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Niyāzī-i Mişrī's Sufi Eschatology: Critical Edition and English Translation of *al-Dawra al-'arshīyya fī l-aḥkām al-farshīyya* and the *Eşrāt-ı sâ'at-ı enfüsî*

Abstract

The present article offers a critical edition and English translation of the Khalwatî Sūfi scholar Niyāzī-i Mişrī's (d. 1105/1694) two apocalyptic treatises titled, *al-Dawra al-'arshīyya fī l-aḥkām al-farshīyya* ('The Heavenly Circulation in the Earthly Rules') and the *Eşrāt-ı sâ'at-ı enfüsî* ('The Inward Portents of the Hour'). In these treatises, Mişrī explores the apocalyptic portents and discloses their correspondences within individual human beings. His elaboration of Islamic eschatology in accordance with the mystical doctrine of macrocosm-microcosm is a central theme highlighted throughout the two treatises. By shedding light on Mişrī's mystical interpretation, this article aims to enhance our understanding of an eschatological discussion within late Ottoman Islāmīc thought, an area of research that remains largely overlooked in the field of Islāmīc Studies. While offering an understudied historical debate on Islāmīc eschatology, this research also contributes to contemporary theological discussions. Although the edited texts were written more than three centuries ago, eschatology is still relevant to scholars of our time. Mişrī's novel interpretation of the apocalypse and his reference to macrocosm-microcosm dichotomy are distinctive in both past and contemporary eschatological discourses. Although there is currently no critical edition of the two treatises, Mişrī's apocalyptic understanding deserves serious attention for our exploration of Islamic eschatology from multiple perspectives. This study aspires to make Mişrī's eschatological thought accessible to a wider audience, including experts in Islamic Studies and those interested in eschatology. To this end, this article pays special attention to the preparation of its edition and translation. Specifically, this critical edition selected three manuscripts of each text according to their copied dates and textual accuracy in order to make the edited texts as close as possible to the original ones authored by Mişrī. This article also translates the two treatises into modern English with a careful effort to preserve the mystical nuances Mişrī conveys. As the two texts deal with the theme of eschatology, Mişrī often employs philosophical and *kalām* terminology. In such cases, the present translation borrows conventional English terms commonly used for their translations. Regarding some technical expressions, this translation provides Arabic and Ottoman transliterations in brackets alongside the translations.

Keywords: Sūfism, Niyāzī-i Mişrī, Resurrection, Macrocosm, Microcosm.

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Niyazi-i Mısri'nin Tasavvuf Anlayışında Ahiret: *el-Devretü'l-arşıyye fi'l-ahkâmî'l-ferşıyye* ve *Eşrât-ı Saat-ı Enfûsî*'nin Tenkitli Neşri ve İngilizce Tercümesi

Öz

Bu makale, Halvetî mutasavvıfı Niyâzî-i Mısri'nin (ö. 1105/1694) *ed-Devretü'l-arşıyye fi'l-ahkâmî'l-ferşıyye* ve *Eşrât-ı sâat-ı enfûsî* adlı iki kıyâmet risâlesinin tenkitli neşrini ve İngilizce tercümesini sunmaktadır. Mısri bu risâlelerinde kıyâmet âlâmetlerini araştırmasını ve bunların bireysel insandaki karşılıklarını açığa çıkarmasını ele almaktadır. İslâm eskatolojisini makrokozmos-mikrokozmos tasavvufî öğretisine göre ele alışı, her iki risâlede de vurgulanan merkezi bir temadır. Mısri'nin tasavvufî yorumuna ışık tutan bu makale, İslâm araştırmaları alanında büyük ölçüde göz ardı edilen bir araştırma sahası olan geç Osmanlı İslâm düşüncesi içindeki eskatolojik tartışmaya dair anlayışımızı geliştirmeyi amaçlamaktadır. Yeterince çalışılmamış olan İslâm eskatolojisine dair tarihî bir tartışmayı sunarken, bu araştırma aynı zamanda çağdaş teolojik tartışmalara da katkıda bulunmaktadır. Neşre hazırlanan metinler üç asırdan fazla bir süre önce yazılmış olmakla birlikte, eskatoloji günümüz araştırmacıları için hâlâ önemini korumaktadır. Mısri'nin kıyâmete dair özgün yorumu ve makrokozmos-mikrokozmos ikiliğine atfı hem geçmiş hem de çağdaş eskatolojik söylemlerde ayırt edicidir. Her iki risâlenin de henüz tenkitli bir neşri bulunmamasına rağmen, Mısri'nin kıyâmet anlayışı, İslâm eskatolojisini çoklu perspektiflerden araştırmamız için ciddi ilgiyi hak etmektedir. Bu çalışma, Mısri'nin eskatolojik düşüncesini İslâm araştırmaları uzmanları ve eskatoloji ile ilgilenenler dâhil olmak üzere daha geniş bir okuyucu kitlesine erişilebilir kılmayı arzulamaktadır. Bu amaçla makale, neşir ve tercüme hazırlığına özel bir önem vermektedir. Özellikle bu tenkitli neşir, neşre hazırlanan metinleri Mısri tarafından telif edilen orijinal metinlere mümkün olduğunca yakın kılmak için her bir metnin istinsah tarihlerine ve metinsel doğruluklarına göre üç yazmasını seçmiştir. Bu makale ayrıca, Mısri'nin aktardığı tasavvufî nüansları korumak için dikkatli bir çabayla iki risâleyi modern İngilizceye tercüme etmektedir. İki metin eskatoloji temasını işlediği için Mısri sıklıkla felsefî ve kelâm terminolojisi kullanmaktadır. Bu gibi durumlarda mevcut tercüme, bunların tercümeleri için yaygın olarak kullanılan geleneksel İngilizce terimleri ödünç almaktadır. Bazı teknik ifadelere ilişkin olarak bu tercüme, tercümelemin yanı sıra köşeli parantez içinde Arapça ve Osmanlıca transliterasyonlar sunmaktadır.

Anahtar Kelimeler: Tasavvuf, Niyâzî-i Mısri, Kıyâmet, Makrokozmos, Mikrokozmos.

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A. Dirasah

1. The Life of Niyāzī-i Mişrī and Works

1.1 The Life of Niyāzī-i Mişrī

Born in 1027/1618 in Malatya, the author is widely known as “Mişrī” because he spent a period pursuing Islamic sciences in Egypt. His given name was Muḥammad (Turk. Meḥmed). Alongside his expertise in Islamic sciences, he was a renowned Sufi in Ottoman intellectual history, having founded the Khalwatiyya-Mişriyya Sufi order. From early on, his scholarly career was inseparable from Sufism. While studying in Cairo, he was initiated into the Qādiriyya order. Later, Mişrī entered the Khalwatiyya order through Shaykh Yūsuf Ümmī Sinān (d. 1067/1657), the founder of the Sinānī branch of the Khalwatī order, itself belonging to the branch of Shaykh Yiğitbaşı, known as Aḥmadiyya. Over the course of his intellectual activity, he was exiled to Rhodes and Lemnos. During his third exile on Lemnos, he passed away in 1105/1694. For Mişrī’s biography, Derin Terzioğlu’s masterful work, *Sufi and Dissident in the Ottoman Empire: Niyāzī-i Mışrī (1618-1694)*, offers a detailed study.¹

1.2 The Works of Niyāzī-i Mişrī

He authored over thirty works in Arabic and Turkish. The following are his major works:

- Mawā’id al-‘irfān wa-‘awā’id al-iḥsān;

¹ Derin Terzioğlu, *Sufi and Dissident in the Ottoman Empire: Niyāzī-i Mışrī (1618-1694)* (Cambridge MA: Harvard University, PhD diss., 1999). See also Mustafa Aşkar, “Niyāzī-i Mısrī”, *TDV İslâm Ansiklopedisi*, vol. 33 (Istanbul: TDV İslâm Araştırmaları Merkezi, 2007), 33/166-169.

- Dīvān;
- Al-Dawra al-‘arshiyya fi l-aḥkām al-farshiyya;
- Tasbī‘ qaşīdat al-Burda;
- Majālis;
- Tuḥfat al-‘ushshāq;
- Mecmū‘a-i kelimāt-ı ḳudsiyye;
- Risāle-i es’ile ve-ecvibe-i mutesavvifāne;
- Esmā-i halvetiyye;
- Sharḥ-i nuṭḳ-i Yūnus Emre.

2.1 The Importance of *al-Dawra* and the *Eşrāt*

Throughout Islamic history, Muslim theologians have engaged with apocalyptic writings particularly when Muslim societies encountered catastrophic events or involved desperate challenges. For example, apocalyptic texts were produced in response to the Mongol invasion of Baghdad in 656/1258, the Reconquista of al-Andalus during the fifth/eleventh and seventh/thirteenth centuries, and the Ottoman conquest of Constantinople in 857/1453.² Among this body of apocalyptic literature, works composed during the early modern Ottoman

² See David Cook, “Apocalyptic Incidents during the Mongol Invasions”, *Endzeiten: Eschatologie in den monotheistischen Weltreligionen*, ed. Wolfram Brandes and Felicitas Schmieder (Berlin: De Gruyter, 2008), 293–312; Lourdes María Álvarez, “Prophecies of Apocalypse in Sixteenth-Century Morisco Writings and the Wondrous Tale of Tamīm al-Dārī”, *Medieval Encounters* 13 (2007), 566–601; Anna Akasoy, “Al-Andalus and the Andalusis in the Islamic Apocalyptic Tradition”, *Peoples of the Apocalypse: Eschatological Beliefs and Political Scenarios*, ed. Wolfram Brandes et al. (Berlin: De Gruyter, 2016), 213–224; Kaya Şahin, “Constantinople and the End Time: The Ottoman Conquest as a Portent of the Last hour”, *Journal of Early Modern History* 14/4 (2010), 317–354.

period remain relatively understudied. Mişrî's two apocalyptic treatises, which were written in the eleventh/seventeenth century, do not explicitly point to a specific historical event. Nevertheless, Mişrî's mystical interpretation of the apocalyptic portents represents a distinctive and original contribution to Islamic eschatology.

Mişrî offers a unique interpretation of Islamic eschatology. In existing scholarship, Terzioğlu's careful research of his eschatology with a focus on *al-Dawra al-'arshiyya fî l-aḥkām al-farshiyya* ('The Heavenly Circulation in the Earthly Rules', henceforth *al-Dawra*) presents a systematic understanding of his theological worldview.³ Apart from Terzioğlu's study, his theological thought remains insufficiently explored. In fact, *al-Dawra* and the *Eşrât-ı sâ'at-ı enfüsî* ('The Inward Portents of the Hour', henceforth the *Eşrât*), have not been critically edited. Even though these treatises survive in manuscript sources, Mişrî's highly original interpretation of the apocalyptic portents deserves serious attention for our comprehensive understanding of Muslim apocalyptic literature tradition.

