



The Writings and Utterances of the Central Figures of the Bahá'í Faith

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 1:

The Bab: Writings of the pre-Declaration period
(before May 23, 1844)



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Series preface

This series of volumes presents, in approximate chronological order and, where possible, in parallel-text format, the available writings and reported utterances of the three Central Figures of the Bahá'í Faith: the Báb (1819–1850), Bahá'u'lláh (1817–1892), and ‘Abdu’l-Bahá (1844–1921). The majority of the texts appear here in English for the first time.

What follows is an independent scholarly and documentary undertaking, with the purpose of facilitating closer engagement with the textual record of the Bahá'í Faith by readers working across Arabic, Persian, Ottoman Turkish, and English. It is not prepared under the direction of Bahá'í institutions and does not constitute an official edition of the texts. The relevant Bahá'í institutions are the final authority with respect to authenticated texts and authorized translations. Accordingly, this series is envisioned as a provisional research aid and reference tool—a scouting expedition to uncharted domains, that defers to finalized texts and translations wherever these are available.

Altogether, the series comprises over 29,000 authored works and reported utterances spanning the years 1843 to 1921. Despite its length—over 10,000,000 words without double-counting the translations—it is not a comprehensive corpus. Rather, it represents the material presently known to the compiler to be publicly obtainable in the original and/or in translation. It is estimated to represent somewhat more than half of the known total, the remainder being held in the International Baha'i Archives in Haifa, Israel.

The series proceeds on a principle of maximal inclusion within the constraints of public accessibility. It therefore brings together texts of unequal status and differing degrees of reliability. Some items are authenticated; others are not. Some survive in stable typed or printed form; others are preserved through imperfect transcription, excerpted publication, or secondhand report. The reader should therefore approach the corpus with appropriate source-critical caution. Inclusion in the series should not be taken to imply authenticity, completeness, or accuracy.

Where authorized English translations issued by the Bahá'í World Centre are available in full, they are rendered in blue text and can be regarded as possessing a distinct status from other translations in the series. Such translations embody a high degree of fidelity, terminological consistency, and editorial care. Readers new to the Bahá'í writings are well advised to begin with the World Centre's own published collection of authorized translations, among them the one-volume thematic anthology *Bahá'í Sacred Writings*, available at bahai.org/library. In the present series, newly published authorized translations will be incorporated as they become available. When only a portion of a translation is authorized (individual sentences or paragraphs), it will be demarcated at the paragraph level, although work on this is ongoing.

The remaining translations in the series are provisional. Some are taken from older publications and documents where the English translation may be the only available text; a few are the work

of human translators working independently; the majority have been produced with the assistance of large language models and subsequently reviewed to varying degrees by the compiler. Given the scale of the corpus, the extent of detailed human oversight has necessarily been uneven, and readers should not assume uniform quality across the series. These translations are offered not as definitive renderings but as provisional points of access intended to invite a deeper study of the texts. In the case of difficult, textually uncertain, or context-dependent passages, the original sources should always be consulted where available.

The series will be of greatest benefit to readers able to work comparatively between the English and the original Arabic, Persian, or Ottoman Turkish. Towards this end, translations and original texts have been aligned at the paragraph level where possible. The paragraphing of provisional translations should also be treated as tentative and subject to future revision.

Items representing reported utterances are distinguished typographically—rendered in grey text—from items transmitted as authored texts. This distinction assists the reader in quickly assessing differences of textual status. It does not by itself resolve questions of authenticity or historical reliability, which require separate evaluation.

The original-language texts reproduced here may also contain errors, lacunae, or other imperfections inherited from manuscripts, printed editions, digital transcription, or optical character recognition. This is particularly true of texts deriving from difficult or damaged manuscript sources. The present series is not a critical edition and makes no claim to establish definitive texts through comparison of multiple manuscript witnesses. Rather, it reproduces and organizes the best textual forms available to the compiler, in whatever state, at the time of compilation.

Each item is identified by a code assigned in the Partial Inventory project, including the initial letters BB for the Báb, BH for Bahá'u'lláh, and AB for ‘Abdu’l-Bahá, and the optional letter "U" to indicate reported utterances. These codes provide a stable means of reference across the series. Volume assignments, paragraphing, metadata, and translations may change in future revisions, but the Inventory codes are intended to remain constant. A cumulative catalog appended to the end of the series records these items in sequence and may also include further information such as abstracts, notes, subjects, and musical interpretations.

For further technical notes and cautions on the texts and translations, see the appendix to volume 1 of this series.

The volume introductions and study guides which serve as bookends to each volume have also been prepared with the assistance of large language models, and as such merely offer potentially useful points of entry into an otherwise overwhelmingly vast collection of material.

This series is conceived as a living scholarly instrument, subject to continual correction and expansion as new material becomes available and as errors in existing entries are identified. Corrections of significance may be communicated to the compiler at loom.of.reality@gmail.com. Revised versions of individual volumes will be issued as corrections are incorporated. The latest versions can be downloaded at blog.loomofreality.org.

Series outline

The present volume forms part of a larger series arranged, in approximate chronological order, by author, period, and, where useful, by major work or thematic grouping. The outline below is intended to help readers locate the volume within the overall architecture of the series. Titles, chronological placements, and volume divisions remain provisional in some cases and may be revised as the corpus is refined.

The Báb

I. First period (Shiraz, Bushihr and the Hajj)

1. Pre-declaration writings (to May 1844)
2. Qayyumu'l-Asma' (Commentary on the Surah of Joseph, May 1844)
3. Early post-declaration writings (mid-late 1844)
4. The Hajj and Bushihr (late 1844–July 1845)
5. Kitab-i-Ruh (Book of the Spirit, composed at sea)
6. Shiraz: Later writings of the first period (June–August 1845)
7. Shiraz: Period of retirement (later 1845)

II. Second period (Shiraz and Isfahan)

8. Shiraz: Early writings of the second period (early-mid 1846)
9. Tafsir-i-Suratu'l-Kawthar (Commentary on the Surah of Abundance, April 1846)
10. Shiraz: Middle writings of the second period (April–August 1846)
11. Tafsir-i-Suratu'l-Va'l-Asr and Nubuwwat-i-Khassih (Commentaries on Surah of the Afternoon and Specific Prophethood, late 1846)
12. Isfahan: Late writings of the second period (Aug 1846–March 1847)

III. Third period (Maku and Chihriq)

13. Bayan-i-Farsi (The Persian Bayan, Maku 1847)
14. The Seven Proofs and the Arabic Bayan (Maku 1847)
15. Maku: Early writings of the third period (Maku 1847)
- 16–17. Commentary on the Qur'an I and II (Maku 1847?) (place-holder volumes)
- 18–19. Kitab-i-Asma' (The Book of Names, Chihriq 1848–1849)
20. Kitab-i-Jaza' (The Book of the Reckoning, Chihriq 1848)
21. Themes of declaration, affirmation and negation (Chihriq 1848–1850)
22. Writings on Tabarsi and Zanzan (Chihriq 1848–1850)
23. Prayers and visitation tablets (Chihriq 1848–1850)
24. Anticipation of He Whom God Will Make Manifest (Chihriq 1848–1850)
25. Panj Sha'n (Book of the Five Modes, 1850)
26. Matters of transition and succession (Chihriq 1848–1850)
27. Misc. works and correspondence

Bahá'u'lláh

I. Baghdad period

- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

II. Edirne period

- 33. Istanbul and early Edirne (mid-1863 to March 1866)
- 34. Middle Edirne and the year of withdrawal (March 1866–Sept. 1867)
- 35. The Kitab-i-Badi' (1866)
- 36. Late Edirne (Sept. 1867–August 1868)
- 37–39. Edirne, year unknown (1864–1868) I-III

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
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Introduction to volume 1

This first volume gathers a small but revealing corpus of the Bab's pre-Declaration writings (before May 23, 1844), spanning brief ethical-mystical treatises, private correspondence, devotional compositions, and the opening movements of sustained Qur'anic exegesis.

The works show a voice still operating firmly within the idioms of late-Shaykhi and Twelver Shi'i piety, yet already marked by an intensity of interiorization and a striking confidence in symbolic-covenantal interpretation. A repeated historical and emotional hinge is the death of Siyyid Kazim Rashti—treated not merely as bereavement but as an event with eschatological and revelatory overtones, including references to dreams and the commencement of major composition.

Across the volume, several themes recur. In *Risala fi's-Suluk* (BB00297), the Bab reframes religious practice as a staged inward journey, grounding conduct in love and covenantal fidelity rather than bare external observance. The *Risala fi's-Suluk* opens with a statement about the four pillars of religion – God, the Prophet, the succession of authority, and the community of the faithful – themes that are deeply resonant throughout the 29,000 works that are to follow – and that are also key elements of Abdu'l-Baha's Will and Testament (AB00001) which closes the series in time. The pair of works are thus both chronological bookends and invitations to a contemplation of their continuing significance in the project of reconceptualizing religion as something that is at once “changeless” and ever-renewed.

In *Risala fi'l-Tasdid* (BB00354), guidance is treated through a cosmology of primordial perfection and subsequent human forgetting, with the Imam's mediating function construed as effective in both presence and occultation.

Yet the early corpus also displays a deliberate restraint about public claims: in the Letter to an uncle (BB00627) the Bab emphasizes that the Cause has “not yet attained maturity,” warning against attributing to Him anything that would appear as a break from Islamic norms at this juncture.

Finally, the volume highlights two complementary modes of early authorship: devotional intensification and scriptural re-reading. The extended visitation text *Ziyarat Jami'atu'l-Kabira* (BB00049) amplifies liturgical devotion to the sacred figures of Islam, embedding meticulous ritual sensibility within expansive praise.

In parallel, the opening of the Bab's Qur'an commentaries—*Tafsir-i-Suratu'l-Fatiha* (BB00455) and *Tafsir-i-Suratu'l-Baqarah I* (BB00008)—signals an emergent hermeneutic in which the Qur'an is read through a self-referential theology of the divine Word and its primal volitional ground, anticipating the distinctive “Point” metaphysics articulated in the Introduction to the *Baqarah Tafsir* (BB00240).

The intensely personal words spoken upon the death of His son (BBU0007), with its language of offering and self-sacrifice, adds a final note that retrospectively foreshadows the Bab's own unfolding vocation and the costly trajectory of the movement soon to be inaugurated.

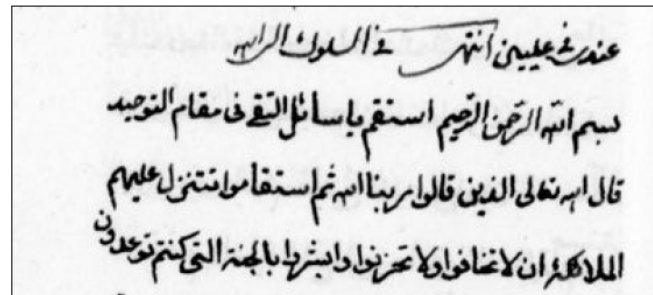
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BB00297

Risala fi's-Suluk (Epistle on the Spiritual Path I)

To: Mulla Hasan?



Princeton 04

- 1 In the name of God, the Most Merciful, the Most Compassionate
1 بسم الله الرحمن الرحيم
- 2 O seeker of righteousness, be steadfast in the station of divine unity! God, the Exalted, hath said: "As for those who say 'Our Lord is God' and then remain steadfast, the angels descend upon them, saying: 'Fear not, neither be grieved, and rejoice in the Paradise which ye were promised.'"¹
2 استقم يا سائل التقى في مقام التوحيد قال الله تعالى الذين قالوا ربنا الله ثم استقاموا تنزل عليهم الملائكة ان لا تخافوا ولا تحزنوا و ابشروا بالجنة التي كنتم به توعدون
- 3 Know thou that the paths unto God are as numerous as the breaths of created things, yet the soul is but one, so set thy face steadfastly. Religion is but one religion, and it is the Command of God, and Our Command is but one, so "set thy face steadfastly toward the true Faith – that innate nature [fitrat] which God hath instilled into mankind. There is no altering God's creation."²
3 و اعلم ان الطرق الى الله بعدد انفاس الخلايق و ما النفس الا واحد فاقم وجهك و ما الدين الا دين واحد و هو امر الله و ما امرنا الا واحد فاقم وجهك للدين حنيفا فطرة الله التي فطر الناس عليها لا تبديل لخلق الله
- 4 And verily religion is established upon four pillars: the unity of God [al-tawhid], the reality of prophethood [al-nubuwwa], the succession of authority [al-walaya], and the community of followers [al-shi'a]: four gates, the first of which cannot be sound without the last. All of these are the Face of God which perisheth not, and it is the love of the Family of God, which is none other than the love of God Himself, Who is the Hidden Treasure. The Prophet alluded to this station when He said: "Above every good deed is another good deed, until one loveth Us. When one loveth Us, there is no good deed above it." [Biharu'l-Anwar]
4 و ان الدين متقوم باركان اربعة التوحيد و النبوة و الولاية و الشيعة ابواب اربعة لا يصلح اولها الا باخرها و كل ذلك وجه الله الذي لا يهلك و هو حب ال الله الذي هو نفس حب الله و هو الكنز الخفي و قد اشار النبي الى هذا المقام تلويحا حيث قال فوق كل حسنة حسنة حتى احبنا فاذا احبنا ليست فوقها حسنة
- 5 Love [hubb], the beloved [habib], the lover [muhibb], and the one who is loved [mahbub] are four signs of the manifestation of the Family of God within thee, and they are thy very self. When these four signs are remembered within thee, and thy heart is illumined, and thy mind is enraptured, and thy spirit is quickened, and thy body trembleth with longing, then art
5 و الحب و الحبيب و المحب و المحبوب اربعة ايات من تجلى ال الله فيك و هي نفسك فاذا ذكر ايات اربعة فيك و جلت قلبك و و لهت افتدتك و تروحت روحك و تزلزت من الشوق جسمك فانت اهل الجنة و اصحاب امير المؤمنين حقا حينئذ انت على الدين القويم و القسطاس المستقيم و

¹Qur'an 41:30.

²Qur'an 30:30.

thou truly of the people of Paradise and of the companions of the Commander of the Faithful. At that moment thou art upon the straight religion, the true balance, and the clear and manifest path. There is no good deed above this station, and through it thou advanceth through the eternity of God. The love of God hath neither limit nor end, and this is the pivot of all conduct.

الصراط الواضح المبين ما فوق ذلك المقام حسنة و ذلك تترقى ببقاء الله و ما لمحبة الله غاية و لا نهاية و ذلك قطب السلوك

6 The entire Law is but a path for the servant to journey toward his Lord, but through movement toward the pivot We have indicated. As for the way to reach this pivot, know thou that attaining unto the station of thine own reality is attaining unto thy Lord, and it is the station of pure God-fearingness, as one of the Prophets asked about God, saying: "How can one reach Thee?" God, the Exalted, replied: "Cast away thyself and come unto Me." This station is for beginners, to turn away from what the soul desireth and to bear what it detesteth, for there is no veil more forbidding than one's own self.

6 و ان الشريعة كلها سبيل سلوك العبد لمولاه و لكن بالحركة الى القطب الذي اشرنا و اما سبيل الوصول الى القطب فاعلم ان الوصول الى مقام اينتك الوصول الى ربك و هو مقام تقوى الخالص لله تعالى كما سئل نبي من الانبياء عن الله سبحانه كيف الوصول اليك قال الله تعالى الق نفسك تعال الى و ذلك المقام للمبتدئين عما تهوى و حملها على ما تكره لانه ليس حجاب او حش من نفسه اليه

7 If thou turnest toward thyself and attainest unto the station of nearness and remembrance, and findest comfort in the shade of thy Beloved, and preferrest Him above all else, thou wouldst not be heedless of His station even wert thou to be cut into pieces, for the heart of one who knoweth God is with God, and he neither speaketh, nor gestureth, nor acteth save through God, the Exalted. Be not heedless of striving, deprive not thyself of thy portion of this world, and "do good even as God hath done good unto thee".³ If thou art heedless, thy regret on the Day of Resurrection shall be prolonged, and thou shalt be among those who say: "Alas for my negligence in regard to God!"⁴

7 و ان توجهت لنفسك و وصلته الى مقام القرب و الذكر واستانست في ظلال محبوبك و اثرته على ما سواه لو قطعت اربا اربا لما تغفل عن مقامه لان العارف قلبه مع الله و لا نطق و لا اشارة و لا فعل الا بالله تعالى و لا تغفل عن الاجتهاد و لا تحرم نصيبك عن الدنيا و احسن كما احسن الله اليك و لو تغفل كان حسرتك يوم المعاد طويلا و كنت انت القائل يا حسرتا على ما فرطت في جنب الله

8 Go forth as thou art commanded and fear not the censure of any censurer. "This is the bounty of God; He bestoweth it upon whom He willeth, and God is the Lord of abounding grace".⁵ Flee utterly from all that distracteth thee from God, for it is a deadly poison that consumeth thee while thou perceivest it not. "Nay! If ye but knew with the knowledge of certainty, ye would behold the Fire. Then you shall see it with the eye of certainty."⁶

8 فامض حيث يؤمر و لا تخف لومة لائم ذلك فضل الله يؤتيه من يشاء و الله ذو الفضل العظيم و فر كل الفرار عن كل ما يشغلك عن الله فانه سم قاتل يحرقك و لا تشعر كلا لو تعلمون علم اليقين لترون الجحيم ثم لترونها عين اليقين

9 You must renounce this world and all within it, for it is the source of all sin. Do not pause in your journey, for a lowly dog is better than the people of the marketplace, and the people of the marketplace are those who stand still. The root of that which prevents [attainment] is heedlessness of God.

9 عليك برفض الدنيا و ما فيها فانها راس كل خطيئة و لا تقف في سيرك في مقام لان كلب اليهود خير من اهل السوق و اهل السوق اهل الوقوف و اصل المانع الغفلة عن الله

³Qur'an 28:77.

⁴Qur'an 39:56.

⁵Qur'an 5:54.

⁶Qur'an 102:5-7.

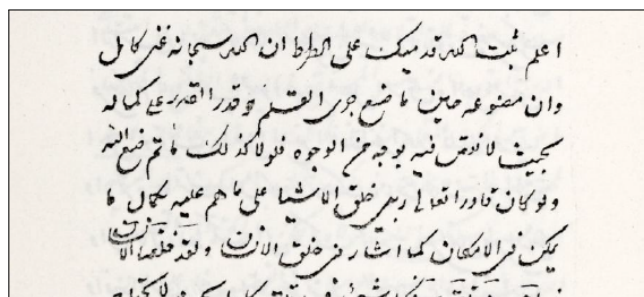
- 10 The world and the hereafter are two states: if your focus is on God, you are in Paradise, and if your gaze is upon yourself, you are in the Fire and in this world. Therefore, understand the signs, cut yourself off from habits and empty attestations, bear the unkindness of people, the blame of companions, and the gloating of opposers from among family and children.
- 11 When you follow this path, you have opened upon yourself the door of God and may hope to enter unto a generous King.
- 12 For people of insight there are subtle signs, so remove the veils of glory even unto the sign, efface illusions, tear away coverings, and draw with oneness the attribute of unity until the light of dawn shines from the sun of your reality.
- 13 Enter the city of unity, forget your people, and extinguish the lamp of all that veils you from God, the Exalted. When you reach the praiseworthy station where God, the Exalted, has promised “those who keep vigil in the night” - meaning orientation toward true unity in the darkness of multiplicities - “perhaps your Lord will raise you to a praiseworthy station”.⁷
- 14 This book is a path of conduct in brief for those of insight, and in it is sufficiency for the sincere ones who believe in the unity of God. The detailed version was written by my master and teacher Haji Siyyid Kazim Rashti.
- 15 So attain thereto, “and follow the ways of your Lord made smooth: there emerges from their bellies a drink of varying colors wherein is healing for mankind and mercy” [Q16:69, Surah of the Bee], while it increases the wrongdoers only in loss.
- 10 و ان الدنيا و الآخرة حالتان ان كان توجهك بالله فانت في الجنة و ان كان نظرك الى نفسك فانت في النار و في الدنيا فافهم الاشارات واقطع عن نفسك العادات والشهودات واحتمل جفاء الخلق و ملاته القرين و شماتة العدو من الاهل و الولد
- 11 فاذا سلكت في هذا المسلك فقد فتحت على نفسك باب الله و رجوت ان تدخل على ملك كريم
- 12 ولاهل البصيرة اشارات لطيفة فاكشف سبحات الجلال حتى الاشارة و امح الموهومات و اهتك الاستار و اجذب بالاحدية صفة التوحيد حتى طلع نور الصبح من شمس حقيقتك
- 13 و ادخل مدينة الوحدة و اغفل اهلك و اطف السراج كل من جبك عن الله تعالى فاذا وصلت الى مقام محمود حيث وعد الله تعالى اهل التهجد في الليل اعنى التوجه بالوحدة الحقيقه في الظلمة الكثرات عسى ان يبعثك ربك مقاما محمودا
- 14 و ذلك الكتاب سبيل سلوك الاختصار لاولى الابصار و فيه كفاية للمخلصين الموحدين و على التفصيل كتبها سيدى و معلمى الحاج حاجى سيد كاظم الرشتى
- 15 فحصل و اسلك سبل ربك ذللا يخرج من بطونها شراب مختلف الوانه فيه شفاء للناس و رحمة و لا يزيد الظالمين الا خساراً

LOIR03.049-058

INBA14:486-489, INBA53:058-061,
INBA67:145-148, PR04.052r08-054r12,
PR07.063r-064r, HBH_suluktr (=INBMC6006),
ASAT4.158-159x, AVK2.231.07

⁷Qur'an 17:79.

BB00354

Risala fi'l-Tasdid

- 1 Know thou - may God make firm thy feet - that God, glorified and exalted be He, is perfectly self-sufficient, and when He creates His creation, the Pen flows and destiny decrees it in its perfection, such that there is no deficiency in it in any respect. Were it not thus, God's creation would not be complete. The All-Powerful, exalted be He, created things as they are with all possible perfection, as He indicated regarding the creation of man: "We have indeed created man in the best of forms."

اعلم ثبت قدميك على الارض ان كبر سبانه غنى كامل وان مصنوعه حين ما اصنع جرى القلم و قدرها القدر على كما له بحيث لا نقص فيه بوجه من الوجوه فلو لا كذا لك ما تم صنع الله ولو كان قادرا تعالى خلق الاشياء على ما هم عليه بكل ما يمكن في الامكان كما اشار في خلق الانسان و لقد خلقنا الانسان في احسن تقويم
- 2 Thus everything in its station is perfect, needing nothing else, as the Truth, glorified be He, indicated: "No imperfection canst thou see in the creation of the God of Mercy" and His words, exalted and glorified be He: "The nature made by God in which He hath made mankind; there is no altering of God's creation."

فكل شيء في مرتبته كامل بحيث لا يحتاج الى شيء كما اشار الحق سبحانه ما ترى في خلق الرحمن من تفاوت و قوله جل و علا فطره الله التي فطر الناس عليها لا تبديل لخلق الله
- 3 All things when God created them were perfect, until Adam and Eve left the garden and Cain killed Abel. Then the lands and those upon them changed, and things fell into a drunken state and heedlessness, turning away from their Beloved and toward themselves, unmindful of the path of their servitude to God, glorified be He.

فكل الاشياء حين ما صنع هم الله كاملون حتى خرجا ادم و حوا من الجنة و قتل قابيل و هابيل تغيرت البلاد و من عليها فصار الاشياء في سكرة و غفلة و عن محبوبهم معرضين و بانفسهم متوجهين و عن سبيل سلوك عبوديتهم لله سبحانه غافلين
- 4 And since God has honored servants who "speak not before He hath spoken and act by His command," who are His very deed and the locus of His will, unchanging throughout ancient times and future events, they appeared among themselves in the divine worlds while Adams were in disobedience and servants were intoxicated. So they showed mercy upon them with a second bounty like their bounty in first bringing them into being. They accepted the repentance of Adam and Eve and called the servants to God, teaching them the path of their servitude, saying: "If ye believe, ye believe for your own souls; if ye disbelieve, God is self-sufficient, worthy of praise."

و لما كان لله عباد مكرمون لا يسبقونه بالقول و هم بامرهم يعملون و هم نفس فعله و محل مشيئته لا متغيرين في قديم الدهور و لا فيما يزمن من الاحداث ظهر و الاجل انفسهم في العوالم الالهية و اوادم في العصيان و العباد سكران فليرحوا عليهم جودا ثانيا كجودهم في بدء ايجادهم فقبلوا توبة ادم و حوا و دعو العباد الى الله تعالى و عرفوهم سبيل سلوك عبوديتهم قالوا لهم ان امنتم لانفسكم فان كفرتم فان الله ربكم لغنى حميد
- 5 The stages of creation and legislation are endless paths of the beloved's journey to the Beloved. The servants of the Most Merciful were taught again their path to God, and according

و ان مراتب التكوين و التشريع الى ما لا نهاية سبيل سلوك الحبيب للمحبوب عرفوا عباد الرحمن ثانيا سبيلهم الى الله تعالى و على اختلاف مراتبهم

to their different stations they were judged with differences - though God's religion and decree is one: "Had it been from other than God they would have found in it many discrepancies."

6 All is revealed from God and never changes. The time of presence and absence with the Imam does not differ - both times are one time, in both times their decrees are one, their favors complete, their blessings enduring, their power continuous. They conveyed to everything what was needed, even compensation for a scratch, completing their favors upon the servants and their blessings upon the lands. Their means of conveying in absence is like their presence. They are the conveyers in creation and legislation.

7 In the human station there are four principles including the pillars who are the Prophets - their means of conveying is through revelation in the heart and descent of the angel in wakefulness and sleep. Among them are the Chiefs who are thirty persons in the time of absence - their means of conveying is through questioning in presence. Among them are the Nobles who are seventy persons - their means of conveying is through piety along with conformity to the Book, Tradition, consensus and reason illumined by God's light. This group must maintain piety about Paradise in their hearts though they understand not. For all are degrees according to their deeds, and God is not heedless of His servants. He is the Self-Sufficient, the Conveyer, His proof complete and perfect, and He wrongs not His servants.

8 This summary is for one with heart and knowledge. Praise be to God, Knower of the seen and unseen, and glory be to God above what they describe.

حكموا بينهم بالاختلاف والا فدين الله و حكمه واحد لو كان من عند غير الله لوجدوا فيه اختلافا

6 كل من عند الله نزل وما فيه التغيير ابدًا وان زمان الحضور والغيبه عند الامام لا يتفاوت كل الزمانين زمان واحد وفي كل الزمانين احكامهم واحدة واحسانهم تامة ونعيمهم باقية وقدرتهم دائمة بلغوا كل شئ ما يحتاجون حتى الارش في الخلدش في كل احسانهم على العباد تم انعامهم على البلاد وطريق ابلاغهم في الغيبة كظهورهم وهم المبلغون في التكوين والتشريع

7 في مقام الانسان الاصول اربعة منهم الاركان وهم الانبياء وسبيل ابلاغهم بالوحي في القلب ونزول الملك في اليقظة وفي النوم ومنهم النقباء وهم ثلثون نفسا في زمان الغيبه وسبيل ابلاغهم في السؤال في الحضور ومنهم النجباء وهم سبعون نفسا وسبيل ابلاغهم التورع مع التطابق بالكتاب والسنة والاجماع والعقل لمستنير بنور الله ولهذه الطائفة لا بد من التورع عن الجنة في قلوبهم ولكن لا يفهمون ولكل درجات مما عملوا وما الله بغافل عن العباد وهو الغني المبلغ وحجته بالغة كامله وماله ظلم للعباد

8 وهذا المختصر لمن له قلب ودراية والحمد لله عالم الغيب والشهادة وسبحان الله عما يصفون

INBA14:483-486, INBA53:061-063,
INBA67:143-145, INBA_4011C:121-123,
INBA_6004C:207-209, INBA_6006C:072-
073, INBA_6010C:477-480, PR07.062v-
063r, ASAT5.237x

BBU0015*Words uttered at the Shrine of Imam Husayn**Date: 1257 ca.*

[I watched Him several times as He stood in an attitude of prayer at the doorway of the shrine of the Imam Husayn. So wrapt was He in His devotions that He seemed utterly oblivious of those around Him. Tears rained from His eyes, and from His lips fell words of glorification and praise of such power and beauty as even the noblest passages of our Sacred Scriptures could not hope to surpass. The words:]

O God, my God, my Beloved, my heart's Desire!

[were uttered with a frequency and ardour that those of the visiting pilgrims who were near enough to hear Him instinctively interrupted the course of their devotions, and marvelled at the evidences of piety and veneration which that youthful countenance evinced.]

BBU0007*Words spoken upon the death of His son**Date: 1259 [1843]*

- 1 O God, my God! Would that a thousand Ishmaels were given Me, this Abraham of Thine, that I might have offered them, each and all, as a loving sacrifice unto Thee. O my Beloved, my heart's Desire! The sacrifice of this Ahmad whom Thy servant Ali-Muhammad hath offered up on the altar of Thy love can never suffice to quench the flame of longing in His heart. Not until He immolates His own heart at Thy feet, not until His whole body falls a victim to the cruelest tyranny in Thy path, not until His breast is made a target for countless darts for Thy sake, will the tumult of His soul be stilled.
- 2 O my God, my only Desire! Grant that the sacrifice of My son, My only son, may be acceptable unto Thee. Grant that it be a prelude to the sacrifice of My own, My entire self, in the path of Thy good pleasure. Endue with Thy grace My life-blood which I yearn to shed in Thy path. Cause it to water and

اللهم يا الهی کاش این ابراهیم ترا هزار اسمعیل بود
تا همه را در راه محبت تو قربانی مینمود. یا محبوبی
یا مقصود قلبی محبت این احمد که بنده تو علی محمد
او را در راه تو قربانی کرد هیچگاه نمیتواند شعله
محبت تو را که در قلبش افروخته خاموش سازد.
تا جان در پای تو نثار شود و تا جسم در راه تو
به خاک و خون تلطّخ و تا سینه‌ام برای هدف
گلوله‌های بی‌شمار شود اضطراب من تسکین نیابد
و دل من راحتی نپذیرد

ای خدای من ای یگانه مقصود من قربان شدن
یگانه فرزند مرا بپذیر و قبول فرما و فداشدنش او
را فاتحه و علامت فداشدن من در راهت قرار
بده و به فضیلت فداکاری مرا قبول فرما آرزو
دارم که خون من در راه تو ریخته شود تا بذرم

nourish the seed of Thy Faith. Endow it with Thy celestial potency, that this infant seed of God may soon germinate in the hearts of men, that it may thrive and prosper, that it may grow to become a mighty tree, beneath the shadow of which all the peoples and kindreds of the earth may gather.

تو را با خون خود آبیاری نمایم. تأثیر مخصوصی به خون من عطا کن تا بذرائی به زودی در قلوب عباد انبات نماید و سر سبز گردد و نمو کند تا درختی توانا گردد و جمیع اهل عالم در سایه آن مجتمع شوند

- 3 Answer Thou My prayer, O God, and fulfil My most cherished desire. Thou art, verily, the Almighty, the All-Bountiful.

3 اللهم استجب دعائی و حقق لی املی انک انت المقتدر الکريم

DB.077

MATA.157-158

BB00627

Letter to an uncle of the Bab

Date: 1259 [1843-1844]

...Say to the students that the Cause hath not yet attained maturity, nor hath the appointed time arrived. Wherefore, if anyone should ascribe to Me aught beside conformity to the subsidiary ordinances and beliefs of Islam, I and My sanctified forefathers shall be displeased with him, in this world and the next.

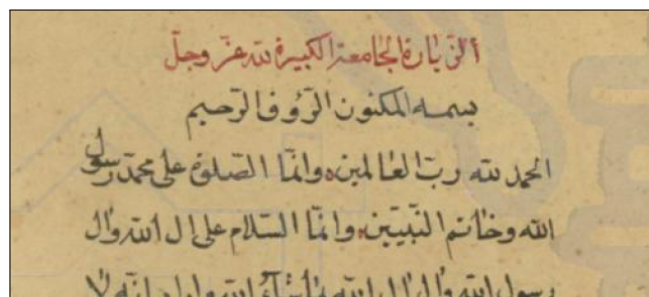
بطلاب بگوئید که هنوز امر بالغ نشده و موقع نرسیده لهذا اگر کسی غیر از تبعیت از فروعات و معتقدات اسلامیه را بمن نسبت دهد من و اجداد طاهرینم در دنیا و آخرت از او ناخوشنود خواهیم بود

KSHK.BWB

KKD1.036.04-06x

BB00049

Ziyarat Jami'atu'l-Kabira



Majlis12448

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God, the Lord of all worlds. Blessings be upon Muhammad, the Messenger of God and the Seal of the Prophets. And peace be upon the family of God and the people of God, according to His will and desire. There is no God but He, the Truth, the Manifest Truth.

1 بسم الله الرحمن الرحيم

2 الحمد لله رب العالمین واما الصلوة علی محمد رسول الله وخاتم النبیین واما السلام علی الاله و ال الله بما شاء و ارادته لا اله الا هو الحق الحق المبین

- 3 And furthermore, when thou desirest to visit the Beloved of God or any of the Imams of the Faith, purify thy body from all that thy heart abhorreth. Then perform ablutions with seven handfuls of water upon the head, then four handfuls upon the right side, then three handfuls upon the left side. When thou hast finished, don thy finest garments, face the Qiblah and seek God's forgiveness two hundred and two times. Then walk with dignity and tranquility, magnifying God along thy path until thou reachest the gate of the sanctuary. There pause and magnify thy Lord two hundred and two times. Then enter without uttering a word and walk in tranquility until thou reachest seven paces beneath the feet.
- 3 وبعد اذا اردت زياره حبيب الله او احد من ائمه الدين طهرا ولا جسمك من كل كل ما يكرهه فواءك ثم اغتسل بسبع كف من الماء على الراس ثم على اليمين باربعه كف ثم على اليسار بثلاثه كف فاذا فرغت البس احسن تلقاء الكعبه واستغفرالله ربك اثنين وماءتين مره ثم امش بالرفار والسكينه وكبرالله في سبيلك الى ان يقبل الى باب الحرم هنالك قف وكبر الله ربك اثنين وماءتين مره ثم ادخل بلا ان تقرأ حرفا وامش بالسكون الى ان يقبل السبعه اقدام تحت الرجل
- 4 There pause and say: "I bear witness before God in this my station to the throne of the Lord, even as God hath testified to His own Self, that there is none other God but He, the Mighty, the Wise." Then turn toward Him Who is established upon His throne, seated upon His seat, and say: "O Essence of the hidden mystery that hath shone forth, then appeared and gleamed from the precincts of the Divine Eternity! Upon you be the splendors of revelation, the dawning-places of wisdom, the mines of command, the seats of remembrance, the pillars of unity, and the signs of oneness and the verses of sanctification, according to what God hath willed and desired in the might of eternity, the majesty of perpetuity, the beauty of grandeur, the awe of ancientness, the appearance of glorification, the glory of identity, and the grace of unity, in such wise that none besides God, the Creator of all beings, can comprehend.
- 4 هنالك قف وقل اشهد لله في مقامى هذا عرش الرب بما شهد الله لنفسه من دون ان يقدر احد دونه انه لا اله الا هو العزيز الحكيم ثم التفت الى المستوى على عرشه المستقد على كرميه وقل اول جوهر طون واشرق ثم طلى ولا حى من ساحه قرب حضرت الازل عليكم بالجمال الوحى وم اقع الحكم ومعادن الامر ومواضع الذكر واركان التوحيد وعلامات التفريد وايات التقديس بما شاء الله واراد فى عز الازليه وجلال الصمدانيه وجمال الكبرياء لله وهيبه القدوميه وطلعه السبوحيه ومجد الهويه وفضل الاحديه بما لا يحيط به علم احد دون الله خالق البريه
- 5 By my father and mother and all that my Lord knoweth! How can I describe an essence among the essences of your detachment, a light among the lights of your sanctification, an embroidery among the embroideries of your will, a mystery among the mysteries of your creation, a remembrance among the remembrances of your manifestation, a decree among the decrees of your servitude, and a leaf among the leaves of the tree of your sovereignty, after God hath made known to me that all paths are barred from your holy precincts and God hath shown me that all ways are cut off from the station of your remembrance? Nay, by your glory! Neither I nor anyone else hath any mention before you, for all existing things, in the camphor-like essence of their realities, are as nothing beneath the splendor of your countenance, and all contingent things, in the pure abstraction of their being, are utterly non-existent before the manifestation of a remembrance from your hearts.
- 5 بابى واماى وما فى علم ربي كيف اصف جوهر من جواهر تجردكم ونورا من انوار تقديسكم وطرزا من اطراز مشيتكم وسرا من اسرار ابدادكم وذكرنا من اذكار تجليكم وحكما من احكام عبوديتكم وورقه من اوراق شجره ولايتكم بعد ما عرفنى الله سد السبل عن ساحه قدسكم واشهدنى الله قطع الطرق عن مقام ذكركم لا وعزتك لا ذكرنى ولا لاحد لديكم اذ كل الموجودات بجوهره كافوريه كينونياتها معدومه تحته عند بهاء طلعتكم وان الممكثات بتجرد سازجيه ذاتياتها مفقوده صرفه عند تجلى ذكر من افوادكم
- 6 By my father and mother and all that my Lord knoweth! Through your mention is God's unity established, minds bear witness to His knowledge, souls prove His justice and bounty,
- 6 بابى واماى وما فى علم ربي بذكركم يثبت التوحيد لله وشهدت لعقوله على معرفته واستدلت النفوس على عدله وطوله وخضعت الاجساد لهيبته وخشعت

bodies bow down before His grandeur, voices become humble before His majesty, and all things glorify the exaltation of His remembrance. Were it not for you, nothing would know God; were it not for you, nothing would worship God; were it not for you, nothing would sanctify God; were it not for you, nothing would remember God; were it not for you, nothing would describe God; were it not for you, nothing would praise God; were it not for you, nothing would characterize God.

الاصوات من جلالته وسبح كلشيء ء لعلو ذكره
فلولا كم لم يعرف الله شيء ء ولولا كم لم يعبد الله
شيء ء ولولا كم لم يقدر الله شيء ء ولولا كم لم يذكر
الله شيء ء ولولا كم لم يصف الله شيء ء ولولا كم
لم يمدح الله شيء ء ولولا كم لم ينعت الله شيء ء

- 7 By my father and mother and all that my Lord knoweth! Through your essential realities, all existing things are cut off from the precincts of their proximity, through your beings all things are rendered non-existent from the station of their praise, through your essential natures all things prostrate themselves before God in their realities, through your signs minds and souls bear witness to God's greatness and to annihilation in the precincts of His nearness, through your servitude is found the lordship of all else besides you, through the rays of your forms are created the realities of all beneath you, and through the effects of the lights of your glory are embroidered the essential natures of all beings before you.

7 بابي وامي وما في علم ربي بكنيونياتكم قطعت
الموجودات عن ساحه قربها وبذاتياتكم انعدمت
الاشياء عن مقام ثنائها وبجوهرياتكم سجدت
الكل لله بكنيونياتها وباينياتكم شهدت العقول
والا نفس بالعظمه لله والفناء في ساحه قربها
وبعبوديتكم وجدت ربوبيه ما سواكم وباشعه
اجسادكم خلقت خلائق ما دونكم وباتار انوار
مجدكم طرزت جوهريات الكاينات لديكم

- 8 By my father and mother and all that my Lord knoweth! How can I mention you with this my tongue, being aware of my knowledge and my knowledge of the existence of my self in that Beauty? Verily, I know with certainty that my very existence is a sin in your kingdom and evidence of my impotence in your dominion, for that which proceedeth from sin and indicateth weakness, how can it be worthy of such a station?

8 بابي وامي وما في علم ربي كيف اذكركم بلساني
هذا الكمال بعلمي وعلمي بوجود نفسي في ذلك
الجمال ضع اني لا علم باليقين بان وجودي ذنب
في ملككم ودال على عجزى في مملكتم وان ما
يصدر من ذنب وما يدل على المفتقى عجز فكيف
بي وذلك الشأن

- 9 How dare I venture to praise you or utter words of adulation in your presence? Nay, by your glory, I hold you above every description save your own self-description, and deem you sanctified beyond every attribute save those of your own essence. What am I and what right have I to stand before your glory? What am I and what station have I before your majesty? What am I and what position have I before your grandeur? What am I and what praise can I offer before your holy might?

9 اجراء على ثنائكم او انطق بين ايديكم بمدحتكم لا
وعزتم اقدسكم عن كل وصف دون وصف
نفوسكم وانزهكم عن كل نعت دون نعت
كنيونياتكم وما ذكره بين يدي عزتم ومالي وما
حدني بين يدي جلالتم ومالي وما موقفي بين
يدي كبريائيتكم ومالي وما ثنائي بين يدي قدس
عزتم

- 10 Should I say "Thou art as Thou art," the earth has already spoken to its beloved ones that its Imams cannot be thus described, and that all existence, both seen and unseen, is but a mention among the mentions that have been stripped of essence through the essence of its manifestation, neither appearing from a self before it, nor manifesting from it to itself. It is like a tree that exists by itself and indicates the eternality of its Lord's craftsmanship, and speaks of the loftiness of glory concerning its Creator, without any limit being known except its own limit, or any mention being made except of itself.

10 ان قلت انتم فقد حدث الارض احباها بان
اثمتكم لا توصف بها وان كل الوجود من الغيب
والشهود ذكر من اذكراها التي جردت الجوهريه
بجوهريه تجليا الا من ظهور من نفس لديها ولا
من تجل من عندها اليها كانها هي شجره توجد
بنفسها ودلت على ازليه الصنع لربها ونطقت على
علو المجد عن بارئها من دون ان يعرف حدا دون
حدها او ان يذكر ذكرا دون نفسها

- 11 Glory be to God, its Creator! What standing have I before the sanctuary of your holiness? By your glory, when I return to myself and witness my position before you, my spirit nearly departs from my being due to the greatness of your souls and the majesty of your forms. For I, in my poverty, inadequacy, distress, and neediness - though God created me from the lights of one of your near followers - dared to praise you and presumed to laud you.
- 12 Glory be to your Lord from my grave misfortunes, my great transgressions, and my ultimate sins before the lights of your might! Were you to judge me with justice, I would become as nothing, like the day when I was naught. Yet I know that in my station before you, I am like the day when I was nothing, hoping that creation might be originated anew at every moment and invention might be invented in every condition.
- 13 Your Lord and your Creator is in your dominion, never changing you throughout ancient times nor altering you at the dawn of manifestation. For through you are established the signs of God's knowledge, the tokens of His Identity, the proofs of His Oneness in His grandeur, the manifestations of His Self-Sufficiency in His glory, the revelations of His All-Mercifulness in His holiness, and the stations of His eternity in His exalted remembrance. Were that which befalls others to befall you, Divine Unity would be nullified, the signs of abstraction would cease to exist, the tokens of uniqueness would vanish, and the manifestations of praise would be altered.
- 14 Glory be to Him and exalted is He Who has established you upon His throne, made you the speakers from His presence, the bestowers to every rightful one their right, the conveyors to every one of wisdom their wisdom, the witnesses over all things through His knowledge, and the comprehenders of all things through His craftsmanship by His manifestation.
- 15 How exalted is your station - by my father and mother and by what is in my Lord's knowledge! How sublime is your mention - by my father and mother and by what is in my Lord's knowledge! How lofty is your right - by my father and mother and by what is in my Lord's knowledge! How manifest are your melodies and bounties - by my father and mother and by what is in my Lord's knowledge! How hidden is your mystery - by my father and mother and by what is in my Lord's knowledge! How resplendent is your glory - by my father and mother and by what is in my Lord's knowledge! How enduring is your sovereignty - by my father and mother and by what is in my Lord's knowledge!
- 11 فسبحان الله بارئها مالى موقفى بين تلقاء مدين قدسكم فوعزتم لما ارجع الى نفسى واشاهد موقفى بين ايديكم يكاد الروح من ان يفارق من سرى لعظمه نفوسكم وجلاله اجسادكم لاني من فقرى وكافى وضرى ومسكنى التى خلقنى الله من انوار احد من شيعتكم المقربين اردت ثنائكم واجرحت عليكم بثنائى عليكم
- 12 فسبحان ربكم من مصيبتى الكبرى وجريأتى العظمى وموقفاتى القصوى بين يدى انوار عزتكم لو اردتم لى حكم العدله لاكون معدوما كيوم الذى ما كنت شيئا مع انى لاعلم بانى على مقامى بين ايديكم لاكون بمثل يوم الذى ما كنت شيئا لارجا بيدع الابداع فى كل ان يخترع الاختراع فى كل شان
- 13 ربكم واذن بارئكم هو فى ملككم لم يتغيركم فى قديم الدهور ولا يبدلكم فى بدء الظهور لان بكم تثبت ايات المعرفة لله وعلامات الهويه ودلا الوحدانيه لكبريائه وظهورات الصمدانيه لجلالته وتجليات الرحانيه لقدمه ومقامات الازليه لعلو ذكره ولو يجرى فيكم ما يجرى لدونكم فيبطل التوحيد و تتعدم ايات التجريد وتضحل علامات التفريد وتبديل ظهورات التحميد
- 14 وسبحانه وتعالى قد جعلكم مستقرين على عرشه والناطقين من عنده والمعطين الى كل ذى حق حقه والمبلغين الى كل ذى حكم حكمه والشاهدين على كل شىء بعلبه والمدركين كل شىء بصنعه بظهوره
- 15 فما اعلى قدركم قدركم باى وائى وما فى علم ربى وما اهلى ذكركم ذكركم باى وامى وما فى علم ربى وما ارفع حقكم حقكم باى وامى وما فى علم ربى وما اجلى نعمائكم نعمائكم باى وامى وما فى علم ربى وما اخفى سركم سركم باى وامى وما فى علم ربى وما اسنى شانكم شانكم باى وامى وما فى علم ربى وما ابقى سلطنتكم سلطنتكم باى وامى وما فى علم ربى

- 16 Whosoever God, your Creator, wills, descends to your court; whosoever God, your Originator, desires, journeys to your presence; whosoever knows God, your Lord, drinks the sweetness of your nearness; whosoever finds God, your Creator, knows the right of your remembrance; whosoever sanctifies God, your Reckoner, severs himself unto the lights of your manifestation; whosoever praises God, your Provider, fulfills the right of your glorification; and whosoever prostrates to God, your Answerer, becomes humble and submissive at your presence.
- 17 By my father and mother and by what is in my Lord's knowledge, names have been cut off from knowing attributes in the sanctuary of your holiness, signs in the kingdoms of earth and heaven have vanished from arriving at the carpet of your glory, the essences of contingent beings have ceased to exist through the recognition of the lowest sign of your mighty signs, and the essences of the resplendent ones have vanished at the rising of a light from your lights.
- 18 By the beauty of Your countenance have I known You from all else, and through You have I declared You sanctified from all others. Were it not for You, I would not exist, nor would anything else exist that could know You as You deserve, or thank You for Your bounties, or praise You with fitting tribute, or reach the heights of gratitude to You, or ascend to the heaven of Your remembrance, or rise to the atmosphere of Your grace, or be detached unto the King of Your realm, or find delight in nearness to You, or find rest through Your leave, or yearn to behold You, or forget all mention save Your mention, or be established upon the throne of its heart through gazing upon Your countenance, or become independent through Your bestowal. By my father and mother and all within my Lord's knowledge!
- 19 Through Your lights have the proofs of abstraction appeared in the worlds of divinity, and through Your mysteries have the manifestations of unity been perfected in the throne of might, and through Your decrees have the essences of sanctification been distinguished in the realm of the kingdom, and through Your bounty and Your mysteries have the essential realities of the abstracted contingent beings become enamored in the world of earthly dominion. By my father and mother and all within my Lord's knowledge!
- 20 How great is Your right! How exalted is Your station! How enduring is Your remembrance! How endless is Your praise! How sublime is Your glory! How noble are Your names! How lofty are Your days! By Your might, and by the truth of Your
- 16 فمن شاء الله بارئكم نزل بساحتكم ومن اراد الله
موجدكم ارتحل الى فنائكم ومن عرف الله ربكم
شرب لذه قربكم ومن موجد الله خالقكم عرف
حق ذكركم ومن قدس الله محصيتكم انقطع الى انوار
تجليكم ومن حمد احد رازقكم ادى حق مدحتكم
ومن سجد لله مجيبكم ذل وخضع عند حضرتكم
- 17 بابي واتي وما وعلم ربي انقطعت الاسماء عرف
الصفات عن ساحه قدسكم وضلت الايات في
ملكوت الارض والسموات عن الورود على
بساط مجدكم وانعدمت الجوهريات من الممكآت
بعرفان ادنى ايه من ايات عزتكم وانعدمت
كينونات المتلائحات عند طلوع نور من انوار
بهاء طلعتكم
- 18 فبكم عرفتكم عن غيركم وبكم زهتكم عما دونكم
فلولاكم ما انا وما شيء حتى يعرفكم بحقكم
وبشكركم نعمائكم ويثني عليكم بمدحتكم ويبلغ الى
غايه شكركم ويعرج الى سماء ذكركم ويصعد الى جو
فضلكم وينقطع الى ملك مملكتم ويستبد بقربكم
ويستريح باذنكم ويشتاق الى روءيتكم وينسى كل
ذكر دون ذكركم ويستقر على عرش فؤاده بالنظر
الى طلعتكم ويستبد المدومين بارئكم بمنكم
- 19 بابي وامي وما في علم ربي بانواركم ظهرت لحجب
التجريد في عوالم الالهوت وباسراركم تمت مظاهر
التفريد في عرش الجبروت واحكامكم فصلت
معادن التقديس في عالم الملكوت بمنكم واسراركم
ولهمت جوهريات مجردات الممكآت في عالم
الملك بفضلكم بابي وامي وما في علم ربي
- 20 فها اعظم حقكم حقكم وما اكبر شانكم شانكم وما
ادوم ذكركم ذكركم وما المد ثنائكم وما اعلى بهائكم
بهائكم وما اكرم اسمائكم اسمائكم وما ارفع ايامكم
ايامكم فوعزتكم وحق كينونيتكم وجوهر ذاتيتكم
وتجرد انيتكم كافوريتي نفسانيتكم وساذجيه

essence, and the substance of Your identity, and the abstraction of Your being, and the purity of Your reality, and the pristine nature of Your manifestations, and the sanctity of Your revelations! Were God to punish me for my praise of You with all that lies within His knowledge, I would be content with it, grateful to Him, lauding His Essence, supplicating before His Presence, submissive before His Glory, humble before His Grandeur, prostrate before His Being, and worshipful before His Reality.

ظهوراتكم وقدوسيه تجلياتكم لو عذبنى الله بثنائي
عليكم بكل ما هو عليه في علمه لاكون راضيا
به وشاكرا نفسه وحامدا ذاته ومتملقا جنباه
وخاضعا بهائه وخاشعا كبريائه وساجدا كينونيته
وعابدا نفسانيته

- 21 For God created me only for You, and kneaded my nature only for Your love, and fashioned my heart only for Your praise, and made me solely to stand before Your presence, and gave me nothing save to fulfill the right of gratitude to You, and willed nothing for me save annihilation in You and the burning of my blood in Your path.

21 لاني ما خلقني الله الا لكم وما عجت طيلقي الا
لمحببتكم وما فطر فوءادي الا بثنائكم وجاردتي الا
بالقيام بين يدي حضرتكم وما اعطائي شيئا الا
لادائي حق شكركم وما ارادني بشي ء الا للفناء
فيكم وحرقت دمي في سبيلكم

- 22 My father and my mother, and all that is within the knowledge of my Lord, be a ransom for you! Where are the days of your dominion, that I may strive in holy war before your presence? Where are the days of your might, that I may regain a share from the outpouring of your rising splendor? Where are the days of your sovereignty, that I may take your vengeance upon your enemies? Where are the days of your manifestation, that I may be independent of all save you? Where are the days when men shall behold the traces of your lordship, that I may say, by your leave, unto whatsoever I will: "Be!" and it shall become – existing before your eyes? Where are the days which God hath promised His servants in your return – days wherein God shall enrich each from His bounty, and render unto every one his due, and bring the contingent being to the utmost reach of its effusion, and cause hearts to branch forth from the fields of His oneness; wherein minds shall be firmly established upon the places of His wisdom, and souls be stilled from the promptings of His mystery?

22 بابي وامى وما في علم ربي فاين ايام دولتكم حتى
اجاهد بين ايديكم واين ايام عزتكم حتى استدرك
فيض طلعتكم واين ايام سلطنتكم حتى اخذ ثاركم
من اعدائكم واين ايام ظهوركم حتى استغنى ما
دونكم واين ايام يرون اثار ربوبيتكم حتى اقول
باذنكم لما اريد كن فيكون موجودا بين ايديكم
واين الايام التي وعد الله عباده في رجعتكم فيكم
يعني الله كلا من سعته ويستوفى كل بحقه ويبلغ
الممكن الى غايه فيضيه وتفرع الافئده من مجال
حده ويستقر العقول على موافع حكمه ويسكن
النفوس عن ملهمات سره

- 23 My father and my mother, and all that is within the knowledge of my Lord, be a ransom for you! I know that my remembrance in your sight is a fire that consumeth my heart and effaceth all my traces. Yet, by your might, I would be content with that fire; for it is the pardon of the Almighty within me, the veiling of the All-Protecting over me, the bounty of the Most Generous within my soul, the justice of the Overpowering in my abasement, and the grace of the All-Forgiving in my very being.

23 بابي وامى وما في علم ربي انى لاعلم ان ذكرى
عند انفسكم نار تحرق فوءادي وتتعدم كل اثارى
ولكن وعزتكم لاكون راضيا بتلك النار لانه عفو
الجبار في وستر الاستاد على وفضل المحبار في نفسى
وعدل القهار في علائقي وجود الغفار في كينونيتي

- 24 My father and my mother, and all that is within the knowledge of my Lord, be a ransom for you! For whenever I ascend unto the station of the summit of your knowledge, and rise unto the furthest limit of the effulgence of your revelation, I behold

24 بابي وامى وما في علم ربي فكلمنا اصعد الى مقام
ذروه معرفتكم واعرج الى غايه فيض تجليكم لم
اشاهد الا اقل ما عرفت النله حق ربها وشهدت

naught save the least of what the ant hath recognized of the right of its Lord, and I witness the speck of dust in the ordinance of its Creator. And how could it be otherwise? For the paths of severance, in their very essence, shine with the lights of holiness; the realities of impossibility, in their pure abstraction, blaze with the splendors of revelations; and while they remain even as they are, they are cut off from the camphor-whiteness of your remembrance, and the names are sundered from the simple purity of your Name.

- 25 My father and my mother, and all that is within the knowledge of my Lord, be a ransom for you! How shall I describe you, when description itself is confounded before your Countenance? How shall I set forth your praises, when praise is abashed in the presence of your court? Alas, alas! I am he who hath dared to commit against you by my laudation, after I had known the bounds of mine own self, and the bounds of my Lord's decree within my heart. I am he who hath not been ashamed before you to remember you, though I knew that remembrance is cut off from the station of your Gate, and that praise is forbidden in the seats of your holiness. I am he who hath confronted you with the essence of commendations, though I knew the loftiness of your majesty and the sublimity of your rank. I am he who loveth to be annihilated in you, yet I utter the word of life before your rising splendor. I am he who was not mentioned in your presence, and yet now I would draw near to the throne of your station. My portion, which God hath allotted me, is helplessness, and my share is poverty before the manifestations of your knowledges; and yet now have I ventured upon your praise, and desired to yield myself unto you, to salute you, and to be effaced in you.

- 26 Alas, alas! How great is my sin, how immense my portion of desire, how great the crime of mine injustice! By your glory, when I look at my waywardness and witness what I have earned before you, my life is cut off, my innermost being is troubled, my pillars shake and I shudder. For I, despite my knowledge that you are witnesses to what I have earned through my own hands - with what tongue shall I confess my sin and with what gaze shall I look upon my deeds? By your glory, if others were to see what I have earned, they would not look upon me and would flee from the severity of God's justice against me. But you, despite your great station, your lofty rank, your glorious splendor and your conclusive proof, have pardoned me and covered me as though I had committed no sin, done no wrong, and approached no distance. Never have I seen one like you who has power over such a base servant, nor have I seen generous ones like you who pardon such a servant as I, nor do I witness your justice despite your knowledge of my sin.

الذره في حكم موجدتها وكيف لا وان سبل
الانقطاع بجوهرتها من انوار القدس لامعه وان
حقائق الامتناع بتجديتها من ظهورات التجليات
باهره وانها كما هي عليها منقطعه عن كافوريه
ذكركم ومفترقه الاسماء عن ساذجيه اسمكم

25 بابي وامی وما فی علم ربی کیف اصفکم وان
الوصف بین یدی طلعتکم وكيف انعتکم وان
النعت يستحي بين یدی حضرتکم فاه اه انا الذي
اجترحت عليكم بثنائی بعد ما عرفت حدود
نفسی وحدود حکم ربی فی فواءدی وانا الذي لم
استحي عنکم واذکرکم بعد علی بقطع الذکر عن
مقام بابکم ومنع النعت عن مقاعد قدسکم وانا
الذي بارزتکم بجوهر محامد بعد علی بعلو جلالکم
وقدرکم وان الذي احب الفناء فيکم واذکر ذکر
الحیوه بین یدی طلعتکم وانا الذي ما كنت
مذكورا عندکم وان الان اقارن عرش ربیتکم وانا
الذي جعل الله حظی العجز ونصیبی الفقر عن
ظهورات معارفکم وان الان اجترحت بثنائکم
واردت التسليم علیکم والفناء فيکم

26 فاه اه ما اكبر ذنبا مثل وما اعظم خطا شی
وما اكبر جريره عدلی فوعزتکم لما انظر الی تضیی
واشاهد ما اکتسبت بین ایدیکم ينقطع عیشی
ويتکدر سر قدست وتزلزل ارکانی وتتشعر لانی
مع علی بانکم شهداء علی ما استجبیت عنکم فیما
اکتسبت یدای فبای لسان اعترف بذنبی وبای
نظر انظر الی عملی فوعزتکم لو یطلع غیرکم علی ما
اکتسبت لا ینظر الی ویضر من سطوه عدل الله
فی حقی ولكن انتم مع کبر شانکم وعلو قدرکم و
جلاله بهائکم وعاقبه جتکم قد عفوتم علی وسترتم
علی کانی ما اکتسبت ذنبا وما عملت خطا وما
قرنت بعدا فلم اذکر بما مثلکم یقتدر علی عبد
شیء ولم ار جوادا شربکم یعفو عن عبد مثلی وما
اشاهد عدلکم مع علیکم بذنبی

- 27 Alas, alas! Were I to weep blood with the waters of the seas, cover my head with all the earth's dust forever, sit in ashes and upon firm mountains, fall unconscious and cry out from what you have witnessed of my crimes and seen of my destructive acts, my heart would not be calmed, nor my inner being or outer self find peace, nor my body find rest. Alas, alas! I have no refuge except in you, no dwelling place except with you. Through you I seek intercession with you, in your presence I take refuge with you, from your justice I flee to you, and through your forbearance I ask God for your generosity and grace. By your glory, if you were to drive me from your door, in whom could I take refuge? And if you were to turn me away from your threshold, to whom could I return?
- 28 By your glory, all paths except your grace are blocked, and all ways except your generosity are barred, for all good descends from the clouds of your mercy and all things are established by your decree. And verily every thing is made firm through your ordinance; while whoso turneth away from the One Who remembereth you, and waxeth proud against your followers, and maketh war upon your well-beloved, and loveth your adversaries – unto you do I flee, to your Presence, seeking refuge from that which God loveth not for any of the people of thy love. I ask, moreover, of His bounty every good encompassed by His knowledge – such as He hath ordained for you, and loved for them that follow you. Through you doth the loyal walk in the path of good-pleasure; through you doth the hostile descend to the depths of fire. Through you doth he who knoweth your remembrance ascend to the summit of the most exalted utterance; and through you is he chastened – though he deem it not – who doth not curse the sun and the moon for the wrong done unto you.
- 29 Through you did I set forth unto the pearls of the seas of Divine unity; through you are the boughs of the Tree of detachment made steadfast in the billowing deeps of singleness. No soul that hath affirmed the oneness of God your Lord but hath drunk of the cup of the outpouring of your grace; no seeker that hath wholly detached himself unto His Presence but hath journeyed by your annihilation; no being that hath prostrated itself sincerely before Him, cleansed from the taint of remembering aught besides Him, but standeth before your mercy; no thing that magnifieth God with the gift bestowed upon it but sanctifieth your Presence from the descriptions of all beneath you.
- 30 My father and my mother, and all that is within the knowledge of my Lord, be a ransom for you! Ye are too glorious to be described by "lights," too exalted to be named by the word
- فاه اه لوايكي بماء البحور دما واطرز راسي بتراب الارض كلها ابدًا واجلس في الرماد وفوق جبال الراسخ وانما واجنح واصعق ثم اشبع وانادي مما اطلعتم على من جريرائي واشهدتم على موبقاتي ما يفزع فوءادي ولا يسكن سري ولا علانيته ولا يستريح جسدي فاه اه لا ملجائي الا اليكم ولا مقرر لي الا لديكم فيكم استشفع اليكم وبحضرتكم الود لديكم ومن عدلكم اهرب اليكم ومن حلمكم اسئل الله جودكم وفضلكم فوعزتمكم لو انتهى تموني عن بابكم فيمن الود وان ردتموني عن جنابكم فيمن اعود
- فوعزتمكم ان السبل غير فضلكم مسدوده وان الطرق غير جودكم مردوده لان كل الخير ينزل من سخائب رحمتكم وكل الى كلشيء من عطاء كرمكم وان كل الشئ يثبت بحكمكم لمن اعرض بمن ذكركم واستكبر على شيعتكم وحارب اوليائكم واحب اداكم فاني بكم اعوذ بحضرتكم مما لا يحب الله لاحد من اهل محبتك واسئل بوجوده من كل خير احاط به علمه وقدره لكم واحبه لمن اتبعكم فيكم يسلك الى مسلك الرضوان من والاكم وبكم ينزل الى درك النيران من عادكم وبكم يعرج الى ذروه اعلى البيان من عرف ذكركم وبكم يعذب في الحساب من لا يلعن الشمس والقمر لاهلكم فيكم
- خرجت لالى اجر التوحيد وبكم تثبت اغصان شجره التجريد في لجج التفريد ما من موحد وحد الله ربكم الا وهو شارب من كاس فيضكم وما من منقطع ينقطع بحضرتك بلكه الا وهو راحل بفنائكم وما من شئ يعبده لخصرتك خالصا من شوائب ذكر غيره الا وهو قائم بين ايدي رحمتكم وما من شئ يسبح الله بما هو عطي الا وهو ينزه حضرتكم من وصف ما دونه
- بابي وامى وما في علم ربى انتم الا جلوه من ان توصفون بالانوار والاعظمون من ان تذكرون بكلمه القهار والاكرمون من ان تذكرون ينسب اليكم

“the Overpowering,” too noble to have ascribed unto you the mention of “the Veiler.” For through you have the Names of God been made manifest in the Kingdom of Command; and the creation is but the unfolding of His attributes in the worlds of His making.

- 31 The witnesses bear witness by virtue of your lofty origin; those who remember gain remembrance through your glory; by your grace the seekers are emboldened to inquire about your Creator; and through your love those who are detached become detached unto God through annihilation around your hearts. None has any portion save in knowing you, no honor save in praising you, no glory save in humility before your countenance, no majesty save in powerlessness before your might. Through you is manifested what appears in the inmost essence, and through you is concealed what is hidden in the Protected Name. Were it not for you, nothing would exist besides you, and were it not for you, nothing could describe your own selves.
- 32 Through the manifestation of your Will are all realities established; through the lights of your Purpose are all things that seek attained; through the design of your Measure is the measure of all that are in the Kingdom of Names and Attributes determined. By your decree doth the Overpowering decree for contingent things; by your leave doth the Almighty grant leave unto existences. Through the shining glory and the radiant light of the revelation of your sovereignty God causeth every atom to die; and by the verses of your Book the Preserved Tablet counteth all beings. There is none possessed of lofty might and impregnable power, nor any endowed with exalted honor, but that he is more abased than a speck of dust before you, and humbler than the least of the severed dust at your threshold. Ye are the Most High, and by your exaltation do all infer; ye are the Victorious, and by your hosts do all gain victory.
- 33 Naught is the firmly-established decree and the pure consummation but the hidden workings round about your Origination. Nothing descendeth from the treasures of the command of God but that it alighteth upon you and proceedeth from you, as the fulfillment of His bounty upon others besides you.
- 34 My father and my mother, and all that is within the knowledge of my Lord, be a ransom for you! The utmost reach of utterance hath fallen short of the glory of your decrees, and all words have failed to encompass your perfections. Through you do the seas of creation flow by your grace; through you do the surging floods of invention billow by your bounty. But for you, naught beneath you would have been, nor would the unity of God have appeared to any save through you. Glorified be God,

ذكر الستار لان بكم ظهرت اسماء الله في ملكوت الامر فانخلق صفاته في عوالم خلقه

31 وان يعدلكم يستدل العادلون بعدل بارتكم وان
بعلوكم يستشهد المستشهدون بعلو منشكم يتعرف
الذاكرون ذكر مجدكم وان بفضلكم يتشجع
السائلون بالسؤال عن خالقكم وان بيجكم ينقطع
المنقطعون الى الله بالفناء حول اقتدكم ومالا حد
حظ الا في عرفانكم ولا شرف الا في ثنائكم ولا
نغرا لا باذل عند طلعتكم ولا مجد الا بالعجز عند
قدرتكم فيكم ظهرت ما يظهر في البطون وخفيت
ما يسر في اسم المكنون ولولاكم لم يك شي ء
دونكم ولولاكم لم يصف شي ء انفسكم

32 بظهور مشيتكم تحققت المتحققات وبانوار ارادتكم
المتدويات وبهندسه قدركم بقدر كل من في
ملكوت الاسماء والصفات و بقضائكم يقضى
القهار للممكثات وباذنكم ياذن الجبار للموجودات
وبالبهاء الالامع والنور الساطع من ظهور احلكم
يميت الله كل الذرات وبآيات كتابكم يحصى لوح
الحفيظ كل الكائنات فما من ذى عز شاخ ومنيع
ولا ذى شرف باذخ منبع الا وهو اذل من ذره
تراب عندكم واخضع مزيدى المقطوع لديكم انتم
العالمون وكل بعلوكم يستدلون وانتم الغالبون وكل
بجندكم ينتصرون

33 انما القضاء المثبت والامضاء البحت بطون حول
بدائكم وما من شي ء ينزل من خزائن امر الله الا
وهو يهبط عليكم وينزل من عندكم اشباع فضله على
غيركم

34 بابي وامى وما في علم ربي قد قصرت القصارى
عز قضايكم وعجزت القضاياء عن خصلياتكم فبكم
تجرى بحور الابداع بفضلكم وبكم تموج طماطم
يم الاختراع بجودكم ولولاكم لم يكن ما دونكم
ولا يظهر توحيد الله لغيركم فسبحان الله بارتكم مما
احسبته في شانكم وانزلته في مدادى من اوصافكم

your Creator, above what I have numbered in your regard and poured forth with my ink from among your attributes! What am I, alone, that I should offer you greeting or praise your Presence? Before you, from the Presence of the Almighty, He alone ceaseth not to be your Witness and your Praiser.

فألى وحدى بان اسلم عليكم او اثنى حضرتكم
لديكم از حضره الجبار لا يزال هوشاهدكم ومثنيكم

- 35 I implore your forgiveness for every remembrance apart from you; and I turn unto you in repentance from every laudation besides you. For nothing befitteth the court of the holiness of the nearness of your being save the mention of the camphor-purity of your remembrance; and nothing is worthy of the dawning-place of the Presence of your essential Reality save the praise of your simple, uncompounded purity. None deserveth the heights of the glory of your inmost majesty save the very essence of the light of the effulgence of the vesture of your Countenance; and none can ascend into the air of the station of nearness to your "I-ness" save the description of the detached lights of the holiness of your Will.

35 استغفرکم من کل ذکر دونکم واتوب اليکم من کل
ثناء سواکم اذ لا يليق بساحه قدس قرب كينوتكم
دون ذکر كافریتكم ولا بطلعه حضرت ذاتیتكم
الثناء ساذجیتكم ولا يستحق بعلو مجد نفسانیتكم
الا جوهر ضياء اشراق قص طلعتكم ولا يصعد
الى جو هواء مقام قرب انیتكم الا نعت تجرد انوار
قدس مشیتكم

- 36 My father and my mother, and all that is within the knowledge of my Lord, be a ransom for you! Through you do the servants describe their Creator by the mention of abasement and everlastingness; through you do the people of the heart extol their Originator by the mention of pre-eternity and grandeur. Glorified be God, my Lord and your Lord, that I should join with you the mention of any thing, or describe you with the attribute of any thing, or praise you with the praise of any thing! For even the loftiest essence of the purest praise that proceedeth from the Presence of origination confesseth utter annihilation before you, and the highest summit of the substance of the Presence of invention acknowledgeth the negation of all claim in your Presence.

