



# **ORIENTAL MYSTICISM**

**E.H. PALMER**

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# ORIENTAL MYSTICISM

A TREATISE ON  
SUFIIISTIC AND UNITARIAN THEOSOPHY  
OF THE PERSIANS  
COMPILED FROM NATIVE SOURCES

BY  
E. H. PALMER

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# **CONTENTS**

Preface

Introduction

## PART 1

Chapter 1. Of The Traveller, The Goal, The Stages, And The Road

Chapter 2. Of Law, Doctrine And Truth

Chapter 3. Concerning The Perfect Man, And The Perfectly Free Man

Chapter 4. Concerning Fellowship And Renunciation

Chapter 5. Concerning Attraction And Devotion

Chapter 6. Concerning Counsel

## PART 2

Chapter 1. Concerning The Nature Of God

Chapter 2. Concerning The Attributes Of God

Chapter 3. Concerning The Works Of God, Physically Considered

Chapter 4. Concerning The Works Of God, Metaphysically Considered

Chapter 5. Of The Four Universal Sources

## PART 3

Chapter 1. The Saintly And Prophetic Offices Defined

## PART 4

Chapter 1. On The Influence Of Early Prejudice Upon Belief

## PART 5. THE STUDY OF MAN

Chapter 1. Grounds For The Discussion

Chapter 2. Of The Origin And Animal Development Of Man

Chapter 3. Of The Intellectual And Spiritual Development Of Man

Chapter 4. Of The Upward Progress Or Ascent Of Man

Chapter 5. Conclusion

Glossary Of Technical And Allegorical Expressions In Use Among The Súfi Poets

























































































































## CHAPTER 5. CONCLUSION

### **Summary.**

THE words quoted in the first chapter, "I am a hidden treasure, and I would fain be known," form the basis of the whole system of Sufiistic speculation. Considering the entire universe merely as a manifestation of God, produced by the agency of intelligence directly proceeding from Him, they rightly surmise that this intelligence is the only means by which He can be known.

Now man being with them the most perfect entity in the universe, is clearly the instrument by which the object of its creation is to be accomplished; but this object is that God should be known, and He can only be known through intelligence; therefore the attainment of this intelligence is the final aim of man.

### **Development of the system.**

But as man sprung from the Intelligence which originated the Universe, and should, as has been just stated, tend to the same, the Sufis proceed to consider his existence as a circle meeting in the Intelligence which reveals the Godhead. This circle they divide into two arcs, the former called Descent (*nuzúl*), includes every stage, from the first scintillation from the original intelligence to the full development of man's reasoning powers; the latter arc, called Ascent (*'urúj*), includes every stage, from his first use of reason for its true purpose to his final reabsorption into the Divine intelligence. This is what is meant when they speak of the Origin and Return of Man.

### **Idea of the "Journey."**

The Ascent, or upward progress, naturally presents itself to the Sufiistic mind in the form of a journey, and the doctrines which profess to describe it are accordingly called the road (*taríkat*).

### **The *Tálib*, or Neophyte.**

When a man possessing the necessary requirements of fully developed reasoning powers turns to them for a resolution of his doubts and

uncertainties concerning the real nature of the Godhead, he is called a *Tálib*, or Searcher after God.

### **The *Muríd* or Disciple.**

If he manifest a further inclination to prosecute his inquiry according to their system, he is called a *Muríd*, or One who inclines.

### **The *Sálik*, or Traveller.**

Placing himself then under the spiritual instruction of some eminent leader of the sect, he is fairly started upon his journey, and becomes a *Sálik* or Traveller, whose whole business in after-life is *sulúk*, devotion, (or, as the word signifies, the prosecution of his journey,) to the end that he may ultimately arrive at the knowledge of God.

### **1st stage, Worship.**

Here he is exhorted to serve God as the first step towards a knowledge of Him; this is the first stage of his journey, and is called *'Abúdiyat*, Service or Worship.

### **2nd stage, Love.**

When in answer to his prayers the Divine influence or Attraction has developed his inclination into love of God, he is said to have reached the stage called *'Ishk*, Love.

### **3rd stage, Seclusion.**

This Divine Love expelling all worldly desires from his heart, leads him to the next stage, called *Zuhd*, or Seclusion,

### **4th stage, Knowledge.**

Occupying himself henceforward with contemplations and the investigations of those metaphysical theories concerning the nature, attributes, and works of God, which have been described in the Second Part of this treatise, he reaches his next stage, which is that of *Ma'rifat*, Knowledge.

### **5th stage, Ecstasy.**

Now this assiduous contemplation of startling metaphysical theories is exceedingly attractive to an Oriental mind, and not unfrequently produces a state of mental excitement akin to the phenomena observed during the recent religious revivals. Such ecstatic state is considered a sure prognostication of direct illumination of the heart by God, and constitutes the next stage, *Wejd* or *Hál*, Ecstasy.

### **6th stage, Truth.**

During this stage he is supposed to receive a revelation of the true nature of the Godhead, and to have reached the stage called *Hakikat*, or The Truth.

### **7th stage, Union.**

He is then said to proceed to the stage of *Jam'* or *Wasl*, direct Union with God.

### **Last stage Extinction.**

Further than this he cannot go, but pursues his habit of self-denial and contemplation until his death, which is, however, merely looked upon as a total reabsorption into the Deity, forming the consummation of his Journey, the last stage designated *Faná*, Extinction.