Al-Dawra and the *Eşrât*, the former written in Arabic and the latter in Ottoman Turkish, presumably address different audiences of eleventh/seventeenth century Ottoman society. While the *Eşrât* concisely explains the apocalyptic portents, *al-Dawra* delves into the issue in a more profound manner, highlighting particularly resurrection within the human self in line with Mişrî's theory of the minor resurrection (*al-qiyāma al-ṣuḡhrā*), the middle resurrection (*al-qiyāma al-wuṣṭā*), and the great resurrection (*al-qiyāma al-kubrā*). Thus, each subject

³ Terzioğlu, *Sufi and Dissident in the Ottoman Empire: Niyāzî-i Mısrî (1618-1694)*, esp. 379-387.

matter in the *Eşrât* is elucidated in a more systematic way in *al-Dawra*. Taking the contents of these treatises into account, although there are minor differences between the two texts, we may assess that the *Eşrât* is an abridgement of *al-Dawra* rendered in Ottoman Turkish.

Al-Dawra and the *Eşrât* are notable for the two points: Muslim apocalyptic literature tradition and Sufi cosmology. Although each text follows a distinct structure and differs in length, Mişrî consistently discusses the apocalyptic portents and their correspondences within individual human beings. In his own terms, these portents manifest in both the macrocosm (*al-‘ālam al-kabīr*) and the microcosm (*al-‘ālam al-ṣaghīr*), referring respectively to the outward (*āfākī*) world and the inward (*enfūsī*) world. According to Mişrî’s Sufi cosmology, everything present in the universe has its correspondence within the human being, known as the doctrine of macrocosm-microcosm. In *al-Dawra* and the *Eşrât*, Mişrî elaborates on how each apocalyptic portent appears within the human self. Mişrî’s Sufi interpretation of the apocalyptic portents was not necessarily explained by earlier Muslim apocalyptists.

2.2. Contents of *al-Dawra* and the *Eşrât*

Al-Dawra and the *Eşrât* feature Mişrî’s mystical interpretation of the apocalyptic portents. Both treatises discuss the following specific portents of the apocalypse: (1) the emergence of the progeny of the yellow ones, (2) the emergence of Gog and Magog, (3) the appearance of the Antichrist, (4) the descent of Jesus, (5) Jesus’ killing of the Antichrist, (6) the emergence of the Mahdī, (7) the Beast of the Earth, and (8) the sunrise from the west. For each portent, Mişrî elucidates its correspondence within the individual human being. In his opinion, these

inward portents are not necessarily caused by the end of the world but instead point to transformative phenomena within the human self. This reminds us of the minor resurrection undergone by every individual. Abū Ḥāmid al-Ghazālī (d. 505/1111), in the *Iḥyā' 'ulūm al-dīn* ('The Revival of the Religious Sciences'), cites the hadith: "Whoever dies, his resurrection has taken place (*man māta fa-qad qāmat qiyāmatuhu*)."⁴ Mişrī's apocalyptic thought thus aligns with the concept of the minor resurrection, in contrast to the apocalyptic annihilation of the entire world.

In *al-Dawra*, Mişrī further delves into his typology of the apocalypse that consists of the following stages: the minor resurrection, the middle resurrection, and the great resurrection. The middle resurrection, situated between the minor and the great, signifies one's immersion in the process of spiritual wayfaring. Outlining his tripartite metaphysics of the apocalypse, Mişrī underscores Sunnī doctrines, which acknowledge the truthful eschatological narrative. Throughout the two texts, Mişrī seeks to explain his mystical understanding of the apocalypse to Sufi readers who engage in their own spiritual wayfaring.

2.3. The Later Reception of *al-Dawra* and the *Eşrāt*

Al-Dawra and the *Eşrāt* received certain reception by later generations of scholars. Each text exists in multiple copies preserved in Turkish manuscript collections. According to the digital catalogue of Türkiye Yazma Eserler Başkanlığı (TÜYEK), there are at least twelve manuscript copies of *al-*

⁴ Abū Ḥāmid al-Ghazālī, *Iḥyā' 'ulūm al-dīn*, vol. 7, (Jeddah: Dār al-Minhāj, 2011), 218.

Dawra and thirty-one copies of the *Eşrât*.⁵ Given the existence of manuscripts in non-Turkish libraries' collections, as well as miscatalogued copies – such as those registered under wrong titles or preserved in incomplete forms – the actual number of surviving manuscripts is likely higher.

2.4. Manuscripts of *al-Dawra* and the *Eşrât*

2.4.1. Al-Dawra

◦ Hacı Selim Ağa Library, Hüdai Efendi Collection, no. 01801-005.

This manuscript is designated in the following edition with the letter (◦). It was copied in 1070/1660. The edited part of this treatise is located on folios 78v–81r of the codex.

◌ Süleymaniye Library, Esad Efendi Collection, no. 03597-001.

This manuscript is designated in the following edition with the letter (◌). It was copied by al-Shaykh Aḥmad Ilyās al-Kurdī in 1091/1680. The edited part of this treatise is located on folios 5r–8r of the codex.

س Süleymaniye Library, Esad Efendi Collection, no. 03574-004.

This manuscript is designated in the following edition with the letter (س). It was copied in 1156/1743. The edited part of this treatise is located on folios 78r–82r of the codex.

⁵ Yazma Eserler Veritabanı, *Türkiye Yazma Eserler Kurumu Başkanlığı* (consulted May 18, 2025).

2.4.2. The *Eşrâṭ*

ﺏ Süleymaniye Library, Pertev Paşa Collection, no. 00244-005.

This manuscript is designated in the following edition with the letter (ﺏ). It was copied in 1121/1709–10. It is located on folios 19v–21r of the codex.

◦ Hacı Selim Ağa Library, Hüdai Efendi Collection, no. 01855-017.

This manuscript is designated in the following edition with the letter (◦). It was copied by Hulûş Derviş Hasan Şehryârî in 1134/1722. It is located on folios 66v–67v of the codex.

ﻍ National Library of Türkiye, Milli Kütüphane Yazmalar Collection, no. 06 Mil Yz A 853/1.

This manuscript is designated in the following edition with the letter (ﻍ). It was copied in 1168/1755. It is located on folios 1v–3v of the codex.

2.5. Method of Critical Edition and Translation

The present critical edition is based on three manuscripts of *al-Dawra* and the *Eşrâṭ*. The primary criteria of selecting those manuscripts are their copied dates, completeness, and readability or textual accuracy. Priority is given to manuscripts copied during Mişrî's lifetime, as this enables the edited texts to be as close as possible to the original ones authored by Mişrî. To determine the copied dates of each manuscript consulted, this edition relies on the TÜYEK's digital catalogue.

In what follows, this article provides a critical edition of the whole text of the *Eşrāt* and the last two chapters of *al-Dawra*. *Al-Dawra* consists of four chapters: the former two chapters concern astronomy from the universal perspective and the human perspective; and the latter two chapters feature resurrection (*qiyāma*). Aligning with the thematic focus of this article, i.e. Mişrī's Sufi eschatology, the following edition covers the third and fourth chapters of *al-Dawra*.

When it comes to a transcription of Ottoman Turkish, some words have variant spellings in the manuscripts consulted by this study. To avoid any confusion in reading, this edition follows the spelling system of the *Kāmus-ı Türki* by Şemseddin Sāmī.⁶ With regard to Arabic expressions or quotations in the *Eşrāt*, this edition follows Modern Standard Arabic spellings unless those words were Ottomanised as recognised in the *Kāmus-ı Türki* (for example, أشراط instead of اَشْرَاط; قيامت instead of قِيَامَة). Also, the three manuscripts of the *Eşrāt* do not always write some specific letters (such as گ، چ، پ). For our accurate reading, this edition spells out these letters.

In the present English translation, technical theological terms and individual names are transliterated in brackets side by side with English translations. For all Qur'anic verses, this article uses Muhammad A. S. Abdel Haleem's translation.⁷ For Arabic and Ottoman Turkish transliteration, this article follows the *IJMES* transliteration system. Accordingly, the letter ش, for instance, is transliterated as ş when it appears in an

⁶ Şemseddin Sami, *Kamus-ı Türki*, ed. Paşa Yavuzarslan (Ankara: Türk Dil Kurumu Yayınları, 2010).

⁷ M. A. S. Abdel Haleem, *The Qur'an: A New Translation* (Oxford: Oxford University Press, 2008).

Ottoman Turkish text, while it is rendered as sh in an Arabic text.

Abbreviations used in the critical apparatus:

و Folio recto.

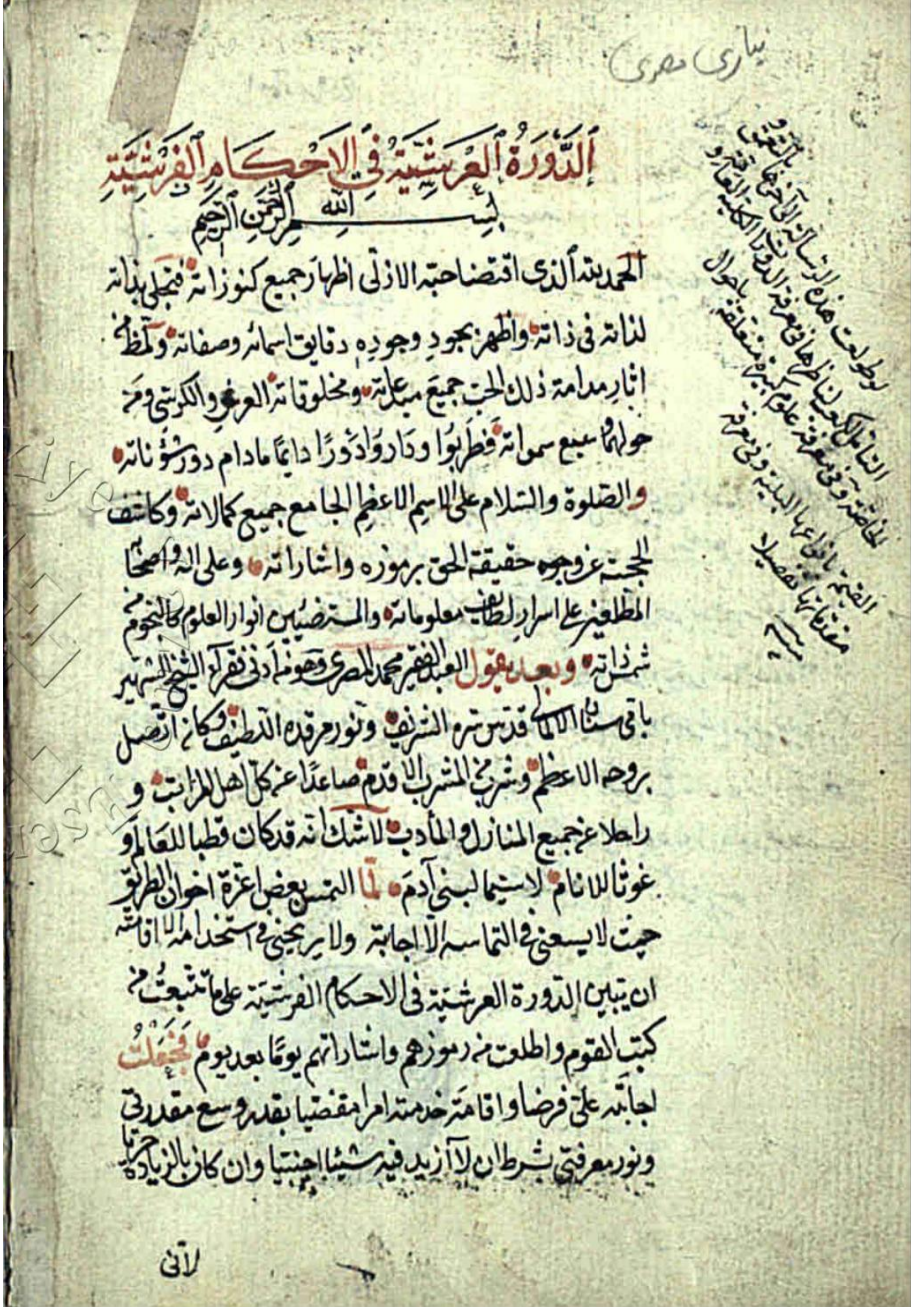
ظ Folio verso.

