

Quotes for translators, Inner History

*Taking stories and myths seriously, but not taking them literally.

47:15. The mathal of Jannat.

*Rumi and other Sufis remind us that everything in scripture is *both* historical, out in the visible realm of history, *and* also taking place inwardly, inside, as faculties and tendencies inside of our souls.

*Rumi always asks you: who is the Moses of your soul. Who is the pharaoh of your soul? What in us is like a tyrant, imagining itself as the Lord on High, and what is there inside of you that can redeem you, save you, liberate you?

God is not one, a one of which there is a two. God is the One and Only.

“God was,
and there was none with Him
He is now
as He was then.”
Hikam of Ibn 'Ata Allah. (#37)

چنانچه از سید الطایفه جنید قدس سره منقول است که مردی نزد او این حدیث کریم را خواند که كَانَ اللهُ وَ
«لَمْ يَكُنْ مَعَهُ شَيْءٌ». فرمود: الْآنَ كَمَا كَانَ

(‘attar in Junayd chapter.)

The first thing that God created was the spirit of Guidance, the Nur Muhammad.
“I was a prophet when Adam was between clay and water”
Haqiqa Muhammadiya

God is the manifest (Zahir) and the inward (Batin). A Sufi was once walking and repeating as a dhikr, a mantra: al-Batin (the Hidden, the Inward).
And he heard a voice from onhigh and within: (and al-Zahir), and the manifest.

Kuntu Kanzan Makhfiyan: I was a hidden treasure.
hubb is bubbles. It's a love that bubbles up inside of God.

Hidden treasure.

and we have a treasure inside. That is hidden inside the breath.

Attar says: there is a treasure hidden inside every breath.

God is a treasure, and you, made in the image of God, have a treasure inside.

Ibn 'Arabi's vision of the throne. Humanity was the treasure under the throne

Love and knowledge linked together. Sometimes we speak of bhakti traditions that are love and devotion based in the Hindu traditions; and then there are paths of mysticism and metaphysics and knowledge. Sufi path of love and Sufi path of knowledge.

"God (al-Haqq, the Real, the Truth) is your mirror, that is, the mirror in which you contemplate your self.

You, you are His/Her mirror, that is the mirror in God contemplates His/Her divine names."

Ibn 'Arabi

close reading of the Qur'anic account of Adam and Eve creation, God and angels, Iblis.

2:30. Remember, when your loving lord-sovereign told the angels, 'I am putting a representative on earth, to re-present me'

they said, 'How can You put someone there who will cause mischief and shed blood, when we glorify you through your praise and proclaim Your holiness?' but He said, 'Because I know things that you do not.'

*Your praise is both the praise for you, and the praise that you offer yourself.

*holiness, sanctification is the very opposite of shedding blood. Shedding blood is anti-holiness, anti-subhan.

I will pure a representative on Earth. IN Qur'an khalifa is almost always linked fi Earth. On earth, in earth.

Suhrawardi: it's all adab.

adab of shaytan; Adab of angels;; adab of Allah: I will work with you to bring out something beautiful

2:31. Then God taught the Human Creature, the Earth creature (Adam) the names, ALL, then He presented all of them to the angels and said, 'Tell me the names of these if you are truthful.

human being just shows up here. We do not get in this passage the details of creation. Here we are, a composite creature, earth and spirit.

He called the human Adam (human being, Adam) since he created him from the surface (adim) of the earth. In Hebrew, Adam is earth-y creature. Earth-like.

The inner realm is from the left over of which Adam was made. Ibn 'arabi.

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا -

يَعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَإِنِّي فَأَعْبُدُونِ ﴿٥٦﴾

29:56

My earth is a wide earth, so adore me <3

(29:56:7)

fa-iyyāya

so only

Eve made from a living being, so she is Hayy. Had large dark eyes.

The Sufis say that each and every person had God love glancing each of us for 70,000 years so that the earth could receive the spirit.