36 بابى وامى وما فى علم ربى بكم توصف العباد
بارئهم بذكر الازل والدوام وبكم ينعت اهل
الفؤاد موجدكم بذكر القدم والكبرياء فسبحان
الله ربى وربكم من ان اقرن معكم ذكر شىء
او اصفكم نعت شىء او انعتكم بثناء شىء اذ
اعلى جوهر مجرد ثناء حضرت الابداع معترف
بالفناء البحت عندكم وان على طر جوهر حضرت
الاختراع مقرر بالنفى المحض لديكم

- 37 My father and my mother, and all that is within the knowledge of my Lord, be a ransom for you! Since the ordinance of negation and affirmation are alike with you, and the mention of light and shadow in your sight are but on the level of creation, I shall describe you according to that which the spirit casteth into my heart, and by the leave of the Spirit of Command within my secret.

37 بابى وامى وما فى علم ربى لما كان حكم النفى
والاثبات لديكم سواء وذكر النور والظله عندكم على
حد الانشاء لاصفتكم بما يلقى الروح فى فؤادى
وباذن روح الامر فى سرى

- 38 My father and my mother, and all that is within the knowledge of my Lord, be a ransom for you! How sweet is your remembrance, which is the remembrance of God; and your praise, which is the praise of God; and your decree, which is the decree of God; and your love, which is the love of God; and the knowledge of you, which is the knowledge of God; and obedience unto you, which is obedience unto God; and disobedience unto you, which is disobedience unto God. Through you is the ordinance of faith made manifest, and the people of utterance

38 بابى وامى وما فى علم ربى فما احل ذكركم الذى هو
ذكر الله وثنائكم الذى هو ثناء الله وحكمكم الذى
هو حكم الله وحكم الذى هو حب الله ومعرفته
التي هي معرفه الله وطاعتكم التي هي طاعه الله
ومعصيتكم التي هي معصيه الله فيكم يظهر حكم
الايمان ويفصل بين اهل البيان ويتبين حكم ما فى

distinguished, and the judgment of what is in possibility made clear from what is in the worlds. Through you is what lieth in the inner being brought forth unto outward vision.

الامكان عما هو في الاكوان ويظهر ما في الكيان الى مقام العيان

39 I call God to witness – and all that are in His knowledge – that ye are they who act in all things, and bear witness over all things, and convey unto all things the due of all things, and seek forgiveness, before all things, for all things. By your pardon hath he found who hath found; by your secret hath he been succored who is succored. Were it not for your grace whereby all are reached, they would have been as the day of their non-existence; and were it not for your bounty that embraceth all, all would be chastened – each for having looked only unto himself.

39 واشهد الله ومن هو في علمه بانكم انتم العاملون بكليشيء والشاهد من على كل شيء والمبلغون الى كل شيء حق كليشيء والمستغفرون من قبل كليشيء عن كليشيء او لعفوكم وجد من وجد وبسرهم استمد من يمد ولولا فضلهم يدرك الكل لكانوا كيوم عدمه ولولا جودكم يحيط الكل ليعذب كل بما نظر الى نفسه

40 My life and my mother and all that my Lord knoweth be a sacrifice unto Thee! Human minds fall short of extolling Thy glory, and intellects are powerless to praise Thy grace. For all that is attributed to you is attributed to God's glory, and all that is attributed to Him, in His transcendent Being, is attributed to you.

40 بابي وامى وما في علم ربى قد قصرت الانس عن اداء مجدكم وعجزت العقول عن ثناء فضلهم اذ كل ما ينسب اليكم ينسب الى الله مزجكم وكل ما نسب اليه لعلو كينونيته ينسب اليكم

41 My life and my mother and all that my Lord knoweth be a sacrifice unto Thee! Through Your remembrance are hearts emptied of the remembrance of others, and through Your praise are minds established in Your knowledge, and through service to You do souls bear witness to Your truth. Through You have appeared the comprehensive Words, and through You have been perfected the stations of Command in the kingdoms of Command and Creation.

41 بابي وامى وما في علم ربى بذكركم تفرغ الافتداه من ذكر غيركم وبثنائكم ثبتت العقول في معرفتكم وبالقيام بخدمتكم تشهد النفوس بحقكم فيكم ظهرت جوامع الكلم وتمت مواقع الامر في ملكوت الامر والخلق

42 How can I mention before You what hath befallen me when You know it better than I? Were it not for my hope in You, and my patience through God and through You, and my fear of Your justice, and my yearning toward You, I would have been destroyed by the conditions that befell me. But now what is decreed has come to pass. I praise You for all that hath befallen me and I remember You for what will be decreed hereafter by Your Command.

42 فكيف اذكر لديكم ما قضى على وانتم اعلم به منى ولو رجائى فيكم وصبرى لله وبكم وخوفى من عدلكم ورغبتى اليكم لانعدمت من الاحوال التى وقعت على ولكن الان قضى ما قضى احمدكم بكل ما جرى على واذكركم بما يقضى من بعد بامرهم

43 No decree is established save by Your Command, and no love is negated save by Your permission. The measures of all things flow from the treasures of Your Command, and the dawning-places of revelation have descended upon You, and from Your holy precincts are they accepted by all else beneath You.

43 وما من قضاء مثبت الا وهو مقضى بامرهم وما من حبكم منفى الا وهو محو باذنكم وان مقادير الامور بكلها يجرى من خزائن امرهم وان مهابط الامر الوحي نزلت فيكم ومن ساحه قدسكم بقبل الى ما دونكم

44 My life and my mother and all that my Lord knoweth be a sacrifice unto Thee! If good is mentioned, You are its source, and if evil is mentioned by God, You are its reality, for from the heaven of creation nothing descendeth but that it boweth

44 بابي وامى وما في علم ربى ان ذكر الخير كنتم مذوبه وان ذكر الله الشر كنتم محققه لان من سماء الابداع لا ينزل شيء الا وهو ساجد في

in adoration at your right hand and is thunderstruck beneath your shadow; nor doth aught come down from the heaven of Invention but it standeth recorded among your perfections and gathered into the folds of the enclosures wherein the reflections of your lights are mirrored. By your bounty were all the gardens made one, and their pavilions were brought nigh; the seas flowed, through your favor, across the emerald meads of Rafrāf – may my father and mother be a ransom for you! And, as is in my Lord's knowledge, by your justice were the fires united and the reckoning fulfilled – for verily “the sun and the moon move by a fixed reckoning.” May my father and mother be a sacrifice for you!

يَمِينَكُمْ وَيَصْعَقُ فِي ظِلِّكُمْ وَمَا مِنْ شَيْءٍ يَنْزِلُ مِنْ سَمَاءِ الْإِخْتِرَاعِ إِلَّا وَهُوَ مَذْكُورٌ فِي شِمَائِلِكُمْ وَمَحْشُورٌ فِي حِفْظَائِرِ عَكُوسَاتِ أَنْوَارِكُمْ فَيَفْضُلُكُمْ وَحَدَّثَ الْجَنَاتِ كُلَّهَا وَأَزَلَّتِ الْعَرْفَاتُ بِاعْرَاشِهَا وَجَرَّتِ الْبُحُورُ فِي أَرْضِي الرِّفْرِفِ بِمَنْكُمْ بَابِي وَأُمِّي وَمَا فِي عِلْمِ رَبِّي بَعْدَكُمْ وَحَدَّثَ النِّيرَانَ وَتَحَقَّقَتْ الْحُسْبَانَ لَعْنِ الشَّمْسِ وَالْقَمَرِ بِحُسْبَانِ بَابِي وَأُمِّي وَمَا فِي عِلْمِ رَبِّي

45 All good riseth from your houses; all justice beareth witness in your deeds; every description is guided by your Names; every attribute is made ready in your lights. May my father and mother be a ransom for you! And, as is in my Lord's knowledge, I bear witness that your Will is the very Will of God within the realms of His creation and His command – free, as He is, from aught beside Him: it is conjoined with nothing of His creatures; from it nothing goeth forth, nor into it doth anything enter. He is the One, the Single, the Ever-Abiding; none comprehend Him.

45 كل الخير من بيوتكم طالعه وكل العدل في افعالكم شاهده وكل النعت في اسمائكم مدله وكل الوصف في انواركم معده بابي وامى وما في علم ربى اشهد ان مشيتكم ذات مشيه الله في عوالم خلقه وامره وامه كما هو عليه خلو من دونه ولا يقترن بشيىء من خلقه ولا يخرج منه شيىء ولا يدخل عليه شيىء وهو الفرد الاحد الصمد لا يدركه شيىء

46 And I bear witness that your desire is the very Desire of God in the worlds of His command and His essence. Should the Ancient of Days appear in His entirety, He would be made manifest at your command, and, at your revelation, would originate all things out of nothing. May my father and mother be a ransom for you! And, as is in my Lord's knowledge, by your Name were the heavens upheld without pillar; by your command was the Throne established upon the water; the kaf was joined to the nun for the mention of your tribulations; and the measure was fixed by geometry in remembrance of the epiphanies of your splendors.

46 واشهد ان ارادتم ذات اراده الله في عوالم امره ومهبه وان دخل القديم بكم يظهر بامرکم ويبدع لا من شيىء بظهوركم بابي وامى وما في علم ربى قد قامت السموات بلا عمد باسمكم واستقر العرش على الماء بامرکم واقترن الكاف بالنون لذكر مصيبتكم وحدوالقدر بالهندسه ذكرا من ظهور تجلياتكم

47 May my father and mother be a sacrifice for you! Naught hath the Pen inscribed save your praise; naught doth the Tablet enumerate but your commendation. In all that exists there is but your description, and in all that is unseen there is but your knowledge. May my father and mother be a ransom for you! And, as is in my Lord's knowledge, the briefest testimonies have confessed to equity, and the decrees have been made to speak of free choice. All this is but a favor from you, a bounty from the court of your sanctity, a generosity from the heaven of your Will, and a beneficence from the overflowings of your bestowal.

47 بابي وامى وما في علم ربى ما جرى القلم الا في ثنائكم ولا يحصى اللوح الا مدحتكم وما في الوجود الا نعتكم ولا في المفقود الا علمكم بابي وامى وما في علم ربى قد شهدت القصارى بالاقتصاد وانطلقت القضايا بالاختيار وما كان ذلك الا فضلا منكم وجودا من ساحه قدسكم وكرما من سماء مشيتكم وانعاما من فواضل عطائكم

48 May my father and mother be a sacrifice for you! How shall I declare the hiddenness of your secret, point to the treasure

of your knowledge, or give tongue to the guarded praise of your wisdom? For even as He is – by reason of His exaltation, which is exalted by your exaltation, and His nearness, which is brought nigh by your nearness – the Names are cut off from the court of His mention, and the attributes fade away in the station of His recognition. I am but a servant in your dominion, a bondman within your sovereignty. Whatever praise the Book proclaimeth, whatever the Cloud of Unknowing indicateth of splendor, is but a remembrance of your generosity toward him and a token of your grace in his regard.

- 49 By my father and mother and all within my Lord's knowledge! While the earth has constricted its expanse upon me and the mountains have settled their surroundings upon the middle, I complain to you of what has befallen me in this earthly life, that my heart may find relief before the Midian of your might, my heart may soften at the station of manifesting your majesty, and my eyes may shed tears before your mercy. Perchance thereby the signs of my servitude may point to the manifestations of your servitude, and the stations of my tribulation may recount the tales of your tribulations, that thereby the upright religion may be established by your command and mention of the All-Wise may be realized by your leave.

- 50 By my father and mother and all within my Lord's knowledge! I have manifested detachment within the essences of my heart only that your bounty and your revealed Lordship, proceeding from your Fashioner, might be made manifest. I have been satisfied with the traces of abasement and solitude only because I desired the effulgence of your radiant servitude, which beameth forth from the grace of your Lord. For I was a thing unmentioned, incapable of choosing for myself an affair. God created me through the superabundant light of your splendor, set me encircling your Throne, moving about your court, and proclaiming your sanctity.

- 51 Naught doth God cause to flow through me save what He hath appointed as my portion, that your station might be disclosed, your Word exalted, your mention uplifted, your rank established, your might made plain, the scene of your Theophany unveiled, and your generosity verified – may my father and mother be a sacrifice for you! And – as my Lord knoweth – were it not for the earth, the light of the sun would not appear, nor would the ordinance of heaven be made manifest in its presence. I was nothing, until I made mention of myself before you; yet I know that your mention is not disclosed save through my mention, your Cause is not established save through my act, your religion is not made plain save through my decree, and

48 بابی وای وما فی علم ربی کیف اذکر مکنون سرکم واشیر الی مخزون علمکم وانطق بثناء مصون حکمکم وانه کما هو علیه مع علوه الذی هو عال لعلومک ودنوه الذی هو وان لدنوکم انقطعت الاسماء عن ساحه ذکره واضمحلت الصفات عن مقام عرفانه وما هو الا عبد فی ملککم ومملوک فی مملکتکم وما نطق الکتاب بالثناء ودل العماء بالبهاء ذکر من جودکم فی حقہ ونعت من فضلکم فی شأنه

49 بابی وای وما فی علم ربی مما ضاقت علی الارض برجها وسكنت علی وسط الجبال باحاطها اشکوا الیکم ما نزل بی فی حیوه الدنیا لیفرغ به فواءدی فی تلقاء مدین عزکم ویرق قلبی فی مقام اظهار جلالکم ویدمع عینای فی بین یدی رحمتکم لعل بذلك تدل اثار عبودیتی بظهورات عبودیاتکم وتحکی مقامات مصیبتی بحکایات مصیباتکم لیثبت بذلك الدین القویم بامرکم ویحقق ذکر الحکیم باذنکم

50 بابی وای وما فی علمی ربی ما اظهرت التجرد فی جوهریات الفواء الا لاطهار فضلکم وربویتیکم المتجلیه من بارتکم وما رضیت باثار الذل والانفراد الا ما اردت من ظهور عبودیتم المتشعشه عن فضل ربکم لاننی انا ما کنت شیئا حتی اختار لنفسی امرا قد خلقنی الله بفاضل نورکم وجعلنی محققا بعرضکم وطائفا من وناطقا بتقدیسکم

51 وما یجری الله علی الا ما هو جزلی لاطهار مقامکم وارتفاع کلمتکم وعلو ذکرکم وثبوت شأنکم و بیان عزکم ومقام تجلیکم وحقق جودکم بابی وای وما فی علم ربی ولولا الارض لم یظهر نور الشمس ولا یبین حکم السماء فی تلقائها وانا ما کنت شیئا حتی اذکر نفسی لیدیکم ولكن اعلم ان ذکرکم لا یظهر الا بذکری وان امرکم لا یثبت الا بامرئ وان دینکم لا یبین الا بحکمئ وان کلمتکم لا ترفع الا بخضوعی ولذا اجترحت بین ایدیکم بمویقات نفسی وجریرات ذاتی

your Word is not raised aloft save through my lowliness. Therefore did I commit, before your faces, the deadly deeds of my soul and the grievous offences of my self.

- 52 May my father and mother be a ransom for you! I bear witness that whoso turneth toward you is not rejected; whoso arriveth at your Gate is not repulsed; whoso gazeth upon the dawning of your Countenance is not left in despair; whoso asketh from your bounty is not withheld; whoso severeth himself unto you is not cut off; whoso spendeth in your path suffereth no diminution; and whoso speaketh of your grace is not belied. For this cause have I made the fire in my heart to shine as light, and have accepted sorrow in my being as gladness – for ye are witnesses over me, in secret and in bounty; ye are the guides to the station of my ascent unto God, both in concealment and in open proclamation.

- 53 By Thy might! Were all the hosts of earth to advance against me, yet relying upon Thee I should know neither fear nor distress. Though every dweller upon the earth should plot against me, I, holding fast to thy Cord, would neither care nor shrink.

- 54 May my father and mother be a sacrifice for Thee! I have no fear, for nothing is known from your knowledge but that it remaineth within your sovereignty; naught goeth forth from your dominion; naught is harmed outside your kingdom. Verily, when the believer – at the very moment of his turning – draweth near to you, it is by your favor upon him; and when the disbeliever denieth, yet even in his denial he shall in the end return toward you, for all draw their effusion from the splendor of your majesty.

- 55 By my Lord's knowledge: I lie humbled upon the earth before the seat of your sovereignty, for your Will is compelling and effective, and your decree abateth and exalteth. None possesseth the power to withhold save by your leave, nor to bestow save by your permission. The wrongdoer wrongeth only by what ye judge against him in justice, and the wronged shall find succor only by what ye have promised in your bounty. Yours is the beauty – sublime above every beauty – and the sweetest praise – exalted above every praise. Nothing that descendeth upon me escapeth your knowledge, nor doth the judgment of what hath passed me by elude you. Naught in the heavens or on earth can frustrate you; for by your Name every light is set aright, every Manifestation is revealed, every hidden mystery is proclaimed, and every symbol is concealed.

- 56 By my father and mother and by all that is within my Lord's knowledge, I have no fear of those who have wronged me, for you are witnesses over me and avengers against them. They

52 بابی وای وما فی علم ربی اشهد ان المقبل علیکم غیر مردود والوارد علی بابکم غیر مطرود والناظر بطلعتکم غیر ماء یوس والسائل من جودکم غیر ممنوع والمنقطع الیکم غیر مقطوع والمنفق فی سبیلکم غیر منقوص والناطق بفضلكم غیر مکذوب فلذا جعلت النار فی فواءدی نورا ورضیت بالحزن فی کینونیتی سرورا لانکم شهداء علی السرو الافضال وادلاء لمقام صعودی الی الله فی السرو الاجهار

53 فوعزتکم لو اقبل علی جنود الارض کلها مع اتکالی علیکم غیر خائف ولا مضطر ولو مکر فی حقی من علی الاض کلها وانی کنت معتصمات بحبلکم ما ابالی ولا انتذر

54 بابی وای وما فی علم ربی لا خوف لی لانکم تعرف من علمکم شیء لا ینخرج من سلطانکم شیء ولا بضر من ملکوتکم شیء وان الموءمن حین مقبل الیکم بمنکم علیه وان الکافر حین انکاره مقبل الیکم بعد لکم فیه لان کلک یستمد الفیض من بهاء جلالتکم

55 وبمشییء خاضعا علی الارض بین ایدی سلطنتکم لان ارادتکم قاهره نافذه وقدرکم محطه رافعه ولا لاحد قبض فی ملالسه ولا بسط الا باذنکم وان الظالم لا یظلم الا بما تحکمون علیه بعدلکم وان المظلوم لا ینتصر الا بما توعدون به بفضلكم ولکم البهاء الا علی فوق کل بهاء والثناء الاحلی فوق کل ثناء لا یعرب من علمکم ما نزل علی ولا یفوتکم حکم ما فات منی ولا یعجزکم شیء فی السموات ولا فی الارض لان باسمکم یصلح کل النور ویظهر کل الظهور ویعلن کل البطون ویخفی کل الرمز

56 بابی وای وما فی علم ربی ما لی خوف من الذین ظلمونی لانکم شهداء علی والمتنقمون عنهم فی

have no greater torment with you than their denial of your right, their rejection of your Cause, their transgression in your days, and their pride against the weak ones among your followers. I beseech you by your generosity, O witnesses of creation and guides of truth, that you look upon me with a near glance whereby all affairs may be set right, all sorrows transformed to joy, all anguish relieved, and the path of the Beloved made easy. For from the heaven of your will descends relief, and from the seat of your desire appears permission for deliverance. I have none to petition but you, none to trust but you, none to flee to but you, and none before whom to supplicate but you.

وليس لهم اشد عذابا عندكم من انكارهم حقكم
وخدمهم امركم وطغيانهم في ايامكم واستكبارهم
على ضعفاء شيعتكم فاستلکم بجدکم يا شهداء
الخلق وادلاء الحق باب تنظروني منظره قريبه
تصلح بها كل الامور و تتبدل كل الاحزان
بالسرور وتفرج به الكرب وتسهل في سبيل
المحبوب اذ من سماء مشيتكم ينزل الفرج ومن
مهبط ارادتكم يظهر اذن الخروج وما لي ان اسئل
الا منكم ولا ان اتوكل الا عليكم ولا ان اهرب
الا اليكم ولا ان اتوسل الا لديمكم

57 By your right I implore you to send down upon me all the good that your knowledge encompasses, and to ward off from me the decree of evil that your Book enumerates. For you are honored servants who precede not God, your Lord, in judgment and who act by His command. I seek your forgiveness for all that God has recorded from me, and I turn in repentance to you for all that God knows concerning me, for existence is beyond sin and that which is attributed to sin. Here I am at the corners of your pardon.

57 بحقكم اقسامكم ان تنزلوا على كل الخير ما احاط به
علمكم وان تدفعوا عني حكم الشر ما يحصى به كتابكم
فانكم عباد مكرمون لا تسبقون الله ربكم في حكم
واتم بامرهم تعملون وانني انا استغفرکم من كل ما
احصى الله من واتوب اليكم من كل ما علم الله في
حقى اذ وجود عن ذنب وما ينسب الى الذنب
وهاانا وارجاء فعفوکم

58 I seal my praise of you with what God has revealed in His Book, where He says - and His Word is the Truth for those who have recognized your right in the kingdom of Command and Creation - "Glorified be the Lord of Might from what they attribute," and "Peace be upon the Messengers," and "All praise belongs to God, the Lord of the Worlds."

58 اختم ثنائى عليكم بما نزل الله في كتابه حيث قال
وقوله الحق لمن عرف حقكم في ملكوت الامر
والخلق رب العزه عما يصفون وسلام على المرسلين
والحمد لله رب العالمين

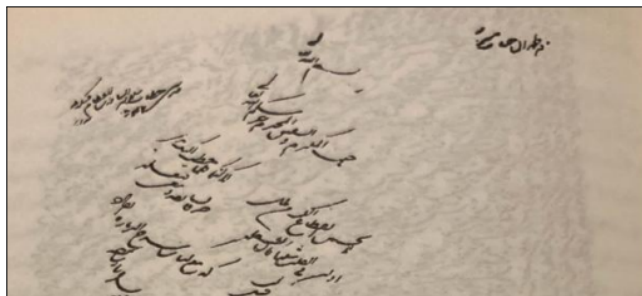
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093v09, CMB_F22.019b, MKI4499.049,
AEWB.145-170, ASAT3.074x

BB00458

To: *Mirza Qudsi*

Date: 1260-03-14 [1844-Apr-3]



TZH3

1 Tihiran. To Mirza Qudsi, addressed to the descendant of the great Siyyids in Mecca.

1 طهران جناب ميرزا قدسي خطاب سلاله
السادات العظام مکه

2 In the Name of God, the Most High.

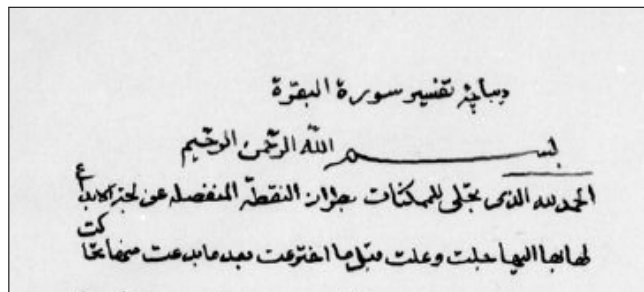
2 بسم الله تعالى

- 3 O beloved, honored and respected friend, may God, the Most High, protect you. 3 یا حبیب الملکرم و الشفیق المحترم حرسکم الله تعالى
- 4 Reckon not the withholding of bounty to be weariness. Rather, whenever My hand reaches out to you, 4 لا تحسبن القطاع الکرم ملل لاکنما کلمها خطب الیک یدی
- 5 It is as though something in the heart becomes aflame. Two words of assaying, and with Me is the verdict. 5 او لن فی القلب شیئاً کان الشعلة حرفان نقد و معی فیصلة
- 6 The account of circumstances with the petition was received, which was sent with the Commentary on the Visitation. 6 شرح احوال مع عریضه واصل گشت که مع کتاب شرح زیارة ایفاد گشته
- 7 As for what was sent from Yazd for your honor, like the illumined annotation, having perused the writing and seeing that your holy being is in perfect health, I offered praise and thanksgiving to the One True God with utmost humility, as befits Him, and none knows how He is except Him. 7 چه آنچه که از یزد بجهت سرکار فرستاده مانند تعلیقه منوره مرقومه را زیارت نموده از حاکی بودن ذات قدسی صفات بر صحت کمال حمد و شکر حی احدیت را بعجز اعتراف نموده کما هو اهله و لا یعلم کیف هو الا هو
- 8 And regarding the ascension of the illustrious Siyyid [Kazim] - may God exalt his station - which you had mentioned, I clothed all my being in the garment of grief. We are from God and to Him do we return, in submission to God's decree and yielding to His command. We have ordained the stages of life until it returns like the old date-stalk. Every soul shall taste death, then unto your Lord shall you return. Fie upon life after his passing! 8 و از قطع عروج سید جلیل اعلی الله مقامه که اشاره فرموده بودید بر جمیع ارکان خود قیص حزن پوشانیده انا لله و انا الیه راجعون رضاء بقضاء الله و تسليماً لأمره و العمر قد رناه منازل حتی عاد کالرجون القديم کل نفس ذائقة الموت ثم الی ربکم یرجعون اف علی عیش الدهر بعده
- 9 And regarding the performance of the memorial service which your honor has undertaken - may God reward you as befits Him - this point that the pillars should undertake Islamic observances while turning away from this momentous news - O how I bewail this grief to You! Alas, then alas for his ascension to the Supreme Concourse. Never has time seen among the souls of the Shi'ih one like him. There is no power nor strength save in God. For the like of this should the workers work, and all shall return to their Lord. 9 و از قیام ختم که سرکار قبله گاهی اقدام فرموده اجراء الله کما هو اهله این نکته که ارکان این باید اقدام بشعائر اسلام نمایند اعراض از این خبر عظیم نموده التي اشکو حزب الیک آه ثم آه من صعوده الی ملأ الأعلى لم یرء الدهر فی انفس الشيعة نفس مثله قط لا حول و لا قوة الا بالله فلبث هذا فیعمل العاملون و کل الی ربهم یرجعون
- 10 It was supposed that a reply to your honor's righteous letter which you had written on the back of your missive would be written and sent. God willing, I shall attain the illumined presence of his honor. 10 بالفرض جواب تعلیقه سرکار شریعت مدار که در ظهر مرقوم سرکار رقم فرموده بودید نوشته ارسال شود من انشاء الله بنظر منور جناب ایشان خواهم رسید
- 11 Convey greetings to the honored master Aqa Shaykh Ali. And he certified the Mazahiriyyih - write a note. All the letters of the scribes' book have been given to him - set your mind at ease. And the account of [illegible] has been settled with your honor - if submitted previously, kindly suspend it. 11 عرض سلام بسرور مکرم آقا شیخ علی ابلاغ فرمائید و مظاهریه را بجای فرمود رقیمه ارقام دارید احرف کتاب کتاب را تماماً باو داده شده خاطر عاطر را جمع دارید و حساب ال با سرکار گذشته است قبل عرض شد داده باشید موقوف فرمائید

12 Dated the 14th of Rabi' al-Awwal 1260

12 مَوْرخَةُ ١٤ شَعْرِ ربيع الأول سنة ١٢٦٠

TZH3.262a

BB00240*Introduction to the Tafsir-i-Suratu'l-Baqara**Date: 1259 [1843-1844]*

Princeton 40

1 In the Name of God, the Most Merciful, the Most Compassionate

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God Who hath manifested Himself unto all created things through the embellishment of the Point, which, separated from the depths of creation, existeth through it, by it, and unto it - that Point which hath been exalted and elevated before its invention, after its origination. From it all things were fashioned, through it all things were called into being, upon it all things were founded, and within it all things found their establishment. Through it was the Divine Will brought into being before the mention of thingness, and in it was Lordship made manifest and all servitude made firm. It is neither of the eternal East nor of the non-existent West. It came into being through its own essence, not from any creation before it, and was endowed with its identity without any invention to rival it. Thus did it gleam forth and become alike, stammer forth and take form, for it is the first mention from a wondrous Rememberer - there is no God but Him.

2 الحمد لله الذي تجلّى للمكات بطراز النقطة المنفصلة عن لجة الابداع لها بها اليها التي جلّت وعلت قبل ما اخترعت بعد ما بدعت منها تحاكت و عنها دعت وعليا دلّت وفيها استقرت و بها وجدت المشية قبل ذكر الشيئية وفيها ظهرت الربوبية و استقامت كلّ العبودية فهي لا شرقية ازيله ولا غربية عدمية وجدت بكنونيتها لا من ابداع قبلها وذوت بانيتها من دون اختراع يساوقها فتلائت وتشابهت وتجلجت وتشاكت فهي هي اول ذكر من ذاكر بديع الذي لا اله الا هو

3 And praise be to God Who brought the existences into being through the embellishment of the mystic Alif, self-subsisting, which was originated through the causation of the Point before it and was brought into being through the essence of the aforementioned Will, in its own rank, through it, by it, unto it. It endured and revolved before it was mentioned, after it was lost. From it unto it did it shine forth, and through it did it stammer, and unto it through it did it submit, and through it was duality completed and identity created, and the Will was mentioned through the mention of primordial, original geometry. Thus it is neither of primordial eternity nor of ultimate perpetuity, but rather it shineth forth from the Sun of Oneness, gleaming from the glory of the Impenetrable, enduring through the endurance of the Supreme Identity.

3 والحمد لله الذي انشاء الموجودات بطراز الالف الغيبية القائمة في نفسها التي بدعت بعلة النقطة قبلها وانشأت بذاتيه المشية المذكورة في رتبها لها بها اليها دامت و دارت قبل ما ذكرت بعد ما فقدت منها اليها تثلثت و عنها يها تلجلجت و اليها بها تهاكت و بها تمت الزوجية و خلقت الانية و ذكرت المشية بذكر الهندسة الازليه الاوليه فهي هي لا ازيله الاوليه و لا ابدية اخريه بل هي هي مشرقة من شمس الاحديه لامعة من عرّ الصمدانية باقية بقاء الهوية الجبروتية

4 How excellent an embellishment is it from the essence of the white Alif after the Point separated from creation! For it is the embellishment of Glory in the pillar of praise, it is the embellishment of yellow in the pillar of decree, it is the embellishment of beginning in the pillar of green, and it is the embellishment of origination in the pillar of red. If thou sayest red, then it hath adorned the yellow with white, and if thou sayest green, then it hath adorned the white with red. Blessed is it! It is eternally red, imperishably white, perpetually green, and regally yellow. For it is the repetition of the Point in the Alif, distinct from an ancient Creator - there is no God but Him.

5 And praise be to God Who hath manifested Himself unto all beings through the embellishment of the distinctive Ba', separated from the soft Alif, circling round the creative Point, which through it, by it, unto it found existence, was mentioned, endured, became firm, delayed, clashed, surged, moved, became steadfast, grew still, and persisted. From it through it unto it did it shine forth, and from it through it unto it did it stammer, and through it did it submit, and from it was it satisfied, and unto it did it render account. Then did it gasp and bear, then lay bare its fragments. For within it is wretched whosoever is wretched in the inner fourth, and within it is blessed whosoever is blessed in the outer aspect of the inner.

6 How excellent an embellishment is it from the deep ocean of decree after destiny in the carrying out, and before origination in glory, which hath been exalted and elevated and declared: Glory be unto Thee, O God, Lord of the Will and its sister, Creator of destiny and its children! Bless Muhammad and the family of Muhammad, and open, O God, the gates of that Book through the breathings of Thy holiness, the tokens of Thy power, the evidences of Thy grandeur, the stations of Thy glory, and the signs of Thy oneness. Verily, Thou bestowest that Book upon whomsoever Thou willest as Thou willest, and Thou withholdest Thy wisdom from whosoever turneth away from that Book as Thou willest, as Thou willest, as Thou willest. None can repel Thy command, none can reverse Thy judgment, and there is no portion of good for him who entertaineth doubt after that Book. By Thy truth! For Thou hast indeed made clear, magnified, honored, ordained, numbered, interpreted and expounded all that Thou didst intend regarding the realm of possibility and what is possible. Here am I, Thy servant.

4 فيا هي نعم الطراز من كينونية الف البيضاء بعد النقطة المنفصلة عن الابداع فهي هي طراز البهاء في ركن الثناء و هي هي طراز الصفرَاء في ركن القضاء و هي هي طراز البدء في ركن الخضراء و هي طراز البدء في ركن الحمراء ان قلت حمراء فطرزت الصفرَاء بالبيضاء و ان قلت خضراء فطرزت البيضاء بالحمراء فيا طوبى هي هي محمرة ازلية مبيضة صمدية مخضرة ابدية مصفرة ملكية فهي هي تكرار النقطة في الالف البيوتنة من مبدع قديم قديم الذي لا اله الا هو

5 و الحمد لله الذي تجلّى للكائنات بطراز الباء البينونية المنفصلة عن الالف اللبينة الطائفة حول نقطة الابداعية التي لها بها اليا وجدت و ذكرت و دامت و استقامت و تداخرت و تلاطمت و تموجت و تحركت و استقامت و سكنت و استدامت ففها بها اليا تثلثت و عنها بها اليا تلجلجت و بها تحاكت و منها تراضيت و اليا تحاسبت فشبهت و حملت ثم وضعت كسراتها عرياناً فهي هي شقى في بطنها ما يشقى في باطن الرابع و هي هي سعيد في بطنها من يسعد فيظاهر فيظاهر الباطن

6 فيا هي نعم الطراز من طمظام القضاء بعد القدر في الامضاء و قبل البدء في البهاء التي جلت و تعالت و علت و قالت سبحانك اللهم يا رب المشية و اختها و خالق القدر و ابنائها ان تصلى على محمد و آل محمد و افتح اللهم ابواب ذلك الكتاب من نفحات قدسك و علامات قدرتك و دلالات عظمتك و مقامات بهجتك و ايات وحدانيتك انك تمن على من تشاء بذلك الكتاب كما تشاء و تمنع حكمك من اعرض من ذلك الكتاب بما تشاء كما تشاء بما تشاء لا راد لامرك و لا رجع لحكمك و لا نصيب من الخير لمن احتمل الشك بعد ذلك الكتاب فيحققك لانك قد بينت و عظمت و كرمت و قدردت و احصيت و فسرت و شرحت كل ما اردت في حق الامكان و ما يمكن

7 فها يبدى عبدك هذا بعد ذكر العين و اللام و اليا محمد ليدخل لجة الاحدية من دخل به و يخرج من وجه الاحدية من يخرج منه فلك الحمد يا الهى

7 This following the mention of ‘Ayn, Lam and Ya - Muhammad - that whoso entereth through him may enter the depths of oneness and whoso departeth from him may depart from the presence of oneness. Unto Thee be praise, O my God, praise that is radiant, gleaming, hallowed, shining, sanctified, glittering, exalted and rolling like thunder, in the way that Thou lovest for Thyself and which Thou alone deservest according to the grace of Thine Own Self unto Thine Own Self, in such wise as none of Thy creation can know. And from Thee be glory unto Muhammad and his family - Thy blessings be upon them, pure, holy, everlasting, radiant, eternal, growing, forever - through the radiance of the rays of the sun of Thine eternity, through the glittering of the countenance of Thy Self-Subsistence, through the rolling thunder of the lightning of Thy might, and through the sanctification of the holiness of Thy divine essence, even as Thou knowest their excellence while none can encompass their knowledge save Thee, for Thou hast favored them above all through Thy grace, and Thou art the Lord of glory over all creation.

8 O ye who gaze upon that Dove shining forth from the Tree of Sinai, descending in the pages of the white tablets of that Book! Fear ye God and be silent, and draw not nigh unto that which hath been detailed from the Tree when the Trump is sounded and the darkness is illumined and the sun setteth in the horizon of manifestation. Beware, beware when the cock croweth in the land of mystery and the birds sing in the atmosphere of the air and the peacock waileth at the rising place of Cancer, for there the Dove singeth with praise and the day is brightened with light and the dawn breaketh with its novel white thread and the light of the crimson word standeth firm. Beware, O people of the Bayan, when the sign is spread from the Sun of Glory and the evidence pointeth from the decree of destiny and the mirrors reflect in the faces of the verses with origination, for then the decline declineth in the region of praise upon Mount Sinai with the light, with the crimson manifesting light.

9 Lo, I am gathered before God and I say: “Sufficient unto me is He; there is no God but Him. We are God’s and unto Him do we return.” And after such manner should the doers act. Glory be unto Thee, O God, Who liftest grief from our pens and causeth them to enter a garden through praise of Thyself.

10 O God, Thou knowest that on the day I desired to compose this book, I saw in a night vision that the Holy Land was reduced to atoms and was lifted into the air, then all of it came toward my house and became established.

حداً شعثانياً لامعاً مقدساً متلامعاً منزهاً مثلاً
متعالياً متجلجلاً بما تحب لنفسك وانت تستحق به
كفضل نفسك لنفسك حيث ولا يعلم بذلك من
خلقك وان منك المجد لمحمد واله صلواتك عليهم
طهراً طاهراً دائماً لامعاً سرمداً زاكياً ابداً بتشعشع
شعاع شمس ازليتك وبتلألأاً تلاً وجه صمدانيتك
و بتلجلج بروق لمعان برق جبروتيتك و بتقدس
تقدیس عز كينوتيتك كما انت تعلم فضلهم وان
يحيط بعلمهم احج سواك اذ انك قد فضلتهم على
الكل بفضل نفسك وانت رب العزة على الخلق
اجمعين

8 الايا ايها الناظرين الى تلك الورقاء المشرقة من
شجرة السيناء النازله في صفحات الواح ذلك
الكتاب البيضاء ان اتقوالله واصمتوا ولا تقربوا
الذي قد فصلت من شجرة اذا نقر في الناقور و
اضاء الدجور و زالت الشمس في افق الظهور
فاياكم اياكم اذا صاح الديك في ارض العماء و
غنت الطيور فيجو الهواء و تشق الطاوس عند
مطلع السرطان فهنا لك غنت الورقاء بالثناء و
جلت النهار بالضياء و طلع الفجر بالخيط البديعة
البيضاء واستقام نور كلمة الحمراء فاياكم يا اهل
البيان اذا نشرت الاشاره من شمس البهاء و
دلت الدلالة من امضاء القضاء فحكت المرآت
في وجوه الايات بالبداء فحينئذ زال الزوال
في منطقة الثناء على الطور السيناء بالنور بالنور
المتجلية الحمراء

9 فانا اذا احشر بين يدي الله واقول حسبي لا اله
الا هو انا لله وانا اليه راجعون وان يمثل ذلك
فليعمل العاملون فسبحانك اللهم الذي ارفع من
اقلنا الحزن ويدخلها في جنة بالثناء لنفسه

10 اللهم انتك لتعلم في يوم الذي اردت انشاء ذلك
الكتاب قد رأيت في ليلة بان ارض المقدسه
صارت ذرة ذرة وانها رفعت في الهواء ثم جاءت
كلها تلقاء بيتي ثم استقامت

- 11 Then after that came news of the passing of the wise and illustrious friend, my teacher [Siyyid Kazim] - may God's mercy be upon him - from that place. And I had indeed informed some people of my dream before the news came. And may God's blessings be upon him through His bounty. We are God's and unto Him do we return. There is no power nor strength save in God, the Exalted, the Great.

11 ثم جاء بعد ذلك خبر فوت الخليل العالم الجليل
معلّى رحمة الله عليه من هنالك و لقد اخبرت
بعض الناس قبل الخبر بنومى و صلى الله عليه
بجوده انا لله و انا اليه راجعون لا حول و لا قوة
الا بالله العلى العظيم

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PR40.001v-003r

BB00455

Tafsir-i-Suratu'l-Fatiha

Date: 1259 (late) [1843-1844]



Princeton 02

- 1 "In the name of God, the Most Compassionate, the Most Merciful. Praise be to God, Lord of all worlds, the Most Compassionate, the Most Merciful, Master of the Day of Judgment. Thee do we worship and Thine aid do we seek. Guide us on the straight path, the path of those whom Thou hast favored, not of those who have incurred Thy wrath, nor of those who have gone astray."⁸
- 2 In the name of God, the Most Compassionate, the Most Merciful
- 3 This blessed Surah contains seven definitive verses in the sight of God:
- 4 The first verse is the Book of Muhammad, may God's peace be upon him and his family, wherein God hath ordained the laws of existence that hath no beginning and no end, and it is the Paradise of Heaven. God hath made its shade for those who believe in his prophethood and enter therein through it.
- 5 The second is the Book of Ali, peace be upon him, wherein God hath ordained the laws of absolute sovereignty pertaining to him, and it is the Paradise of Unity. God hath made its shade for those who acknowledge his sovereignty.
- 6 The third is the Book of Fatima, may God's blessings be upon her, wherein God hath ordained all that is for her and upon her, and it is the Paradise of Delight. God hath made its shade

1 بسم الله الرحمن الرحيم الحمد لله رب العالمين الرحمن
الرحيم مالك يوم الدين اياك نعبد و اياك نستعين
اهدنا الصراط المستقيم صراط الذين انعمت عليهم
غير المغضوب عليهم و لا الضالين

2 بسم الله الرحمن الرحيم

3 هذه السورة المباركة عند الله سبعة آيات محكمات

4 الاية الاولى كتاب محمد صلى الله عليه و آله و قد
جعل الله فيها احكام وجود مما لا بداية له و لا
نهاية و هى الجنة الفردوس قد جعل الله ظلها لمن
آمن بنبوته و دخل عليها بها

5 و الثانية كتاب على عليه السلام و قد جعل الله
فيها احكام ولاية المطلقه كما هو عليه و هو جنة
الواحدية قد جعلها الله ظلها لمن اقر بولايته

6 و الثالثة كتاب فاطمه صلوات الله عليها و قد جعل
الله فيها كلها لها و عليها و هى جنة النعيم جعل الله

⁸Qur'an 1:1-7.

for those who believe in her and love her, having recognized her as she truly is, as she appeared to those who know her through Him. Thus is that Paradise made lawful unto them.

ظَلَّهَا لِمَنْ آمَنَ بِهَا وَاحْبَبَهَا بَعْدَمَا عَرَفَهَا بِمَا هِيَ أَهْلِهَا
كَأَنَّ تَجَلَّتْ لِلْعَارِفِ لَهُ بِهِ فَيُخَيِّدُ حَلَّتْ تِلْكَ الْجَنَّةُ لَهُ

- 7 The fourth is the Book of Hassan, peace be upon him, wherein are written his laws and the laws of his followers who have entered the depths of Oneness in the shelter of his love, and it is the Paradise of Eden and the Pole of Paradise, having no boundaries. God hath made its shade for those who acknowledge his succession to his father, peace be upon them both.

7 الرَّابِعَةُ كِتَابُ الْحَسَنِ عَلَيْهِ السَّلَامُ وَفِيهَا مَكْتُوبٌ
أَحْكَامُهُ وَأَحْكَامُ شِيعَتِهِ تَمُنُّ قَدْ دَخَلَ لُجَّةَ الْإِحْدِيَّةِ
بَيْتَ ظِلِّ مَحَبَّتِهِ وَهِيَ جَنَّةُ الْعَدْنِ وَقُطْبُ الْجَنَانِ وَ
لَا حَظِيرَةَ لَهَا وَقَدْ جَعَلَ اللَّهُ ظِلَّهَا لِمَنْ أَقْرَبَ بَوَصَايَتِهِ
لَأَيُّهِ عَلَيْهِمَا السَّلَامُ

- 8 The fifth is the Book of Hussein, peace be upon him - may my soul be sacrificed for him - wherein are the laws concerning himself, even unto the name of his murderer - may he be cursed and punished. It is the Paradise of Station, and God hath made its shade for those who acknowledge Hussein's sovereignty, who perform his visitation, who weep and cause others to weep for his affliction.

8 وَالْخَامِسَةُ كِتَابُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ وَاخْذُ رَوْحِي
فِدَاهُ وَمِنْهَا أَحْكَامُ نَفْسِهِ حَتَّى قَرَأَ فِيهَا اسْمَ قَاتِلِهِ
عَلَيْهِ اللَّعْنَةُ وَالْعَذَابُ وَهِيَ جَنَّةُ الْمَقَامِ وَقَدْ جَعَلَ
اللَّهُ ظِلَّهَا لِمَنْ أَقْرَبَ بَوْلَايَةِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ وَجَاءَ
بِزِيَارَتِهِ وَبَكَأَ وَبَكَى لِمَصَابِهِ

- 9 The sixth is the Book of Ja'far ibn Muhammad, peace be upon them both, wherein is written whatsoever God hath willed concerning him, and it is the Paradise of Immortality.

9 وَالسَّادِسَةُ كِتَابُ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ وَ
فِيهَا مَكْتُوبٌ مَا شَاءَ اللَّهُ فِيهِ وَهِيَ جَنَّةُ الْخُلْدِ

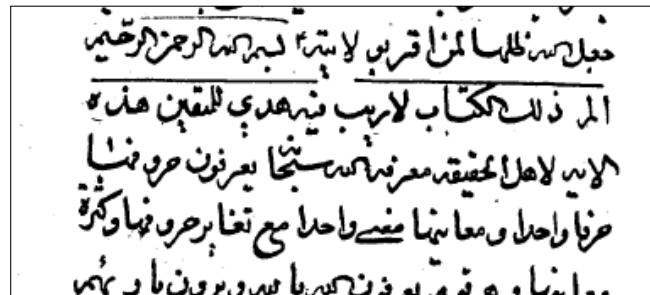
- 10 The seventh is the Book of Musa ibn Ja'far, peace be upon them both, wherein is written all that God hath willed concerning him, and it is the Paradise of Refuge. God hath made its shade for those who acknowledge the sovereignty of the Imam, peace be upon him.

10 وَالسَّابِعَةُ كِتَابُ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَ
فِيهَا مَكْتُوبٌ كُلُّ مَا شَاءَ اللَّهُ فِيهِ وَهِيَ جَنَّةُ الْمَأْدَى
وَقَدْ جَعَلَ اللَّهُ ظِلَّهَا لِمَنْ أَقْرَبَ بَوْلَايَتِهِ الْإِمَامِ عَلَيْهِ
السَّلَامُ قَالَ اللَّهُ تَعَالَى

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PR40.002, CMB_F08, BLIB_Or5276,
BLIB_Or5277

BB00008

Tafsir-i-Suratu'l-Baqarah (Commentary on the Surah of the Cow I)



Cambridge F08

- 1 God the Exalted hath said: "In the Name of God, the Compassionate, the Merciful. Alif. Lam. Mim. This is the Book whereof there is no doubt, a guidance unto the God-fearing."⁹

1 قَالَ اللَّهُ تَعَالَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ ذَلِكَ
الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

⁹Qur'an 2:1.

- 2 This verse, for the people of Reality, was the knowledge of God, glory be unto Him. They know its letters as one letter and its meanings as one meaning, despite the diversity of its letters and the multiplicity of its meanings. And they are a people who know God through God and behold their Creator and Paradise with the vision of the eye, and Paradise itself, for they look not through other than God. He was when there was nothing with Him. Now He is as He was. And they are the people of the first Paradise through their subsistence in the subsistence of God, and they have no description below themselves, and all else is non-existent in their station.
- 3 Therefore did the gardens become eight and hell seven, and the seven are the shadow of the seven, and the first hath no opposite nor shadow. Nay, in truth it is devoid of gardens and gardens are devoid of it, and it is the Paradise of Unity and the phantom of Singleness. Nothing can match it or equal it. And this is the saying of 'Ali, peace be upon Him: "He hath manifested Himself to it and by it". And the Manifester is the very manifestation and He is the Manifested, and the Pre-Eternal Himself is Himself. He compareth with nothing and there is no knowledge concerning His Threshold, neither through unveiling nor through reasoning, for whatsoever is other than Him is non-existent in His sight. And He is God - He was when there was nothing with Him. Now He is as He was. How then can He be known by one who doth not declare His unity? And He is the Known through that which is possible in the realm of possibility.
- 4 Ali, peace be upon Him, said: "There is no difference in knowledge save that they are His servants and His creation," and He is the Known through signs and the Famous through tokens. And that knowledge is the true sanctification of the Living, the Ancient, since other than Him is not possible in the realm of possibility.
- 5 Ali, peace be upon him, said in his Khutbah al-Yatamiyah: "If thou sayest 'Of what is He?' then He hath transcended all things entirely, for He is He. And if thou sayest 'He is He,' then the ha and the waw are from His speech as a quality of inference concerning Him, not a quality that revealeth Him. And if thou sayest He hath a limit, then the limit belongeth to another. And if thou sayest the air is His attribute, then the air is of His creation. He returneth from description to description, and the heart is blinded from understanding, and understanding from perception, and perception from deduction. The sovereignty endureth in sovereignty, and the created thing reacheth unto its like, and the seeker attaineth unto its kind. Investigation encountereth incapacity, and exposition
- هذه الآية لاهل الحقيقة كانت معرفة الله سبحانه يعرفون حروفها حرفا واحدا ومعانيها معنى واحد مع تغاير حروفها وكثرة معانيها وهم قوم يعرفون الله بالله ويرون بارئهم والفردوس راي العين والفردوس نفسه لانهم لا ينظرون بغير الله كان ولم يكن معه من شيء الان كما كان وهم اهل الجنة الاولى بقاءهم بقاء الله وليس لهم وصف دون انفسهم وما سواهم معدومون عند مقامهم
- ولذا صار الجنان ثمانية والنجيم سبعة والسبعة ظل السبعة والاولى لا ضد لها ولا ظل بل في الحقيقة خلوة من الجنان والجنان خلوة منها وهي جنة التوحيد وشبح التفريد لا يقارنها ولا يساويها شيء وهو قول علي عليه السلام قد تجلى لها بها والمتجلي بالكسر نفس التجلي وهو المتجلي بالفتح والازل نفسه نفسه لا يقارن شيئا ولا معرفة عن جنبه لا بالكشف ولا بالاستدلال لان ما سواه معدوم عنده وهو الله كان ولم يكن معه شيء الان كما كان فكيف يعرفه من لا يوحده وهو المعروف بما يمكن في حق الامكان
- قال علي (ع) لا فرق في المعرفة الا انهم عباده وخلقه وهو المعروف بالآيات والمشهور بالعلامات وتلك المعرفة حق التنزيه للحي القديم اذ سواه لا يمكن في حق الامكان
- قال علي عليه السلام في خطبة اليتمية ان قلت مم هو فقد باين الاشياء كلها فهو هو وان قلت هو هو فالهاء والواو من كلامه صفة استدلال عليه لا صفة تكشف له وان قلت له حد فالحد لغيره وان قلت الهواء نسبته فالهواء من صنعه رجع من الوصف الى الوصف وعمي القلب عن الفهم والفهم عن الادراك والاستنباط عن الادراك ودام الملك في الملك وانتهى المخلوق الى مثله والجاه الطلب الى شكله وهجم له الفحص الى العجز والبيان على الفقد والجهد على اليأس والبلاغ على القطع والسبيل مسدود والطلب مردود دليله اياته ووجوده اثباته وهو وجوده الظاهر للامكان

meeteth with loss, and effort with despair, and discourse with severance. The path is barred and the quest is rejected. His signs are His proof, and His existence is His confirmation.” He is existence made manifest for contingency through Him, and His existence which none knoweth save Himself. Glorified be He Whom none knoweth how He is save He Himself.

به ووجوده الذي لا يعرفه سواه سبحانه من لا يعلم كيف هو الا هو

- 6 And the people of the outward know through them the stations of Muhammad and the family of Muhammad, peace be upon them. The alif is the letter of Muhammad, may God’s blessings be upon him and his family, and it is the guardianship of God the Exalted. The lam is the letter of ‘Ali, peace be upon him, and the mim is the letter of Fatimah, God’s blessings be upon her. Verily God hath originated the lam and the mim by His command, so when they are joined together they form the word “Be,” and by His command the heavens and the earth were established. Therefore the prolongation was in the last two letters, and there is no prolongation for the alif because it is the manifestation of guardianship from God, glorified be He. This is the word of unity, for the letters of “There is no god but God” are twelve, and their essence is three, which are the alif, the lam, and the ha. And the ha, when it descendeth in eight worlds - seven worlds of action and one world of passion - the letter mim hath appeared in them, peace be upon them. It hath appeared that there is no god but He. ‘Ali, peace be upon him, said: “We are the Heights through whom God is not known save by the path of knowing us. Through us God is known, and through us God is worshipped. Were it not for us, God would not be worshipped, and were it not for us, God would not be known.”

6 ولاهل الظاهر يعرفون بها مقامات محمد وال محمد سلام الله عليهم الف حرف محمد صلى الله عليه واله وهو ولاية الله تعالى واللام حرف علي عليه السلام والميم حرف فاطمة صلوة الله عليها وان الله قد ابدع اللام والميم بامرہ فعند الاجتماع هي كلمة كن وبامرہ قامت السموات والارض ولذا قد كان المدان في الحرفين الآخرين وليس للالف مد لانه مظهر الولاية عن الله سبحانه وهذه كلمة التوحيد لان حروف لا اله الا الله اثني عشر واصلها ثلاثة وهو الالف واللام والهاء والهاء لما تنزل في ثمانية عوالم سبعة عوالم الفعل وواحدة عالم الانفعال فقد ظهر حرف الميم فيهم سلام الله عليهم قد ظهروا لان لا اله الا هو قال علي السلام نحن الاعراف الذين لا يعرف الله الا بسبيل معرفتنا بنا عرف الله وبنا عبد الله لولانا ما عبد الله ولولانا ما عرف الله

- 7 And as-Sadiq, peace be upon him, said: “Alif Lam Mim is a letter from the letters of the Greatest Name of God, scattered in the Qur’an, which the Prophet and the Imam, peace be upon them, compose together. When one prayeth through it, he is answered.” The Greatest Name is that the servant should enter the depth of the ocean of Unity through it. When he entereth, his supplication becometh the very essence of response. “Is it not sufficient for thee that thy Lord encompasseth all things?”¹⁰ And when one calleth upon God from beyond the ocean, he doth not call upon the Merciful, for the caller and the called upon and that through which the call is made are three. The Christians say “the third of three,” but “He is only one God”¹¹. Whoso calleth upon God through it, God answereth his supplication.

7 وقد قال الصادق عليه السلام الـم هو حرف من حروف اسم الله الاعظم المتقطع في القرآن الذي يؤلفه النبي والامام عليهما السلام فاذا دعا به اجيب والاسم الاعظم هو ان يدخل العبد لجة بحر الاحدية به فاذا دخل كان دعائه نفس الاجابة اولم يكف بربك انه بكل شيء محيط واذا دعى الله من وراء البحر لم يدع الرحمن لان الداعي والمدعو والمدعو به ثلاثة قالت النصارى ثالث ثلاثة انما هو الله واحد فن دعى الله به اجاب الله دعوته

¹⁰Qur’an 41:53-54.

¹¹Qur’an 6:19.

- 8 The greatest of names is “He” without prolongation of the waw, and the gate of its composition is to approach God without directing oneself to the gate, for the gate is the indication. And he, peace be upon him, hath said: “The lifting of the veils of majesty without indication,” and this is the meaning of his saying, peace be upon him: “O my God, Thou hast commanded me to return to the traces, so return me to them clothed with lights and guided by insight, that I may return to Thee from them as I entered unto Thee from them, with the secret preserved from gazing upon them and the aspiration lifted above depending upon them. Verily Thou art powerful over all things.”
- 9 And “the Book” is for the followers of ‘Ali, peace be upon Him - “there is no doubt therein”. And the greatest of Books is the Ocean of Destiny, for therein are the judgments of all things, and the Beginning and the Effacement and the Affirmation, from infinity unto infinity. And everyone in existence is the Book of God dictated by the Messenger of God, may the peace and blessings of God be upon Him and His family, and ‘Ali, peace be upon Him, wrote it with His own hand. Before its writing there was no existence for anything, and the writing is a trace from the act of the Writer. And this is the meaning of His saying, peace be upon Him: “A light that shone forth from the dawn of eternity, and its traces appear upon the temples of unity.”
- 10 And this Book was the first among the Shi’ih to acknowledge His authority before all Books, and for this reason did God send it down upon His Beloved, the best of Messengers. And God hath numbered all that is in the Scrolls.
- 11 And “this Book - there is no doubt therein” - for the Shi’ih are the fourth pillar, and the appearance of “Alif Lam Mim” cannot be completed save through this Book. The Imam Musa ibn Ja’far, peace be upon Him, said when He was asked about the Greatest Name: “Four letters: the first is the word ‘There is no god but God,’ the second is ‘Muhammad is the Messenger of God,’ may the peace and blessings of God be upon Him, the third is ‘We,’ and the fourth is ‘Our Shi’ih,’” and they are the word of magnification in the four-fold glorification.
- 12 And the primary Shi’ih are the Prophets and the Trustees. And verily among the followers of ‘Ali, peace be upon Him, is Abraham, when he came with a sound heart free from multiplicities and entered the city of His authority whilst heedless of all save Him.
- 13 And the secondary Shi’ih are the believers among mankind, and they are the rays of the Prophets. And when they are
- 8 واعظم الاسماء هو هو بغير اشباع واو وباب اثلافه هو ان يدخل على الله بغير توجه الباب لان الباب هو الاشارة وقد قال عليه السلام كشف السجحات الجلال من غير اشارة وهو معنى قوله عليه السلام آلهي امرتني بالرجوع الى الاثار فارجعني اليها بكسوة الانوار وهداية الاستبصار حتى ارجع اليك منها كما دخلت اليك منها مصون السر عن النظر اليها ومرفوع المهمة عن الاعتماد عليها انك على كل شيء قدير
- 9 والكتاب لشيعه علي عليه السلام لا ريب فيه واعظم الكتاب بحر القدر لان فيها حكم الاشياء والبداء والمحو والاثبات بما لا نهاية الى ما لا نهاية وكل من في الوجود كتاب الله املاء رسول الله صلى الله عليه واله وكتبه علي عليه السلام بيده فقبل كتابته لا وجود لشيء والكتابة اثر من فعل الكاتب وهو معنى قوله (ع) نور اشرق من صبح الازل فيلوح على هياكل التوحيد اثاره
- 10 وهذا الكتاب اول شيعه اقر بولايته قبل الكتب ولذا ارسله الله على حبيبه خير الرسل واحصى الله كل ما في الصحف
- 11 وهذا الكتاب لا ريب فيه لان الشيعه هي الركن الرابع لا يتم ظهور الم لا بهذا الكتاب قال الامام موسى ابن جعفر عليه السلام حين سئل عن الاسم الاعظم قال عليه السلام اربعة احرف الاول كلمة لا اله الا الله والثاني محمد رسول الله (ص) والثالث نحن والرابع شيعتنا وهم كلمة التكبير في التسبيح الاربعة
- 12 والشيعه الاولى هم الانبياء والاصياء وان من شيعه علي (ع) لابرهم اذ جاءه بقلب سليم عن الكثرات ودخل مدينة ولايته حين غفلة عما سواه
- 13 والشيعه الثانوية هم المؤمنون من الانس وهم اشعة الانبياء وهم اذا خلصوا عن اغيار الكثرات

purified from the dross of multiplicities and enter the house of Glory without indication, they enter beneath the shadow of the sovereignty of the Imam, peace be upon Him. And when the Imam, peace be upon Him, saith: "These are Our Shi'ih," that is a word of grace and existence which hath been manifested unto them through them. Otherwise, in truth, there is no mention of them when they are mentioned; nay, there is no existence for the Prophets in the presence of Their existence. And They are the Existent Ones when there is no existence for anything now, even as it was. Glorified be They beyond what they describe!

ودخلوا بيت الجلال بلا اشارة دخلوا في ظل ملك الامام عليه السلام واذا قال الامام عليه السلام هؤلاء شيعتنا ذلك كلمة فضل وجود قد تجلى لهم بهم والا فني الحقيقة لا ذكر لهم عند ذكرهم بل لا وجود للانباء عند وجودهم وهم الموجودون حين لا وجود لشيء الان كما كان سبحانه عما يصفون

- 14 And the sign of the Shi'ih is that their movement should be around the Lord in all conditions - they move not save by God and rest not save by God. If it be thus, then they are the Shi'ih; otherwise they are deficient in their station. If the matter be as I say, then they are a sign unto their Master. Whosoever looketh upon them knoweth all truth as it is His truth, from the world of unity unto the world of multiplicity, from infinity unto infinity. And they possess all that their Master possesseth of knowledge and obedience and love and disobedience. Whoso obeyeth His command hath obeyed God, and whoso denieth Him hath denied God. He who rejecteth Him is as one who rejecteth God. The Imam, peace be upon Him, hath said: "Whosoever maketh a believer happy is as one who maketh Me happy, and whosoever maketh Me happy hath made God happy. And whosoever harmeth a believer is as one who harmeth Me, and whosoever harmeth Me hath harmed God." And the sum of the matter is that there is no difference between them and their Master save that they are His servants and His creation. And this mystery is unveiled by the saying of as-Sadiq, peace be upon Him, in mentioning Salman: "May God's blessings be upon Salman! May God's blessings be upon Salman! May God's blessings be upon Salman!"

14 وعلمة الشيعة ان يكون حركتها حول الرب في كل الاحوال لا يتحرك الا بالله ولا يسكن الا بالله فاذا كان كذلك ففي الشيعة والا فهي ناقصة في رتبته فاذا كان الامر كما اقول كان اية لمولاه من نظر اليها عرف كل الحق كما هو حقه من عالم الوحدة الى عالم الكثرة بما لا نهاية الى ما لا نهاية وقد كان لها كل ما كان لمولاه من المعرفة والطاعة والمحبة والمعصية من اطاع امره فقد اطاع الله ومن انكره فقد انكر الله الراد عليه كالراد على الله قال الامام عليه السلام من سر مؤمنا كمن سري ومن سري فقد سر الله ومن اذى مؤمنا كمن اذاني ومن اذاني فقد اذى الله ويجمل القول لا فرق بينهما وبين مولاه الا انهما عباده وخلقه وكشف عن هذا السر قول الصادق عليه السلام في ذكر السلطان صلى الله على سلمان صلى الله على سلمان

- 15 And this is but a drop from the mention of the Book which the people of the Gate have recognized. Al-Sadiq, peace be upon Him, said: "The Book is 'Ali, peace be upon Him, there is no doubt" that He establishes the unity and gives certainty to the oneness of God the Eternal, the Praised. And there is no doubt in His authority, for it came from heaven directly. And there is no speculation or delusion in His succession to the Messenger of God, may God's peace and blessings be upon Him and His family, where all recognized the whole from the whole. The people of polytheism denied it while their souls were certain of it, and God is not heedless of them - their recompense and their description the True One mentioned in His discourse of truth known as the Shaqshaqiyyah: that it, namely the principle of denial, "might be known that my position in relation to it is

15 وذلك رشحة من ذكر الكتاب قد عرفها اهل الباب قال الصادق عليه السلام الكتاب علي عليه السلام لا شك فيه بانه يثبت التفريد ويوقن التوحيد لله الصمد الحميد ولا ريب في ولايته لانها جاءت من السماء مشافهة ولا ظن ولا وهم في وصايته لرسول الله صلى الله عليه واله حيث عرفوا الكل من الكل واهل الشرك جحدوا بها واستيقنتها انفسهم وما الله بغافل عنهم جزاهم وصفهم اخبر جنابه الحق في خطبته الصدق المعروف بالشقشقية وانها اي مبدء الانكار ليعلم ان محلي منها محل القطب من الرحي يتخدر عني السيل ولا يرقى الي الطير

as the position of the axis to the mill-stone - the torrent flows down from me and the bird does not ascend to me.”

- 16 And every branch of denial might know as it knows, and this is apparent to all regions among the cycles and spheres, that the successor of Muhammad the Chosen is ‘Ali the subduer of infidels, like the sun at the fourth hour of the day. And there is no greater proof of His authority save the sign of His self which God has placed in the horizons and in the souls until it becomes clear to creation that He is the Truth. The Messenger of God, may God’s peace and blessings be upon Him and His family, said: “Truth is with ‘Ali and ‘Ali is with Truth - it revolves with Him wherever He turns.” And this is manifest to the people of all lands. God’s curse be upon the people of denial and the people of unbelief and rejection.

- 17 And He is without doubt a guidance for the God-fearing. Guidance from Muhammad, may God’s peace and blessings be upon Him, is God’s bringing into existence of the thing. And guidance from Muhammad, may God’s peace and blessings be upon Him and His family, is the Great Embassy. And guidance from ‘Ali, peace be upon Him, is giving to each possessor of a right his right. And guidance according to the people of reality is one, and through connection it is three. The Messenger of God, may God’s peace and blessings be upon Him and His family, said: “I am the Warner and ‘Ali is the Guide.” And His guidance for the people of utterance is His manifestation to them through them that there is no god but He the Truth - nothing is like unto Him, and He is the All-Hearing, the All-Seeing. And for the people of meanings, that Muhammad, may God’s peace and blessings be upon Him and His family, is unique in the realm of possibility, without peer or likeness, and He established Him in the station of His own self in performance in all the worlds, since “vision perceives Him not, but He perceives all vision, and He is the Subtle, the All-Aware.”¹² And for the people of the Gates, that the Family of God, God’s peace be upon them, are the manifestation of Muhammad, may God’s peace and blessings be upon Him and His family, in knowledge and performance in the worlds of possibility and existence, and through them the moving things moved and the stationary things became still. And for the people of the Imamate, that the successors of Muhammad, may God’s peace and blessings be upon Him and His family, are twelve souls, and they are the letters of “There is no god but God” in the inscribed records. And that Fatimah, God’s blessings be upon her, is truthful and pure - nothing equals her after the Imams. And each has come to Him as a servant. And for the people of

16 وكل فروع الانكار يعلم كعلمها وهذا ظاهر لكل الاقطار من في الادوار والاكوار بان وصي محمد المختار هو علي قانع الكفار كالشمس في رابعة النهار ولا دليل اعظم في ولايته الاية نفسه الذي جعل الله في الافاق والانفس حتى يتبين للخلق انه الحق قال رسول الله صلى الله عليه واله الحق مع علي وعلي مع الحق يدور معه حيث دار وذلك مكشوف لاهل الديار لعن الله اهل الجحود واهل الكفر والانكار

17 وهو لا ريب فيه هدى للمتقين الهداية من محمد (ص) الله ايجاد الشيء والهداية من محمد صلى الله عليه واله السفارة الكبرى والهداية من علي عليه السلام العطاء لكل ذي حق حقه والهداية عند اهل الحقيقة واحدة وبالتعلق ثلثة قال رسول الله صلى الله عليه واله وانا المنذر وعلي هاد وهدايته لاهل البيان تجليه لهم بهم بان لا اله الا هو الحق ليس كمثل شيء وهو السميع البصير ولاهل المعاني بان محمدا صلى الله عليه واله منفرد في الامكان عن النظر والشبيه واقامه مقام نفسه في الاداء في كل العوالم اذ كان لا تدركه الابصار وهو يدرك الابصار وهو اللطيف الخبير ولاهل الابواب بان الله سلام الله عليهم مظهر محمد صلى الله عليه واله في المعرفة والاداء في عوالم الامكان والاكوان وبهم تحركت المتحركات وسكنت السواكن ولاهل الامامة بان اوصياء محمد صلى الله عليه واله اثني عشر نفسا وهم حروف لا اله الا الله في الرقوم المسطرات وان الفاطمة صلوات الله عليها صديقة طاهرة لا يساويها بعد الائمة شيئا وكل قد اتاه عبدا ولاهل الاركان بالركنية ولاهل النقباء بالنقابة ولاهل النجباء بالنجابة ولكل شيء بما هو عليه وكل ذلك تجليه لما سواه بما سواه وهو في عز جنبه هاد ولا مهدي الان كما كان

¹²Qur’an 6:103.

the Pillars through their pillarhood, and for the people of the Overseers through their oversight, and for the people of the Noble through their nobility, and for everything according to what it is upon. And all of this is His manifestation to what is other than Him through what is other than Him, while He in the glory of His sanctity is Guide and there is none guided save as He was.

- 18 And His guidance was the very soul of the God-fearing, and unto godliness are there degrees. For the people of reality and utterance, it is turning away from the splendors and effacing the illusions and rending the veils and entering into the house of glory and abiding in the station of “He is We and We are He.” Nay, they are more exalted in rank than these attributes, and speech floweth for the sake of others, otherwise they are sanctified above attributes and names. Nay, they are the people of pure and absolute turning, and the turner is the very essence of turning, and knowledge is the known. And in their rank there is no station of the ego of capacity, so how can that which befall others befall them? Nay, they are the people of the ocean of identity, and it hath been said: “My Lord, cause me to enter into the ocean of the sea of Thy oneness – no name, no form, no explanation, no utterance, no sign.” And whosoever saith concerning them “why” and “wherefore” hath indeed blasphemed. Glory be to God the Great! And none knoweth how He is save He Himself. And godliness for the elect is turning away from whatsoever distracteth them from God and entering into the city of unity during the heedlessness of its people, and this is what is intended in the supplication: “and the surging ocean of Thy oneness.”

- 19 And this is what is meant in the supplication which the Imam, peace be upon him, recited on the day of Sha’ban: “My God, grant me complete severance unto Thee, and illumine the eyes of our hearts with the light of their vision of Thee, until the eyes of the hearts pierce through the veils of light and reach unto the source of grandeur, and our spirits become suspended by the glory of Thy holiness. My God, and make me one of those whom Thou didst call and who answered Thee, and whom Thou didst regard and who was thunderstruck by Thy majesty, and whom Thou didst commune with in secret and who worked for Thee openly.”

