

The Báb's Treatise on Spiritual Wayfaring unto God (*Risálah fi's-Sulúk ilá Alláh*)

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Introduction

The *Risálah fi's-Sulúk ilá Alláh* occupies a distinctive place among the Báb's earliest writings. Composed during the formative period of His ministry—most probably before the public declaration of His mission, and even prior to the passing of Siyyid Kázim-i-Rashtí²—it belongs to the earliest stratum of His revelation, in which inherited Islamic concepts are simultaneously affirmed, reconfigured, and integrated into a new revelatory synthesis.

Although comparatively brief, the treatise is of considerable theological significance. Nader Saiedi has identified it as having been addressed to Mullá Hasan,³ whereas Abú'l-Qásim Afnán⁴ has suggested that it may instead have been revealed in response to Mullá Taqí Harátí, interpreting its opening invocation, *yá sá'il al-tuqá* (يا سائل التقى), as an allusive reference to the latter's name. The treatise is explicitly mentioned in the *Kitábu'l-Fihrist*. Within the treatise, the Báb also refers to an earlier work by Siyyid Kázim bearing a similar title, thereby situating His own composition within an already established Shaykhí discourse on Sulúk. Its language remains deeply rooted in the Qur'án, the traditions of the Prophet and the Imáms, and the technical vocabulary of the Shaykhí tradition; yet these familiar elements are already reconfigured in a manner that anticipates many of the theological themes that would later receive fuller and more explicit expression in the Báb's subsequent writings.

As Nader Saeidi has observed, this early treatise (*Fi's-Sulúk I*) is distinguished by its inward and mystical reinterpretation of religious law, whereby ritual acts are transformed into successive stages of the soul's spiritual ascent. Central to its conceptual architecture is the mediating role of love, understood in relation to the fourfold structure of the divine covenant within the Islamic Dispensation. Unlike Siyyid Kázim's treatment of Sulúk, which remains more closely aligned with a formal doctrinal and ethical framework, the Báb's approach already moves decisively toward an interiorised metaphysic of spiritual action, in which outward observance is reinterpreted as the symbolic expression of the soul's ascent unto God.⁵

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² Siyyid Kázim bin Qásim al-Husaynī ar-Rashtí (سيد كاظم بن قاسم الحسيني الرشدي), mostly known as Siyyid Kázim-i-Rashtí (b1793 CE), was the son of Siyyid Qásim of Rasht, a town in northern Iran. He was appointed as the successor of Shaykh Ahmad al-Ahsá'i, and led the Shaykhí movement until his death (31 December, 1843 CE).

³ Nader Saiedi, *Gate of the Heart: Understanding the Writings of the Báb* (Waterloo, ON: Wilfrid Laurier University Press, 2008), p. 30.

⁴ Abú'l-Qásim Afnán, *Ahd-i A'lá*, p. 449.

⁵ Saiedi, *Gate of the Heart*, 30.

The present provisional translation is based on the text preserved in Tehran Bahá'í Archives Ms. 6006. C., pages 73-74.⁶ Denis MacEoin, in *Sources for Early Bábí Doctrine and History* (pp. 44, 196 n., under *Risálah al-tashdid*), lists five privately circulated versions of the *Risálah*, including the present one, and suggests that the original work was likely composed during the later years of Siyyid Kázim's life, and thus prior to the commencement of the Báb's mission.⁷

In the language of Islamic mysticism, Sulúk denotes not merely moral conduct but the active traversal of the spiritual path—the disciplined progress of the seeker through successive stages on the way unto God. In light of the Báb's usage, and in continuity with the broader Shaykhí and Şúfí tradition from which the concept is inherited, it is therefore more appropriately rendered as "spiritual wayfaring." Yet the Báb does not simply adopt this inherited mystical conception; He reorients it around the reality of divine revelation and the recognition of the Manifestation of God. It thus comes to signify not only a disciplined mode of spiritual progress, but a distinctly Bábí understanding of the seeker's ascent, in which every stage derives its meaning from its relation to the divine source of revelation.