### **The Interpretation of Mystical Poems.**

That stage in which he is said to have attained to the Love of God is the point of view from which the Sufiistic poets love to discuss the doctrines of their sect; with them man is the Lover, God the Beloved One, and the journey above described is referred to allegorically as the distance which separates the lover from the object of his affection. The glossary which I have appended to this work will enable the student of Háfiz and other Sufiistic writers to interpret for himself the Mystical Poems of the East.

Thus far have we followed the Traveller upon his trackless path through every mystery, human and divine. But one thing now remains; if we, like him, aspire to reach the goal we must cast away the pride of intellect and boasted knowledge, and kneeling before the throne of God in humble

thankfulness for the light He hath already vouchsafed, ask Him for guidance and protection who alone is "the light and life of men."

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## GLOSSARY OF TECHNICAL AND ALLEGORICAL EXPRESSIONS IN USE AMONG THE SÚFÍ POETS

(A. *Arabic*. P. *Persian*.)

P. *abrú*. The eyebrow. The miracles of Moses.

A. *ijtimá'*. Collection. Man's sole desire being concentrated in a longing after God.

A. *asfár*. Journeys. There are four journeys undertaken by the Súfí Traveller, 1. The journey to God. See Part I. Chapter I. 2. The journey to God whilst journeying in God. 3. The upward progress and actual meeting with the Deity. 4. The journey to God whilst journeying from God for the recovery of sinners.

A. *islám*. Islamism. Resignation. Submission to the decrees of God.

A. *alast*. "Art thou not?" The words uttered by the voice of God, "Art thou not My creature?" See *nidá*.

A. *anáníyat*. Egotism.

P. *angusht*. Finger. God's all-comprehending power.

A. *ímán*. Faith. Finding God.

P. *á'ina*. Mirror. The human heart. Mirrors in the East were of metal, hence the frequent occurrence of such expressions as "polish thy mirror," meaning "purify thy heart."

P. *báda*. New wine. Divine love.

P. *bázú*. Arm. God's Will.

A. *bátil*. False. All that is not God.

P. *bámdád*. Morning. The last stage of the journey.

P. *but*. Idol. God as the object of contemplation.

P. *but parast*. Idol-worshipper. A contemplative devotee.

A. *baitu 'l harám*. The Holy of Holies. In Sufi poetry it represents the Perfect Man.

A. *baitu 'l mucaddas*. The House of Holiness. Ordinarily used to designate the Temple at Jerusalem, but in Sufiistic language, a heart unpolluted by earthly love.

P. *pákbází*. Purity. Inclination towards holiness without expecting reward or promotion, but rather seeking after God for His own sake.

P. *peder*. Father. God's purpose of revelation.

P. *pehání*. Forehead. The path of inquiry into the mysteries of a future state. See *hablu 'l matín*.

A. *tajallí*. Appearance. Every mystery that is revealed to the heart.

P. *tarsá*. Pagan. The revelation of God's majesty. See *jemál*.

P. *tarsá-bachcha*. A young Pagan. The Germ of the state called *Hál*, q.v.

A. *tasawwuf*. Sufiism. The purification (*tasfiyeh*) of the heart from earthly mists. See *áina*.

A. *tafrikah*. Distraction. Pondering upon God's general disposition and arrangement in the universe.

P. *tauhíd*. Unity. The Nature of God.

P. *ján*. Soul. Darling. The manifestations of the Beloved (God).

P. *jánán*. Darling of darlings. A constant mistress. God, the concentration of stability.

A. *jáhil*. Ignorant. Worldly.

A. *jazbah*. Attraction. The nearer approach of man to his Maker, through His Grace.

A. *jar'*. A draught. The mysteries of the various stages of the journey, or, according to some, everything that is hidden from the disciple's understanding during his prosecution of the journey.

A. *jalál*. Majesty. That which veils God from human sight.









P. *gísú*. Ringlet. Details of the mysteries of divinity.

A. *láhút*. Divinity. Life permeating all things.

A. *lubb*. Pith. Intelligence sanctified and purified from doubts and suspicions.

P. *lab lab*. Brimful. Drinking in the Light of God and having the gaze riveted upon Him,

P.A. *lab i lá'l*. A ruby lip. The unheard but understood words of God<sup>2</sup>. Conscience.

A. *mádar*. Mother. The tablets on which the Corán is said to have been inscribed from all eternity; called by the Arabs *ummu 'l Kitáb*, "The Mother of The Book."

A. *misál*. Fiction. The stage in which the Traveller arrives at a Comprehension of the unity of God.

A. *makkmúrí*. Drunkenness. Returning from the stage called *wusúl* (see *wasl*), by way of cessation.

A. *murákibeh*. Observation. Rejecting conventionalities, and penetrating deeply into the truths of Religion.

P. *marg*. Death. Eternal life. "Mors janua vitae."

A. *mazíd*. Increase. The state of man.

A. *mastí*. Intoxication. Escaping from the domination of Love.

A. *mutrib*. Musician. The *pir* or elder who expounds the laws of God to his disciples.

A. *ma'shúk*. The beloved one. God.

P. *Mughán*. Magians. Christian monks, confounded with fire-worshippers by the Mohammedans. See *tarsá*.

P. *mugh-bachcha*. Young Magian. See *tarsá bachcha*.

<sup>2</sup> Cf. the answer of the Delphic oracle to Cræsus, Herod. I. 47. 4:  
καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω.