- 20 And for the people of the elect is the Most Great Infallibility which preventeth them from heedlessness of the remembrance of God, and they see nothing save that they see God with it, and they see no light save His light, and they hear no voice save His voice. And they understand in the station of “God is He and we are we”: “I worshipped Thee not from fear of Thy

18 وهدايته كانت نفس المتقين وللتقوى درجات لاهل الحقيقة والبيان الاعراض عن السجحات ومحو الموهومات وهتك الاستار والورود في بيت الجلال والاستقرار في مقام هو نحن ونحن هو بل انهم اجل شانا من هذه الصفات والكلام يجري للاغيار والا انهم منزهون عن الصفات والاسماء بل هم اهل التوجه البحت البات والمتوجه نفس التوجه والعلم هو المعلوم وليس في رتبهم مقام انية الصلوحية فكيف يجري عليهم ما يجري لغيرهم بل انهم اهل لجة الهوية وقد قال رب ادخلني في لجة بحر احديتك لا اسم ولا رسم ولا تبيان ولا بيان ولا اشارة ومن قال في حقهم لم وبم فقد كفر سبحانه الله العظيم ولا يعلم كيف هو الا هو والتقوى للتخصيص الاعراض عما يشغلهم عن الله والورود في مدينة الواحدية حين غفلة من اهلها

19 وهو المقصود في الدعاء وطمطم يم وحدانيتك وهو المراد في الدعاء الذي قد قرئه الامام عليه السلام في يوم الشعبان الهى هب لي كمال الانقطاع اليك وانز ابصار قلوبنا بضياء نظرها اليك حتى تخرق ابصار القلوب حجب النور فنصل الى معدن العظمة وتصير ارواحنا معلقة بعز قدسك الهى واجعلني ممن ناديت فاجابك ولا حظته فصعق لجلالك وناجيت سررا فعمل لك جهرا

20 ولاهل الخواص العصمة الكبرى التي تمنعهم عن الغفلة عن ذكر الله ولا يرى شيئا الا وراى الله معه ولا يرى نورا الا نوره ولا يسمع صوتا الا صوته ويفقهون في مقام الله هو هو ونحن نحن ما

punishment nor from hope of Thy paradise, but I found Thee worthy of worship, so I worshipped Thee.”

- 21 And the sign thereof for the wayfarers is that they see not themselves standing in remembrance of the All-Merciful, “and they are men whom neither merchandise nor traffic diverteth from the remembrance of God,”¹³ and they remember God in secret and in public, according to the saying of their Imam, al-Husayn, peace be upon him: “Hath aught other than Thee, O my Lord, a manifestation which Thou dost not possess, that it should be the one to manifest Thee? When wert Thou absent that Thou shouldst need a guide to lead unto Thee? And when wert Thou distant that it should be the traces which unite unto Thee? Blind is the eye that seeth Thee not, while Thou dost ever keep watch over it, and lost is the bargain of the servant who hath no share of Thy love.”

- 22 And for the people of the outward, it is that they see not their Lord God in any state save that they are obedient unto Him. The Messenger of God, may the peace and blessings of God be upon him and his family, hath said: “Act according to the ordinances of God and thou shalt be the most God-fearing among men.” And Abu Ja’far, peace be upon him, hath said: “O company of the Shi’ah, the Shi’ah of the family of Muhammad, be ye the middle cushion unto which the extremist returneth and with which the follower catcheth up.” Then he said: “By God, we have no exemption from God, nor is there kinship between us and God, nor have we any argument against God, nor can one draw nigh unto God save through obedience. So whosoever among you is obedient unto God, our love shall profit him, and whosoever among you is disobedient unto God, our love shall not profit him. Woe unto you! Be not deceived! Woe unto you! Be not deceived!”

- 23 And he said, peace be upon him: The Messenger of God delivered an address during the Farewell Pilgrimage, saying: “O people! By God, there is nothing that bringeth you nigh unto Paradise and removeth you from the Fire but that I have commanded you to do it, and there is nothing that bringeth you nigh unto the Fire and removeth you from Paradise but that I have forbidden you from it. Verily, the Faithful Spirit hath breathed into my heart that no soul shall die until it hath received its full portion of sustenance. Therefore, fear God and be seemly in your seeking, and let not the delay of any portion of sustenance cause any of you to seek it through unlawful means, for that which is with God cannot be attained save through obedience.”

¹³Qur’an 24:37.

عبدتک خوفا من عذابک ولا طمعا في رضوانک
بل وجدتک اهل للعبادة فعبدتک

- 21 وعلامته للسالكين ان لا يرى نفسه واقفا في ذكر الرحمن وهم رجال لا تلهيهم تجارة ولا بيع عن ذكر الله ويذكرون الله في السر والعلانية بقول امامهم الحسين عليه السلام الغيرک يا رب من الظهور ما ليس لك حتى يكون هو المظهر لك متى غبت حتى تحتاج الى دليل يدل عليك ومتى بعدت حتى تكون الاثار هي التي توصل اليک عميت عين لا تراک ولا تزال عليها رقبيا وخسرت صفقة عبد لا يكون له من حبک نصيبا

- 22 ولاهل الظاهر ان لا يرى الله مولاه في حال الا وله مطيع قال رسول الله صلى الله عليه واله اعمل بفرائض الله تكن اتقى الناس وقد قال ابو جعفر عليه السلام يا معشر الشيعة شيعة ال محمد كونوا الفرقة الوسطى يرجع اليکم الغالي ويلحق بکم التالي ثم قال والله ما معنا من الله براءة ولا بيننا وبين الله قرابة ولا لنا على الله حجة ولا يتقرب الى الله الا بالطاعة فمن كان منکم مطيعا لله تنفعه ولا يتنا ومن كان منکم عاصيا لله لم تنفعه ولا يتنا ويحكم لا تغتروا ويحكم لا تغتروا

- 23 وقال عليه السلام خطب رسول الله في حجة الوداع فقال ايها الناس والله ما من شيء يقربکم من الجنة ويباعدکم من النار الا وقد امرتکم به وما من شيء يقربکم من النار ويباعدکم من الجنة الا وقد نهيتکم عنه الا وان الروح الامين نفث في روعي انه لن تموت نفس حتى تستكمل رزقها فاتقوا الله واجملوا في الطلب ولا يحمل احدکم استبطاء شيء من الرزق ان يطلبه بغير حله فانه لا يدرك ما عند الله الا بالطاعة

- 24 And Hasan ibn ‘Ali Abu’l-Hujjah, peace be upon them, hath said in his interpretation of these words, “guidance unto the righteous”: “as an exposition and healing for the God-fearing among the followers of Muhammad and ‘Ali, peace be upon them: Fear ye the varieties of disbelief and abandon them; fear ye the destructive sins and cast them off; fear ye the secrets of the family of God and the secrets of the pure among His servants, the successors after Muhammad, God’s blessings be upon them, and conceal them; and impart ye the secret of knowledge to those among its people who are worthy of it, and among them spread it forth.” And whatsoever I mention in the path of God-fearingness, whether of secrets or of open matters, is the fruit of Divine Unity, and none knoweth it save the people of abstraction and singularization.
- 25 God, exalted be He, hath said: “Those who believe in the unseen and establish prayer and spend of that which We have provided for them.”¹⁴
- 26 Faith hath ranks and degrees for the people of detachment [tajrid] - the very essence of singleness [tafrid]. And for all else, faith in every true sign whereby the True One hath manifested Himself to the people of truth, from the pearl to the mote. And if people knew how God created creation, none would blame another, for God hath created creation according to what they are, in terms of acceptance and denial. And the cause of acceptance is the cause of denial, and it is the essence of choice. And God, glorified be He, hath given unto every possessor of a right his right according to what he is, in the state he is in. And God’s knowledge of what he is, is contingent knowledge, and it is the essence of what he is. And God’s knowledge is most worthy of the reality of confirmation, and the knowledge of the Essence is the Essence - none other knoweth it, and He is the Knower with no object of knowledge, as He ever was. And when He originated things, His origination is His knowledge of what is for what is, and His knowledge of things before their existence is like His knowledge of them after their existence. And He hath ever been All-Knowing, and there is no “how” to His knowledge, even as there is no “how” to Him, save by the knowledge of Him Who created, and He is the Subtle, the All-Aware.
- 27 And the universal ranks of faith are seven: the first, the people of the Paradise of Will; the second, the people of the Paradise of Purpose; the third, the people of the Paradise of the Ocean of Destiny; the fourth, the people of the Paradise of Eden; the fifth, the people of the Paradise of Permission; the sixth, the people of the Paradise of Eternity; and the seventh, the people
- 24 وقد قال حسن ابن علي ابو الحجة عليهم السلام في تفسيره لهذه الكلمة بيانا وشفاء للمتقين من شيعة محمد وعلي عليهما السلام اتقوا انواع الكفر فاتركوها واتقوا الذنوب الموبقات فافضوها واتقوا اسرار الله واسرار ازكياء عباده الاوصياء بعد محمد صلوة الله عليهم فاكتموها وانفقوا سر العلوم من اهلها المستحقين لها ففهموا ونشروها وكلما اذكر في سبيل التقوى من الاسرار والاعلان هو ثمرة التوحيد ولا يعرفها الا اهل التجريد والتفريد
- 25 قال الله تعالى الذين يؤمنون بالغيب ويقيمون الصلوة وما رزقناهم ينفقون
- 26 للايمان مراتب ودرجات لاهل التجريد نفس التفريد ولما سواه الايمان بكل اية حق تجلى الحق لاهل الحق من الدرة الى الذرة ولو علم الناس كيف خلق الله الخلق لم يلم احدا احدا وهو ان الله قد خلق الخلق على ما هم عليه من القبول والانكار وعلّة القبول هي علّة الانكار وهي نفس الاختيار وان الله سبحانه اعطى كل ذي حق حقه بما هو عليه على ما هو عليه وعلم الله بما هو عليه هو علم الامكاني وهو نفس ما هو عليه وعلم الله اولى بحقيقة التصديق والعلم الذات هو الذات لا يعلمه غيره وهو العالم ولا معلوم الان كما كان فلما ابدع الاشياء فابداه علمه بما هو لما هو وعلمه بالاشياء قبل كونها كعلمه بها بعد كونها وهو لم يزل عالما ولا كيف لعلمه كما لا كيف له الا بعلم من خلق وهو اللطيف الخبير
- 27 وكليات مراتب الايمان سبعة الاولى اهل جنة المشية والثانية اهل جنة الارادة والثالثة اهل جنة بجزر القدر والرابعة اهل جنة عدن والخامسة اهل جنة الاذن والسادسة اهل جنة الخلد والسابعة اهل جنة الماوى ولكل مرتبة من هذه السبعة

¹⁴Qur’an 2:3.

of the Paradise of Abode. And each rank of these seven hath enclosures without end, and the dwellers therein are servants whose number none knoweth save whom God willeth.

- 28 And this is what Abu Abdullah, peace be upon him, hath indicated in his saying: "Verily, God, mighty and glorified, hath established faith upon seven portions: upon righteousness, truthfulness, certitude, contentment, faithfulness, knowledge, and forbearance. Then He divided this, and whosoever hath been given these seven portions is perfect and can bear them. And He apportioned to some people one portion, to some two, to some three, until they reached seven. And he said: 'Burden not the possessor of one portion with two, nor the possessor of two with three, lest ye crush them' - and thus until it reacheth the possessor of seven." And righteousness belongeth to Muhammad, truthfulness to 'Ali, certitude to Hasan, contentment to Husayn, faithfulness to Fatimah, knowledge to Ja'far, and forbearance to Musa, peace of God be upon them. So whosoever believeth in them and in their unseen reality regarding these seven when they are repeated, he is the sincere believer.

- 29 And the Unseen [ghayb] is Muhammad, may the peace and blessings of God be upon Him and His family, for He is hidden from all else and none knoweth His essence save God. And the place of the detailed exposition of this Unseen is the Qa'im, Muhammad the son of Hasan, peace be upon them both, and he it is of whom al-Sadiq, peace be upon him, spake when he was questioned concerning the Unseen in this verse. He said, peace be upon him: "He is the Hidden Proof." And 'Ali is the very soul of the Messenger of God, peace and blessings be upon them both and their families, as he hath clearly indicated in his sublime utterance: "Outwardly an Imam and inwardly an impregnable Unseen that cannot be comprehended."

- 30 And the Unseen hath infinite degrees of possibility - the unseen of all existence in every world according to its measure, and the existence of the higher chain was the unseen of the lower chain. Thus doth it flow in every universal and particular among the realities and attributes unto infinity by infinity, and that is in the chain of limitations and multiplicities.

- 31 But in the sight of the people of utterance, the Unseen is the very Seen and the Seen is the very Unseen, and none knoweth the Unseen save God. And concerning it the people of the outward say: "He is the Inward," and to the people of the inward He is that which Abu'l-Hujjah Hasan al-'Askari, peace be upon them both, said in interpreting this verse: "They believe in the Unseen - that is, in that which is hidden from their senses among the matters in which they are required to

حظائر ما لا نهاية والساكنون فيه عباد لا يعلم عددهم احد الا من شاء الله

- 28 وهو ما اشار ابو عبدالله عليه السلام في قوله ان الله عز وجل وضع الايمان على سبعة اسهم على البر والصدق واليقين والرضا والوفاء والعلم والحلم ثم قسم ذلك فمن جعل فيه هذه السبعة الاسهم فهو الكامل فيحتمل وقسم لبعض الناس السهم وبعض سهمين وبعض الثلاثة حتى انتهوا الى سبعة وقد قال لا تحملوا على صاحب السهم سهمين ولا على صاحب السهمين ثلاثة فتبهضوهم كذلك حتى ينتهي الى صاحب سبعة والبر لمحمد والصدق لعلي واليقين للحسن والرضا للحسين والوفاء لفاطمة والعلم لجعفر والحلم لموسى سلام الله عليهم فمن امن بهم وبغيهم لهذه السبعة اذا كررت فهو المؤمن الخالص

- 29 والغيب هو محمد صلى الله عليه واله لانه غيب عما سواه ولا يعلم كنهه غير الله ومحل تفصيل هذا الغيب هو القائم محمد ابن الحسن عليهما السلام وهو الذي قال الصادق عليه السلام في معناه حين سئله عن الغيب في هذه الآية قال عليه السلام هو الحجة الغائب وعلي نفس رسول الله صلى الله عليهما والهنا حيث اشار صريحا في كلامه الرفيع ظاهري امامة وباطني غيب منبع لا يدرك

- 30 وللغيب مراتب غير متناهية الامكان غيب الاكوان في كل عالم بحسبه وكون سلسلة العالي كان غيب سلسلة السافل هكذا يجري في كلي جزئي من الحقائق والصفات الى ما لا نهاية بما لا نهاية وذلك في سلسلة الحدود والكثرات

- 31 واما عند اهل البيان الغيب نفس الشهادة والشهادة نفس الغيب ولا يعلم الغيب الا الله وعنه اهل الظاهر وهو الباطن لاهل الباطن هو ما قال ابو الحجة الحسن العسكري عليهما السلام في تفسير هذه الآية يؤمنون بالغيب يعني بما غاب عن حواسهم من الامور التي يلزمهم الايمان بها كالبعث والحساب والجنة والنار وتوحيد الله

believe, such as the Resurrection and the Reckoning and Paradise and Hell and the Unity of God and all else that is not known through observation but is known only through proofs which God, exalted and glorified be He, hath established - such as Adam and Eve and Idris and Noah and Abraham and the Prophets in whom they are required to believe, and the Proofs of God, even though they have not seen them.”

32 And the “establishment of prayer” is submission to Muhammad and His successors, the blessings of God be upon them, through absolute supreme guardianship. And prayer from its beginning to its end is the form of separation and the temple of unity and the semblance of guardianship, and none can establish it with true establishment save Muhammad and His family, the manifestations of guardianship, for prayer is the first station of distinction between the Beloved and the lover. And they, the peace of God be upon them, were that love: “I was a Hidden Treasure and I loved to be known, so I created creation that I might be known.”

33 And the Greatest Master Muhammad, may God’s peace and blessings be upon Him and His family, hath said: “Above every good deed is a good deed, and love of us is a good deed above which there is no other good deed.” “God manifested Himself to them through them,” and He established true belovedness only in them, and pure servitude appeareth only in them. They are the ones who truly pray with the primordial Reality when there are no others praying save them, and this is the secret of the tradition: “Halt, O Muhammad, for thy Lord prayeth now.” As it was in them, peace of God be upon them, that Lordship appeared, and in them is perfect servitude accomplished in such wise as is not possible for any save them. Their establishment in prayer is God’s description of Himself through them, while for all others it is their description from God, glorified be He. And they are the Seven Oft-Repeated Verses. When the one who prayeth reciteth the Opening Chapter in the two rak’ahs, he describeth God in each verse for one of the People of Infallibility through the tongue of His servant, according to that whereby He manifested Himself to him through them. And verily he hath established prayer when he knoweth those stations and entereth these abodes, for prayer is the meeting with the Beloved and the Face of the Worshipped One, and it is then the ascension of the believer. He, peace be upon Him, said: “We are the ascension of the believer, the Most Beautiful Names of God. No deed of anyone is accepted save through knowledge of us.”

34 Whoso knoweth them as being the meeting with God and His Face and His praised Self and His secret and His manifest - yet

وساير ما لا يعرف بالمشاهدة وانما يعرف بدلائل
قد نصبها الله عز وجل كادم وحواء وادريس
ونوح وابراهيم والانبياء الذين يلزمهم الايمان بهم
وبحجج الله وان لم يشاهدوهم

32 واقامة الصلوة هي الاذعان لمحمد واوصيائه صلوة
الله عليهم بالولاية المطلقة الكبرى والصلوة من
بدئه الى ختمه هي صورة التفريد وهيكل التوحيد
وشبح الولاية ولا يقيمها حق الاقامة الا محمد
واله مظهر الولاية لان الصلوة اول مقام الفرق
بين الحبيب والمحبوب وهم سلام الله عليهم كانوا
تلك المحبة كنت كنزا مخفيا فاحببت ان اعرف
تخلقت الخلق لكي اعرف

33 وقال السيد الاكبر محمد صلى الله عليه واله فوق
كل حسنة حسنة وحينا حسنة ليس فوقها حسنة
تجلى الله لهم بهم وما اقام المحبوبة الحققة الا فيهم
ولا يظهر العبودية المحضة الا فيهم فهم المصلون
بالحقيقة الاولى حين لا مصلبي سواهم وهو سر
الحديث قف يا محمد ان ربك يصلي الان كما
كان فيهم سلام الله عليهم ظهر الربوبية وفيهم
تمة المربوبية بحيث لا يمكن في حق من سواهم
واقامتهم في الصلوة هي وصف الله لهم بهم ولما
سواهم هي وصفهم من الله سبحانه وهم السبع
المثاني اذا قرء المصلي سورة الحمد في الركعتين
وصف الله في كل اية لاحد من اهل العصمة
بلسان عبده بما تجلى له به وح اقام الصلوة اذا
علم تلك المقام ودخل هذا الديار لان الصلوة
لقاء المحبوب ووجه المعبود وهي حينئذ معراج
المؤمن قال عليه السلام نحن معراج المؤمن اسماء
الله الحسنى لا يقبل عمل احد الا بمعرفتنا

34 فن عرفهم بانهم لقاء الله ووجهه ونفسه المحمود
وسره وعلايته ولا هم هو ولا هو غيرهم اي

they are not He nor is He other than them - that is, according to that whereby He manifested Himself to them through them, verily he hath established prayer. 'Ali, peace be upon Him, said: "What sign of God is greater than I, and what announcement is more mighty than I?" They, peace of God be upon them, are the places of manifestation of servitudes and lordships. Through their servitude the lordship of all else came into being.

35 Therefore, whosoever acknowledgeth their guardianship in the realm of servitude hath established prayer with all the stations of the All-Merciful that are contained therein. And whosoever establisheth prayer and pierceth the veils and entereth the House of Glory, he is the one who acknowledgeth the shadow of their guardianship in the realm of servitude. In them is perfected universal servitude in such wise as can never be realized in any save them. And here am I mentioning a droplet thereof.

36 The Messenger of God, may God's peace and blessings be upon Him and His family, said: "We have not worshipped Thee as is Thy right to be worshipped, and we have not known Thee as is Thy right to be known." And His son 'Ali ibn al-Husayn, peace be upon them both, said: "My God, by Thy might and Thy majesty and Thy greatness, if I had worshipped Thee since Thou didst originate my nature from the beginning of time throughout the duration of the eternity of Thy lordship, with every hair in every twinkling of an eye throughout endless time, with the praise and gratitude of all creatures together, I would have fallen short of attaining the performance of gratitude for the most hidden blessing among Thy blessings upon me. And if I had ground the iron mines of the world with my teeth, and plowed its earth with my eyelashes, and wept from fear of Thee like the seas of the heavens and the earth, blood and pus, that would be little compared to the much that is due unto Thee from me. And if Thou shouldst, O my God, after that torment me with the torment of all creatures together, and magnify my creation and my body for the Fire, and fill the layers of Hell with me until there would be no one tormented in the Fire save me, and there would be no fuel for Hell save me, that would be, according to Thy justice upon me, little compared to the much that I have deserved of Thy punishment."

37 And like unto those words do there appear from all of them, peace be upon them, nay the very essence of the matter is that every hair of their bodies would be eloquent with this in all conditions. And this is because when the servant in all his stations hath need of God as the beginning of his existence, and God, glorified be He, is ever manifested unto him therein in all his stations as the beginning of his existence, even now doth

بما تجلى لهم بهم فقد اقام الصلوة قال علي عليه السلام اي اية الله اكبر مني واي نبا اعظم مني وهم سلام الله عليهم محال العبوديات والربوبيات بعبوديتهم وجدت ربوبية ما سواهم

35 ولذا من اقر بولايتهم في صقع العبودية اقام الصلوة مع ما فيها من مقامات الرحمن ومن اقام الصلوة وكشف السجحات ودخل بيت الجلال فهو المقر بظل ولايتهم في صقع العبودية وفيهم تمت عبودية الجامعة حيث لا يتحقق في حق من سواهم ابدا
وها انا اذا اذكر رشحا منها

36 قال رسول الله صلى الله عليه واله ما عبدناك حق عبادتك وما عرفناك حق معرفتك وقال ولده علي ابن الحسين عليهما السلام الهى وعزتك وجلالك وعظمتك لو اني منذ بدعت فطرتي من اول الدهر عبدتك دوام خلود ربوبيتك بكل شعرة في كل طرفة عين سرمد الابد بحمد الخلاق وشكرهم اجمعين لكنت مقصرا في بلوغ اداء شكر اخفى نعمة من نعمك علي ولو اني كريت معادن حديد الدنيا بانيابي وحرثت ارضها باشفار عيني وبكيت من خشيتك مثل بحور السموات والارضين دما وصديدا لكان ذلك قليلا في كثير ما يجب في حقك علي ولو انك يا الهى عذبتني بعد ذلك بعذاب الخلاق اجمعين وعظمت للنار خلقتي وجسمي وملات طبقات جهنم مني حتى لا يكون في النار معذب غيري ولا يكون لجهنم حطب سواي لكان ذلك بعدلك علي قليلا في كثير ما استوجبته من عقوبتك

37 ومثل تلك الكلمات يظهر من كلهم سلام الله عليهم بل سر الامر كل شعرة من جسمهم لكان ناطقا بذلك في كل الاحوال وهو لما كان العبد في كل مراتبه كان احتياجه بالله كبد وجوده وكان الله سبحانه متجليا له به في كل مراتبه كبد وجوده وكل الان يجري قول الرحمن كما بداكم

flow the word of the All-Merciful: "As We began you shall ye return."¹⁵ And this is the great transgression and mighty fear of the servants, namely their standing in the house of servitude where they regard themselves in possibility or in essence with the gaze of duality. But when they are raised above such regard and stand in the sublime prospect, then are the decrees lifted, and this concerneth all save God.

- 38 But as for the people of infallibility, peace be upon them, that servitude hath ever remained and doth ever remain, and this fear and reverence are perpetual, for their servitude is the lordship of all else. Were the gaze to be lifted from themselves, the worlds would perish. Verily God created them for continuance, not for extinction, and God's promise is truth. They are His gaze, the gaze of the All-Merciful, and their souls are His soul. Glorified are they above what ye ascribe unto them!

- 39 Ali, peace be upon him, said in the station of his servitude unto God: "O my God, if Thou shouldst promise the Fire unto the obedient and Paradise unto the rebellious, then by Thy might and Thy glory - and there is no power save in Thee - the son of Abu Talib would still be a worshipper of Thine!" And this is the sincerity of their servitude unto God the Most High, wherein none save them could endure.

- 40 And the essence of the matter is what al-Sadiq, peace be upon him, disclosed in his saying that he was praying on a certain day and fell down in a swoon during the prayer. When asked afterwards concerning the cause of his swoon, he said: "I ceased not to repeat this verse: 'Thee do we worship and Thee do we beseech for help,' until I heard it from its Speaker." And this is not confined to any one state or mention, but rather they, peace be upon them, in all conditions hear from its Speaker whatsoever is mentioned, for the caller is the called. He revealeth His secret unto the righteous that the people of mysteries may not go astray, and this is manifest unto the people of the abodes like the sun at midday.

- 41 And the word of God "of that which We have given them do they spend" meaneth that they make their souls mirrors of the All-Merciful and give of that which God hath given them unto each possessor of right his right: unto the people of wisdom from the secrets of sciences and realities and firm verses; and unto the people of goodly exhortation from the inner meanings and gnosés and just ordinances; and unto the people of disputation from the outward meanings and husks according to the method established among them on the path of beauty for the

تعودون وتلك المعصية الكبرى والخشية العظمى للعباد وهو وقوفهم في بيت العبودية حيث نظروا فيهم في الامكان او بالاعيان نظر الاثنينية والا اذا ارتفعوا عن تلك النظر ووقفوا في منظر الاعلى فارفعوا الاحكام وذلك فيما سواهم ال الله

- 38 واما في اهل العصمة سلام الله عليهم لم تزل ولا تزال تلك المعبودية باقية وهذا الخوف والخشية دائمة لان عبوديتهم ربوبية ما سواهم لو ارتفع النظر من انفسهم لفنى العالمون وان الله خلقهم للبقاء لا للفناء ووعد الله حق وهم نظرتهم نظرة الرحمن وانفسهم نفسه سبحانه عما تصفون

- 39 قال علي عليه السلام في مقام عبوديته لله المهي ان وعدت المطيعين النار والعصاة الجنة فيعزتك وجلالك ولا حول ولا قوة الا بك لكان ابن ابي طالب عابدا لك وهذا خلوص عبوديتهم لله تعالى حيث لم يقدر احد سواهم

- 40 وسر الامر هو ما كشف الصادق عليه السلام في قوله انه (ع) كان يصلي في بعض الايام نحر مغشيا عليه في اثناء الصلوة فسئل بعدها عن سبب غشيته فقال ما زلت اردد هذه الآية وهي اياك نعبد واياك نستعين حتى سمعنا من قائلها وهذه لا يختص بحالة وذكر بل هم سلام الله عليهم في كل الاحوال يسمع من قائله كلما يذكر لان الداعي هو المدعو يكشف سره للاخيار حتى لا يضل اهل الاسرار وذلك ظاهرة لاهل الديار كالشمس في رابعة النهار

- 41 وقول الله مما رزقناهم ينفقون اي يجعلون نفوسهم مظهر الرحمانية وتعطون مما اعطاكم الله لكل ذي حق حقه لاهل الحكمة من اسرار العلوم والحقايق والايات الحكمة ولاهل الموعظة الحسنة من البواطن والمعارف وفروض العادلة ولاهل المجادلة من الظواهر والقشريات على نهج المصلحة بينهم على طرف الحسان لسكون انفسهم لانهم همج رعا ع حرم الله عليهم ما حل لغيرهم

¹⁵Qur'an 7:29.

quieting of their souls, for they are a rabble mob upon whom God hath forbidden what He hath made lawful unto others.

- 42 And of spending is the giving unto the people of the Paradise of Firdaws from the secrets of the Will and the Tablets of knowledge that which befiteth the glory of their sanctity; and unto the people of the Lofty Paradise from the divine secrets, the eternal, the secondary, the infinite, from knowledge of the sublime Will of God; and unto the people of the Paradise of Bliss from the secrets of the surging, successive, deep ocean from the secret of destiny and knowledge of the choice of things by God's leave - He neither compelleth nor delegateth, but hath created things through the secret of choice. And this gate is the exposition of gardens vaster than that which lieth between heaven and earth, and it is the luminous sun upon which none looketh save the Ancient Individual.

- 43 And unto the people of the Paradise of Eden from the secrets of decree and alteration - how decree floweth for alteration and execution is lifted when alteration floweth - and knowledge that this Paradise is the most exalted of Paradises and hath no precinct.

- 44 And it is the pole of the heavens and the heavens revolve around it through the knowledge of its people, and for the people of the paradise of station are the secrets of the stations of God and His signs, and for the people of the paradise of eternity are the secrets of the veils and pavilions and how the glory and beauty are related to the people of majesty and perfection, and for the people of the paradise of abode is the knowledge of the furthest mosque unto the nearest or nearer, and for the people of the paradise of peace is safety from other than God, and this is the poverty in which the Messenger of God, may God's blessings be upon Him and His kindred, took pride, for he expended all in God and became extinct to such a degree that nothing remained of his existence. When he expended all that God had provided him, God made him abiding through His own subsistence, whereupon his extinction became the essence of his subsistence and his poverty became the essence of his wealth.

- 45 Whoso obeyeth as did the Messenger of God, may God's blessings be upon Him and His kindred, in spending, he entereth into this verse, otherwise God hath the will and in Him, and that is the greatest degree of spending for the people of the abode of peace. None knoweth it save him who hath entered the noble house of God and drunk from the cup of His ancient glory. When he entereth and drinketh, he becometh truthful to the people of Islam in the abode of peace.

42 ومن الانفاق العطاء على اهل جنة الفردوس من اسرار المشية والواح المعرفة ما ينبغي لعز قدسهم وعلى اهل جنة العالية من الاسرار اللاهوتية الازلية الثانوية الغير المتناهية من معرفة ارادة الله العالية ولاهل جنة النعيم من اسرار قلزم الموج المتذاخر العميق من سر القدر ومعرفة اختيار الاشياء باذن الله لا يجبر ولا يفوض بل قد خلق الاشياء بسر الاختيار وان هذا الباب هو عرض هذا الجنان اوسع عما بين السماء والارض وهو الشمس المضيء ولا يطلع عليها الا الفرد القديم

43 ولاهل جنة عدن من اسرار القضاء والبداء بان كيف جرى القضاء للبداء ويرفع الامضاء عند جريان البداء ومعرفة ان هذه الجنة اعلى الجنان ولا حظيرة لها

44 وهي قطب الجنان وتدور الجنان حولها معرفة اهلها ولاهل جنة المقام باسرار مقامات الله وعلاماته ولاهل جنة الخلد من اسرار الحجب والسرادات وكيفيته تعلق البهاء والجمال لاهل المجد والكمال ولاهل جنة الماوى من معرفة مسجد الاقصى الى اوادنى ولاهل جنة السلام بالسلامة من غير الله وهو الفقر الذي نغربه رسول الله صلى الله عليه واله لانه اتفق كله بالله وصار فانيا بحيث لا يبقى لوجوده شيء فلما اتفق كلما رزقه الله جعله الله باقيا ببقائه فحينئذ كان فناءه عين بقاءه وفقره عين غناه

45 فمن اطاع كفعل رسول الله صلى الله عليه واله في الانفاق فكان داخلا في هذه الاية والا فله المشية وفيه وذلك اعظم مراتب الانفاق لاهل دار السلام لا يعرفه الا من دخل بيت الله الكريم وشرب من كاس مجده القديم اذا دخل وشرب صدق لاهل الاسلام دار السلام

- 46 And of spending for the people of the seven hells, each degree is for those who are its people through denial and rejection and attribution of disbelief and idolatry, that which they deserve thereby. And of spending is to give everything according to what they are and to place everything in its proper place: realities in realities, and jewels in treasuries, and attributes in attributes, and accidents in forms, and for the believers compassion and humility and lowering of the wing and mercy, and for the disbelievers vengeance and harshness, and for names that nothing be named save what God and His Messenger and His saints have named.
- 46 ومن الانفاق لاهل الجحيم السبعة كل مراتبة لما هم اهله من الانكار والرد واسناد الكفر والشرك مما يستحق بهم ومن الانفاق ان يعطي كل شيء على ما هم عليه وان يضع كل شيء في محله الحقايق في الحقايق والجواهر في الخزائن والصفات في الصفات والاعراض في الاشباح وللمؤمنين رافة وخضوع وخفض الجناح ورحمة وللكافرين نقمة وغلظة وللانبياء بان لا يسمى شيئا الا ما سماه الله ورسوله واوليائه
- 47 And Abu Ja'far, peace be upon him, hath said: "He who calleth the date-stone a pebble and the pebble a date-stone and then believeth in it," he is an idolater. And for the living, concealment and forgiveness, and for the dead, mention of good and seeking of forgiveness, and for everything that which God and His Messenger have defined, until if a man were asked while he is upon a horse, it would not be fitting to turn him away. And of spending: in the time of prayer, prayer, and of alms, alms, and fasting, fasting, and pilgrimage, pilgrimage, and holy war, holy war. And all of that is a drop from spending, and the people of hypocrisy have known it.
- 47 وقد قال ابو جعفر عليه السلام قال للنواة انها حصاة وللحصاة انها نواة ثم دان به فهو مشرك وللأحياء بالستر والعفو وللأموات بذكر الخير وطلب المغفرة ولكل شيء ما حدد الله ورسوله حتى لو سئل رجل وهو على فرس لا ينبغي ان يرده ومن الانفاق في وقت الصلوة الصلوة والزكاة الزكاة والصوم الصوم والحج الحج والجهاد الجهاد وكل ذلك رشحة من الانفاق وقد عرفها اهل النفاق
- 48 God the Exalted hath said: "And those who believe in that which hath been sent down unto thee and that which was sent down before thee, and of the hereafter they are certain."¹⁶
- 48 قال الله تعالى والذين يؤمنون بما انزل اليك وما انزل من قبلك وبالاخرة هم يوقنون
- 49 This verse is connected to His saying, exalted be He, "those who believe in the unseen" and is dependent upon it in grammatical construction, whether in the nominative, accusative, or genitive case, both in word and meaning. In the sight of the people of reality, this is the very first verse itself, both inwardly and outwardly, for they behold things with the vision of the Lord, Who seeth all possibilities and whatsoever is therein as one letter.
- 49 هذه الآية عطف على قوله تعالى الذين يؤمنون بالغيب وتابع له في الاعراب رفعا ونصبا وجرا لفظا ومعنى وهي عند اهل الحقيقة هي الآية الاولى بعينها سرا وجهرا لانهم ينظرون بالاشياء بنظر الرب يرى الامكان وما فيها حرفا واحدة
- 50 "And what hath been sent down unto thee" referreth to the knowledge of the unity of the Essence, the Attributes, and the Acts, and worship. "And what was sent down before thee" unto the Prophets is but the outer shell of what hath been revealed concerning the knowledge of God, His Names and Attributes, and all His commandments. "And of the Hereafter" is 'Ali, peace be upon Him, and it is that which hath been sent down unto thee concerning His guardianship, for the first thing that ascended from Muhammad, may the peace and blessings of God be upon Him and His family, is 'Ali, peace be upon Him, and the first thing that descended upon His sacred being is
- 50 وما انزل اليك من معرفة توحيد الذات والصفات والافعال والعبادة وما انزل من قبلك على الانبياء وهو قشر ما انزل من معرفة الله واسمائهم وصفاتهم وجميع اوامره وبالاخرة هو علي عليه السلام وهو ما نزل اليك من ولايته لان اول ما صعد من محمد صلى الله عليه واله هو علي عليه السلام واول ما نزل على جنابه هو علي (ع) وما بعث الله نبيا الا بولايته (ع) وما نزل من الله كتابا ولا امرا الا في ولايته (ع)

¹⁶Qur'an 2:4.

‘Ali, peace be upon Him. God hath not sent forth any Prophet save through His guardianship, peace be upon Him, and naught hath descended from God, neither Book nor command, save in His guardianship, peace be upon Him.

- 51 The Hereafter is the First, and the Day of the Hereafter is the Day of Grace, and it is the Day of His guardianship, peace be upon Him, which God hath appointed in all things for the separation of truth and falsehood. He standeth upon the Bridge, saying unto the Gardens: “Take this one, for he is from Me, from the Garden of Unity and the Overflowing Ocean of Oneness and the Gardens of the Six and their Seven Enclosures.” The Gardens obey His command as doth a humble servant his mighty lord.

- 52 He it is Who saith unto the Seven Fires: “Take this one, for he hath disobeyed My command.” The fires obey His command as doth a rebellious servant before the justice of the Sovereign of Justice, the Subduer. He ceaseth not to stand upon the Bridge, uttering these words. Whomsoever divine providence hath preceded, happiness overtaketh him and he entereth the House of Guardianship, which is the Abode of the Hereafter and the Garden of Eternity. Verily, the abode of the Hereafter is Life itself, if they but knew. Whomsoever wretchedness hath preceded from his own self through turning away from His guardianship entereth the house of hell, which is the abode of this world. This world is accursed and treacherous.

- 53 The secret of the matter is that things possess two movements: an essential, fundamental movement around their Lord, which is the state of turning toward Him and the abode of the Hereafter; and an accidental, uprooted movement around themselves, which is the state of turning away and the abode of this world. Both of these revolve around ‘Ali, peace be upon Him, for He is the Pole of the world of contingent existence, and all derive sustenance from Him according to what their souls require. He is not unjust unto His servants.

- 54 Al-Hasan ibn ‘Ali, peace be upon Him, hath said: “Whosoever denieth the excellence of the Commander of the Faithful, peace be upon Him, over all who came after the Prophet, may the peace and blessings of God be upon Him, hath given the lie to the Torah, the Gospel, the Psalms, the Scrolls of Abraham, and all the other Books of God that have been revealed. For naught hath been revealed in them save that the most important thing therein, after the command to acknowledge the unity of God and to confess to prophethood, is the recognition of the guardianship of ‘Ali, peace be upon Him, and the pure ones of His family, peace be upon them.”

51 والآخره هو الاول ويوم الآخره هو يوم الفضل وهو يوم ولايته (ع) الذي جعل الله في كل شيء لفضل الحق والباطل وهو على صراط الواقف فقال بالجنان خذ هذا فانه مني من جنة الاحدية وطمطمم الواحدية وجنات الستة وحظائرهم السبعة فاطاع الجنان امره كطاعة عبد ذليل لمولاه الجليل

52 وهو القائل بالنيران السبع خذي هذا فانه عصي امري فاطاع امره كطاعة عبد جائر عند عدل ملك العدل القاهر وهو لم يزل لواقفا على الصراط وقائلا بتلك المقال من سبقت لها العناية ادركهتا ادركهها السعادة دخلت بيت الولاية وهي دار الآخره وجنة الخلد وان الدار الآخره هي الحيوان لو كانوا يعملون ومن سبقت لها الشقاوة من نفسها بالاعراض عن ولايته دخلت بيت الجحيم وهي دار الدنيا والدنيا ملعونة خائنة

53 وسر الامر ان للاشياء حركتان حركة ذاتية اصلية حول ربها وهي حالة الاقبال ودار الآخره وحركة عرضية مجتته حول نفسها وهي حالة الاعراض ودار الدنيا وكلتاها يحوم حول علي (ع) لانه قطب عالم الامكان وكل يستمد منه المدد بما يقتضي نفوسهم وما هو بظلام للعباد

54 وقد قال الحسن بن علي (ع) من دفع فضل امير المؤمنين عليه السلام على جميع من بعد النبي (ص) فقد كذب بالتورية والانجيل والزبور وصحف ابراهيم وسائر كتب الله المنزل فانه ما نزل فيها الا واهم ما فيه بعد الامر بتوحيد الله والاقرار بالنبوة والاعتراف بولاية علي عليه السلام والطيبين من اله عليهم السلام

- 55 Al-Husayn ibn ‘Ali, peace be upon both of them, hath said: “O thou ascetic worshipper! The denial of the excellence of ‘Ali, peace be upon Him, over all creation after the Prophet, may the peace and blessings of God be upon Him, shall become like a flame of fire on a day of violent wind, and all the other deeds of him who denieth the excellence of ‘Ali, peace be upon Him, shall become like dry grass with which the deserts are filled. That fire shall be kindled among them and that wind shall encompass them until it consumeth them all, leaving nothing of them remaining.”
- 56 And this is, by God, what the two noble Imams, Hasan and Husayn, peace be upon them, said: The people of the covenants have known it with the eye of witnessing, and the people of witnessing have known it through the word of the covenant. And here I shall mention its mystery: that the verse of guardianship is the same as the verse of prophethood, and the verse of prophethood is the same as the verse of unity. Whosoever rejecteth the excellence of the verse of guardianship which God hath placed in all things - and this is the verse of ‘Ali, peace be upon him - is as one who rejecteth the excellence of the verse of prophethood. And whosoever rejecteth the excellence of the verse of prophethood is as one who rejecteth the excellence of the verse of unity.
- 57 Thus it is the saying of Husayn, peace be upon him: “No remnant shall remain thereof.” And verily ‘Ali, peace be upon him, is that which was sent down unto thee from the verses of God and His signs, and he is that which was sent down before thee unto the Prophets when He manifested Himself to them through them from the verses of unity and the signs of singleness and the stations of sanctification and the verses of prophethood for Muhammad, may the peace and blessings of God be upon him and his family, and the verses of guardianship for himself and his successors, peace of God be upon them. And he is the abode of the hereafter. Whosoever acknowledgeth his guardianship hath drunk from the sealed cup from the hand of the Living, the Self-Subsistent, from the drink of Kawthar, and this is the pure water and the essence of manifestation from ‘Ali, peace be upon him. And this is the mystery of what al-Sadiq, peace be upon him, said to Abu Basir: “Thou hast drunk it” - that is, the water of Kawthar. He who knoweth, knoweth, and none knoweth it save the people of nobility.
- 58 God, exalted be He, said: “These are guided by their Lord, and these are they who shall prosper.”¹⁷
- 55 وقد قال الحسين ابن علي عليهما السلام اي الزاهد العابد دفع الفضل علي عليه السلام على الخلق كلهم بعد النبي (ص) ليصير كشعلة نار في يوم ريح عاصف وتصير سائر اعمال الدافع لفضل علي عليه السلام مثل الحلفاء امتلات منها الصحاري واشتعلت فيها تلك النار وتغشيتها تلك الريح حتى تاتي عليها كلها فلا تبقى لها باقية
- 56 وهو والله ما قال الامامان الحسنان (ع) قد عرفها اهل اليهود بعين الشهود وقد عرفها اهل الشهود على كلمة المعهود وها انا لاذكر سرها ان اية الولاية هي نفس اية النبوة واية النبوة نفس الاية الاحدية من دفع فضل اية الولاية التي جعل الله في كل شيء وهي اية علي عليه السلام كمن دفع فضل اية النبوة ومن دفع فضل اية النبوة كمن دفع فضل اية الاحدية
- 57 فغ هو قول الحسين (ع) فلا تبقى لها باقية وان عليا (ع) هو ما انزل اليك من ايات الله وعلاماته وهو وما انزل من قبلك على الانبياء لما تجلى لهم بهم من ايات التوحيد وعلامات التفريد ومقامات التجريد وايات النبوة لمحمد صلى الله عليه واله وايات الولاية لنفسه ولاوصيائه سلام الله عليهم وهو دار الآخرة فمن اقر بولايته له به فقد شرب من كأس المختوم من يدي الحى القيوم من شراب الكوثر وهو الماء الطهور وصرف الظهور من علي عليه السلام وهو سر ما قال الصادق عليه السلام لا يبي بصير فقد شربته اي ماء الكوثر عرف من عرف ولا يعرفه الا اهل الشرف
- 58 قال الله تعالى اوئك على هدى من ربهم واوئك هم المفلحون

¹⁷Qur'an 2:5.

- 59 Then God, exalted be He, gave tidings concerning the majesty of these who are described with these noble qualities: faith in God alone, and the establishment of prayer - which is acknowledgment of the prophethood of Muhammad, may the peace and blessings of God be upon him and his family - and spending in the path of God through the excellence of the followers of 'Ali, peace be upon him, and faith in what God sent down concerning the guardianship of 'Ali and Hasan and Husayn and 'Ali and Muhammad and Ja'far and Musa and 'Ali and Muhammad and 'Ali and Hasan and Muhammad the Hidden, the Awaited, peace of God be upon them, and in the hereafter which is Fatimah, blessings of God be upon her.
- 60 These are guided, and guidance for these believers is upon four divisions: a division corresponding to the Alif, which is the ocean of unity from the pure love of God; and a division corresponding to the Lam, which is the love of singleness in the prophethood of Muhammad, may the peace and blessings of God be upon him and his family, specifically; and a division corresponding to the Hamza in "these," which is the pure love for faith in the successors of Muhammad and his daughter, blessings of God be upon them; and a division corresponding to the Kaf, which is the pure love for the followers of the Family of God, peace of God be upon them. These are they who are guided by their Lord - that is, the nurturer of their beings in creation and recording.
- 61 And for servitude there are seven stages. The first is the lordship of the Pure Ancient Essence - exalted and glorified be He - and it is a lordship wherein there is no subject, neither in mention nor in essence nor in comprehension, and He hath ever been Lord though no subject existed, even as He was - glorified be He. Sanctified is His lordship from being attained by the hand of aught else besides Him. No word, no utterance, no delineation, no name, no expression, no allusion can find the path to its knowledge - the way is barred and the quest is rejected. Glory be to thy Lord, the Lord of might, high is He above all that they describe.
- 62 The second is the evidence of that lordship and its sign - that is, the Essence by which one is guided unto it, and its knowledge is the knowledge of the First through signs, for it is His Face, and knowledge of the Face is the very knowledge of the Possessor of the Face. "My God, through Thee have I known Thee, and Thou hast guided me unto Thee and summoned me unto Thee, and were it not for Thee I would not have known what Thou art." And He hath pointed to His own Self by His own Self, and there is no mention of subjects in the court of His glory - no mention, no capacity, no comprehension, no manifestation.
- ثم اخبر الله تعالى عن جلالة هؤلاء الموصوفين بهذا الصفات الشريفة من الايمان بالله وحده واقامة الصلوة وهي الاقرار بنبوة محمد صلى الله عليه واله والانفاق في سبيل الله بفضل شيعة علي عليه السلام والايمان بما انزل الله في ولاية علي والحسن والحسين وعلي ومحمد وجعفر وموسى وعلي ومحمد وعلي والحسن ومحمد الغائب المنتظر سلام الله عليهم وبالدار الاخرة وهي الفاطمة صلوات الله عليها
- على هدى والهداية على هؤلاء المؤمنين على اربعة اقسام قسم بازاء الالف وهو طمطام الواحدة من حب الله الخالص وقسم بازاء اللام وهو حب الانفراد في نبوة محمد صلى الله عليه واله خاصة وقسم بازاء الهمزة في اولئك وهو الحب الخالص لايمان باوصياء محمد وبنته صلوات الله عليهم وقسم بازاء الكاف وهو الحب الخالص لشيعة ال الله سلام الله عليهم اولئك هم المهديون من ربهم اي مربي وجوداتهم في التكوين والتدوين
- وللربوبية مراتب سبعة الاولى ربوبية ذات البحث القديم سبحانه وتعالى وهي ربوبية اذ لا مربوب ذكر ولا عينا ولا احاطة وهو لم يزل رب ولا مربوب الان كما كان سبحانه تقدست ربوبيته من ان تنال اليها يد مما سواه لا كلام ولا بيان ولا رسم ولا اسم ولا عبارة ولا اشارة عن معرفتها السبيل مسدود والطلب مردود سبحانه ربك رب العزة عما يصفون
- والثاني دليل تلك الربوبية وايها اي العين التي تستدل بها اليها وهي معرفتها معرفة الاول بالدلالات لانها وجهها ومعرفة الوجه هو عين معرفة ذي الوجه الهى بك عرفتك وانت دللتني عليك ودعوتني اليك ولولا انت لم ادر ما انت وهو دل على ذاته بذاته ولا ذكر للربوبين في ساحة عزه لا ذكرا ولا صلوحا ولا احاطة ولا ظهورا بل في الحقيقة تلك الربوبية الربوبية الاولى ولا اسم ولا اشارة الى جنبه سبحانه القديم عن وصف ما سواه هو خلو من خلقه

Nay, in truth, that lordship is the primal lordship, and there is no name or allusion unto His sanctified Threshold. Glorified is the Ancient One above the description of aught else besides Him! He is sanctified from His creation and His creation is sanctified from Him. Whatsoever pointeth to His knowledge is the knowledge of His signs. Glorified is He, most great above all that ye describe.

وخلقه خلو منه كلما اشار من معرفته هو معرفة
اياته سبحانه هو الاجل عما تصفون

- 63 The third is the lordship of Will, and it is a lordship wherein there is a subject in mention, or wherein there is no subject in essence or comprehension, and it is the station of Identity and the highest stage of Unity.
- 63 والثالث ربوبية المشية وهي ربوبية اذ مربوب ذكرنا
او اذ لا مربوب عينا ولا احاطة وهي مقام الهوية
واعلى مراتب الواحدية
- 64 The fourth is the lordship of Purpose, and it is a lordship wherein there is a subject in mention and in essence generally, and wherein there is no subject in relation - neither in manifestation nor in comprehension.
- 64 والرابع ربوبية الارادة وهي ربوبية اذ مربوب ذكرنا
وعينا اجماليا واذ لا مربوب بالتعلق لا بالظهور ولا
بالاحاطة
- 65 The fifth is the lordship of the Greatest Name of God, and it is a lordship wherein there is a subject in mention and in essence particularly, and wherein there is no subject in relation - neither in manifestation nor in comprehension.
- 65 والخامس ربوبية اسم الله الاكبر وهي ربوبية اذ
مربوب ذكرنا وعينا تفضيلا واذ لا مربوب بالتعلق
لا بالظهور ولا بالاحاطة
- 66 The sixth is the lordship of the Name of Mercifulness, and it is a lordship wherein there is a subject in mention and in essence, in relation and in comprehension, and wherein there is no subject in manifestation. That lordship is servitude: "Thee do we worship and Thee do we ask for help."
- 66 والسادس ربوبية اسم الرحمانية وهي ربوبية اذ
مربوب ذكرنا وعينا بالتعلق وبالاحاطة واذ لا
مربوب بالظهور تلك الربوبية هي العبودية
اياك نعبد واياك نستعين
- 67 The seventh is lordship wherein there is a subject in mention and in essence and in comprehension and in manifestation, and it is the lordship cast into the identity of the reality of the subject.
- 67 والسابع ربوبية اذ مربوب ذكرنا وعينا واحاطة
وظهورا وهي الربوبية الملقاة في هوية حقيقة
المربوب
- 68 And verily hath al-Sadiq - peace be upon Him - alluded in His saying to that lordship: "Servitude is a substance whose essence is lordship. So what is lost in servitude is found in lordship, and what is hidden in lordship is attained in servitude. But He encompasseth all things." And that lordship existeth in the hidden and manifest aspects of things, and it is what is intended in His saying - exalted be He: "Guidance from their Lord" - that is, the lordship cast into their identities, and God - exalted be He - guideth them through that lordship which is theirs through them.
- 68 ولقد اشار الصادق (ع) في قوله بتلك الربوبية
العبودية جوهره كنهها الربوبية فما فقد في العبودية
وجد في الربوبية وما خفي في الربوبية اصيب في
العبودية الا انه بكل شيء محيط وان تلك الربوبية
موجودة في غيب الاشياء وشهادتها وهو المراد في
قوله تعالى هدى من ربهم اي ربوبية الملقاة في
هوياتهم وهو الله تعالى اهديهم بتلك الربوبية لهم
هم
- 69 And verily God - glorified be He - hath made 'Ali - peace be upon Him - the station of His Self in those seven lordships, for the glory of the grandeur of His lordship, since "vision perceiveth Him not," and the whisperings of thoughts cannot contain Him, and the bird of hearts and imaginations cannot
- 69 وان الله سبحانه جعل عليا عليه السلام مقام نفسه
في تلك الربوبيات السبعة لعز كبرياء ربوبيته اذ
كان لا تدركه الابصار ولا تحويه خواطر الافكار
ولا يصعد الى هواء ربوبيته طير الافئدة والاهام
وهو يدرك الابصار وهو اللطيف الخبير

soar unto the atmosphere of His lordship, "yet He perceiveth all vision; and He is the Subtle, the All-Informed."

- 70 And that is a drop from the mention of "guidance from their Lord, and these - they are the successful." And success from their Lord is in degrees: for the people of utterance it is the very essence of detachment and their entrance into the house of isolation and their steadfastness in unity, such that it is not possible within their capacity to mention anything save the mention of God, the Most Mighty, the Most Generous. For the people of meanings it is knowledge of principles and their entrance into the surging sea of the mention of Unity, and this is the Greatest Paradise. For the people who acknowledge the authority of the Family of God - peace be upon Them - it is their entrance into the land of saffron, and this is the surging ocean of the All-Merciful. For the people who acknowledge the followers of the Family of God - peace of God be upon them - it is their entrance into the red sand-hill. And the essence of the matter is that every soul of truth in the place of truth - they are the successful.

- 71 The Messenger of God, may the peace and blessings of God be upon Him and His family, said: "Give us rest, O Bilal," and verily this rest is for the sake of prayer, because therein the Beloved doth lift His veil, for prayer is the essence of salvation and it is the meeting with the All-Merciful. What rest could be greater than this?

- 72 The Messenger of God, may the peace and blessings of God be upon Him and His family, said: "The solace of mine eyes is in prayer." Prayer and all deeds are the requirement of the divine being and the image of man, and they are not a burden imposed by God through compulsion to worship the All-Merciful, exalted be He - Who is the Self-Sufficient, the Most High - but rather they are the spirit and the rest arising from the requirement of servitude to the Glory of Lordship, and they constitute salvation and deliverance. Whosoever worketh for God, exalted be He, in all the worlds and in all his deeds according to the way of love and rest and spirit and fragrance, he is worthy of salvation. And whosoever worketh by way of hardship and burden, his end shall be deliverance after his sojourn in the face of the fire, for God is just and forgiving. The bearer of that salvation from God is the bearer of Lordship, and he is 'Ali, peace be upon him. And acknowledgment of servitude to God is salvation, and acknowledgment of lordship apart from the bounty of God is excess and perdition.

70 وذلك رشحة من ذكر الهداية من ربهم واولئك هم المفلحون والفلاح من ربهم وهو على درجات لاهل البيان نفس التجريد وورودهم في بيت التفريد واستقامتهم على التوحيد بحيث لا يمكن في امكانهم ذكر شيء الا ذكر الله الاعز الاكرم ولاهل المعاني معرفة المبادي وورودهم في طمظام ذكر الواحدية وهي رضوان الاكبر ولاهل المعترفين بولاية ال الله (ع) وورودهم في ارض الزعفران وهذه لجة بحر الرحمن ولاهل المعترفين بشيعة ال الله سلام الله عليهم وورودهم في كتيب الاحمر ومجمل القول ان كل راحة حق في محل الحق هم الفلاح

71 قال رسول الله صلى الله عليه واله ارحنا يا بلال وانما هذه الراحة لاجل الصلوة لان فيها يكشف المحبوب نقابه لان الصلوة هي حق الفلاح وهي لقاء الرحمن اي راحة اعظم منها

72 قال رسول الله صلى الله عليه واله قرّة عيني في الصلوة والصلوة وكل الاعمال هي مقتضى الكينونية الالهية وصورة الانسان وما هي تكليف من الله بالاجبار على عبادة تعالى الرحمن وهو الغني المتعال بل هي الروح والراحة من مقتضى العبودية لجلال الربوبية وهي الفلاح والنجاة من عمل لله تعالى في كل العوالم وفي كل اعماله على نهج الحب والراحة والروح والريحان فهو اهل الفلاح ومن عمل على سبيل المشقة والكلفة فعاقبته النجاة بعد مكثه في وجه النار لان الله عادل غفار حامل تلك الفلاح من الله هو حامل الربوبية وهو علي عليه السلام والاقرار بعبودية الله هو الفلاح والاقرار لربوبية من غير عطاء الله هو الغلو والهلاك

73 قال الله تعالى ان الذين كفروا سواء عليهم اءانذرتهم ام لم تنذرهم لا يؤمنون

73 God, exalted be He, hath said: "As for those who disbelieve, it is alike for them whether thou warn them or warn them not, they will not believe."¹⁸

74 The will [iradah] of God is the creation of a thing, and that God, through His knowledge and power and His warning, is equal unto believers and unbelievers, for God, glorified be He, created the believer in that state of faith in which he is, and created the unbeliever in that state of denial in which he is. The cause of faith through acceptance is the very same cause of denial, and it is God Who was established upon the throne of action over all things. Whomsoever willeth faith, God willeth, and whomsoever God willeth, He bringeth into being through his faith, and whomsoever willeth unbelief, He bringeth into being through his unbelief. God preventeth not His power from anything, and He is the Powerful, the All-Choosing. God created all things in perfect freedom of choice according to what is possible in the realm of contingency.

75 The first unbelief which God willed to bring into being according to what it is in His knowledge is the heart of Abu'l-Dawahi - may God's curse be upon him - and this curse of God upon him believeth not in God for the twinkling of an eye, neither in the first atom of the possibility of his heart, nor in the second atom of the possibility of his inverted heart, nor in the third atom of the possibility of his soul, nor in the fourth atom of the possibility of his body. He is an absolute unbeliever, and this is the meaning of the saying of 'Ali, peace be upon Him: "Verily he clothed himself therewith" - Ibn Abi Quhafah - "with the garment of turning away from the Divine Unity and unbelief in Muhammad, may God's blessings be upon Him and His family, and polytheism regarding Me and My successors, and enmity toward My lovers." He - may God's curse be upon him - should know that my station in relation thereto is as the station of the axis to the millstone; from me floweth down in the four worlds, from me floweth down the torrent, yet no bird ascendeth unto me. Thus through his knowledge he disbelieved after he had known, and this is complete unbelief.

76 From a drop of his unbelief is Abu'sh-Shurur - may God's curse be upon them both - and this is what is in the tradition that the second is an evil deed among his evil deeds. It is unbelief: from him it began and to him it pointed, and he is complete unbelief and the source of hell. Every evil that is found in any land unto infinity is from it, and verily those who disbelieved essentially are from it, and through following its branches. It is universal ignorance, and among its manifestations is Satan. Equal unto them is the call of Muhammad, may God's blessings be upon

74 ارادة الله احداث الشيء وان الله بعبه وقدرته وانذاره سواء بالمؤمنين والكافرين لان الله سبحانه خلق المؤمن بما هو فيه من الايمان وخلق الكافر بما هو فيه من الانكار وعلّة الايمان بالقبول هي بعينها علّة الانكار وهو الله كان مستويا على عرش الفعل بكل الاشياء فمن شاء الايمان شاء الله ومن شاء الله اوجده بايمانه ومن شاء الكفر اوجده بكفره وما الله مانع قدرة عن شيء وهو القادر المختار خلق الله الاشياء على كمال الاختيار بما يمكن في حق الامكان

75 واول الكفر الذي اراد الله ايجاده بما هو عليه في علمه هو فؤاد ابو الدواهي لعنة الله عليه وهي لعنة الله عليه لا يؤمن بالله طرفة عين لا في ذر الاولى امكان فؤاده ولا في ذر الثاني امكان قلبه المعكوس ولا في ذر الثالث امكان نفسه ولا في ذر الرابع امكان جسمه وهو كافر مطلق وهو معنى قول علي عليه السلام لقد تميمها ابن ابي خنيفة من قبض الاعراض عن التوحيد والكفر بمحمد صلى الله عليه واله والشرك بي وباوصيائي والعداة لاحبائي وهو لعنة الله عليه ليعلم ان محلي منها محل القطب من الرحي يخدر عني في عوالم الاربعة يخدر عني السيل ولا يرقى الي الطير فيعلمه كفرت بعدما عرفت وهو تمام الكفر

76 ومن رشحة كفره ابو الشرور لعنة الله عليهما وهو ما في الحديث ان الثاني سيئة من سيئاته وهو الكفر منه بدئت وعليه دلت وهو تمام الكفر واصل الجحيم وكل شر وجدت في اي ارض الى ما لا نهاية فنها وان الذين كفروا بالاصالة منها وبالتبعية لفروعها وهي الجهل الكلي ومن مظاهرها هي الابليس سواء عليهم دعوة محمد صلى الله عليه واله بالتوحيد والنبوة والولاية لعلي عليه السلام وانذرتهم خوفهم

¹⁸Qur'an 2:6.

Him and His family, to Divine Unity and prophethood and guardianship for 'Ali, peace be upon Him. Whether thou warn them and frighten them or warn them not or frighten them not, they will not believe. God the Exalted hath informed of His knowledge concerning them, and they are those who, when they disbelieved in Muhammad the Messenger of God - may God's blessings be upon Him - in the fourth atom of this world, they were in the knowledge of God, mighty and glorified, as those who would not believe.

ام لم تنذرهم ام لم يخوفهم لا يؤمنون اخبر الله تعالى عن علمه فيهم وهم الذين لما كفروا بمحمد رسول الله صلى الله في ذر الرابع هذا العالم فكانوا في علم الله عز وجل لا يؤمنون

- 77 The Messenger of God, may God's blessings be upon Him and His family, said: "The first things by which God, mighty and glorified, was disobeyed are six: love of the world, love of leadership, love of food, love of sleep, love of ease, and love of women."

77 قال رسول الله صلى الله عليه واله اول ما عصى الله به عز وجل ست حب الدنيا وحب الرياسة وحب الطعام وحب النوم وحب الراحة وحب النساء

- 78 And He said, may God's blessings be upon Him and His family: "Unbelief is four: servitude, fear, displeasure, and anger."

78 وقال صلى الله عليه واله الكفر اربعة الرقة والرهبه والسخط والغضب

- 79 And Abu 'Abdillah, peace be upon Him, hath said: "The roots of unbelief are three: greed, pride, and envy. As for greed, when Adam was forbidden the tree, greed led him to eat of it. As for pride, Satan, when he was commanded to prostrate before Adam, peace be upon Him, refused. As for envy, the two sons of Adam, when one of them slew his companion."

79 وقد قال ابو عبدالله عليه السلام اصول الكفر ثلاثة الحرص والاستكبار والحسد واما الحرص فان ادم حين نهى عن الشجرة حمله الحرص على ان اكل منها واما الاستكبار فابليس حيث امر بالسجود لادم (ع) فابى واما الحسد فلما ادم حيث قتل احدهما صاحبه

- 80 The truth of the matter is that disbelief is idolatry. The first disobedience of the Primal Adam was His inclination toward the Tree of Unity, and His inclination was the creation of that Tree within itself. Had He remained standing in the ocean of Oneness and not inclined toward aught else, He would not have departed from the Paradise of Muhammad - may the blessings of God be upon them and His family. When inclination came, idolatry appeared. When inclination came from Paradise and the Will became attached to Desire - which is Eve, the first Adam - God created her from the Will for the tranquility of the Primal Adam. When He disobeyed, He departed from the Paradise of Identity and entered into the surging darkness of this world, the fire of duality. He was tossed about and humbled in submission and reverence, whereupon the bounty of Fatimah - may the peace of God be upon her - reached Him. He wept and confessed to God concerning the Bada, and concerning the sanctity of the wine, and wept for thirty days. Then He repented unto God the Exalted through adherence according to confession to the Family of God - peace be upon them - and God accepted His repentance, so He became one of the righteous.

80 وحقيقة الامر الكفر هو الشرك فاول عصيان ادم الاولى هو ميله الى الشجرة الواحدة وميله هو ايجاد تلك الشجرة في نفسها والا ان كان واقفا في لجة الاحدية ولا يميل الى غيرها فلا يخرج من جنة محمد صلوات الله عليهم واله فعند الميل جاء الشرك فاذا جاء الميل عن الجنة وتعلق المشية بالارادة وهي حوا ادم الاولى خلقها الله من المشية لسكون ادم الاولى فلما عصى خرج من جنة الهوية ودخل في طمطم الاسود الدنيا نار الاثنية فتلاطم وتداخر بالخضوع والخشوع فادركه جود فاطمة صلوة الله عليها فبكى واقر الله بالبدا وبجرمة الخمر وبكى ثلاثين يوما ثم تاب الى الله تعالى بالتمسك بحسب الاعتراف بال الله سلام الله عليهم فقبل الله توبته فكان من المحسنين

81 قال الله تعالى ختم الله على قلوبهم وعلى سمعهم وعلى ابصارهم غشوة ولهم عذاب عظيم

81 God the Exalted hath said: "God hath set a seal upon their hearts and upon their hearing, and on their eyes is a covering, and for them is a great torment."¹⁹

82 The seal is the mark of the seal from the execution of the decree that there be no Bada after it. The heart is the third, for he lied concerning the Messenger of God - may God's blessings be upon Him and His family - by his opinion. The hearing is the first, for he lied concerning the Messenger of God by his hearing. The sight is the second, for he slandered the Messenger of God - may God's blessings be upon Him and His family - by his sight. Verily God - glory be unto Him - hath marked those who disbelieved, their hearts and their hearing and their sight, with a mark which He maketh known to whomsoever He willeth of His servants. It is God the Exalted Who willed to make them known by that mark to all His servants, that none might remain ignorant of their disbelief in anything. Reason knoweth their disbelief by this mark, and ignorance knoweth their disbelief by this mark. The mark is all that is attributed by them and to them. All the realms and beings in the regions and cycles have known them to be disbelievers who believe not. God hath placed upon their eyes a covering, which is the disbelief of their souls that hath veiled their eyes from beholding the signs of God and the signs of His Prophet and His Saint and the followers of His Saint - peace be upon them. This covering is for them a manifest mark, and for them is a great torment in the hereafter for that they used to belie through their disbelief in God and in Muhammad and His successors - may the blessings of God be upon them.

83 The great torment is 'Ali - peace be upon him - for he is the manifestation of the grandeur of God and His beauty and His justice. When the covering is removed on the Day of Resurrection from their inner sight, they behold him as the Desired One and the manifest Object of Worship and the manifestations of the signs of the Living One in the worlds of holiness and dominion. They long for meeting Him and nearness to Him. But since God hath forbidden His meeting to every disbeliever in His guardianship, and a covering hath come upon their eyes that removeth them from nearness to Him and beholding the beauty of His glory, it becometh for them a great torment and a mighty fire. That torment is from the beginning of their existence and in every world wherein they are, but they perceive not.

82 الختم سمة الختم من امضاء القضاء بان لا بداء بعده القلب هو الثالث لانه كذب على رسول الله صلى الله عليه واله براهه والسمع هو الاول لانه كذب على رسول الله بسمعه والبصر هو الثاني لانه افترى على رسول الله صلى الله عليه واله ببصره وان الله سبحانه وسم هؤلاء الذين كفروا قلوبهم واسماعهم وابصارهم بسمة يعرفها من يشاء من عباده وهو الله تعالى شاء ان يعرفهم بتلك السمة كل عباده لان لا يجهل من كفرهم شيئا والعقل يعرف كفرهم بهذه السمة والجهل يعرف كفرهم بهذه السمة والسمة كل ما نسب منهم واليهم وقد عرفهم كل الاكوان والاعيان من في الاقطار والاكوار بانهم كفار لا يؤمنون وجعل الله على ابصارهم غشاوة وهي كفر نفوسهم الذي حجب اعينهم من النظر الى اية الله واية نبيه ووليه وشيعة ولله سلام الله عليهم وهذه الغشاوة لهم سمة ظاهرة ولهم عذاب عظيم في الآخرة بما كانوا يكذبون من كفرهم بالله وبمحمد واوصيائه صلوات الله عليهم

83 والعذاب العظيم هو علي عليه السلام لانه مظهر عظمة الله وجماله وعدله اذا كشف الغشاوة يوم القيمة عن بصائرهم يرونه بانه المقصود وعلانية المعبود ومظاهر ايات الحي في عوالم القدس والجبروت يتنون لقائه وقربه ولما كان حرم الله لقائه عن كل كافر بولايته وجئت على اعينهم غشاوة فيبعدهم عن قربه ومشاهدة جمال كبريائه كانت لهم عذابا عظيما ونارا كبيرا وتلك العذاب من مبدء وجودهم وفي كل عالم فيهم ولكنهم لا يشعرون

84 قال الله تعالى ومن الناس من يقول امنا بالله وباليوم الآخر وما هم بمؤمنين

¹⁹Qur'an 2:7.

84 God the Exalted hath said: "And of mankind are some who say: We believe in God and the Last Day, when they believe not."²⁰

85 O ye particular people who have forgotten God their Creator! They believe in faith in 'Ali, upon him be peace, in his guardianship, and in the Last Day - the abode of the sovereignty of 'Ali, upon him be peace - yet they are not believers. For 'Ali, peace be upon him, is naught but the Manifestation of the Divine Identity in the station of Unity. Whosoever knoweth him as the Sign of God in the station of Oneness - and neither is He 'Ali, nor is 'Ali the Ancient One other than Him - and becometh established in that ocean in such wise that he departeth not therefrom for even a moment, he is of the believers in God and in the Last Day. And this is the First Day, which is the beginning of the mention of all things in the realm of possibility, and it is the Day that was illumined by the light of God, which is the light of 'Ali, peace be upon him. Such a one is of the believers. But whoso departeth from that station entereth into that saying, and he is not a believer most high. May God preserve us through Muhammad and his family - peace be upon them - from entering into such error.

