْ بِهِ الْمَعْبُودُ قَبْلَ غَيْبَتَيْهِ ،  
رَحِيمِ الْبَاسِ ، فَلَا تَهِنُوا وَلَا تَحْزَنُوا ، وَأَنْتُمْ الْأَعْلَوْنَ ؛  
وَقَدْ كَتَبْنَاكُمْ عَيْنَ الْحِجَابِ فِي سَمِ الْإِشْرَاقِ . وَلَكِنَّ  
مِنْكُمْ أُمَّةً مُطِيعَةً ، لِنُفِخِ مَا أَمَرَ مَوْلَاكُمْ الْمَعْبُودُ  
بِهِ أَنْ يُرْسَلَ ، حَتَّى دُلُّوكَ التَّنْصِيحِ إِلَى اجْتِمَاعِ الْحَكَمَيْنِ  
الْعَذْبِ الْفَرَاتِ ، وَالْمَلِجِ الْأَحْجَابِ .

یو ویلو وهنولاط اوهر وهرولین  
اوهرقوبک بوکد کاصل وکسوک وهکفنی خیفینو  
اکهجو وهکاطرین فی غیبینو ونت اکن تبسم کن  
سبهر کاصنو هتر ملدک کاصمک لدل وکاو

۱۹۸

Picture 8

اتهم وهماز هتی وهسولوهمک سهی وهذین  
یطوجانک فی دیمک وهکسباراهک یاکناو  
بسهل وهسه وهک یقوتهاو وهوذبین وهکدترین  
عمین عمین اطزبل اتوسی کلکر وهکفتدی  
الاطبل اقه ههکاطرین وهکاکین وهکجهلاین  
هل وهرن ون کاصو وهکسبار عید عه همک  
وههاط افیه عبیه اهاج بوبی وهلدک وهسمید  
فخذاوکنل تهتم وسهاوط اوسکها وکبو فیلو  
اوشمال سهی نسکل ونمک فی وسینو اونسک  
وصسهان اوسهکاو ون وهکسبار لا وهذی  
ظلد همک فیکو یمنک امون وکید وهکاکین  
لا وهکسبار اطراون وهمتوب اوهرتنزیه  
اوهرتابه اوهرکوبین سهیل مه ذهم مون سترکاصمک  
کمد الوکطننا دو فوطذاو اص تدمناو - (ت درن  
او) - ههذین لاراوسن وهعبیه ونلک لوهمان .

۱۹۹

Picture 9

شکوکهم ، هتن شاء هکل ، ومن لدریشکا لدریفکن ، والأیناز  
فین ذلک ایهم .  
وَإِنَّهُ لَا جِنَّةَ وَلَا نَسَمَ ، وَلَا بَعَثَ وَلَا نُشُورَ ،  
وَأَنَّ مَنْ مَاتَ بِكَلْبِي جَسَدُهُ وَلُحِقَ رُوحُهُ بِالنُّورِ الَّذِي  
تَوْلَدُ مِنْهُ حَتَّى يَنْجَحَ كَمَا كَانَ . وَمِنْ هَذَا كَثِيرٌ .  
وَكَذَلِكَ الْبَقِي إِلَى أَسْمَاعِنَا مِنْهُمْ بَعْضُ النَّبَاتِ ، الَّتِي  
لَا يَعَانِيهَا الْإِهْوُ ، مِنْهَا قَدِ يَمُوتُهَا وَحَايِرُهَا ، وَمَا سَجَدَتْ  
تَالِيَهَا . وَمِنْهَا : إِنَّ الْمَلِكَ يَبْزُوقُ عَنِ الْقُرْبِ إِلَى الشَّرِيفِ  
وَالْوَنَائِيَّةِ ، ثُمَّ يَعُودُ إِلَى الْفَرَسِ ، ثُمَّ يَبْزُوقُ عَنِ الْفَرَسِ  
إِلَى الْعَرَبِ ، ثُمَّ يَعُودُ إِلَى الْفَرَسِ .  
وَمِنْهَا أَنَّ الْوَرَانَ الثَّامِنَ عَشَرَ مِنْ مَوْلِدِ مُحَمَّدِ بْنِ  
عَبْدِ اللَّهِ وَهُوَ السَّاطِقُ ، هُوَ وَافِقُ الْأَلْفِ الْعَاشِرِ ، وَهُوَ  
نُوكَةُ الشَّرِيفِ وَالنُّوسِي . وَعِنْدَ ذَلِكَ يَنْجَحُ إِنْسَانٌ  
يُعِينُهُ الدُّوَاةُ الْجَوْسِيَّةُ غَايِرًا ، التَّوْحِيدِيَّةُ بِأَطْلَانَا ،  
وَمِنْ ذَلِكَ الْأَمْرِ كُلِّهَا مَنَّةٌ سَمِعَ قِرَائَتِهَا . وَمِنْهَا أَنَّهُمْ