It is important to distinguish this early composition (*Fi's-Sulúk I*) from the later work also titled *Fi's-Sulúk II*, which, as Saeidi observes, was written after the Báb's declaration and addressed to Abú Tálibi'l-Ĥusaynáví.⁸ Whereas the former focuses on the transformation of ritual law into an inward mystical ascent, the latter explicitly integrates ethical action with spiritual journeying, emphasising the philosophical orientation of conduct toward contentment and acquiescence to the divine will across varying dimensions of life.⁹ Both works are mentioned in the *Kitábu'l-Fihrist*, but they belong to distinct stages in the progressive disclosure of the Báb's revelation, each being adapted to the circumstances of its revelation and to the capacity of those to whom it was addressed, and must not be conflated.

Despite its significance as a witness to the earliest phase of the Báb's revelation, the *Risálah fi's-Sulúk ilá Alláh* has received comparatively little scholarly attention.¹⁰

The present provisional English translation seeks to remain faithful both to the linguistic texture of the original Arabic and to its distinctive spiritual and literary character. While no provisional translation of so condensed and allusive a text can claim finality, it is hoped that this rendering will enable readers more fully to appreciate the richness of this early treatise and encourage further study of one of the Báb's earliest extant works.

⁶ A typed transcription of the original Arabic text is provided at the end of this paper (see p. 7). Another manuscript version of the text is preserved in the Iranian National Bahá'í Archives (INBA), vol. 67 (Tehran), pp. 145–48. It may be accessed [here](#).

⁷ Todd Lawson, "The Báb's Epistle on the Spiritual Journey towards God," in *The Bahá'í Faith and the World's Religions: Papers Presented at the Irfan Colloquia*, ed. Moojan Momen (Bahá'í Studies Series; published in collaboration with the Haj Mehdi Arjmand Memorial Fund), p. 234.

⁸ Abú Tálibi'l-Ĥusaynáví was the brother of Siyyid Javád-i-Karbilá'í, who was among the early disciples of Shaykh Ahmad al-Aĥsá'í (d. 1826) and later became a devoted follower of his successor, Siyyid Kázim-i-Rashtí (d. 1843). The Báb praised him in a Tablet as one worthy to occupy the station of a *nabí* in every world of God, a passage later cited by Bahá'u'lláh in the *Lawh-i-Sarráj*, revealed in Adrianople (Edirne), circa 1867. See Ishráq Khávarí (ed. and comp.), *Má'idiy-i-Ásmání*, vol. VII, p. XXX.

⁹ Nader Saiedi, *Gate of the Heart: Understanding the Writings of the Báb* (Waterloo, ON: Wilfrid Laurier University Press, 2008), p. 30.

¹⁰ For another English translation, see Lawson, "The Báb's Epistle on the Spiritual Journey towards God", pp. 231–47.

Treatise on Spiritual Wayfaring unto God (*Risálah fi's-Sulúk ilá Alláh*)

In the Name of God, the Most Gracious, the Most Merciful

O thou who seekest piety! Stand fast in the station of Divine Unity. Thus hath God, exalted be His glory, said: "Verily, they who have said: 'Our Lord is God,' and have thereafter remained steadfast, upon them shall the angels descend, saying: 'Fear not, neither grieve; but rejoice in the glad tidings of the Paradise which ye were promised.'" ¹¹

Know thou that the paths leading unto God are as numerous as the breaths of His creatures; ¹² and the One Self is not manifold; and the truest Religion is one, and it is the Cause of God; and "Our Command is one." ¹³

"Set, therefore, thy face steadfastly towards the Religion, as one upright, according to the nature made by God, upon which He hath created mankind. No change can there be in the creation of God." ¹⁴

Know, moreover, that Religion resteth upon four pillars:

Divine Unity.

Prophethood.

Guardianship.

The Community of the Faithful (Shí'ih).

These are four gates. The first is not brought to its due soundness save through the last.

All these are but "the Face of God—that Face which perisheth not." ¹⁵ They are naught else but love directed unto God. Indeed, that love is itself the love of God. This is the Hidden Treasure.

¹¹ Qur'án 41:30; cf. 46:13.