86 And verily the Imam Hasan, son of 'Ali, father of the Proof - peace be upon them - hath said in the interpretation of this verse that when the Messenger of God - may God's blessings be upon him - stationed 'Ali, peace be upon him, on the Day of Ghadir in the station that is known, he then said: "O servants of God, ascribe lineage unto me!" And they said: "Thou art Muhammad, son of Abdullah, son of Abd al-Muttalib, son of Hashim, son of Abd Manaf." Then he said: "O people! Am I not closer to you than your own selves? And am I not your master and closer to you than ye are to your own selves?" They said: "Yea, O Messenger of God!" Then he looked toward heaven and said: "O God, bear witness!" - thrice. Then he said: "Lo! Of whomsoever I am the master and closer unto, this 'Ali is his master and closer unto him. O God, befriend whosoever befriendeth him, oppose whosoever opposeth him, aid whosoever aideth him, and forsake whosoever forsaketh him!" Then he said to the first: "Rise and pledge allegiance unto him!" And likewise he commanded the second to rise and pledge allegiance, and he pledged allegiance unto him with the title of Commander of the Faithful. Then he said this to the completion of the nine, then to the chiefs of the Emigrants and the Helpers, and they all pledged allegiance unto him. Then they dispersed from that place, and the covenants and compacts had been emphasized unto them. And they would come

85 اي القوم المخصوصون الذين نسوا الله بارئهم يعتقدون بالايمان بعلي عليه السلام بولايته وباليوم الآخر دار السلطنة علي عليه السلام وما هم بمؤمنين لان عليا (ع) انما هو مظهر الهوية في مقام التوحيد من عرفه بانه اية الله في مقام الاحدية ولا هي هو ولا هو القديم غيرها واستقر في تلك الجلية بحيث لا يخرج منها لحظة فهو من المؤمنين بالله وباليوم الآخر وهو يوم الاول وهو مبدء ذكر الشيء في الامكان وهو يوم الذي اضاء بنور الله وهو نور علي (ع) فهو من المؤمنين ومن اخرج من تلك المقام دخل في تلك المقال وما هو بمؤمن متعال عصمنا الله بمحمد واله سلام الله عليهم من الدخول في تلك الضلال

86 ولقد قال الامام الحسن ابن علي ابو الحجة عليهم السلام في تفسير هذه الاية ان رسول الله صلى الله لما اوقف عليا عليه السلام في يوم الغدير موقف المعروف ثم قال يا عبيد الله انسبوني. فقالوا انت محمد ابن عبد الله ابن عبد المطلب ابن هاشم ابن عبد مناف. ثم قال ايها الناس الست اولى بكم من انفسكم؟ وانا مولاكم واولى بكم منكم بانفسكم؟ قالوا بلى يا رسول الله (ص) فنظر الى السماء وقال اللهم اشهد ثلثا ثم قال الا من كنت مولاه واولى به فهذا علي مولاه واولى به اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله ثم قال للاول قم فبايع له وكذلك الثاني امره بالقيام والبيعة فبايع له بامرة المؤمنين ثم قال لتنام التسعة ثم لرؤساء المهاجرين والانصار فبايعوه كلهم ثم تفرقوا عن ذلك وقد اكدت عليهم العهود والمواثيق وكانوا ياتون رسول الله صلى الله عليه واله ويقولون لقد اقتت عليا احب الخلق الى الله واليك والينا فكفيتنا مؤنة الظلمة لنا والجبارين في سياستنا وعلم الله ذلك في قلوبهم خلاف ذلك فاخبر الله عز وجل عنهم فقال يا محمد ومن الناس من يقول امنا بالله الذي امرك بنصب

²⁰Qur'an 2:8.

unto the Messenger of God - peace be upon him and his family - and say: "Verily thou hast established 'Ali as the most beloved of creation unto God and unto thee and unto us, and thou hast spared us the burden of those who would wrong us and the tyrants in our governance." But God knew that in their hearts was the contrary of this, so God, mighty and glorious, informed concerning them and said: "O Muhammad! And among mankind are those who say: 'We believe in God' - Who commanded thee to establish 'Ali as leader and governor and administrator for thy community - 'yet they are not believers in that.'"

علي اماما وسائسا ولا متك مدبرا وما هم بمؤمنين
بذلك

87 And that scene is identical with the first scene of the particles [dharr] when the covenant of Lordship was taken. He who knew did know. The people of understanding have learned that what is there can be known only through what is here. The religious law correspondeth to creation.

87 وذلك المشهد هو بعينها هو مشهد ذر الاول حين
اخذ عهد الربوبية عرف من عرف قد علم اولو
الالباب ان ما هنالك لا يعلم الا بما هيئنا التشريع
طبق التكوين

88 That scene is mightier than the first - the scene of the primal Covenant of acknowledgment to the oneness of God. The second and the third scenes were likewise covenants of confession - one to the Prophethood, the other to Divine Unity. Yet the Mystery of the Cause is this fourth scene - the Day of Ghadir - which uniteth within itself those three stations and is their greatest manifestation. One scene, however, remaineth: the fourth foundation, which shall be established by the Qa'im - may God hasten His advent - at the commencement of His appearance. It is the scene wherein the covenant of allegiance is taken from His true followers; for they are the Word of Magnification dwelling in the Sanctuary of Praise.

88 وتلك المشهد اعظم من مشهد الاول ذر الاقرار
بالتوحيد وذو الثاني ومشهد الثاني ذر الاقرار
بالنبوة بل سر الامر هذا المشهد يوم الغدير هو
مشاهد الثلاثة وذو الاكبر وبقي مشهد اخرى وهو
ذر الركن الرابع اقامه القائم عجل الله فرجه في
بدء ظهوره وهو ذر اخذ العهد بالاقرار لشيعتهم
فانهم كلمة التكبير في بحبوحة قدس التسييح

89 Wherefore, when the Imam - upon Him be peace - shall manifest that Most Great Covenant and that Most Bounteous Pledge to His chosen ones, who are the embodiments of His ancient Self, those three hundred and thirteen companions shall, at first, flee from that Covenant and allegiance; then shall they return and believe in the Proof through that very Covenant and that scene. For though the three former scenes contained the matter in sum and possibility, yet its full realization and detailed disclosure demandeth the rising of the Proof - upon Him be peace.

89 ولذا لما اقام الامام عليه السلام باظهار هذا العهد
العظيم والبيعة الكريمة لشيعتهم مظاهر انفسهم
القديم يفرون اصحاب الثلثمائة وثلاثة عشر عن
تلك العهد والبيعة ثم يرجعون ويؤمنون بالحجة
بتلك البيعة وذلك المشهد لو كان مع المشاهد
الثلاثة بالاجمال والامكان ولكن كونه وتفصيله
لا بد من اقامة الحجة عليه السلام

90 Among men are such as believe in God, in His Messenger, and in His appointed Successors - peace be upon them - yet in truth are they not believers, for they believe not in their followers; and whoso believeth not in them falleth within the purview of that verse: "They seek to deceive God and those who believe, yet they deceive none but themselves, though they

90 ومن الناس من يؤمن بالله ورسوله واوصيائه سلام
الله عليهم وما هم بمؤمنين لانهم لا يؤمنون بشيعتهم
ومن لا يؤمن بهم دخل في دلالة ذلك الاية
والمؤمن من امن بنفسه لسر الحديث تجلى لها بها

perceive it not.” The true believer is he who, through the mystery of the Tradition, beholdeth the reality of his own soul and attaineth unto the splendour thereof.

- 91 Verily al-Sadiq – upon Him be peace – hath alluded to this station in His saying: “God, glorified and exalted, created the Names by letters without sound, by utterance without speech, by person without embodiment, by similitude without description, by colour without hue. From them space is negated, distance removed, limits withheld, perception veiled, and imagination forbidden. Hidden, yet not concealed, He made them a perfect Word in four parts, none preceding another. From them He made manifest three Names, by reason of the need of creation thereto, and veiled one – the Hidden and Treasured Name. These Names that appeared – the Manifest is God, blessed and exalted be He.”
- 92 The Hidden Name is the Scene of the Covenant of Love with the true followers – its seat is the heart – made manifest by the Proof – upon Him be peace. The three manifest Names are these: the first is “God,” which is the primordial Covenant of confession to the oneness of God; the second is “Blessed be He,” which is the covenant of praise and acknowledgment of Muhammad – may peace and blessings rest upon Him and His kindred – as the Prophet; and the third is “Exalted be He,” which is the Covenant of “There is none other God but God” on the Day of Ghadir – the acknowledgment of the guardianship of ‘Ali and of the eleven of his progeny, and of Fatimah – peace be upon them all.
- 93 God hath made manifest these three because of the need of the creatures thereunto, and hath veiled the fourth, for the creation cannot bear it. That Hidden Name is treasured within the souls of the true ones; he who perceiveth by the light of Reality knoweth it. The Imam – upon Him be peace – said: “I am the friend of those who love, and the foe of those who show enmity.”
- 94 And God, exalted be He, hath said: “They seek to deceive God and those who believe, but they deceive none save themselves, though they perceive it not.”²¹
- 95 “They seek to deceive God” by plunging into the depths of self-seclusion, as though there were in them the capacity to behold their own souls. “Those who believe” are they who confess the guardianship of ‘Ali and of the eleven of his descendants – they are the people of the Ocean of Unity. They are established in the guardianship of ‘Ali – upon Him be peace – recognizing him as nearer than their very selves. “They deceive none but
- 91 ولقد اشار بتلك المقام الصادق عليه السلام في قوله ان الله تبارك وتعالى خلق اسماء بالحروف غير مصوت وبالفظة غير منطق وبالشخص غير مجسد وبالتشبيه غير موصوف وباللون غير مصبوغ منفي عنه الاقطار منبعد عنه الحدود محبوب عنه حس كل متوهم مستتر غير مستور فجعله كلمة تامة على اربعة اجزاء معا ليس منها واحد قبل الاخر فاطهر منها ثلاثة اسماء لفاقة الخلق اليها وجب منها واحدا وهو الاسم المكنون المخزون فهذه الاسماء التي ظهر فالظاهر هو الله تبارك وتعالى الحديث
- 92 اسم المكنون هو مشهد عهد المحبة للشيعة ومقامها القواد اظهرها الحجة (ع) وثلاثة الظاهرة الاول هو الله وهو ذر الاولى الاقرار بتوحيد الله والثاني اسمه تبارك وتعالى وهو ذر الحمد لله وهو الاقرار بمحمد صلى الله عليه واله بالنبوة والثالث اسمه تعالى وهو ذر لا اله الا الله في يوم الغدير وهو الاقرار بوصاية علي واحد عشر من ولده وفاطمة صلوة الله عليهم
- 93 اظهر الله هذه الثلاثة لفاقة اليها وجب واحد العدم احتمال الخلق وهو المكنون عند انفس الشيعة قد عرفه المتفكر بنور الحقيقة قال عليه السلام اوالي من والوا واعادي من عادوا
- 94 قال الله تعالى يخادعون الله و الذين امنوا و ما يخدعون الا انفسهم و ما يشعرون
- 95 يخادعون الله بالدخول في لجة التفريد بان فيهم امكان النظر الى انفسهم والذين امنوا وهم اهل الاقرار بولاية علي واحد عشر من ولده وهم اهل لجة التوحيد استقروا في ولاية علي عليه السلام بانه اولى من امكان النظر الى انفسهم وما يخدعون الا انفسهم لانهم حين النظر الى انفسهم

²¹Qur’an 2:9.

their own souls”; for when they gaze upon themselves, they are as a mirage in the desert, or as an uprooted tree – deprived of entrance into the Ocean of Glory and Eternal Being, and cast into the abyss of abasement and extinction. They have no station, no awareness; and those who flee through such deceit but delude their own souls. God, verily, is independent of them and of their aid. Were it not for His forbearance, they would have no power even to perpetrate their rebellion in gazing upon their own selves, or their impiety in confessing false successors and leaders of unbelief, and in turning to multiplicity. “Yet they perceive it not.” Authority has a true meaning, and I am mentioning it so that its people may not go astray. It is that God, glorified be He, has made a sign of Himself in the realities of things that they may know Him thereby. This is a contingent, created sign - nothing is like the sign of the True God, for “there is nothing like unto Him,”²² “no God is there but He, glorified be He above what they associate with Him.”²³

كسراب بقية وشجرة مجتثة لانهم حرموا انفسهم بالورود الى لجة العز والبقاء ودخلوا في طمطام الذل والفناء وما لهم من قرار ولا شعور ولا لمن يفرون بتلك الخدعة الا انفسهم وان الله لغني عنهم وعن نصرتهم ولولا ايماله لهم ما قدروا على شيء من طغيانهم بالنظر الى انفسهم وفجورهم بالاقرار لخلفاء الباطل وائمة الكفر والنظر الى الكثرة وما يشعرون وللاية معنى حقيقي وها انا ذاكره لان لا يضل اهله وهي ان الله سبحانه جعل اية نفسه في حقايق الاشياء ليعرفوه بها وهي اية حادثة مخلوقة لا يشابهها شيء اية الله الحق بانه ليس كمثله شيء لا اله الا هو سبحانه عما يشركون

- 96 Verily, He - peace be upon Him - has said: “Everything upon which a name falls is created, save God.” That sign is the very essence of the thing and its reality from its Lord, and the aspect by which He looked upon it. Know God! The Messenger of God - may God’s blessings be upon Him and His family - said: “He among you who knows himself best knows his Lord best.” And ‘Ali - peace be upon Him - said: “Whoso knows himself has known his Lord.”

96 ولقد قال عليه السلام كل شيء وقع عليه اسم فهو مخلوق ما خلا الله وتلك الاية نفس الشيء وحقيقة من ربه وطرفه الذي به نظر اليه اعرفوا الله قال رسول الله صلى الله عليه واله اعرفكم بنفسه اعرفكم بربه وقال علي عليه السلام من عرف نفسه فقد عرف ربه

- 97 And in the Gospel, God the Exalted has said: “Know thyself and thou shalt know thy Lord. Thine outward is for extinction and thine inward is Me.”

97 وفي الانجيل قال الله تعالى اعرف نفسك تعرف ربك ظاهره للفناء وباطنك انا

- 98 He who knows God by means of this self that is within him has indeed known God, and there is no path to worship save this. There is no difference in knowledge except that he is His servant and His creation. Whoso knows Him as he knows God, glorified be He, has indeed known Him. But whoso knows Him with the attribute of contingent things does not know Him, for He is the sign of Unity and the shadow of Oneness, and the ultimate reality of the contingent from the bounty of the Ancient.

98 من عرف الله بسبيل هذه النفس الذي فيه فقد عرف الله ولا سبيل للعبادة سواء ولا فرق في المعرفة الا انه عبده وخلقته من عرفه كعرفة الله سبحانه فقد عرفه ومن عرفه بصفة الممكنات فلا يعرفه لانه هو اية التوحيد وشبح التفريد وغاية حق الممكن من عطاء القديم

- 99 Verily, those who know God know naught but themselves, and those who deceive God deceive naught but themselves. In everything there is a sign of His which points to His being One, and that sign is the mirror of God in things wherein they behold the beauty of God - that is, through that whereby He manifested Himself to them through them, which is their own

99 ان الذين يعرفون الله ولا يعرفون الا انفسهم وان الذين يخادعون الله ولا يخادعون الا انفسهم وفي كل شيء له اية تدل على انه واحد وتلك الاية مرآة الله في الاشياء ينظرون فيها جمال الله اي بما تجلى لهم بهم وهي انفسهم انما تشير الادوات الى

²²Qur’an 42:11.

²³Qur’an 9:31.

selves. The instruments point only to themselves. He who has known our discourse has known, and none knows it save he who has taken our provisions and journeys with us.

انفسها عرف من عرف كلامنا ولا يعرفه الا من
اخذ زادنا ويسافر معنا

- 100 Verily, 'Ali - peace be upon Him - has said: "The removal of the veils of glory without indication." The servant's beholding of the face of the Lord is the removal of the veils without indication. Nothing is nearer to anything than itself to it, and its reality is with it. Verily, God, glorified be He, looks through the servant, and manifests Himself through him, and takes account through him - glorified be He from having the attention of any of His creatures reach unto Him.

100 ولقد قال علي عليه السلام كشف سبحات
الجلال من غير اشارة مشاهدة العبد وجه الرب
هي كشف السبحات من غير اشارة وليس
اقرب من شيء من نفسه اليه وحقيقة لديه وان
الله سبحانه ناظر بالعبد به ومتجلية به ومحاسبة به
سبحانه من ان ينال اليه توجه احد من خلقه

- 101 Verily, the Imam - peace be upon him - has said: "Whatever you distinguish through your imaginations in its most subtle meanings, it is created like yourselves and returned unto you." The thing does not go beyond its source, and the contingent ascends to the contingent. There is no path to the Pure Eternal by any means, for whatsoever is other than Him is pure nothingness in His presence, both now as it ever was.

101 ولقد قال الامام (ع) كلها ميزتموه باوهامكم في
ادق معانيه فهو مخلوق مثلكم مردود اليكم والشيء
لا يجاوز وراء مبدئه والامكان يصعد الى الامكان
ولا سبيل الى الازل البحت بوجه لان ما سواه
معدوم بحت عند جنبه

- 102 The Lord of existence - may God's blessings be upon Him and His family - has said regarding the contingent: "We have not known Thee as Thou shouldst rightfully be known." Verily, God, glorified be He, is pleased with the incapacity of His servants to know His essence, for aught beyond that is not possible in the realm of contingency.

102 والان كما كان قال سيد الموجودات صلى الله
عليه واله في الامكان ما عرفناك حق معرفتك
وان الله سبحانه رضي بالعجز من معرفة نفسه
من عباده لان ما سوى ذلك لا يمكن في حق
الامكان

- 103 Verily hath the Imam, peace be upon him, declared: "There is no way save through the way of Our recognition," and this is the meaning of "There is no God but God." And that same soul is the very essence of this Word, contingent and created, which beareth witness unto God through unity. This is manifest unto the people of the heart, for God hath sent it down from the fountain of the Pen upon the Tablet of Righteousness. Even so hath it been.

103 ولقد قال الامام (ع) لا سبيل الا بسبيل معرفتنا
وهذه معنى لا اله الا الله وتلك النفس هو بعينها
هذه الكلمة حادثة مخلوقة تدل على الله بالتوحيد
وذلك ظاهر لاهل الفؤاد لان الله قد انزله من
مجرى المداد على لوح السداد كذلك

- 104 And the Imam Musa ibn Ja'far, peace be upon him, hath spoken according to what the Imam Hasan al-Askari, peace be upon him, hath said in his commentary upon this verse: "When their conspiracy against 'Ali, peace be upon him, reached the Messenger of God, may the peace and blessings of God be upon him and his family, He summoned them and reproached them. Then did they strive earnestly in faith, and the first of them said: 'O Messenger of God, may the peace and blessings of God be upon thee! By God, I have not prepared myself for anything as I have prepared myself for this allegiance. Verily have I hoped that God the Exalted will expand for me the palaces of Paradise and make me therein among the most excellent of guests and inhabitants.'

104 وقد قال الامام موسى ابن جعفر (ع) على ما
قال الامام الحسن العسكري (ع) في تفسيره
لهذه الآية لما اتصل مواطنهم في علي عليه السلام
برسول الله صلى الله عليه واله دعاهم وعاتبهم
فاجتهدوا في الايمان فقال اولهم يا رسول الله
(ص) والله ما اعددت بشيء كاعتدادي بهذه
البيعة ولقد رجوت ان يفسح الله تع في قصور
الجنان ويجعلني فيها من افضل النزال والسكان
وقال ثانيهما يا ابي انت وامي يا رسول الله ما وثقت
بدخول الجنة والنجاة من النار الا بهذه البيعة
والله ما يسرني ان نقضتها او نكثت بعدما اعطيت

And the second of them said: 'May my father and mother be ransom for thee, O Messenger of God! I have not trusted in entering Paradise and being saved from the Fire save through this allegiance. By God, it would not please me to break it or violate it after I have given of myself what I have given, even were I to possess all that lieth between the earth and the Throne of fresh dates and precious jewels.' And the third of them said: 'By God, O Messenger! Verily have I become, through joy at this allegiance and gladness and triumph, among those hopeful in God's good pleasure, and I am assured that even were the sins of all the people of the earth upon me, they would be effaced from me through this allegiance.' And he swore to what he said, and cursed whosoever might convey to the Messenger of God, may the peace and blessings of God be upon him and his family, aught contrary to what he had sworn. Then did the tyrants and rebels who came after them follow in succession with like excuses. God the Exalted said unto Muhammad, may the peace and blessings of God be upon him and his family: 'They seek to deceive God.'

من نفسي ما اعطيت ولو ان لي طلاع ما بين
الثرى الى العرش لثلا رطبة وجواهر فاخرة وقال
ثالثهم والله يا رسول لقد صرت من الفرح بهذه
البيعة والسرور والفتح من الاماني في رضوان الله
وايقنت انه لو كانت ذنوب اهل الارض كلها
علي لمحضت عني بهذه البيعة وحلف على من قال
من ذلك ولعن من بلغ عنه رسول الله صلى الله
عليه واله خلاف ما حلف عليه. ثم تتابع بمثل
هذه الاعتذار من بعدهم من الجبابرة والمتمردين.

- 105 That is, they deceive themselves through allegiance to 'Ali, peace be upon him, and the saying that the root of unbelief and its branches have issued forth from the root of hell. Even so are their words of acknowledgment of the Truth like unto the forms of scorpions in Sijjin. They have no verse of unity but they deceive through polytheism, nor any verse of prophethood but they deceive through unbelief, nor any verse of divine authority but they deceive through hypocrisy. God hath cursed them for their unbelief, and "they deceive none but themselves." They issue forth from Sijjin and speak in Sijjin and return unto Sijjin, yet they perceive not, for true perception lieth in the verse of unity, and its seat is the heart, which is the highest of man's faculties of perception. And since these unbelievers have deceived themselves concerning 'Ali, the verse of God's unity, God hath taken away their perception and hath changed their perception into denial, and they have no perception whatsoever, for perception is an attribute of the believers.

105 قال الله تعالى لمحمد صلى الله عليه واله يخادعون
الله الحديث اي يخادعون انفسهم بالبيعة لعلي
عليه السلام وقول اصل الكفر وفروعه خرجت
من اصل الحميم وكذلك كلماتهم من اقرار
الحق صور العقارب السجين ما لهم اية توحيد
الا خدعوا بالشرك ولا اية نية الا خدعوا
بالكفر ولا اية ولاية الا خدعوا بالنفاق لعنهم
الله بكفرهم وما يخادعون الا انفسهم يخرجون
من السجين ويتكلمون في السجين ويرجعون الى
سجين ولا يشعرون لان الشعور الحقيقي هو في اية
التوحيد ومحله الفؤاد وهو اعلى مشاعر الانسان
ولما هؤلاء الكفار خدعوا في علي اية التوحيد الله
رفعت شعورهم وبدل الله شعورهم بالانكار وما
لهم شعورا ابدا لان الشعور هو صفة المؤمنين

- 106 Ali, peace be upon him, hath said: "Fear ye the insight of the believer, for verily he looketh with the light of God," and it is the light of God from which he was created. But the unbeliever looketh with his own self and was created therefrom, and he hath no perception. The believer hath known the manifestation through the light of God the Forgiving.

106 قال علي عليه السلام اتقوا فراسة المؤمن فانه ينظر
بنور الله وهو نور الله الذي خلق منه والكافر ناظر
بنفسه وخلق منه وما له من شعور قد عرفه المؤمن
الظهور بنور الله الغفور

- 107 God the Exalted hath said: "In their hearts is a disease, so God hath increased them in disease, and for them is a painful chastisement because they were wont to lie."²⁴

107 قال الله تعالى في قلوبهم مرض فزادهم الله مرضا
ولهم عذاب اليم بما كانوا يكذبون

- 108 The heart is the first manifestation of the inmost heart [fu'ad], and it is two hearts: a heart which is the seat of the primal intellect, and this is the heart of Muhammad, may the peace and blessings of God be upon him and his family; and an inverted heart which is the seat of complete ignorance, and this is the heart of the Father of Calamities, may God's curse be upon him. And these two are the sources of chastisement: the first is the root of all good, and from its branches are unity and every righteousness; and the second is the root of all evil, and from its branches are turning away from God and every evil, and it is the totality of the hearts of the unbelievers.
- 109 And disease is the opposite of health, and true health is the ocean of unity, and true disease is turning away from that ocean. And its heart - that is, complete ignorance - is the totality of diseases, for it is complete turning away and denial. "In their hearts is a disease, so God increased them in disease." And the increase of disease is for the sake of the increase of health, for the shadow does not fall behind the original, and the increase is by consequence while health is by origin. For God created the intellect for permanence, and there is no suspension or exhaustion for His effusion, because the intellect ascends to the effusion of God infinitely, as in the beginning of its existence. It has no arrival at the station of self-sufficiency, for if it arrived its poverty would be greater. The contingent is in need in all conditions, and God, glorified be He, sustains it not from anything through origination, and origination through origination infinitely, without exhaustion.
- 110 Likewise the sustenance reaches the universal ignorance accidentally, infinitely to infinity. And that sustenance in their disease is from God, glorified be He. "For them is grievous punishment" and great fire. The disbelievers in the torment of hell wish for the annihilation of their existence but they cannot. And that punishment is because "they used to deny" what is in their souls of what God placed in them of the signs of 'Ali, peace be upon him, from the beginning of meanings to the station of dust.
- 111 The lie is polytheism, and polytheism with 'Ali, peace be upon him, is polytheism with God, because he is the sign of God, and the sign of God is the sign of Himself. The Eternal has no sign - the path to Him is blocked. The first intellect that speaks in the realm of possibility about what is in the heart of Muhammad, may God's peace and blessings be upon him and his family, is his very self, 'Ali, peace be upon him.
- القلب اول مظهر الفؤاد وهو قلبان قلب محل العقل الاول وهو قلب محمد صلى الله عليه واله وقلب معكوس محل الجهل الكلي وهو قلب ابو الدواهي لعنة الله عليه وهما معذبان الاول اصل خير ومن فروعه التوحيد وكل بر والثاني اصل كل الشر ومن فروعه الاعراض عن الله وكل شر وهو تمام قلوب الكافرين
- والمرض ضد الصحة والصحة الحقيقي هي لجة الاحدية والمرض الحقيقي هي الادبار عن تلك الحجة وقلبه اي الجهل الكلي تمام الامراض لانه تمام الادبار والانكار في قلوبهم مرض فزادهم الله مرضا وازدياد المرض هو لاجل ازدياد الصحة لان الظل لا يتخلف عن الاصل وازدياد بالتبع وللصحة بالاصالة لان الله خلق العقل للبقاء وما لفيضه تعطيل ولا نفاذ لان العقل يترقى الى فيض الله بما لا نهاية كما في بدء وجوده ولا له وصول الى محل الغني لو وصل لكان فقره ازيد والممكن محتاج في كل الحال والله سبحانه يمد له من شيء بالابداع والابداع بالابداع بما لا نهاية وما له من نفاذ
- وكذلك المدد يصل الى جهل الكلي بالعرض بما لا نهاية الى ما لا نهاية وذلك المدد في مرضهم من الله سبحانه لهم عذاب اليم ونار عظيم ويتمنون الكفار في عذاب جهنم بالانعدام وجودهم ولا يقدرون وذلك العذاب بما كانوا يكذبون بما في انفسهم بما جعل الله فيهم من آيات علي عليه السلام من بدء المعاني الى رتبة التراب
- والكذب هو الشرك والشرك بعلي عليه السلام هو الشرك بالله لانه (ع) اية الله واية الله واية نفسه وليس للازل اية السبيل اليه مسدود

²⁴Qur'an 2:10.

- 112 He said, peace be upon him, that in that universal, divine, primary soul “there is a divine power and a simple essence, living by its own essence. Its origin is the intellect - from it it began, from it it learned, to it it pointed and indicated, and its return is to it when it is perfected and resembles it. From it the existents began and to it they return through perfection. It is the Supreme Essence of God, the tree of Tuba, the lote-tree of the uttermost boundary, and the garden of refuge. Whosoever knows it will never be wretched, and whosoever is ignorant of it goes astray and is led astray.”
- 113 This is the secret of what is reported in the tradition that he, peace be upon him, “stood at the bridge and acknowledged to God that from me proceeded all good from everything.” When good is mentioned, he was its beginning, its origin, its branch, its mine, its refuge, and its end. May God’s blessings be upon Muhammad, the universal intellect, and upon ‘Ali, peace be upon him, his self, the universal soul.
- 114 Likewise, the first thing that speaks about universal ignorance is the father of evils, God’s curse be upon him. This is the secret of what is reported in the tradition that “God established him upon the bridge until he acknowledged to God the Exalted that from me proceeded all evil from every possessor of evil,” because of the preference of the first one in all his stations. God’s curse be upon them both - he did not believe in God for the twinkling of an eye.
- 115 He said, peace be upon him: “God created ignorance from the bitter sea, dark, and said to it: Turn back, so it turned back. Then He said to it: Come forward, but it did not come forward. So He said to it: You are arrogant, so He cursed it.” The tradition continues that through the eternal power of God it is a lie and in the fire by the justice of the Omnipotent King.
- 116 God the Exalted said: “And when it is said to them: Do not make mischief in the land, they say: We are only reformers. Surely they are the mischief-makers, but they do not perceive.”²⁵
- 117 And when it was said that Muhammad - may the peace of God be upon Him - is the tongue of God for all the worlds, depart not from the land of oneness through the denial of ‘Ali - upon Him be peace - for your departure from love of Him is your entrance into the overwhelming flood which hath no foundation. The First said that the beginning of ingratitude, and whosoever is in My dominion is coupled with the guardianship
- 112 واول عقل يحكي في الامكان عما في قلب محمد صلى الله عليه واله هو نفسه علي عليه السلام فقال (ع) في تلك النفس اللاهوتية الكلية الاولية قوة لاهوتية وجوهرة بسيطة بالذات اصلها العقل منه بدئت وعنه واليه دلت واشارت وعودها اليه اذا كملت وشابهت ومنها بدئت الموجودات واليها تعود بالكمال فهي ذات الله العليا وشجرة طوبى وسدرة المنتهى وجنة الماوى من عرفها لم يشق ابدا ومن جهلها ضل وغوى
- 113 وهذه سر ما ورد في الحديث بانه (ع) قام الى الصراط واقر الله بان مني صدرت كل الخير من كل شيء ان ذكر الخير كان اوله واصله وفرعه ومعدنه وماويه ومنتهاه صلى الله على محمد عقل الكلي وعلى علي عليه السلام نفسه نفس الكلية
- 114 وكذلك اول ما يحكي عن جهل الكلي هو ابو الشرور لعنة الله عليه وهذه سر ما ورد في الحديث اقامه الله على الصراط حتى اقر الله تعالى بان مني صدرت كل الشر عن كل ذي شر لانه تفضيل الاول جميع مقاماته لعنة الله عليهما لم يؤمن بالله طرفة عين
- 115 قال (ع) خلق الله الجهل من البحر الاجاج ظلمانيا فقال له ادبر فادبر ثم قال له اقبل فلم يقبل فقال له استكبرت [فلعنه] الحديث بدوام قدرة الله هو كذب وفي النار بعدل الملك القهار
- 116 قال الله تعالى واذا قيل لهم لا تفسدوا في الارض قالوا انما نحن مصلحون الا انهم المفسدون ولكن لا يشعرون
- 117 واذا قيل محمد (ص) لسان الله لكل العوالم لا تخرجوا عن ارض الاحدية نكس علي عليه السلام فان خروجكم عن محبته دخولكم في طمطام مجتة وما لها من قرار قال الاول مبدء الكفراني ومن في امكاني مقرون بولاية علي عليه السلام لقبول اليجاد ولكن الفساد لثمة الانوجاد

²⁵Qur'an 2:11-12.

of 'Ali - upon Him be peace - for the acceptance of existence, but corruption is the fruit of denial of existence.

- 118 God the Exalted said: Thus did God inform of their secret through their departure from the ocean of His love and their corruption through the denial of His covenant, and they know not that the denial of the covenant of 'Ali - upon Him be peace - is the denial of the covenant of God, and they, in their breaking thereof, are tormented by the fire of denial and perceive it not.
- 119 God the Exalted said: "And when it is said unto them: Believe as the people believe, they say: Shall we believe as the foolish believe? Verily they are the foolish, but they know not."²⁶
- 120 And when it was said to the followers of 'Ali - upon Him be peace - concerning those who had departed from the ocean of the oneness of their Lord: Acknowledge ye His excellences from His signs and tokens which God hath placed in all things, even as the people of humanity acknowledged God, they say: Shall we believe in 'Ali - upon Him be peace - as the foolish have believed, such as Salman and his companions - may the peace of God be upon them - in that they have annihilated themselves in the subsistence of God and have turned away from the mention of aught else through constant remembrance of Him and obedience to Him?
- 121 Thus did God the Truth inform the people of possibility and existence that they believed that the First and his branches are the foolish ones because they were content with annihilation and torment through turning away from the guardianship of 'Ali - upon Him be peace - the object of glory and subsistence, for they know not.
- 122 God the Exalted said: "And when they meet those who believe, they say: We believe; and when they go apart to their devils, they say: Lo! we are with you; verily we did but mock. Allah mocketh at them and leaveth them to wander blindly on in their contumacy."²⁷
- 123 And when they meet the people of the overwhelming flood of oneness who have believed in 'Ali - upon Him be peace - in the ocean of unity, they say: We have believed in Him - to Him be glory - after the removal of the veils and the signs. And when they return unto themselves, they say: Lo! we are with you in the overwhelming flood of the veils and the multiplicity, whether in possibility or in formation; verily we do but mock the people of the ocean of oneness and the entering therein
- 118 قال الله تع فاخبر الله عن سرهم بالخروج عن لجة محبته وافسادهم لنكس بيعته وهم لا يعرفون بان نكس بيعة علي (ع) نكس بيعة الله وهم عند نكسهم معذبين بنار الانكار ولا يشعرون
- 119 قال الله تعالى واذا قيل لهم امنوا كما امن الناس قالوا اتؤمن كما امن السفهاء الا انهم هم السفهاء ولكن لا يعلمون
- 120 واذا قيل شيعة علي عليه السلام للخارجية عن لجة احدية مولاهم اعترفوا لفضائله من اياته وعلاماته الذي جعل الله في كل شيء كما اذعنوا اهل الانس بالله يقولون اتؤمن بعلي (ع) كما امن السفهاء كالسلمان واصحابه صلى الله عليهم بانهم فنوا انفسهم في بقاء الله واعرضوا عن ذكره غيره بالدوام لذكره وطاعته
- 121 فاخبر الله الحق لاهل الامكان والاكو ان اعتقدوا بان الاول وفروعه هم السفهاء لانهم رضوا بالفناء والعذاب بالاعراض عن ولاية علي عليه السلام مقصد عز وبقاء لانهم لا يعلمون
- 122 قال الله تعالى واذا لقوا الذين امنوا قالوا امنا واذا خلوا الى شياطينهم قالوا انا معكم انما نحن مستهزئون الله يستهزئ بهم ويمدهم في طغيانهم يعمهون
- 123 واذا لقوا اهل طمطمم الواحدية الذين امنوا بعلي (ع) في لجة الاحدية قالوا امنا به له الجلال بعد كشف السجحات والاشارات واذا رجعوا الى انفسهم قالوا انا معكم في طمطمم السجحات والكثرات امكانا او تكوينا انما نحن مستهزئون باهل لجة الاحدية والورود فيها بالاعتراف بولاية علي عليه السلام

²⁶Qur'an 2:13.

²⁷Qur'an 2:14-15.

through acknowledgment of the guardianship of 'Ali - upon Him be peace.

- 124 Allah mocketh at them - that is, He createth mockery for them. By them He is just in His action, for when they mocked at themselves He created the mockery. And the mystery of the matter is that God - glorified be He - created things by His action according to the love of their receptivities for His action, meaning that He brought their substances into being from nothing and gave them form according to what they accepted. And verily God - glorified be He - created the mockery in the form thereof which is the essence of their acceptance, and the mockery of the infidels toward the believers is the very bringing into existence of God's mockery of them through them according to what they are, in acceptance of their form. And God is not unjust to His servants.

124 الله يستهزؤ بهم اي خلق الاستهزاء لهم بهم هو عادل في فعله فلما استهزؤوا بانفسهم خلق الاستهزاء وسر الامر هو ان الله سبحانه خلق الاشياء بفعله على حب قوابلها لفعله بمعنى انه احدث موادها لا من شيء وصورها كما قبلت وان الله سبحانه خلق الاستهزاء بصورتها التي هي نفس قبولها واستهزاء الكفار للمؤمنين هي نفس ايجاد استهزاء الله لهم بهم بما هم عليه على قبول صورتهم وما الله بظلام للعباد

- 125 And ar-Rida - upon Him be peace - said when he was asked concerning this verse and its like: Verily God - blessed and exalted be He - doth not mock, nor jest, nor deceive, nor beguile, but God - mighty and glorified be He - requiteth them with the requital of mockery and the requital of jesting and the requital of deception and beguiling. Exalted is He above what the wrongdoers say, with great exaltation.

125 وقال الرضا عليه السلام حين سئل عن هذه الاية واشباهها ان الله تبارك وتعالى لا يسخر ولا يستهزئ ولا يمزح ولا يخادع ولكن الله عز وجل يجازيهم جزاء السخرية وجزاء الاستهزاء وجزاء المكر والخدعة تعالى عما يقول الظالمون علوا كبيرا

- 126 God the Exalted said: "These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided."²⁸

126 قال الله تعالى اولئك الذين اشتروا الضلالة بالهدى فما ربحت تجارتهم وما كانوا مهتدين

- 127 The Will [iradih] of God in regard to a thing is the bringing forth of that thing, and His Will in regard to those souls is their creation. The totality of error and its source is the Father of Calamities - may the curse of God be upon him - for by his very existence and through the possibility of all the unbelievers, he purchased error for himself, donning the shirt of the Caliphate in place of guidance, which is the Guardianship, and was content with fear and remoteness instead of intimacy and nearness. He entered the city of successorship during a moment of heedlessness on the part of its inhabitants, because its people are not content with him, and there is none among its people in whom it is possible - that Great Shirt is not for any save his wretched self, none but the wretched. Thus their commerce in disbelief toward 'Ali - peace be upon him - brought them no profit, for the gainer in commerce is he who believed in the Guardianship, while for the opposer there is the loss of the infidels and inability to enter into the ocean of Unity. That turning away profits them nothing, and they possess naught in the realm of possibility, for sovereignty belongs

127 ارادة الله بشيء هو ايجاد الشيء وارادته باولئك هم ايجادهم وتمام الضلالة واصلها هي ابو الدواهي لعنة الله عليه لانه بالكون بنفسه وبامكان بجميع الكفار اشتري الضلالة لنفسه تقيص قصب اخلافة بالهدى الذي هو الولاية ورضي بالخوف والبعد عن الانس والقرب ودخل مدينة الوصاية حين غفلة من اهلها لان اهلها لا يرضون بها وليس في اهلها احد فيه يمكن ليس تلك القميص العظمى دون نفسه الشقي الا شقى فما ربحت تجارتهم بالكفر لعل عليه السلام لان الراجح في التجارة من دان بالولاية وللمعرض خسارة الكفرة وعدم القدرة بالورود في لجة الوحدة فما ينفعهم ذلك الادبار وما يملكون شيئا في الامكان لان الملك للولي وما كانوا مهتدين لان الهادي من استقر في عماء الاحدية وليس محتجبا بالكثرة الامكانية وافر لعل عليه السلام بالولاية في لجة الاحدية فح كان هاديا مهديا وان المعرضين ما كانوا مهتدين

²⁸Qur'an 2:16.

to the Guardian. And they were not guided, for the guide is he who is established in the blindness of Oneness and is not veiled by the multiplicity of contingent existence, and who acknowledged ‘Ali – peace be upon him – with the Guardianship in the ocean of Oneness. Such a one was a guide guided aright, while those who turned away were not guided.

- 128 God the Exalted hath said: “Their likeness is as the likeness of one who kindleth fire, but when it shed its light around him, God took away their light and left them in darkness where they cannot see.”²⁹
- 129 The Will [mashiyyat] is identical with that which is willed by Him. The likeness of those who depart from the ocean of Oneness is as the likeness of those who deny the Guardianship of the Family of God – peace be upon them. And the likeness of the deniers is as the likeness of one who kindleth fire, but when it shed its light around him, God took away the sign of the Guardianship from their souls and left them in the guardianship of the leaders of the Fire, while they perceive not.
- 130 “Deaf, dumb, and blind, so they return not.”³⁰
- 131 The First of the First through disbelief in Muhammad – may the peace and blessings of God be upon him and his family – and the Second of the Second through disbelief in ‘Ali – peace be upon him – and the Third of the Third through disbelief in Fatimah – may the prayers of God be upon her. Thus after their disbelief they return not to the Guardianship of ‘Ali – peace be upon him.
- 132 God the Exalted hath said: “Or like a rainstorm from heaven, wherein is darkness, thunder, and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death. Allah encompasseth the disbelievers.”³¹
- 133 The similitude is identical with that which is likened unto it: “Or like a rainstorm” – the Second, for it is the rain of heaven, and the heaven is the First, “wherein is darkness” – the Third – “and thunder” – the Fourth – “and the flash of lightning” – he meaneth – may the curse of God be upon him – and these and their shadows “thrust their fingers in their ears,” that is, whatsoever was in them through contingent existence they manifest it unto being through deception “by reason of the thunder-claps” of ‘Ali – peace be upon him – after the passing of the Messenger of God – may the peace and blessings of God be upon him and his family – “for fear of death.” And

128 قال الله تعالى مثلهم كمثل الذي استوقد نارا فلما اضاءت ما حوله ذهب الله بنورهم وتركهم في ظلمات لا يبصرون

129 المشية عين المشية به مثل الخارجين عن لجة الاحدية كمثل المنكرين ولاية الله عليهم السلام ومثل المنكرين كمثل الذي استوقد نارا فلما اضاءت ما حوله ذهب الله اية الولاية عن نفوسهم وتركهم في ولاية ائمة النار وهم لا يبصرون

130 صم بكم عمي فهم لا يرجعون

131 الاول فالاول للكفر بمحمد صلى الله عليه واله والثاني فالثاني للكفر بعلي عليه السلام والثالث فالثالث للكفر بفاطمة صلوة الله عليها فهم بعد كفرهم لا يرجعون ولاية علي عليه السلام

132 قال الله تعالى او كصيب من السماء فيه ظلمات ورعد وبرق يجعلون اصابعهم في اذانهم من الصواعق حذر الموت والله محيط بالكافرين

133 والمشيبة عين المشبه به او كصيب الثاني لانه مطر السماء والسماء الاول فيه ظلمات الثالث والرعد الرابع والبرق يريد لعنة الله عليه وهؤلاء واظلتهم يجعلون اصابعهم في اذانهم اي ما كانت فيهم بالامكان يظهرونها الى الكون من الخدعة والصواعق لعلي عليه السلام بعد وفات رسول الله صلى الله عليه واله حذر الموت وعلي عليه السلام باحاطة الله محيط بالكافرين

²⁹Qur'an 2:17.

³⁰Qur'an 2:18.

³¹Qur'an 2:19.

‘Ali – peace be upon him – through God’s encompassment “encompasseth the disbelievers.”

- 134 And encompassment hath three degrees: the encompassment of the sign of the Pure Essence – exalted be His glory – and He is the Encompasser who hath ever been such, and there is no encompassed, neither in mention nor in essence, since He is as He ever was, without name or form or knowledge concerning Him, for He is encompassment itself, and the encompassment of His Essence – sanctified be He of Whom none knoweth how He is save He Himself, and He is the Encompasser, the Most High. The second is the encompassment of His action, that is, pure origination and absolute creation, and He encompasseth all things in contingent mention, yet is not encompassed in essential existence, and this is the encompassment of God – may God make its bearer to be Muhammad – may the peace and blessings of God be upon him and his family. The third is encompassment conjoined with that which is encompassed, and this is the encompassment of the All-Merciful – may God make its bearer to be ‘Ali – peace be upon him – and he encompasseth the disbelievers through that whereby He manifested Himself to them through them. The intended meaning is not the encompassment of the Essence, to avoid the necessity of change, conjunction, and limitation, for things are limited while He – sanctified be He – is the Encompasser through His contingent knowledge, and the Essence is knowing yet hath no object of knowledge, and He hath ever been knowing.

- 135 And verily al-Sadiq, peace be upon Him, hath said: “Knowledge is Himself and there is no object of knowledge.” I bear witness that His word is the truth. And now, even as the knowledge of the Essence was, and He is independent of the existence of the object of knowledge, and His knowledge of things before their existence is as His knowledge after their existence, and His encompassing knowledge is His knowledge conjoined with the thing which God the Exalted hath called knowledge by way of honor. And ‘Ali, peace be upon Him, is the bearer of that knowledge, and He encompasseth the disbelievers. And the disbelievers have gone forth from the ocean of Unity without His permission, and He encompasseth all things for them through them, and He is a torment unto the disbelievers.

- 136 God the Most High hath said: “The lightning well-nigh snatcheth away their sight; whenever it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. And if Allah willed, He could destroy their hearing and their sight. Lo! Allah is Able to do all things.”³²

³²Qur’an 2:20.

134 ولا احاطة ثلاثة مراتب احاطة اية ذات البحث جل جلاله وهو محيط لم يزل ولا محاط لا ذكرا ولا عينا الان كما كان لا سم ولا رسم ولا معرفة عنه لانه احاطة واحاطة ذاته سبحانه من لا يعلم كيف هو الا هو وهو المحيط المتعال والثانية احاطة فعله اي ابداع الصرف واختراع البحث وهو محيط بالاشياء ذكر امكانها ولا محاط عينا تكوينيا وهي احاطة الله جعل الله حاملها محمد صلى الله عليه واله والثالثة احاطة متقرنة مع المحاط وهي احاطة الرحمانية جعل الله حاملها علي عليه السلام وهو المحيط بالكافرين بما تجل لهم بهم وليس المراد احاطة الذات لازام التغيير والاقتران والتحديد لان الاشياء محدودة وهو سبحانه هو المحيط بعلمه الامكاني والذات عالم ولا معلوم وهو لم يزل عالما

135 ولقد قال الصادق عليه السلام العلم ذاته ولا معلوم اشهد ان قوله الحق والان كما كان علم الذات وهو غني عن وجود المعلوم وعلمه بالاشياء قبل وجودهم كعلمه بعد وجودهم وعلمه المحيط هو علمه المقترن بالشيء سماه الله تع علما نسبة تشریف وعلي عليه السلام حامل ذلك العلم وهو محيط بالكافرين والكافرين خرج عن لجة الاحدية بغير اذنه وهو محيط بالاشياء لهم بهم وهو عذاب بالكافرين

136 قال الله تعالى يكاد البرق يخطف ابصارهم كلما اضاء لهم مشوا فيه واذا اظلم عليهم قاموا ولو شاء الله لذهب بسمعهم وابصارهم ان الله على كل شيء قدير

- 137 Verily, those who deny the guardianship of 'Ali, peace be upon Him - the lightning well-nigh snatcheth away the sight of their hearts when they turn toward the true Unity which is the sign of 'Ali, peace be upon Him. And when it darkeneth against them through the passing of Muhammad, may the peace and blessings of Allah be upon Him and His family, they stand still in denial of 'Ali, peace be upon Him, and don the garment of wrath by looking forward unto themselves. And had 'Ali willed, He would have taken power and life from the usurpers, and He is Able to do all things, for He willeth naught save what God willeth, and He is the Essence of God's Will in all the worlds.
- 138 And verily the Proof, Muhammad son of al-Hasan, peace be upon them both, hath said in the visitation of the Family of Ya Sin: "Thy striving in God is the Essence of God's Will, and thy contending in God is the Essence of God's Vengeance, and thy patience in God is possessed of God's Forbearance, and thy gratitude unto God is possessed of God's Increase and His Mercy." And therein, after this: "And the established decree is what Your will hath singled out, and the effaced is what Your practice hath not singled out." And that is the truth of God's Will in its creation thereof. So when He willed the existence of the first ones and their darkening through the increase of their disbelief, and the preservation of the followers of 'Ali, peace be upon Him, He willed their corruption and beareth their harm, for He, peace be upon Him, hath given them from God according to what they possess, and He is Able to do all things.
- 139 And the intended meaning is not the power of the Essence, for His power is His Essence, and He hath ever been Powerful with no object of power, and now even as He was. And the power conjoined with things and connected with their creation is the power of action, and it is power. And God hath made 'Ali, peace be upon Him, its bearer, and He is Able to do all things.
- 140 And when the Pen hath flowed with mention of the Station, behold, here am I mentioning the mystery of the Station. Those possessed of understanding have known that what is there in this Book is not known save through what is here, and it is that the Eternal is He, He - none knoweth Him save Himself, and that which is known through the allusions is His sign and His path.
- 141 And verily 'Ali, peace be upon Him, hath said: "He manifested Himself to it and through it" - the tradition. So when God manifested Himself to it and through it, He made it a station in knowability, since He was too exalted for the knowledge of the knowers to attain unto His holy glory, or for the magnitude
- ان المنكرين لولاية علي (ع) يكاد البرق يخطف ابصار افئدتهم بالتوجه الى وحدة الحق اية علي عليه السلام واذا اظلم عليهم بوفاة محمد صلى الله عليه واله قاموا بالانكار لعلي عليه السلام ولبسوا قبيص الغضب بنظر الاستقبال الى انفسهم ولو شاء علي لآخذ القدرة والحياة عن الغاصبين وهو على كل شيء قدير لانه ما يشاء الا بما شاء الله وهو ذات مشية الله في كل العوالم
- ولقد قال الحجة محمد ابن الحسن عليهما السلام في زيارة ال يس مجاهدتك في الله ذات مشية الله ومقارعتك في الله ذات انتقام الله وصبرك في الله ذواته الله وشكرك لله ذو مزيد الله ورحمته وفيها بعد هذه والقضاء المثبت ما استاثرت مشيتكم والممحور ما لا استاثرت به سنتكم وذلك حق مشية الله احداثها فلها شاء وجود الاول واظلامه لآزدياد كفرهم وابقاء شيعة علي عليه السلام شاء افسادهم ويتحمل اذاهم لانه عليه السلام اعطاهم عن الله بما هم عليه وهو على كل شيء قدير
- وليس المراد قدرة الذات لان قدرته ذاته وهو لم يزل قادر ولا مقدور والان كما كان والقدرة المقترنة بالاشياء والمتعلقة بايجادهم هي قدرة الفعل وهي قدرة وجعل الله عليا عليه السلام حاملها وهو على كل شيء قدير
- واذا جرى القلم بذكر المقام فيها انا اذا اذكر سر المقام قد علم اولو الاباب ان ما هنالك في هذا الكتاب لا يعلم الا بما هيئنا وهو ان الازل هو هو لا يعرفه سواه وان المعروف لدى الاشارات ايته وسبيله
- ولقد قال علي عليه السلام تجلى لها بها الحديث فلها تجلى الله لها بها جعلها مقام في المعروفة اذ كان هو المتعال من ان تنال معرفة العارفين بعز قدسه او ان يقدر عظم الاثثة بالصعود الى الكبرياء

of hearts to be able to ascend unto the grandeur of His Self. And He is as He saith: "Vision perceiveth Him not, but He perceiveth all vision, and He is the Subtle, the Aware."

نفسه وهو كما يقول لا تدركه الابصار وهو يدرك
الابصار وهو العلي الكبير

- 142 Ali, peace be upon Him, said unto Salman: "My knowledge is the luminous knowledge - the knowledge of God, and the knowledge of God is my knowledge, and this is the pure religion according to the word of God, glorified and exalted be He: 'And they were commanded naught else than to serve God, making religion pure for Him' - this is through Unity, and this is sincerity. And His word 'being upright' - this is the acknowledgment of the prophethood of Muhammad, may the peace and blessings of God be upon Him and His family, and this is the upright religion. And His word 'and to establish prayer' - this is my guardianship, for whosoever knoweth my guardianship hath indeed established prayer, and this is difficult, most difficult, O Salman and O Jundab.

142 قال علي عليه السلام للسلمان معرفتي بالنورانية
معرفة الله ومعرفة الله معرفتي وهو الدين الخالص
يقول الله سبحانه وتعالى وما امروا الا ليعبدوا الله
مخلصين له الدين بالتوحيد وهو الاخلاص وقوله
حنيفا وهو الاقرار بنبوة محمد صلى الله عليه واله
وهو الدين الحنيف وقوله ويقومون الصلوة وهي
ولايتي فمن عرف ولايتي فقد اقام الصلوة وهو
صعب مستصعب يا سلمان ويا جندب

- 143 "The believer who is tested, upon whom nothing of our Cause is revealed save that his breast is expanded to receive it, and who doubteth not nor is perplexed - but whosoever saith 'why' and 'how' hath indeed disbelieved. Submit ye then to God His command, for we are the command of God, O Salman and O Jundab.

143 المؤمن الممتحن الذي لم يرد عليه شيء من امرنا
الا شرح صدره لقبوله ولم يشك ويرتاب ومن
قال لم وكيف فقد كفر فسلما لله امره فنحن
امر الله يا سلمان ويا جندب

- 144 "Verily God hath made me His trustee over His creatures and His vicegerent in His earth and His lands, and hath given me that which describers cannot describe nor knowers know. When ye know me thus, then are ye believers, O Salman and O Jundab.

144 ان الله جعلني امينه على خلقه وخليفته في ارضه
وبلاده واعطاني ما لم يصفه الواصفون ولا يعرفه
العارفون فاذا عرفتموني هكذا فانتهم مؤمنون يا
سلمان ويا جندب

- 145 "God, exalted be He, hath said: 'And seek help through patience and prayer.' The patience is Muhammad, may the peace and blessings of God be upon Him and His family, and the prayer is my guardianship. For this reason He said: 'And verily it is hard' and said not 'they are hard,' then said: 'Save for the humble,' and He made exception for the people of my guardianship who have gained clear vision through the light of my guidance, O Salman and O Jundab.

145 قال الله تعالى واستعينوا بالصبر والصلوة فالصبر
محمد صلى الله عليه واله والصلوة ولايتي ولذلك
قال وانها لكبيرة ولم يقل انهما ثم قال الا على
الخاصين وفاضتني اهل ولايتي الذين استبصروا
بنور هدايتي

- 146 "We are the secret of God that is not hidden, and His light that is not extinguished, and His bounty that cannot be requited. Our first is Muhammad, our middle is Muhammad, and our last is Muhammad. Whosoever knoweth us hath perfected the true religion, O Salman and O Jundab.

146 يا سلمان ويا جندب ونحن سر الله الذي لا يخفى
ونوره الذي لا يطفى ونعمه الذي لا تجزئ اولنا
محمد واوسطنا محمد واخرنا محمد فمن عرفنا فقد
استكمل الدين القيم

- 147 "I and Muhammad were a light glorifying before all things that glorify and shining before all created things. God divided the light into two halves - a chosen Prophet and a well-pleased Guardian. God, mighty and glorious, said to one: 'Be Muhammad,' and to the other: 'Be 'Ali.' Thus said the Prophet: 'I

147 يا سلمان ويا جندب كنت ومحمد نور نسبح قبل
المسبحات ونشرق قبل المخلوقات فقسم الله النور
نصفين نبي مصطفى وولي مرتضى فقال الله عز
وجل (لا) كن محمدا وللاخر كن عليا كذلك

am from 'Ali and 'Ali is from me, and none can perform my mission save I and 'Ali.' And to this doth His word, exalted be He, refer: 'And ourselves and yourselves' - this is an allusion to their unity in the world of spirits and lights.

قال النبي انا من علي وعلي مني ولا يؤدي عني
الا انا وعلي واليه الاشارة بقوله [تعالى] وانفسنا
وانفسكم وهو اشارة الى اتحادهما في عالم الارواح
والانوار

- 148 "Like unto this is His word, exalted be He: 'What! If he die or be killed will ye turn back upon your heels?' The meaning here is: if the Prophet die or the Successor be killed - for they are one thing and their light is one. They are united in essence and attribute, and separated in body and name. They are one thing in the world of spirits. Thou art that which is between Jesus and likewise in the world of bodies: 'Thou art from me and I am from thee. Thou dost inherit from me and I inherit from thee. Thou art to me as the spirit is to the body.'

148 مثله قوله تعالى افان مات او قتل انقلبتم على
اعقابكم والمراد هنا مات النبي او قتل الوصي
لانهما شيء واحد ونوره واحد اتحدا لمعنى
والصفة واقترقا بالجسد والتسمية فهما شيء
واحد في عالم الارواح انت التي بين (عيسى)؟
وكذلك في عالم الاجساد انت مني وانا منك
ترثني وارثك انت مني بمنزلة الروح من الجسد

- 149 "And to this doth His word, exalted be He, refer: 'Invoke blessings on him and salute with a goodly salutation' - the meaning whereof is: invoke blessings upon Muhammad and submit to 'Ali his command. He joined them in one essential body and distinguished between them by name and attributes in the command. He said: 'Invoke blessings on him and salute,' meaning: invoke blessings upon the Prophet and salute the Successor. Your prayers upon the Prophet for his Prophet-hood shall not benefit you save through your submission to 'Ali in his guardianship, O Salman and O Jundab.

149 واليه الاشارة بقوله تع صلوا عليه وسلوا تسليما
ومعناه صلوا على محمد وسلوا لعلي امره فجمعهما
في جسد واحد جوهري وفرق بينهما بالتسمية
والصفات في الامر فقال صلوا عليه وسلوا فقال
صلوا على النبي وسلوا على الوصي ولا تنفعكم
صلوتكم على النبي بالرسالة الا بتسليمكم على علي
بالولاية

- 150 "Muhammad was the Speaker and 'Ali the Silent, and there must be in every age a Speaker and a Silent One. Muhammad is the master of the gathering and I am the master of the resurrection. Muhammad is the Warner and I am the Guide. Muhammad is the master of Paradise and I am the master of the Return. Muhammad is the master of the Pool and I am the Standard. Muhammad is the master of the keys and I am the master of Paradise and hell-fire. Muhammad is the master of Revelation and I am the master of Inspiration. Muhammad is the master of the proofs and I am the master of the miracles. Muhammad is the Seal of the Prophets and I am the Seal of the Successors."

150 يا سلمان ويا جندب وكان محمد الناطق وعلي
الصامت ولا بد في كل زمان من ناطق وصامت
فمحمد صاحب الجمع وانا صاحب الحشر ومحمد
المنذر وانا الهادي ومحمد صاحب الجنة وانا
صاحب الرجعة ومحمد صاحب الحوض وانا اللواء
ومحمد صاحب المفاتيح وانا صاحب الجنة والنار
ومحمد صاحب الوحي وانا صاحب الالهام ومحمد
صاحب الدلالات وانا صاحب المعجزات ومحمد
خاتم النبيين وانا خاتم الوصيين

- 151 I bear witness that he is the Truth and all truth is from him and unto him, from the verse of Unity to whatsoever the Ancient, the Praiseworthy, hath created. Whosoever knoweth him, before him is certitude, and whosoever is ignorant of him, behind him is the prison. He is naught but a sign of the Praiseworthy.

151 اشهد انه الحق وكل الحق منه واليه من اية التوحيد
الى ما ابدع القديم الحميد من عرفه امامه اليقين
ومن جهله ورائه السجين وما هو الا اية الحميد

- 152 God, exalted be He, hath said: "O ye people! Worship your Lord Who created you and those before you, that haply ye may become God-fearing."³³

152 قال الله تعالى يا ايها الناس اعبدوا ربكم الذي
خلقكم والذين من قبلكم لعلكم تتقون

³³Qur'an 2:21.

- 153 O people of the world! By God, worship your Lord! That is, enter ye into the paradise of Unity, the abode of divine sovereignty. For whoso entereth the house of glory after the removal of all veils, the effacement of all illusions, and the rending of all curtains, hath indeed worshipped God according to that which is possible in the realm of contingent being.
- 154 As for the Pure Essence, it is the Lord when there is no vassal - how then can there be worship of that to which there is no path through turning toward it? Nay, the servant worshippeth God through that by which God hath manifested Himself unto him. And every object of worship from beneath His Throne unto the depths of the seventh nethermost earth is false and evanescent, save His gracious Face.
- 155 The true worshipper in such wise as cannot be likened was Muhammad, may the peace and blessings of God be upon Him and His kindred, for through Him the true worship appeared in the utmost perfection possible in the realm of contingent being - God manifested Himself unto Him through Him. God, exalted be His glory, said on the Night of Ascension: "O Muhammad! Thou art the Lover and Thou art the Beloved." This is the secret meaning of the saying from the words of 'Ali, peace be upon him: "The kingdom hath endured in the Kingdom." And glorified be the Essence from any reference being made unto It, and glory be to God above all that they ascribe unto Him!
- 156 The reality of worship possible for a servant is that he worship God through Him and enter the ocean of Unity, for in that ocean the servant and that whereby he worshippeth are effaced, and naught remaineth for the servant save pure manifestation and the Face of the Worshipped One. Then indeed he worshippeth God according to that which is possible in the realm of contingent being through the bounty of the All-Merciful.
- 157 But whoso worshippeth God through other than Him, looking upon himself as worshipper while He is God the Worshipped, hath indeed associated partners with God and hath worshipped nothing. For whoso pointeth unto God hath associated partners with Him. How can there be unity between the two pointings? Nay, he should enter the house of that sign through which God hath manifested Himself unto him, without pointing or intimation, and turn unto God, the One, the Eternal, beside Whom there is no God. Then indeed he hath worshipped God according to that which is possible in his station - though not as is His due, for none can do that, since all save Him is contingent. How can the contingent know the Eternal and worship Him?
- يا اهل الانس بالله اعبدوا ربكم اي ادخلوا الجنة
الاحدية بيت الولاية فان من دخل بيت الجلال
بعد كشف السجحات ونحو الموهومات وهتك
الاستار فقد عبد الله بما هو يمكن في حق الامكان
- والذات البحث رب اذ لا مربوب فكيف العبادة
من لا سبيل اليه بالتوجه بلى العبد عابد الله بما
تجلى الله له به وكل معبود مما دون عرشه الى
قرار ارضه السابعة السفلى باطل مضمحل ما عدا
وجهه الكريم
- والعابد الحق بما لا يمكن مثله كان محمد صلى
الله عليه واله لان معبودية الحق به ظهرت على
كمال ما يمكن في حق الامكان تجلى الله له به قال
الله عز شانه في ليلة المعراج يا محمد انت الحبيب
وانت المحبوب وهذه سر القول من كلام علي عليه
السلام دام الملك في الملك وسبحان الذات من
ان تقع اليه الاشارة وسبحان الله عما يصفون
- وحق العبادة الممكن من عبد الله به ودخل لجة
الاحدية لان في تلك اللجة يفنى العبد وما يعبد
به وما بقي للعبد الا صرف الظهور ووجه المعبود
فحينئذ كان عابد الله بما يمكن في حق الامكان
من عطاء الرحمن
- ومن عبد الله بغيره بالنظر الى نفسه بانه عابد وهو
الله معبود فقد اشرك بالله ولم يعبد شيئاً لان من
اشار الى الله فقد اشرك به كيف التوحيد بين
الاشارتين بل دخل بيت اية التي تجلى الله له به بلا
اشارة ولا اشعار وتوجه بالله الاحد الصمد الذي
لا اله الا هو فقد عبد الله بما يمكن في حقه والا
كما هو حقه لا يقدر احد لان ما سواه حادث
كيف عرف القديم وعبد

- 158 He who hath no mention in the glory of His station - whoso entereth the ocean of Unity beareth witness for himself. Harken then unto the Messenger of God, may the peace and blessings of God be upon Him, on the Night of Ascension, for therein the distinction between the describer, the description, and the described was removed. This is the ocean of Unity and the specter of Singleness which God hath reserved unto Himself for the station of His recognition.
- 159 Whoso entereth it knoweth himself through that which he hath attained, which is what He, peace be upon Him, said to Kumayl: "There floweth forth unto thee that which overfloweth from Me." And arrival therein is achieved only by him who looketh and beareth witness that all save God and His Face are effaced, and entereth the house of His subsistence, abiding therein.
- 160 Excellent is the saying! How true is the Messenger, may the peace and blessings of God be upon Him, in saying: "Lo! All things save God are vain, and every bliss shall surely pass away!" And this is what 'Ali, peace be upon Him, said to Kumayl: "Extinguish the lamp" - that is, the mention of contingent being from all things. When the multiplicities are extinguished, then indeed dawn breaketh. And he unto whom dawn breaketh knoweth that the Lord is the Worshipped One, and He is the Pure, Eternal Essence - there is no God but Him - through that by which He manifesteth Himself unto all else through all else.
- 161 And whoso associateth in His worship any attribute or name hath disbelieved in Him and hath worshipped nothing.
- 162 And He hath also said, peace be upon Him: Whoso worshippeth God through fantasy hath indeed denied Him and worshipped naught - that is, one who is outside the ocean of His Oneness. And whoso worshippeth the Name without the Meaning hath indeed disbelieved. And whoso worshippeth the Name and the Meaning hath indeed associated others with God. But whoso worshippeth the Meaning by applying the Names unto Him through His attributes wherewith He hath described Himself, and hath bound his heart thereunto and spoken thereof with his tongue both in secret and openly - these are truly the companions of the Commander of the Faithful, peace be upon Him.
- 163 And Abu Ja'far, peace be upon Him, hath said: Verily, whoso worshippeth the name without the Named through the Names hath indeed associated others with God and disbelieved and denied, and hath worshipped naught. But worship ye God, the One, the Unique, the Eternal, Who is called by these Names
- 158 من ليس له ذكر في عز رتبته من دخل لجة الاحدية شهد لنفسه فاسمع رسول الله صلى الله عليه واله في ليلة المعراج لان فيها ارتفع المتغايين الواصف والوصف والموصوف وهي لجة التوحيد وشبح التفريد قد اختصها الله لنفسه لمقام معرفته
- 159 من دخلها عرف نفسه بان ما وصل اليه هو ما قال عليه السلام لكميل يرشح عليك ما يطفح مني ولا يحصل الورود فيها الا لمن نظر وشهد بما سوى الله ووجهه بالفناء ودخل بيت بقائه مستقرا فيها
- 160 نعم القول ما صدق الرسول صلى الله عليه واله قائلا الا كل شيء ما خلا الله باطل وكل نعيم لا محالة زائل وهو ما قال علي عليه السلام لكميل اطفئ السراج اي ذكر الامكان عن كل شيء فلما اطفأ الكثرات فقد طلع الصبح ومن طلع له الصبح عرف ان الرب هو المعبود وهو الذات البحت القديم لا اله الا هو بما تجلى لما سواه بما سواه
- 161 ومن اشرك في عبادته وصفا او اسما فقد كفر به ولم يعبد شيئا
- 162 ولقد قال ايضا عليه السلام من عبد الله بالتوهم فقد كفر به ولم يعبد شيئا اي خارج عن لجة الاحدية ومن عبد الاسم دون المعنى فقد كفر ومن عبد الاسم والمعنى فقد اشرك ومن عبد المعنى بايقاع الاسماء عليه بصفاته التي وصف لها نفسه فعقد عليه قلبه ونطق به لسانه في سره وعلاية فالولئك اصحاب امير المؤمنين (ع) حقا
- 163 وقال ابو جعفر عليه السلام ان من عبد الاسم دون المسمى بالاسماء فقد اشرك وكفر وخذ ولم يعبد شيئا بل اعبدوا الله الواحد الاحد الصمد

apart from the Names themselves. And verily the Names are attributes wherewith He, exalted be He, hath described Himself.

المسمى بهذه الاسماء دون الاسماء وان الاسماء صفات وصف بها نفسه تعالى

- 164 And 'Ali, peace be upon Him, hath said: The Name is that which giveth tidings of the Named, and the letter is that which giveth tidings of a meaning - a meaning which is neither name nor deed. And verily things are three: the manifest, the hidden, and that which is neither manifest nor hidden. And the learned do excel one another only in knowledge of that which is neither manifest nor hidden.

164 وقال علي عليه السلام الاسم ما انبا عن المسمى والحرف ما انبا عن معنى معنى وليس باسم ولا فعل وان الاشياء ثلاثة ظاهرا ومضمرا وما ليس بظاهر ولا مضممر وانما يتفاضل العلماء في معرفة ما ليس بظاهر ولا مضممر

- 165 And He hath said, peace be upon Him: All His creation glorifieth God through His Names.

165 ولقد قال عليه السلام يسبح الله باسمائه جميع خلقه

- 166 The Imam, peace be upon Him, hath said: We are, by God, the Most Beautiful Names, without knowledge of which God accepteth no deed from anyone. And the Name is the gate of the Named - there is no difference between them save that the Name is His servant and His creation, while the Meaning is the work through ecstasy, and the Name is the world of existence. Whoso knoweth the separation from the union hath indeed known their distinction.