- Word/s absent in the manuscript.

+ Additional word/s present in the manuscript.

[] Word/s added to the text by the editor.

2.6. Manuscript Images



Esad Efendi Collection, no. 03597-001, fol. 1v.

رسالة حقيقة شرائط حق محمد المصري النيازتي
الحلواني رضي الله عنه وقدس الله روحه

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على نبينا محمد وعلى جميع الانبياء والمرسلين، وعلى الهنم وذرياتهم
وخير اصحابهم اجمعين، اى ما ليه كسر الهمى، وسلك تجلياتك نامتناهى بل كل وانما اوله
عالم فاقده معرفته كواردر كركد كه عالم انفسه دضر اوله چونكه فاقده شرائط ساعته ديويور سدر
تنكلم سعه كونين صلوات الله عليه وسلم حضرتي سيور سرونه ايدونك بيان التيسير من الله لانه
عالم ان انه دضر اوله وبينه لازم ولانه كذو وجود غير اوله لانه فاقده اوله فاقده انفسه
نه حاصل اوله دضر حضرت رسول الله صلى الله عليه وسلم هو سيور سرونه صلوات الله عليه وسلم
دجاله تورفتت رد ديويور دكلر حديث سرونه انفسه اوله سني كسار ايدر سرونه ايدر
مشهورى اوله سيور سرونه صلوات الله عليه وسلم حضرتي كذو فانلر نه ظهور ايجي كنه خود سيور سرونه
ياخيونه خولت ايدر لردى المنور جهلنه وكذبنه مبر او مع اوله قلر نه ذره وشه امانه اوله
سك ايتنه ايمدى بنى اصغرى حق عبارتدر ان انه اوله صفات باهيمه مشهوره نيز
ان انه اوله خلق اوله نه صفتك بودر و باجوج و باجوج حق عبارتدر ان انه اوله صفات
ذميه و افكار سركه كطقت باهيمه مشهوره و هو مندر و جال حق عبارتدر عقل مشك صفات
ربوبيت

B. Tahqīq

1. Critical Edition of *al-Dawra*

الدورة العرشية في الأحكام الفرشية

[٧٨ظ] / الباب الثالث في مقدّمات القيامة الكبرى.

اعلم يا أخي أنّ كل ما يوجد في العالم الكبير^٨ لا بدّ وأن يوجد في العالم الصغير الإنساني^٩؛ لأنّ العالم خلق على صورة الحقيقة الإنسانيّة. فلما بيّن رسول الله صلى الله عليه وسلم أشراف الساعة للعالم الكبير عليم أنّه^{١٠} لا بدّ وأن يكون في أفراد الإنسان أشراف الساعة لمن يولد مرتين لا لغيرهم؛ لأنّه لن يلج ملكوت السماوات والأرض من لم يولد مرتين. فالأشراط^{١١} التي لا بدّ للإنسان معرفتها هي هذه؛ لأنّ السالك يشاهد كلّ واحدٍ منها في سلوكه، وأما الآخر فلا يرى^{١٢} كلّ واحدٍ^{١٣} منها هيهات.

[٧٩و] إذا تقرّر هذا فاعلم أنّ خروج بني / الأصفر عبارة في الإنسان عن ظهور الصفات البهيمية^{١٤}؛ لأنّ أوّل ما خلق في الإنسان هذه الصفات. وخروج الأوجج والمأجوج عبارة عن ظهور الصفات الدّميمة^{١٥} والأفكار الفاسدة تفصيلاً. وخروج الدجال عبارة عن ظهور عقل المعاش^{١٦}

^٨ هـ أ س: العالم الكبرى.

^٩ هـ أ س: العالم الصغرى الإنساني. | جميع المخطوطات التي رجعنا إليها في هذا التحقيق تكتب "العالم الكبرى" و"العالم الصغرى"، فتجعل "العالم" اسمًا مؤنثًا. ومع ذلك، تكتب المخطوطات "العالم الصغرى الإنساني"، والصحيح هو "العالم الصغير الإنساني".

^{١٠} س - أنّه.

^{١١} هـ: والأشراط.

^{١٢} هـ: يراه و.

^{١٣} أ: فلا يراه أحد.

^{١٤} أ س: البهيمية.

^{١٥} أ: الزميمة.

بكلّيته وهجوم الصفات^{١٧} الربوبية؛ لأنّه مظهر حقيقة الدنيا ولهذا كان أعور عينه اليمنى. ونزول عيسى عليه السلام عبارة عن ظهور عقل المعاد بنور اليقين، وهو مظهر حقيقة الآخرة. فلذلك يقتل الدجال حين^{١٨} ظهر؛^{١٩} لأنّ بظهور نور اليقين زال ظلمة الجهل والجبين.^{٢٠} وخروج المهدي عبارة عن ظهور العقل الكلّي والروح الأعظم بالفناء التام، وفي عصره^{٢١} اتحد المذاهب، وفي هذا المقام قيل اعتقد الناس في الإله عقائدًا^{٢٢} وأنا اعتقدت جميع ما اعتقدوه. ولا يوجد في زمانه على الأرض^{٢٣} كافرًا^{٢٤} أصلًا، فإنّه يفسد جميع الناس قولًا؛^{٢٥} لأنهم على ما قضاة^{٢٦} الله يُجبرون^{٢٧} أفعالًا.^{٢٨}

وخروج دابة الأرض عبارة عن ظهور النفس اللوامة في مقام القلب بعد خروج الدجال وقبل نزول عيسى عليه السلام. وطلوع الشمس من المغرب عبارة عن ظهور السرّ الخفي للعارفين عن الصفات البشرية بالفناء عن الخلق والبقاء بالحقّ وعن انكشاف شمس الحقيقة عن الفؤاد بالانكشاف التام حيث لا تعرب أصلًا ولا يكذب صاحبها ما رأى قطعًا كقوله تعالى ﴿مَا

١٦ هـ: العقل المعاش.

١٧ أ س: صفات.

١٨ س - حين.

١٩ س: ويظهر.

٢٠ أ: الحس؛ س: الحين.

٢١ أ: عصره.

٢٢ هـ س: عقائد.

٢٣ س - على الأرض.

٢٤ س: كافر.

٢٥ أ: يعدّ جميع الناس مؤلًا.

٢٦ هـ: قضا.

٢٧ أ: يجبرون.

٢٨ س: فعلاً.

كَذَّبَ الْفُرَادُ مَا رَأَى ﴿۱﴾ أَفْتَمَّازُونَهُ عَلَيَّ مَا يَرَى ﴿۲﴾ [النجم، ۱۱/۵۳-۱۲] أو عن مفارقة الرّوح الكل^{٢٩} عن البدن،^{٣٠} فإنّ الرّوح^{٣١} الحيوانيّ الذي بمنزلة الشمس عن العالم لما تعلّق بالبدن غرب وحين انقطاع^{٣٢} تعلّقه^{٣٣} منه طلع^{٣٤} من غروبه.

وأما غلق باب التّوبة فكناية عن انتهاء عمر المرء. وإليه الإشارة لقوله عليه السّلام «إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَغْ». ^{٣٥} وأما سرّ كون عرضه مسيرة سبعين سنة وأنه لا يغلق حتّى تطلع الشّمس من مغربها، أنّ باب التّوبة كناية عن عمر المؤمن. واختصاصه بسبعين^{٣٦} إشارة إلى ما ذكر^{٣٧} عليه السّلام^{٣٨} في الحديث الآخر، «أَعْمَارُ أُمَّتِي مَا بَيْنَ السَّبْتَيْنِ إِلَى السَّبْعِينَ». ^{٣٩} وأما سرّ كونه ذكر العرض^{٤٠} ولم يذكر الطّول، / فذلك^{٤١} من أجل أنّ العرض^{٤٢} دائماً أقلّ من الطول. ولإنسان كما أخبر الحقّ^{٤٣} أجلاّن،^{٤٤} أجل متناهٍ^{٤٥} وهو مقدار عمره في هذه النشأة والدّار،

[٧٩ظ]

٢٩ أ: للكلّ.

٣٠ هـ - عن البدن.

٣١ هـ: روح.

٣٢ س: وجنّ وبانقطاع.

٣٣ س: تعلّق.

٣٤ أ - طلع.

٣٥ أبو عيسى محمد الترمذي، جامع الترمذي، تحقيق أبو طاهر زبير علي زئي (الرياض: دار الإسلام، ٢٠٠٩)، كتاب الدعوات عن رسول الله صلى الله عليه وسلم ١٦٨.

٣٦ هـ أ س: سبعين.

٣٧ س: إلى ذكره.

٣٨ س: صلى الله عليه وسلم.

٣٩ ابن ماجه، السنن، تحقيق عصام موسى هادي (الجبيل: دار الصديق، ٢٠١٠)، كتاب الزهد ١٣٧.

٤٠ أ: الغرض.

٤١ هـ: فذلك.

٤٢ أ: الغرض.

٤٣ س - كما أخبر الحقّ.

وواحد أحروي^{٤٤} روحانيّ يعلمه الحقّ مخصوصٌ بالنشأة الأخروية في نارٍ وجنةٍ غير متناه^{٤٥} المدّة. وإليه الإشارة بقوله تعالى ﴿وَأَجَلٌ مُّسَمًّى عِنْدَهُ﴾ [الأنعام، ٦/٢]. وأكابر المحقّقين قد اطلّعا^{٤٦} على هذا، ولهذا يقولون للعالم طول وعرض، فعرضه عالم الأجسام وطوله عالم الأرواح.

الباب الرابع في القيامة بأنواعها الثلاثة.

القيامة الصّغرى ما قال عليه الصّلاة والسّلام^{٤٧} فيه «إنّه مَنْ مات فقد قامت قيامته». ^{٤٨} يعني كما إذا بعث من في القبور في النّفخة الثانية ورأى كلّ إنسان عمله إن خيراً^{٤٩} يعلم أنّه من أهل الجنّة وإن شراً يعلم أنّه من أهل النّار. كذلك مَنْ مات يرى عمله محضراً من خيرٍ وشراً عند موته.

و^{٥٠} القيامة الوسطى ما إذا سلك السّالك إلى طريق موتوا قبل أن تموتوا^{٥١} و^{٥٢} وضع نفسه بين يدي المرشد مقام الميّت فبعد قطع منازل،^{٥٣} في يسمع، وبى يصير، بنوافل^{٥٤} الطّاعات طلع

٤٤ س: أجلان.