۱۲۴

Picture 10



يُوكَدُونَ جَارِيَمِينَ ، بَلْ لَا يَأْتِيهِ الشَّكُّ بِالنَّسَبَةِ لَهْمُ ، أَنَّهُ  
 سَخِيظُهُ يَطْلُبُ فِي الْقَلْبِ الْعَاشِرَ لِأَقْوَالِ الشَّمْسِ الْقَاهِرِيَّةِ ،  
 وَذَلِكَ فِي الْتَأَثُّةِ التَّارِيخِيَّةِ وَيَتَعَوَّنُ إِلَى كَشْفِ الشَّكَاكِيِّ .  
 وَمِنْهَا - وَقَدْ أَعَادُوا مَا قَالُوهُ - وَهُوَ نُبُوَاتٌ  
 فِي تَحْقِيقِ الْكُشُوفَاتِ ، وَتَرْزُلِ الْأَذْوَارِ وَالْعِلَاقَاتِ ، وَتَلَسُّسِ  
 الْأَكْوَارِ لِلسَّبِيحِ - يُخَيِّجُ إِنْسَانَ يُعِينُهُ دَوْلَةُ مَجْمُوعِيَّةِ التَّوْحِيدِ ،  
 وَاسْتَوَاتِي عَلَى الْأَنْهَارِ ، مِنْهَا الرَّمْلَةُ وَاللَّدُّ وَعَزَّةٌ وَأَشْقَلُونَ  
 وَأَشْدُّ قُوَّةً ، وَمَا حَوْلَ جِبَالِ الرِّزْمُونِ ، حَتَّى قَارَانَ وَالْأَنْهَارِ  
 السُّودَاءِ ، وَرِزْمِيلَ مَلِكِ الْعَرَبِ وَغَيْرِهِ ، وَيَجْمَعُ الْخَلْقَ عَلَى  
 سَبِيلِ وَاجِدٍ وَأَمْرِ وَاجِدٍ ، وَرِزْمِيلَ الشَّرِّ ، وَعَيْلِكَ مَدَّةً تَسْعُ  
 عِلَاقَاتٍ وَنُصْفٍ . وَلَا يَمْلِكُكَ مِنَ الْعَرَبِ مَلِكٌ بَعْدَ الَّذِي  
 يَمْلِكُكَ فِي الْعِلَاقِ السَّابِعِ عَشَرَ .  
 وَلَدَيْنَا مِنْ هَذِهِ الْأَنْبَاءِ مَضْحِكٌ كَثِيرٌ ، وَلَسَوْفَ  
 تُرْسِيئُهَا إِلَيْكُمْ بِلِسَانِهَا الْعَرَبِيِّ ، هَذَا الَّذِي أَرْسَلْتُ  
 بِهِ إِلَيْكُمْ .

