

Introducing the Manuscript *Ma'arif al-Haqayiq fi Tahqiq al-Daqayiq* as a Commentary on Iraqi's *Lama'at* and the Necessity of Its Critical Editing

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ABSTRACT

Article type: na'at by Fakhr al-Din Iraqi is one of the most significant Research Article

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stical works in Persian, exploring the stages of love and stical truths. Due to the subject of this work and its use of ain mystical terms and references, many mystics and scholars e long sought to ease its comprehension by writing various imentaries and glosses on this valuable book. Ma'arif al- ja'iq, written by Mir Padshah, is the most extensive imentary on this precious work. This manuscript is a newly covered version that has not yet undergone any critical editing. he present study, the authors aim to introduce the author of this k, and through a descriptive-analytical method, relying on ary and documentary sources, they examine and analyze the tent of the book, highlighting its key stylistic features. ording to the findings of this research, a critical edition of the nuscript Ma'arif al-Haqa'iq fi al-Tahqiq al-Daqa'iq, given the ensive commentary by the author, his discussions on other imentaries, and the significant information it contains about beliefs and teachings of various Sufi orders, would be of great ie and contribution to the field.

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Introduction

Fakhr al-Din Iraqi's *Lama'at* is one of the most prominent masterpieces of Persian mystical literature, expounding the stations of divine love and esoteric truths within the philosophical framework of *Wahdat al-Wujud* (the Unity of Being). Inspired by Ahmad Ghazali's *Sawanih* and deeply influenced by Muhyi al-Din Ibn Arabi's *Fusus al-Hikam*, Iraqi composed *Lama'at* in a concise, symbolic, and poetic prose. Due to the conciseness and philosophical density of the text, numerous Sufis and scholars across Iran, Central Asia, and the Indian subcontinent composed commentaries and glosses over the centuries to elucidate its doctrines.

Among these, *Ma'arif al-Haqayiq fi Tahqiq al-Daqayiq*, authored by Mir Padshah (completed in 1003 AH / 1594–1595 CE), represents the most comprehensive and exhaustive commentary ever written on the *Lama'at*. Despite its monumental size (533 pages) and scholarly significance, this text has survived as a single, unedited manuscript that has remained completely unexamined in academic research. This study introduces Mir Padshah, examines the socio-political and mystical background of the author, analyzes the structural and stylistic features of the manuscript, and demonstrates the necessity of preparing a rigorous critical edition of the text.

Method

This study adopts a descriptive-analytical methodology grounded in library-based, documentary, and codicological research. The primary source is the sole extant manuscript of *Ma'arif al-Haqayiq* (MS No. 21852, Library of the Iranian Islamic Consultative Assembly / Majlis), copied in 1020 AH. The researchers conducted a line-by-line codicological and textual examination of the manuscript, cross-referencing its autobiographical disclosures, chains of mystical transmission (*silsila*), citations, and doctrinal expositions with historical chronicles, Sufi biographical dictionaries (*tadhkirahs*), and prior commentaries on *Lama'at* (such as Abd al-Rahman Jami's *Ashi'at al-Lama'at* and Khwaja Muhammad Parsa's *Fasl al-Khitab*).

Results

The investigation yielded several significant literary, historical, and codicological findings:

١. **The Author and His Lineage:** Mir Padshah (Mir Sayyid Husayn ibn Mir Padshah) traces his spiritual and biological lineage to Amir Haydar Kasabi and was a prominent master within the Juybari branch of the Dahbidiyya-Naqshbandiyya Sufi order in Central Asia. A student of Mulla Muhammad Zahid, he wrote this commentary during his thirty-sixth *Arba'in* (forty-day spiritual retreat) following a visionary dream of Fakhr al-Din Iraqi.
٢. **Socio-Political Importance:** Unlike classical quietist Sufism, the Dahbidi-Juybari order advocated close engagement with ruling elites. The manuscript provides rare, firsthand historical documentation regarding the political influence of Sufi sheikhs in the court of Abdullah Khan II (Shaybanid ruler of Bukhara), detailing state administration and court dynamics.
٣. **Commentary Structure and Style:** Mir Padshah provides a word-by-word, phrase-by-phrase exposition of all 28 chapters (*Lama'at*), interspersed with philosophical terminology borrowed from Ibn Arabi's school (e.g., *Suwar al-'Ilmiyya*, *Ahadith al-Jam'*, *Hadarat al-Khams*, *Fayd al-Aqdas*). The work heavily integrates quotations from Jami's *Ashi'at al-Lama'at*, Ibn Arabi's *Fusus* and *Futuhat*, and mystical Persian poetry (by Mawlana Rumi, Attar, Sanai, and Baba Afdal) while employing rhymed, rhythmic prose (*saj'*).
٤. **Codicological and Textual Value:** The manuscript contains a complete embedded transcription of Iraqi's *Lama'at* (highlighted in red ink and underlined), presenting notable textual variants that diverge from Jami's received recension, thereby serving as an invaluable collateral witness for future critical editions of *Lama'at* itself.

Conclusion

Ma'arif al-Haqayiq fi Tahqiq al-Daqayiq is an indispensable yet neglected monument of post-classical Persian Sufi literature. It serves not only as the most exhaustive theological and mystical key for decoding Iraqi's *Lama'at*, but also as a primary historical source on the Naqshbandiyya-

Juybariyya order and its political entanglements under the Shaybanid dynasty. A critical edition of this unique manuscript is imperative, as it will illuminate obscure lineages of Central Asian Sufism, clarify intricate terminology of theoretical mysticism, and establish a more authentic, refined base-text for Iraqi's *Lama'at*.