٤٥ أ: متناه.

٤٦ هـ: أحروي.

٤٧ أ: متناه.

٤٨ س: أطلّقا.

٤٩ س: عليه السلام.

٥٠ «الموت القيامة، من مات فقد قامت قيامته.» ابن أبي الدنيا، ذكر الموت، تخريج أبو عبيده مشهور بن حسن آل سلمان (عجمان: مكتبة الفرقان، ٢٠٠٢)، ٩٦-٩٧.

٥١ س: خير.

٥٢ أ - و.

٥٣ هـ: تموتوا.

٥٤ س - و.

٥٥ هـ: المنازل.

٥٦ أ: بنوافل.

حضرة^{٥٧} الوجود الحقيقي. فبالنفخة الأولى يكون^{٥٨} ناعس^{٥٩} الأوهام كالفرش المبتوث، وتكون جبال^{٦٠} الأيتية كالعهن المنفوش، والوجود الظلي يصير دكًا دكًا، ويخرّ^{٦١} موسى الرّوح صعيًا، وبعده^{٦٢} يجيء له الوجود الحقياني. بالنّفخة الثانية فيعلم أنّ كلّ ما توهمه غير الحقّ قبل، فهو عين الوجود الحقّ فيشاهد الحقّ شفاهًا. ولا يغيب عن نظره أبدًا كما قال عليه السلام "إنّ في الجنّة قوّمًا لا يغيب عن نظرهم الحقّ أصلًا."^{٦٣} وهذه المشاهدة لا يمنعهم عن الأكل والشرب والجماع وغيرها من اللذائذ التّفسائيّة؛ لأنّه^{٦٤} يشاهد الكلّ حقًا. فيكون كأبي يزيد^{٦٥} حيث قال "إني منذ ثلاثين سنة أتكلّم مع الحقّ والخلق يظنّون أنّي أكلمهم."^{٦٦}

والقيامة الكبرى فهي القيامة المشهورة المنتظرة للكلّ لا حاجة إلى بيانها. ومن وجه آخر وهو أنّ القيامة الصّغرى التّحوّل من عالم الشّهادة إلى عالم الغيب أو من صورة إلى صورة في عالم واحد فلتأمل^{٦٧} / هذا المعنى بالبصيرة وحدّة^{٦٨} التّظر فيه. والقيامة الكبرى ظهور الحقّ بوحدته وقهره الأشياء بإزالة تعيّناتها وسماتها وجعلها متلاشية. وهي بأن لا يرى في الوجود إلّا واحدًا ويعلم أنّ

[١٨٠]

٥٧ ه: حضرت.

٥٨ س: بالنّفخة الأولى فيكون.

٥٩ أ: ناس.

٦٠ ه: الجبال.

٦١ س: يصير.

٦٢ ه: وبعده.

٦٣ لم أجده فيما بين يدي من مصادر.

٦٤ ه + لا.

٦٥ أ + قدس سره.

٦٦ لا ينسب هذا القول إلى أبي يزيد البسطامي (ت ٢٣٤هـ أم ٢٦١هـ) ولكن ينسب إلى سهل التستري (ت ٢٨٣هـ). قول التستري: "أنا منذ ثلاثين سنة أكلم الله، والناس يتوهمون أنّي أكلمهم." سهل التستري،

تفسير التستري، تحقيق محمد باسل عيون السود (بيروت: دار الكتب العلمية، ٢٠٠٢)، ٨٨.

٦٧ س: فليتأمل.

٦٨ ه: وحدّد.

الوجود في الحقيقة واحدٌ دائماً.^{٦٩} وإمّا^{٧٠} الكثرة فيه في حقّ مَنْ تصرّف نظره^{٧١} كالذي يرى من الإنسان مثلاً رجله، ثم يده، ثم وجهه، ثم رأسه، فيغلب^{٧٢} عليه كثرته. فإن رأى الإنسان جملةً واحدة لم يخطر بباله الأحاد، بل كان كمدرّك الشيء الواحد.^{٧٣} فكذلك الموحد^{٧٤} لا تفرق نظره بين السماء والأرض وسائر الموجودات بأنّ هذا سماء^{٧٥} وهذا أرض وهذا جبل وهذا تلّ وهذا حجر^{٧٦} ومدر إلى غير التّهاية. بل يرى الكلّ في حكم^{٧٧} الشيء الواحد، ولا يمكن هذا لكلّ إنسان ولا لكلّ عالمٍ فاضلٍ^{٧٨} ولا لكلّ عارف بالسماع عن ألسنة أكابر الشيوخ. بل يحصل هذا المقام بالسلوك متدرّجاً مترقيّاً إلى أن يتمّ دائرته ويفني عنه أنيئته. فإنّ لوصول كلّ مقصود طريقاً^{٧٩} فهذا طريقه. وفي نهايته^{٨٠} يصير مستغرماً بالواحد الحقّ ولا يلتفت قلبه^{٨١} إلى غيره ولا إلى نفسه من حيث هو غيره ونفسه، بل من حيث إنّ المسّمى^{٨٢} بالغير والنفس هو عين الهوية الإلهية الظاهرة في مراتبها المختلفة بصور مختلفة^{٨٣}. فلا يكون حينئذ في نظره شيء غير الحقّ.

٦٩ أ - دائماً.

٧٠ س - إمّا.

٧١ أ: من تفرّق.

٧٢ س: فنقلت.

٧٣ ه: كمن رأى الشيء الواحد.

٧٤ أ: للموحد.

٧٥ ه: أسماء؛ س - لا تفرق نظره بين السماء والأرض وسائر الموجودات بأنّ هذا سماء.

٧٦ أ + هذا.

٧٧ س - حكم.

٧٨ أ + بل.

٧٩ س: فإنّ الوصول لكلّ مقصود طريق.

٨٠ ه: نهاية.

٨١ س - قلبه، + به.

٨٢ س: السريان.

٨٣ س - بصور مختلفة.

فإذا نظر إلى شيءٍ نظر الحقّ إلى نفسه في صورة^{٨٤} الناظر والمنظور إليه. وإذا سمع شيئاً يسمع الحقّ كلامه من لسان نفسه الظاهرة في صورة^{٨٥} القائل. وليس معنى قول الشيخ رضي الله عنه يخرب^{٨٦} الدنيا وينتقل الأمر إلى الآخرة إلّا هذا. فالدنيا وهمّ محض^{٨٧} لا وجود لها أصلاً في الخارج، وهو رؤية الأشياء غير الحق. ومعنى الآخرة رؤية الكلّ في حكم الشيء الواحد. وذلك الواحد هو الوجود الحقّ لا غير هذا.

والقيامة الوسطى فيما بين هاتين^{٨٨} القيامتين كقيامه إدريس وعيسى عليهما السلام في النشأتين السابقتين لا الثانيين. / فافهم هذه^{٨٩} حكمة^{٩٠} ﴿وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾ [البقرة، ٢/٢٦٩]. تنبيه اعلم أنّ القول بأنّ السماوات والأرض عنصريّ تقبل التغيّر والزوال، والعرش والكرسيّ طبيعيّ لا يقبل التغيّر والزوال أصلاً. فالمراد منه أنّ الصفات السبعة^{٩١} التي عبارة عن مراتب الوجود الظليّ للسالك يقبل التغيّر والانحراف بشغله الأسماء الحسنى التي ليست لخرقها^{٩٢} آلة^{٩٣} إلّا هذه، وليست لأبوابها المقلّدة مفاتيح إلّا هذه. وكلّما ترقّى السالك إلى العلى يفني^{٩٤} ما تحته^{٩٥} وينطوي كطيّ السجّل للكتب. فإذا وصل إلى العرش بان ولد الطفل المعنى

[٨٠ظ]

^{٨٤} أ: صوريّ؛ س: صورته.

^{٨٥} س: صورته.

^{٨٦} س: تخرب.

^{٨٧} أ + و.

^{٨٨} هـ أ س: هذين.

^{٨٩} س: هذا.

^{٩٠} س + قوله تعالى.

^{٩١} أ: التسعة.

^{٩٢} هـ: لخرقها.

^{٩٣} أ: آلة إلهية.

^{٩٤} س: يعني.

^{٩٥} س: تحته.

الَّذِي هُوَ الْعَرْشُ الْإِنْسَانِيَّ اسْتَقَرَّ فِيهِ وَلَا يَفْنَى^{٩٦} عَنْهُ. وَلَا يَفْهَمُ مَعْنَى قَوْلِهِ تَعَالَى ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه، ٥/٢٠] الْآيَةَ إِلَّا مَنْ^{٩٧} اسْتَوَى عَلَى هَذَا الْمَقَامِ. فَإِنَّ مَنْ^{٩٨} لَمْ يَعْرِفْ^{٩٩} نَفْسَهُ^{١٠٠} لَمْ يَعْرِفْ رَبَّهُ. وَلَا تَتَمَّ^{١٠١} الْمَعْرِفَةَ إِلَّا بِالرَّؤْيِيَّةِ، وَلَا تَتَمَّ الرَّؤْيِيَّةُ إِلَّا بِالْبَصْرِ الْحَدِيدِ، وَلَا يَوْجِدُ الْبَصَرَ الْحَدِيدَ^{١٠٢} إِلَّا فِي الطِّفْلِ الْمَعْنَى الَّذِي هُوَ عَرْشُ الْإِنْسَانِ.^{١٠٣}

وَمِنْ هَذَا ظَهَرَ مَعْنَى قَوْلِ شَيْخِنَا الشَّيْخِ شَمْسِ الدِّينِ الْمَرْمُورِيِّ رَضِيَ اللَّهُ عَنْهُ^{١٠٤} فِي رِسَالَتِهِ أَنَّ^{١٠٦} النَّفْسَ يَنْقَلِبُ فِي آخِرِ الْأَمْرِ إِلَى نُورِ الْعَرْشِ وَالرَّوْحَ إِلَى نُورِ الْأَلَاهُوتِ، فَالْعَرْشُ هُوَ^{١٠٧} وُجُودُ الرَّحْمَنِ لَا يَزُولُ عَنْهُ^{١٠٨} الْوُجُودُ وَلَا الْوُجُودُ عَنْهُ^{١٠٩} تَعَالَى. ^{١١٠} خِلَاصَةُ الْكَلَامِ أَنَّ الْهَيُولَى

^{٩٦} س: يعني.

^{٩٧} ه: الآن.

^{٩٨} س - من.

^{٩٩} ه: أ: تعرف.

^{١٠٠} س: فإن لم يعرف لنفسه.

^{١٠١} أ: يتم.

^{١٠٢} س - ولا يوجد البصر الحديد.

^{١٠٣} س: الإنساني.

^{١٠٤} س: الشمس.

^{١٠٥} س: رحمه الله.

^{١٠٦} ه - أن.

^{١٠٧} ه: إلى.

^{١٠٨} س: عن.

^{١٠٩} س - ولا الوجود عنه، + عينه.