166 قال الامام عليه السلام نحن والله الاسماء الحسنى التي لا يقبل الله عمل احد الا بمعرفة الاسماء والاسم باب المسمى لا فرق بينهما الا ان الاسم عبده وخلقه والمعنى العمل بالوجدان والاسم عالم الوجودي من عرف الفصل من الوصل فقد عرف فرقهما

- 167 Verily 'Ali, peace be upon Him, hath said: I am the Meaning upon which no name or likeness can fall. And as for the Pure Essence, there is no path unto It - worship is rejected and approach is barred save through that wherewith He hath described Himself. Glory be unto Him and exalted be He above that which they associate with Him. Whoso knoweth the allusion knoweth that there is no path unto God in worship save after the removal of the veils. And the Worshipped One is the Ancient Lord, and He it is Who created you for you through you.

167 لقد قال علي عليه السلام انا المعنى الذي لا يقع عليه اسم ولا شبه والذات البحت لا سبيل له العبادة مردود والتوجه مسدود الا بما وصف به نفسه سبحانه وتعالى عما يشركون عرف من عرف الاشارة بان لا سبيل الى الله في العبادة الا بعد كشف السجحات والمعبود هو الرب القديم وهو الذي خلقكم لكم بكم

- 168 The Imam, peace be upon Him, hath said: God created all things through the Will, and He created the Will through itself. Whoso uniteth God through unity uniteth Him through the unity of attributes and deeds and worship. And unity is one, and it is the Truth. He created things through His deed, and He hath ever been Creator with naught created. Naught can be compared with His holy Essence. Verily, creative power when conjoined is an attribute of His deed. He brought it forth through Himself and originated it from nothing, and sustained it in His shadow. Glory be unto Him! He hath ever been and there was nothing with Him. Now He is as He was. All attributes are attributes of His deed, and the Names are tokens of His Will.

168 قال الامام عليه السلام خلق الله الاشياء بالمشية وخلق المشية بنفسها من وحد الله بتوحيد وحده بتوحيد الصفات والافعال والعبادة والتوحيد واحد وهو الحق خلق الاشياء بفعله وهو لم يزل خالقا ولا مخلوق لا يقارن ذاته المقدس شيئا ان الخالقية المقترنة صفة فعله ابدعه بنفسه واخترعه لا من شيء وامسكه في ظله سبحانه لم تزل كان ولم يكن معه شيء الان كما كان كل الصفات صفة فعله والاسماء سمة مشيته

- 169 And verily 'Ali, peace be upon Him, hath said: The perfection of unity is the denial of attributes from Him, through the testimony of every attribute that it is other than the Described, and every Described One is other than the attribute. And He is the One, the Single - there is naught like unto Him. He hath exalted Himself above the description of all else besides Him. Glory be unto Him! None knoweth how He is save He Himself.
- 169 ولقد قال علي عليه السلام كمال التوحيد نفي الصفات عنه بشهادة كل صفة انها غير الموصوف وكل الموصوف غير الصفة وهو الاحد الفرد ليس كمثله شيء قد جل نفسه عن وصف ما سواه سبحانه لا يعلم كيف هو الا هو
- 170 And verily the Imam, peace be upon him, hath said: From Him are guarded the two extremes - the extreme of negation and the extreme of resemblance. And He it is Who created you and those before you. They are what is in the realm of possibility which descendeth not into the worlds of being, and what is in origination which relateth not to invention. And all that God hath brought into being, verily We are among the sustainers through origination and invention. This relateth to His words "those before you" - so worship ye your Creator Who created you and each one of you from nothing through new origination, even as He created you and those who were before you, that perchance ye may become God-fearing - that is, that ye may know that your need in every condition is as the beginning of your existence. And nullify not your beings by gazing upon the stages of Unity, but enter ye into the ocean of Oneness, for that is pure God-fearingness and the right of worship - perfect moderation, if they but knew.
- 170 ولقد قال الامام عليه السلام تتقى عنه الحدين حد التعطيل وحد التشبيه وهو الذي خلقكم والذين من قبلكم هم ما في الامكان الذي لا نزل بالاكوان وما في الابداع الذي لا يتعلق بالاختراع وكل ما احدث الله انا فانا من المدد بالابداع والاختراع يتعلق بقوله الذين من قبلكم فاعبدوا بارئهم الذي خلقكم واحدكم لا من شيء بالابداع الجديد كما خلقكم والذين من قبلكم لعلكم تتقون اي تعلمون ان احتياجكم في كل الحال كبدء وجودكم ولا تبطلوا وجوداتكم بالنظر الى اطوار الواحدية وادخلوا لجة الاحدية فانها التقوى الخالص وحق العبادة الاعتدال التام لو كانوا يعلمون
- 171 Ali, peace be upon him, said in answer to the Jewish woman: "And what meanest thou by philosophy? Is it not that he whose nature is balanced, his temperament is purified, and he whose temperament is purified, the influence of the soul in him is strengthened, and he in whom the influence of the soul is strengthened ascendeth to that which uplifteth him? Thus hath he adopted the spiritual qualities and become existent as a human being without being existent as an animal. He hath entered the gate of formal sovereignty." This is not the end for any other, and in those allusions is the worship of the people of anatomy in the way of love, that God may be worshipped in the way of truth through worthiness. And the rational ones are at the beginning of the distinction "Thee do we worship and Thee do we ask for help."
- 171 قال علي عليه السلام في جواب اليهودية وما تعني بالفلسفة ليس من اعتدل طباعه صفي مزاجه ومن صفي مزاجه قوى اثر النفس فيه ومن قوى اثر النفس فيه سمي الى ما يرتقيه فقد تخلق بالاخلاق النفسانية فقد صار موجودا بما هو انسان دون ان يكون موجودا بما هو حيوان فقد دخل في الباب الملك الصوري ليس عن هذا الغاية لمغير وان في تلك الاشارات عبادة اهل التشريح على سبيل الحب بان يعبد الله على سبيل الحقيقة بالاستحقاق وما العقلاء هي في مبدء الفرق اياك نعبد واياك نستعين
- 172 And when the pen floweth with mention of reason, behold, I mention its excellence until its people know its worth. The Messenger of God, God's blessings and peace be upon him and his family, said: "Nothing better than reason hath been apportioned to the servants. The sleep of the rational is better than the vigil of the ignorant, and the staying of the rational is better than the journey of the ignorant. God hath not sent a prophet or messenger until reason was perfected in him and
- 172 واذا جرى القلم بذكر العقل فيها انا اذكر فضله حتى علم اهله قدره قال رسول الله صلى الله عليه واله ما قسم للعباد شيئا افضل من العقل فنوم العاقل افضل من سهر الجاهل واقامة العاقل افضل من شغوص الجاهل ولا بعث الله نبيا ولا رسولا حتى يستكمل العقل فيه ويكون افضل من جميع الامة وما يضمم النبي في نفسه افضل

he was superior to all the community. And what the Prophet concealeth in himself is better than the striving of the strivers. The servant hath not fulfilled the ordinances of God until he hath understood them, nor have all the worshippers in the excellence of their worship attained what the rational one hath attained. And the rational ones are those possessed of understanding of whom God hath said: ‘And none taketh heed save those possessed of understanding.’”

من اجتهد المجتهدين وما ادى العبد فرائض الله حتى عقل عنه ولا بلغ جميع العابدin في فضل عبادتهم ما بلغ العاقل والعقلاء هم اولو الالباب الذين قد قال الله وما يتذكر الا اولو الالباب

- 173 And ‘Ali, peace be upon him, said: “I have seen reason to be of two kinds - natural and acquired. And the acquired profiteth not when there is no natural, even as the eye profiteth not when the light of the sun is withheld.”

173 وقال علي عليه السلام رايت العقل عقلين فطبيع ومسموع ولا ينفع مسموع اذا لم يك مطبوع كما لا ينفع العين وضوء الشمس ممنوع

- 174 And he said, peace be upon him: “The loss of reason is the loss of life, and it can be measured only with the dead.”

174 وقال عليه السلام فقد العقل فقد الحيوه ولا يقاس الا بالاموات

- 175 And verily Abu Abd Allah, peace be upon him, said: “Verily reward is according to the measure of reason, and it is the most beloved of things unto God.”

175 ولقد قال ابو عبدالله عليه السلام ان الثواب على قدر العقل وهو احب الاشياء الى الله

- 176 And verily ar-Rida, peace be upon him, said: “Reason is a gift from God, and refinement is an obligation. And refinement is part of obligation, and whosoever forceth reason increaseth thereby naught save ignorance” - the tradition.

176 ولقد قال الرضا عليه السلام العقل حياء من الله والادب كلفة ومن التكليف الادب قدر ومن تكلف العقل لا يزداد بذلك الا جهلا الحديث

- 177 And verily the worship of God is obedience to ‘Ali, peace be upon him, in all the worlds. And verily the Imam Hasan al-Askari, peace be upon him, said in his commentary on this verse “Worship your Lord”: “Obey your Lord in that He hath commanded you to believe that there is no god but God alone, no partner hath He, no resemblance and no like unto Him. He is just - injustice is not possible in Him; generous - He withholdeth not; forbearing - He hasteneth not; wise - He erreth not. And that Muhammad, God’s blessings and peace be upon him and his family, is His servant and His messenger, and that Muhammad is the most excellent of the prophets, and that ‘Ali is the most excellent of the family of Muhammad, and that the companions of Muhammad who are believers among them are the most excellent companions of the messengers, and that the community of Muhammad is the most excellent community of the messengers.”

177 وان عبادة الله هي الطاعة لعلي عليه السلام في كل العوالم ولقد قال الامام الحسن العسكري عليه السلام في تفسيره لهذه الاية اعبدوا ربكم واطيعوا ربكم من حيث امركم ان تعتقدوا ان لا اله الا الله وحده لا شريك له ولا شبه ولا مثل له عدل لا يجوز جواد لا يخل حليم لا يعجل حكيم لا يخطئ وان محمد صلى الله عليه واله عبده ورسوله وان محمد (ص) افضل النبيين وان عليا (ع) افضل ال محمد (ص) وان اصحاب محمد المؤمنين منهم افضل صحابة المرسلين وان امة محمد (ص) افضل امم المرسلين

- 178 God, exalted be He, hath said: “Who hath made the earth a couch for you, and the heaven a canopy, and caused water to descend from the heaven, whereby He bringeth forth fruits for your sustenance; therefore set not up peers unto God when ye have knowledge.”³⁴

178 قال الله تعالى الذي جعل لكم الارض فراشا والسماء بناء وانزل من السماء ماء فاخرج به من الثمرات رزقا لكم فلا تجعلوا لله اندادا وانتم تعملون

³⁴Qur’an 2:22.

- 179 The making is the very essence of origination, and the greatest of all earths is the earth of possibility, which is the barren earth that its Creator hath made as the couch for the emergence of all existences from infinity unto infinity. It is the surface of the Greatest, and God, exalted be He, hath fashioned therein whatsoever existeth in creation and origination. The earth is the aspect of receptivity, and it is that which receiveth from the heaven of action.
- 180 He hath made the earth seven layers beneath the heaven. The first is the earth of will [mashiyyah], and its heaven is the Name of Identity [huwiyyah]. The second is the earth of purpose [iradih], and its heaven is the Name of Oneness [ahadiyyah]. The third is the earth of predestination [qadar], and its heaven is the Name of Unity [wahidiyyah]. The fourth is the earth of decree [qada], and its heaven is the Name of Divinity [uluhiyyah]. The fifth is the earth of the Throne [‘arsh], and its heaven is the Name of Mercy [rahmaniyyah]. The sixth is the earth of the Footstool [kursi], and its heaven is the Name of the Most High [aliyya], peace be upon Him. The seventh is the earth of the Book [kitab], and its heaven is the Name of the Originator [fatiriyyah].
- 181 He hath made the earth in relation to the heaven as His creation cast forth in a wilderness. God hath made the earth with the first heaven above the second heaven until it reacheth unto the seventh earth. The heaven is the Divine Light in the aspect of receptivity, and the earth is the aspect of selfhood. When the receptor became conjoined with the received, all things revolved, each around the other. The reality of the earth is pure coldness and dryness, and the earth are upon the heavens, and they are the existence of each thing and its reality from its Lord, wherein is no aspect of distinction and separation. God hath made the rule of their elements the rule of one element, until it became a sign of His knowledge. The Imam, peace be upon him, hath said: “Thou art God, the support of the heavens and the earth.” The highest of the earth is the earth of the ocean of Identity, and its heaven is its earth. No creation can be higher than it; nay, in truth, it is the earth devoid of earths, and the earths are devoid of it. The first earth to emerge from this earth is the earth of Unity, the source of the vegetation of the Names and Attributes. Every earth that existeth in every world is an attribute of this earth and its conditions.
- 182 “And He caused water to descend from the heaven” - that is, from the heaven of the Manifestation through revelation - “and thereby He bringeth forth from creation” - not from anything - “from the conditions of Lordship and the stages of Divinity as sustenance for you from the bounty of the Family of God,
- والجعل نفس الاختراع واعظم الاراضي ارض الامكان وهي ارض الجزر جعلها بارئها فرت الخروج الاكون بما لا نهاية الى ما لا نهاية وهي سطح الكبرى صور الله تعالى فيها كلها في الابداع والاختراع والارض جهة الانفعال وهي المنفعل عن سماء الفعل
- وجعل الارض سبعة طبقات للسماء الاولى ارض المشية وسمائها اسم الهوية والثانية ارض الارادة وسمائها اسم الاحدية والثالثة ارض القدر وسمائها اسم الواحدية والرابعة ارض القضاء وسمائها اسم الالهوية والخامسة ارض العرش وسمائها اسم الرحمانية والسادسة ارض الكرسي وسمائها اسم العلي سلام الله عليه والسابعة ارض الكتاب وسمائها اسم الفاطمية
- وجعل الارض بالنسبة الى السماء تكلفه ملقاة في فلاة جعل الله الارض بالسماء الاولى فوق سماء الثانية الى ان ينتهي الى ارض السابعة فالسماء هو النور الالهي جهة المقبولة والارض جهة الانية فلما اقترن القابل بالمقبول دارت الشيء شيئاً وحقيقة الارض هي صرف عنصر البرودة واليبوسة وعلى الارضي هي على السموات وهي وجود الشيء وحقيقته من ربه ليس فيها جهة تمايز واقترب وجعل الله حكم عناصرها حكم عنصر واحدة حتى كانت اية معرفته قال الامام (ع) انت الله عماد السموات والارض واعلى الارضي ارض لجة الهوية وسمائها ارضها لا يمكن عند الابداع اعلى منها بل في الحقيقة هي الارض خلو من الارضي والارضي خلو منها واول ارض تلعلع من هذه الارض هي ارض الواحدية مبدء النباتات من الاسماء والصفات وكل ارض وجدت في كل عالم صفة هذه الارض وشؤونها
- وانزل من السماء ماء اي من سماء المتجلي بالفتح وبه يخرج من الابداع لا من شيء من شئونات الربوبية واطوار الالهية جودا لكم من فضل الله سلام الله عليهم فلا تجعلوا لله اندادا اي لا تجعلوا

peace be upon them. Therefore set not up peers unto God” - that is, set not up a partner unto ‘Ali, peace be upon him, in his successorship, for whosoever setteth up a partner unto him hath indeed set up a peer unto God, inasmuch as he is the pure sign of God and the absolute act of God. There is naught in his sign among all things save remembrance of God. “And ye have knowledge” - through his name the earth became a couch, and the heaven a heaven, and water became water, and fruits became sustenance. Therefore set not up in the realm of possibility anyone with him in the successorship to the Messenger of God, may the peace and blessings of God be upon him and his family, when ye know that none save him is worthy of that station.

لعلي عليه السلام شريكا في خلافته فان من جعل له شريكا فقد جعل لله ندا لانه اية الله البهجة وفعل الله الصرفة وليس في ايته في الاشياء ذكرا عن غير الله وانتم تعلمون باسمه صارت الارض فراشا والسماء والماء ماء والثمار رزقا فلا تجعلوا في الامكان معه في الوصاية لرسول الله صلى الله عليه واله وان تعلمون بان ما سواه لا يستحق تلك المقام

- 183 The mystery of the matter in all the worlds is this: when the two drops are mingled - the drop of the father, which is the heaven, and the drop of the mother, which is the earth - fruits and children are produced. Whosoever resembleth the father, his essences resemble the first principles of his causes, and whosoever resembleth the mother, his selfhood resembleth his own soul, and upon both their rule is executed. The earth is Fatimah, the blessings of God be upon her, and the heaven is ‘Ali, peace be upon him, and the water is the two Hasans, peace be upon them. Thus did God bring forth through Hussein, peace be upon him, nine Imams from among the Imams for you. Set not up in the sign of the Messenger of God, may the peace and blessings of God be upon him and his family, which God hath placed within your own selves, any likeness, nor in the sign of his successor, peace be upon him, any peer, when ye have knowledge. He who is truly addressed is Muhammad, may peace be upon him, for he knoweth the glory of the Family of God, peace be upon them, individually.

183 وسر الامر في كل العوالم هي اذا امتزجت النطفتان نطفة الاب هي السماء ونطفة الام هي الارض وجدت الاثمار والاولاد فمن يشابه الاب شابهت جواهر اوائل علله ومن تشابه الام شابهت انية نفسه ويجري عليهما حكمها والارض فاطمة صلوة الله عليها والسماء علي عليه السلام والماء الحسين (ع) فانخرج الله بالحسين (ع) من الائمة تسعا ائمة لكم ولا تجعلوا في اية رسول الله صلى الله عليه واله التي جعل الله في انفسكم شباها وفي اية وصيه سلام الله عليه ندا وانتم تعلمون والمخاطب بالحقيقة الاولى محمد (ص) لانه يعلم جلالة ال الله سلام الله عليهم فردا

- 184 He, peace be upon Him, hath said: “There is no knowledge save the fear of Thee, and no wisdom save faith in Thee. He who feareth Thee not hath no knowledge, and he who believeth not in Thee hath no wisdom.”

184 قال عليه السلام لا علم الا خشيتك ولا حكم الا الايمان بك ليس لمن لم يخشك علم ولا لمن لا يؤمن بك حكم

- 185 God, exalted be He, hath said: “And if ye are in doubt concerning that which We have revealed unto Our servant, then produce a surah like unto it, and call your witnesses other than God if ye be truthful.”³⁵

185 قال الله تعالى وان كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله وادعوا شهداءكم من دون الله ان كنتم صادقين

- 186 Doubt is the attribute of the First and his branches, that is, ye are in uncertainty and denial concerning that which We have revealed regarding the guardianship of ‘Ali, peace be upon Him, unto Our servant Muhammad, may the peace and blessings of God be upon Him and His family. Look ye then throughout the

186 والريب صفة الاول وفروعه اي انتم في شك وانكار مما نزلنا في ولاية علي عليه السلام على عبده محمد صلى الله عليه واله فانظروا في عوالم الامكان ايكن في خلافة مثل علي عليه السلام

³⁵Qur'an 2:23.

realms of possibility - is it possible to find in creation the like of 'Ali, peace be upon Him? If it be possible, then acknowledge your witnesses from among those whom ye have made the signs of your Lord other than 'Ali, peace be upon Him, if ye be truthful. It is not possible to find His like, nor can one enter the ocean of unity save through His guardianship, and He is the purpose of your existence, for God hath created you for the sake of that ocean, and hath placed therein His life and His might from whatsoever is possible in the realm of possibility, if ye but knew.

187 God, exalted be He, hath said: "But if ye do it not - and ye can never do it - then guard yourselves against the fire whose fuel is men and stones, prepared for disbelievers."³⁶

188 God hath informed us of their disbelief. If ye do it not in your possibility, being content with the ocean of unity, and ye will never do it in your beings, acknowledging the absolute guardianship of 'Ali, peace be upon Him, then guard yourselves against the fire of the call of Husayn, peace be upon Him, on the day of Ashura. If ye rise not up, God hath made those turnings away the fire of love for the First, whose fuel is the Second, and the stones are the Third. God hath prepared the love of these three for the disbelievers.

189 God, exalted be He, hath said: "And give glad tidings unto those who believe and do good works, that theirs are gardens underneath which rivers flow. Whenever they are regaled with food of fruit therefrom, they say: This is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions, and there they dwell forever."³⁷

190 This verse, for the people of Reality, hath an aspect which none save they do know, and lo, I shall mention it. God hath given glad tidings unto those who have believed in 'Ali, peace be upon Him, and have performed deeds in His guardianship, that theirs is the garden of Identity and the ocean of Unity - the pure verse for the Ancient Living One - underneath which rivers flow, that is, manifestations from God through it unto it. Whenever they are sustained from its fruit, that is, whenever they find manifestations from that ocean, they say: This is what was given us aforetime, in that God hath placed it in our possibility; and it cometh unto them from God perpetually in resemblance to the ocean of their souls, in that there is no likeness unto it nor any equal. And there for them are pure companions, that is, the tranquilities of their souls, sanctified from the mention of aught save God as possibility. And they

ان امكن فاعترفوا بشهادتكم ممن جعلوهم ايات ربكم من دون علي عليه السلام ان كنتم صادقين لا يمكن بمثله ولا ورود لجة الاحدية الا بولايته وهو المقصود من وجودكم لان الله جعلكم لاجل تلك اللجة وجعل فيها حياته وعزه مما يمكن في الامكان ان كنتم تعلمون

187 قال الله تعالى فان لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس والحجارة اعدت للكافرين

188 اخبر الله عن كفرهم فان لم تفعلوا في امكانكم راضين بلجة الاحدية ولن تفعلوا في اكوانكم معترفين بولاية المطلقة لعلي عليه السلام فاتقوا نار دعوة الحسين عليه السلام في يوم عاشورا فان لم تقوموا جعل الله تلك الادبار نار محبة الاول التي وقودها الثاني والحجارة هي ثالث اعد الله حب هذه ثلاثة للكافرين

189 قال الله تعالى وبشر الذين امنوا وعملوا الصالحات ان لهم جنات تجري من تحتها الانهار كلما رزقوا منها من ثمرة رزقا قالوا هذا الذي رزقنا من قبل واتوا به متشابهها ولهم فيها ازواج مطهرة وهم فيها خالدون

190 هذه الاية لاهل الحقيقة لها وجهة لا يعرفها غيرهم وها انا اذا اذكرها ان الله بشر الذين امنوا بعلي عليه السلام وعملوا الاعمال في ولايته ان لهم اي جنة الهوية ولجة الاحدية صرف الاية للحي القديم تجري من تحتها الانهار اي تجليات من الله بها اليها كلما رزقوا من ثمرة اي وجدوا تجليات من تلك اللجة قالوا هذه الذي رزقنا من قبل بان جعل الله في امكاننا واتوا به من الله دائما متشابهها بلجة انفسهم بان لا شبه لها ولا مثل ولهم فيها ازواج مطهرة اي سكونات انفسهم مقدسة عن ذكر ما سوى الله امكانا وهم في تلك اللجة القديمة دائمون ببقاء الله خالدون يخلدون بخلود سلطنة الله بل هم مظهر سلطنته

³⁶Qur'an 2:24.

³⁷Qur'an 2:25.

in that ancient ocean are abiding through the continuance of God, dwelling forever. They abide through the eternity of the sovereignty of God; nay, they are the manifestation of His sovereignty, glorified be He, and He is the Sovereign, for there is no dominion nor wealth. Nay, they, through the bounty of God, are more exalted than those descriptions and allusions which flow for the people of the divine splendors, and they are not known by allusion nor by its negation. He who hath known them hath known them through "There is no god but God," their Creator. And glorified be God above that which they describe.

- 191 For those endowed with inner sight, God hath given glad tidings unto them that believed in Muhammad, may peace and blessings be upon Him and His kindred, and believed in His testament through allegiance unto 'Ali, peace be upon Him, that theirs shall be gardens which are the love of Fatimah, may the blessings of God be upon Her, beneath which flow rivers, that is, the two Hasans, peace be upon them both. Whenever they partook of knowledge therefrom, they said: "This is that which we were taught by Muhammad, may peace and blessings be upon Him and His kindred." And they were brought unto Husayn, peace be upon Him, and from His lineage the Imams, resembling Him in His glory. And for them - that is, for those who believed in the nine who resemble Husayn, peace be upon Him - are purified spouses, that is, sanctified souls purified from allegiance to any other than them, and they, in the love of God through love of them, shall abide eternally.

- 192 And for those endowed with inner sight, following the pattern of the outward, those who believed in the Source called 'Ali, peace be upon Him, and performed righteous deeds through His names and attributes wherewith He hath described Himself - for them are eight gardens wherein God hath placed the gnosis of His truth from the knowledge of 'Ali, peace be upon Him, such as no eye hath beheld save His eye, nor hath any ear heard save the manifestation of His hearing, nor hath it entered into the heart of any mortal save him who came unto Him with a sound heart and entered the depths of Unity, beholding in moments of heedlessness to aught else save it, beneath which flow four rivers for the manifestation of lights in the cycles and ages. The first river is for creation, the second for sustenance, the third hath its Creator made the manifestation of His name the Giver of Life, and the fourth is the water of wine which its Creator hath made a delight for those who drink. And these rivers flow from beneath the mountain of eternity which God hath placed in all the gardens for their establishment, and the rivers flow unto infinity with that which hath no end, and there was no impediment to God's command.

سبحانه وهو سلطان اذ لا مملكة ولا مال بل هم
بعطاء الله اجل من تلك الاوصاف والاشارات
يجري لاهل السبحات وهم لا يعرفون بالاشارة
ولا بنفيا عرفهم من عرفهم بان لا اله الا الله
بارئهم وسبحان الله عما يصفون

191 ولاهل الباطن ان الله بشر الذين امنوا بمحمد صلى
الله عليه واله وامنوا بوصيته بالبيعة لعل عليه السلام
بان لهم جنات وهي حب فاطمة صلوات الله عليها
تجري من تحتها الانهار اي الحسنين عليهما السلام
كلما اخذوا منها علما قالوا هذا الذي علمنا من
محمد صلى الله عليه واله واتوا بالحسين (ع) ومن
نسله الائمة متشابهة به في جلاله ولهم اي لمن
امن بالتسعة المتشابهة بالحسين عليه السلام ازواج
مطهرة اي نفوس مقدسة مطهرة عن ولاية غيرهم
وهم في محبة الله محبتهم خالدين

192 ولاهل الباطن على نهج الظاهر ان الذين امنوا
بمبدء المسمى علي عليه السلام وعملوا الصالحات
باسمائه وصفاته الذي وصف بها نفسه ان لهم
جنات ثمانية قد جعل الله فيها معارف حقه من
معرفة علي عليه السلام ما لا رات عين دون عينه
ولا سمعت اذن الا مظهر سمعه ولا خطر على قلب
بشر الا من اتاه بقلب سليم ودخل لجة الاحدية
يرى حين غفلة عما سواها تجري من تحتها انهار
اربعة لظهور الانوار في الاكوار والادوار النهر
الاولى للخلق والثانية للرزق والثالثة جعلها بارئها
مظهر اسمه المحي والرابعة ماء الخمر جعلها بارئها
لذة للشاربين وتلك الانهار جارية من تحت جبل
الازل التي جعل الله في كل الجنان لاستقرارها
والانهار جارية الى ما لا نهاية بما لا نهاية وما كان
لامر الله تعطيلاً

193 The first river, of white water, floweth for the creation of all things, and from it have the hearts been sent forth for the unity of the Merciful, pure from the admixture of multiplicities, written upon its summit: "There is no God but He, and unto Him is the return." The second, of yellow milk, floweth for the sustenance of all things, and from it have the minds become yellow for the prophethood of the Messenger, may peace and blessings be upon Him and His kindred. God hath written upon its summit: "The excellence of Muhammad over the Prophets is as My excellence, and I am the Lord of Glory, over all the worlds." The third, of purified green honey, floweth for the life of all things, and from it have the souls become green through the resplendent verses of the successors of the Messenger, may peace and blessings be upon Him and His kindred. And God hath written upon its summit the names of the family of God and their excellence, and the excellence of God knoweth no exhaustion. The fourth, of red wine, floweth for the refining of all things and their molding from the verses and signs, and from it have the bodies become red for the love of the followers of the family of God, the Pure Ones, peace of God be upon them. And God hath fashioned in that river the forms of the believers, and God hath written upon its summit: "Love of the followers of 'Ali, peace be upon Him, is My fortress; whosoever entereth My fortress is safe from My punishment."

194 And all who drink from the river say: "This is that which God hath placed in all the lights from four verses and gathered colors." And they were brought unto the drinkers with the assistance of the similar and the resembling - white with white, yellow with yellow, green with green, and red with red. And for them therein are purified spouses, suitable for all conditions and states from the verses of the garden of Unity and the signs of the ocean of Oneness and the stations of the depths of the All-Merciful and the tokens of the garden of the Five, purified by God's command from the doubt of tarrying therein. And they, in His love through the spirit of Fatimah, may the blessings of God be upon Her, shall abide eternally.

195 Verily, the Imam Ja'far ibn Muhammad as-Sadiq (peace be upon him) hath made reference in the tradition of Jabir, and behold, I do make mention of it, for therein lie divine mysteries and hidden secrets, of whose knowledge the generality are deprived. And it is that which is recorded in al-Kafi from Jabir who said: Gabriel (peace be upon him) brought down this verse unto Muhammad (may God's peace and blessings be upon him and his family) in this wise: "If ye are in doubt concerning that which We have revealed unto Our servant regarding 'Ali (peace be upon him), then produce a surah like unto it."

193 والنهر الاول من ماء البيضاء جارية لخلق الاشياء ومنه انبعثت الافئدة لتوحيد الرحمن صافيا عن شوائب الكثرات مكتوب على ذروتها لا اله الا هو واليه المصير والثانية من لبن الصفراء جارية لرزق الاشياء ومنه اصفرت العقول لنبوة الرسول صلى الله عليه واله كتب الله على ذروتها فضل محمد على الانبياء كفضلي وانا رب العزة على العالمين والثالثة من عسل المصفى الخضراء جارية لحياة الاشياء ومنه اخضرت النفوس بالتثلا الايات اوصياء الرسول صلى الله عليه واله وكتب الله على ذروتها اسماء الاله وفضلهم وما لفضل الله من نفاذ والرابعة من نجر الحمراء جارية لكسر الاشياء وصوغهم عن الايات والعلامات ومنه احمرت الاجساد لحبه شيعة الاله الاطهار سلام الله عليهم وصور الله في تلك النهر صور المؤمنين وكتب الله على ذروتها حب شيعة علي عليه السلام حصني فمن دخل حصني امن من عذابي

194 وكل من شرب من نهر قالوا هذا الذي جعل الله في كل الانوار من ايات اربعة والوان مجتمعة واتوا بالشاربين مدد المشاكل والمشاكلة بالبيضاء البيضاء وبالصفراء الصفراء وبالخضراء الخضراء وبالحمراء الحمراء ولهم فيها ازواج مطهرة صالحة لجميع الاطوارات والشؤونات من ايات جنة الاحدية وعلامات طمطمم الواحدية ومقامات لجة الرحمانية ودلالات جنة الخمسة مطهرا بامر الله من ريب الوقوف فيها وهم في محبته شبح الفاطمة صلوات الله عليها خالدون

195 ولقد اشار الامام جعفر ابن محمد الصادق (ع) في حديث الجابر وما انا ذا اذكره لان فيه اسرار الهية غيبية يحرم من معرفتها الاكثرون وهو ما في الكافي عن جابر قال نزل جبريل (ع) بهذه الاية على محمد صلى الله عليه واله هكذا ان كنتم في ريب مما نزلنا على عبدنا في علي (ع) فاتوا بسورة من مثله

- 196 God the Most High hath said: "Verily, God is not ashamed to set forth a similitude of a gnat or anything above it."³⁸ 196 قال الله تعالى ان الله لا يستحي ان يضرب مثلا ما بعوضة فما فوقها
- 197 For God the Most High is not ashamed to create a gnat, inasmuch as the creation of the gnat is the very creation of the Will, since the Power of God's action is one and the same, and the difference lieth in the forms of things. The substance in every world is one, and God hath made the form of the higher chain the substance of the lower chain. "And thou seest no imperfection in the creation of the Merciful." The gnat is 'Ali (peace be upon him) and that which is above it is Muhammad (may God's peace and blessings be upon him and his family). 197 لان الله تعالى لا يستحي ان يخلق بعوضة لان خلق البعوضة هي بعينها خلق المشية لان القدرة من فعل الله سواء والاختلاف من صور الاشياء والمادة في كل عالم واحدة وجعل الله صورة سلسلة العالي مادة سلسلة السافل وما ترى في خلق الرحمن من تفاوت والبعوضة علي عليه السلام وما فوقها محمد صلى الله عليه واله
- 198 Verily, God the Glorified createth no creation save that He placeth therein a similitude from a sign of His Unity, above which is a sign of His Unity. The first is for standing in the stations of God, and the multiplicity of aspects and states: He is He and we are we. The second is for standing in the station of Unity and the semblance of Singleness: We are He and He is we. 198 وان الله سبحانه لا يخلق خلقا الا وان يجعل فيها مثلا من اية واحدته فوقها اية احديته الاولى للوقوف في مقامات الله وكثرة الشئون والاطوار هو هو ونحن نحن والثانية للوقوف في مقام التوحيد وشبح التفريد نحن هو وهو نحن
- 199 As-Sadiq (peace be upon him) hath said: God hath set forth the similitude of the gnat because the gnat, despite the smallness of its size, God hath created within it all that He created in the elephant despite its largeness, and two additional organs besides. Thus did God the Glorified desire to awaken thereby the believers to the subtlety of His creation and the wonders of His handiwork. And this is perfection. 199 قال الصادق عليه السلام انما ضرب الله المثل بالبعوضة لان البعوضة مع صغر حجمها خلق الله فيها جميع ما خلق في الفيل مع كبره وزيادة عضوين اخرين فاراد الله سبحانه ان يتنبه بذلك المؤمنين على لطيف خلقه وعجيب صنعته وهي كمال
- 200 He (peace be upon him) hath said: God hath placed in every thing the potentiality of every thing in its degree, when God willeth He manifesteth, even as He manifested through the rod of Moses (peace be upon him) that which He manifested. 200 قال عليه السلام جعل الله في كل شيء امكان كل شيء في رتبته اذا شاء الله اظهر كما اظهر من عصى موسى (ع) ما اظهر
- 201 God the Most High hath said: "As for those who believe, they know that it is the truth from their Lord" - that is, those who believe in 'Ali (peace be upon him) know that he is the truth and the sign of the Lord. And God hath placed that sign in all things that they might know that He is the Truth. 201 قال الله تعالى فاما الذين امنوا فيعلمون انه الحق من ربهم اي ان الذين يؤمنون بعلي (ع) فيعلمون انه الحق واية الرب وجعل الله تلك الاية في الاشياء حتى يعلموا انه هو الحق
- 202 God the Most High hath said: "But as for those who disbelieve" - in 'Ali (peace be upon him) - "they say: What meaneth God by this similitude?" The Most High Similitude is not like unto similitudes within ourselves. "He misleadeth many thereby" - that is, by 'Ali (peace be upon him) - many, for his outward aspect bringeth chastisement from His presence, "and He guideth many thereby," for his inward aspect containeth mercy within it. "And He misleadeth not thereby" - that is, by the signs of 'Ali (peace be upon him) - "save the wicked," for 202 قال الله تعالى واما الذين كفروا بعلي عليه السلام فيقولون ماذا اراد الله بهذا مثلا المثل الاعلى ليس كثره في انفسنا يضل به اي بعلي عليه السلام كثيرا لان ظاهره من قبله العذاب ويهدي به كثيرا لان باطنه فيه الرحمة وما يضل به اي بايات علي عليه السلام الا الفاسقين لان الكافر من فسق عن امر ربه بنكس البيعة والاعراض عن الكينونة الالهية واللطفية الربانية فبعلي عليه

³⁸Qur'an 2:26.

the disbeliever is one who hath transgressed against his Lord's command by breaking the covenant and turning away from the Divine Essence and the Divine Subtlety. Through 'Ali (peace be upon him) doth he who entereth, enter the ocean of Unity, and he who departeth from his authority, departeth therefrom. "And God is not unjust to His servants."

السلام يدخل لجة الاحدية من دخل ويخرج عنها
ما خرج عن ولايته وما الله بظلام للعبيد

203 Verily, as-Sadiq (peace be upon him) hath said: This similitude hath God set forth for the Commander of the Faithful (peace be upon him). The gnat is 'Ali (peace be upon him) and that which is above it is the Messenger of God (may God's peace and blessings be upon him and his family). The proof of this is His saying, the Most High: "As for those who believe, they know that it is the truth from their Lord" - meaning the Commander of the Faithful, even as the Messenger of God (may God's peace and blessings be upon him and his family) took the covenant upon them. "But as for those who disbelieve, they say: What meaneth God by this similitude? He misleadeth many thereby and guideth many thereby." Then God made reply unto them and said: "And He misleadeth not thereby save the wicked."

203 ولقد قال الصادق عليه السلام ان هذا المثل [ضربه] الله لامير المؤمنين عليه السلام فالبعوضة علي عليه السلام وما فوقها رسول الله صلى الله عليه واله والدليل على ذلك قوله تعالى فاما الذين امنوا فيعملون انه الحق من ربهم يعني امير المؤمنين كما اخذ رسول الله صلى الله عليه واله الميثاق عليهم واما الذين كفروا فيقولون ماذا اراد الله بهذا مثلا يضل به كثيرا ويهدي به كثيرا فرد الله عليهم فقال وما يضل به الا الفاسقين

204 And in the commentary of Imam Hasan al-Askari, peace be upon him, it is recorded therein that it was said to al-Baqir, peace be upon him, that those who claim allegiance to you assert that the gnat is 'Ali, peace be upon him, and that which is above it, namely the fly, is Muhammad, may the peace and blessings of God be upon him and his family. Then al-Baqir, peace be upon him, said: These people heard something but did not place it in its proper context. Verily, the Messenger of God, may the peace and blessings of God be upon him and his family, was sitting one day with 'Ali, peace be upon him, when he heard one saying: "What God wills and Muhammad wills," may the peace and blessings of God be upon him and his family, and he heard another saying: "What God wills and 'Ali wills," peace be upon him. Then he said: "Do not associate Muhammad and 'Ali with God, mighty and glorified be He, but rather say: 'What God wills, then what Muhammad wills, what Muhammad wills, then what 'Ali wills,' peace be upon him. Verily, the will of God is that which is supreme, which cannot be equaled, matched, or approached. And Muhammad, the Messenger of God, in relation to God and His power, is but as a fly that flies in these vast dominions, and 'Ali, peace be upon him, in relation to God and His power, is but as a gnat among these dominions altogether. Yet the favor of God upon Muhammad and 'Ali is that favor which does not diminish His favor upon all His creation from the beginning of time to its end." This is what the Messenger of God, may the peace and blessings of God be upon him and his family, said regarding the mention of the fly and the gnat in this context, and it

204 وفي تفسير الامام الحسن العسكري (ع) وقع فيه قيل للباقر عليه السلام ان من ينتحل موالاةكم يزعم ان البعوضة علي عليه السلام وان ما فوقها هو الذباب محمد صلى الله عليه واله فقال الباقر (ع) سمعوا هؤلاء شيئا لم يضعوه على وجهه. انما كان رسول الله صلى الله عليه واله قاعدا ذات يوم وعلي عليه السلام اذا سمع قائلا يقول ما شاء الله وشاء محمد صلى الله عليه واله وسمع اخر يقول ما شاء الله وشاء علي عليه السلام فقال لا تقرنوا محمدا وعليا بالله عز وجل ولكن قولوا ما شاء الله ثم ما شاء محمد ما شاء محمد ثم ما شاء علي عليه السلام ان مشية الله هي القاهرة التي لا تساوي ولا تكافى ولا تدانى. وما محمد رسول الله في الله وفي قدرته الا كذبابة يطير في هذه الممالك الواسعة وما علي عليه السلام في الله وفي قدرته الا كبعوضة في جملة هذه الممالك. مع ان فضل الله على محمد وعلي [هو] الفضل الذي لا يفني به فضله على جميع خلقه من اول الدهر الى اخره. هذا ما قال رسول الله صلى الله عليه واله في ذكر ذباب والبعوضة في هذا المكان فلا يدخل في قوله تعالى ان الله لا يستحي ان يضرب مثلا ما بعوضة انتهى

does not enter into His saying, exalted be He: "Verily, God is not ashamed to set forth a parable of a gnat." Here ends the account.

- 205 And this tradition in truth was not in opposition to the saying of as-Sadiq, peace be upon him: "Their Lord gave them both to drink of one water." He who looks upon it with the eye of reality will recognize what I have indicated therein, and he who does not see the contradiction between them was a jurist.

- 206 God, exalted be He, has said: "Those who break the covenant of God after its ratification, and sever what God has commanded to be joined, and work corruption in the earth - it is they who are the lost."³⁹

- 207 That is, "those who break the covenant" of Muhammad, may the peace and blessings of God be upon him and his family, in the world of the unseen regarding the signs of 'Ali, peace be upon him, in the atoms of hearts - the station of Divine Unity - and the atoms of minds - the rank of Muhammad, may the peace and blessings of God be upon him and his family - and the atoms of souls - the abode of the Imamate - and the atoms of bodies - the place of love for the Shi'ah - after God had taken that covenant from all things to believe in Muhammad and 'Ali and Hasan and Husayn and Ja'far and Musa and Fatimah, the blessings of God be upon them - it is they who are the unbelievers. And the first who broke the covenant of God in the realm of possibility in all its stations, from the sign of Divine Unity to the utmost limit of multiplicity, is Abu'd-Dawahi, the curse of God be upon him. He broke the covenant of God regarding His saints in the worlds of the unseen, and severed the guardianship of 'Ali, peace be upon him, in its manifestations among the Imams of witnessing, and they are 'Ali and Muhammad and 'Ali and Muhammad and Hasan and Muhammad, the Master of the Cause, peace of God be upon them. And he corrupted the earth of possibility by turning it away from the recognition of 'Ali, peace be upon him, through luminosity. And among his acts of corruption was his seizing by usurpation the land of Fadak from Fatimah, the blessings of God be upon her, after the Messenger of God, may the peace and blessings of God be upon him and his family, had made known to him during his lifetime that it was specifically for her, and God had forbidden its fruits to any other. Thus he disbelieved in God and donned the garment of denial regarding God, and the garment of unbelief regarding the Messenger of God, may the peace and blessings of God be upon him and his family, and the garment of associating partners regarding 'Ali, the Saint of God, peace of God be upon him.

³⁹Qur'an 2:27.

205 وهذه الرواية بالحقيقة ما كانت معارضة لقول الصادق (ع) اسقاهما ربهما بماء واحد من نظر اليها بعين الحقيقة يعرف ما اشترت فيها فيها ولم ير التعارض فيهما كان فقيها

206 قال الله تعالى الذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما امر الله به ان يوصل ويفسدون في الارض اولئك هم الخاسرون

207 اي ان الذين ينقضون عهد محمد صلى الله عليه واله في عالم الغيب في آيات علي (ع) في ذر الافتدة مقام التوحيد وذو العقول رتبة محمد صلى الله عليه واله وذو النفوس مقر الامامة وذو الاجسام محل محبته الشيعة من بعدما اخذ الله تلك الميثاق عن جميع الاشياء بالايان بمحمد وعلي والحسن والحسين وجعفر وموسى وفاطمة صلوات الله عليهم اولئك هم الكافرون واول من نقض عهد الله في الامكان في جميع مقاماته من اية التوحيد الى منتهى التكثير هو ابو الدواهي لعنة الله عليه نقض عهد الله في اولياته في عوالم الغيب وقطع ولاية علي عليه السلام في مظهره في ائمة الشهادة وهم علي ومحمد وعلي ومحمد والحسن ومحمد صاحب الامر سلام الله عليهم وفسد في الارض الامكان بنظرها في معرفة علي عليه السلام بالتورانية ومن افساده اخذ بالغصب ارض الفدك عن فاطمة صلوات الله عليها بعدما علمه رسول الله صلى الله عليه واله في حياته بانها مختصة لها وحرم الله ثمرها على غيرها فكفر بالله وليس قيص الانكار في الله وقيص الكفر في رسول الله صلى الله عليه واله وقيص الشرك في علي ولي الله سلام الله عليه

- 208 Ali, peace be upon him, said: "Verily, the son of Abu Quhafa has donned it, and he well knoweth that my station in relation to it is as the station of the pivot to the millstone. The torrent floweth down from me, yet no bird can soar up to me." This tradition became thus the beginning of loss, and unto it return all the lost ones.
- 209 And the Imam, peace be upon him, hath spoken concerning this verse after His covenant regarding 'Ali, peace be upon him, and in His saying "that it may be joined" - meaning joined to the Commander of the Faithful, peace be upon him, and the Imams, peace be upon them.
- 210 And the Imam Ja'far ibn Muhammad as-Sadiq, peace be upon him, hath made reference in a lengthy tradition to its interpretation, and here do I mention it in its entirety, for within it lie divine mysteries of the unseen world from whose knowledge the majority are debarred, and in whose wonders the divine sages have been bewildered. And it is that which is related from the trustworthy Shaykh Abu'l-Husayn Muhammad ibn 'Ali al-Halabi, from his teacher the Sayyid Abu 'Abd Allah al-Husayn ibn Ahmad ibn Ahmad that al-Khassibi said: "Ja'far ibn Malik al-Fuzadi al-Kufi related to me from 'Abd Allah ibn Yunus al-Mawsili from Muhammad ibn Sadaqa al-'Abdi from Muhammad ibn Sinan az-Zahiri from Safwan ibn Yahya al-Kufi from al-Mufaddal 'Umar al-Ju'fi."
- 211 He said: "I said to our master as-Sadiq - upon him be mercy and promise - when I had been alone with him and had found from him an opportunity I had longed for: 'I ask thee, O my master, concerning that which hath passed through my thoughts regarding the manifestation of meaning - I have expressed it in visible form. Doth the Essence assume form, or become divided, or become separated into parts, or change from Its essential nature, or become conceived in minds through motion or stillness? And how doth the unseen, which is commingled with weak creation, become manifest? And how can the created being direct his gaze toward the Creator despite the weakness of created things?'"
- 212 And he, peace be upon him, said: O Mufaddal, verily in the creation of the heavens and the earth and in the alternation of night and day are signs for those possessed of understanding. O Mufaddal, our knowledge is difficult and arduous, and our mystery is rough and remote for the tongue to translate save by allusion, and our Shi'ahs know us not save according to their perception of us and their recognition of us. Perdition be upon him who relateth what he knoweth not and believeth what taketh not hold in the mind nor ripeneth in the heart,
- قال علي عليه السلام لقد تمصمها ابن ابي قحافة
وانه ليعلم ان محلي منها محل القطب من الرحي
ينحدر عني السيل ولا يرقى الي الطير الحديث فكان
بذلك مبدء الخسران ويرجع اليه كل الخاسرون
- ولقد قال الامام عليه السلام في هذه الاية من
بعد ميثاقه في علي عليه السلام وفي قوله ان يوصل
يعني من صلة امير المؤمنين (ع) والائمة (ع)
- ولقد اشار الامام جعفر ابن محمد الصادق (ع)
في حديث طويل على تفسيرها وها انا اذكرها
بطوله لان فيها اسرار الهية غيبية يحرم من معرفتها
الاكثرون وحارت في عجائبها حكاء الالهيون
وهي ما يروى عن الشيخ الثقة ابي الحسين محمد
ابن علي الحلبي عن شيخه السيد ابي عبدالله
الحسين ابن احمد ابن احمد ان الخصبي قال
حدثني جعفر ابن مالك الفرادي الكوفي عن
عبدالله ابن يونس الموصلي عن محمد ابن صدقة
العبدى عن محمد ابن سنان الزاهري عن صفوان
ابن يحيى الكوفي عن المفضل عمر الجعفي
- قال قلت لمولانا الصادق الوعد منه الرحمة وقد
خلوت به فوجدت منه فرصة اتناها استلك يا
مولاي عما جرت في خواطري من ظهور المعنى
طلقته بصورة مرئية فهل الذات تتصور او تتجزئ
لو تبعض او تحول عن مكانها او يتوهم في العقول
بحركة او سكون؟ وكيف ظهور الغيب المتمزج
بخلق ضعيف؟ وكيف يطبق المخلوق النظر الى
الخالق مع ضعف المخلوقات؟
- فقال عليه السلام يا مفضل ان في خلق السموات
والارض واختلاف الليل والنهار لايات لاولي
الالباب يا مفضل علمنا صعب مستصعب وسرنا
وعر بعيد على اللسان ان يترجم عنه اللسان ان
يترجم عنه الا تلويحا وما يعرف شيعتنا بحسب
درايتهم بنا ومعرفتهم لنا ويحقا لمن يروي ما لا
يدري ويعتقد ما لا يتصرف في العقل ولا ينتضج
في لب وذلك ايمان اللسان ووعر الحواس والحجة
فيه على صاحبه

and that is the faith of the tongue and the roughness of the senses, and the proof thereof is upon its possessor.

- 213 And this is because the Qur'an was revealed according to "Thee do I mean, but hearken thou, O neighbor." Therefore hearken unto that which is revealed unto thee, and look with the eye of thy mind, and give ear with the light of thy heart, and hear and understand. For thou hast asked concerning a mighty tiding and a certain truth, so I shall cast upon thee a weighty question, and it is that in the knowledge whereof were created many, except those upon whom thy Lord hath had mercy, for He is the Forgiving, the Merciful.
- 214 And that which the Baqir, the Restorer, hath announced is of the roughest of the rough, which hath been hidden from all the world save from the chosen elect and the eloquent trustees who have purified themselves and been singled out and have witnessed the truth through that which they have known and have testified to that which they have beheld, even as is mentioned in the revelation, the word of the faithful Master: "Save those who bear witness to the truth while they have knowledge" that it is the truth.
- 215 And the matter, O Mufaddal, is subtle, and the mystery of this knowledge is obscure. And know that the Essence is sanctified above names and attributes, a hidden mystery unapproachable. Nothing is withheld from Him by truth hidden, nor is aught concealed from Him that is secret and subtle. Nothing is greater than He. He is described by His being described by Him, He is renowned through His signs, He is known through His manifestations. He was before the before, and before place was given place – naught else but He – and before space when there was no space save that which He brought into being. And He is unto that which hath no end, with no change nor departure from that wherein He was in His being, and He hath need of nothing that it might be determined by Him, nor is He related to aught else that He might be known thereby, but He is where He is and where He was, for there was naught but He.
- 216 And know, O Mufaddal, that manifestation is the perfection of hiddenness, and hiddenness is the perfection of the silence of manifestation, and power and might are the perfection of action. And when the universals of wisdom are not perfect in their hiddenness and perfect in their manifestation, the scribe of wisdom is deficient in relation to the Wise One, even though He be powerful.
- 217 O Mufaddal, I said: Increase me, O my Master, in explanation whereby he who draweth nigh may be quickened, and whereby
- وذلك ان القرآن نزل على اياك اعني واسمعي يا جارة فاسمع لما يوحى اليك وانظر بعين عقلك وانصت بنور لبك واسمع وع فقد سئلت عن نبا عظيم وحق يقين فسألني عليك سئولا ثقيلا وهو الذي في معرفته خلق كثير الا من رحم ربك انه هو الغفور الرحيم
- وما انبا به الباقر الجابر من الوعر الاوعر الذي خفي على سائر العالم الا عن صفوة المختصين والبلغاء المستحفظين الذين اخلصوا واختصوا وشهدوا الحق بما علموا وصدقوا بما عاينوا كما ذكر في التنزيل قول السيد الامين الا من شهد بالحق وهم يعلمون انه الحق
- والامر يا مفضل لطيف وسر هذا العلم غامض واعلم ان الذات تجلي عن الاسماء والصفات غيب ممتنع لا يتمتع عنه بالحق باطن ولا يستتر عنه خفي لطيف ولا شيء اعظم منه موصوف باتصافه له مشهور بآياته معروف بظهوراته كان قبل القبل وقبل ان يحيث الحيث لا غيره وقبل المكان اذ لا مكان الا ما كونه وهو الى ما لا نهاية لا حول ولا عما كان فيه من كيانه ولا يفتقر الى شيء فليتعين به ولا ينسب الى غيره فيعرف به بل هو حيث هو وحيث كان فلم يكن الا هو
- واعلم يا مفضل ان الظهور تمام البطون والبطون تمام الصمت الظهور والقدرة والعزة تمام الفعل ومتى لم تكن كليات الحكمة تامة في بطونها وتامة في ظهورها كاتب الحكمة ناقصة من الحكيم وان كان قادرا
- يا مفضل قلت زدني يا مولاي شرحا يحبي به من قرب وتقرب به من شيء بنورك وعرفك حقيقة المعرفة

he may draw nigh to something through Thy light and Thy knowledge of the reality of recognition.

- 218 He, peace be upon Him, said: O Mufaddal, verily the manifestation of the Eternal among His creation is wondrous, and none knoweth this save a wise and knowing one. And the Essence cannot be called light, for He is the illuminator of every light. When He willed, without thought or care, to manifest the Will, He created the Will for the thing, and these are the Mim and the Shin. Then there shone forth from His Essence a radiant light, fixed for Him are lights not separate from Him. Thus the Light manifested the light of illumination for him who discerneth it, and the illumination manifested a shadow. He established the form of existence through the negation of illumination and shadow, and made the Light its inner essence, and the Essence its origin therefrom. Likewise the Name, not united with His light - His creation seeth not through His creation. When He speaketh, it is in His Essence and His unseen realm, for which naught existeth save He. Exalted is God, the Mighty!

- 219 O Mufaddal, thou hast asked concerning the Will [mashiyyah], how He originated its beginning. Understand then what I shall mention unto thee, O Mufaddal, for thou hast asked concerning a mighty matter. Verily my Lord, the Ancient, the Eternal - exalted be His mention - originateth a Will for which He hath ever been knowing. That was a volition without endeavor or occurrence of thought, and no transition from stillness to motion, nor from motion to stillness, for power is His nature. This is because He manifesteth the Will which is His Name, and through it He indicateth His Essence - not from need of Him for it, nor concealment through it. It appeared through the nature of Wisdom at His willing that the Name should be, and through His knowledge that Wisdom is His manifesting what is in the realm of being unto the realm of vision. Had He not manifested what He knew of His hidden knowledge unto the existence of its meanings, some to others, He would have been deficient and Wisdom would not have been complete, for the perfection of power is action, and the perfection of knowledge is the known, and the perfection of being is that which is brought into being. Open then, O Mufaddal, thy heart to the words of thy father.

- 220 Know that the Light was not latent within the Essence whence it appeared, nor manifest from it then concealed within it, but rather the Light is from the Essence without division and absent in its absence without concealment and radiant from it without separation, as the ray from the orb and the light from the ray. For thy Lord, O Mufaddal, did create the Most Great

218 قال عليه السلام يا مفضل ان الظهور الازل بين خلقه عجيب لا يعلم ذلك الا عالم خبير وان الذات لا يقال بها نور لانه منير كل نور فلما شاء من غير فكر ولا هم اظهر المشية وخلق المشية للشيء وهما الميم والشين فاشرق من ذاته نور شعشعاني لا ثبت له انوار غير باين عنه فظهر النور نور الضياء لمن تبين منه وظهر الضياء ظلا فاقام صورة الوجود بنفي الضياء والظل وجعل النور باطنه والذات منه مبدئها وكذلك الاسم غير متحد بنوره ما راى خلقه بخلقها فاذا نطق ففني ذاته وغيبه الذي ليس شيء هو الا هو فتعالى الله العظيم

219 يا مفضل وسئلت عن المشية كيف ابدتها منشأها فافهم ما انا ذاكره لك يا مفضل فقد سئلت عن امر عظيم ان مولاي القديم الازل تعالى ذكره يبدئ مشية لميزل لها عالما فكانت تلك ارادة من غير همة ولا حدود فكره والانتقال من سكون الى حركة ولا من حركة الى سكون لان القدرة طباعه وذلك انه يظهر المشية التي هي اسمه ودل بها على ذاته لا لحاجة منه اليه ولا غيب به فلم بدت بطبع الحكمة عند ارادته يكون الاسم ولعلمه بان الحكمة اظهره ما في الكيان الى العيان ولو لم يظهر ما علمه من غامض علمه الى وجود معانيه بعضها لبعض لكان ناقصا والحكمة غير تامة لان تمام القوة الفعل وتمام العلم المعلوم وتمام الكون المكون

220 فافتح يا مفضل قلبك لكلام ابيك فاعلم ان النور لم يكن باطنا في الذات فظهر منه ولا ظاهرا منه فبطن فيه بل النور من الذات بلا تبعض وغائب في غيبته بلا استتار ومشرق منه بلا انفصال كالشعاع من القرص والنور من الشعاع لمولاك يا مفضل اخترع الاسم الاعظم والمشية التي

Name and the Will which brought forth all things, and the Light experienced neither increase nor decrease at the creation of the Name. And the Name is from the Light of the Essence without division and its manifestation without partition. It summons unto its Lord and points to its meaning, and that is at the time of the change of every dispensation for the establishment of proof and the manifestation of the call, that the acknowledger might be confirmed in his acknowledgment and the denier be answered in his denial.

انشأت الاشياء ولم يكن النور عند اختراعه الاسم زيادة ولا نقصان والاسم من النور الذات بلا تبعض وظاهره بلا تجزئ يدعو الى مولاه ويشير الى معناه وذلك عند تغير كل ملة لاثبات الحق واطهار الدعوة ليثبت على المقر اقراره ويرد على الجاهل انكاره

- 221 For if the Lord be hidden from the sight of His creatures, they are veiled by concealment and tested by the Form, O Mufaddal, through which appeared the radiance of His light for the Name and the shadow of His radiance. And that through which the creation took shape that they might behold it and He guided them to their Creator that ye might know Him through the Form which is the attribute of the Soul and the Soul the attribute of the Essence. And the Name is created from the Soul of the Essence - for this reason is it called Soul, and for this reason His saying, exalted be He: "And God warns you of His Self." And He warned you only lest ye make Muhammad, peace be upon Him and His family, created, for then would the Essence be originated and created, and this is manifest infidelity.

221 فان غاب المولى عن ابصار خلقه فهم المحجوبون بالغيبه متمحنون بالصورة يا مفضل التي ظهر به للاسم ضياء نوره وظل ضيائه والذي تشخص به الخلق لينظروه ودلهم على باريته لتعرفوه بالصورة التي هي صفة النفس والنفس صفة الذات والاسم مخترع من النفس الذات ذلك سمي نفسا ولاجل ذلك قوله عز وجل ويحذركم الله نفسه وانما حذركم ان تجعلوا محمد صلى الله عليه واله مصنوعا لكان الذات محدثا مصنوعا وهذا الكفر الصراح

- 222 And know, O Mufaddal, that there is naught between the One and the Unity save as between motion and rest or between the Kaf and the Nun, by reason of its connection with the light of the Essence subsisting through itself. And it is His saying, exalted be He: "Hast thou not seen thy Lord, how He hath extended the shadow? And had He willed, He would have made it stationary. Then We made the sun a guide unto it" - meaning that which was in it of the Essence. The Removed Form is the radiance and the shadow, and it is that which changeth not in the eternity of ages nor in whatsoever occureth of times. Its outward aspect is the Removed Form and its inward the spiritual, and that Form is the matter of matters and the agent of things acted upon and the foundation of motions and the cause of all causes. After it is no secret, and none knoweth what it is save He.

222 واعلم يا مفضل انه ليس بين الاحد والواحد الا كما بين الحركة والسكون او بين الكاف والنون لاتصاله بنور الذات قائمة بذاتها وهو قوله تعالى الم تر الى ربك كيف مد الظل ولو شاء لجعله ساكنا ثم جعلنا الشمس عليه دليلا يعني ما كان فيه من الذات فالصورة الانزعية هي الضياء والظل وهي التي لا تغير في قديم الدهور ولا فيما يحدث من الازمان فظاهره صورة الانزعية وباطنه المعنوية وتلك الصورة هي هيولات الهيولات وفاعلة المفعولات واس الحركات وعلة كل علل لا بعدها سر ولا يعلم ما هي الا هو

- 223 And it must be known, O Mufaddal, that the Removed Form which said "My outward is Imamate and succession and my inward is an impregnable mystery that cannot be comprehended" is not the totality of the Creator, nor is the Creator other than it. It is He in affirmation and creation and vision and certainty and determination - not He in totality or collectivity or enumeration or comprehension.

223 ويجب ان يعلم يا مفضل ان الصورة الانزعية التي قالت ظاهري امامة ووصية وباطني غيب منيع لا يدرك ليست كلية الباري ولا الباري سواها وهي هو اثباتا ويجادا وعيانا يقينا وتعيينا لا هو هي كلا ولا جمعا ولا احصاء ولا احاطة

- 224 Mufaddal said: I said, “O my Lord, increase me in explanation as a favor, for I have learned from Thy favor and bounty that which I fall short of describing.” قال المفضل قلت يا مولاي زدني شرحا فضلا فقد علمت من فضلك ونعمك ما أقصر عن صفته
- 225 He said, peace be upon him: O Mufaddal, ask concerning whatsoever thou desirest. I said: O my Master, that Form which I beheld upon the pulpits, calling from Its essence unto Its essence through spirituality and proclaiming divinity - Thou didst say unto me that It is not the totality of the Creator, nor is the Creator other than It. How then dost Thou know the reality of this saying? قال عليه السلام يا مفضل سل عما احببت قلت يا مولاي تلك الصورة التي رايت على المنابر تدعوا من ذاتها الى ذاتها بالمعنوية وتصرح باللاهوتية قلت لي انها ليست كلية الباري ولا الباري غيرها فكيف تعلم بحقيقة هذا القول
- 226 He said, peace be upon him: O Mufaddal, those are the Houses of Light and the Robes of Manifestation, the essence of expression and the mine of allusion. He hath veiled Himself from thee through them and guided thee from them unto Him. They are not He, nor is He other than them - concealed by Light, manifest through revelation. Each one beholdeth Him according to his knowledge and attaineth according to the measure of his capacity. Among them are those who see Him near, and among them are those who see Him afar. قال عليه السلام يا مفضل تلك بيوت النور وقص الظهور وانس العبارة ومعدن الاشارة حجبك بها عنه ودلت منها اليه لا هي هو ولا هو غيرها محتجب بالنور ظاهر بالتجلي كل يراه بحسب معرفته وينال على مقدار طاقته فمنهم من يراه قريبا ومنهم من يراه بعيدا
- 227 O Mufaddal, verily that Form is an illuminating Light and an almighty Power - the Manifestation of thy Lord, a mercy unto those who believed in Him and acknowledged Him, and a torment upon those who rejected and denied Him. There is no goal beyond Him nor any end unto Him. يا مفضل ان الصورة نور منير وقدرة قدير ظهور مولاك رحمة لمن امن به واقرب وعذاب على من جحد وانكر ليس ورائه غاية ولا له نهاية
- 228 I said: O my Master, they have said: “Hadd when named, and Muhammad when described.” I said: O my Master, upon what then is the distinction other than meaning? He described His name. قلت يا مولاي قالوا حد الذي اذا سمي ومحمد اذا وصف قلت (يا مولاي فعلى مه باين غير المعنى)؟
- 229 He said, peace be upon him: Hast thou not heard His saying: “My outward aspect is Imamate and successorship, and my inward aspect is an unseen mystery that cannot be comprehended”? وصف اسمه فقال عليه السلام الم تسمع الى قوله ظاهري امامة ووصية وباطني غيب لا يدرك
- 230 I said: O my Master, what then is the inner aspect of the Mim? قلت يا مولاي فما باطن الميم
- 231 He said, peace be upon him: The Light of the Essence, and It is the First of existence and the Originator of creation and the Fashioner of every created thing, connected with the Light yet separate for the witnessing of Manifestation. Though distant, He is near; though He calleth, He answereth. And He is the One Who manifested unto the Unique One from His Light, and the Unique One entereth not into number. The One is the principle and origin of numbers, and unto Him is their return, and He is the Hidden. فقال عليه السلام نور الذات وهو اول الكون ومبدع الخلق ومكون لكل مخلوق ومتصل بالنور منفصل لمشاهدة الظهور ان بعد فقريب وان نادى فنجيب وهو الواحد الذي ابداء للاحد من نوره والاحد لا يدخل في العدد فالواحد حد اصل الاعداد واليه عودها وهو المكنون

- 232 I said: O my Master, the Master of the Mim saith: "I am the city of knowledge and 'Ali is its gate."
- 233 He said, peace be upon him: O Mufaddal, He meant thereby the chain that was chained from His Light. And the meaning of His saying "and 'Ali is its gate" signifieth that he is the most exalted of ranks and a gate for them, and through him they enter into the city and the knowledge of knowledge. And he is the interpreter of that which the Master extendeth unto him from the knowledge of the Kingdom and the glory of Divinity.
- 234 I said: O my Master, the Master of the Mim saith: "Ali and I are as these two" - I know not right from left - and he joined his two forefingers together.
- 235 He said, peace be upon him: O Mufaddal, the measure of none among the people of knowledge can separate between the Name and the Meaning, save that the Meaning is above it, because from the Light of the Essence He created him. There is no difference between Him and the Light, nor any separator. For this reason He said: "Ali and I are as these two" - an allusion from Him unto the knowers that there is no separation there. And were there separation between Him and him, he would be another person, and this would be manifest disbelief.
- 236 Hast thou not heard His saying, exalted be He: "that they may make distinction between Allah and His messengers," and His saying: "and sever what Allah hath commanded to be joined"? And their intimation regarding actions is that it be said that between Allah and His Creator there is an intermediary. For this reason He said: "Ali and I are as these two" - as a beginning for the Names and the first to be named.
- 237 Whoso knoweth the allusion hath no need of expression, and whoso knoweth the positions of the attribute reacheth the depth of mystical knowledge. Hast thou not heard the allusions of the Name unto his Lord and his explicit declaration without concealment when he saith: "Thou art the Remover of grief from me, and Thou art the Reliever of my distress. Thou art the Fulfiller of my debt, Thou art the Accomplisher of my promise"? He revealeth concerning his Name the Manifest among His creation, whereupon he saith: "Thou art 'Ali" - an allusion from him unto my Lord. Thus the allusion was unto His gate: "I am the city of knowledge and 'Ali is its gate. Whoso desireth the city, let him proceed unto the gate."
- 238 And the Messenger of God, may peace be upon Him and His family, said: "Verily among the followers of 'Ali there shall be one who cometh on the Day of Resurrection with grievous sins and abominable deeds, whereupon these shall be compensated
- قلت يا مولاي يقول سيد الميم انا مدينة العلم وعلي بابها
- فقال عليه السلام يا مفضل انما عني به تسلسل الذي سلسل من نوره ومعنى قوله وعلي بابها يعني انه هو اعلى المراتب وباب لهم ومنه يدخلون الى المدينة وعلم العلم وهو المترجم بما يمده سيد من علم الملكوت وجلال اللاهوت
- فقلت يا مولاي يقول السيد الميم انا وعلي كهاتين لا ادري يمينا ولا شمالا واقرن بين سبائته
- فقال عليه السلام يا مفضل ليس مقدار احد من اهل العلم يفصل بين الاسم والمعنى غير ان المعنى فوقه لان من نور الذات اخترعه فليس بينه وبين النور فرق ولا فاصل ولا جل ذلك قال انا وعلي كهاتين اشارة منه الى العارفين ان ليس هناك فصل ولو كان بينه وبينه فصل لكان شخصا غير وهذا هو الكفر الصراح
- اما سمعت قوله تعالى ان يفرقوا بين الله ورسله وقوله يقطعون ما امر الله به ان يوصل وايمانها للافعال ان يقال ان الله بينه وبين بارئه واسطة ولاجل هذا قال انا وعلي كهاتين لاية بدؤ للاسماء واول من تسمى
- فمن عرف الاشارة استغنى عن العبارة ومن عرف مواقع الصفة بلغ قرار المعرفة الم تسمع الى اشارات الاسم الى مولاه وتصريحا بغير تلويح حيث يقول انك كاشف الم عني وانت مفرج كربتي انت قاضي ديني انت منجز وعدي يكشف عن اسمه الظاهر بين خلقه فيقول انت على اشارة منه الى مولاي فكانت الاشارة الى بابها انا مدينة العلم وعلي بابها فمن اراد المدينة فليقصد الى الباب اه
- وقال رسول الله صلى الله عليه واله ان من شيعة علي (ع) لمن ياتي يوم القيمة بسيات عظيمة واعمال قبيحة فتكافئها وتنجو لا يشك اهل المحشر في انه من الهالكين وفي عذاب الله

and he shall be delivered, while the people of the gathering shall not doubt that he is among the doomed and among those who abide eternally in God's torment. Then shall come the call from before God: O servant, hast thou any good deeds to set against thy evil deeds that they may be compensated and thou mayest be delivered and enter Paradise through thy Lord's mercy? And he shall say: Nay, I know not. Then it shall be said unto him: Call out in the chambers: Hath anyone a favor or kindness with me that he may cover me by settling it on my behalf? For this is the hour of my need for it. So the man shall call out, and the first to answer him shall be 'Ali ibn Abi Talib, peace be upon him, saying: Here am I, here am I! Then he shall come and guarantee to his adversaries compensation for their grievances. And they shall speak and ask of him the giving of the reward of but one breath from his breaths on the night he slept upon the bed of the Messenger of God, may peace be upon Him and His family. So he shall give it unto them, and thereby they shall enter the degrees of the gardens and reckon that all the gardens have been given unto them. And they shall say: Is all this for us? Then where is the place of Thy other believing servants and the prophets and the truthful ones and the martyrs and the righteous? Then shall come the call: O My servants, this is but one breath from the breaths of 'Ali, peace be upon him, so take it and behold! Then they shall see them, and this believer for whom 'Ali, peace be upon him, hath compensated them, going unto those gardens. Then they shall see what God, mighty and glorified, shall add for the followers of 'Ali, peace be upon him, in the gardens - manifold beyond what he expended for his follower among the followers - whatsoever God, mighty and glorified, willeth of the manifold increases which none knoweth save Him."