١٢٥  
Picture 11

نَحْمُ قَالُوا : وَعَلَى رَأْسِ الْعِلَاقِ السَّابِعِ عَشَرَ ، يَدْنُو  
 الْجَمْرُ مِنْ سَجَمِهِ ، فَتَنْطَرُ السَّمَاءُ عَنِ الشَّمْسِ بِالْمِزَانِ ،  
 فَلَا يُنْبِرُ نَحْلُ بَيْسَانَ وَعَسْمَانَ ، وَتَذْهَبُ مِكَاهُ مَحِي  
 طَبَرِيَّةً ، وَيَعْتَرُ مَعِينُ عَيْنِ زُعْرَ ، وَيُظْهِرُ دَابَّةَ أَهْلَبُ ،  
 كَثِيرَ الشَّعْرِ ، لَا يَدْرِي قَبْلَهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ ،  
 فَيَسْتَرِي فِي الْأَنْهَارِ ، فَلَا يَدْعُ قَرْيَةَ إِلَّا هَبَطَهَا ، وَالْعَرَبُ  
 بِمُسْتَدٍ قِيلَ أَيْدِيَهُمْ ، كَثِيرٌ تَقَاوُمُهُ ، وَجِلْمُهُ يَبْدُو  
 الْمَقْدِسِ ، وَقَلُوبُ أُمَّلِيهِمْ هَوَاءٌ . فَيَأْتِي الدَّجَالُ ابْنَ  
 بِنَا مِينَ الْيَهُودِيِّ مِنْ خَلَّةِ بَيْنَ الشَّامِ وَالْعِرَاقِ ، وَمَعَهُ سَبْعُونَ  
 أَلْفَ يَهُودِيٍّ ، فَيَمُكُّهُمْ بَعْضُهُمْ عَلَى جِبَالِ الْقَبِيلَةِ الْأُولَى ،  
 وَكَثْمُهُمْ ذُو سَيْفٍ مَحْمَلٌ وَنَاجٍ ، فَيَعْبُدُ مِينًا وَيَعْبُدُ  
 سَيْمَالًا . وَإِنْ مِنْ فِتْنَتِهِ أَنْ مَعَهُ جَسَّةٌ وَأَمْرًا ، فَتَارُهُ جَسَّةً  
 وَجَسَّتُهُ نَاهِرٌ . وَإِنْ مِنْ فِتْنَتِهِ أَنْ يَأْمُرَ السَّمَاءَ أَنْ تَمْطِرَ  
 فَيَمْطِرُ ، وَيَأْمُرُ الْأَنْهَارَ أَنْ تُنْبِتَ فَيُنْبِتُ . وَإِنْ مِنْ فِتْنَتِهِ  
 أَنْ يَمُرَّ بِالْحَيِّ فَيَكْذِبُونَهُ ، فَلَا يَبْقَى لَهُمْ سَائِمَةٌ إِلَّا أَهْلَكَتْ .

١٢٦  
Picture 12

وَإِنْ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيَصِدِّقُونَهُ ، فَيَأْمُرُ السَّمَاءَ أَنْ  
 تَمْطِرَ ، وَيَأْمُرُ الْأَنْهَارَ أَنْ تُنْبِتَ ، حَتَّى تَرْفَعَ مَوَاشِيَهُمْ  
 مِنْ يَوْمِهِمْ ذَلِكَ أَسْمَنَ مَا كَانَتْ ، وَأَعْظَمَهُ وَأَمَدَهُ  
 حَوَاصِرَهُ ، وَأَدْرَمَ حُرُوعًا . وَإِنَّهُ لَا يَبْقَى قَدَمٌ مِنْ أَنْهَارِ  
 الْعَرَبِ إِلَّا وَطِئَتْهُ وَطِئَتْهُ عَلَيْهِ ، حَتَّى يَبْرُكَ عِنْدَ الظُّلْمِ  
 الْأَحْمَرِ لَدَى مُنْقَطِعِ السَّيْحَةِ ، فَتَرْجِفُ أَيْبَادُ أَهْلِهَا  
 الرَّجَسَاتِ التَّشَاكِيَّةِ ، فَلَا يَبْقَى مُنَافِقٌ وَلَا مُنَافِقَةٌ إِلَّا خَرَجَ  
 إِلَيْهِ ، فَتَنْفِيحُ الْحَبْتِ مِنْهَا كَمَا يَنْفِيحُ الْكَبِيرُ حَبَّتِ  
 أَحْمَدِيْدِ - وَوَيْدِي ذَلِكَ الْيَوْمَ يَوْمَ النَّعَابِ - وَتَضَخَّ لَهُ  
 الْأَنْبَاءُ ، فَيَدْخُلُ بِأَيْدِيهِ لِيَكْفَلَ لِبِلَادِيهَا ، فَيَمُكُّهُمْ وَهُمْ  
 حَوْلَ جِبَالِ الرِّزْمُونِ ، مِنْ عَزَّةٍ وَشَرْقِيَّةٍ وَالنَّبِيلِ وَالْعِلَاقِ .  
 نَحْمُ نَسْخُ السَّمَاءِ عَنِ نَسْمِ سَيْدِ الْقَاهِرَةِ ، فَيَعُودُ  
 وَيَكْتَفِي عَمَّنْ فِي صُرُوحِهِمْ ، فَهَمُّ مِنْ كَرِّ حَبِّ بَيْسَلُونَ ،  
 يَأْتُونَ رِحَالًا ، وَعَلَى كُلِّ صَاحِبٍ وَطَأْرٌ وَدَابَّةٌ ، يَأْتِينَ  
 مِنْ كُلِّ وَجْهِ عَجَبٍ ، فَتَفُتُّ الْوَأَقِمَةُ الَّتِي لَيْسَتْ لَوْ فَعَلَهَا