¹² This aphorism is widely attested in Islamic mystical literature, most commonly in the form, "The paths unto God are as numerous as the breaths of His creatures" (*al-ṭuruq ilá Alláh bi-'adad anfās al-khalá'iq*), although a closely related variant reads, "The paths unto God are as numerous as the creatures" (*al-nufūs*). Its authenticity as a Prophetic tradition has long been discussed within the Islamic tradition; irrespective of its chain of transmission, however, the saying attained wide currency, particularly among Súfí authors and other exponents of Islamic mysticism. In a personal communication with the present author, Todd Lawson noted that the Báb Himself cites this maxim in His *Tafsír Súrat al-Baqara* (on Qur'án 2:38), where, in commenting upon the words *fa-man tabi 'a hudáya* ("Whoso followeth My guidance"), He writes: *wa-inna li'l-tabi 'a darajāt wa'l-ṭuruq ilayhá bi-'adad anfās al-khalá'iq* ("Following admits of many degrees, and the paths thereto are as numerous as the breaths of created beings"). Here, the Báb substitutes *ilayhá* ("thereto") for the more familiar destination, "unto God" (or "unto the Truth"), a variation that, as Lawson observes, is entirely consistent with established conventions of Islamic intellectual and mystical discourse. The same maxim reappears in the present treatise, where it serves as the foundation for the Báb's exposition of the stages of spiritual wayfaring. Whether understood as a Prophetic tradition or as a venerable mystical maxim, its repeated employment across the Báb's early writings demonstrates that He appropriated it into His own revelatory discourse, where it functions not as a mere citation but as an integral element of His exposition of the soul's journey unto God. Also see Todd Lawson, 'The Báb's Epistle on the Spiritual Journey towards God', in *The Bahá'í Faith and the World's Religions: Papers Presented at the Irfan Colloquia*, ed. by Moojan Momen (Bahá'í Studies Series; published in collaboration with the Haj Mehdi Arjmand Memorial Fund), p. 244.

¹³ Qur'án 54:50.

¹⁴ The Arabic *fiṭrat Alláh* literally means "the nature made by God." In Qur'anic usage it denotes the primordial nature or original constitution with which God created humanity, including its innate capacity to recognize and respond to divine truth (Qur'án 30:30). The rendering adopted here follows the established usage in authorised English translations of the Writings of Bahá'u'lláh.

¹⁵ The expression "the Face of God" (*wajh Alláh*) is a central Qur'anic and theological concept. Most notably, the Qur'án declares: "Everything is perishing save His Face" (Qur'án 28:88), a verse to which the Báb here unmistakably alludes. Within Islamic thought, the phrase has received a variety of interpretations, ranging from God's eternal Essence and His

Unto this mystery did the Prophet—may the blessings and peace of God rest upon Him and upon His House—subtly allude when He declared: “Above every virtue is yet another virtue, until there is attained the love of Us; and when Our love hath been attained, no virtue remaineth beyond it.”¹⁶

Love, the Beloved, the lover, and the Object of Love: these are the four signs of the divine manifestation within thee, which are thine own self.

When thou bringest to remembrance these four signs within thee, thy heart shall be illumined, thy inmost being shall be filled with longing, thy spirit shall be refreshed, and thy body shall be shaken with longing. Then thou art truly the people of Paradise and the companions of the Commander of the Faithful, peace be upon Him.

Then thou art upon the true Religion, the just Balance, and the manifest and clear Path. Beyond that station there is no virtue. Yet that station ascendeth through the eternity of God. The love of God knoweth neither limit nor end.

That is the Axis of spiritual wayfaring. Indeed, the Sacred Law (Sharí‘a) in its entirety is but the path whereby the servant journeyeth unto his Lord. Yet only through movement upon the Axis to which We have alluded may that journey be accomplished.

As to the way whereby this Axis may be attained, know thou that to attain unto the station of thine own sign is to attain unto thy Lord. Such is the station of pure devotion unto God, exalted be His glory.

Thus did one of the Prophets ask God, glorified be He: “How is one to attain unto Thee?” God replied: “Unto thyself—and come unto Me.”¹⁷

good pleasure (*riḍwán*), to those divine attributes through which He is known. In *Shí‘í* theology, and especially within the *Shaykhí* tradition, the expression frequently denotes the Manifestation of God or the Imáms, who constitute the supreme locus of the divine names and attributes and through whom God becomes known to humanity. In this sense, the Manifestation is the "Face" of God—not as an incarnation or embodiment of the Divine Essence, which remains forever transcendent and inaccessible, but as the perfect and visible revelation of God's will, attributes, and sovereignty within the contingent world. The Báb's identification of the four pillars of religion with "the Face of God" should therefore be understood within this revelatory framework: they derive their reality and permanence from the Manifestation, who is Himself the supreme mirror of the Divine and the sole means through whom humanity can know and turn unto God.