^{١١٠} أ - تعالى. | قول يگیت باشی شمس الدين المرموي (ت ٩١٠هـ): "[...] بالآخره روحى علوى لاهوت

نورنه تدبيل اولور اجزای اصلیه عرش نورنه تدبيل الولوب هر نفس مشرب اعلاسندن فيض كلر." يگیت

باشی شمس الدين المرموي، MS Ankara, Millet Kütüphanesi Ali Emiri Şeriyeye.

01343/3, fol. 58v

الأول الكلي ليس له وجودٌ بدون الصّورة، والصّورة ليست^{١١١} لها قيام بدون الهيولى. فلو قيل فرضاً الهيولى على الصّورة استوى لصدق^{١١٢}. فإنّ الصورة كعرش الهيولى. والله يقول الحقّ وهو^{١١٣} يهدي السّبيل.

خاتمة

يا أخي إذا علمت ما قلته فقد وُفِّتَ. فالأولى^{١١٤} لك بعد اليوم الرّجوع إلى ما قاله^{١١٥} الأنبياء^{١١٦} وأهل الشّرع وأهل التّفسير في حقّ المعاد من أنّ السّماءَ يمطر مطر الشّبيه^{١١٧} بالمني تملأ به الأرض فتنشأ^{١١٨} من عجز^{١١٩} الدّنب الذي لا يبلى ولا يندرس نشأة^{١٢٠} / الآخرة. فيساق^{١٢١} الخلق إلى العرصات الأكبر فيقفون فيها خمسين ألف سنة، فيجازي بحسب أعمالهم إن خيراً فخييراً وإن شراً فشرّاً.^{١٢٢} وعليك الانقياد لأمر^{١٢٣} الشّرع ظاهراً وباطناً؛ لأنّ الشّرع ظلّ الحقيقة. والحقيقة^{١٢٤} هي الصراط المستقيم الذي عليه الحقّ. وأمّا ما نقلت لك^{١٢٥} فيما^{١٢٦} تقدّم

[٨١و]

^{١١١} من: ليس.

^{١١٢} أ: الصدق.

^{١١٣} من - هو.

^{١١٤} من: فأولى.

^{١١٥} من: قال.

^{١١٦} من + عليهم السلام.

^{١١٧} من: الشبه.

^{١١٨} أ: فتنسأ.

^{١١٩} أ: عجب.

^{١٢٠} من: نشأت.

^{١٢١} من: فينشأ.

^{١٢٢} من: أن خيراً فخييراً وأن شراً فشرّاً.

^{١٢٣} من: الأمر.

^{١٢٤} من - والحقيقة.

مَّا يَخَالِفُ الشَّرْعَ فَتَعَلَّمَ وَلَكِنْ لَا يَكُونُ اعْتِقَادَكَ عَلَيْهِ. فَإِنَّ كُلَّ عِلْمٍ يَجُوزُ تَعَلُّمُهُ ١٢٧ حَتَّى التَّجْوِمَ، وَلَكِنْ لَا يَجُوزُ اعْتِقَادُ كُلِّ ١٢٨ مَا عَلِمْتَ مِمَّا يَخَالِفُ اعْتِقَادَ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ. وَأَمَّا أَنَا فَأَعْتَقِدُ ١٢٩ أَنَّ كُلَّ مَا يَنْطِقُ ١٣٠ بِهِ الشَّرْعُ مِنَ الْعَقَائِدِ الْحَقَّةِ ١٣١ فِي حَقِّ الْحَقِّ فِي مَرْتَبَةِ الذَّاتِ وَالصِّفَاتِ وَالْأَفْعَالِ. وَمَا أَخْبِرُ بِهِ ١٣٢ الشَّارِحُ ١٣٣ مِنْ أَحْوَالِ الْبَعْثِ وَالْحَشْرِ وَمَا فِي ضَمْنِهِمَا ١٣٤ مِنْ الْأَحْوَالِ وَالْأَهْوَالِ كُلِّهَا حَقٌّ وَ ١٣٥ صَدَقَ لَا رَيْبَ فِيهِ.

وَأَخْتِمُ قَوْلِي بِالْحَمْدِ لِلَّهِ الَّذِي هَدَانَا ١٣٦ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ. وَمَا تَوْفِيقِي وَاعْتِصَامِي إِلَّا بِاللَّهِ. ١٣٧ ﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿[آل عمران، ٨/٣ - ٩]. قَدْ وَقَعَ الْفَرَاغُ مِنْ تَحْرِيرِ ١٣٨ هَذِهِ الرِّسَالَةِ فِي يَدِ الْعَبْدِ الْفَقِيرِ مُحَمَّدِ الْمِصْرِيِّ عَفَا عَنْهُ. فِي يَوْمِ

١٢٥ أ: ذلك.

١٢٦ س: ممّا.

١٢٧ ه: تعليمه.

١٢٨ س - كل.

١٢٩ ه: فاعتقدت؛ س: أعتقد.

١٣٠ ه: ينطق.

١٣١ أ: الحقيقة.

١٣٢ س - به.

١٣٣ ه: الشارح.

١٣٤ ه س: ضمنها.

١٣٥ س - و.

١٣٦ أ س + لهذا.

١٣٧ س + تمت كتابة هذه الرسالة الفاخرة في آخر جمادى الآخرة سنة ست وخمسين ومائة بعد الألف، من الجرة من له العز والشرف، والحمد لله رب العالمين، والصلاة على نبيه محمد وآله وصحبه أجمعين.

١٣٨ أ: تحرر.

الخميس من العشر الأخير من ذي الحجة الشريفة سنة ثمان وستين وألف. ١٣٩

بو رساله خوش اولويدر ١٤٠ خبرت ١٤١ أهلينه دليل

شربت غييدر ١٤٢ ايچرسه كيم ١٤٣ شفا بولور عليل

مصريا آب حيات الفاظكك بو تاريخي

اقدى كويا بزم جنت ايچره آب سلسبيل ١٤٤

١٣٩ هـ: في يوم الخميس في عشر الأخير من ذي الحجة، سنة سبعين وألف.

١٤٠ أ: اوليدر.

١٤١ أ: خبرت.

١٤٢ أ: غيبي در.

١٤٣ أ — كيم.

١٤٤ أ + حرر واستنسخ أحمد بن الشيخ إلياس [...] بعد العشاء ليلة الأربعاء أواخر ذي القعدة أول الثناء في

السنة إحدى وتسعين وألف.

2. Translation of *al-Dawra*

The Heavenly Circulation in the Earthly Rules

Chapter Three: Introductions to the Great Resurrection

O my brother, know that everything present in the macrocosm (*al- 'ālam al-kabīr*) must exist in the human microcosm (*al- 'ālam al-ṣaghīr al-insānī*) because the universe was created in the form of the human reality. When the Messenger of God – may God grant him peace and blessing – explained the portents of the Hour in the macrocosm, he knew that the portents of the Hour must be found in individual human beings, [this knowledge concerns] those who are born twice, not anyone else, because whoever is not born twice does not enter the Kingdom of the Heaven and Earth. One must know the portents [of the Hour]; because a spiritual wayfarer (*sālik*) witnesses every single [portent of the Hour] in the course of his spiritual journey (*sulūk*), while another may not see it ever!

Since this matter is settled, know that the emergence of the progeny of the yellow ones (*banī l-aṣfar*) corresponds to the appearance of the animal attributes (*al-ṣifāt al-bahīmiyya*) within the human being, because the first creation within the human being is these attributes. The emergence of Gog and Magog corresponds to the appearance of the blameworthy attributes (*al-ṣifāt al-dhamīma*) and wicked thoughts in detail. The emergence of the Antichrist (*al-dajjāl*) corresponds to the appearance of the worldly intellect (*'aql al-ma'āsh*) with its totality and the offensiveness of lordly attributes (*al-ṣifāt al-rubūbiyya*), because he [i.e. the Antichrist] is the manifestation of the reality of this world and hence his right eye is blind. The descending of Jesus – peace be upon him – corresponds to the

appearance of the otherworldly intellect (*'aql al-ma'ād*) through the light of certainty (*nūr al-yaqīn*), and he [i.e. Jesus] is the manifestation of the reality of the hereafter. For that reason, he kills the Antichrist when he [i.e. Jesus] appears, because the appearance of the light of certainty dispels the darkness of ignorance and cowardice. The emergence of the Mahdi corresponds to the appearance of the universal intellect (*al-'aql al-kullī*) and the greatest spirit (*al-rūḥ al-a'zam*) through the complete annihilation (*bi-l-fanā' al-tāmm*), and in his [i.e. the Mahdi's] era, all religions will become one, and on this occasion, it is said that people hold various beliefs about God, and I believe in all that they believe. At the time [of the Mahdi's emergence], [God] will not create a single unbeliever on the Earth, because all people will abandon [voluntary] speech, being compelled to perform actions predestined by God.

The emergence of the Beast of the Earth (*dābbat al-arḍ*) corresponds to the appearance of the self-critical soul (*al-naḥs al-lawwāma*) at the station of the heart, [which takes place] after the emergence of the Antichrist and before the descending of Jesus—peace be upon him. The sunrise from the west corresponds to the revelation of the mysterious secret to the knowers—[the secret] of the human attributes (*al-ṣifāt al-bashariyya*), [revealed] through annihilation from creation (*bi-l-fanā' 'an al-khalq*) and permanence through the Real (*bi-l-baqā' bi-l-Ḥaqq*); [the secret] of the unveiling of the sun of reality (*shams al-ḥaqīqa*) beyond the heart, [revealed] through complete spiritual disclosure, whence it [i.e. the sun of reality] does not set at all, and one [to whom this secret is revealed] does not mislead regarding what he certainly sees, as the

Exalted says, “[The Prophet’s] own heart did not distort what he saw. Are you going to dispute with him what he saw with his own eyes?” [al-Najm 53/11-12; trans. Abdel Haleem]; or [the secret] of the separation of the universal spirit from the body, because the animal spirit (*al-rūḥ al-ḥayawānī*), similar to the sun from [the perspective of] the universe, sets when connected to the body while it rises from the setting when the connection is severed.

As for the closing of the door of repentance (*bāb al-tawba*), [it] alludes to the termination of one’s life. The prophetic tradition—peace be upon him—indicates this point, “Indeed, God accepts a servant’s repentance as long as he has not died.”¹⁴⁵ Regarding the secret that its [i.e. the door of repentance] width remains [open] for seventy years and does not close until the sun rises from the west, the door of repentance indeed alludes to a believer’s life. Its [i.e. the door of repentance] characterisation with seventy indicates another tradition of the Prophet—peace be upon him, “The lifetime of my umma is between sixty to seventy.”¹⁴⁶ As for the secret that he [i.e. the Prophet] mentioned the width without referring to the length, it is because the width is always less than the length. With regard to a human being, as the Real reveals two fates, one fate is finite and [signifies] the amount of his life in this generation and this world, while and [the other] is the otherworldly and spiritual, which the Real acknowledges as belonging to the otherworldly generation (*al-nash’a al-*

¹⁴⁵ Abū ‘Īsā Muḥammad al-Tirmidhī, *Jāmi’ al-Tirmidhī*, ed. Abū Ṭāhir Zubayr ‘Alī Za’ī (Riyadh: Dār al-Islām, 2009), “al-Da’wāt ‘an Rasūl Allāh ṣallā Allāh ‘alayhi wa-sallam” 168.