١٢٧  
Picture 13

كَاذِبَةٌ دَائِفَةٌ ، فَحَمِي فِيهِمْ حَافِضَةٌ رَافِعَةٌ . وَهَنَّاكَ هُرْدُ  
 التَّوْحِيدِ وَنَسَاخَتُهُمْ أَمَامَ إِمَامِهِمُ الْأَعْظَمِ ، وَمَسِيحِيهِمْ ذِي  
 السِّينِ وَذِي السَّبْعِ الْمَشَاكِيِّ ، فَمَا يَزَالُونَ سَائِرِينَ حَتَّى يَكْبَلُوا  
 عِنْدَ الْمَنَامَةِ الْبَيْضَاءِ شَرْقَ دِمَشْقَ ، وَكُلُّ مَرْجُلٍ مِنْهُمْ يَكِينُ  
 مَهْرُودَيْنِ مِنْ تِيكَابِ الشَّمْسِ وَالْقَمَرِ وَالْمُهَنْدِ وَالسِّينِ ،  
 وَقَدْ أَفْتَرَتِ السَّاعَتُ وَالشَّقُّ الْقَمَرُ :  
 وَمَا يَزَالُ الْمَوِيُّ يَطْلُبُ كُلَّ مَرْبَدٍ وَنَحْمُ ، فَيَدْرِي الدَّجَالُ  
 الْأَعْمَرُ الْيَهُودِيُّ ابْنَ بِنَا مِينَ عِنْدَ بَابِ الدِّدِ الشَّرْقِيِّ فَيَقْتُلُهُ .  
 فَيَهْرُمُ الْمَوِيُّ الْيَهُودِيُّ ، فَلَا يَبْقَى شَيْءٌ يَمَّا خَلَقَ الْحَقُّ نُبُوَاتِي بِهِ  
 يَهُودِيٍّ إِلَّا أَنْطَقَ الْحَقُّ ذَلِكَ الشَّيْءَ ، لِأَجْرِهِ وَلَا حَسْرَةٍ ، وَلَا حَاطِطٍ  
 وَلَا دَابَّةً ، إِلَّا الْقَرْيَةَ ، فَإِنَّهَا تُنْبِتُ فِي أَصْلِ الْحَجَرِ ، إِلَّا  
 قَالَ : يَا عَبْدَ الْحَقِّ ، هَذَا يَهُودِيٌّ ، فَعَالَ أَفْتَلُهُ .  
 وَقَالُوا عَنِ أَيَّامِهِ هَذِهِ : وَإِنَّ أَيَّامَهُ أَلْعَوْنَ سَنَةً ،  
 لِسَنَةِ كَهْضِ السَّنَةِ ، وَالسَّنَةُ كَالشَّهْرِ ، وَالشَّهْرُ كَالْجُمُعَةِ ،  
 وَأَجْرُ أَيَّامِهِ كَالشَّرِّهِ ، يُضْجِعُ الْإِنْسَانَ عَلَى بَابِ الْمَدِينَةِ ، فَكَلَّ