¹⁶ The saying, "Above every virtue is yet another virtue, until there is attained the love of Us; and when Our love hath been attained, no virtue remaineth beyond it," appears to derive from the Imámí *Shí‘í* *ḥadīth* tradition, in which love for the Prophet and the People of His House (*Ahl al-Bayt*) is presented as the supreme virtue. Although the precise wording has not been identified in the major Sunní canonical collections, closely related traditions occur in early Imámí compilations, including *Al-Mahāsin* of Aḥmad ibn Muḥammad al-Barqí, where the Prophet is reported to have said: "Above every act of worship is another act of worship, and love for us, the People of the House, is the greatest act of worship." The Báb introduces the present quotation explicitly as a saying of the Prophet ("The Prophet—may the blessings and peace of God rest upon Him and upon His House—declared..."), thereby treating it as an authoritative Prophetic tradition. He likewise cites the same tradition in the *Ṣaḥífíy-i-Báqiríyyih*, again attributing it to the Prophet, although that work preserves a slightly different reading: *aḥabbaná* ("he loves us") in place of the present text's *ḥubbuná* ("our love" or "love for us"). The present reading has been retained in this edition, not only because it is supported by the manuscript underlying the present text, but also because it accords more closely with the Báb's ensuing meditation on the fourfold reality of love (*ḥubb*)—"Love, the Beloved, the lover, and the Best Beloved"—thereby forming a more coherent literary and theological transition. The recurrence of this tradition across the Báb's early writings further suggests that He regarded it as an authentic expression of Prophetic teaching and consciously incorporated it into His own revelatory discourse as a theological affirmation of the supreme spiritual station of love for the Holy Family.

¹⁷ In the *Súfí* tradition, this *ḥadīth* is attributed to al-Kharráz, the eminent ninth-century mystic of Baghdad. See Todd Lawson, 'The Báb's Epistle on the Spiritual Journey towards God', in *The Bahá'í Faith and the World's Religions: Papers Presented at the Irfan Colloquia*, ed. by Moojan Momen (Bahá'í Studies Series; published in collaboration with the Haj Mehdi Arjmand Memorial Fund), p. 245.

For those who have but entered upon this path, this station is conditioned by restraining the self from whatsoever it desireth, and constraining it to whatsoever it abhorreth. For no veil is more dreadful unto the servant than his own self.

By God! Didst thou but strive against thyself, thou wouldst assuredly attain unto the station of nearness and remembrance. Thou wouldst find solace beneath the shadow of thy Beloved. Thou wouldst choose Him above all that is beside Him.

Though thou wert hewn limb from limb, thou wouldst never become heedless of His station. For the true knower is he whose heart is with God. He uttereth no word save through God. He maketh no sign save by God. He performeth no deed save by God, exalted be His glory. Cease not, therefore, from striving.

Nor deprive thyself of thy portion of this world. "Do thou good, even as God hath done good unto thee."¹⁸

Shouldst thou become heedless, thy regret shall be long on the Day of Return, and thou thyself shalt say: "Alas for me! Would that I had not failed in the love of God!"¹⁹

Proceed, then, whithersoever we are commanded. "Fear not the reproach of any reproacher. Such is the bounty of God. He bestoweth it upon whomsoever He willeth. And God is the Lord of surpassing bounty."²⁰

Flee, then, with all thy might from whatsoever diverteth thee from God; for it is a deadly poison which consumeth thee whilst thou remainest unaware. Thus hath He revealed: "Nay! If ye but knew with the knowledge of certainty, ye would assuredly behold the Fire. Then ye shall behold it with the eye of certainty."²¹

Thou must cast away the world and all that is therein, for it is the root of every sin.²² Pause not in thy journey at any station, for "the dog of the Jews is better than the people of the marketplace."²³ For the people of the marketplace are they who stand still (*ahl al-wuqúf*).²⁴

The root of every hindrance is heedlessness of God. Know thou that this world and the world to come are but two states. If thy face be turned toward God, thou art in Paradise. If thy gaze be fixed upon thyself, thou art in the Fire, even in this world.

¹⁸ Qur'án 28:77.

¹⁹ Qur'án 39:56.

²⁰ Qur'án 5:54.