There is something odd about this verse. In the Biblical account, Adam is taught the names of all the creatures that crawl on the earth, all the fish that swim, all the birds that soar in the air.

Here creation has not taken place yet. What exists is God and the angels. So the names seem to include the Names of God. Ibn Arabi in fact takes this as the Divine Names as being almost personified, as beings that are presented to the angels.

2:32

They said, ‘Glory to you! We have no knowledge, except for what You have taught us. You are the All Knowing and All Wise.’

2:33

**Then God said: ‘O Earth creature, Human, tell them the names of these.’
When he told them their names,**

God said, ‘Did I not tell you that I know the unseen, the secret, of the heavens and the earth, and that I know what you reveal and what you conceal?’

Some Sufis have said that this phrase “*ghayb al-samawat wa ‘l-ard*” (the hidden, the secret of the heavens and the earth” refers to the human.

Humanity is God’s secret
and God is humanity’s secret.

We use the phrase *Sirr* (secret) to refer to the heart *latifa*. *Latifa sirriya*, the subtle center where God is experienced. It is not simply ascension and transcendence, it is also centering, coming back Home to the heart.

when we speak of saints, we mention: *Qaddasa allah Sirrihi, or qaddasa Allah sirrihaa*.
May God sanctify his or her innermost heart, may God sanctify their secret.

2:34.

Remember When We told the angels, ‘Bow down before the human,’ they all bowed.

But not so Iblis, who refused and was arrogant: he was one of the ones who covered up the truth of their own heart.

This is how we translate *Kafirin*, not as infidels, but literally those who cover up the light of their own heart.

2:35

We said, ‘oh human, live with your partner in this garden. Both of you eat freely there as you will, but do not go near this tree, or you will both commit oppression, darkening your own heart’s light.’

*Wheat in Hebrew is homonym for sin, imported into Islamic languages.
Khi-ta. Khata in Arabic/persian.

*both of you
the partner mysteriously shows up

*Adam sent to Sri Lanka/India.

Eve sent to Jeddah.

They meet in Ka’ba. So Ka’ba is the site of the first reunion, the first love story. “I will join Eve to you in the bowers of my House, which I shall make the Great Gibla, the qibla of the Prophet, who shall be the greatest source of honor for you.... I know what you feel in your heart for Eve, and she in hers for you, so when you see her, be kind to her, for I have destined her to be the mothers of boys and girls.” Kisa’i

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Faas is created before the creation of genders, male and female.
Qur’an 4:1

2:36

But Shaytan made the two of them slip, and removed the two of them from the state they were in.

We said, ‘Get out, all of you! You are each other’s enemy. On earth you will have a place to stay and livelihood for a time.’

Iblis has been renamed as Shaytan

Now iblis/Shaytan is sometimes seen as a character. A red being with a pitchfork in cartoons.

The prophet, on the other hand, talks about shaytan as a tendency inside of us. He was asked if he has his own shaytan. He said, Yes, I do. But mine submitted wholeheartedly to God. My shaytan became Muslim.

This is much more in the direction that Hazrat Inayat Khan interprets these beings. Rather than seeing the jinnic realm and the angelic realm as entirely separate, he sees them intersecting inside of us.

You have heard “I contain multitudes”. Well, that might be even more true than you had thought.

you are a copy of the whole world.

**** each person is the whole world****

Iblis makes the two of them slip. The two of them, Adam and Eve, both fall. It is not something associated with women, the way that it all too often has been.

2:37.

Then the loving Sovereign-lord taught the human creature words of repentance. And God turned back towards the Human. Because God is the Originator and acceptor of repentance, and the one whose love and mercy enfolds you like the womb.

we do not repent, we do not turn back to God. God turns back to us. We follow, we mirror.

2:38

Then we (God) said We said, ‘Now, it is time for all to depart. But when guidance comes from Me, as it certainly will, for those who follow my guidance, they will have no fear, nor shall they sorrow.’

My guidance. The words used by God about “I”, “ME”, “My” are always the most intimately tender ones.

