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فصوص الحكم . فصّ آدميّة

Fusus al-Hikam I (Bezel of Adam); the opening on the Beautiful Names beyond enumeration

Fuṣūṣ al-Ḥikam · Faṣṣ Ādamiyya

Hekhal Targum Project (machine-assisted draft; pending scholarly review)

PROVISIONAL EDITION · MACHINE-ASSISTED · NOT YET REVIEWED BY A CREDENTIALED EDITOR

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> What this is: a machine-assisted, provisional translation. Every rendering choice and every unresolved reading is recorded in the apparatus beside the text. If you read the original and something looks wrong, write to community@hekhal.org; corrections are credited.

This page is the Akbarian articulation of the apophatic-priority register: the divine self-disclosure performed in regard to "the most beautiful Names which no enumeration can exhaust" (لاَ يَبْلُغُهَا الإِحْصَاءُ). The opening of the Faṣṣ Ādamiyya is the canonical Akbarian formulation of the doctrine that creation arises from the divine wish to behold its own Names in a comprehensive engendered being, Adam as the receptive locus of divine self-disclosure on the cosmic scale.

Companion articulations: Christian-apophatic (Pseudo-Dionysius MT I.3) and Kabbalistic (Sefer Yetzirah 1:7). Methodology essay: /targum-experiments/apophatic-priority-triangle.

لَمَّا شَاءَ الحَقُّ سُبْحَانَهُ مِنْ حَيْثُ أَسْمَاؤُهُ الحُسْنَى الَّتِي لاَ يَبْلُغُهَا الإِحْصَاءُ أَنْ يَرَى أَعْيَانَهَا، وَإِنْ

When the Real, glory be to Him, willed, in respect of His most beautiful Names, which no enumeration can exhaust, to

شِئْتَ قُلْتَ: أَنْ يَرَى عَيْنَهُ، فِي كَوْنٍ جَامِعٍ يَحْصُرُ الأَمْرَ كُلَّهُ.

behold their entities (aʿyān), or, if you prefer, to behold His own entity (ʿayn), in a comprehensive engendered being (kawn jāmiʿ) that gathers the whole affair…

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)

An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

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al-Haqq, the Real, not "God"

al-ḥaqq is rendered 'the Real' per the controlled Akbarian glossary; 'God' is forbidden in Akbarian contexts because it imports a determinate referent the term resists. The doxology subḥānahu ('glory be to Him') marks the apophatic register at

the outset of the Faṣṣ Ādamiyya. *Chittick 1989, ch. 3*; *Chodkiewicz 1993*

min ḥaythu asmāʾihi, in respect of the Names

Active zāhir/bāṭin relation: aspect. The phrase specifies the level (ḥaḍra) at which the Real wills, the level of the Names. In Akbarian terms this is waḥidiyya (relational oneness, the One-with-attributes) rather than aḥadiyya (oneness-as-prior-condition, non-relational). The willing is qualified by the Names-aspect; the apophatic priority surfaces not in the willing itself but in the lā yablughuhā al-iḥṣāʾ that bounds the Names from above. *Chittick 1989, ch. 1*

aʿyān versus ʿayn, the deliberate folding

Active relation: aspect (with a flicker of identity). The shift from aʿyān (plural: their entities) to ʿayn (singular: His entity) is not a correction but a deliberate folding: the bāṭin reading offers the inner aspect of the same act. ʿayn carries the polysemy of ʿeye / source / very-self' across Akbarian usage; here the singular fold suggests that the Real's self-witnessing through the Names is, at the deeper register, His witnessing of His own ʿayn, the Names' plurality at waḥidiyya is folded into His self-presence at aḥadiyya. *Chodkiewicz 1993*; *Corbin 1969, ch. 2*

kawn jāmiʿ, the comprehensive engendered being (Adam)

kawn jāmiʿ is the Akbarian designation for Adam, the locus that gathers (yaḥṣuru) the whole affair (al-amr) and so functions as the mirror in which the Real's Names behold their entities. Active relation: priority, the inner (the Real's will to self-witnessing) conditions the outer (the comprehensive engendered being that is its locus). The Faṣṣ Ādamiyya develops this throughout the chapter; the opening is the doctrinal premise. *Chittick 1989, ch. 2*; *Chodkiewicz 1993, ch. 3*

▽ SUGYA · THE MAP OF READINGS

A draft map of the readings of this passage (the underlying translation is machine-assisted and not yet reviewed by a credentialed scholar): the a'yan/'ayn folding and the apophatic-priority reading, with a sourced cross-tradition parallel to Pseudo-Dionysius.

Open the map of readings →

Colophon

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