²¹ Qur'án 102:5-7.

²² The Báb appears to allude to the well-known Islamic maxim, "Love of the world (*ḥubb al-dunyá*) is the source of every transgression (or sin)," traditionally attributed in various forms to the Prophet and widely cited in Islamic ethical and mystical literature. Here, however, He abbreviates the expression, referring simply to "the world" (*al-dunyá*), while the context makes clear that it is worldly attachment, rather than the created world itself, that is intended.

²³ This appears to be an inherited proverbial saying rather than a canonical hadith. The Báb immediately interprets it allegorically by explaining that "the people of the marketplace" are "the people lingering" (*ahl al-wuqúf*), indicating that the saying serves as a metaphor for spiritual stagnation rather than a literal judgment upon a particular community.

²⁴ The Arabic *wuqúf* (lit. "stopping," or "halting") is a technical term in Islamic mystical literature denoting the seeker's failure to continue progressing along the spiritual path. The Báb deliberately contrasts *wuqúf* ("coming to a standstill") with *Sulúk* ("spiritual wayfaring"), the central theme of the present treatise. Here "the people of the marketplace" symbolize those whose attachment to worldly concerns causes them to halt in their journey toward God.

Understand, therefore, these allusions. Sever thyself from habits and passions. Endure with patience the harshness of men, their reproaches, and the malicious rejoicing of thine enemies, though they be of thine own family and thy children.

When thou hast trodden this path, thou hast opened for thyself the Gate of God and hast hoped to enter into the presence of the All-Generous King.

For those endowed with insight, subtle indications suffice. Rend thou the veils of glory until even indication itself shall vanish. Efface the illusions. Rend every veil asunder. Draw unto thyself, through the power of Absolute Oneness, the attribute of Divine Unity, until the light of dawn shall break forth from the Sun of thine own Reality.

“Then enter thou the City of Unity. And be heedless of thy people.”²⁵ Extinguish every lamp that hath withheld thee from God. Then shalt thou attain unto the Glorious Station, where God hath promised unto those who keep vigil throughout the night—those who, amidst the darkness of multiplicity, turn with undivided heart unto the Unity of Truth. Thus hath He declared: “It may be that thy Lord will raise thee unto the Glorious Station.”²⁶

This treatise hath been written in concise form for those endowed with insight, wherein is sufficiency for the sincere among the affirmers of Divine Unity.

As for the detailed exposition of these mysteries, it hath already been set forth by my master, my trusted support, and my teacher, Ḥájí Siyyid Kázim Rashtí—may God prolong his days. And walk thou in the way of thy Lord with utter lowliness and submission. “There proceedeth from their bellies a draught of divers hues, wherein is healing for mankind; yet the wrongdoers increase in naught save loss.”²⁷

²⁵ Qur’án 28:15.

²⁶ Qur’án 17:79. A reference to the station of the Manifestation of God.

²⁷ Qur’án 16:69.