239 God, exalted be He, hath said: "How can ye disbelieve in God when ye were dead and He quickened you, then He shall cause you to die, then He shall quicken you, then unto Him ye shall return."⁴⁰

240 Nothing is attributed absolutely to God nor to His signs. And when the Imam, peace be upon him, is mentioned absolutely in something - if it be in knowledge, it is the essence itself, and if in other than that, it is of the category of accidents and attributes which have no subsistence in their realm save through their substances and the things they describe. And that noble verse is the essence of the First in its possibility and its attribute in its formation. And disbelief is the opposite of faith in all the worlds - its original root and its secondary branch and its boughs are the leaders of error and its fruits are

من الخالدين فياتي النداء من قبل الله ايها العبد هل لك من حسنات بازاء السيئات فتكافئها وتنجو انت وتدخل برحمة ربك الجنة فيقول لا لا ادري فيقول له ناد في الغرفات هل لاحد عنده يد او عارفة فيغشنى بخازمة عنها فهذا اوان حاجتي اليها فينادي الرجل فاول من يجيبه علي ابن ابي طالب عليه السلام بليكن لبيك ثم ياتي ويضمن لخصمائه تعويضهم عن ظلاماتهم فيقولون ويستلون عنه اعطاء ثواب نفس واحد من انفاسه ليلة مبيته على فراش رسول الله صلى الله عليه واله فيعطهم فيدخلون بذلك الدرجات من الجنان ويحسبون ان كل الجنان قد اعطى لهم فيقولون هذا كله لنا فاين محل سائر عبادك المؤمنين والانبياء والصديقين والشهداء والصالحين فياتي النداء يا عبادي هذا نفس واحد من انفاس علي عليه السلام نخذوه وانظروا فيرونهم وهذا المؤمن الذي عوضهم علي عليه السلام عنه الى تلك الجنان ثم يرون ما يضيفه الله عز وجل موالي علي عليه السلام في الجنان بما هو اضعاف ما بذله عن وليه الموالي مما شاء الله عز وجل من الاضعاف التي لا يعرفها غيره

239 قال الله تعالى كيف تكفرون بالله وكنتم امواتا فاحياكم ثم يميتكم ثم يحييكم ثم اليه ترجعون

240 لا يطلق في الله ولا في اياته واذا اطلق الامام (ع) في شيء فاذا كان في المعرفة هي نفسها واذا في غيرها هي من مقولة الاعراض والصفات لا قوام لها في صحتها الا بجواهرها وموصوفاتها وتلك الآية الشريفة هي نفس الاول في امكانها وصفتها في تكوينها والكفر ضد الايمان في كل العوالم اصلها الاولى وفرعها الثاني واغصانها ائمة الضلال واثمارها بدعهم واوراقها ظلال انفسهم هؤلاء يكفرون بايات علي عليه السلام

⁴⁰Qur'an 2:28.

their innovations and its leaves are the shadows of their souls. These disbelieve in the signs of 'Ali, peace be upon him.

- 241 And death hath various significations: before creation, pure death which is not preceded by life - I mean creation; death by departure from the surge of the trace of creation, and this for the believers is approach and for the disbelievers is withdrawal. And this death hath no end to its conclusion, being expected in all things through the bounty of creation, and there is no exhaustion to the flow of invention, for death is a limited breaking for absolute submission, and the flow admitteth no suspension. And what is intended by death in this verse is the first then the first, and the second then the second.
- 242 And life is the attribute of the Living, and it hath aspects: an aspect of unity and simplicity, and it is the life of the surge of Oneness - no indication thereof nor expression, nothing precedeth it nor is equal unto it. Glory be to God Who created it, beyond what they describe! And an aspect suitable for attachment to multiplicities, and it is concomitant with death - it must needs have it thereby, being expected unto that which hath no end by that which hath no end, and the flow admitteth no suspension. And therein the first and the second - the first for the believers and the second for the disbelievers. And therein the first then the second, and the second then the first for the believers, and the second the second for the disbelievers.
- 243 Then unto God's appointed time "shall ye return". The Day of Return is the Day of Beginning, and all return unto their Lord through that which was manifested unto 'Ali, peace be upon Him. Things did not begin from God's Essence, nor do they return unto Him. Glory be to Him, He created the Will from nothing, by itself, for the creation of things through it. He was eternally existent when naught else existed, and He is now as He ever was. Glorified be He above what the wrongdoers say concerning association and connection - a mighty exaltation indeed!
- 244 The beginning of action is the ocean of Unity [ahadiyyah], and its return is unto it. The beginning of receptivity is the surging sea of Oneness [wahidiyyih], and its return is unto it. All ranks have a station in the Beginning and the Return. Behold, I shall mention them in summary:
- 245 The Beginning of Unity is Muhammad, may God's peace and blessings be upon Him and His family, and unto it was His return. The Beginning of Oneness is 'Ali, peace be upon Him, and unto it was His return. The Imams, peace be upon them, are the very soul of 'Ali, peace be upon Him - we make no distinction between any of them. Fatimah - God created her
- وللموت اطلاقات قبل الابداع موت بحث هي التي لا تسبقها الحياة اعني الابداع موت بالخروج عن لجة اثر الابداع وهي للمؤمنين اقبال وللکافرين ادبار وهذا الموت لا نهاية لانها يترقب في جميع الاشياء بجود الابداع ولا نفاد لفيض الاختراع لان الموت كسر مقيد لضوع مطلق وما للفيض تعطيلاً والمقصود من الموت في هذه الاية الاول فالاول والثاني فالثاني
- والحياة صفة الحي ولها جهات جهة وحدة وبساطة وهي حياة لجة الاحدية لا اشارة عنها ولا عبارة لا يسبقها شيء ولا يساويها شيء سبحانه الله بارئها عما يصفون وجهة صالحة للتعليق بالكثرات وهي المساق للموت لا بد لها بها يترقب الى ما لا نهاية بما لا نهاية وما للفيض تعطيلاً وفيها الاول والثاني فالاول للمؤمنين والثاني للکافرين وفيها الاول فالثاني والثاني فالاول للمؤمنين والثاني الثاني للکافرين
- ثم الى ميقات الله ترجعون يوم الرجوع هو يوم البدء وكل راجع الى ربه بما تجلّ علي عليه السلام به والاشياء لم يبدء من ذات الله ولا يرجع اليه سبحانه ابداع المشية لا من شيء بنفسها لابداع الاشياء بها وهو لم يزل كان ولم يك شيئاً الا ان كما كان سبحانه عما يقول الظالمون من الاقتران والارتباط علواً كبيراً
- بدء الفعل لجة الاحدية ورجعها اليها وبدء الانفعال طمطمم الواحدية ورجعها اليها ولكل المراتب مقاماً في البدء والرجع وها انا اذكرهم بالاجمال
- بدء الاحدية محمد صلى الله عليه واله وكان رجعه اليها وبدء الواحدية علي عليه السلام وكان رجعه اليها والائمة عليهم السلام نفس علي عليه السلام لا نفرق بين احد منهم والفاطمة اخترعها الله من نور ذاته وكانت رجعها اليه تعالى

from the light of His Essence, and unto Him, exalted be He, was her return.

- 246 The Prophets - their beginning is the ocean of Unity which God, exalted be He, created from the light of Fatimah's form, God's blessings be upon her, and their return was unto her. The believers among mankind - God created them from the shadow of the realities of the Prophets, and God made their return unto them. The jinn are the shadow of mankind in beginning and return. The angels are luminous forms in all regions; of their kind, their beginning is from God through shadows, and their return is through them unto God, exalted be He.
- 247 Animals are the shadow of angels in their creation and return. Plants are the shadow of animals in their beginning and return. Minerals are the last of the ranks of things in descent; their beginning is from plants, and their return was unto them.
- 248 Likewise, the wicked - their return is like the reflection of lights in all regions, as mentioned in the traditions. The discerning believer hath known them through the mystery of choice. Muhammad, may God's peace and blessings be upon Him and His family, was the possessor of the two beginnings and the two returns through the bestowal of creation. God established Him in the station of His Self in creation, since He was independent of association. How can ye deny Him when ye were dead and He gave you life through 'Ali, peace be upon Him, in the realm of possibility, then He causeth you to die by your departure from the realm of possibility, then He giveth you life through 'Ali, peace be upon Him, in the worlds of being, then unto God's justice do ye return? The justice associated with things is the justice of Muhammad, may God's peace and blessings be upon Him and His family, and its manifestation was 'Ali, peace be upon Him, in justice.
- 249 God, exalted be He, hath said: "It is He Who created for you all that is in the earth, then turned to the heaven and fashioned it as seven heavens. And He is the Knower of all things."⁴¹
- 250 The essence of this Greatest Name - and it is "He" - is the greatest of signs in the realm of possibility, and it is Muhammad, may God's peace and blessings be upon Him and His family. The beginning is from Him and the return is unto Him, and He pointeth the way. The path to the Pure Essence is barred - no name nor indication, and the way unto Him is blocked - no trace nor expression. Verily, the guide that pointeth unto Him
- والانبياء وبدئهم لجة الاحدية التي اخترعها الله تعالى من نور جسم فاطمة صلوات الله عليها وكان رجوعهم اليها والمؤمنون من الانس ابدعهم الله من ظل حقايق الانبياء وجعل الله رجوعهم اليهم والجن ظل الانس في البدء والرجع والملك اشباح نورانية في جميع الاصقاع من جنسه بدئهم من الله بالاطلة ورجعهم بها الى الله تعالى
- والحيوان شيخ الملك في بدعه ورجعه والنبات ظل الحيوان في بدئها ورجعها والجماد اخر مراتب الاشياء في النزول بدئها من النبات وكان رجوعها اليها
- وكذلك الاشرار رجوعهم كعكوس الانوار في كل الاصقاع على ما ذكر في الاخبار وقد عرفها المؤمن الفطن بسر الاختيار ومحمد صلى الله عليه واله كان مالك البدئين والرجعين بتليك الابداع اقامه الله مقام نفسه في الاختراع اذ كان هو الغني عن الاقتران وكيف تكفرون به وكنتم امواتا فاحياكم بعلي عليه السلام في الامكان ثم يميتكم بخروجكم عن الامكان ثم يحييكم بعلي عليه السلام في الاكوان ثم الى عدل الله ترجعون والعدل المقترن بالاشياء هو عدل محمد صلى الله عليه واله ومظهر كان عليا علي عليه السلام في العدالة
- قال الله تعالى هو الذي خلق لكم ما في الارض جميعا ثم استوى الى السماء فسويهن سبع سموات وهو بكل شيء عليم
- حاصل هذا الاسم الاعظم وهو هو اعظم الايات في الامكان وهو محمد صلى الله عليه واله بدء منه ورجع اليه ودل عليه السبيل الى الذات البحت مسدود ولا اسم ولا اشارة والطريق اليه مردود ولا رسم ولا عبارة انما الدليل الذي يشير اليه اياته وهي ابداعه والوجود الابداع هي اثباته سبحانه عما يصفون

⁴¹Qur'an 2:29.

is His signs, and they are His creation. Existence and creation are His proofs. Glorified be He above what they describe!

251 “Created” meaneth “originated,” and it is an indication of the ranks of action. God originated it by itself and established it in His shadow such that naught issueth forth from it save that which is other than it. The One addressed is the One addressed, and it is that to which I have here alluded, for it is the goal of creation and all else, and the fruit of origination. It is the intended one before the One addressed in reality at creation, and all else by association at origination.

252 And “the earth” is the earth of barrenness, which is the earth of possibility. God created for every thing in its possibility all that is in the earth, and verily God created for Muhammad, may God’s peace and blessings be upon Him and His family, all that is in the barren earth and all the signs of Unity and the stations of Oneness and the tokens of Mercifulness and the evidences of servitude - all created as quality and the qualified, and between Him and all else besides Him is the distinction of quality, not separation. And God made His essence a differentiation between Him and that which He created for Him, by the testimony that every quality is other than the qualified, and every qualified is other than its quality, and He is the One distinguished in that station from similitudes and likenesses.

253 And verily ‘Ali, peace be upon him, said in the sermon of the day of Ghadir and Friday: “And I bear witness that Muhammad, may God’s peace be upon him, is His servant and His Messenger. He chose him in eternity over all other communities, with knowledge from Him, singularly distinguished from resemblance and similarity among the children of the race. He established him in His station for performance, since vision cannot perceive Him while He perceives all vision, and He is the Subtle, the All-Aware.”

254 And God the Glorified made the bearer of that comprehensive earth to be Fatimah, God’s blessings be upon her, and what is in it are the Imams, God’s peace be upon them. It is He Who created for Muhammad, God’s blessings be upon him and his family, through the angels all that is in the earth of Unity, and she is Fatimah, God’s blessings be upon her. Then He turned to the heaven - that is, He wedded her to ‘Ali, and he is the equal of heaven in nobility, and God made her one of “the greatest, a warner to mankind, for whomsoever among you wishes to advance or to retreat.”⁴²

255 So when she turned toward heaven, He proportioned them as seven heavens - that is, seven Proofs, and they are the sources

⁴²Qur’an 74:35-37.

251 وخلق هو بديع وهو اشارة الى مراتب الفعل ابدعه الله بنفسه واستقره في ظله بحيث لا يخرج منه الا غيره والمخاطب هو المخاطب وهو ما اشرت هنا لانه غاية الابداع وما سواه وثمرة الاختراع وهو المقصود لدى المخاطب بالحقيقة عند الابداع وما سواه بالقرينة عند الاختراع

252 والارض ارض الجزر وهي ارض الامكان خلق الله لكل شيء في امكانه ما في الارض جميعا وان الله خلق لمحمد صلى الله عليه واله ما في الارض الجزر ومن ايات الاحدية ومقامات الواحدية وعلامات الرحمانية ودلالات العبودية جميعا خلقية صفة وموصوف وبينه وبين ما سواه بينونة صفة لا عزلة وجعل الله كنهه تفريقا بينه وبين ما خلق له بشهادة ان كل صفة غير الموصوف وكل موصوف غير صفته وهو المنفرد في تلك المقام عن الاشباه والامثال

253 ولقد قال علي عليه السلام في خطبة يوم الغدير والجمعة واشهد ان محمدا صلى الله عليه عبده ورسوله استخلصه في القدم على سائر الامم على علم منه منفردا عن التشابه والتشاكل من ابناء الجنس اقامه مقامه في الاداء اذ كان لا تدركه الابصار وهو يدرك الابصار وهو اللطيف الخبير

254 وجعل الله سبحانه حامل تلك الارض الجامعة فاطمة صلوات الله عليها وما فيها الائمة سلام الله عليهم هو الذي خلق لمحمد صلواة الله عليه واله بالملائكة ما في الارض الاحدية جميعا وهي الفاطمة صلوات الله عليها ثم استوى الى السماء اي زوجها بعلي وهو المساوي السماء في الشرف وجعلها الله احدى الكبر نذيرا للبشر لمن شاء منكم ان يتقدم او يتأخر

255 فلما استوت الى السماء فسويهن سبع سموات اي سبع حجج وهم مسارن في علة الابداع مع

in the cause of origination with ‘Ali, peace be upon him. And the seven, when repeated in origination and creation, become fourteen: seven are the manifestation of origination, which are the seven heavens - the first being Will, the second Volition, the third Predestination, the fourth Decree, the fifth Permission, the sixth Term, and the seventh Book. And seven are the manifestation of creation, which are the seven earths. And when gathered together, it becomes the Path of ‘Ali, a truth we hold fast to, and this is a comprehensive word for the luminous letters, and it is God’s Greatest Talisman and His Most Noble Name. Whosoever engraves upon yellow cornelian those sublime symbols, knowing the secret of their meaning, it shall be for him a fortress against the Fire.

علي عليه السلام والسبعة اذا تكررت في الابداع والاختراع صارت اربعة عشر سبعة مظهر الابداع وهي السموات السبع الاولى المشية والثانية الارادة والثالثة القدر والرابعة القضاء والخامسة الاذن والسادسة الاجل والسابعة الكتاب وسبعة مظهر الاختراع وهي الارضين السبع وعند الجمع يكون صراط علي حق نمسكه وهذا لكلمة جامعة للحروف التوراتية وهي حرز الله الاعظم واسمه الاكرم من نقش على عقيق الصفراء تلك الرمز العليا عارفا بسر معناه كانت له حصن من النار

256 And for every earth there is a heaven, and heaven is the aspect of Will while earth is the aspect of Volition. And verily God the Glorified created nothing single, standing by itself. He created things compounded of the seven aspects in their origination and of the seven aspects in their being acted upon. God refused that things should proceed except through their causes, nor is it possible for Him to bring anything into being except through entrance into the kingdom of the heavens and the earths.

256 ولكل ارض سماء والسماء جهة المشية والارض جهة الارادة وان الله سبحانه لم يخلق شيئا فردا قائما بنفسه خلق الاشياء مركبا من جهات السبعة عند ابداعه ومن جهات السبعة عند انفعاله ابى الله ان يجري الاشياء الا باسبابها ولا يمكن ان يثبثها شيئا الا بالورود في ملكوت السموات والارضين

257 And verily Abu Abdullah, peace be upon him, said: “Nothing comes to be in the earth or in the heaven except through these seven qualities: through Will and Volition and Predestination and Decree and Permission and Term and Book. So whosoever claims that he can annul any one of them has indeed disbelieved” - that being in the heavens and in the earths.

257 ولقد قال ابو عبدالله عليه السلام لا يكون شيء في الارض ولا في السماء الا بهذه الخصال السبع بمشية وارادة وقدر وقضاء واذن واجل وكتاب فن زعم انه يقدر على نقض واحدة فقد كفر ذلك في السموات وفي الارضين

258 God, exalted be He, hath said: “And there is none of you but shall encounter it; this is a decree inevitable with thy Lord.”⁴³ And this is witnessed before those whom God hath caused to witness the creation of their own selves. As for the sign of oneness in things, even though there were in them, in terms of knowledge, composition, yet God the Most High hath repelled this at the moment of finding, because of the poverty that is within them, and there is in them no aspect of distinction and multiplicity, for they are the proof of the Living, the Self-Subsisting, and God doth not make multiplicity the proof of His oneness.

258 قال الله عز وجل وان منكم الا واردها كان على ربك حتما مقضيا وذلك مشهود عند من اشهده الله خلق نفسه واما اية الاحدية في الاشياء ولو كان فيها في المعرفة تركيب ولكن دفعه الله تعالى عند الوجدان لما هي فيها من الافتقار وليس فيها جهة امتياز وكثرة لانها والدليل للحي القيوم ولا يجعل الله الكثرة دليل احديته

259 As for knowledge and existence, it is necessary to perceive that nothing can transcend beyond its source, and the sovereignty ascendeth unto the Sovereignty, and there is no access to the pure Essence, nor any knowledge thereof. The path is severed and knowledge is forbidden, and there is no goal save incapacity, and no end save despair. The signs are the effects of

259 واما في المعرفة والوجود لا بد للاستشعار بان الشيء لا يجاوز وراء مبدئه والمملك يصعد الى الملك ولا وصول الى الذات البحث ولا معرفة منه السبيل مقطوع والمعرفة ممنوع ولا غاية الا العجز ولا نهاية الا الياس الايات معلول مشيته ودالة عليها والعلامات ناطقة بالعجز القطع

⁴³Qur’an 19:71.

His Will and indicative thereof, and the tokens speak of incapacity and severance. And this is the greatest of indications that there is no proof for Him, neither through incapacity nor through severance. Glorified be He! None knoweth Him, and none knoweth how He is, save He Himself. That which is known is but His Will, and that which is sought is the utmost capacity of possibility from His effusion in all regions, according to what they are, from the manifestations of His Will as they are.

وذلك اعظم الدلالات بان لا دليل له لا بالعجز ولا بالقطع سبحانه لا يعرفه احد ولا يعلم كيف هو الا هو انما المعروف مشيته والمقصود غاية الامكان من فيضه في كل الاصقاع بما هي لما هي من تجليات مشيته على ما هي

260 The Messenger of God, may the peace and blessings of God be upon Him and His kindred, hath said: "My Lord, show me the realities of things as they are. And the accounts of what they are constitute a mention of His Will and an allusion thereto, and are indicative thereof and speak thereof."

260 قال رسول الله صلى الله عليه واله رب ارني حقايق الاشياء كما هي والاخبار بما هي عليها ذكر من مشيته واشارة اليها ودالة عليها وحاكية عنها

261 And the Imam, peace be upon him, hath said: "Everything upon which the name of 'thing' falleth is created, save God the Most High. There is no name, no account, no expression, neither through indication nor through its negation. Glorified be He above all else besides Him with an exalted glorification! And naught knoweth aught else save that which is other than Him, and none knoweth how He is save He Himself. Glorified be He above what the wrongdoers say in their knowledge of Him, with great exaltation! And He hath knowledge of all things." And the bearer of this name is that to which I have alluded in summary. And the knowledge of the Essence is the Essence itself. None knoweth His knowledge save He Himself, and there is no cognizance and no communication. And in the station of knowledge through His signs, God hath described Himself through the tongue of His Proof.

261 وقد قال الامام عليه السلام كل ما وقع عليه اسم شيء فهو مخلوق الا هو الله تعالى لا اسم ولا اخبار ولا عبارة لا بالاشارة ولا بنفيا سبحانه عما سواه تسبيحا عليا ولا يعرف ما سواه الا ما سواه ولا يعرف كيف هو الا هو سبحانه عما يقول الظالمون في معرفته علوا كبيرا وهو بكل شيء عليم وحامل هذا الاسم هو ما اشرت بالاجمال والعلم الذات هو الذات لا يعلم علمه الا هو ولا معرفة ولا بلاغ وفي مقام المعرفة بآياته ووصف الله نفسه بلسان حجتة

262 And Abu 'Abdi'llah, peace be upon him, hath said: "God, exalted be He, hath ever been knowing, and knowledge is His Essence, though there was naught known; and hearing is His Essence, though there was naught heard; and sight is His Essence, though there was naught seen; and power is His Essence, though there was naught empowered. Then when He brought forth things and there came to be that which was known, His knowledge fell upon the known, and hearing upon the heard, and sight upon the seen, and power upon that which was empowered." The tradition continueth: "Thus is God our Lord now as He ever was, and He is the Knower though there be naught known. He brought forth His knowledge of things, and the first thing that God originated is the Will."

262 وقد قال ابو عبدالله (ع) لم يزل الله عز وجل عالما والعلم ذاته ولا معلوم والسمع ذاته ولا مسموع والبصر ذاته ولا مبصر والقدرة ذاته ولا مقدور فلما احدث الاشياء وكان المعلوم وقع العلم منه على المعلوم والسمع على المسموع والبصر على المبصر والقدرة على المقدور الحديث كذلك الله ربنا الان كما كان وهو العالم ولا معلوم

263 And he, peace be upon him, hath said: "The foreknowledge of God is the Will," and knowledge is the completion of the known. And the knowledge of the Essence is the Essence itself, and falleth not upon anything, to avoid the necessity of change

263 احداثه علمه بالاشياء واول ما بدع الله هي المشية وقد قال عليه السلام علم الله السابق المشية والعلم تمام المعلوم وعلم الذات هو الذات لا يقع على

and association. Glorified be He! He hath ever been in one state.

- 264 And Abu Ibrahim (peace be upon him) hath said: “The beginning of religion is His recognition [ma’rifah], and the perfection of His recognition is His unity, and the perfection of unity is the denial of attributes unto Him by the testimony that every attribute is other than the one described, and the testimony of the one described that he is other than the attribute, and the testimony of them both to the evidence that the Eternal is exempt from both. So whosoever describeth God hath indeed limited Him, and whosoever limiteth Him hath numbered Him, and whosoever numbereth Him hath nullified His eternity. And whosoever saith ‘how’ hath sought to describe Him, and whosoever saith ‘wherein’ hath contained Him, and whosoever saith ‘knowing’ hath denied His knowledge, and whosoever saith ‘where’ hath emptied space of Him, and whosoever saith ‘what is He’ hath qualified Him, and whosoever saith ‘unto what’ hath set Him bounds. He is knowing when there is naught known, and Creator when there is naught created, and Lord when there is none ruled over. And thus is our Lord described, and He is exalted above what the describers describe.”

- 265 And the knowledge of the Essence is independent of the existence of the known, and the knowledge of the Will and its essence, which is the knowledge of God the Most High, He hath attributed unto Himself as an honor. And its knowledge of itself and of things before their being is as its knowledge of them after their being. And there is no “how” for it, because “how” is caused by it, and it is the fashioner of qualities, so it is not known by them. And it is the contingent knowledge of God. God hath made Muhammad (may God’s blessings be upon him and his family) the bearer thereof, and he, through God’s knowledge, knoweth all things from what is in the power of origination and the possibility of creation. And verily God, glorified be He, is too exalted and too great to be described by knowledge of things, save that what is in the Qur’an is for the capacity of minds.

- 266 And ‘Ali (peace be upon him) hath said upon the pulpit of Kufa: “Verily my Lord is subtle in subtlety, not to be described by gentleness; great in greatness, not to be described by magnitude; mighty in might, not to be described by greatness; majestic in majesty, not to be described by coarseness. Before all things, it cannot be said anything is before Him; and after all things, it cannot be said there is aught after Him. He willeth things not by resolve; He comprehendeth not by artifice. In all things He is not commingled with them nor separate from them. Manifest not by interpretation of contact;

شيء لا التزام التغيير والاقتران سبحانه هو لم يزل على حالة واحدة

- 264 وقد قال ابو ابراهيم (ع) اول الديانة معرفته وكمال معرفته توحيده وكمال التوحيد نفي الصفات عنه بشهادة ان كل صفة انها غير الموصوف وشهادة الموصوف على انه غير الصفة وشهادتهما جميعا بالبيئة الممتنع منه الازل فمن وصف الله فقد حده ومن حده فقد عده ومن عده فقد ابطل ازاله ومن قال كيف فقد استوصفه ومن قال فيما فقد ضمنه ومن قال عليم فقد جهله ومن قال اين فقد اخلى منه ومن قال ما هو فقد نعته ومن قال الى م فقد غاياه عالم اذ لا معلوم وخالق اذ لا مخلوق ورب اذ لا مربوب وكذلك بوصف ربنا وهو فوق ما يصفه الواصفون

- 265 وعلم الذات غني عن وجود المعلوم وعلم المشية ذاتها وهي علم الله تعالى نسبها لنفسه تشريفا وعلوها بها وبالايشاء قبل كونهم كعلمها بهم بعد كونهم ولا كيف لها لان كيف معلول لها وهي مكيف الكيفية فلا يعرف بها وهي علم الله الامكاني جعل الله محمد صلى الله عليه واله حاملها وهو بعلم الله عليم بكل الاشياء من من في قوة الابداع وامكان الاختراع وان الله سبحانه اجل واعظم بان يوصف بعلم الاشياء الا ان ما في القرآن لمكنة الاوهام

- 266 وقد قال علي (ع) على منبر الكوفة ان ربي لطيف اللطافة لا يوصف باللطيف وعظيم العظمة لا يوصف بالعظيم كبير الكبرياء لا يوصف بالكبر جليل جلاله لا يوصف بالغلظ قبل كل شيء لا يقال شيء قبله وبعد كل شيء لا يقال له بعد شاء الاشياء لا بهمة دراكي لا بخديعة في الاشياء كلها غير متمازج بها ولا باين منها ظاهر لا بتاويل مباشرة متجل لا باستهلال رؤية نائي لا بمسافة قريب لا بمداواة لطيف لا بتجسم

resplendent not by assumption of vision; distant not by interval; near not by proximity; subtle not by embodiment; existent not after non-existence; active not by compulsion; determining not by movement; willing not by intention; hearing not by instrument; seeing not by tool. Places contain Him not, nor do times encompass Him, nor do attributes limit Him, nor doth slumber overtake Him. He precedeth the times of His being, and non-existence His existence, and beginning His eternity. By His causing things to feel He made known that He hath no feeling; and by His causing substances to be substantial He made known that He hath no substance; and by His creating opposition between things He made known that He hath no opposite; and by His creating affinity between things He made known that He hath no peer. He opposed light with darkness, and dryness with moisture, and roughness with smoothness, and cold with heat. He composeth between their antagonisms and separateth between their affinities, their separation indicating their Separator, and their composition their Composer. And that is His saying, the Most High: 'And of everything have We created pairs, that haply ye may reflect.' So He distinguished between 'before' and 'after' that it might be known that He hath no 'before' nor 'after.' The things bear witness by their subjection that no subjection belongeth to Him who subjugated them; they give tidings by their temporality that no time belongeth to Him who gave them time. He veiled some of them from others that it might be known that no veil existeth between Him and His creation. He was Lord when there was none ruled over, and God when there was none worshipped, and Knower when there was naught known, and Hearer when there was naught heard."

موجود لا بعد عدم فاعل لا باضطرار مقدر لا بحركة مرید لا بهامة سمیع لا بالة بصیر لا باداة لا تحويه الاماكن ولا تضمنه الاوقات ولا تحده الصفات ولا تاخذه السناة سبق اوقات كونه والعدم وجوده والابتداء ازاله بتشعيره المشاعر عرف ان لا مشعر له وتجهيره الجواهر عرف ان لا جوهر له وبمضادته بين الاشياء عرف ان لا قرین له ضاد النور بالظلمة واليبس بالبلل والخشن باللين والصرد بالحرور مؤلف بين متعادياتها مفرقا بين متدانياتها دالة بتقريبها على مفرقها وتباليغها على مؤلفها وذلك قوله تعالى ومن كل شيء خلقنا زوجين لعلكم تذكرون ففرق بين قبل وبعد ليعلم ان ما لا قبل ولا بعد مشاهدة بعزائرها ان لا عزيزة لمعززها مخبرة بتوقيتها ان لا وقت لموقتها حجب بعضها عن بعض ليعلم ان لا حجاب بينه وبين خلقه كان ربا اذ لا مربوب والها اذ لا مالوه وعالما اذ لا معلوم وسميعا اذ لا مسموع

267 And all that he (peace be upon him) indicated - that God hath described Himself thereby - is no description of the ancient Essence, because description is other than it, and He is too exalted to be known by other than Himself. Nay, the "other" are known by Him, and He alone knoweth His own self. The path to what is other than He is non-existent. Glorified be He! None knoweth how He is save He Himself.

267 وكل ما اشار (ع) وصف الله نفسه به لا وصف للذات القديم لان الوصف غيره وهو الاجل من ان يعرف بغيره بل الغير يعرفون به وهو المتفرد في معرفة نفسه السبيل لما سواه معدوم سبحانه لا يعرف كيف هو الا هو

268 And verily 'Ali - upon Him be peace - hath said in the interpretation of this verse: "He it is Who created for you whatsoever is in the earth, all of it, that ye might take heed and thereby attain unto His good pleasure and be protected thereby from the torment of His fire. Then turned He to the heaven and began the creation thereof and the perfecting thereof, and fashioned them seven heavens, and He is the Knower of all things. And by reason of His knowledge of all things He knoweth best what is meet, wherefore He created for you all that is in the earth for your benefit, O son of Adam."

268 ولقد قال علي (ع) في تفسير هذه الاية هو الذي خلق لكم ما في الارض جميعا لتعتبروا وتتوصلوا به الى رضوانه وتتوقوا به من عذاب نيرانه ثم استوى الى السماء اخذ في خلقها واتقانها فسويهن سبع سموات وهو بكل شيء عليم ولعلمه بكل شيء اعلم بالمصالح نخلق لكم كل ما في الارض لمصالحكم يا ابن ادم

- 269 God the Most High hath said: "And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not."⁴⁴
- 270 And speech is a quality that is originated and not eternal, and it is the quality of action, and its bearer is the Lordship that is associated therewith. God brought forth the Will from nothing and made it to speak on His behalf. And 'Ali - upon Him be peace - hath said: "I am He Who spoke unto Moses from the tree." And the Essence is He, He - there is naught with Him save Himself. He was ever and there was naught with Him. Now He is as He was, in one state. Glorified be He above that which they associate with Him.
- 271 And the first word that was connected with origination is the word "Be!" It spoke forth from God: "I am God, there is no god but Me, Lord of the worlds." And unto Lordship belong three degrees: Lordship when there is no object of lordship, and this is the sign of the Lord and the face of the Most High Will - the path unto it is cut off and the way unto it is barred. And God was Lord when there was no object of lordship. And Lordship when there is no object of lordship in essence but when there is an object of lordship in mention, and this is the lordship of the very essence of the Will - there is no path unto it save as the Messenger of God - the blessings of God be upon Him and His household - described Himself when He said: "None hath known Me save God and thou, O 'Ali." And Lordship when there is an object of lordship both in mention and in essence, and this is the lordship that is associated with the object of lordship. "The Merciful on the Throne is established" - and this is the lordship of mercifulness. There is no path unto it save through that wherewith Muhammad - the blessings of God be upon Him and His household - described Himself when He said: "None hath described thee, O 'Ali, save God and I."
- 272 And as to "When thy Lord said unto the angels" - the angels are the connecting links like unto letters, and they are the manifestations of the third lordship through that whereby the Merciful manifested Himself unto them through them. And God made the connecting links of the higher realms to be the substances of the lower realms, and all save the Will and its manifestations in its dawning-places - these are the angels. And they exist not nor move save by the leave of 'Ali - upon Him be peace. "And none knoweth the hosts of thy Lord save He."
- 269 قال الله تعالى واذا قال ربك للملائكة اني جاعل في الارض خليفة قالوا اتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال اني اعلم ما لا تعلمون
- 270 والكلام صفة محدثة ليست باولية وهي صفة الفعل وحاملها الربوبية المقترنة بها احدث الله المشية لا من شيء وجعلها مكملا عن نفسه وقد قال علي (ع) انا مكرم موسى من الشجرة والذات هو هو ليس معه غيره لم يزل كان ولم يكن معه شيء الان كما كان على حالة واحدة سبحانه عما يشركون
- 271 واول كلمة تعلقت بالابداع هي كلمة كن نطقت عن الله انا الله لا اله الا انا رب العالمين وللربوبية ثلاثة مراتب ربوبية اذ لا مربوب وهي اية الرب وجهة اعلى المشية السبيل اليها مقطوع والطريق اليها مردود وكان الله ربا اذ لا مربوب وربوبية اذ لا مربوب عينا واذا مربوب ذكرا وهي ربوبية نفس المشية لا سبيل اليها الا كما وصف رسول الله صلى الله عليه واله نفسه قال ما عرفني الا الله وانت يا علي وربوبية اذ مربوب ذكرا وعينا وهي ربوبية المقترنة مع الربوب والرحمن على العرش استوى
- 272 وهي ربوبية الرحمانية لا سبيل اليها الا بما وصف محمد صلى الله عليه واله نفسه قال ما وصفك يا علي الا الله وانا اذ قال ربك للملائكة والملائكة هي الروابط كالحروف وهي شئون ربوبية الثالثة بما تجلي الرحمن لهم بهم وجعل الله روابط العلويات جواهر السفليات وكل ما سوى المشية وكورها في مظاهرها هي الملائكة ولا يوجدون ولا يتحركون الا باذن علي (ع) ولا يعلم جنود ربك الا هو

⁴⁴Qur'an 2:30.

- 273 And God made the beginning of their existence to be at the ocean of Unity. In every world are angels of its kind: in the world of Names, a Name; and of Lights, a Light; and of the Cloud, a Cloud; and of Veils, a Veil; and of the Throne, a Throne; and of Heaven, a Heaven; and of Minds, a Mind; and of Souls, a Soul; and of Spirits, a Spirit; and of Words, a Word. And thus it is in whatsoever worlds are besides these. And everything unto which a name of a thing hath been given, save God, hath angels. They preserve everything by the command of 'Ali - peace be upon Him. Were one of them to perish, the thing would perish, and that is of the ordaining of the Mighty, the Wise.
- 273 وجعل الله مبدء وجودهم عند طمطام الواحدية في كل عالم ملئكة من جنسه في عالم الاسماء اسم والانوار نور والعماء عماء والاحجاب حجاب والعرش عرش والسماء سماء والعقول عقل والنفوس نفس والارواح روح والالفاظ لفظ وكذلك فيما سواهم من العوالم وكل شيء وقع له اسم شيء ما خلا الله له ملئكة كل شيء يحفظونه بأمر علي عليه السلام لو فني واحد منهم لفني الشيء وذلك من تقدير العزيز الحكيم
- 274 "Verily I shall place upon the earth a successor." The act of appointing is the lordship cast therein, and God made His creation from naught. In that station what is intended is His manifestation, not His creation. The earth is the earth of origination, and it is the aspect of receptivity encompassing all lands that are in the realm of possibility and existence from infinity unto infinity, and there is no suspension for the emanation.
- 274 اني جاعل في الارض خليفة فاعل الجعل ربوبية الملقاة فيها وجعل الله احداثه لا من شيء وفي تلك المقام المراد اظهره لا ايجاده والارض ارض الابداع وهي جهة القبول شاملة لكل الاراضي من في الامكان والاكوان بما لا نهاية الى ما لا نهاية وما للفيض تعطيل
- 275 The successor is the successorship of God in origination and invention. God made 'Ali (upon him be peace) the successor in might in all worlds in performance, inasmuch as He was the Self-Sufficient in origination and invention. For the sake of conjunction He established him in the station of His Self in all His worlds from the ocean of Unity unto the sea of Oneness, inasmuch as He was too exalted for the most subtle of allusions to reach the court of His glory, and for the most noble of multiplicities to ascend unto the atmosphere of His majesty. He is as He saith: "Vision perceiveth Him not, but He perceiveth all vision"; and "He is the Exalted, the Great."
- 275 والخليفة هي خلافة الله في الابداع والاختراع جعل الله عليا (ع) الخليفة في العزة في كل العوالم في الاداء اذ كان هو الغني في الابداع والاختراع لاجل الاقتران اقامه الله مقام نفسه في جميع عوالمه من لجة الاحدية الى يم الواحدية اذ كان هو المتعالي من ان يصل بساحة عزه الطف الاشارات وان يصعد الى هواء مجده اشرف الكثرات وهو كما يقول لا تدركه الابصار وهو يدرك الابصار وهو العلي الكبير
- 276 He (upon him be peace) is successor in the world of the Named and the Names. In the ocean of Unity He is He without the fullness of the letter waw, and in the surging sea of Oneness He is He without repetition of the letter waw. I have seen no mention save His mention, and I hear no description save His description, and He is exalted above mentions and descriptions.
- 276 وهو (ع) خليفة في عالم المسمى والاسماء في لجة الاحدية هو هو بغير اشباع واو وفي طمطام يم الواحدية هو هو بغير تكرير واو ولم ار ذكر الا ذكره ولا اسمع وصفا الا وصفه وهو المتعالي عن الذاكر والاوصاف
- 277 He said - may my soul be sacrificed for him - "I am the meaning upon which no name nor likeness can fall. I am the gate of repentance, and there is no power nor strength save in God, the Exalted, the Mighty." When 'Ali, peace be upon him, spoke on behalf of God, glory be to Him, in the pre-existence of the greater world to the angels: "Enter ye the ocean of Unity, for verily I shall place upon the earth your existence" - that mighty verse - "a successor from Me for you." They said, addressing the Lord from all things, and they are the angels of God: Shall
- 277 قال روعي فداه انا المعنى الذي لا يقع عليه اسم ولا شبه انا باب حطة ولا حول ولا قوة الا بالله العلي العظيم اذ قال علي عليه السلام عن الله سبحانه في ذر عالم الاكبر للملكة ادخلو لجة الاحدية فاني جاعل في الارض وجودكم تلك الاية العظيمة خليفة عني لكم قالوا جهات الرب من جميع الاشياء وهم ملئكة الله اندخل تلك

we enter that ocean, the sign of Identity, and shed blood by negating our existence and the extinction of our souls, while we glorify with the description of Thy Prophet, may God's blessings be upon him and his family, and believe in the excellences of 'Ali (upon him be peace), or believe that he is Thine, and sanctify Thee?

الليلة اية الهوية ونسفك الدماء بنفي وجودنا وفناء
انفسنا ونحن نسبح بوصف نبيك صلى الله عليه
واله ونعتقد بفضائل علي (ع) او نعتقد انه لك
وتقديسك

- 278 God, mighty and glorious, said: "Verily I know that ye in glorification and sanctification are standing in the station of the quality and the qualified. The ocean of Unity is the house of 'Ali, and the house of your standing is the house of limited subsistence, which is the infinite. Your glorification and sanctification are but emanations from that house, and ye know not save after your entry into that ocean. If ye enter, ye are indeed believers."

278 قال الله عز وجل اني اعلم انكم في التسبيح
والتقدیس واقفون في مقام الصفیة والموصوف
لجة الاحدية بیت علي وبیت وقوفكم بیت البقاء
المحدود وهي الانهية وان تسبیحکم وتقدیسکم
رشحات تلك البيت واتم اما لا تعلمون الا بعد
ورودکم تلك الليلة فان دخلتم انکم المؤمنون

- 279 That is in the interpretation of the manifest of the hidden, and in the manifest of the manifest regarding us and the earth and the shedding of blood - the quality of the people of earth from among the jinn and the pre-Adamites, according to what 'Ali (upon him be peace) said. In the hidden of the hidden is one name for one meaning, and in the hidden of the hidden of the hidden is the secret of Unity, and it is the secret of 'Ali, peace be upon him.

279 ذلك في تفسير ظاهر الباطن وفي ظاهر الظاهر
فينا والارض وسفك الدماء صفة اهل الارض
من الجن والنسنا على ما قال علي (ع) وفي
باطن الباطن اسم واحد لمعنى واحد وفي باطن
باطن الباطن سر الاحدية وهو سر علي عليه السلام

- 280 He (upon him be peace) said in the interpretation of "the manifest for us": God, mighty and glorious, said: "Verily I know that which ye know not." Then the angels said: "Our Lord, do what Thou willest. We have no knowledge save that which Thou hast taught us. Verily Thou art the All-Knowing, the All-Wise." So God removed them from the Throne a journey of five hundred years. That is an allusion to their error in looking to themselves in glorification and sanctification, and everyone who looks in knowledge and action to himself is removed from the Throne of the All-Merciful as they were removed.

280 قال (ع) في تفسير الظاهر لنا قال الله عز وجل
اني اعلم ما لا تعلمون فقال الملائكة ربنا افعل ما
شئت لا علم لنا الا ما علمتنا انك انت العليم
الحكيم فباعدهم الله عن العرش مسيرة خمسمائة
عام ذلك اشارة الى خطائهم بالنظر الى انفسهم
بالتسبيح والتقدیس وكل من ينظر في علم وعمل
الى نفسه يبعد عن عرش الرحمن كبعدهم

- 281 Ali said (peace be upon him): "So they took refuge by the Throne and pointed with their fingers, and this is an allusion to what was within their power by attributing the action to God, exalted and glorified, alone. So the Lord, exalted and glorified, looked upon them and mercy descended, whereupon He placed for them the Frequent House, saying: 'Circumambulate it and leave the Throne, for in this I am well-pleased.' So they circumambulated it, and it is the House which seventy thousand angels enter every day, never to return to it again. Thus God placed the Frequent House as repentance for the people of heaven and placed the Kaaba as repentance for the people of earth. All the allusions proceeded from His sacred presence in the worlds of holiness, and he who is illumined by the light of the Lord hath known them. And he said, peace

281 قال علي (ع) فلاذوا بالعرش و اشاروا بالاصابع
وذلك كتابه عما في امكانهم باسناد الفعل الى
الله عز وجل وحده فنظر الرب عز وجل اليهم
ونزلت الرحمة فوضع لهم البيت المعمور فقال
طوفوا به ودعوا العرش فانه لي رضاء فطافوا به
وهو البيت الذي يدخله كل يوم سبعون الف
ملك لا يعودون اليه ابدًا فوضع الله بيت المعمور
توبة لاهل السماء ووضع الكعبة توبة لاهل
الارض وكل الاشارات من جنابه صدرت في
عوالم القدس وقد عرفها المتتور بنور الرب وقد
قال عليه السلام فقال الله تبارك وتعالى اني
خالق بشرا من صلصال من حماء مسنون فاذا

be upon him: God, blessed and exalted, said: 'Verily I am creating a mortal from clay, from molded mud. And when I have fashioned him and breathed into him of My spirit, then fall ye prostrate before him.' And this was a preparation from God concerning Adam, peace be upon him, before He created him, and an argument from Him against them. So our Lord took a handful with His right hand from the sweet water, and both His hands are right hands. He molded it in His palms until it hardened, then said to it: 'From thee shall I create the Prophets and Messengers and My righteous servants and the rightly-guided Imams and the callers to Paradise and their followers until the Day of Resurrection. I care not and am not questioned concerning what I do, but they shall be questioned.' Then He took another handful from the bitter, salty water and molded it in His palm until it hardened. Then He said to it: 'From thee shall I create the tyrants, the Pharaohs, the rebellious ones, the brethren of devils, and the callers to the Fire until the Day of Resurrection. I care not and am not questioned concerning what I do, but they shall be questioned.' He said: 'And He made conditional in that the possibility of change, but did not make conditional in the companions of the right hand the possibility of change. Then He mixed the two waters together in His palm and molded them, then scattered them before His Throne, and they were an extract from clay, as was intimated (peace be upon him).'"

282 "Sacred intimations" - and lo, I now reveal the wafting of the fragrance of His glory. And by "the Lord" is meant that Lordship which is joined with divinity, and it is lordship in that it hath a subject by its very nature, and its bearer is 'Ali, peace be upon him. What is meant by "the right hand" is 'Ali, peace be upon him, both being stored up, for they are equal in number, and both His hands are right hands, and their number is fourteen, and all of them are 'Ali, peace be upon him, and their hands are right hands. The sweet water is the water of the Sea of Sad, and it is the water of existence which descended from the drops of the tree of clouds until it became a sea, and it is the water upon which the Throne was established. And God made the beginning of its flowing from the Mim of "the Merciful."

283 And what is meant by "clay in the palm" is the reflection of water in the guardianship of 'Ali, peace be upon Him. If it accepted, it congealed through stillness in His palm, and if it turned away, it congealed and became bitter salt. So God created from the water of the accepter the realities of the righteous and their attributes according to what they are fitted for, and God carried out what He decreed concerning them from the creative Bada', and for them is the possible

سويته ونفخت فيه من روحي فقعوا له ساجدين وكان ذلك مقدمة من الله في ادم (ع) قبل ان يخلقه واحتجاجا منه عليهم فاغترف ربنا غرفة يمينه من الماء الفرات وكلنا يديه يمين فصلصلها في كفيه حتى جمدت فقال لها منك اخلق النبيين والمرسلين وعبادي الصالحين والائمة المهديين والدعاة الى الجنة واتباعهم الى يوم القيمة ولا ابالي ولا استل عما افعل وهم يستلون ثم اغترف غرفة اخرى من الماء المالح الاجاج فصلصلها في كفه فجمدت ثم قال لها منك اخلق الجبارين الفراعنة والعنابة واخوان الشياطين والدعاة الى النار الى يوم القيمة ولا ابالي ولا استل عما افعل وهم يستلون قال وشرط في ذلك البدء ولم يشرط في اصحاب اليمين البدء ثم خلط المائتين جميعا في كفه فصلصلها ثم كفاهم قدام عرشه وهما سلالة من طين

282 اشار (ع) اشارات قدسية وها انا اظهر شمو عطر مجده والمراد بالرب الربوبية المقترنة وهو ربوبية اذ مربوب عينا وحاملها علي عليه السلام والمراد باليمين علي عليه السلام ادخر فهما في العدد متساويان وكلنا يديه يمين واليه عدده اربعة عشر وكلهم علي عليه السلام وايداهم يمين والماء الفرات ماء بحر الصاد وهو ماء الوجود نزل من قطرات شجرة المزن حتى صارت بحرا وهو الماء الذي كان عليه العرش وجعل الله مبدء جريانها من ميم الرحيم

283 والمراد بالصلصال في الكف عكس الماء في ولاية علي عليه السلام فاذا قبلت انجمت بالسكون في كفه واذا عرضت انجمت وصارت ملحا اجاجا تخلق الله من ماء القابل حقائق الاختيار وصفاتهم بما هم اهله وامضى الله ما قضى فيهم من بدء التكوين ولهم بدء الامكاني وهي لا يتخلف من

Bada' which never fails in anything. And verily He, peace be upon Him, said: "God has not been worshipped by anything like Bada'." And from the water of bitter salt that turned away, the realities of the wicked and their attributes according to what they are, and God carried out through Bada' for them and according to what their souls demanded for themselves what Bada' decreed for them, and that is from God's greater punishment upon them, and God is not unjust to His servants.

شيء ولقد قال عليه السلام ما عبد الله بشيء
مثل البداء ومن ماء الملح الاجاج المعرض حقايق
الاشرار وصفاتهم بما هم عليه وامضى الله بالبداء
لهم وبما اقتضت نفوسهم لانفسهم ما اجرى البداء
لهم وذلك من عذاب الله الاكبر عليهم وما الله
بظلام للعباد

284 And what is meant by the mixing of water in His palm is a lofty indication that the existences coupled with quiddities are in the palm of the power of 'Ali, peace be upon Him, and all existence from the signs of their abstraction to the manifestations of their multiplicity is mixed of the two waters in its essence, nay utterly non-existent. Glorified and exalted is His mention - none has estimated Him with His true estimation. And the heaven of the accepted things is in His right hand, and the earth of receptivities altogether is in His grasp. Glory be to Him beyond what they describe.

284 والمراد بخلط الماء ان في كفه اشارة عالية بان
الوجودات المقترنة بالماهيات في كف قدرة علي
(ع) وكل الوجود من ايات تجريد بهم الى مظاهر
تكثرهم مخلوط المائتين عند نفسانيته بل معدوم
بحت جل وعلا ذكره ما قدره احد حق قدره
والسماء المقبولات بيمينه والارض القابليات جميعا
في قبضته سبحانه عما يصفون

285 And what is meant by the Day of Resurrection is the day of meeting the Lord, and it is the day of beginning with no beginning, and it is the Day of Resurrection with no end. Glory be to its Originator beyond what they describe.

285 والمراد بيوم القيمة يوم لقاء الرب وهو يوم البداية
ولا بدء له وهو يوم القيمة ولا نهاية له سبحانه
موجده عما يصفون

286 And what is meant by "He shall not be questioned about what He does" is because God has done nothing except what they do, and they shall be questioned about what they do, because God, glory be to Him, originated things according to what they do, and He shall not be questioned about what He does while they shall be questioned.

286 والمراد لا يسئل عما افعل لان الله ما فعل الا
ما هم يفعلون وهم يسئلون عما يفعلون لان الله
سبحانه ابدع الاشياء بما هم يفعلون وهو لا يسئل
عما يفعل وهم يسئلون

287 And verily Abu Ja'far, peace be upon Him, said: "We found this in the Book of 'Ali, peace be upon Him: So God created Adam, peace be upon Him, forty years fashioned, and Iblis the accursed would pass by him and say: 'For some purpose wast thou created.' The learned one, peace be upon Him, said: So Iblis said: 'If God commands me to prostrate to this one, I will disobey Him.' Then He breathed into him, and when the spirit reached his brain he sneezed and said: 'Praise be to God.' So God said: 'May God have mercy on thee.' Al-Sadiq, peace be upon Him, said: So mercy from God preceded for him."

287 ولقد قال ابو جعفر عليه السلام وجدنا هذا في
كتاب علي (ع) خلق الله ادم (ع) اربعين سنة
مصورا فكان يمر به ابليس اللعين ويقول لامر ما
خلقت فقال العالم (ع) فقال ابليس لان امرني
الله بالسجود لهذا لعصيته قال ثم نفخ فيه فلما بلغت
الروح الى دماغه عطس فقال الحمد لله فقال الله
يرحمك الله قال الصادق (ع) فسبقت له عن الله
الرحمة

288 And what is meant by "the First Adam" is the Will. And what is meant by forty years is eternal, not temporal, and it is a year having neither beginning nor end. And the forty is an indication of its triplication in receptivity and its quadruplication in acceptability. And what is meant by the form is the form of humanity, and it is the form which the Merciful fashioned with His hand and placed within it the forms of the worlds, and it

288 والمراد بالادم الاولى هي المشية والمراد باربعين
سنة دهرية لا زمانية وهي سنة لا لها بداية ولا
نهاية والاربعين اشارة بتثليثه في القابلية وتربيعه
في المقبولية والمراد بالصورة صورة الانسانية وهي
الصورة التي صوره الرحمن بيده وجعل فيها صور
العالمين وهي مجمع البحرين وبرزخ النشأتين كتب

is the meeting place of the two seas and the isthmus of the two genesis. God inscribed within it the decrees of the worlds, and the indication of fashioning is its non-dissolution for accepting the manifestation.

الله فيها احكام العالمين واشارة التصوير عدم
ذوبانها لقبول التجلي

289 And what is meant by “Iblis” is the first quiddity to sprout in the earth of possibility through denial. And what is meant is an allusion to what is in Adam of nearness to the Tree of Unity.

289 والمراد بالابليس اول ماهية تنبت في ارض
الامكان بالانكار والمراد كناية بما في الادم من
قرب الشجرة الاحدية

290 And what is meant by “breathing the spirit” is the spirit of God’s manifestation through the Will to it by means of it, and it is a created spirit which God attributed to Himself in honor. And the “reaching to the brain” is an indication of the existence of his intellect, because the intellect is the first to praise God through acknowledgment of the prophethood of Muhammad, may God’s blessings be upon Him and His family. So when it acknowledged that praise belongs to God, God said: “May God have mercy on thee.”

290 والمراد بنفخ الروح روح تجلي الله بالمشية لها بها
وهي روح مخلوقة نسبها الله لنفسه تشريفا والوصول
الى الدماغ اشارة بوجود عقله لان العقل اول
حامد لله بالاقرار لنبوة محمد صلى الله عليه واله
فلما اقر بان الحمد لله قال الله يرحمك الله

291 God the Mighty and Glorious said: “And He taught Adam all the names, then showed them to the angels, and said: Tell Me the names of these, if ye are truthful.”⁴⁵

291 قال الله عز وجل وعلم ادم الاسماء كلها ثم
عرضهم على الملائكة فقال انبئوني باسماء هؤلاء ان
كنتم صادقين

292 The Teacher is Muhammad, may the peace and blessings of God be upon Him and His family, and Adam is ‘Ali, peace be upon Him, and the names are all things upon which the name of a thing has fallen, and these are the entire universal ocean of Unity. God gave ‘Ali all that is in the entire universal ocean of Unity, and the highest of the names are the Imams from the progeny of ‘Ali, peace be upon Him. Then He showed them in their archetypal forms to the angels, who are all save the people of infallibility, peace be upon them. And God said to them: “Through them worship Me as these worship” - that is, the Imams, peace be upon them - “if ye are truthful in the realm of your hearts.” Then they all said, from the atom of their possibility to the atom of their being: “Glory be to Thee! Verily the Imams are the sign of Thy glorification. We have no knowledge in recognizing them save what Thou hast taught us in the manifestations of Thyself. Verily Thou art the All-Knowing, the All-Wise.”

292 والمعلم محمد صلى الله عليه واله والادم علي (ع)
والاسماء كل شيء وقع عليه اسم شيء وهي
الطمطام الواحدة اعطى الله عليا ما في طمطام
الواحدة كلها واعلى الاسماء الائمة من ولد علي
(ع) ثم عرضهم بالشجبة على الملائكة وهم مما
سوى اهل العصمة سلام الله عليهم فقال الله لهم
بهم وحدوني كتوحيد هؤلاء اي الائمة سلام
الله عليهم ان كنتم في صقع افتدكم صادقين
فقالوا باجمعهم من ذرة امكانهم الى ذرة تكوينهم
سبحانك ان الائمة اية تسبيحك لا علم لنا في
معرفتهم الا ما علمتنا في مظاهر نفسك انك
انت العليم الحكيم

293 God the Exalted said: “O Adam! Inform them of their names.”⁴⁶

293 قال الله تعالى يا ادم انبئهم باسمائهم

294 When He informed them of their names, and when they confessed their inability to know them, God said: “O Adam! Make them known by the names of the Imams, peace be upon them.”

294 فلما انبئهم باسمائهم فلما اعترفوا بالعجز عن معرفتهم
قال الله يا ادم عرفهم باسماء الائمة عليهم السلام

⁴⁵Qur'an 2:31-32.

⁴⁶Qur'an 2:33.

When he, peace be upon him, manifested himself through the names of the bodily forms of his progeny to them, through them they knew that glorification belongs to them and sanctification is through them, and the existence that indicates the Divine Essence emanated from them and returned to them from what they beheld of themselves with the vision of glorification and sanctification.

فلما تجلى (ع) باسماء اشباه اجسام عترته لهم بهم عرفوا بان التسبيح لهم والتقديس بهم والوجود الدال للهوية منهم نشأت واليهم دلت رجوعا عما نظروا الى انفسهم بنظر التسبيح والتقديس

- 295 God the Exalted said: "Did I not tell you that I know the unseen of the heavens and the earth?" What is meant by the unseen is 'Ali, peace be upon him, for he is the inaccessible unseen in the heavens and the earth. In him the heavens and the earth are established, and through him the moving things in the highest heavens are set in motion, and through him the still things in the lowest earths are made still. And he it is who spoke on behalf of God saying: "I know what ye reveal and what ye have been concealing." The first is the knowledge of nearness and the second is the knowledge of distance. He knows, peace be upon him, through the encompassment of God, those who are in the ocean of Unity in pure nearness and those who are in the universal ocean of denial in pure distance. And his knowledge of them after their existence is like his knowledge of them before their existence, and that is his remembrance of them in their possibility, and in his remembrance with himself there is no existence save his, and he is the knower when there is no known object. Thus did God create His Saint. Glory be to God above what they associate with Him!

295 قال الله تعالى الم اقل لكم اني اعلم غيب السموات والارض والمراد بالغيب علي عليه السلام لانه غيب ممتنع في السموات والارض فيه قامت السموات والارض وبه تحركت المتحركات في السموات العلا وبه سكنت السواكن في الارضين السفلى وهو الذي نطق عن الله باني اعلم ما تبدون وما كنتم تكتمون الاول علم التقارب والثاني علم التباعد يعلم عليه السلام باحاطة الله من في لجة الاحدية من القرب البحت ومن في طمظام الانكار من البعد البحت وعلمه بهم بعد وجودهم كعلمه بهم قبل وجودهم وذلك ذكره في امكانهم وفي ذكره عند نفسه لا وجود لغيره وهو عالم اذ لا معلوم كذلك خلق الله وليه سبحانه الله عما يشركون

- 296 God the Mighty and Glorious said: "And when We said to the angels: Prostrate yourselves before Adam, they prostrated themselves except Iblis, who refused and was proud and became one of the disbelievers."⁴⁷

296 قال الله عز وجل واذا قلنا للملائكة اسجدوا لادم فسجدوا الا ابليس ابى واستكبر وكان من الكافرين

- 297 In the esoteric interpretation, the Speaker is Muhammad, may the peace and blessings of God be upon him and his family, and the angels are the atoms of things in the primal witness, and they are shadows and shades. The prostration is the acknowledgment of servitude to the authority of Truth by negating all else, and Adam is 'Ali, peace be upon him. So the lights in the worlds of shadows prostrated by acknowledging the authority of Unity to 'Ali, peace be upon him, when Muhammad, may the peace and blessings of God be upon him and his family, said on the Day of Ghadir to the angels: "Prostrate through allegiance to 'Ali, peace be upon him." So they prostrated with sincerity - Salman, Jundab, and Miqdad - and they are all the angels except Iblis, who is the first one concerning whom he, peace be upon him, said: "Verily the son of Abu Quhafah has usurped it," and he is the father of calamities, may the curse

297 وفي تفسير الباطن القائل محمد صلى الله عليه واله والملائكة ذر الاشياء في مشهد الاولى وهم اشباح واطلة والسجدة اقرار العبودية لولاية الحق بنفي ما سواه والادم علي عليه السلام فسجدوا الانوار في عوالم الاشباح بالاقرار بولاية الاحدية لعل عليه السلام اذ قال محمد صلى الله عليه واله يوم الغدير للملائكة اسجدوا بالبيعة لعل عليه السلام فسجدوا بالاخلاص السلطان والجندب والمقداد وهم جميع الملائكة الا ابليس وهو الاول الذي قال عليه السلام لقد تميمصها ابن ابني خفاة وهو ابو الدواهي لعنة الله عليه وفروعه مذكور في نفسه ابني في الظاهر واستكبر عن الله في الباطن وكان بذلك اصل شجرة الشرك ومبدء الكفر وما

⁴⁷Qur'an 2:34.

of God be upon him and his branches. He is mentioned in himself as having refused outwardly and been proud before God inwardly, and thereby became the root of the tree of polytheism and the source of disbelief. The proud one is none but a single soul, and through his pride he became certain of the authority of the Saint of Truth, and he is the completion of the disbelievers.

المستكبر الا نفس واحد وباستكباره ايقن بولاية ولي الحق وهو تمام الكافرين

298 And in the inmost of the inmost interpretation there stands Adam unto whom prostration was made, Abu Abdullah al-Husayn - upon him and upon his fathers and his sons be thousands of salutations and peace - for he is the bearer of the fifth verse of the Chapter of Praise. Whosoever recognizeth him as the Face of God unto which the saints turn their faces, he is among those who prostrate themselves. And whosoever recognizeth Him not after having recognized God, exalted be He, he is among the unbelievers. And whosoever contemplateth for but a moment, God will station him upon the Bridge for fifty thousand years, the recompense of his evil deed being an evil like unto it. And whosoever doubteth in that which I have indicated, let him be patient with beautiful patience. Verily they see it afar off, but We see it nigh.

298 وفي باطن الباطن ادم المسجود ابو عبدالله الحسين عليه وعلى ابائه وابنائهم الاف التحية والسلام لانه حامل اية الخامس من سورة الحمد من عرفه بان وجه الله الذي يتوجه اليه الاولياء فهو من الساجدين ومن لم يعرفه بعدما عرف الله تعالى فهو من الكافرين ومن تأمل لحظة اوقفه الله على الصراط خمسين الف سنة جزاء سيئته سيئة بمثلها ومن شك فيما اشترت صبر صبرا جميلا انهم يرونه بعيدا ونزيره قريبا

299 And in the outermost of the outermost interpretation, this is the shadow of the inmost of the inmost. Al-Husayn - peace be upon him - said with kindness unto his companions: "Shall I not tell you first of our affair and your affair, O company of our friends and lovers and partisans, that it may be easy for you to bear that unto which ye are joined?" They said: "Yea, O son of the Messenger of God" - may God's blessings be upon him and his family. He said: "Verily God, glorified be He, when He created Adam and fashioned him and taught him the names of all things and presented them unto the angels, He made Muhammad and 'Ali and Fatimah and al-Hasan and al-Husayn - peace be upon them - five shadows in the back of Adam - peace be upon him. And their lights were shining in the horizons of the heavens and the veils and the gardens and the Throne and the Seat of Glory. Then God commanded the angels to prostrate themselves unto Adam - peace be upon him - in reverence to him, for that He had honored him by making him a supplication for those shadows whose lights had encompassed all horizons. So they prostrated themselves save Iblis, who refused to humble himself before the majesty of the greatness of God and to humble himself before our lights, O People of the House, before which all the angels had humbled themselves. So he waxed proud and arrogant, and by his refusal and his pride he became one of the unbelievers."

299 وفي ظاهر الظاهر هذا شبح الباطن الباطن قال الحسين عليه السلام باللطف لاصحابه اولا احدثكم باول امرنا وامركم معاشر اوليائنا ومحبينا والمتعصبين لنا ليسهل عليكم احتمال ما انتم له مقرون؟ قالوا بلى يا بن رسول الله صلى الله عليه واله قال ان الله سبحانه لما خلق ادم وسواه وعلمه اسماء كل شيء وعرضهم على الملائكة جعل محمدا وعليا وفاطمة والحسن والحسين عليهم السلام اشباحا خمسة في ظهر ادم عليه السلام وكانت انوارهم يضيء في الافاق من السموات والحجب والجنان والكرسي والعرش ثم امر الله الملائكة بالسجود لادم (ع) تعظيما له وانه قد فضله بان جعله دعاء لتلك الاشباح التي قد عم انوارها الافاق فسجدوا الا ابليس ابى ان يتواضع لجلال عظمة الله وان يتواضع لانوارنا اهل البيت وقد تواضعت لها الملائكة كلها فاستكبر وترفع وكان بابائه ذلك وتكبره من الكافرين

300 And Abu'l-Hasan - peace be upon him - hath indicated the secret of the matter, saying: "When the Messenger of God - may God's blessings be upon him and his family - beheld Taym and Adiy and the Banu Umayyah mounting his pulpit, it distressed him greatly. So God sent down unto him a Qur'an whereby he might be consoled: 'And when We said unto the angels: Prostrate yourselves before Adam, and they prostrated themselves save Iblis, who refused.' Then He revealed unto him: 'O Muhammad, I commanded and was not obeyed, so grieve thou not when thou commandest and art not obeyed in thy testament.'"

301 And the First Adam is the Will, so all wills prostrated themselves unto it through their being caused, even Iblis, save that he prostrated himself in reverse - from whence he desired, not from whence God commanded.

302 And as-Sadiq - peace be upon him - hath said: "Iblis said: 'O Lord, excuse me from prostrating unto Adam, and I will worship Thee with a worship the like of which no angel brought nigh nor prophet sent hath worshipped.' He - blessed and exalted be He - said: 'I have no need of thy worship. I desire only to be worshipped from whence I desire, not from whence thou desirest.'" So the first one refused to pledge allegiance unto 'Ali - peace be upon him - after Muhammad - may God's blessings be upon him and his family. And when he waxed proud, God - mighty and glorious be He - said: "Go forth from it, for thou art accursed, and My curse shall be upon thee until the Day of Judgment." And this is what is meant by the First Reality. Even as Adam is a thousand thousand Adams, and he is the last of the Adamic ones - that is, descended from the world of the Will by a thousand thousand degrees. And what is meant by the Will is His Will through which God manifested Himself to it in its domain, for in relation to the First Will it hath no existence and is not equal unto it, neither in finitude nor in infinitude. And where is the dust in relation to the Lord of lords? Likewise is it with Iblis - the shadow differeth not from its source. And the secret of the matter - now do I indicate it by proof of wisdom: God has made the manifestations of His sovereignty in all things for the purpose of knowledge, making Adam the aspect of accepted lordship and Iblis the aspect of the self that associates partners with God. In all the worlds His decree flows according to its measure, and their reality I have alluded to by way of hint, for by explicit statement both the falsifiers and the believers would doubt. The believers are angels in whom the aspect of lordship predominates to such degree that the aspect of the self has become hidden within them.