¹⁴⁶ Ibn Mājah, *al-Sunan*, ed. ‘Iṣām Mūsā Hādī (Jubail: Dār al-Şiddīq, 2010), “al-Zuhd” 137.

ukhrawiyya) in Hell and Paradise, and [lasts] for an endless duration. The Exalted indicates this point in His statement, “another fixed time, known only to Him” [al-An‘ām 6/2]. The great verifiers (*akābir al-muḥaqqiqīn*) are already aware of this, and therefore, they assert that this world has the length and width, [in this context,] the width refers to the world of bodies (*‘ālam al-ajsām*) while the length denotes the world of spirits (*‘ālam al-arwāḥ*).

Chapter Four: Resurrection and Its Three Kinds

The minor resurrection (*al-qiyāma al-ṣuḡhrā*) is what [the Prophet] – may God grant him peace and blessing – says in the following [tradition], “Whoever dies, his resurrection has begun.”¹⁴⁷ This means that when those in the graves revive through the second breath (*al-nafkha al-thāniya*), every individual will see his own deed and know: that if [his deed is] good, [he belongs to] the people of Paradise, and if [his deed is] evil [he belongs to] the people of Hell. Thus, whoever dies sees his deed [presented before him] – both good and evil – now of death.

The middle resurrection (*al-qiyāma al-wustā*) signifies “die before you die” when one is on the path of spiritual journey and leaves himself in the hands of the spiritual guide (*murshid*) in the station of his [i.e. the spiritual wayfarer] being lifeless, and after traversing the spiritual stages, then by Me, he hears; by Me, he sees; with supererogatory prayers, he ascends to the presence of the Real Existence (*ḥaḍrat al-wujūd al-ḥaqīqī*). Through the first breath (*bi-l-nafkha al-ūlā*), the drowsy of

¹⁴⁷ “Death is resurrection; whoever dies, his resurrection has begun.” Ibn Abī l-Dunyā. *Dhikr al-mawt*, ed. Abū ‘Ubayda Mashhūr ibn Ḥasan Āl Salmān (‘Ajman: Maktabat al-Furqān, 2002), 96–97.

imaginations becomes like the unfolded blanket; mountains like inflated wool; and the shadowy existence (*al-wujūd al-zillī*) is completely devastated; the Moses of the spirit falls down like a thunder; after this, the proper existence (*al-wujūd al-ḥaqqānī*) comes to him. Through the second breath (*bi-l-naḥkha al-thāniya*), he discerns that everything he imagined as other than the Real is the same as the Real Existence, and he witnesses the Real orally. It [i.e. the Real Existence] is never concealed from his vision (*naẓar*), as [the Prophet]—peace be upon him—states, “Indeed, there are people in Paradise to whom the Real is not concealed from their vision at all.”¹⁴⁸ This witnessing does not prevent them from eating, drinking, sexual intercourse, and anything else of carnal pleasures, because he witnesses everything as the Real. Thus, he becomes like Abū Yazīd¹⁴⁹ who said, “for thirty years, I speak with the Real and people assume that I speak with them.”¹⁵⁰

The great resurrection (*al-qiyāma al-kubrā*) is the well-known resurrection awaited by everyone, which requires no explanation. From another point of view, the minor resurrection is the shift from the world of witness (*‘ālam al-shahāda*) to the world of the unseen (*‘ālam al-ghayb*), or from one form to another within a single world—so, you should contemplate this meaning by sharpening insight and inspection about it. The great resurrection is the manifestation of the Real through His unity, His subdual of everything by

¹⁴⁸ The present edition could not locate a source for this quotation.

¹⁴⁹ Abū Yazīd Ṭayfūr al-Biṣṭāmī (d. 234/848 or 261/875).

¹⁵⁰ This statement is attributed to Sahl al-Tustarī (d. 283/896), not Biṣṭāmī. He said, “I speak with God for thirty years, and people assume that I speak with them.” Sahl al-Tustarī, *Tafsīr al-Tustarī*, ed. Muḥammad Bāsīl al-Sūd (Beirut: Dār al-Kutub al-‘Ilmiyya, 2002), 88.

eliminating its specifications and characteristics, and His annihilation [of everything]. [The unity of the Real manifests] because [, in this situation,] one sees only a single entity in existence and knows that existence is always a single entity. However, multiplicity (*kathra*) in [existence] concerns one whose vision works independently as it [i.e. his vision] sees, regarding a human being, his foot, his hand, his face, and his head – thus, the multiplicity [of the human being] overcomes it [i.e. his vision]. Thus, if one sees the human being as a single totality, he does not dream of the units [that compose the human being], rather, he is like a perceiver of the single entity. Likewise, a monotheist's (*muwahhid*) vision does not draw a distinction between the heaven, the earth, and the rest of existent things – [such as saying] “this is the heaven, this is a mountain, this is a hill, this is a stone”, and so on. However, he sees everything within the framework of the single entity – this [level of episteme] is unattainable to every [ordinary] human being, every eminent scholar, and [even] every knower of the sayings of the great masters. Rather, this station is attained through gradual and progressive spiritual journey such that his [i.e. the spiritual wayfarer] circulation completes, and his vessel perishes. Indeed, attaining every objective has its own method, hence, this is its [i.e. the objective of the spiritual wayfarer] method. In the end [of the spiritual journey], he becomes immersed in the single Real, and his heart does not heed anything else, nor himself, from the perspective in which He is the other and himself; rather, from the perspective that what is named ‘other’ and ‘self’ is [none other than] the divine essence (*al-huwiyya al-ilāhiyya*) itself, [which is] manifest in different ranks and different forms. In his vision, nothing is other than the Real.

When one gazes at something, [it is] the Real [Who] sees Himself in the form of [His being] the gazer and the gazed. When one hears something, [it is] the Real [Who] hears His own speech through His own tongue, [which is] manifest in the form of the speaker. The statement of the master—may God be pleased with him—means only that this world is destroyed and the matter be transferred to the hereafter. This world is a pure imagination (*wahm maḥḍ*) and fundamentally has no existence in external existence (*fī l-khārij*), it [i.e. this world] is the vision (*ru'ya*) of everything except the Real. The hereafter signifies the vision of everything within the framework of the single entity. This single entity is the Real Existence, nothing else.

The middle resurrection lies between the two resurrections [i.e. the great resurrection and the minor resurrection], just like the resurrection of Idrīs and Jesus—peace be upon them—in their former generations, not their second ones (*fī l-nash'atayn al-sābiqatayn lā l-thāniyatayn*). So, understand that it is wisdom [, as God says], “Whoever is given wisdom has truly been given much good” [al-Baqara 2/269]. Caution: you should be aware of the statement that the heavens and the earth are elemental (*'unṣurī*) and accept alteration and cessation while the Throne (*al-'arsh wa-l-kursī*) are essential (*ṭabī'ī*) and does not accept alteration and cessation at all. The intended meaning [of this statement] is that the seven attributes (*al-ṣifāt al-sab'a*), an expression of the ranks of the shadowy existence for a spiritual wayfarer, accept alteration and deviation through its engagement with the Most Beautiful Names—[the Names] are only an instrument to disrupt [the seven attributes] and only the keys to their locked doors. Whenever

the spiritual wayfarer advances to a high rank, what is below [the high rank] perishes and vanishes like [one's being] enclosed in the register of books. Then, if he [i.e. the spiritual wayfarer] arrives at the Throne, whence a spiritual child (*al-ṭifl al-ma'nā*) is born – who is the human throne (*al-'arsh al-insānī*), which is settled in him and imperishable from him. Only one who is settled in this station understands the Exalted's statement, "the Lord of Mercy, established on the Throne" [Ṭā Hā 20/5]. Indeed, whoever does not know himself does not know his Lord. Experiential knowledge (*ma'rifa*) is unattainable without vision (*ru'ya*); vision is unattainable without keen sight; and keen sight exists only in the spiritual child who is the throne of the human being (*'arsh al-insān*).

From this [explanation], the meaning of the statement of our master al-Shaykh Shams al-Dīn al-Marmarawī¹⁵¹ – may God be pleased with him – becomes clear. In his treatise, [Marmarawī says] that the soul is, in the end, transferred into the light of the Throne (*nūr al-'arsh*), and the spirit into the light of divinity (*nūr al-lāhūt*); the Throne is the existence of the Merciful, and existence does not cease to exist from it [i.e. the Throne], nor is existence withdrawn from the Exalted. In short, the primordial matter (*hayūlā*), [which is] the first and universal entity, has no existence without the form, and the form does not subsist without the primordial matter. If one assumes that the primordial matter is established in the form, it is correct. Indeed, the form is like the throne of the primordial matter. God says the truth and He guides to the [right] path.

¹⁵¹ Aḥmad Shams al-Dīn al-Marmarawī (d. 910/1504). Mişrī's master Yūsuf Ümmī Sinān (d. 1067/1657) belonged to the Yiğitbaşı branch of the Khalwatī order, which is attributed to Marmarawī. See Terzioğlu, *Sufi and Dissident in the Ottoman Empire: Niyāzī-i Mışrī (1618-1694)*, 61.

Conclusion

O my brother, when you understand my statement, you succeed. The most important thing for you, after that day, is to return to the teachings of the prophets, the experts in religious law (*ahl al-shar'*), and the experts in Qur'anic exegesis (*ahl al-tafsir*) on the afterlife: [according to their teachings,] the heaven will shower a rain resembling semen, with which the Earth will be filled, then, the otherworldly generation (*nash'at al-ākhirā*) [i.e. the resurrection of the hereafter] begins from the base of the coccyx, which neither perishes nor decays. After that, He [i.e. God] sends people to the immense gathering place (*al-'araṣāt al-akbar*), where they stand for 50,000 years, and then recompenses [them] for their deeds—the good as commendable and the evil as blameworthy. You must obey the revealed command (*amr al-shar'*) outwardly and inwardly because revelation is a shadow of the truth (*ẓill al-ḥaqīqa*). The truth is the straight path (*al-ṣirāt al-mustaqīm*) upheld by the Real. However, you should learn whatever has been transmitted to you, which contradicts revelation, although no doctrine should be founded upon it. Indeed, it is possible to teach every science, even astronomy, however, it is impossible to found a doctrine upon everything you learn that contradicts the doctrines of people of Sunna and the Community (*i'tiqād ahl al-sunna wa-l-jamā'a*). On the other hand, I believe in everything revelation articulates about the true doctrines of the Real, in the level of Essence, Attributes, and Actions. What the Lawgiver informs about the states and terrors of revival (*ba'th*) and resurrection (*ḥashr*) is undoubtedly true and correct.

I conclude my words by praising God, Who guides us—without God’s Guidance, we would not be rightly guided. Without God, I would have neither success nor adherence. “Our Lord, do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the Ever Giving. Our Lord, You will gather all people on the Day of which there is no doubt: God never breaks His promise” [Āl ‘Imrān 3/8-9]. The writing of this treatise was completed by the hand of [God’s] servant, the poor Muḥammad al-Miṣrī—may God forgive him. On Thursday, during the last ten days of Dhū l-Ḥijja in the year 1068/1658.¹⁵²

May this treatise be a beautiful [piece of writing] as proof for the experts.