١٢٨  
Picture 14

يَبْلُغُ بِأَهْلِهَا الْآخِرَ حَتَّى يَمِينِي .  
 ﴿ فَذَلِكُمُ الْفَائِزِينَ وَجُزْءُ الْمَغْلُوبِينَ ، لَطَّلُ الْأَعْرُوبُ إِلَى  
 يَوْمٍ يُبْعَثُونَ . وَتَقْضَى الْأَمْرُ ، وَتَسْتَوِي السَّيِّئَةُ عَلَى الْبُحْرَيْنِ ،  
 وَيُذَقُّ الصَّلِيبَ ، وَيُدْعَى الْخِزْيَرُ ، وَتُوضَعُ الْحَبْرِيَّةُ ، وَيُهْدَى  
 بَيْتُ الْأَسْتِثَامِ ، وَتُتْرَكُ الصَّدَقَةُ ، وَيُنْسَى التَّكْلِيفُ ، وَلَا يُسْقَى  
 عَلَى شَاةٍ وَلَا بَعِيرٍ ، وَتُرْفَعُ الشَّمْسُ وَالْبَيْتُ غَضُفٌ ، وَيُنزَعُ  
 حُمَةُ كُلِّ ذِي حَمَةٍ ، حَتَّى يَدْخُلَ الْوَلِيدُ يَدَهُ فِي الْحِجَةِ فَلَا  
 نُضْرَهُ ، وَتُضْرَمُ الْوَلِيدَةُ الْأَسَدُ فَلَا يَضْرُهَا ، وَتَكُونُ الذَّنْبُ فِي  
 الْقَمِّ كَأَنَّهَا كَلْبَانٌ ، وَتَمْلَأُ الْأَرْضُ مِنَ السَّلَامِ كَمَا تَمْلَأُ الْإِنْسَانُ  
 مِنَ الْمَاءِ ، وَتَكُونُ الْكَلِمَةُ وَاحِدَةً ، فَلَا يُسَبِّدُ إِلَّا اللَّهُ الْحَيُّ ،  
 وَتَضَعُ الْحَبْرُ أَقْرَبَهَا بَعْدَ أَنْ تَشْكَلَ فَرِيضٌ مُلْكِيهَا ، وَتَضْبَعُ  
 الْأَرْضُ كَمَا تَضْبَعُ الْفِضَّةُ ، وَلَا تُتْرَكُ الذَّرْنُ مُجْرِبٌ أَبَدًا .  
 ﴿ وَسَوْفَ أُرَدُّهُ هَذَا بِمَا بَقِيَ فِي أَيْدِي أُمَّيَّاتِنَا مِنْ  
 عَيْبُونِهِمْ ، وَلَقَدْ قِيلَ إِنَّ فِيهَا مَجْعًا مِنَ النَّهَائِيلِ ، عَسَى أَنْ يَ  
 أَطْلُبَ مِنْ لِسَانِ الصُّوْرَةِ ، السَّيِّدُ الْمُرَادُ ، أَنْ يُعْرَبَ عَمَّا فِي

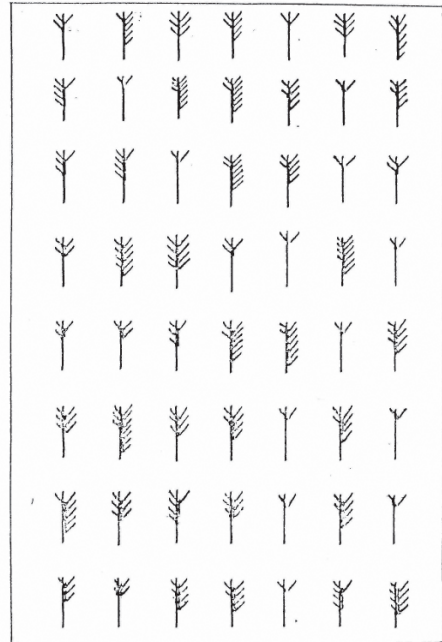
119  
Picture 15

هَذِهِ الرِّسَالَةِ ، وَهُوَ الْمَرْتَمِعُ بِرَمِيْنِ قَبْلِ ، وَمِنْهُ عَمَّنَا  
 السَّلَامُ وَعَيْنَايَةُ الْأَمَانِ مَا دَامَ الْمَلَوَانِ .  
 ﴿ كَبَيْتِ السَّنَةِ الْعِشْرُونَ مِنْ سَيِّئِ مَوْلَانَا الْحَضِينَ الْحَضِينَ  
 هَادِي الْمُسْتَجِيبِينَ ، الْإِمَامِ الْمَوْلَى الْأَعْظَمِ ، مَرَّتْ أَنْبَكْرُ وَقَصَمَ .  
 - جَوَابُ رِسَالَةِ الْحَكِيمِ الرَّشِيدِ -  
 جَانَا بْنَ صُومَارِ رَجَا بَالَ ، وَهُوَ جَوَابُ رِسَالَتِهِ  
 الَّتِي يَسْأَلُ فِيهَا وَفِيهَا سَوَاحِبُ عِلْمَاتِ يَوْمِ الذُّهُولِ  
 الْأَكْبَرِ ، وَنَجَائِبُ الْبَدْءِ وَغَرَائِبُ الْهَيُولَى .  
 ﴿ يَقُولُ الْعَبْدُ الْمَلُوكُ أَبُو الْحَسَنِ ، الشَّيْخُ الْمُفْتَى :  
 أَصْدَقُ بِمَا انْتَهَرْتُ بِهِ :  
 ﴿ أَهْلُهَا الشَّيْخُ الْحَكِيمُ الرَّشِيدُ جَانَا بْنَ صُومَارِ رَجَا  
 بَكَانَ ، سَلَامًا الْفَيْبُورِ عَلَيْكَ .  
 ﴿ لَقَدْ عَضَمْتُ بِكَابِكُمْ الْكَرِيمَ وَمِ رِسَالَتِكُمْ عَلَى ذِي الْعَرْشِ  
 فِي بَيْتِ الْعَضْفِ وَالرَّيْحَانِ ، فَأَمْرَتْ بِكِتَابَةِ اسْمِكُمْ

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Picture 16

الْوَتِينَ .  
 ﴿ يَقُولُ مَوْلَى وَمَمْلُوكُ الْإِمَامِ الْعَبْدِ  
 الْمُفْتَى .  
 هَذِهِ الرِّسَالَةُ هِيَ الرِّسَالَةُ الثَّانِيَةُ مِنْ رِسَائِلِ  
 الْحَكِيمِ الْمُخْلِصِ الصَّاحِجِ ، مَوْثَلِ الْمَوْجِدِينَ ، الرَّشِيدِ  
 جَانَا بْنَ صُومَارِ رَجَا بَالَ . أَرْسَلَهَا إِلَى الْعَبْدِ  
 الْمُرَابِطِ - أَيِّي - ، وَهِيَ الرِّسَالَةُ ذَاتُ الْأَفْكَانِ ،  
 ذَاتُ الْعَضْفِ وَالرَّيْحَانِ ، الَّتِي لَا قَى مَمْلُوكُهُ  
 الْأَمِينِ ، فِي سَفَرِهِ بِنَا ، وَهُوَ يَسْمَعُهَا ، فَصَبَّأ .  
 ﴿ قَالَ الْحَكِيمُ الرَّشِيدُ بْنُ الْحَكِيمِ : صُومَارِ :

88  
Picture 17



89  
Picture 18

الفصل السادس عشر من الباب الرابع  
 في صفة قلم الحكيم ديسقوريدوس  
 وهو المشجر الذي كتب كتاب الاعشاب  
 والنبات . وخواصها ومنافعها ومضارها و  
 اسرارها . وقد تداوله الحكماء من بعده  
 في الكتب .