300 ولقد اشار بسر الامر ابو الحسن عليه السلام قال لما رأى رسول الله صلى الله عليه واله تما وعديا وبني امية يركبون منبره افظعه فانزل الله فيه قرانا يتأسى به واذا قلنا للملائكة اسجدوا لادم فسجدوا الا ابليس ابى ثم اوحى اليه يا محمد اني امرت فلم اطع فلا تجزع انت اذا امرت فلم تطع في وصيتك

301 والادم الاولى هي المشية فسجد لها جميع المشاءات بالمعلولة حتى ابليس الا انه سجد معكوسا من حيث يريد لا من حيث امر الله

302 وقد قال الصادق (ع) قال ابليس يا رب اغفني من السجود لادم وانا اعبدك عبادة لم يعبد مثلها ملك مقرب ولا نبي مرسل قال تبارك وتعالى لا حاجة لي الى عبادتك انما اريد ان اعبد من حيث اريد لا من حيث تريد فابى الاول ان يبايع عليا (ع) بعد محمد صلى الله عليه واله فلما استكبر قال الله عز وجل فاخرج منها فانك رجيم وان عليك لعنتي الى يوم الدين وهو المراد بالحقيقة الاولى كما ان ادم الف الف ادم وهو اخر الادميين اي منزل عن عالم المشية بالف الف مرتبة والمراد بالمشية مشيته التي تجلى الله لها بها في صقعه لانه بالنسبة الى المشية الاولى لا وجود له ولا يساوقه لا بالنهاية ولا بما لا نهاية واين التراب ورب الارباب كذلك في ابليس لا تختلف الظل اصله وسر الامر انا ذا اشير اليه بدليل الحكمة جعل الله مظاهر ملكه في الاشياء للعلم بجعله ادم جهة الربوبية المقبولة والابليس جهة الانية المشتركة في كل العوالم يجري حكمه بحسبه وحقيقتها هي اشرت بالتلويح اذ بالتصريح يرتاب المبطون والمؤمنون ملئكة غالبية فيهم جهة الربوبية بحيث اختفت فيهم جهة الانية

- 303 The Messenger of God, may God's peace and blessings be upon Him and His family, said: "Every soul has a satan." It was asked: "Even you, O Messenger of God?" He replied: "Yes, but he has surrendered by my hand." And likewise the opposite are those in whom the shadow of essence predominates, and they are the satans among the unbelievers. The believers are those who prostrate for the sake of love, and they are a people who kept silent, so their silence became contemplation of God's power. They spoke, so their speech became remembrance of God's essence. They looked, so their gaze was ever toward the face of God. They uttered, so their utterance was wisdom for God's sake. They were content with God's decree and providence, and submitted to His command and prohibition. They turned with their entirety unto Him and relied upon Him, and committed their affairs into His hand.
- 304 They made the whispers of their hearts manifestations of His justice, and the sanctity of their eyes the places where His forgiveness alights, and the movements of their limbs mirrors of His mercy. They turned their faces away from whoever needs His assistance, and turned their supplication away from whoever is not independent of His bounty. Their manner is rejoicing in Him and yearning, and their custom is sighing and moaning. Their foreheads are prostrate before His majesty, and their eyes are wakeful in His service. Their tears flow from fear of Him, and their hearts are suspended by love of Him, and their inner hearts are overwhelmed by awe of Him.
- 305 The trees of longing for Him have taken root in the gardens of their breasts, and the passion of love for Him has seized the centers of their hearts. They seek intimacy with the stations of lordship, and in the meadows of nearness they graze for mystical unveiling, and they come to the streams of intimate communion. The veil has been lifted from their inner sight, and the darkness of doubt has been dispelled from their consciences.
- 306 When night covers them they do not sleep away from their Beloved, and they turn their sight toward Him from their hearts. His chastisement is suspended before their eyes, so they address Him through direct witnessing and speak to Him through presence. They rejoice in His nearness and find rest in His security, and take delight in His remembrance and enjoy intimate discourse with Him. When they occupy themselves with other than Him for the twinkling of an eye, they repent and seek forgiveness, saying: "My God, I seek Your forgiveness
- قال رسول الله صلى الله عليه واله لكل نفس 303
 شيطان قيل حتى لك يا رسول الله (ص)؟ قال
 (ص) نعم ولكنه اسلم بيدي وكذلك العكس
 الغالب عليهم ظله الماهية وهم ابالسة الكافرون
 والمؤمنون هم الساجدون لاجل المحبة وهم قوم
 سكتوا فكان سكوتهم فكرا في قدرة الله فتكلموا
 فكان كلامهم ذكرا في ذات الله ونظروا فكان
 نظرهم الى وجه الله دائما ونطقوا فكان نطقهم
 لله حكمة ورضوا بقضاء الله وبدائه وسلموا لامره
 ونهيه وانقطعوا بكلهم اليه وتوكلوا عليه وفوضوا
 امورهم بيده
- 304 وجعلوا همسات قلوبهم مظاهر عدله وحرمت
 اعينهم مطارح عفوه وحركات اعضائهم مراة
 رحمانيته وصرفوا وجوههم عن يحتاج الى رفته
 وقلوبهم مسئلتهم عن لم يستغن عن فضله ودابهم
 الارتياع اليه والحنين وديدهم الزفرة والانين
 وجباههم ساجدة لعظمته وعيونهم ساهرة في
 خدمته ودموعهم سائلة من خشيته وقلوبهم
 معلقة بحبته وافئدتهم منخلعة من مهابته
- 305 وترتخت اشجار الشوق اليه في حدائق صدورهم
 واخذت لوعة محبته بجوامع قلوبهم وهي الى اطوار
 الربوبية يانسون وفي رياض القرب للكاشفة
 يرتعون وشرايع المصافات يردون وقد كشف
 الغطاء عن بصائرهم وانجلت ظلمة الريب عن
 ضمائرهم
- 306 واذا جنهم الليل لم يناموا عن محبوبهم وحولت
 اليه ابصارهم من قلوبهم وشلت عقوبته بين
 اعينهم فغاطبوه عن المشاهدة وكلوه عن الحضور
 وفرحوا بقربه واستراحوا بامنه وتلذذوا بذكره
 وتنعموا بمناجاته واذا اشتغلوا بغيره طرفة عين
 تابوا واستغفروا وقالوا الهي استغفر من كل
 لذة بغير ذكرك ومن كل راحة بغير انسك
 ومن كل سرور بغير قريبك ومن كل شغل بغير
 طاعتك

from every pleasure without Your remembrance, and from every rest without intimacy with You, and from every joy without Your nearness, and from every occupation without Your obedience.”

307 All of this is what I have indicated concerning the path of servitude, and this is for the people of the inner dimension. For the people of the outer meaning, it is that which ar-Rida, peace be upon him, wrote for the inquirer, and this was God’s decree, inevitable and destined. It is what encompasses the entirety of religion.

308 As for what follows: Abu ‘Ali Muhammad ibn al-Hasan ibn al-Fadl related to us, saying: Ahmad ibn ‘Ali ibn Hatim related to us from his father, saying: Abu Abdillah al-Husayn ibn ‘Ali ibn al-Fadl related to us, saying:

309 “The Shaykh Abu’l-Hasan ‘Ali ibn Hatim al-Qazwini related to us, from ‘Ali ibn Ja’far known as Rammani, from Ahmad ibn Hammad ibn al-Mufaddal ibn Sinan al-Hashimi and Ibrahim Muhammad ibn Mun. They sent to the Imam ‘Ali ibn Musa ar-Rida, peace be upon them both, through Abu’l-Fadl ibn Suhayl Dhu’r-Riyasatayn, saying: ‘We would love for you to gather for us all the principles of religion - the unity of God, the lawful and unlawful, the religious obligations and the traditions - for you are God’s proof upon creation, the repository of knowledge, and the one whose obedience is obligatory.’ Ar-Rida, peace be upon him, then called for inkwells and paper and wrote:

310 “In the Name of God, the Merciful, the Compassionate

311 “The first of religious obligations is to bear witness that there is no God but Allah, alone without partner, one God, unique, eternal, living, self-subsisting, all-hearing, all-seeing, mighty, everlasting, abiding, all-knowing without ignorance, all-powerful without weakness, self-sufficient without need for support, independent without want, just without oppression, and that He is the Creator of all things. There is nothing like unto Him, no resemblance to Him, no opposite to Him, no equal to Him, no peer to Him. He has taken neither consort nor child. And that Muhammad, may the peace and blessings of God be upon Him and His family, is His servant and His Messenger, His trusted one and His chosen one among His creation, the lord of the Messengers, the Seal of the Prophets, and the most excellent of the worlds. There is no Prophet after Him, no alteration to His religion, and no change to His law. And that all which the Prophet brought, may the peace and blessings of God be upon Him and His family, is the manifest truth, and belief in Him and in all the Prophets

307 وكل ذلك مما ارشحت في سبيل العبودية وهي لاهل الباطن ولاهل الظاهر هي التي كتب الرضا عليه السلام للسائل وكان ذلك امر الله حتما مقضيا وهي مما اشتمل عليه كل الدين

308 اما بعد حدثنا ابو علي محمد ابن الحسن ابن الفضل قال حدثنا احمد ابن علي ابن حاتم عن ابيه قال حدثنا ابو عبدالله الحسين ابن علي ابن الفضل قال حدثنا

309 الشيخ ابو الحسن علي ابن حاتم القزويني عن علي ابن جعفر الشهير برماني عن احمد ابن حماد ابن الفضل ابن سنان الهاشمي وابراهيم محمد ابن مون بعث الى الامام علي ابن موسى الرضا [عليهما السلام] ووجهه ابي الفضل ابن سهيل ذ الرياستين فقال احب ان تجمع لنا اصول الدين جميعا من التوحيد والحلال والحرام والفرائض والسنن فانك حجة الله على الخلق ومعدن العلم ومفترض الطاعة قال فدعى الرضا عليه السلام بدوات وقرطاس وكتب

310 بسم الله الرحمن الرحيم

311 اول الفرائض اشهد ان لا اله الا الله وحده لا شريك له الها واحدا احدا صمدا حيا قيوما سميعا بصيرا قويا دائما باقيا عالما لا يبجل قادرا لا يعجز قائما لا يحول غنيا لا يحتاج عدلا لا يحور وانه خالق كل شيء ليس كمثل شيء لا شبه له ولا ضد له ولا ند له ولا كفوا له لم يتخذ صاحبة ولا ولدا وان محمدا صلى الله عليه واله عبده ورسوله وامينه وصفيه من خلقه سيد المرسلين وخاتم النبيين وافضل العالمين لا نبي بعده ولا تبديل لمثته ولا تغيير لشريعته وان جميع ما جاء به النبي صلى الله عليه واله هو الحق المبين والتصديق به وبجميع ما مضى قبله من انبياء الله ورسله وحججه والتصديق بكلامه الناطق الصادق الذي لا ياتيه الباطل من بين يديه ولا من خلفه وان كتابه مهيمن على الكتب كلها وانه حق من فاتحة الكتاب الى خاتمته تؤمن بحكمه ومتشابهه وخاصته

of God, His Messengers and His Proofs who came before Him, and belief in His speaking, truthful Book which falsehood cannot approach from before it or behind it. And that His Book is guardian over all the Books, and that it is truth from the opening of the Book to its conclusion. We believe in its decisive verses and its allegorical verses, its particular and its general teachings, its promise and its threat, its abrogating and its abrogated verses, its narratives and its tidings. None of the created beings has the power to produce the like thereof.

وعامته وعده ووعيدته وناسخه ومنسوخه وقصصه
واخباره لا يقدر احد من الخلوفا ان ياتي بمثله

312 “And that the proof after Him, the authority over the believers, the one who stands in charge of the affairs of the Muslims, the one who speaks for the Qur’an and is learned in its ordinances, is his brother and his successor, his executor and his guardian, who was unto him as Aaron was unto Moses: ‘Ali son of Abu Talib, the Commander of the Faithful and the most excellent of successors, peace be upon him. And after him al-Hasan and al-Husayn, and ‘Ali son of al-Husayn, and Muhammad son of ‘Ali, and Ja’far son of Muhammad, and Musa son of Ja’far, one after another unto this day of ours, the righteous among the family of the Messenger, the most learned of them in the Book and the Tradition, the most just of them in judgment, and the most worthy of them in leadership in every age and era. And that they are the sure handle and the Imams of guidance and the proof upon the world until God inherits the earth and all who are upon it, and He is the best of inheritors.

312 وان الدليل بعده والحجة على المؤمنين والقائم بامور المسلمين والناطق عن القرآن والعالم باحكامه اخوه وخليفته وصيه ووليه الذي كان منه بمنزلة هرون من موسى علي ابن ابو طالب امير المؤمنين وافضل الوصيين عليه السلام وبعده الحسن والحسين وعلي ابن الحسين ومحمد ابن علي وجعفر ابن محمد وموسى ابن جعفر واحدا بعد واحد الى يومنا هذا اتقياء عترة الرسول واعلمهم بالكتاب والسنة واعدهم بالقضية واوليهم في الامامة في كل دهر وعصر وانهم العروة الوثقى والائمة الهدى والحجة على الدنيا الى ان يرث الله الارض ومن عليها وهو خير الوارثين

313 “And that all who oppose them are astray and misleading, forsaking truth and guidance, and that they are the interpreters of the Qur’an and the speakers for the Messenger with eloquence. Whosoever dies without acknowledging their authority and without knowing them by their names and follows others instead has died the death of ignorance. And among their religion are piety and poverty and truthfulness and righteousness and diligence and the performance of trust to the righteous and the wicked alike, and lengthy prostration and standing in prayer at night and avoiding forbidden things and awaiting relief and good companionship and good response and bestowing kindness and bearing harm patiently and showing a cheerful countenance and companionship and mercy toward the believers.

313 وان كل من خالفهم ضال مضل تارك الحق والهدى وانهم المعبرون عن القرآن والناطقون عن الرسول بالبيان من مات ولا يتولا هم ولا يعرفهم باسمائهم وياتم بسواهم فقد مات ميتة الجاهلية وان من دينهم الورع والفقر والصدق والصلاح والاجتهاد واداء الامانة الى البار والفاجر وطول السجود وقيام الليل واجتناب المحارم وانتظار الفرج وحسن الصحبة وحسن الجواب وبذل المعروف ولف الاذى وبسط الوجه والصحبة والرحمة للمؤمنين]

314 “Then ablution as God commanded in His Book: washing the face and hands and wiping the head and feet - once is obligatory and twice is recommended. Whosoever adds to the twice commits sin and is neither rewarded nor does it diminish the ablution except by wind and urine and excrement and sleep and major ritual impurity. And whosoever wipes over the leather socks has opposed God Most High and His Messenger and His

314 ثم الوضوء [كما امر الله في كتابه غسل الوجه واليدين ومسح الرأس والرجلين واحدة فريضة واثنان استحباب ومن راد على الاثنان اثم ولا بوجر ولا ينقص الوضوء الا الريح والبول والغائط والنوم والجنابة ومن مسح على الخفين فقد خالف الله تعالى ورسوله وكتابه ولم يخر عنه وضوئه ولا صلوته ولا ايمانه وذلك ان عليا (ع) خالف القوم

Book, and his ablution and prayer and faith are invalid. This is because 'Ali, peace be upon him, opposed the people regarding wiping over leather socks. So Umar said: I saw the Prophet wipe over leather socks. So 'Ali, peace be upon him, said: Was this before the revelation of the Chapter of the Table or after it? He said: I do not know. So he said: I know well that the Messenger of God, may God's peace and blessings be upon him and his family, did not wipe over leather socks after the Chapter of the Table was revealed.

في المسح على الخفين فقال عمر رايت النبي يمسح على الخفين فقال علي عليه السلام قبل نزول سورة المائدة او بعده؟ فقال لا ادري فقال اكون ادري ان رسول الله صلى الله عليه واله لم يمسح على الخفين بعد ما نزلت سورة المائدة

315 “And ritual bathing is required for major impurity and emission and menstruation and touching the dead when it has become cold as an obligation. And bathing on Friday and the two festivals and entering Mecca and Medina and bathing for visitation and pilgrimage consecration and on the Day of Arafat and the first night of the month of Ramadan and the nights of the nineteenth and twenty-first and twenty-third are recommended.

315 والاغتسال من الجنابة والانزال والحيض ومس الميت اذ كان ابرد فرض وغسل يوم الجمعة والعيدين ودخول مكة والمدينة وغسل الزيارة والاحرام ويوم عرفة واول ليلة من شهر رمضان وليلة تسعة عشر واحدى وعشرين وثلاث وعشرين سنته و

316 “And the obligatory prayer: the noon prayer is four cycles of prayer, and likewise the afternoon and the last evening prayer, and the sunset prayer is three cycles, and the dawn prayer is two cycles - that is seventeen cycles. And the recommended prayer is thirty-four cycles: eight cycles before noon and eight cycles before afternoon and four cycles after sunset and two cycles while sitting after the last evening prayer and eight cycles in the pre-dawn hours and the even and odd cycles after the eight - you give salutations after the two cycles and two cycles after the odd prayer which you pray before the time for the dawn prayer enters. And prayer at the beginning of the time is most excellent, and the excellence of congregational prayer over individual prayer is a thousand cycles for each cycle. And do not pray behind the wicked, and follow none save the people of allegiance, and pray not upon the hides of carrion nor the hides of beasts of prey. It is not permissible for thee to say in the first witness: 'Peace be upon us and upon the righteous servants of God,' for the completion of prayer is through the salutation, and when thou sayest this thou hast already offered the salutation.

316 صلوة فريضة الظهر اربع ركعات وكذا العصر والعشاء الاخرة والمغرب ثلاث ركعات والصبح ركعتان فذلك سبعة عشر ركعة وصلوة السنة اربع وثلثون ركعة ثمان ركعات قبل الظهر وثمان ركعات قبل العصر واربع ركعات بعد المغرب وركعتان وانت جالس بعد العشاء الاخرة وثمان ركعات في السحر والشفع والوتر ركعات بعد الثمان تسلم بعد الركعتين وركعتان بعد الوتر تصلبها قبل ان يدخل وقت صلوة الفجر والصلوة في اول الوقت افضل وفضل الجماعة على المنفرد بكل ركعة الف ركعة ولا تصل خلف الفاجر ولا تقتدي الا باهل الولاء ولا تصلي على جلود الميتة ولا جلود السباع ولا يجوز لك ان تقول في التشهد الاول السلام علينا وعلى عباد الله الصالحين لان تحليل الصلوة التسليم فاذا قلت هذا فقد سلمت

317 “The shortening of prayer is at eight parasangs, and when thou dost shorten thy prayer thou must break thy fast, for if thou dost not break thy fast thy fasting shall not be valid and thou must make it up, since there is no obligation to fast during travel. And if thou dost not shorten thy prayer, thy prayer shall not be valid, for thou hast added to the prescribed prayer during travel.

317 والتقصير في ثمانية فراسخ فاذا قصرت افطرت فان لم تفطر لم تجز عنه صومه وعليه القضاء لانه ليس عليه صوم في السفر ولو لم تقصر لم تجز صلوته لانه قد زاد في السفر فريضة

318 “The supplication is in four positions: the dawn prayer, the sunset prayer, the two festival prayers, and the Friday prayer.

All supplications are before the bowing. The prayer for the dead consists of five magnifications, and whosoever diminishes from these goes against the tradition. There is no salutation in the funeral prayer, for the salutation is in prayers that contain bowing and prostration. The deceased is prayed over from his feet, and he is laid square in his grave and is not placed lengthwise.

319 “Pronouncing aloud ‘In the name of God, the Compassionate, the Merciful’ is a tradition. The prescribed alms is from every two hundred dirhams five dirhams, and nothing is due on less than this. Then for every additional forty dirhams one dirham is due, and it is not given until a full year has passed over it, and it is not paid except to the people of allegiance and the sect.

320 “The fifth is from all wealth once, and the tithe is from wheat, barley, dates, and grapes when it reaches five wasqs, when it is watered by buckets, then half the tithe for the needy and the well-to-do. The wasq is sixty sa’s, and the sa’ is four mudds, and the mudd is a pound and a quarter by the pound of Iraq, which is six times heavier than the pound of Medina.

321 “The alms of the fast-breaking is upon every head, small and great, free and slave, male and female, from wheat, barley, dates, and grapes - one sa’. It is not permissible to give it except to the people of allegiance.

322 “The maximum of menstruation is ten days and its minimum is three days. The woman with irregular bleeding performs ablution and prays, while the menstruating woman abandons prayer and makes up the fasting. Fasting is the month of Ramadan, and alternation in congregational prayer is not permissible, for that is an innovation, and every innovation is error, and every error is in the Fire.

323 “The fasting of three days in every month is a Wednesday from the first ten days, a Wednesday from the middle ten days, and a Thursday from the last ten days. The fasting of Sha’ban is six days, and the fasting of Rajab, which is the silent month and in which is blessing. If thou dost make up the days of Ramadan separately, it shall suffice thee.

324 “The pilgrimage to the House is an obligation for him who is able to make his way to it, and the way means provisions and a mount. The pilgrimage is valid only in the form of enjoyment.

325 “God the Exalted hath said: ‘And complete the pilgrimage and the visitation for God’s sake.’ The combining and the isolating which the common people practice is not permissible save for the people of Mecca and those dwelling near it. The eunuch is

318 والقنوت في اربع مواضع صلوة الغداة والمغرب والعيدن ويوم الجمعة وكل القنوت قبل الركوع والصلوة على الميت خمس تكبيرات فمن نقص منها خالف السنة وليس في صلوة الجنازة لان التسليم في الصلوة التي فيها ركوع وسجود والميت يصل من رجليه ويربع في قبره ولا يستم

319 والجهر في بسم الله الرحمن الرحيم سنة والزكوة المفروضة من كل مائتا درهم خمس دراهم ولا يجب فيما دون ذلك شيء ثم كل ما زاد اربعون درهما وجب درهما ولا يعطى حتى يحول الحول عليه ولا يخرج الا الى اهل الولاية والفرقة

320 والخمس من جميع المال مرة واحدة والعشر من الخنطة والشعير والتمر والزبيب اذا بلغ خمسة اوسق اذا كان يسقى بالداء فتصف العشر للمعسر والمؤسر والوسق ستون صاعا والصاع اربعة امداد والمذ رطلا وربيع برطل العران وهو ستة ارحال برطل المدينة

321 وزكوة الفطر على كل راس صغير وكبير وحر وعبد ذكور واناث من الخنطة والشعير والتمر والزبيب صاع ولا يجوز ان يعطى الا اهل الولاية

322 واكثر الحيض عشرة ايام واقله ثلاثة ايام والمستحاضة تغسل وتصلّي والحائض ترك الصلوة وتقضي الصوم والصيام شهر رمضان ولا يجوز التراوح في الجماعة لان ذلك بدعة وكل بدعة ضلالة وكل ضلالة في النار

323 وصوم ثلاثة ايام في كل شهر اربعاء من العشر الاول واربعاء من العشر الاوسط والخميس من العشر الاخر وصوم شعبان ستة وصوم رجب وهو شهر الاصم وفيه البركة فان قضيت فرايت شهر رمضان متفرقة اجزاء اك منه

324 وحج البيت فريضة لمن استطاع اليه سبيلا والسبيل هو الزاد والراحلة ولا يجوز الحج الا تمتعا

325 قال الله تعالى واتموا الحج والعمرة لله ولا يجوز القران والافراد الذي يستعمله العامة الا لاهل مكة وحاضريها ولا يجوز في النسك الخصي لانه ناقص ولا يجوز الموجور والجهد واجب والامام

not permitted in the rites of pilgrimage because he is deficient. The hired person is not permitted. Jihad is obligatory, as is the just Imam. Whosoever is killed defending his property is a martyr. Whosoever is killed defending himself is a martyr. Whosoever is killed defending his family is a martyr. None of the infidels and enemies shall be slain in the abode of dissimulation save one who killeth or acteth with tyranny, and that when thou fearest not for thyself. The property of those who differ and others is not lawful in dissimulation. In the abode of dissimulation it is obligatory, and there is no sin upon him who employeth dissimulation to ward off injustice from himself.

العاقل ومن قتل دون ماله فهو شهيد ومن قتل دون نفسه فهو شهيد ومن قتل دون اهل فهو شهيد ولا يقتل من الكفار والنصاب في دار التقية الا قاتل او باغ وذلك اذا لم تخف على نفسك ولا تحل اموال المخالفين وغيرهم في دار التقية واجب ولا حبه على من خلف التقية يدفع به ظلما عن نفسه

326 “Every divorce that opposeth the Sunnah is not divorce, even as every marriage without the Sunnah is not marriage. One may not gather together more than four free women. When a woman hath been divorced according to the Sunnah three times, she is not lawful for her husband until she marrieth another husband. The Commander of the Faithful, peace be upon him, said: ‘Beware of women divorced thrice, for they are possessed of former husbands.’

326 وكل طلاق يخالف السنة فليس بطلاق كما ان كل النكاح بغير السنة فليس بنكاح ولا يجمع اكثر من اربعة حرائر واذا طلقت المرأة بسنة ثلث مرات لم تحل لزوجها حتى تنكح زوجا غيره قال امير المؤمنين عليه السلام اتقوا المطلقات ثلثا فانهن ذوات ابعال

327 “Prayers upon the Prophet, may God’s peace and blessings be upon him and his family, are required in every place and upon sneezing and concerning winds and other such matters. Love of his saints and their saints is obligatory, as is hatred of God’s enemies and their enemies, and dissociation from them and from their leaders. Kindness to parents, even if they be idolaters, is obligatory, yet obey them not in idolatry, for God - exalted be His Name - saith: ‘Obey them not,’ and ‘Keep them company in this world with kindness.’ The Commander of the Faithful, peace be upon him, said: ‘Whosoever obeyeth a created being in other than obedience hath taken besides God the Exalted a protector.’ The permitting of the two temporary marriages which God hath sent down in His Book and which the Messenger of God established as Sunnah - the temporary marriage of women and the temporary marriage of pilgrimage - is obligatory.

327 والصلوة على النبي صلى الله عليه واله في كل موطن والعطاس وعن الرياح وغير ذلك وجب اوليائه واوليائهم وبغض اعداء الله واعدائهم والبرائة منهم ومن ائمتهم وروالدين وان كانوا مشركين واجب فلا تطعهما في الشرك لان الله اسمه يقول فلا تطعهما وصاحبهما في الدنيا معروفا وقال امير المؤمنين عليه السلام من اطاع مخلوقا في غير طاعة فقد اتخذ من دون الله تعالى ركوة جنين ذكوه امه وتحليل المتعين اللتين انزلهما الله في كتابه وسنتها رسول الله (ص) ومتعة النساء ومتعة الحج واجب

328 “The ordinances are according to what God hath commanded and change not. None inheriteth with the father and the parents save the husband and the wife. He who possesses a share has more right than he who has no share. Tribal partisanship is not part of the religion of God. The aqqa sacrifice is prescribed for both male and female newborns, as is the shaving of the head on the seventh day, whereupon one gives in charity the weight of the hair in gold and silver. Circumcision is a tradition for men but disapproved for women.

328 والفرائض على امر الله به لا تحول ولا يرث مع الوالد والوالدين الا الزوج والزوجة وذو السهم احق ممن لا سهم له وليست العصبية من دين الله والعقيقة عن المولود الذكر والانثى وقسيمته وحلق راس يوم السابع ويتصدق بوزن شعرة ذهبا وفضة واختان سنة للرجال ومكروهة للنساء

329 “The actions of servants are created by a creation of predetermination, not a creation of origination. Say not that there is

compulsion or delegation. God does not take the innocent to account for the crime of the guilty, nor does God punish children for the sins of their fathers, for He, exalted be He, says: 'No bearer of burdens shall bear the burden of another' and 'man shall have nothing save that for which he strives.' God forgives sins and does not wrong anyone.

329 وافعال العباد مخلوقة خلق تقدير لا خلق تكوين ولا تقول بالجبر والتفويض ولا يؤاخذ الله البرئ بحرم السقيم ولا يعذب الله الاطفال بذنوب الالباء فانه جل وعلا يقول ولا تزر وازرة وزر اخرى وان ليس للانسان الا ما سعى والله يغفر الذنوب ولا يظلم

330 "God does not impose upon His servants obedience to one whom He knows will wrong them or lead them astray, nor does He choose for His message or select from among His servants one whom He knows will disbelieve in Him or worship Satan. Islam is other than faith; every believer is a Muslim but not every Muslim is a believer. The thief does not steal while he steals and he is a believer, nor does the killer of the soul whose killing God has forbidden kill while he is a believer, nor does the drinker drink while he drinks and he is a believer. Those who commit crimes requiring prescribed punishments are Muslims who do not believe, nor are they disbelievers in God the Exalted.

330 ولا يفرض الله على عباده طاعة من يعلم انه يظلمهم او يقوهم ولا يختار لرسالته ولا يصطفي من عباده من يعلم انه يكفر به او يعبد الشيطان دون الاسلام غير الايمان وكل مؤمن مسلم وليس مؤمنا ولا يسرق السارق حين يسرق وهو مؤمن ولا يقتل قاتل النفس التي حرم الله قتله وهو مؤمن ولا يشرب الشارب حين يشرب وهو مؤمن واصحاب الحدود مسلمون لا يؤمنون ولا كافرون بالله [تعالى]

331 "No believer shall enter the Fire when He has promised him Paradise forever, nor shall any disbeliever be brought forth from the Fire when He has promised the creation therein forever. Verily God does not forgive that partners be associated with Him, but He forgives what is less than that to whom He wills. The sinners among the people of unity shall enter the Fire and be brought forth from it, and intercession is permissible for them.

331 ولا يدخل النار مؤمنا وقد وعده الجنة ابدًا ولا يخرج من النار كافرا وقد وعد الخلق فيها ابدًا وان الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء ومذنبوا اهل التوحيد يدخلون النار ويخرجون منها والشفاعة جائزة لهم

332 "The abode today is the abode of taqiya and the abode of Islam, not the abode of disbelief and the abode of faith. Commanding the good and forbidding the evil are both obligatory when possible and when there is no harm to oneself. The performance of religious duties and the avoidance of forbidden things - this is recognition with the heart, acknowledgment with the tongue, and action with the limbs.

332 والدار اليوم دار التقية ودار الاسلام لا دار الكفر ودار الايمان والامر بالمعروف والنهي عن المنكر واجبان اذا امكن ولم يكن على النفس ضرر واداء الفرائض واجتناب المحارم وهو معرفة بالقلب والاقرار باللسان والعمل بالاركان

333 "The takbir during the two festivals is obligatory after five prayers, beginning from the maghrib prayer on the night of the breaking of the fast, and during the sacrifice festival after ten prayers, beginning with the zuhr prayer on the day of sacrifice. The woman in postnatal bleeding sits no more than ten days; if the bleeding appears, otherwise she uses cotton, then performs the major ablution and prays.

333 والتكبير في العيدين واجب في دبر خمس صلوة ويبدأ من صلوة المغرب ليلة الفطر وفي الاضحية في دبر عشر صلوة ويبدأ في صلوة الظهر يوم النحر والنساء لا تتعد اكثر من عشرة ايام فان ظهرت والا احتشت ثم تغتسل وتصلّي

334 "Believe in the punishment of the grave, Munkar and Nakir, resurrection after death, the reckoning, the balance, the bridge, faith, and dissociation from the Jibt and the Taghut who wronged the family of Muhammad of their right.

334 وتؤمن بعذاب القبر ومنكر ونكير والبعث بعد الموت والحساب والميزان والصراط والايمان وبالبرائة من الجبت والطاغوت الذين ظلموا ال محمد حقهم

335 “And they seized their inheritance by force, and they took Fadak from Fatimah, and threatened to burn the house upon her and oppressed her, and they altered his practice among them. And disavowal of the breakers, those possessed of malice who violated the veil of the Messenger of God, may God’s peace and blessings be upon him and his family, and broke the allegiance to their Imam, and brought forth the woman and fought the Commander of the Faithful, and slew the followers of the Imam of the God-fearing. And disavowal of Yaghuth who struck down the righteous ones and banished them and scattered them throughout the lands, and gave shelter to the evil ones and the accursed, and made wealth circulate among the rich, and employed the foolish ones. And disavowal of Ya’uq and Nasr and Mu’awiyah and Amr ibn al-As and their followers who fought the Commander of the Faithful, peace be upon him, and slew the Emigrants and the Helpers and the people of virtue and righteousness among the Followers. Disavowal of the donkey that bears books, Abu Musa al-Ash’ari and the people of his authority. And disavowal of the Samaritan and his companions whose efforts went astray in the life of this world while they supposed that they were doing good work. These are they who disbelieved in the signs of their Lord and in the authority of the Commander of the Faithful. They shall meet God without his authority and leadership, so their works became vain, and God shall assign no weight to them on the Day of Resurrection - the dogs of the Fire. And disavowal of Yazid ibn Mu’awiyah, the wretched hypocrite, the counterpart of him who hamstrung the she-camel, who was the most wicked of the former and the latter generations. And disavowal of Yazid ibn Mu’awiyah, upon him be the curse, and his companions who slew al-Husayn ibn ‘Ali, peace be upon him.

336 “And allegiance to the friends of the Commander of the Faithful who passed away following the way of the Messenger, blessed and greeted with peace, who changed not nor altered after their Prophet, may God’s peace be upon him. And they are Salman ibn Salam al-Farisi, and Jundab ibn Junadah, and al-Miqdad ibn al-Aswad, and Ammar ibn Yasir, and Sahl ibn Hunayf, and Hudhayfah al-Yamani, and Abu Hashim Yatahafi, and Khalid ibn Sa’id, and Ubadah ibn al-Samit, and Abu Ayyub al-Ansari, and Hudhayfah ibn Thabit Dhu’l-Shahadatayn, and Abu Sa’id al-Khudri, and their like, may God be pleased with them all, among the followers of the Commander of the Faithful, peace be upon him.”

337 And for the people of the inner meaning there are stages of the tumult of Unity, and should they approach those approaches, God shall expel them from the paradise of Oneness, and God

335 واخذوا ميراثهم غصبا واخذوا فدكا من فاطمة وهما باحراق البيت عليها واستسبها وغيرها سنته بينهم والبرائة من الناكسين ذووا صواع الذين هتكا حجاب رسول الله صلى الله عليه واله ونكثا بيعة امامهم واخرجوا المرأة وحاربوا امير المؤمنين وقتلوا شيعة امام المتقين والراية من يغوث الذي ضرب الاختيار ونفاهم وشردهم في البلدان واوى الصرءاء واللعنا وجعل الاموال دولة بين الاغنياء واستعمل السفهاء والبرائة من يعوق ونسر ومعوية وعمر ابن العاص واتباعهم حاربوا امير المؤمنين (ع) وقتلوا المهاجرين والانصار واهل الفضل والصلاح من التابعين البرائة عن الحمار الذي يحمل اسفارا ابني موسى الاشعري واهل ولايته والبرائة من السامري واصحابه الذين ضل سعيهم في الحيوه الدنيا وهم يحسبون انهم يحسنون صنعا اولئك الذين كفروا بايات ربهم وولاية امير المؤمنين يلقون الله بغير ولايته وامامته فحبطت اعمالهم فلا يقيم لهم يوم القيمة وزنا كلاب النار والبرائة من يزيد ابن معاوية من الشقي المراءى نظير عاقر ناقة الذين كان اشقى الاولين والآخرين والبرائة من يزيد ابن معاوية عليه اللعنة واصحابه الذين قتلوا الحسين ابن علي (ع)

336 والولاية لاولياء امير المؤمنين الذين مضوا على منهاج الرسول وبارك وسلم لم يبدلوا ولم يغيروا بعد نبينهم (ص) وهم سلمان ابن سلام الفارسي وجنداب ابن جنادة والمقداد ابن الاسود وعمار ابن ياسر وسهل ابن حنيف وحذيفة اليماني وابو هاشم يثافي وخالد ابن سعيد وعبادة ابن الصامت وابو ايوب الانصاري وحذيفة ابن ثابت ذي شهادتين وابو سعيد الخدري وامثالهم رضي الله عنهم اجمعين من شيعة امير المؤمنين (ع) اه

337 ولاهل الباطن اطوار طمطام الواحدة وهم ان يوردوا تلك الموارد اخرجهم الله عن جنة

the Exalted said concerning them as He said concerning Adam, and they shall go forth in knowledge as Adam went forth in proximity.

الاحدية وقال الله تعالى في حقهم كما قال في حق الادم وهم يخرجون علما كما خرج الادم قريبا

- 338 God the Glorified said: "And We said: O Adam! Dwell thou and thy wife in the paradise, and eat ye freely of the fruits thereof where ye will; but come not nigh this tree lest ye become wrongdoers."⁴⁸

338 قال الله سبحانه وقلنا يا ادم اسكن انت وزوجك الجنة وكلا منها رغدا حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين

- 339 The first Adam is the Will, and it is the mention of the First manifest in the first possibility, and his wife is the Intention, and it is the resolve upon the first mention. And the paradise is the paradise of Unity, not the paradise of Oneness, for therein there is no mention of approaching the tree, neither in possibility nor in being. And it is the paradise of eternity - its inhabitant hath not departed and its outsider hath not entered. Its people have no opposite, nor have its people any other than it. Its people have remained ever in one state which none can know save by allusion except him who hath rent the veils of the splendors and the intimations and the infinities and the finitudes, and entered the throne of majesty. Then shall the Merciful cause him to hear from the melodies of the peacocks of that paradise whatsoever He willeth, and He is not unjust to His servants.

339 الادم الاولى هي المشية وهي ذكر الاول الظاهر في امكان الاولى وزوجها الارادة وهي العزيمة على الذكر الاول والجنة هي جنة الواحدية لا جنة الاحدية لان فيها لا ذكر لقرب الشجرة لا امكانا ولا كونا وهي جنة الازلية داخلها لم يخرج وخارجها لم يدخل لا ضد لاهلها ولا اهلها غيرها لم يزل اهلها على حالة واحدة لا يعرفها بالتلويح الا من خرق حجب السبحات والاشارات والانهايات والنهايات ودخل عرش الجلال فحينئذ يسمعه الرحمان من الحان طويس تلك الجنة ما شاء وما هو بظلام للعباد

- 340 And this paradise is specially assigned to the family of Muhammad, peace be upon him, and none is deserving of it save after knowing them through the luminous nature. And it is the paradise of eternity which God hath reserved for Himself, and He hath alluded in His Book: "And God warneth you of Himself," and mentioned them through the days of God, "and remind them of the days of God." And I mention a sprinkling: "And verily ye knew the first creation. Why then do ye not remember?" And the paradise of the first Adam is the surge of Oneness. But when he became intimate with his wife, and it is the station of the individualization of Adam, their Lord caused them to dwell in the paradise of Unity, and God commanded them to journey unto Him therein through the stages of Unity and lordly stations through the knowledge of "they willed" whatsoever without end to whatsoever without end, and made a covenant with them "that they come not nigh this Tree", which is the sign of Unity [ahadiyyah], for whosoever looketh upon it with the eye of contingency knoweth it not and wrongeth his own soul, and whosoever looketh upon it with its own glance knoweth it, and there is no knower save it and no known save them. And this is the Tree of Muhammad wherein appeareth the sign of Unity, and it is the direction of

340 وهذه الجنة مخصوصة لال محمد (ع) ولا يستحق احد بها الا بعد معرفتهم بالنورانية وهي جنة الخلد اختصها الله لنفسه و اشار في كتابه ويحذركم الله نفسه وذكرهم بايام الله وانا اذكر رشحة وقد علمتم النشاة الاولى فلولا تذكرون وجنة ادم الاولى هي لجة الاحدية فلما استانس بزوجه وهي مقام تعين ادم اسكنتها ربهما جنة الواحدية وامرهما الله بالسير اليه فيها من اطوار الواحدية وشؤونات الربانية بالمعرفة ما شئتما بما لا نهاية الى ما لا نهاية وعهد اليهما ان لا تقربا هذه الشجرة وهي اية الاحدية لان من نظر اليها بعين الامكان لا يعرفها ويظلم نفسه ومن ينظر اليها بطرفها عرفها ولا العارف غيرها ولا المعروف سواهما وهذه هي شجرة المحمدية الظاهرة فيها اية الاحدية وهي جهة اعلى المشية قد قربها علما لا عملا ادم الاولى وزوجها فتكونا من الظالمين والمراد بقربها اي الصلوح الامكاني التي كانت فيهما من جهة الانية فقربهما بالحضور الامكاني بعدما عرفهما الله ان الشجرة الانية منحرجة فوق الارض ما لها من قرار لا تقربا بنظر الاستقلال اليها لان ايات

⁴⁸Qur'an 2:35.

the Most High Will. The first Adam and his wife approached it in knowledge, not in deed, and thus became of the wrongdoers. And the meaning of approaching it is the contingent capacities that were in them by reason of selfhood, so they approached it with contingent presence after God had made them know that the Tree of selfhood is brought forth above the earth and hath no abiding place therein. Approach it not with the glance of independence, for the signs of Unity are the signs of Muhammad, may the peace and blessings of God be upon Him and His kindred, through that whereby God manifested Himself unto Him. So they approached that Tree through the false division of selfhood, knowing that the contingent could be made possible therein thereby, and thus “became of the wrongdoers”. And verily this wrong which God attributed unto them was in relation to their approach to the Source of origination; otherwise this wrong, in the sight of all save them, is the ocean of Unity which none of the things can reach. The first offspring born in the realm of contingency after their wrong is the ocean of destiny which none can know save God the One, and it is a surging, stored ocean wherein God hath fashioned the forms of all that existeth through the Will, and it is an ocean that hath neither beginning nor end. Glorified be its Originator above what they describe! And that is but a drop from their mention whereby the Cause of God floweth throughout all the worlds, and none knoweth His subtle handiwork save Him.

- 341 And verily al-Sadiq, peace be upon Him, said when He was asked concerning the Paradise of Adam: “It was one of the gardens of this world wherein the sun and moon did shine, and had it been one of the gardens of the next world, he would never have been expelled therefrom.” He alluded by this world to the ocean of Unity, and it is the source of limitations in the realm of omnipotence, without end to without end. And the meaning of the rising of the sun and moon is the dawn of origination and creation, and by the next world is meant the ocean of Unity among the signs of the Eternal, manifest unto it thereby. And verily he who knoweth the inner meaning of the Word will recognize what I have indicated by this explicit statement.

- 342 And verily Hasan the son of ‘Ali, the father of the Proof, peace be upon Him, said in the interpretation of this verse: “The Tree is the tree of knowledge, the knowledge of Muhammad and the kindred of Muhammad, peace be upon Them, wherewith God hath distinguished Them above all the rest of His creation, for it belongeth unto Muhammad and the kindred of Muhammad, peace be upon Them, exclusively and not unto others, and none partaketh thereof by the command of God save They.”

التوحيد ايات محمد صلى الله عليه واله بما تجلى الله له به فقربا تلك الشجرة بقسم كذب الانية علما بان الامكان يمكن فيها به فتكونا من الظالمين وان هذا الظلم الذي نسب الله اليها لكان بالنسبة الى قربها لمبدء الابداع والا هذا الظلم عند ما سواهما لجة الاحدية لا تصل اليها احد من الاشياء فاول ولد يولد في الامكان بعد ظلها هي بحر القدر لا يطلع عليها الا الله الفرد وهي بحر ذاخر موج صور الله فيها كل من وجد بالمشية وهي بحر لا بداية لها ولا نهاية سبحان مبدعها عما يصفون وذلك رشحة من ذكرهما يجري امر الله في كل العوالم ولا يعلم صنعه اللطيف الا هو

341 ولقد قال الصادق عليه السلام حين سئل عن جنة ادم قال كانت من جنات الدنيا تطلع فيها الشمس والقمر ولو كانت من جنات الآخرة ما اخرج منها ابدا لوح (ع) بالدنيا طمطمم الواحدية وهي مبدء الحدود في عالم الجبروت بما لا نهاية الى ما لا نهاية والمراد بطلوع الشمس والقمر هي بدو الابداع والاختراع وبالأخرة هي لجة الاحدية من ايات الازل الظاهر لها بها ولقد يعرف ما اشرت بالتصريح من يعرف لحن القول

342 ولقد قال الحسن ابن علي ابوالحجة عليه السلام في تفسير هذه الآية الشجرة شجرة العلم علم محمد وآل محمد عليهم السلام الذي اثرهم الله بدون سائر خلقه فانها لمحمد وآل محمد (ع) خاصة دون غيرهم ولا يتناول منها بامر الله الا هم

- 343 And verily al-Sadiq, peace be upon Him, alluded to that which is partaken of by the command of God when He said: "Verily we have with God states wherein we are He and He is we, save that He is He and we are we." 343 ولقد لوح الصادق (ع) مما تناول بامر الله ان لنا مع الله حالات نحن فيها هو وهو نحن الا انه هو هو ونحن نحن
- 344 And in another station, addressing the questioner: "Dost thou not see in this thy time?" 344 وفي مقام اخر مخاطبا للسائل الم تر في وقتك هذا
- 345 And in yet another station, describing the form of withdrawal from His grandfather 'Ali, peace be upon Him: "It is neither He nor is He other than it." 345 وفي مقام اخرى في وصف صورة الانزعية من جده علي (ع) لا هي هو ولا هو غيرها
- 346 And He summed up the discourse in His words: "Assign unto us a Lord unto Whom we may return, and say concerning us what ye will. And what can ye possibly say? By God, there hath not reached you of our bounty or of our knowledge save an alif without conjunction." I bear witness that this is the truth, and we have been given of knowledge but a little. 346 واجمل الكلام في قوله اجعلوا لنا ربا نؤوب اليه وقولوا فينا ما شئتم وما عسى ان تقولوا فوالله ما وصل اليكم من فضلنا او من علمنا الا الف غير معطوفة اشهد ان هذا هو الحق وما اوتينا من العلم الا قليلا
- 347 The Imam, peace be upon him, hath said after mentioning: "And from it did the Prophet, may the peace of God be upon him, and 'Ali and Fatimah and Hasan and Husayn, the blessings of God be upon them, partake after feeding the poor and the orphan and the captive, until they felt thereafter neither hunger nor thirst nor weariness. And it is a tree that was distinguished among the trees of Paradise from all other trees of Paradise. Each kind thereof bore a kind of fruit and food, and this tree in its beauty bore wheat and grapes and figs and jujube and all other kinds of fruits and foods and nourishments. For this reason the narrators differed in describing the tree, for some said it was wheat, and others said it was a palm tree, and others said it was a fig tree, and others said it was a jujube tree. God the Exalted said: 'And approach ye not this tree,' seeking thereby the station of Muhammad and the family of Muhammad, may the peace of God be upon them, for verily God hath distinguished them with this station above all others. And it is the tree that whosoever partaketh thereof by the permission of God, God inspireth him with the knowledge of the first and the last without learning, and whosoever partaketh thereof without the permission of God is disappointed in his desire and disobeyeth his Lord." 347 وقد قال الامام عليه السلام بعدما ذكر ومنها كان يتناول النبي (ص) وعلي وفاطمة والحسن والحسين صلوات الله عليهم بعد اطعام المساكين واليتيم والاسير حتى لم يحسوا بعد بجوع ولا عطش ولا تعب. وهي شجرة تميزت من بين اشجار الجنة عن سائر الاشجار الجنة. كان كل نوع منها يحمل نوعا من الثمار والمأكول وكانت هذه الشجرة وحسبها تحمل البر والعنب والتين والعناب وسائر انواع الثمار والفواكه والاطعمة فلذا اختلفت الحاكون لذكر الشجرة فقال بعضهم هي برة وقال اخرون هي عذبة وقال الاخرون [هي] تينة وقال الاخرون هي عنابة قال الله تعالى ولا تقربا هذه الشجرة تلتسمان بذلك درجة محمد وال محمد صلى الله عليهم فان الله خصهم بهذه الدرجة دون غيرهم وهي الشجرة التي من يتناول منها باذن الله اهم علم الاولين والاخرين بغير تعلم ومن تناول منها بغير اذن الله خاب عن مراده وعصى ربه
- 348 He meant by the tree absolute possibility, for in it were folded all manifestations and aspects through origination from infinity to infinity to the end. And Adam - God created the beginning of his existence from the surplus rays of the body of Fatimah, peace be upon her - and the thing cannot approach beyond its source. When Adam approached the tree - the reality manifested from Fatimah, peace be upon her - through proximity of existence, he disobeyed his Lord, for He, glorified 348 اراد (ع) بالشجرة امكان المطلق لانه فيها كانت مطوية جميع التجليات والشئون بالابداع مما لا نهاية الى ما لا نهاية الى النهاية وان ادم خلق الله مبداء وجوده من فاضل اشعة جسم فاطمة (ع) والشئ لا يقرب وراء مبدئه فلما اقرب الادم بالشجرة الحقيقة المتجلية من فاطمة (ع) بقرب الوجود عصى ربه لانه سبحانه امره ان لا يقربها الا بالوجدان لان حين الوجدان المقرب

be He, commanded him not to approach it save through spiritual realization, because at the time of realization the one who approacheth is the tree itself and naught else. When he looked upon the sign of unity with a contingent gaze, he disobeyed his Lord and was among those made distant.

هي الشجرة لا سواها فلما نظر بآية الاحدية بنظر
الأمكاني عصى ربه وكان من المبعدين

- 349 And this is the true secret as hath been related in the tradition. God said unto him: "Look upon the leg of the Throne. Ar-Rida, peace be upon him, said: Adam raised his head and looked upon the leg of the Throne, and found written thereon: 'There is no god but God, Muhammad is the Messenger of God, and 'Ali ibn Abi Talib is the Commander of the Faithful, and his wife is the Mistress of the women of the worlds, and Hasan and Husayn are the two masters of the youth of the people of Paradise.' Adam said: 'O my Lord, who are these?' God, mighty and glorious, said: 'These are thy progeny, and they are better than thee and than all My creation. Were it not for them I would not have created thee, nor would I have created Paradise or Hell or heaven or earth. Beware lest thou look upon them with the eye of envy and covet their station.' But Satan gained dominion over him until he ate from the tree which was forbidden unto him, and gained dominion over Eve by looking upon Fatimah with the eye of envy until she ate from the tree as Adam, peace be upon him, ate. So He expelled them both from His Paradise and caused them to descend from His presence to the earth. And in those allusions We have guided the people of the heights that his approach to the tree doth not contradict his infallibility. God hath made the good deeds of the righteous the evil deeds of those brought nigh."

349 وهذه سر الواقعي حيث وردت في الحديث قال
له الله انظر الى ساق العرش قال الرضا (ع)
فرفع ادم راسه ونظر الى ساق العرش فوجد
عليه مكتوبا لا اله الا الله محمد رسول الله وعلي
ابن ابي طالب امير المؤمنين وزوجته سيدة نساء
العالمين والحسن والحسين سيدا شباب اهل الجنة
فقال ادم يا رب من هؤلاء؟ فقال الله عز وجل
هؤلاء ذريتك وهم خير منك ومن جميع خلقي
ولولا هم ما خلقتك وما خلقت الجنة ولا النار
ولا السماء ولا الارض واياك ان تنظر اليهم
بعين الحسد وتتمى منزلتهم فتسلط عليه الشيطان
حتى اكل من الشجرة التي نهي عنها وتسلط على
حوا النظر الى فاطمة بعين الحسد حتى اكلت
من الشجرة كما اكل ادم (ع) فاخرجهما عن
جنته واهبطهما عن جواره الى الارض وان في
تلك الاشارات ارجحنا لاهل السجحات ان قربه
بالشجرة لا ينافي عصمته جعل الله حسنات
الابرار سيئات المقربين

- 350 God the Most High hath said: "But Satan caused them both to slip from it, and brought them out of that condition in which they were; and We said: Go down, one of you an enemy to the other! In the earth shall be your dwelling-place and provision for a time."⁴⁹

350 قال الله تعالى فازلحما الشيطان عنها فاخرجهما مما
كانا فيه وقلنا اهبطوا بعضكم لبعض عدو ولكم في
الارض مستقر ومتاع الى حين

- 351 The "slipping away" was from Satan, and Satan is the turning away of the gaze from the direction of Truth towards the direction of essence, which is their selfhood that God placed within them for sustaining their existence. When Satan caused them both to slip, they drew nigh through knowledge to the Tree of Identity. At the moment of the arising of this nearness, their Lord brought them forth from it, that is, from the Paradise of Divinity, and We said: "Go down with whatsoever is in your capacity, for some of you are other than others in manifestation," and this is the enmity. "And in the earth" - the merciful earth made level with the Throne - "shall be your

351 والزلل من الشيطان والشيطان اعراض النظر
في جهة الحق الى جهة الماهية وهي ايتها التي
جعل الله فيهما لامساك وجودهما فلما ازلحما
الشيطان قربا علما بالشجرة الهوية فعند خطوط
القرب اخرجهما ربهما عنها اي الجنة الالهية
وقلنا اهبطوا وما في امكانكم فان بعضكم غير
بعض في المظهرية وهي العداوة ولكم في الارض
الرحمانية المستوية بالعرش مستقر ومتاع الى حين
اي تلك الاستواء متاع الاقتران الى حين ما
انتم في تلك الارض فاذا صعدتم ودخلتم لجة

⁴⁹Qur'an 2:36.

dwelling-place and provision for a time,” that is, that levelness is the provision of conjunction until such time as ye remain in that earth. When ye ascend and enter the depths of Unity, they shall be sanctified from this provision, for the life of this world is naught but the provision of delusion.

الاحدية كانوا منزهين عن هذا المتاع وما الحياة الدنيا الا متاع الغرور

- 352 Al-Sadiq - peace be upon him - hath said: “Adam descended upon Safa and Eve upon Marwah, and Adam remained forty mornings weeping for Paradise. Gabriel - peace be upon him - descended unto him and said: ‘O Adam! Did not God create thee with His hand and breathe into thee of His spirit and cause His angels to prostrate before thee and command thee not to eat of the Tree? Why then didst thou disobey Him?’ He said: ‘O Gabriel! Verily Iblis swore to me by God that he was my well-wisher, and I did not think that a creature whom God had created would swear by God falsely.’”

352 ولقد قال الصادق (ع) اهبط ادم على الصفا والحواء على المروة فبقى ادم اربعين صباحا يبكي على الجنة نزل عليه جبرئيل (ع) فقال يا ادم ألم يخلقك الله بيده وينفخ فيك من روحه واسجد لك ملئكته وامرك ان لا تأكل من الشجرة فلم عصيته؟ قال يا جبرئيل ان ابليس حلف لي بالله انه لي ناصحا وما ظننت ان خلقا يخلقه الله ان لم يحلف بالله كاذبا

- 353 His father al-Sadiq - peace be upon him - hath said: “The age of Adam - peace be upon him - from the day God created him to the day He took him was nine hundred and thirty years. He was buried in Mecca. The spirit was breathed into him on Friday after the decline of the sun. Then He fashioned his wife from the lower part of his ribs and caused him to dwell in Paradise from that very day. He was not settled therein save six hours of that day until he disobeyed God, and they were both brought forth from Paradise after the setting of the sun, and he passed not one night therein.”

353 وقد قال ابوه الصادق (ع) كان عمر ادم (ع) من يوم خلقه الله الى يوم قبضه تسعمائة وثلاثين ودفن بمكة ونفخ فيه يوم الجمعة بعد الزوال ثم برء زوجته من اسفل اضلاعه واسكنه الجنة من يومه ذلك فما استقر فيها الا ست ساعات من يومه ذلك حتى عصى الله واخرجهما من الجنة بعد غروب الشمس وما بات فيها

- 354 My spirit - may it be a sacrifice unto him - hath made allusion symbolically that the six hours are the waw in “huwa” (He). Naught dwelt in the depths of Unity - His primal Will - save six hours, and when these were multiplied by themselves the shin appeared, which is three hundred years that have come in the traditions concerning them, whereby God hath made legislation correspond to creation. They are not they in thingness, but He is He in the Paradise of Unity. Those possessed of understanding have known that naught is found as a thing in the Book save through the six hours in the sevenfold Paradise. “And thou seest no discordance in the creation of the Merciful.” The traditions are gathered together in their assembly: “Had it been from other than God, they would have found therein much discrepancy.”

354 ولقد لوح روجي فداه رمزا مع ان الساعات الست هي الواو في هو ما سكن في لجة الاحدية مشيئة الاولى الا ست ساعات وهي لما ضربت في نفسها ظهر الشين وهي ثلثمائة سنة التي وردت في الاخبار بها التي قد جعل الله التشريع طبق التكوين ما هي هي بالشيئية الا هو هو في جنة الاحدية قد علم اولو الابواب ان ما يوجد شيئا في الكتاب الا بساعات الست في الجنة السبعة وما ترى في خلق الرحمن من تفاوت قد جمع الاخبار عند الاجتماع لو كان من عند غير الله نزل لوجدوا فيه اختلافا كثيرا

- 355 God the Most High hath said: “Then Adam received from his Lord certain words, and He turned towards him. Lo! He is the Oft-Returning, the Merciful.”⁵⁰

355 قال الله تعالى فتلقي ادم من ربه كلمات فتاب عليه انه هو التواب الرحيم

- 356 And the Words are the letters assembled together, and the Family of God, peace be upon them, have the first stations:

⁵⁰Qur'an 2:37.

the first station is the station of the Point, and this is specially for Muhammad, may God's peace and blessings be upon him and his family; and the second is the station of the soft Alif, and this is specially for 'Ali, peace be upon him; and the third is the station of the vocalized Alif, and this is specially for Hasan, peace of God be upon him; and the fourth is the station of the unconnected Alif, and this is specially for Husayn, peace be upon him; and the fifth is the station of the letters abstracted from composition, and this is specially for the Imams, peace of God be upon them; and the sixth is the station of the Word, and this is specially for Fatimah, God's blessings be upon her.

356 والكلمات هي الاحرف المجتمعة وان لال الله سلام الله عليهم مقامات الاولى مقام النقطة وهي لمحمد صلى الله عليه واله خاصة والثانية مقام الالف اللينة وهي لعلي عليه السلام خاصة والثالثة مقام الالف المتحركة وهي للحسن سلام الله عليه خاصة والرابعة مقام الف غير معطوفة وهي للحسين عليه السلام خاصة والخامسة مقام الحروف المجردة عن التركيب وهي للائمة سلام الله عليهم خاصة والسادسة مقام الكلمة وهي للفاطمة صلوات الله عليها خاصة

357 And God created the unity of the Prophets from the indication of that Word. Thus Adam received from his Lord words of acknowledgment of the guardianship of the Divine Tree whose approach was forbidden. When he acknowledged it, the shadow of Fatimah was manifested to him through it, and God cast into his essence the form of his repentance, and He turned unto him in forgiveness, for He is the Oft-returning, the Merciful.

357 وخلق الله توحيد الانبياء من دلالة تلك الكلمة فتلقى ادم من ربه كلمات الاعتراف بولاية الشجرة الاحدية التي حرمت قربها فلما اعترف تجلت شبح الفاطمة له به والقي الله في هويته مثال توابيته فتأب عليه انه هو التواب الرحيم

358 And verily the Imam, peace be upon him, hath said: "We are the Words of God." And the Truth hath alluded in His mighty Book to that Word: "Say: If the sea were ink for the Words of my Lord, the sea would be spent before the Words of my Lord are spent, though We brought the like thereof to help." And the sea is the sea of the possibility of the Prophets, and the Words are the aspect of the Lord in their degree through that whereby God manifested Himself to them through them. And the help is the innovation and creation which God hath placed beneath the degree of their lordship, and that innovation is spent before the light of Fatimah, God's blessings be upon her, is spent, and it hath no spending.

358 ولقد قال الامام (ع) نحن كلمات الله واثار الحق في كتابه العزيز بتلك الكلمة قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل ان تنفد كلمات ربي ولو جئنا بمثله مددا والبحر بحر امكان الانبياء والكلمات هي جهة الرب في رتبهم بما تجلى الله لهم بهم والمدد هي الابداع والاختراع التي جعل الله تحت رتبة ربوبيتهم وتلك الابداع ينفد قبل ان ينفد نور فاطمة صلوات الله عليها وما له من نفاد

359 And verily the Imam, peace be upon him, hath said: "Adam saw written upon the Throne honored and glorified names, and he inquired about them. It was said to him: These are the names of the most exalted of creation in station before God. And the names are Muhammad and 'Ali and Fatimah and Hasan and Husayn, God's blessings be upon them." So Adam made intercession unto his Lord through them for the acceptance of his repentance and the elevation of his station.

359 ولقد قال الامام (ع) ان ادم رأى مكتوبا على العرش اسماء مكرمة معظمة فسئل عنها فقيل له هذه اسماء اجل الخلق عند الله منزلة والاسماء محمد وعلي وفاطمة والحسن والحسين صلوات الله عليهم فتوسل ادم الى ربه بهم في قبول توبته ورفع منزلته

360 And 'Ali ibn al-Husayn, peace be upon them both, said: "My father related to me from his father from the Messenger of God, may God's blessings and peace be upon Him and His family, who said: O servants of God, verily when Adam, peace be upon Him, beheld the light shining forth from his loins from the summit of the Throne to his back, and could not discern the forms clearly, he said: O my Lord, what are these lights?"

360 وقال علي ابن الحسين [عليهما السلام] حدثني ابي عن ابيه عن رسول الله صلى الله عليه واله قال يا عباد الله ان ادم (ع) لما رأى النور ساطعا من صلبه من ذروة العرش الى ظهره ولم يتبين الاشباح فقال يا رب ما هذه الانوار؟

God, exalted and glorified be He, said: These are the lights of forms I have transferred from the most noble regions of My Throne upon thy back, and for this reason I commanded the angels to prostrate before thee, since thou wert the receptacle for those forms. Adam said: O my Lord, if Thou wouldst make them clear to me. God, exalted and glorified be He, said: Look, O Adam, toward the summit of the Throne. So Adam, peace be upon Him, looked, and the light of our forms fell from the back of Adam, peace be upon Him, to the summit of the Throne, and there became impressed therein the images of the lights of our forms which were upon his back, even as the face of man is reflected in a clear mirror. So he beheld our forms and said: What are these forms, O my Lord? God said: O Adam, these forms are the most excellent of My creatures and My creation. This is Muhammad, and I am al-Hamid al-Mahmud in My acts; I have derived for him a name from My Name. And this is 'Ali, and I am al-Ali al-Azim; I have derived for him a name from My Name. And this is Fatimah, and I am Fatir of the heavens and the earth; I separate My enemies from My mercy on the Day when My judgment shall be decided, and I separate My friends from whatsoever may befall and blemish them, so I have derived for her a name from My Name. And this is al-Hasan and this is al-Husayn, and I am al-Muhsin al-Mujammil; I have derived for her her name from My Name, and this is al-Hasan and al-Husayn, and I am al-Muhsin al-Muhammil; I have derived their names from My Name. These are the chosen ones of My creation and the noble ones of My handiwork. Through them I take and through them I give; through them I punish and through them I reward. So seek intercession through them unto Me, O Adam, and when calamity befalleth thee, make them thy intercessors unto Me, for I have taken upon Myself a solemn oath that I will not disappoint any hope through them, nor turn away any suppliant by reason of them. Therefore when the transgression descended from him, he called upon God, exalted and glorified be He, through them, so He turned unto him in forgiveness and pardoned him."

361 Verily in those allusions the Imam, peace be upon Him, hath expounded the principle of disobedience and forgiveness, and now I shall elaborate it. God hath placed in everything two signs: a sign of Himself, which is the sign of Unity, and it cannot be attained save after the negation of all else besides it, and that the one who attaineth must needs be one who is approached. So when something attaineth and becometh established therein, God forgiveth him whatsoever His knowledge encompasseth, and it is the Originator through origination for the principle of forgiveness. And a sign of His creation. So

قال الله عز وجل انوار اشباح نقلتهم من اشرف بقاع عرشي على ظهرك ولذلك امرت الملائكة بالسجود لك اذ كنت وعاء لتلك الاشباح فقال ادم يا رب لو بينتها لي فقال الله عز وجل انظريا ادم الى ذروة العرش فنظر ادم (ع) فوق نور اشباحنا من ظهر ادم (ع) الى ذروة العرش فانقطع فيه صور انوار اشباحنا التي في ظهره كما ينقطع وجه الانسان في المراة الصافية فرأى اشباحنا فقال ما هذه الاشباح يا رب؟ قال الله يا ادم هذه الاشباح افضل خلقتي وبريتي هذا محمد وانا الحميد الحمود في افعالي شققت له اسما من اسمي وهذا علي وانا العلي العظيم شققت له اسما من اسمي وهذه فاطمة وانا فاطم السموات والارضين فاطم اعدائي عن رحمتي يوم فصل قضائي وفاطم اوليائي عما يعترهم ويشينهم فشقت لها اسما من اسمي وهذا الحسن وهذا الحسين وانا المحسن الجميل شققت لها اسمها من اسمي وهذا الحسن والحسين وانا المحسن المحمل شققت اسمهما من اسمي هؤلاء خيار خلقتي وكرام بريتي بهم اخذ وبهم اعطي وبهم اعاقب وبهم ائيب فتوصل بهم الي يا ادم واذا دهتك داهية فاجعلهم الي شفعاك فاني البت على نفسي قسما حقا لا اخيب بهم املا ولا ارد بهم سائلا فلذلك حين نزلت منه الخطيئة دعى الله عز وجل بهم قتاب عليه وغفر له

361 ان في تلك الاشارات قد شرح الامام (ع) مبدء العصيان والغفران وانا اذا افصله ان الله جعل في كل شيء ايتين اية نفسه وهي اية الاحدية ولا يمكن ورودها الا بعد نفي ما سواها وان الوارد الا كان موردا فاذا ورد شيء واستقر فيها غفر الله له ما احاط علمه وهي المبدء بالابداع لمبدء الغفران واية خلقه فلما نظر الى الله بالاشارة والاقتران قرب الشجرة وكان من الظالمين وهي اية جعلها

when he looked toward God through allusion and conjunction, he drew near to the tree and was among the wrongdoers, and it is a sign which God hath made for His creation, and it is forbidden for those who approach it to gaze upon His face, and it is the principle of disobedience. And God forgiveth no one save by attaining unto the sign of Himself, and it is a sign upon whose summit God hath inscribed the names of the Family of God, peace of God be upon them. Whosoever attaineth it, God turneth unto him in forgiveness, and whosoever turneth away from it shall be in God's sight among the wrongdoers.

الله خلقة وحرمت للواردن عليها النظر الى وجهه وهي مبدء العصيان ولا يغفر الله احد الا بالورود في اية نفسه وهي اية كتب الله على ذروته اسماء الاله سلام الله عليهم من وردھا فتاب الله عليه ومن اعرض عنها يكون بعد [عند] الله من الظالمين

- 362 God the Exalted saith: "We said: Get ye down from hence altogether; and if there come unto you from Me a guidance, whoso followeth My guidance, there shall no fear come upon them neither shall they grieve."⁵¹

362 قال الله تعالى قلنا اهبطوا منها جميعا فاما ياتينكم مني هدى فمن تبع هداي فلا خوف عليهم ولا هم يحزنون

- 363 God the Exalted saith: By virtue of the power of creation: Get ye down from hence altogether into the depths of contingent existence and the surging ocean of all beings. And if there come unto you from Me the verses of guidance through the Manifestations of My Self in all the worlds, there shall no fear come upon them, for fear belongeth to the world of polytheism. Whoso followeth My guidance - that is, 'Ali, peace be upon Him, in all the worlds - when the sight is lifted above allusion and limitation and entereth into the house of the verse of 'Ali, peace be upon Him, the phantom of unity, hath indeed followed His guidance. Say: If ye love God, follow me; God will love you. The follower is the follower, so no fear shall come upon him neither shall they grieve, for grief is an attribute of the people of the Fire, and that floweth from lack of contentment with destiny.

363 قال الله تعالى لما في قوة الابداع اهبطوا منها جميعا الى لجة الامكان وطمطم ايم الاكوان فاما ياتينكم مني ايات الهداية من مظاهر نفسي في كل العوالم فلا خوف عليهم لان الخوف في عالم الشرك فمن اتبع هداي اي عليا (ع) في كل العوالم فاذا ارتفع النظر عن الاشارة والحدود ودخل بيت اية علي عليه السلام شيع التوحيد فقد اتبع هداي قل ان كنتم تحبون الله فاتبعوني يحببكم الله المتبع هو المتبع فلا خوف عليه ولا هم يحزنون لان الحزن صفة اهل النار وذلك يجري من عدم الرضا بالقضاء

- 364 God, glorified be He, saith: If everything be by My decree and destiny, then wherefore grief? Verily God, glorified be He, hath purified the followers of 'Ali, peace be upon Him, from the attributes of those who turn away from His Threshold, for they are the people of Paradise. Their first cry is the word of God the True: "Praise be to God Who hath put away from us all sorrow," and their last cry is: "Praise be to God, Lord of all the worlds." I bear witness that this is the truth. Whoso followeth 'Ali, peace be upon Him, hath entered into the depths of Unity, and verily God hath purified those who enter therein from the allusions of contingency. Glory be to God above what they describe!

364 قال الله سبحانه ان كان كل شيء بقضائي وقدري فالحزن لماذا؟ وان الله سبحانه قد طهر المتبعين لعلي (ع) من صفات المعرضين عن جنبه لانهم اهل الجنة واول دعواهم قول الله الحق الحمد لله الذي اذهب عنا الحزن واخر دعويهم ان الحمد لله رب العالمين اشهد ان هذا هو الحق من اتبع عليا (ع) فقد دخل لجة الاحدية وان الله قد طهر واردها عن اشارات الامكانية وسبحان الله عما يصفون

- 365 Verily, followership hath degrees, and the paths thereto are in number as the souls of the creatures. The first to follow 'Ali, peace be upon Him, in contingent existence is He Himself -

365 وان للتبعية درجات والطرق اليها بعدد انفس الاخلاق اول من اتبع عليا (ع) في الامكان هو هو اسمه ومسماه بغير اشباع واو ثم الالوهية الظاهرة

⁵¹Qur'an 2:38.

His Name and His Named One without prolonging the letter waw - then the manifest Divinity, then the dominant Unity, then the all-encompassing Divine Mercy, then the secondary Pre-existence, then the world of attributes, then the world of actions, then the veil of power, then the veil of grandeur, then the veil of might, then the veil of majesty, then the veil of dominion, then the veil of mercy, then the veil of prophethood, then the veil of nobility, then the veil of exaltation, then the veil of felicity, then the veil of intercession, then the world of command, then the world of creation. All of this followeth Him through the movement of succession, and He, peace be upon Him, extendeth guidance unto them according to their station.