[This treatise] is the elixir of the unseen (*şerbet-i gayb*); when the sick drink [from it], they are healed.

[This] poem is the water of life (*āb-ı hayat*) for the words,
As if pure water flows into our Paradise.

¹⁵² According to , this treatise was completed on Thursday, during the last ten days of Dhū l-Ḥijja in the year 1070/1660. Cf. footnote 163. Terzioğlu notes that *al-Dawra* was completed in 1068 AH. Terzioğlu, *Sufi and Dissident in the Ottoman Empire: Niyāzī-i Mıṣrī (1618-1694)*, 379.

3. Critical Edition of the *Eṣrāṭ*

اشراط ساعت انفسی

بسم الله الرحمن الرحيم^{۱۵۳}

الحمد لله رب العالمين. والصلاة والسلام على نبينا محمد وعلى جميع الأنبياء والمرسلين وعلى آلهم وذرياتهم وخير أصحابهم أجمعين.^{۱۵۴}

[۱۹ظ] / ای طالب سرّ الهی^{۱۵۵} بیلگل و آقشاه اولغل^{۱۵۶} که هر نه که آفاقده واردر^{۱۵۷} کرکدرکه عالم^{۱۵۸} انفسده دخی^{۱۵۹} اوله؛ چونکه آفاقده اشراط ساعت^{۱۶۰} واردر.^{۱۶۱} نته کم حضرت سلطان گزین^{۱۶۲} صلی الله تعالی^{۱۶۳} علیه وسلم حضرتلری^{۱۶۴} بیورمشلر،^{۱۶۵} و^{۱۶۶} نه ایدوکنی بیان

^{۱۵۳} ب - بسم الله الرحمن الرحيم.

^{۱۵۴} ب م - الحمد لله رب العالمين. والصلاة والسلام على نبينا محمد وعلى جميع الأنبياء والمرسلين وعلى آلهم وذرياتهم وخير أصحابهم أجمعين.

^{۱۵۵} ه: طالب أسرار الهی وسالك تجليات نا متناهی.

^{۱۵۶} م: اول.

^{۱۵۷} ه: عالم آفاقده هر نه که واردر.

^{۱۵۸} م - عالم.

^{۱۵۹} ب: ده.

^{۱۶۰} م: ساعتی.

^{۱۶۱} ب ه م - واردر؛ ه + دیو بیورلمشدر.

^{۱۶۲} ب: گونین.

^{۱۶۳} ب - تعالی.

^{۱۶۴} ب - حضرتلری.

^{۱۶۵} ب + در.

^{۱۶۶} م - و.

ایتمشدر،^{۱۶۷} البتّه لازمدرکه عالم انسانده ده^{۱۶۸} اوله. وبزه بیللمسی^{۱۶۹} لازم اولان کندو وجودیمزده اولاندر، یوخسه اول آفاقده اولاجغه انتظاردن^{۱۷۰} نه حاصل اولور.^{۱۷۱} ودخی حضرت رسول اکرم صلی الله تعالی^{۱۷۲} علیه وسلّم^{۱۷۳} "هر پیغمبر^{۱۷۴} امنتی^{۱۷۵} دجال ایله قورقتمشدر"^{۱۷۶} دیو بیوردقلری^{۱۷۷} حدیث شریفلرنده انفسی اولمسنی اشعار ایدرلر. زیرا دجال مشهوری اول پیغمبرلر^{۱۷۸} کندو زماننده^{۱۷۹} ظهور ایتیمیه جکنی خود بیلورلردی. / یا نیچون تخویف ایدرلردی؟ آنلر خود جهلدن وکذبیدن میرا^{۱۸۰} و معرا اولدقلرینه ذره وشمه ایمانی اولان شک کتورمز. ۱۸۰

[۲۰]

۱۶۷ ه + در.

۱۶۸ ه: دخی.

۱۶۹ ه - بیللمسی.

۱۷۰ ب: انتظاردن.

۱۷۱ م - اولور.

۱۷۲ ب - تعالی.

۱۷۳ م + بیورمشدرکه.

۱۷۴ ه + علیهم الصلاة والسلام.

۱۷۵ ه: امنتلرینی.

۱۷۶ «وَمَا مِنْ نَبِيٍّ إِلَّا أَنْذَرَهُ قَوْمَهُ» محمد بن إسماعيل البخاري، صحيح البخاري (دمشق: دار ابن كثير، ۲۰۰۲)، كتاب أحاديث الأنبياء ۱۲؛ «وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ» صحيح البخاري، كتاب الفتن ۷۴.

۱۷۷ م - دیو بیوردقلری.

۱۷۸ ه + علیهم الصلاة والسلام حضراتی.

۱۷۹ ه: زمانلرنده.

۱۸۰ ه: ایتمز.

ایمدی^{۱۸۱} **بنی اصغر** چیقماق عبارتدر انسانده^{۱۸۲} صفات بهیمیّه ظهورندن. زیرا انسانده^{۱۸۳} اول خلق اولنان بو صفاتدر. ^{۱۸۴} ^{۱۸۵} **یأجوج ومأجوج** چیقماق عبارتدر انسانده اولان صفات ذمیمه وافکار فاسده^{۱۸۶} نڭ کلّیت ایله ظهورندن وهجومندن. **ودجال** چیقماق عبارتدر انسانده^{۱۸۷} عقل^{۱۸۸} معاشڭ صفات^{۱۸۹} ربویّت ایله و^{۱۹۰} کبر واستیلاء ایله^{۱۹۱} وطلب علوّ ایله ظهورندن. و^{۱۹۲} **حضرت عیسی علیه السلام**^{۱۹۳} ^{۱۹۴} یزه اینمک^{۱۹۵} کنایه در عقل معادڭ نور یقین ایله ظهورندن. **ودجال** قتل ایتمسی عبارتدر آنڭ حکمنی ابطالدن. نته کم شیخ^{۱۹۶} صدر الدین قنوی قدس الله تعالی سرّه^{۱۹۷} بیوردیلرکه دجال دنیانڭ حقیقتی مظهریدر آنڭ یچوندرکه^{۱۹۸} صاغ

^{۱۸۱} م + اولّا.

^{۱۸۲} ب: انساندن؛ ه + اولان.

^{۱۸۳} ب: انساندن.

^{۱۸۴} ه: صفات بودر.

^{۱۸۵} ه + و.

^{۱۸۶} ب ه: فاسد.

^{۱۸۷} ه – انسانده.

^{۱۸۸} ب + و.

^{۱۸۹} ب – صفات.

^{۱۹۰} م – و.

^{۱۹۱} م – ایله.

^{۱۹۲} م – و.

^{۱۹۳} ه + الصلاة و.

^{۱۹۴} م + نڭ.

^{۱۹۵} ب: بیرامڭ.

^{۱۹۶} ه – شیخ.

^{۱۹۷} ب – قدس الله تعالی سرّه؛ م: رحمة الله؛ ه + حضرتلری.

^{۱۹۸} ه: آنڭ یچونکه.

گوزی کورد ۱۹۹ یعنی حقّی گورمز. و ۲۰۰ حضرت عیسیٰ علیہ السّلام ۲۰۱ حقیقت آخرت ۲۰۲ مظهریدرکه. آنڭ ظهوری وقتی فجر اخروی طلوعی زمانیدر. ۲۰۳ چونکه عقل معاد ظهور ایده عقل معاش محو ومضمحل ۲۰۴ اولور.

۲۰۵ **مهدي** ۲۰۶ چیقماق عبارتدر عقل کلینڭ ۲۰۷ وروح اعظمڭ ۲۰۸ ظهورندنکه، ۲۰۹ اول روح خواصّه نفخ رحمانی ۲۱۰ ایله اولور. هر کسه اولمز، ﴿وَوَفَعْتُ فِيهِ مِنْ رُوْحِي﴾ [الحجر، ۲۹/۱۵] بو روچه اشارتدر. بو دخی / مرشد کامل الله دن ۲۱۱ خلیفه اولوب طالبه ۲۱۲ نفخ ایدر ۲۱۳ آڭا ۲۱۴ مایه محمدیه ۲۱۵ دیرلر. **ودابة الأرض** چیقماق عبارتدر نفس لّوامه ظهورندن.

[۲۰]

۱۹۹ م - کورد.

۲۰۰ ه - و، + اما.

۲۰۱ ه - علیه السّلام.

۲۰۲ م: آخرتد.

۲۰۳ ب: آنڭ ظهوری وقت فجر اخودی طلوع زمانیدر؛ ه: آنڭ ظهوری وقتی اخروی طلوعی زمانیدر. |

صدر الدین القونوی، *الفکوک فی أسرار مستندات حکم الفصوص*، تحقیق عاصم إبراهیم الکتیالی (بیروت:

کتاب - ناشرون، ۲۰۱۳)، ۸۵.

۲۰۴ ب م - محو ومضمحل.

۲۰۵ ه + وحضرت.

۲۰۶ ه + رضي الله تعالى عنه حضرتلری.

۲۰۷ م: کل.

۲۰۸ ه - وروح اعظمڭ.

۲۰۹ م: ظهورنده که.

۲۱۰ ه: رحمانه؛ م: رحمان.

۲۱۱ ه + ورسول الله دن.

۲۱۲ م + روح.

۲۱۳ ه + که.

۲۱۴ ب - آڭا؛ م: بوڭه.

۲۱۵ ب - ده.

و^{۲۱۶} بر النده عصای موسی^{۲۱۷} و بر النده مهر سلیمان^{۲۱۸} اولوب، عصا ایله مؤمننڭ یوزین صیغایوب اهل جنّت ایدوکی ظاهر اولوب، ومهری^{۲۱۹} کافرڭ^{۲۲۰} یوزنه دگروب کافر اولدوغی^{۲۲۱} اولدرکه، نفس لؤامه نڭ بر یوزی نفس ملهمه یه^{۲۲۲} در وبر یوزی نفس اماره یه در^{۲۲۳} سعید و شقی اولمغه امکانی واردر، ملهمه یه تابع اولورسه سعید ایدوکی ظاهر اولور و صلاح حالی^{۲۲۴} یوزنده^{۲۲۵} نشانه ویرر، و^{۲۲۶} اماره یه^{۲۲۷} تابع اولورسه شقی ایدوکی ظاهر اولور و فساد حالی^{۲۲۸} یوزنده^{۲۲۹} نشانه ویرر. ۲۳۰.

وگون^{۲۳۱} **مغربدن** طوغمق^{۲۳۲} عبارتدر روحنڭ بدنن مفارقتندن. ۲۳۳ زیرا جسمه^{۲۳۴} اول

۲۱۶ هـ - و.

۲۱۷ م: عصای حضرت موسی علیه السلام.

۲۱۸ م: حضرت مهر سلیمان علیه السلام.

۲۱۹ ب: مهری.

۲۲۰ ب هـ - نڭ.

۲۲۱ م + باهر.

۲۲۲ م: ملهمه.

۲۲۳ ب: ده؛ م - یه در.

۲۲۴ م: حال.

۲۲۵ م: یوزندن.