فِي السُّلُوكِ إِلَى اللَّهِ²⁸

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِسْتَقِمْ يَا سَائِلَ التَّقَى فِي مَقَامِ التَّوْحِيدِ قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ وَاعْلَمْ أَنَّ الطُّرُقَ إِلَى اللَّهِ بِعَدَدِ أَنْفَاسِ الْخَلَائِقِ وَمَا النَّفْسُ الْأَوَّاحِدَةُ وَمَا الدِّينُ الْأَدِينُ وَاحِدٌ وَهُوَ أَمْرُ اللَّهِ وَمَا أَمَرْنَا الْأَوَّاحِدَةَ فَاقِمِ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ وَإِنَّ الدِّينَ مَتَّقُومٌ بِأَرْكَانِ أَرْبَعَةٍ التَّوْحِيدِ وَالتُّبُوءِ وَالتَّوَلَّيَةِ وَالتَّوْبَةِ الَّتِي فَطَرَ اللَّهُ عَلَيْهَا لَا يَخْرِهَا وَكُلُّ ذَلِكَ وَجْهَ اللَّهِ الَّذِي لَا يَهْلِكُ وَهُوَ حُبٌّ إِلَى اللَّهِ الَّذِي هُوَ نَفْسُ حُبِّ اللَّهِ وَهُوَ الْكَثْرُ الْمُخْفِيُّ وَقَدْ أَشَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى هَذَا الْمَقَامِ تَلْوِيحًا حَيْثُ يَقُولُ فَوْقَ كُلِّ حَسَنَةٍ حَسَنَةٌ حَتَّى حُبُّنَا فَإِذَا حُبُّنَا لَيْسَ فَوْقَهَا حَسَنَةٌ وَالْحُبُّ وَالْحَبِيبُ وَالْمَحَبُّ وَالْمَحْبُوبُ أَرْبَعُ آيَاتٍ مِنْ تَجَلَّى اللَّهِ فِيكَ وَهِيَ نَفْسُكَ فَإِذَا ذَكَرْتَ الْآيَاتِ الْأَرْبَعِ فِيكَ وَجَلَّ قَلْبُكَ وَوَلِهَتْ أَفْئِدَتُكَ وَتَرَوَّحْتَ رُوحَكَ وَتَزَلَّزَلْتَ مِنَ الشَّوْقِ جِسْمُكَ فَأَنْتَ أَهْلُ الْجَنَّةِ وَأَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَقًّا وَجِيئًا أَنْتَ عَلَى الدِّينِ الْقَوِيمِ وَالْقِسْطِ الْمُسْتَقِيمِ وَالصِّرَاطِ الْوَاضِحِ الْمُبِينِ مَا فَوْقَ ذَلِكَ الْمَقَامِ حَسَنَةٌ وَذَلِكَ يَتَرَفَّى بِبِقَاءِ اللَّهِ وَمَا لِمَحَبَّةِ اللَّهِ غَايَةٌ وَلَا نِهَائَةٌ وَذَلِكَ قُطْبُ السُّلُوكِ وَأَنَّ الشَّرِيعَةَ كُلَّهَا سَبِيلُ سُلُوكِ الْعَبْدِ لِمَوْلَاهُ وَلَكِنْ بِالْحَرَكَةِ عَلَى الْقُطْبِ الَّذِي أَشْرَفْنَا إِلَيْهِ وَأَمَّا سَبِيلُ الْوُضُوعِ إِلَى الْقُطْبِ فَاعْلَمْ أَنَّ الْوُضُوعَ إِلَى مَقَامِ آيَتِكَ الْوُضُوعَ إِلَى رَبِّكَ وَهُوَ مَقَامُ تَقْوَى الْخَالِصِ لِلَّهِ تَعَالَى كَمَا سَأَلَ نَبِيُّ مِنَ الْأَنْبِيَاءِ عَنِ اللَّهِ سُبْحَانَهُ كَيْفَ الْوُضُوعُ إِلَيْكَ قَالَ اللَّهُ تَعَالَى إِلَى نَفْسِكَ وَتَعَالَى إِلَى وَذَلِكَ الْمَقَامُ لِلْمُبْتَدِئِينَ مَشْرُوطٌ يَنْهَى النَّفْسَ عَمَّا تَهْوَى وَحَمَلَهَا عَلَى مَا تَكْرَهُ لِأَنَّهُ لَيْسَ حِجَابٌ لِلْعَبْدِ أَوْحَشُ مِنْ نَفْسِهِ إِلَيْهِ وَاللَّهُ لَوْ جَهَدْتَ لِنَفْسِكَ وَوَصَلْتَ إِلَى مَقَامِ الْقُرْبِ وَالذِّكْرِ وَاسْتَأْنَسْتَ فِي ظِلَالِ مَحْبُوبِكَ وَأَثَرْتَهُ عَلَى مَا سِوَاهُ لَوْ قُطِعَتْ أَرْبَا أَرْبَا لَمَا تَغْفُلُ عَنْ مَقَامِهِ لِأَنَّ الْعَارِفَ قَلْبُهُ مَعَ اللَّهِ وَلَا نَظَقَ وَلَا إِشَارَةَ وَلَا فِعْلَ لَهُ إِلَّا بِاللَّهِ تَعَالَى وَلَا تَغْفُلُ عَنِ الْأَجْتِهَادِ وَلَا تَحْرِمَ نَفْسِيكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَوْ تَغْفُلُ كَأَنَّتَ حَسْرَتُكَ يَوْمَ الْمَعَادِ طَوِيلًا وَكُنْتَ أَنْتَ الْقَائِلُ يَا حَسْرَتِي عَلَى مَا فَرَطْتَ فِي حُبِّ اللَّهِ فَاْمُضْ حَيْثُ نُؤْمَرُ وَلَا تَخَفْ لَوْمَةً لَأَيِّمَ ذَلِكَ فَضَّلَ اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ وَقَرَّ كُلُّ الْفَرَارِ عَنْ كُلِّ مَا يَشْغَلُكَ عَنِ اللَّهِ فَإِنَّهُ سَمٌّ قَاتِلٌ يُحْرِقُكَ وَلَا تَشْعُرُ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ عَلَيْكَ يَرْفُضُ الدُّنْيَا وَمَا فِيهَا فَإِنَّهَا رَأْسُ كُلِّ خَطِيئَةٍ وَلَا تَقِفْ فِي سَبْرِكَ فِي مَقَامِ لَأَنَّ كَلْبَ الْيَهُودِ خَيْرٌ مِنْ أَهْلِ السُّوقِ وَأَهْلُ السُّوقِ أَهْلُ الْوُفُوفِ وَأَصْلُ الْمَانِعِ الْعَفْلَةُ عَنِ اللَّهِ فَإِنَّ الدُّنْيَا وَالْآخِرَةَ خَالَتَانِ إِنْ كَانَ تَوَجُّهُكَ بِاللَّهِ تَعَالَى فَأَنْتَ فِي الْجَنَّةِ وَإِنْ كَانَ نَظْرُكَ إِلَى نَفْسِكَ فَأَنْتَ فِي النَّارِ وَفِي الدُّنْيَا فَافْهَمِ الْإِشَارَاتِ وَأَقْطَعْ عَنِ نَفْسِكَ الْعَادَاتِ وَالشَّهَوَاتِ وَاحْتَمِلْ جَفَاءَ الْخَلْقِ وَمَلَامَةَ الْعَرَبِينَ وَشِمَاتَةَ الْعَدُوِّ مِنَ الْأَهْلِ وَالْوَالِدِ فَإِذَا سَلَكَتَ هَذَا الْمَسْلَكَ فَقَدْ فَتَحْتَ عَلَى نَفْسِكَ بَابَ اللَّهِ وَرَجَوْتَ أَنْ تَدْخُلَ عَلَى مَلِكِ الْكَرِيمِ وَلِأَهْلِ الْبَصِيرَةِ إِشَارَاتٌ لَطِيفَةٌ فَكَشَفَ سُبْحَاتِ الْجَلَالِ حَتَّى الْإِشَارَةَ وَامْحَ الْمَوْهُومَاتِ وَاهْتِكَ الْأَسْتَارَ وَاجْتَذِبَ بِالْأَحْدِيثِ صِفَةَ التَّوْحِيدِ حَتَّى ظَلَعَ نُورُ الصُّبْحِ مِنْ شَمْسِ حَقِيقَتِكَ وَادْخُلْ مَدِينَةَ الْوَحْدَةِ وَأَغْفِلْ أَهْلَكَ وَأَطْفِ سِرَاجَ كُلِّ مَنْ حَبَبَكَ عَنِ اللَّهِ تَعَالَى فَإِذَا وَصَلْتَ إِلَى مَقَامِ مَحْمُودٍ حَيْثُ وَعَدَ اللَّهُ تَعَالَى أَهْلَ التَّهَجُّدِ فِي اللَّيْلِ أَعْيَى التَّوَجُّةَ بِالْوَحْدَةِ الْحَقِيقِيَّةِ فِي ظُلْمَةِ الْكَثْرَانِ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا وَذَلِكَ كِتَابَةٌ سَبِيلُ سُلُوكِ الْإِحْتِصَارِ لِأُولَى الْأَبْصَارِ وَفِيهِ كِفَايَةٌ لِلْمُخْلِصِينَ الْمُوَحِّدِينَ وَعَلَى التَّفْصِيلِ قَدْ كَتَبَهَا سَيِّدِي وَمُعْتَمِدِي وَمُعَلِّمِي الْحَاجِّ سَيِّدِ كَاطِمِ الرَّشْتِيِّ أَطَالَ اللَّهُ بِقَاءَهُ فَحَصَلَ وَاسْلُكْ سَبِيلَ رَبِّكَ ذُلًّا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ وَرَحْمَةٌ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

²⁸ All short vowel marks in this edition are the work of the translator.