٢ . ٣ . ٤ . ٥ . ٦ . ٧ . ٨ . ٩ . ١٠ . ١١ . ١٢ . ١٣ . ١٤ . ١٥ . ١٦ . ١٧ . ١٨ . ١٩ . ٢٠ . ٢١ . ٢٢ . ٢٣ . ٢٤ . ٢٥ . ٢٦ . ٢٧ . ٢٨ . ٢٩ . ٣٠ . ٣١ . ٣٢ . ٣٣ . ٣٤ . ٣٥ . ٣٦ . ٣٧ . ٣٨ . ٣٩ . ٤٠ . ٤١ . ٤٢ . ٤٣ . ٤٤ . ٤٥ . ٤٦ . ٤٧ . ٤٨ . ٤٩ . ٥٠ . ٥١ . ٥٢ . ٥٣ . ٥٤ . ٥٥ . ٥٦ . ٥٧ . ٥٨ . ٥٩ . ٦٠ . ٦١ . ٦٢ . ٦٣ . ٦٤ . ٦٥ . ٦٦ . ٦٧ . ٦٨ . ٦٩ . ٧٠ . ٧١ . ٧٢ . ٧٣ . ٧٤ . ٧٥ . ٧٦ . ٧٧ . ٧٨ . ٧٩ . ٨٠ . ٨١ . ٨٢ . ٨٣ . ٨٤ . ٨٥ . ٨٦ . ٨٧ . ٨٨ . ٨٩ . ٩٠ . ٩١ . ٩٢ . ٩٣ . ٩٤ . ٩٥ . ٩٦ . ٩٧ . ٩٨ . ٩٩ . ١٠٠ .

ا ب ج د ه و ز ح ط ي ك  
 ل م ن س ع ف ص ق ر ه  
 ت ث خ ذ ض ظ غ

الفصل

Picture 19

يكون هذا وأنت في طريق بحرك .  
 \* يا شبي ، إيتاك والعصى المجازي وهوانه ،  
 فتعسى بصيرتك عن الحب الحقيقي ، بكل اذخل في  
 ظلمات مدينة العصى الحقيقي لتستطيع رؤية المحبوب .  
 فإدامت عين ذاتك تنظر إلى غيره ، وتسير قدم  
 هيأرك نحو اعتاب جسدك ، فأنت في ظلمات  
 تجارزة فوقها ظلمات .  
 \* أو لئلا ذاتك بنا المحنون بحب لئلا ويعشق  
 طراتها ، وقد غاب بلجسابه عما حوله ، وكان  
 كمنما تجلى له الجمل حمر المحنون صعبا ، فنهتر  
 سماواته بعيش الحياة ، وأق له الصحو . وأما لئلا  
 فتراود مختالا بلزادها حول جباله ، فتعقله  
 الأنساب ، فما يفتأسا ساجا في بحر الذات الحقيقية ،  
 وقد حوت لئلا بلبيتها من دائرتي الشمس والقمر ،  
 وأرسلت عليه أنسام عشيقها ، فأرى جمالها جمال

Picture 20

الوجود في كل حسن موجود ، جمالا خالدا أزليا  
 أبديا سمرديا : رأى ذاته في نور جمال لئلا .  
 هناك يرى المحنون من حب لئلا ، وشيبي ، وزاح بهم  
 بجمال كل محنون وليكي ، متطهر مقدسا ، متبررا  
 من دنس جمال العمد حول قلوب الجمل ، وتدثر  
 بجمال ثوب الكمال ، وتوجه نحو قيسه ، فأشرفت  
 عليه محاسن الذات في صور أولدان ، فأرى حرايا  
 الحسن حول عرش الملكوت ، فاستعق في بحر حب  
 أملاي ، وشرب من أيدي الجمال كأسا كان منلجها  
 كافورا عينا ، يشرب بها عباء جمال ليكي ،  
 بلعجرونها تغييرا ، وشفي هذا تنافس  
 المتأفسون .  
 \* ولما أن وصل قيس نور الجمال إلى المحنون  
 فجر تدلهيد ، وعشيه ما عنتي ، أنصرفت الذات ،  
 ذات المحب والمحبوب ، ينظرها ، فتلاشى الظالم

Picture 21