۲۲۶ م + اگر.

۲۲۷ ب: امارتیه.

۲۲۸ ب + ینه؛ م: حال.

۲۲۹ م: یوزندن.

۲۳۰ ب: ویرر.

۲۳۱ هـ: شمسک.

۲۳۲ هـ: طوغدوغی.

۲۳۳ ب: مفارقتندن.

۲۳۴ هـ: جسم.

وقتکیم^{۲۳۵} تعلق ایتدی طولندی؛ چونکه^{۲۳۶} تعلق^{۲۳۷} کسلدی، ینه مغربدن طوغدی. بو سوزلری^{۲۳۸} طومغه^{۲۳۹} کشی طبیعت اسافلدن^{۲۴۰} سماوات ملکوته ولوج ایتمک کرک. بو ولوجه^{۲۴۱} ده ایکی کرّه طوغمق کرک، بر کرّه اناسندن و^{۲۴۲} بر کرّه^{۲۴۳} کندودن^{۲۴۴}. نته کم حضرت عیسی علیه السلام^{۲۴۵} بیورمشلر،^{۲۴۶} "من لم یولد مرتین لم یلج ملکوت السماوات والأرض." ^{۲۴۷} یعنی ایکی کرّه طوغمین^{۲۴۸} جواهر^{۲۴۹} اشیائی آکثلامیز^{۲۵۰} / نفسنی وحقی طانیمز. ^{۲۵۱}

[۲۱و]

^{۲۳۵} ه: وقتکیم.

^{۲۳۶} ه – چونکه؛ م: چونکیم.

^{۲۳۷} ب: تعلق؛ م: تعلقدن.

^{۲۳۸} م: سوزی.

^{۲۳۹} ه: آکثلامغه.

^{۲۴۰} ه: اسفلندن.

^{۲۴۱} ب: دلوجه؛ م: ولوجه.

^{۲۴۲} ه – و.

^{۲۴۳} ه + دخی.

^{۲۴۴} ه: کندوسندن.

^{۲۴۵} ه: حضرت عیسی علیه الصّلاة والسلام؛ م: حضرت علیه الصّلاة والسلام.

^{۲۴۶} ه + درکه.

^{۲۴۷} ه: لن یلج ملکوت السماوات من لم یولد مرتین. | ورد فی الإنجیل ما یلی: "أقول الحقّ لك: لَنْ يَرَى أَحَدٌ مَلَكُوتَ اللَّهِ مَا لَمْ يُولَدْ ثَانِيَةً. [...] أقول الحقّ لك: يَنْبَغِي أَنْ يُولَدَ الْإِنْسَانُ مِنَ الْمَاءِ وَالرُّوحِ، وَإِلَّا فَلَنْ يَدْخُلَ مَلَكُوتَ اللَّهِ." (يوحنا ۳/۳-۵).

^{۲۴۸} ب: طوغمین.

^{۲۴۹} م: جواهر.

^{۲۵۰} م: آکثلامز.

^{۲۵۱} ه: بیلمز.

ایمدی بو ۲۰۲ اشراط انفسی نی اهل سلوک آڭلار و ۲۰۳ بیلور. آنجق عوام ناس بونلردن بی ۲۰۴ خیردر. ۲۰۵ ﴿أُولَئِكَ كَلَّا لَنْ نَعَامَ بَلْ هُمْ أَضَلُّ﴾ [الأعراف، ۱۷۹/۷] آنلرڭ ۲۰۶ شاننده در. رموز ۲۰۷ انبیائی ۲۰۸ واولیائی آڭلامق انسان کامل ایشیدر. ۲۰۹ آنلرڭ سوزلرین طوتان دنیاده و آخرتده آنلرڭ یولداشلیردر، ۲۱۰ طویمین ناشیدر. ۲۱۱ والسلام. ۲۱۲

۲۰۲ م - بو.

۲۰۳ ب - و.

۲۰۴ ب - بی.

۲۰۵ ه: خیرلردر.

۲۰۶ ب: آنلر.

۲۰۷ م: روز.

۲۰۸ ه: انبیاء.

۲۰۹ ه + و.

۲۱۰ ب: یولداشیدر؛ ه + وسرداشلر.

۲۱۱ ه - طویمین ناشیدر.

۲۱۲ ه + تم الكراسه وقت طلوع الشمس يوم الجمعة في بيت روجی مصطفى افندی خمس وعشرين يوما من جمادى الأولى في سنة أربع وثلاثون ومائة وألف عن يد عبد الحقیر إلى كرم الله الكبير خلوص درویش حسن الشهرير بخواننده شهریارى القره باشي خَلَصَه اللهُ تعالى منه ونال ما يتمناه. الحمد لله وحده، والصلاة والسلام على من لا نبي بعده؛ م + تمت رسالهُ مصرى افندی قدس الله سره العزيز في يوم الرابع من ذى الحجة سنة ۱۱۶۸.

4. Translation of the *Eşrāt*

The Inward Portents of the Hour

In the Name of God, the Most Compassionate, the Most Merciful.

Praise be to God, the Lord of the worlds. May God grant peace and blessing to our Prophet Muḥammad, all prophets, all messengers, their family, their descendants, and their excellent companions.

O the seeker of the divine secret (ṭālib-i sır-ı ilāhī), know that everything that exists in the outward [world] (āfākta) necessarily has its correspondence in the inward world (‘ālem-i enfüste), because there are the outward portents of the Hour. Thus, the Prophet (ḥazret-i sultān-ı güzün)—may God the Exalted grant him peace and blessing—in fact explained what will certainly happen in the human world (‘ālem-i insānda) [when the Hour draws near]. It is necessary for us to know that which will happen in our bodies (kendi vücudumuzda olan), otherwise, what does an expectation of that which will happen outwardly yield? Furthermore, in the noble hadith that every [preceding] prophet had warned his umma about [the emergence of] the Antichrist (deccāl),²⁶³ the noblest Messenger—may God the Exalted grant him peace and blessing—explains that [the Antichrist] refers to an inward reality (enfüsī olması). Because those prophets themselves knew that the well-known Antichrist would not appear during their times. Then, why would they frighten [their umma about the emergence of the Antichrist]? They had no doubt at all that

²⁶³ Muḥammad Ibn Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Damascus: Dār Ibn Kathīr, 2002), “Aḥādith al-anbiyā’” 12; “al-Fitan” 74.

they themselves were immune from ignorance and falsehood.

Now, the emergence of the progeny of the yellow ones (beni-i eşfer) corresponds to the appearance of the animal attribute (şifât-ı behîmiyye) within the human being. Because the first attribute created within the human being is this attribute. The emergence of Gog and Magog corresponds to the appearance and offense of the totality of the blameworthy attribute (şifât-ı zemîme) and wicked thoughts (efkâr-ı fâside). The emergence of the Antichrist corresponds to the appearance of the worldly intellect (‘aql-ı me‘âş) within the human being through the lordly attribute (şifât-ı rubûbiyye), arrogance (kibr), domination (istilâ’), and seeking elevation (ṭaleb-i ‘uluww). Also, the descent of Jesus – may God grant him peace – upon the Earth is a sign of the appearance of the otherworldly intellect (‘aql-ı me‘ād) through the light of certainty (nūr-i yeķîn). [Jesus’] killing of the Antichrist corresponds to the invalidation of his [i.e. the Antichrist’s] dominion (ḥükümünü ibtāl). As the master Şadr al-Dîn al-Qûnawî – may God the Exalted sanctify his secret – explains, the Antichrist is the manifestation of the reality of this world (dünyânın ḥaķîkatı mażharıdır). For this reason, his right eye is blind and thus does not see the truth (ḥaķķı görmez). [On the contrary,] the Prophet Jesus – peace be upon him – is the manifestation of the reality of the hereafter (ḥaķîkat-ı âhiret mażharıdır). The time of Jesus’ appearance signifies the morning of the hereafter (fecd-i uhrevî-i ṭulû‘i zamânıdır).²⁶⁴ Because once the otherworldly intellect appears, the worldly intellect is destroyed and ceases to exist.

²⁶⁴ Şadr al-Dîn al-Qûnawî, *al-Fukûk fî asrâr mustandât ḥikam al-Fuşûş*, ed. Âşim İbrâhîm al-Kayyâlî (Beirut: Books-Publisher, 2013), 85.

The emergence of the Mahdi corresponds to the appearance of the holistic intellect (‘aql-ı külliyye) and the greatest spirit (rūḥ-i a‘zam), and the [greatest] spirit happens through the blowing of the Most Merciful (nefh-i raḥmānī) into the elect (havāṣṣa). [However,] it does not happen to every [ordinary] person, [the Qur’anic verse] “breathed My spirit into him” [al-Ḥijr 15:29] indicates this spirit. This Perfect Guide (murşid-i kāmīl) is a deputy (halife) of God, who blows into a seeker (ṭālibe)—it is called the Muḥammadan essence (māye-i muḥammediyye). The emergence of the Beast of the Earth (dābbat el-arz) corresponds to the appearance of the self-critical soul (nefs-i levvāme). One hand holds Moses’ staff (‘aṣā-i Mūsā), while the other hand has Solomon’s seal (mühür-i Süleymān)—when [Moses’] staff is rubbed upon a believer’s face, it becomes evident that they are among the people of Paradise (ahl-i cennet); and when [Solomon’s] seal touches an unbeliever’s face, it reveals that they are among the unbelievers. One face of the self-critical soul is the inspired soul (nefs-i mülheme), while the other face is the commanding soul (nefs-i emmāre). [The self-critical soul] has the potential to become either happy or unhappy: when it follows the inspired [soul], it becomes happy and reveals the righteous state upon one’s face; [but] when it follows the commanding [soul], it becomes unhappy and reveals the wicked state upon one’s face.

The sunrise from the west corresponds to the separation of the spirit from the body. For [the spirit] is, at that moment, connected to the body, and [the heavenly body] sinks towards the west; as the connection [between the spirit and the body] is cut off, [the sun] arises again from the west. Whoever hears

this must [depart] from the lowest nature (ṭabī‘at-ı asāfil) and enter the Kingdom of the Heavens (semāvāt-ı malakūt). During this [heavenly] entry, one must be born twice: once from their mother, and once from themselves. Indeed, Jesus – peace be upon him – explains, “Whoever is not born twice does not enter the Kingdom of the Heaven and Earth.”²⁶⁵ In other words, whoever is not born twice cannot understand the essences of existent things (cevāhir-i eşyāy) nor recognise themselves and the Real.

Now, the spiritual wayfarers (ehl-i sülūk) understand and know these inward portents [of the Hour]. [However,] the common people (‘avāmm-ı nās) are unaware of these. [As God says,] “just like cattle – no, they are further” [al-Furqān 25:44], this is their [i.e. the common people] matter. To understand the signs of the prophets and the saints is a matter of the perfect human (insān-ı kāmil). Whoever hears their [i.e. the prophets and the saints] words is their companion (yoldāşı) in this world and the hereafter, while whoever does not hear them has no benefit. Peace.

²⁶⁵ “Very truly, I tell you, no one can see the kingdom of God without being born from above. [...] Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit.” (John: New Revised Standard Version/3:3-5).

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