ثم الاحدية القاهرة ثم الرحمانية الجامعة ثم الازلية الثانية ثم عالم الصفات ثم عالم الافعال ثم حجاب القدرة ثم حجاب العظمة ثم حجاب العزة ثم حجاب الهيبة ثم حجاب الجبروت ثم حجاب الرحمة ثم حجاب النبوة ثم حجاب الكرامة ثم حجاب الرفعة ثم حجاب السعادة ثم حجاب الشفاعة ثم عالم الامر ثم عالم الخلق كل ذلك يتبعه بحركة التوالي وهو (ع) مدهم بالهداية بما هم عليه

366 The people of denial follow Him through denial according to their station, contrary to succession. Verily God, glorified be He, hath caused the people of Paradise to enter Paradise through following Him, and the people of the Fire to enter the Fire through following Him. None followeth the guidance of God in the same manner as he followeth his own self. He followeth in such wise that naught remaineth to his self save the Self of God made manifest unto him through Him in all His worlds. From all things belonging to Him, from the realities there hath been distilled: I am the Essence of essences. From the Names: I am the Most Great, Most High Name. From the meanings: I am the Meaning upon which no name or similitude can fall. From the attributes: I am the Greatest Sign of God. From the actions: I am the Command of God. From the tongues: I am the speaking Tongue of God. From the eyes: I am the seeing Eye of God. From the hidden: I am the Manifest of God among you. From the manifest: I am the open declaration of the Worshipped One.

366 واهل الانكار يتبعه بالانكار بما هم عليه على خلاف التوالي وان الله سبحانه ادخل اهل الجنة الجنة باتباعه واهل النار النار باتباعه ولا يتبع هدى الله بمثل ما يتبع نفسه يتبع بحيث لا يبقى لنفسه الا نفس الله الظاهرة له به في كل عوالمه من كل شيء له من الحقائق رشت انا ذات الذوات ومن الاسماء وانا الاسم الاعظم الاعلى ومن المعاني انا المعنى الذي لا يقع عليه اسم ولا شبه ومن الصفات انا اية الله الكبرى ومن الافعال انا امر الله ومن اللسان انا لسان الله الناطق ومن الاعين انا عين الله الناطرة ومن الباطن انا ظاهر الله فيكم ومن الظاهر انا علانية المعبود

367 I bear witness that he is the follower of His Sovereignty in such wise that none followeth God's guidance like unto him, for God, glorified be He, hath manifested Himself unto him thereby, and He is the Truth - there is nothing like unto Him, and He is the Most High, the Most Great. And he is the follower in reality of that Most Great Exemplar, and all else besides him - were they to be purified from accidents and freed from resemblances and similitudes and brought into the house of glory absolutely unto the beauty of certitude, heedless of the clouds of contingency - would then have followed God's guidance through accidental ghostly means. Therefore, no fear shall come upon them neither shall they grieve. And verily in the station of separation, sorrow was praiseworthy, and thus spake al-Sadiq, peace be upon Him: "Sorrow is the raiment of the mystic knowers, by reason of the abundance of intimations from the unseen realm upon their inner realities and the length of their communion

367 اشهد انه المتبع ولايته بحيث لا يتبع هدى الله احد بمثله لان الله سبحانه تجلى له به وانه الحق ليس كمثله شيء وهو العلي الكبير وهو المتبع بالحقيقة لذلك المثل الكبرى وما سواه لو صفيت عن الاعراض واخرجت عن الاشباع والامثال وادخلت بيت الجلال مطلقا الى جمال الوجدان غافلا عن سخائب الامكان فقد اتبع هدى الله بالعرضية الشبحية فغ لا خوف عليهم ولا هم يحزنون وان في رتبة الفراق كان الحزن محمودا ولذا قال الصادق عليه السلام الحزن شعار العارفين لكثرة وارادات الغيب على بسرائرهم وطول مباهاتهم تحت ستر الكبرياء والمحزون ظاهره قيص وباطنه بسط يعيش مع الخلق عيش المرضى ومع الله عيش القربى والمحزون

beneath the veil of grandeur. And the sorrowful one - his outward aspect is constraint and his inward reality is expansion. He liveth among the creatures the life of the sick, and with God the life of nearness. And the sorrowful one is other than the contemplative, for the contemplative is artificial whilst the sorrowful one is natural. And sorrow beginneth from within, whilst denial beginneth from the vision of abstractions, and between them is a difference."

غير المتفكر لان المتفكر متكلف والحزون مطبوع والحزن يبدء من الباطن والكفر يبدء من رؤية المجرّدات وبينهما فرق

- 368 God, mighty and glorified is He, said in the story of Jacob, peace be upon Him: "I only complain of my distraction and anguish to God, and I know from God that which ye know not."⁵² Thus the cause of what maketh sorrow beloved is knowledge specially bestowed by God apart from all the worlds. And sorrow is the special attribute of the mystic knowers of God, whilst contemplation is shared by both the elect and the common people. And were sorrow to be veiled from the hearts of the mystic knowers for one hour, they would cry out for help. And were it to be placed in the hearts of others, they would reject it. And sorrow is first, and its second stage is security and glad-tidings. Contemplation is second, its beginning being the correction of faith in God and need of God, mighty and glorified is He, through seeking salvation. And the sorrowful one is contemplative, and the contemplative one is an interpreter. And for each one of these there are men and knowledge and a path and honor.

368 قال الله عز وجل في قصة يعقوب (ع) انما اشكوا بني وحزني الى الله واعلم من الله ما لا تعلمون فاسبب ما يحب الحزن علم خص به من الله دون العالمين والحزن يختص به العارفون لله والتفكر يشترك فيه الخاص والعالم ولو حجب الحزن على قلوب العارفين ساعة لاستغاثوا ولو وضع في قلوب غيرهم يستكروه والحزن اول وثانيه الامن والبشارة التفكير ثان اوله تصحيح الايمان بالله والافتقار الى الله عز وجل بطلب النجاة والحزن متفكر والمتفكر معبر ولكل واحد منها رجال وعلم وطريق وشرف

- 369 God the Most High said: "But those who disbelieve and deny Our signs - these are the companions of the Fire; they shall abide therein forever."⁵³

369 قال الله تعالى والذين كفروا وكذبوا بآياتنا اولئك اصحاب النار هم فيها خالدون

- 370 Verily the signs are the guides unto the Truth through the indication of unity, and the greatest of the signs is 'Ali, peace be upon Him, and he it is who pointed to God through the indication of affirmation that there is no god but He. And that which is indicated is the Manifest, the Described, whilst the Pure Essence hath no sign - rather, that which indicateth Him is His creation. God created the signs through that whereby innovation was possible as an indication of Unity - that there is nothing like unto Him, and He is the Most High, the Most Great. O Thou Who hast indicated Thy Essence through Thy Essence! 'Ali, peace be upon Him, said: "What sign of God is greater than I?" Whosoever emergeth from the ocean of Unity hath indeed disbelieved and denied, for he hath entered the ocean of trinity through the phantom of isolation. And likewise, whosoever denieth the sign of Prophethood and Guardianship is a denier of the sign of Unity. And whosoever denieth an

370 انما الايات ادلاء الحق بدلالة الوحدة واعظم الايات علي (ع) وهو الذي دل على الله بدلالة الثبوت بان لا اله الا هو والمدلول هو الظاهر الموصوف والذات البحث لا اية له انما الدال عليه خلقه خلق الله الايات بما كان يمكن الابداع دلالة عن التوحيد بان ليس كمثل شيء وهو العلي الكبير يا من دل على ذاته بذاته قال علي (ع) اية الله اكبر مني من خرج من لجة الاحدية فقد كفر وكذب لانه دخل لجة التثليث عن شبح التفريد وكذلك اية النبوة والولاية مكذبة مكذب اية الاحدية ومن يكذب بذرة من الايات بان قيل ليس للنملة توحيد فقد دخل في ظلال هذه الاية وهو من اصحاب الاول لانه النار ما دام فيها فيها خالدون وما لامر الله من نفاذ

⁵²Qur'an 12:86.

⁵³Qur'an 2:39.

atom of the signs - were it said that the ant hath no unity - hath indeed entered into the shadows of this verse and is among the companions of the first, for it is the Fire so long as they are therein, abiding forever therein. And naught can frustrate God's command.

- 371 God the Exalted hath said: "O children of Israel, remember My favor which I bestowed upon you, and fulfill My covenant and I shall fulfill your covenant, and Me alone should you fear."⁵⁴
- 372 And Israel is 'Ali, peace be upon him, and those addressed are his children, namely the eleven Imams, peace be upon them. God commanded them to manifest their guardianship for themselves, for He manifested Himself to them through them. "Fulfill My covenant" - and this is the covenant of your servitude. "I shall fulfill your covenant" - and this is the covenant of God's lordship for them through them. "And Me alone should you fear" - for when they, peace of God be upon them, fulfill God's covenant, they fear none but Him, because the covenant of manifestation is not realized save through the covenant of the Manifested One, and this is the greatest fear at the primal creation.
- 373 Whosoever fulfilleth God's covenant, He fulfilleth his covenant by making him the station of His Self in performance, when He desireth to say to a thing "Be!" and it is. Glorified be He Who fulfilled His covenant with the family of God through their covenant, by placing the kingdom of the heavens and the earth in their finger. And glorified be God above what they associate with Him.
- 374 And verily as-Sadiq, peace be upon him, hath said concerning His word, mighty and glorious is He: "Fulfill My covenant" - through his guardianship, peace be upon him. "I shall fulfill your covenant" - with Paradise. And the two covenants are one covenant - the covenant of the Lord, the covenant of the servant - through that whereby God manifested Himself to him through him. And the Essence is not comparable to anything. And glorified be God above what they associate with Him.
- 375 God the Exalted hath said: "And believe in what I have sent down, confirming that which is with you, and be not the first to disbelieve in it, and sell not My signs for a small price, and Me should you fear."⁵⁵
- 376 The first thing that descendeth from God is the sign of His identity, and this is the sign of the guardianship of 'Ali, peace be upon him. And this sign confirmeth that which is with

371 قال الله تعالى يا بني اسرائيل اذكروا نعمتي التي انعمت عليكم واوفوا بعهدي اوف بعهدكم واياي فارهبون

372 والاسرائيل علي (ع) والمخاطب بنوه وهم احد عشر الائمة عليهم السلام امرهم الله ان يظهروا ولايتهم لانفسهم لان تجلي لهم بهم اوفوا بعهدي وهذا العهد عبوديتكم اوف بعهدكم وهذا العهد ربوبية الله لهم بهم واياي فارهبون فلما سلام الله عليهم يوفون بعهد الله لا يرهبون الا اياه لان عهد التجلي لا يتحقق الا بعهد المتجلي وهي الرهبة الكبرى عند الابداع الاولى

373 من وفي بعهد الله اوفي بعهدك بان يجعله مقام نفسه في الاداء اذا اراد ان يقول للشيء كن فيكون فسبحان الذي وفي بعهدك لال الله بعهدك بان جعل ملكوت السموات والارض في اصبعهم وسبحان الله عما يشركون

374 ولقد قال الصادق عليه السلام في قوله عز وجل اوفوا بعهدي بولايته عليه السلام اوف بعهدكم بالجنة والعهدين عهد واحد عهد الرب عهد العبد بما تجلي الله له به والذات لا يقارن شيئاً وسبحان الله عما يشركون

375 قال الله تعالى وامنوا بما انزلت مصداقاً لما معكم ولا تكونوا اول كافر به ولا تشتروا باياتي ثمناً قليلاً واياي فاتقون

376 اول ما ينزل من الله اية هويته وهي اية الولاية لعلي (ع) وهذه الاية مصدقة لما معكم بالعبودية لله وجعل الله شبح هذه الاية في جميع الاشياء

⁵⁴Qur'an 2:40.

⁵⁵Qur'an 2:41.

you through servitude to God. And God hath placed the reflection of this sign in all things for belief in it, that one may annihilate himself or forget things for their permanence and remembrance.

للايمان بها بان يفني نفسه او ينسى الاشياء لبقائها
وذكرها

- 377 And whosoever turneth away from it, he is the first to disbelieve in it. And nothing turned away in the realm of possibility first save Abu'd-Dawahi, God's curse be upon him. And therefore he became the first to disbelieve in it. And God commanded His servants: "Be not like him," for whosoever turneth away from the guardianship of the family of God, peace of God be upon them, he is the sign of the first one and was the first to disbelieve in it.

377 ومن اعرض عنها فهو اول كافر بها وما اعرض
في الامكان الا الا ابو الدواهي لعنة الله عليه ولذا
صار اول كافر به وامر الله عباده ان لا تكونوا
مثله لان من اعرض عن ولاية ال الله سلام الله
عليهم فهو اية الاول وكان اول كافر به

- 378 And verily those who purchase with God's signs by seeing other than the family of God, peace of God be upon them, have indeed purchased for a small price through seeing themselves. And verily he who is content to remain in the stages of the ocean of Unity from the stations of the All-Merciful hath purchased the signs of Singleness for the price of Unity, which is small. "And Me" - that is, the ocean of Singleness - "should you fear." For the servant is not perfected in piety save when he standeth upright in the blindness of Eternity. Otherwise, so long as he who journeyeth in the stages of Unity, he standeth at the sanctuary of limitation. And verily God hath forbidden the people of love from this standing by His word: "And Me should you fear."

378 وان الذين يشترون بايات الله بان يرى غير ال الله
سلام الله عليهم فقد اشترى ثمنا قليلا برؤية نفسها
وان الراضي بالبقاء في اطوار طمطمم الواحدة من
مقامات الرحمانية فقد اشترى ايات الاحدية بثمن
الواحدة وهي قليل واياي اي لجة الاحدية فاتقون
فان العبد لا يكمل في التقوى الا اذا استقام في
عماء الصمدية والا ما دام الذي يسافر في اطوار
الواحدة فهو الواقف في مشعر الحد وان الله حرم
اهل المحبة عن هذا الوقف بقوله واياي فاتقون

- 379 God the Exalted hath said: And clothe not truth with falsehood and conceal not the truth while you know."⁵⁶

379 قال الله تعالى ولا تلبسوا الحق بالباطل وتكتموا
الحق وانتم تعلمون

- 380 The word of truth is for bringing things into existence, and the truth is 'Ali, peace be upon him, and falsehood is the guardianship of the first one. God commanded His servants: "Recognize not the sign of your unity through the attribute of possibility and be not heedless of the ocean of Singleness, while you know that all save it is vanishing and false, and that it is the truth and the ultimate outpouring of the Lord."

380 كلام الحق لايجاد الشيء والحق علي (ع)
والباطل ولاية الاول امر الله عباده ان لا تعرفوا
اية توحيدكم بصفة الامكان وتغفلوا عن لجة
الاحدية وانتم تعلمون ان ما سواها فان باطل
وانها الحق وغاية فيض الرب

- 381 And verily he who looketh with other than the eye of God hath indeed clothed truth with falsehood and concealeth the truth after God made known to him the guardianship of 'Ali, peace be upon him. How then are you turned away?

381 وان الناظر بغير عين الله فقد التبس الحق بالباطل
ويكتم الحق بعدما عرفه الله ولاية علي عليه السلام
فاني تصرفون

- 382 God the Most High hath said: "And establish prayer and pay the alms tax and bow down with those who bow down."⁵⁷

382 قال الله تعالى واقموا الصلوة واتوا الزكوة واركعوا
مع الراكعين

⁵⁶Qur'an 2:42.

⁵⁷Qur'an 2:43.

- 383 Prayer is the guardianship of ‘Ali - upon Him be peace - which none can establish save after the removal of the veils. When one entereth the ocean of unity without how or reference, he hath acknowledged the verse of the guardianship of ‘Ali - peace be upon Him - through that which hath been manifested unto him thereby, and hath established prayer as the All-Merciful hath willed. Whosoever establisheth it beyond that ocean is not among those who pray.
- 384 The payment of the alms tax is the bestowal of the manifestations of divinity, and this is not possible save after the establishment of prayer. For whosoever entereth the house of identity, God commandeth him to pay the alms tax, which is manifestation unto himself by himself and unto others through creation according to what the power of possibility can bear and what his emanation lacketh not in abundance. This is a dewdrop from the mention of the alms tax which he who hath established prayer hath known. And for the people of the outward there is what the Lawgiver hath ordained, and this is not the station for the manifestation of exposition.
- 385 Bowing is a pillar among the pillars of prayer, and this pillar is the Shi’ih. God hath commanded the believers and those who establish prayer to show sincere love for the Shi’ih, and they are those who bow down with the verses of ‘Ali - upon Him be peace. God hath commanded bowing for the mystery of manifestation through the Manifested One, and God commandeth but once. Those possessed of understanding have known what is there - it is not known save through what is here. Among the completion of bowing is congregational prayer, which is the Name whereby all His creation that knoweth it glorifieth God and glorifieth through it, and hath followed in his bowing an upright Imam, which is the Name that God hath placed in bowing: “Glory be to my Lord the Mighty and praise be unto Him,” and His named one is the Manifest One manifested through the Name.
- 386 Verily the Imam - peace be upon Him - hath said: “We are the Most Beautiful Names. Whosoever knoweth the Name from the Named hath attained the abode of knowledge.”
- 387 God the Most High hath said: “Do ye enjoin righteousness upon mankind while ye forget yourselves, though ye recite the Book? Have ye then no sense?”⁵⁸
- 388 This verse addresseth him who hath forgotten himself and hath not known him. Verily, those who command the people to enter the ocean of unity while ye forget yourselves - for they emerge therefrom and dwell in the surging sea of wahidiyyah, though
- 383 الصلاة ولاية علي (ع) لا يقيمها احد الا بعد كشف السجحات فاذا دخل لجة الاحدية بلا كيف ولا اشارة فقد اقر بآية ولاية علي عليه السلام بما تجلي له به واقام الصلوة بما شاء الرحمن ومن اقامها وراء تلك اللجة فليس من المصلين
- 384 وايتاء الزكوة عطاء شئون الربوبية وهي لا يمكن الا بعد اقامة الصلوة فان من دخل بيت الهوية امر الله له بالزكوة وهي التجلي لنفسه بنفسه ولغيره بالابداع بما يتحمل قوة الامكان وما لفيضه من نفاذ وهذه رشحة عن ذكر الزكوة قد عرفها من اقام الصلوة ولاهل الظاهر ما شرع الشارع وليس المقام اظهار البيان و
- 385 الركوع ركن من اركان الصلوة وهذا الركن الشيعة قد امر الله المؤمنين والمقيمين للصلوة بالحببة الصادقة للشيعة وهم الراكعون بابات علي (ع) قد امر الله بالركوع لسر التجلي بالمتجلي وما امر الله الا واحدة قد علم اولوا الالباب ما هنالك لا يعلم الا بما هيئنا ومن اتمم الركوع صلوة الجماعة وهي الاسم التي يسبح الله بها جميع خلقه من عرفها ويسبح بها فقد اقتدى بركوعه بامام عادل وهو الاسم الذي جعل الله في الركوع سبحان ربي العظيم وبجده ومسماه الظاهر المتجلي بالاسم
- 386 ولقد قال الامام (ع) نحن اسماء الحسنی من عرف الاسم من المسمى فقد بلغ قرار المعرفة
- 387 قال الله تعالى اتامرون الناس بالبر وتنسون انفسكم وانتم تتلون الكتاب افلا تعلقون
- 388 هذه الآية مخاطب لمن نسى نفسه ولم يعرفه ان الذين يامرون الناس بورود لجة الاحدية وينسون انفسكم لانهم يخرجون عنها ويعيشون في طمطام

⁵⁸Qur'an 2:44.

God hath made them know that the Truth is with ‘Ali - upon Him be peace - and they recite the Book in that it speaketh not save of his guardianship - have ye then no sense that the beholder, were he other than the beheld, would forget himself? He who hath known him through unity hath made him aware of the mystery of His command, that that verse is created, and between it and its Originator in knowledge is naught save that it is His servant and creation. God hath made that verse a verse of Himself so that contingent beings may be illumined through knowledge of Him and the contingent being may attain his goal. And this knowledge is the true recitation, were they to understand.

389 God the Most High hath said: “And seek help through patience and prayer, and verily it is burdensome save unto the humble.”⁵⁹

390 Patience is the ocean of ahadiyyah and the paradise of identity, and prayer is the name of wahidiyyah and the paradise of rahmaniyyah. God hath commanded His servants to turn unto Him through both of them - through patience for the sake of unity and knowledge of the Ancient One that He is sanctified above description by aught besides Him, and through prayer for the representation of His rahmaniyyah through being established upon the throne of bestowal until He conveyeth unto each thing its due. And verily it - that is, being a manifestation of His rahmaniyyah - is burdensome and mighty save for him who humbleth himself wholly unto Him and leaveth not for himself any selfhood, so that he becometh a manifestation of wahidiyyah and seeketh help in his journey unto the endless through the endless by means of prayer and becometh among the humble.

391 Ali, peace be upon him, said: “Patience is Muhammad, may the blessings of God and His peace be upon him and his family, and prayer is my guardianship.” And for this reason He said “And verily it is hard” and did not say “they are,” then He said “save for the humble.” The name of Unity is the servant of Oneness in all the worlds, and through it is He known by it, and for this reason did its Creator name it patience, and it is an easy sign whereof there is no mention of aught else, and with it and through it is known all save God. And He made it conditional that none should go forth save through God, nor look save with His eye, nor hear save with His hearing, nor give save with His hand, nor point save unto Him, nor work save for Him, nor speak save on His behalf. And this is difficult, most difficult, and none have established it save the family of

الواحدية مع ان الله قد عرفهم ان الحق مع علي (ع) وهم يتلون الكتاب بان لا ينطق الا عن ولايته افلا تعلقون بان الناظر لو كان غير المنظور ينسى نفسه عرفه من عرفه بالوحدة مشعرا بسر امره بان تلك الاية مخلوق بينها وبين منشأها في المعرفة الا انها عبده وخلقه قد جعلها الله تلك الاية اية نفسه حتى يتلثا الممكنات بمعرفته ويبلغ الممكن غايته وهذه المعرفة حق التلاوة لو كانوا يعقلون

389 قال الله تعالى واستعينوا بالصبر والصلوة وانها لكبيرة الا على الخاشعين

390 الصبر لجة الاحدية وجنة الهوية والصلوة اسم الواحدية وجنة الرحمانية امر الله عباده بالتوجه اليه بهما بالصبر لاجل التوحيد ومعرفة القديم انه منزله عن وصف ما سواه وبالصلوة للحكاية عن رحمانيته بالاستواء على عرش العطاء حتى يسوق الى كل شيء حقه وانها اي مظهرها لرحمانيته لكبيرة عظيمة الا من خشع بكله اليه ولا ابقي لنفسه انية فح كان مظهر الواحدية ومستعينا في سفره الا ما لا نهايه بما لا نهاية بالصلوة وكان من الخاشعين

391 قال علي (ع) الصبر محمد صلى الله عليه واله والصلوة ولايتي ولذلك قال وانها لكبيرة ولم يقل انهما ثم قال الا على الخاشعين اسم الواحدية عبد الاحدية في كل العوالم وبها يعرف بها ولذا سماها بارتها صبرا وهي سمة سهله لا ذكر لغيرها ولديها وبها يعرف ما سوى الله وشرط فيها ان لا يخرج احد الا بالله ولا ينظر الا بعينه ولا يسمع الا بسمعه ولا يعطى الا بيده ولا اشار الا اليه ولا عمل الا له ولا نطق الا عنه وذلك صعب مستصعب ما اقامها الا الله سلام الله عليهم ولذا اختصها الله بالخاشعين وهم الخاشعون حقا

⁵⁹Qur'an 2:45.

God, peace be upon them. And for this reason did God make it special unto the humble, and they are the truly humble.

- 392 Ali, peace be upon him, said: "I have seen nothing but I saw God before it or with it." This is the fruit of humility. Whosoever seeth in his station as he saw, he is among the humble.
- 393 God, exalted be He, said: "Who think that they shall meet their Lord, and that unto Him they are returning."⁶⁰
- 394 Verily, those who seek help through patience and prayer think that they shall meet their Lord. And what is meant by Lord is His lordship which is manifest unto all things through all things. And God made its bearer and the one through whom it is manifested Abu Abd Allah al-Husayn, peace be upon him, for he was the Face of God unto which the friends turn in all the worlds. Whosoever looketh upon him with his gaze after the removal of the veils and the signs, the All-Merciful hath honored him with His meeting, and that unto Him - that is, unto the guardianship through which God manifested Himself to him - he returneth.
- 395 And verily God hath promised His servants that He will give them according to what they think of Him. He, peace be upon him, said: "Verily God is according to the expectation of every man." "Those who think that they shall meet their Lord" - according to their expectation do they meet, for the servant, at the time of his witnessing through God, doth remove the veils and coverings and entereth into the city of meeting with Him whilst its people are heedless, and he in that state unto God returneth.
- 396 And this is the meaning of the saying of 'Ali, peace be upon him: "If the covering were lifted, I would not increase in certainty."
- 397 Whosoever hath known the secret of the station hath confirmed through witnessing the word of the Adored One that "those who think shall meet." "If ye knew with the knowledge of certainty, ye would surely see" that to which I have alluded by hint. And whosoever turneth away from the truth at the time of turning away, "ye would surely see hell-fire. If ye knew with the knowledge of certainty, then ye would see it with the eye of certainty."
- 398 And all shall meet their Creator: the people of Paradise shall enjoy His bounty, and the people of the Fire shall be tormented by His justice, "and He is not unjust unto His servants." And the Pure Essence, glorified be His state, there is no path unto
- 392 قال علي عليه السلام ما رايت شيئا الا ورايت الله قبله او معه هذه ثمرة الخشوع من راى في مقامه كما راى فهو من الخاشعين
- 393 قال الله تعالى الذين يظنون انهم ملاقوا ربهم وانهم اليه راجعون
- 394 ان المستعنين بالصبر والصلوة يظنون انهم ملاقوا ربهم والمراد بالرب ربوبية الظاهرة لكل شيء بكل شيء وجعل الله حاملها ومتجليها ابا عبد الله الحسين عليه السلام لانه كان وجه الله الذي يتوجه اليه الاولياء في كل العوالم من نظر اليه بطرفه بعد كشف السبحات والاشارات قد شرفه الرحمن بلاقائه وانه اليه اي الولاية التي تجلى الله له به راجع
- 395 وان الله قد وعد عباده ان يعطيهم بما يظنون به قال (ع) ان الله عند ظن كل امرء ان الذين يظنون انهم ملاقوا ربهم فعند الظن يلاقون لان العبد حين مشاهدته بالله يكشف الحجب والاستار ودخل في مدينة اللقاء به حين غفلة من اهلها وانه في تلك الحال الى الله راجع
- 396 وهذا معنى قول علي عليه السلام لو كشف الغطاء ما ازدادت يقيننا
- 397 من عرف سر المقام قد صدق بالشهود كلام المعبود بان الذين يظنون يلاقون لو تعلمون علم اليقين لترون ما اشرت بالتلويح وان المعرض عن الحق حين الاعراض لترون الحميم لو تعلمون علم اليقين ثم لترونها عين اليقين
- 398 والكل يلاقون بارئهم اهل الجنة يتنعمون بفضله واهل النار يعذبون بعدله وما هو بظلام للعبيد والذات البحت جل شانها لا سبيل الى لقاءه لان وجهه ذاته ولا سبيل اليه لما سواه لا بالمعرفة

⁶⁰Qur'an 2:46.

meeting Him, for His Face is His Essence, and there is no path unto Him for aught save Him, neither through knowledge nor through sign nor through turning unto Him. Glorified be He! None knoweth Him save He, and none looketh upon Him save He, and all save Him is non-existent before His might. Glory be to God above what they describe!

ولا بالاشارة ولا بالتوجه سبحانه لا يعرفه الا هو
ولا ينظر اليه الا هو وما سواه معدوم لدى عزته
سبحان الله عما يصفون

399 God, exalted be He, hath said: "O children of Israel! call to mind the favor which I bestowed upon you, and that I preferred you to all creation."⁶¹

399 قال الله تعالى يا بني اسرائيل اذكروا نعمتي التي
انعمت عليكم واني فضلتكم على العالمين

400 This verse addresseth the family of God in particular, and Israel is 'Ali (peace be upon Him) and His sons, the eleven Imams, peace of God be upon them. God commanded them to remember His favor upon them - for themselves through servitude and for all else through lordship. And they remembered for all else, by God's command, His favor. When they remembered all else, they found - as 'Ali, peace be upon Him, hath said: "We are the handiwork of God and creation after us is our handiwork." When they found all things, He made known unto them the excellences of their own selves and reminded them of God's favor through their own selves. When they submitted and acknowledged the excellences, al-Sadiq (peace be upon Him) declared by oath that naught hath reached you of our excellence save one thousand unconnected, and beyond this thousand it is not possible in the realm of possibility to mention it. Nay, they are the obedient ones to God's command, glorified be He, in manifesting His favor upon His servants.

400 هذه الاية مخاطبة لال الله خاصة والاسرائيل علي
(ع) وبنوه الائمة احدى عشر سلام الله عليهم
امرهم الله بذكر نعمته عليهم لنفسه بالعبودية ولما
سواه بالربوبية وهم ذكروا لما سواه بامر الله نعمته
فلما ذكروا ما سواه وجدوا قال علي عليه السلام
نحن صنابع الله والخلق بعد صنائعنا فلما وجدوا
جميع الاشياء عرفهم فضائل انفسهم وذكروا
بنعمة الله بانفسهم فلما اذعنوا واعترفوا بالفضائل
قسم الصادق (ع) بان ما وصل اليكم من فضلنا الا
الف غير معطوفة وسوى هذه الالف لا يمكن في
الامكان ذكره والا هم المطيعون لامر الله سبحانه
بإظهار نعمته على عباده

401 From this thousand do things become realized and ascend unto infinity through infinity, and beyond infinity is the eternity of the manifest. The mention of the sons of 'Ali hath no end, and in those allusions it hath become apparent that they are the most excellent of all the worlds. How then did the Pen flow in mentioning their excellence in association with the worlds? Glorified be God! Exalted is their majesty! Verily, all save them is non-existent in their sight, and things have found existence from the mention of one thousand unconnected from their excellence in the realm of things. Their excellence is God's excellence in every station.

401 ومن هذا الالف تتحققون الاشياء ويرتقون الى
ما لا نهاية بما لا نهاية ومن وراء اللانهاية ازالة
الظاهرة وما لذكر بنو علي من نفاذ وان في تلك
الاشارات قد ظهرت انهم افضل العالمين فكيف
جرى القلم بذكر فضلهم مقتربا بالعالمين سبحانه عز
جلالتهم ان ما سواهم معدوم عند انفسهم وان
الاشياء وجدوا من ذكر الف غير معطوفة من
فضلهم في صقع الاشياء وفضلهم فضل الله في
كل المقام

402 God hath said: "O Muhammad! thy excellence over the Prophets is as My excellence - and I am the Lord of Might - over all the worlds." The Imams are the soul of the Messenger of God, may the peace and blessings of God be upon Him and His family, in all stations. The Imam, peace be upon Him, hath indeed said: "Our first is Muhammad and our last is Muhammad; all of us are Muhammad." Their excellence is the

402 قال الله يا محمد فضلك على الانبياء كفضلي وانا
رب العزة على العالمين والائمة نفس رسول الله
صلى الله عليه واله في كل المقامات ولقد قال
الامام عليه السلام اولنا محمد واخرنا محمد كلنا محمد
وفضلهم اية التوحيد وكل معترف بالعبودية وبهم

⁶¹Qur'an 2:47.

sign of Unity, and all acknowledge servitude. Through them are filled the heavens and the earths, until it became manifest that there is no God but He, the Lord of all the worlds.

ملات السموات والارضين حتى ظهر ان لا اله الا هو رب العالمين

- 403 God, exalted be He, hath said: “And fear a day when no soul shall make satisfaction for another soul in aught, nor shall intercession be accepted from it, nor shall compensation be taken from it, neither shall they be helped.”⁶²

403 قال الله تعالى واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها شفاعة ولا يؤخذ منها عدل ولا هم ينصرون

- 404 The intent by the first soul is the sign of Oneness [ahadiyyah], which is the soul of ‘Ali, peace be upon Him. The day is the day of meeting the Lord - no soul shall make satisfaction by entering into the ocean of Oneness save from it, for it is the sign of the Lord. There is naught, nor is aught accepted without it - neither intercession - nor is compensation taken from anyone, for naught can equal that soul. Whoso cometh with it hath won Paradise, and whoso cometh without the guardianship of ‘Ali (peace be upon Him), no intercession shall be accepted from him nor compensation taken from him nor wealth. That soul is void of souls and souls are void of it, and it is in the inward.

404 والمراد بالنفس الاولى اية الاحدية وهي نفس علي عليه السلام واليوم يوم لقاء الرب لا تجزي نفس بالورود في لجة الاحدية الا منها لانها اية الرب ليس شيء ولا يقبل بدونها شيء ولا شفاعة ولا يؤخذ من احد عدل لان تلك النفس لا يعادلها شيء من جاء بها فاز بالجنة ومن جاء بغير ولاية علي (ع) لا يقبل منها شفاعة ولا يؤخذ منها عدل ولا مال وتلك النفس خلوة من النفوس والنفس خلوة منها وهي في باطن

- 405 As for the outward meaning, verily on the Day of Resurrection no soul shall make satisfaction for another soul in aught, for the command on that day belongeth to God, and none shall intercede save by His leave, nor shall ransom be accepted from anyone, for His Unity can be equaled by naught, and there is no helper apart from God. Verily, God commanded creation to pure fear in the guardianship of His Friend for this day. Those who enter and are established in the sign of His identity are delivered, and there was no helper for any save them. God hath decreed annihilation for all things save the sign of His noble Countenance. The first to intercede on the Day of Resurrection before God was Muhammad, may the peace and blessings of God be upon Him and His family, for His own self by His own self, then the nearest and the nearest. I find no cessation to God’s bounty.

405 واما في الظاهر ان يوم القيمة لا تجزي نفس عن نفس شيئا لان الامر يومئذ لله ولا يشفع احد الا باذنه ولا يقبل من احد فدية لان توحيده لا يعادله شيء وليس من دون الله نصيرا ان الله امر الخلق بالتقوى الخالص في ولاية وليه لهذا اليوم ان الواردين المستقرين في اية هويته ناجين وما كان لما سواهم من نصير جعل الله الفناء لكل شيء ما عدا اية وجهه الكريم واول من يشفع يوم القيمة من الله كان محمد صلى الله عليه واله لنفسه بنفسه ثم الاقرب فالاقرب وما اجد لفيض الله تعظيلا

- 406 God, exalted be He, hath said: “And remember, We delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.”⁶³

406 قال الله تعالى واذ نجيناكم من آل فرعون يسومونكم سوء العذاب يذبجون ابناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم

- 407 This verse is addressed to Fatimah and her husband and her father, the blessings of God be upon them, and Pharaoh is the father of evils, may God’s curse be upon him. What is meant by the family of Pharaoh are the manifestations of his self wherever they are found, whether they indicate unbelief or

407 هذه الآية مخاطبة لفاطمة وبعليها وابوها صلوات الله عليهم والفرعون ابو الشرور لعنة الله عليه والمراد بال مظاهر نفسه اينما وجدت كفر او شرك او

⁶²Qur’an 2:48.

⁶³Qur’an 2:49.

polytheism or evil, and they were from him. What is meant in this station is Yazid, may God's curse be upon him.

شر دلت عليه وكانت من اله والمراد في هذا المقام
يزيد لعنة الله عليه

- 408 What is meant by the slaying are the sons of the Messenger, may God's blessings be upon Him and His family, and their chief Abu 'Abdu'llah al-Husayn, peace be upon Him. They are a people who were slain in the ten days of Muharram in the land of affliction and trial by the command of the family of Pharaoh, upon them be God's severest torment. God is most great! From this mighty slaying the lands and all upon them were burned. God is most great! From the slaying of Husayn the son of 'Ali the son of Abu Talib. By God, with his killing were slain the verses of glorification and the signs of praise, and all that is in creation and invention wept for the magnitude of his affliction.

408 والمراد بالذبح ابناء الرسول صلى الله عليه واله
وسيدهم ابو عبدالله الحسين (ع) وهم قوم ذبحوا
في عشر المحرم في ارض كرب وبلاء بامر ال
فرعون عليهم اشد العذاب الله اكبر من هذا الذبح
العظيم الذي تحرقت البلاد ومن عليها الله اكبر
من ذبح الحسين ابن علي ابن ابي طالب فوالله
قتل بقتله ايات التسليح وعلامات التحميد وبكى
لعظيم بلائه ما في الابداع والاختراع

- 409 The pens ceased to flow from what they had drunk of contentment from the cup of destiny. From his calamity the name of Unity departed from the realm of possibility and descended to the cycles and ages, and there is no end to her weeping. Had not the First in the realm of possibility willed his killing, Adam would not have approached the Husaynian Tree.

409 ولم يجز الاقلام مما شربت رضاء عن كاس القضاء
ومن مصيبتهم خرجت اسم الواحدية عن الامكان
وينزل الى الاكوار والادوار وما لبكائها من نفاذ
ولولاه اراد الاول في الامكان قتله ما قرب ادم
بالشجرة الحسينية

- 410 Verily the family of God, peace of God be upon them, in the station of their outward bodies - their bodies are mightier than the hearts of the people of Paradise. Were no one to kill them, they would not die, for their bodies were temperate and change does not affect them, as is the case with the Proof Muhammad the son of al-Hasan, peace be upon them both, who is alive. God tormented a people who killed them after they had recognized the loftiness of their majesty and the greatness of their exaltation.

410 وان ال الله الله سلام الله عليهم في رتبة جسمهم
الظاهرة اقوى جسمهم من افتدة اهل الجنان
لولا يقتلهم احد لا يموتون لان اجسادهم كانت
معتدلة ولا يجري التغير لهم كما يكون الحجة محمد ابن
الحسن عليهما السلم احيا عذب الله قوما قتلوهم
بعدهما عرفوا علو جلالتهم وعظيم رفعتهم

- 411 Verily Husayn, peace be upon Him, had He willed an atom from a hair of His body to destroy all in the realm of possibility, it would have come to pass, and that would have been justice from Him. Yet despite that penetrating power and that existing will, He submitted to God because God willed to see Him slain and His women captives. His word is truth.

411 وان الحسين عليه السلم لو اراد ذرة من شعر جسمه
بهلاك من في الامكان فيكون وكان ذلك عدلا
منه ومع تلك القدرة النافذة والارادة الموجودة
استسلم لله بان الله شاء ان يراه قتيلا ونساؤه اسيرا

- 412 "And they spare alive your women" is an allusion to the calamities of the household of Husayn, peace be upon Him, after the slaying of their master. God is most great! From His calamity the All-Merciful bore witness to its magnitude, and in that testimony: "A grievous trial from your Lord."

412 وقوله الحق ويستحيون نساء كم اشارة الى مصائب
اهل بيت الحسين عليه السلام بعد ذبح سيدهم الله
اكبر من مصيبتهم شهد الرحمن بعظمته وفي ذلك
الشهادة بلاء من ربكم عظيم

- 413 And the secret of the matter - lo, I allude to it with an allusion - is that when Adam drew near unto the Tree and departed from Paradise, God established, in return for the verse of pure Unity, the verse of His Self through the slaying of the soul of Husayn,

413 وسر الامر ها انا اذا اشير اليه باشارة لما قرب ادم
(ع) بالشجرة وخرج عن الجنة جعل الله بازاء اية
الاحدية البحتة اية نفسه قتل نفس الحسين عليه
السلم لنفسه فلما قتل وعد الله بوفائه ومن قتلته

peace be upon Him, for His own Self. When He was slain, God promised His faithfulness, saying: "Whomsoever I have slain, I am his blood-money." For this reason have the horizons been filled with the drops of traditions that his visitation is the visitation of the Lord upon the Throne, and the Throne is his place of martyrdom, and the Lord manifest unto all things is His Self, while the pure Essence - naught beside Him hath any path unto Him. Glorified be He! None knoweth Him save He Himself. And whosoever hath wept for him, or caused others to weep, or feigned to weep, Paradise is made obligatory for him, because the weeper, in his weeping, burneth away the veils until he reacheth unto the Throne of Glory. Thus doth he enter Paradise through his weeping for Husayn, peace be upon Him.

فانا ديته ولذا ملات الافاق من رثحات الاخبار
ان زيارته زيارة الرب في العرش والعرش مصرعه
والرب الظاهرة للاشياء نفسه والذات البحت لا
سبيل لما سواه لديه سبحانه لا يعرفه الا هو وان
من بكى عليه او ابكى او تباكى وجبت له الجنة
لان الباكي حين بكائه يحرق الاحجاب حتى اتصل
الى عرش الجلال فدخل الجنة لبكائه بالحسين
عليه السلام

414 And God hath accepted in the realm of possibility the verse of the countenance of Husayn, peace be upon Him, in place of the verse of His Self in eternity. His Self is His Self, and the realm of possibility is His Self. His Self - He is free from His creation, and His creation is free from Him. And the Imams, peace be upon them, in that station are the soul of Husayn, peace be upon Him. We make no distinction between any of them, and we are resigned. If the world knew what lieth in his remembrance and weeping for him, it would choose no other remembrance for his remembrance, nor anything else for weeping for him.

414 وقبل الله في الامكان اية وجه الحسين (ع) عن
اية نفسه في الازل نفسه نفسه والامكان نفسه
نفسه هو خلو من خلقه وخلقه خلو منه والائمة
عليهم السلام في تلك المقام نفس الحسين عليه
السلام لا نفرق بين احد منهم ونحن مسلمون لو
علم العالم ما في ذكره وبكائه ما اختار لذكره ذكرا
ولا لبكائه شيئا

415 Husayn, peace be upon Him, hath said: "Whosoever weepeth for my sake, I am his recompense." And whosoever looketh with the eye of truth upon those allusions filled with the red elixir hath witnessed with his own sight that "for the like of this let the workers work." And the weeper, in his weeping, is the verse of that whereby God hath manifested Himself unto him. In that station have I been given to drink these allusions from one water, which he hath known whom the All-Merciful hath caused to enter the house of Unity. And there is no power save in God, the Exalted, the Mighty.

415 قال الحسين (ع) من بكى لاجلي فانا جزائه ومن
نظر بعين الحق في تلك الاشارات المملوءة من
اكسير الحمراء قد شهد بالعيان بان فلبث هذا
فليعمل العاملون والباكي حين بكائه ايته بما تجلي
الله له به اسقيت في ذلك المقام هذه الاشارات
من ماء واحدة قد عرفها من ادخلها الرحمن
بيت الواحدية ولا حول ولا قوة الا بالله العلي
العظيم

416 God, exalted be He, hath said: "And when We divided the sea for you and delivered you and drowned Pharaoh's folk while ye were beholding."⁶⁴

416 قال الله تعالى واذا فرقنا بكم البحر فانجيناكم واغرقنا
ال فرعون واتم تنظرون

417 And the sea is the sea of destiny, and those addressed are the people of infallibility, peace of God be upon them. "When We divided for the people of God the seas of existence from all things and delivered them from those seas" - for those seas are the sea of possibility. Whosoever is drowned therein is of Pharaoh's folk, and whosoever is saved therefrom by entering

417 والبحر بحر القدر والمخاطب اهل العصمة سلام
الله عليهم اذ فرقنا بال الله البحر الوجود من كل
شيء وانجيناهم من تلك البحور لان تلك البحر
بحر الامكان من غرق فيها كان من ال فرعون
ومن نجي عنها بالورود في بحر الاحدية كان من

⁶⁴Qur'an 2:50.

into the sea of Unity is of the people of Israel, peace be upon him. And at the time of drowning, “ye” - that is, the people of the Messenger - “bear witness and behold,” because they behold with the eye of God. They know the station of all things and that whereunto it is destined without end, through that which is without end, and their vision suffereth no decline.

418 And what is meant by the second “people of Pharaoh” is whosoever turneth away from the verses of ‘Ali, peace be upon Him, in all things, for such a one is of Pharaoh’s folk and is among the drowned.

419 God, exalted be He, hath said: “And when We appointed for Moses forty nights, then ye chose the calf after him, and ye were wrong-doers.”⁶⁵

420 And what is meant by the first reality from Moses is Muhammad, may God’s peace and blessings be upon Him and His family, and by the forty is ‘Ali, peace be upon him, and ten proofs from his lineage, for the Merciful promised Muhammad, may God’s peace and blessings be upon Him and His family, thirty nights, and what is meant is ‘Ali, peace be upon him, because he remained after the death of Muhammad, may God’s peace and blessings be upon Him and His family, thirty years, and We completed them with ten - Hasan and Husayn and the eight Imams from the offspring of Husayn, peace be upon them. And the allusion by night is to the concealment of their majesty in unbelief. So when the Truth manifested His guardianship between Him and His successors, peace be upon them, He informed of the unbelief of His enemies by their taking the first as successor, and he is the calf, after the Messenger of God, may God’s peace and blessings be upon Him and His family, had made clear to them the successorship of ‘Ali, peace be upon him, and they were by that pledge of allegiance to Abu al-Dawahi, God’s curse be upon him, wrongdoers.

421 And the Qa’im, peace be upon him, is when God manifested His cause in the return, He manifested what I alluded to by intimation, and his station for the appearance of his sovereignty before God was a day, and he is Muhammad and Muhammad is he, may God’s peace be upon them both and hasten their days, and verily God’s promise was accomplished.

422 God the Most High said: “Then We pardoned you after that, that haply you might be thankful.”⁶⁶

423 God promised those who disbelieved in His guardian, then returned to Him, with pardon that haply they might be thankful

ال اسرائيل (ع) وحين الغرق انتم اي ال الرسول تشهدون وتنتظرون لانهم بعين الله ينظرون يعلمون مقام كل شيء وبما هو صائر الى ما لا نهاية بما لا نهاية وما لرؤيتهم من زوال

418 والمراد بال فرعون الثاني من اعرض من ايات علي (ع) في كل شيء فكان من ال فرعون وهو من المغرقين

419 قال الله تعالى واذا واعدنا موسى اربعين ليلة ثم اتخذتم العجل من بعده وانتم ظالمون

420 والمراد بالحقيقة الاولى عن موسى محمد صلى الله عليه واله وبالأربعين علي (ع) وعشر حجج من نسله اذ وعد الرحمن لمحمد صلى الله عليه واله ثلاثين ليلة والمراد علي (ع) لانه بقي بعد وفات محمد صلى الله عليه واله ثلاثين سنة واتمناها بعشر الحسن والحسين والائمة الثمانية من ولد الحسين عليهم السلام والاشارة بالليلة لاختفاء جلالته في الكفر فلما اظهر الحق ولايته بينه واوصيائه (ع) اخبر عن كفر اعدائه بانخاذهم الاول وصيا وهو العجل من بعدما بين رسول الله صلى الله عليه واله لهم وصاية علي (ع) وكانوا بذلك البيعة لابي الدواهي لعنة الله عليه ظالمين

421 والقائم (ع) هو لما اظهر الله امره في الرجعة اظهر ما اشرت بالتلويح ومقامه لظهور سلطنته عند الله كان يوما وهو محمد ومحمد هو صلى الله عليهما وعجل ايامهما وان وعد الله كان مفعولا

422 قال الله تعالى ثم عفونا عنكم من بعد ذلك لعلكم تشكرون

423 وعد الله الذين كفروا بوليهم ثم رجعوا اليه بالعفو لعلهم يشكرون بالنبا العظمى والاية الكبرى التي

⁶⁵Qur’an 2:51.

⁶⁶Qur’an 2:52.

for the Great Tiding and the Mighty Sign, which is the acknowledgment of the guardianship of ‘Ali, peace be upon him. And none giveth thanks to God save he who knoweth ‘Ali, peace be upon him - he who knoweth him after acknowledging his inability to know him and to reckon the bounties of his Creator, so he was among the thankful. And that inability is the right of thanksgiving, if they but knew.

424 God the Most High said: “And when We gave Moses the Book and the Criterion, that haply you might be guided.”⁶⁷

425 And Moses is Muhammad, may God’s peace and blessings be upon Him and His family, and the Book is ‘Ali, peace be upon him, and the Criterion is his followers. Verily God hath placed the signs of His guidance in things - the sign of His unity and the indication of His mercifulness and the token of His mercy - for belief in Muhammad and His family and their followers, peace of God be upon them, that haply by these signs they might be guided.

426 God the Most High said: “And when Moses said to his people: O my people, you have wronged yourselves by taking the calf, so turn in repentance to your Creator and kill yourselves. That will be better for you with your Creator. Then He turned toward you in forgiveness. Lo! He is the Oft-Forgiving, the Merciful.”⁶⁸

427 When ‘Ali, peace be upon him, said to those who departed from the depths of his guardianship: You have wronged yourselves in your standing in the ocean of glorifications and allusions, so turn away from the calf by taking the allusion in the unity of your Lord and return in the divine guardianship by repentance from love of aught else, and kill all your contingent egos which veil you from arriving at your Creator, for my guardianship is the depth of unity and it is better for you with God your Creator. So if they obey God’s command, God will turn toward you in forgiveness, pardoning your standing in the land of glorifications and admitting you into the house of His sign. Lo! He is the Oft-Forgiving, the Merciful.

428 God the Most High said: “And when you said: O Moses, we will not believe in you till we see God plainly; and the thunderbolt took you while you were looking on.”⁶⁹

429 And when the people of Moses the first said: “We will not believe in thee concerning the guardianship of ‘Ali (peace be upon him) until we see God openly,” the intent of this vision

هي الاقرار بولاية علي (ع) ولا يشكر الله احد الا من عرف عليا (ع) من عرفه بعدما اقر بالعجز عن معرفته واحصاء نعماء باريه فكان من الشاكرين وذلك العجز حق الشكر لو كانوا يعلمون

424 قال الله تعالى واذا اتينا موسى الكتاب والفرقان لعلمكم تهتدون

425 والموسى محمد صلى الله عليه واله والكتاب علي عليه السلام والفرقان شيعة ان الله جعل ايات هدايته في الاشياء من اية احديته ودلالة رحمانيته وعلامة رحمته للايمان بمحمد واله وشيعتهم سلام الله عليهم لعلمهم بهذه الايات يهتدون

426 قال الله تعالى واذا قال موسى لقومه يا قوم انكم ظلمتم انفسكم باخذكم العجل فتوبوا الى بارئكم فاقتلوا انفسكم ذلكم خير لكم عند بارئكم فتاب عليكم انه هو التواب الرحيم

427 اذا قال علي (ع) للخارجين عن لجة ولايته انكم ظلمتم انفسكم في وقوفكم في بحر السبحات والاشارات فاعرضوا عن العجل باخذ الاشارة في توحيد ربكم وارجعوا في الولاية الالهية بالتوبة عن محبة ما سواها واقتلوا كل انياتكم الامكانية التي يحجبكم عن الورود الى بارئكم لان ولايتي لجة الاحدية وهي خير لكم عند الله بارئكم فان اطاعوا امر الله تاب الله عليكم بالعفو عن وقوفكم في ارض السبحات وادخلنكم في بيت اياته انه هو التواب الرحيم

428 قال الله تعالى واذا قلتم يا موسى لن نؤمن لك حتى نرى الله جهرة فاخذتكم الصاعقة وانتم تنظرون

429 واذا قال قوم موسى الاول لن نؤمن لك في ولاية علي (ع) حتى نرى الله جهرة والمراد بالرؤية اية الذات وذلك ممتنع محال لان الرؤية

⁶⁷Qur’an 2:53.

⁶⁸Qur’an 2:54.

⁶⁹Qur’an 2:55.

was the essence of the Divine Being, and this is impossible and absurd, for vision is dependent upon conjunction, and this is an attribute of contingent existence. God is not seen by anyone save His own Self, and all else besides Him is non-existent in His sight. How then can vision be possible for that which hath no existence in the presence of His Being - exalted be His glory - that the eyes of His servants should behold Him? Though it be possible that in the realm of contingency there exist an eye to gaze upon His beauty, the path is barred by the very act of His creation, and the way is blocked by the fashioning of His handiwork.

فرفع الاقتران وذلك صفة الامكان وان الله لا يراه احد الا نفسه وما سواه معدوم عند نفسه فكيف يمكن الرؤية من لا وجود له لدى وجوده جل جلالته من ان يراه ابصار عباده وان يمكن في الامكان عين بالنظر الى جماله السبيل مسدود بنفس ابداعه والطريق مردود بخلق اختراعه

430 Glorified is He! There is no allusion to Him nor any report concerning Him. Glorified is He! None knoweth Him save He Himself. And by reason of that question the thunderbolt seized you, for there is no servant in whose heart such a question hath stirred save that the thunderbolt of the All-Merciful hath seized him for his injustice. And what thunderbolt is greater than that question by reason of its very occurrence, if they could but understand and perceive!

430 سبحانه لا اشارة اليه ولا اخبار عنه سبحانه لا يعرفه الا هو وبذلك السؤال اخذتكم الصاعقة لانه ما من عبد خطر بقلبه تلك السؤال الا اخذته صاعقة الرحمن بظلمه واي صاعقة اعظم من ذلك السؤال لاجل الخطور بها لو كانوا يفقهون ينظرون

431 Verily, those who gave allegiance to the First and followed him, and those who stood in the sacred precincts and their like, the thunderbolt seized them openly while they perceived not. And the allusion to vision in the words of the Family of God and their followers, and what hath been revealed in the Book through mention thereof, pointeth to the signs of the Lord and His stations, inasmuch as He hath manifested Himself to all things through all things.

431 وان المايعين للاول واتباعه والواقفين في مشعر السبحات واشباهه اخذتهم الصاعقة جهرة من حيث لا يشعرون وان الاشارة بالرؤية في كلمات ال الله وشيعتهم وما نزلت في الكتاب بذكرها دالة بآيات الرب ومقاماته بما تجلى لكل شيء بكل شيء

432 The Truth hath unveiled in His Book these mysteries through His Most Great Word to the people of contingent existence: "And indeed he saw some of the greatest signs of his Lord." The contingent being cannot transcend the bounds of its contingency while sovereignty endureth in the realm of sovereignty, and the created hath reached unto its like. God is Truth and all besides Him is creation; there is no third between them. The Truth is free from His creation, and His creation is free from Him in the station of knowledge. There is no separation of attribute between God and His creation, nor any isolation.

432 وقد كشف الحق في كتابه عن تلك الاسرار بقوله الاعظم لاهل الامكان ولقد رأى من آيات ربه الكبرى والممكن لا يجاوز عن امكانها دام الملك في الملك وانتهى المخلوق الى مثله والله حق وما سواه خلق لا ثالث بينهما والحق خلو من خلقه وخلقته خلو منه في مقام المعرفة وليس بين الله وبين خلقه بينونة صفة ولا عزلة

433 The least degree of unity is to sanctify Him from attributes, bearing witness that every attribute is other than the one described, and every one described is other than his attribute. The Imam (peace be upon him) said: "Everything upon which the name of a thing falleth is created, save God alone." I bear witness that His word is the truth. Glory be to God above what they associate with Him!

433 وادنى التوحيد تنزيهه عن الصفات بشهادة ان كل صفة غير موصوف وكل موصوف غير صفته قال الامام (ع) كل شيء وقع عليه اسم شيء فهو مخلوق ما خلا الله اشهد ان كلامه الحق سبحانه الله عما يشركون

- 434 God the Exalted hath said: "Then We raised you up after your death that ye might give thanks."⁷⁰ قال الله تعالى ثم بعثناكم من بعد موتكم لعلكم تشكرون
- 435 The first creation is death and the second is resurrection, and this progresses in all things without end unto without end. There was no exhaustion for the resurrection of God's Cause nor for its death. الابداع الاولى موت والثانية بعث وهذه ترقى في جميع الاشياء بما لا نهاية الى ما لا نهاية وما كان لبعث امر الله ولا لموته من نفاذ
- 436 Verily, those who believe in the vision of God the Exalted die, then God raiseth them after the thunderbolt through their disbelief in vision, that they might give thanks through knowledge of Him - that it is not possible in the realm of contingency to behold the All-Merciful. And the travelers in the ocean of Unity are dead; God raiseth them through the depths of His Singleness that they might give thanks. ان الذين يعتقدون بالرؤية لله تعالى يموتون ثم يبعثهم الله بعد الصاعقة بعدم الاعتقاد في الرؤية لعلهم يشكرون بمعرفته بان لا يمكن في الامكان رؤية الرحمن وان المسافرين في طمطمم الواحدة اموات ابعثهم الله بلجة احديته لعلهم يشكرون
- 437 This verse speaketh of the return of the Family of God - peace be upon them - and none taketh heed thereof save those who turn in repentance. وهذه الآية ناطقة برجعة ال الله سلام الله عليهم وما يتذكر بها الا من ينيب
- 438 God, exalted be He, hath said: "And We caused the cloud to overshadow you and sent down upon you the manna and the quails. Eat ye of the good things wherewith We have provided you. They wronged Us not, but they were wont to wrong their own souls."⁷¹ قال الله تعالى وظللنا عليكم الغمام وازلنا عليكم المن والسلوى كلوا من طيبات ما رزقناكم وما ظللونا ولكن كانوا انفسهم يظلمون
- 439 And that which was sent down upon 'Ali, peace be upon him, was because God hath made him the guardian of glory for Himself in all the worlds of creation and invention. The intended addressees are the children of Israel, peace be upon them, specifically, for God in all things hath manifested Himself to them through them. The cloud is the Will of God which the All-Merciful hath caused to overshadow, through His Will, the family of God - 'Ali, peace be upon him - when they desired to say unto a thing "Be!" and it is. That is the cloud of Truth upon them, and they were not to His command exhaustible. God hath made that cloud for their followers a sign of unity, were they to submit. والمنزل علي عليه السلام لان الله قد جعله ولي العز لنفسه في كل العوالم من الابداع والاختراع والمراد بالمخاطب ال اسرائيل (ع) خاصة لان الله في كل شيء قد تجلى لهم بهم والغمام ارادة الله قد ظلل الرحمن بارادته لال الله علي عليه السلام اذا ارادوا ان يقولوا للشيء فيكون وذلك غمام الحق عليهم وما كانوا لامره من نفاذ وقد جعل الله تلك الغمام لشيعةهم اية التوحيد لو كانوا يسلمون
- 440 The intended meaning of the manna is the sign of Oneness, and the quails are the ocean of Unity, for He distinguished them from all others through ghostliness and servitude, and commanded them to accept servitude from the good things wherewith We provided them. The intended meaning of the good things are the followers, while the people of denial toward the family of God wronged Us not, but they were wont to wrong their own souls. Verily, the family of God, peace of God be upon them, oppress not, nor doth anyone usurp their right. والمراد بالمن اية الاحدية والسلوى لجة الواحدة لما سواهم بالشبحية والعبودية وامروهم بالقبول للعبودية من طيبات ما رزقناهم والمراد بالطيبات الشيعة واهل الانكار لال الله ما ظللونا ولكن كانوا انفسهم يظلمون وان ال الله سلام الله عليهم لا يظلمون ولا يغضب احد حقهم وكيف لا وان سلطنة الله كيف يغلب وجنب كيف يقهر وهم في ازل الازال مستقرون في بحر العظمة والجلال

⁷⁰Qur'an 2:56.⁷¹Qur'an 2:57.

How could it be otherwise when the sovereignty of God - how can it be overcome? And His side - how can it be conquered? They are established in the pre-eternity of pre-eternities in the ocean of Grandeur and Majesty, and the intimations of oppression reach not unto the court of their Pride. They are in the midst of abasement from enemies, honored through the honor of God, glorified be He.

ولا يصل الى ساحة كبريائهم اشارات الظلام
وهم في بحبوحة الذلة من الاعداء معزين بعزة الله
سبحانه

- 441 Verily, as-Sadiq, peace be upon him, hath said in the visitation of al-Husayn, peace be upon him: "Not abased art thou, for God is thy Glorifier, nor overcome, for God is thy Helper. I bear witness that this is the truth." They wronged not the family of God, but they were wont to wrong their own souls.

441 ولقد قال الصادق عليه السلام في زيارة الحسين
(ع) لا ذليل والله معزك ولا مغلوب والله
ناصرك اشهد ان هذا هو الحق وما ظلموا بال
الله ولكن كانوا بانفسهم يظلمون

- 442 God, exalted be He, hath said: "And when We said: Enter this city and eat therefrom abundantly as ye will, and enter the gate prostrating, and say 'Forgiveness!' We shall forgive you your sins and shall increase reward for the righteous."⁷²

442 قال الله تعالى واذ قلنا ادخلوا هذه القرية فكلوا
منها حيث شئتم رغدا وادخلوا الباب سجدا وقولوا
حطة نغفر لكم خطاياكم وسنزيد المحسنين

- 443 The intended meaning of the city is the ocean of Oneness, and of the gate is 'Ali, peace be upon him. The Messenger of God, may God's blessings and peace be upon him and his family, hath said: "I am the city of wisdom and 'Ali is its gate." God commanded the people of contingency and existence to enter the city of the sign of Prophethood - Muhammad, may God's blessings and peace be upon him and his family - through allegiance to 'Ali, peace be upon him, prostrating unto God and magnifying Him, and to say, upon acknowledging the walayat of 'Ali, peace be upon him: "Forgiveness!" - that is, freedom from the walayat of the first and his followers, may God curse them. "We shall forgive you your sins" regarding the walayat of falsehood, "and shall increase reward for the righteous" in recognition of the mysteries of 'Ali, peace be upon him, for those who do good. The righteous is he who surrendered himself wholly unto Him.

443 والمراد بالقرية لجة الاحدية وبالباب علي (ع) قال
رسول الله صلى الله عليه واله انا مدينة الحكمة
وعلي بابها امر الله اهل الامكان والاكون بان
يدخلوا قرية اية النبوة محمد صلى الله عليه واله بولاية
علي عليه السلام سجدا لله وتعظيما له ويقولوا عند
الافراق بولاية علي عليه السلام حطة اي براهته عن
ولاية الاول واتباعه نغفر لكم خطاياكم عن ولاية
الباطل وسنزيد المحسنين في معرفة اسرار علي (ع)
فيما لا نهاية بالابداع على المحسنين والمحسن من
اسلم بكله اليه

- 444 Verily, God hath placed in everything a sign of Himself and a city concerning His Prophet and an image by His hand. Upon the gate of the city is the image of 'Ali, peace be upon him, and He commanded those who enter to prostrate unto him through the removal of veils and intimations, and to enter this gate through renouncing all save Him. Whoso obeyeth his Lord in those intimations, he is the one who sayeth "Forgiveness!" and God hath forgiven him that which His knowledge encompasseth and hath increased through His power upon him beyond what is possible in the realm of contingency. His bounty knoweth no cessation. Whoso entereth through this gate, the

444 وان قد جعل في كل شيء اية من نفسه ومدينة
عن نبيه وصورة بيده على باب المدينة صورة
علي (ع) وامر الواردين بالسجود لنفسه بكشف
السبحات والاشارات والدخول في هذا الباب
بنفي ما سواه فمن اطاع ربه في تلك الاشارات
فهو القائل بالحطة وقد غفر الله له ما احاط علمه
وازداد بقدرته عليه على ما يمكن في حق الامكان
وما كان لفيضه من زوال ومن دخل في هذا
الباب فقد حلل له الرحمن ما شاء وما كان
لنعمه من زوال وهو في ذلك الباب ما يشاء
الا ما شاء الا شاء الرحمن ولذا عند المشية يوجد

⁷²Qur'an 2:58.

All-Merciful hath made lawful unto him whatsoever He wil-
leth, and His blessings know no cessation. He is in that gate
whatsoever he willeth, save what he willeth, save what the All-
Merciful willeth. Therefore, at the [creation of the] Divine Will,
the object of the Will is also created concomitantly, and this
is from the bounty of God upon the righteous.

المشاء بلا فضل وذلك كان من فيض الله على
المحسنين

445 Al-Baqir, peace be upon him, hath said: "We are the gate of
your forgiveness." He who knew his words knew the cadence
of his intimations. I bear witness that they [the Imams] are
the gate of forgiveness in all the worlds, and verily we are unto
them surrendered.

445 قال الباقر عليه السلام نحن باب حطتكم قد عرف
كلامه من عرف لحن اشاراته اشهد انهم باب
الحطة في كل العوالم وانا نحن لهم مسلمون

446 God the Exalted hath said: "But those who did wrong changed
the word from that which had been given them for another
saying, so We sent down upon those who did wrong a plague
from heaven, for that they were evil-livers."⁷³

446 قال الله تعالى فبدل الذين ظلموا قولا غير الذي
قيل لهم فانزلنا على الذين ظلموا رجزا من السماء
بما كانوا يفسقون

447 The first one and his followers changed by donning the garment
of the caliphate unjustly, and it was other than that which the
Messenger of God - may God bless Him and His family - had
said to them by submission to 'Ali - peace be upon Him. So
We sent down upon those who disbelieved in 'Ali - peace be
upon Him - a plague from heaven, that is, from the station of
the authority of the first one, by reason of their turning away
from the authority of 'Ali - peace be upon Him. Thus were
they in God's sight evil-livers.

447 فبدل الاول واتباعه بلبس قبص اخلافة ظلما
وهي غير الذي قال رسول الله صلى الله عليه واله
لهم بالتسليم لعلي عليه السلام فانزلنا على الذين
كفروا بعلي عليه السلام رجزا من السماء اي
حيث ولاية الاول بما كانوا يعرضون عن ولاية
علي عليه السلام فكانوا بذلك عند الله فاسقين

448 Verily Abu Ja'far - peace be upon Him - hath said: Gabriel
descended with this verse unto Muhammad - may God bless
Him and His family - thus: "But those who did wrong to the
family of Muhammad in their right changed the word from that
which had been given them for another saying, so We sent down
upon those who did wrong to the family of Muhammad in their
right a plague from heaven, for that they were evil-livers."

448 ولقد قال ابو جعفر عليه السلام نزل جبرئيل بهذه
الاية على محمد صلى الله عليه واله هكذا فبدل الذين
ظلموا ال محمد حقهم قولا غير الذي قيل لهم فانزلنا
على الذين ظلموا ال محمد حقهم رجزا من السماء
بما كانوا يفسقون

449 God the Exalted hath said: "And when Moses asked drink
for his people, We said: Strike the rock with thy staff. And
there gushed out from it twelve springs; each tribe knew
their drinking-place. Eat and drink of that which Allah hath
provided, and do not act corruptly, making mischief in the
earth."⁷⁴

449 قال الله تعالى واذا استسقى موسى لقومه فقلنا
اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة
عيونا قد علم كل اناس مشربهم كلوا واشربوا من
رزق الله ولا تعثوا في الارض مفسدين

450 The striker is Muhammad - may God bless Him and His family
- and the staff is 'Ali, and the rock is Fatimah, and the springs
are the twelve Imams - peace of God be upon them. And 'Ali
- peace be upon Him - in authority among them and in the
station of the staff is set apart from them, and it is the letter

450 والضارب محمد صلى الله عليه واله والعصى علي
والحجر فاطمة والعيون الائمة الاثني عشر سلام
الله عليهم وعلي (ع) في الولاية فيهم وفي رتبة
العصائية منفرد عنهم وهي الحرف الذي قد جعل

⁷³Qur'an 2:59.

⁷⁴Qur'an 2:60.

which God hath placed with him apart from the Imams - peace be upon them. And verily God commanded Muhammad - may God bless Him and His family - "Strike the rock with thy staff." So when he struck it there gushed out from it twelve springs, until the people of each Imam knew their Imam. Eat and drink from the manifestations of the knowledge of your Imam from the bounty of Muhammad - may God bless Him and His family - upon you, and do not act corruptly in the earth of authority by the gaze of similitude and allusion to it, for those who gaze with the glory of God in the world of sanctities have been among the corrupters.

الله عنده دون الائمة (ع) وان الله امر محمدا صلى الله عليه واله ان اضرب بعصاك الحجر فلما ضرب فانفجرت منه اثنتا عشرة عينا حتى قد علم اهل كل امام امامهم ككككلوا واشربوا من تجليات علوم امامكم من فضل محمد صلى الله عليه واله عليكم ولا تعثوا في ارض الولاية بنظر التشبيه والاشارة اليها فان الناظرين بجلال الله في عالم السجحات قد كانوا من المفسدين

- 451 God the Exalted hath said: "And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth groweth - of its herbs and its cucumbers and its corn and its lentils and its onions."⁷⁵

451 قال الله تعالى واذا قلتم يا موسى لن نصبر على طعام واحد فادع لنا ربك يخرج لنا مما تنبت الارض من بقلها وقثائها وفومها وعدسها وبصلها

- 452 When the people of the realm of possibility said: "We will not endure one verse, the verse of Unity within us, so call upon thy Lord for us that He bring forth for us of that which groweth from the earth" - that is, the earth of Unity from which come forth the attributes and names - "of its creating and inventing and establishing and bringing into being and that which indicateth them." And that claim arose from Adam's approach to the tree, so were they thereby wrongdoers.

452 اذ قال اهل الامكان لن نصبر على اية واحدة اية الاحدية فينا فادع لنا ربك يخرج لنا مما تنبت الارض اي ارض الواحدية التي يخرج منها الصفات والاسماء من ابداعها واختراعها وانشاءها واحداها وما يدل عليها وتلك الدعوى قد نشأت من قرب ادم بالشجرة فقد كانوا بذلك ظالمين

- 453 God the Exalted hath said: "He said: Would ye exchange that which is higher for that which is lower?" That is, are ye content with the tumult of Unity which is lower than the ocean of Oneness which is better than it?

453 قال الله تعالى قال استبدلون الذي هو ادنى بالذي هو خير اي ترضون بطمطام الواحدية التي هي ادنى من لج الاحدية التي هي خير منها

- 454 And God the Most High said: "Go ye down to Egypt, for ye shall have what ye have asked for. And humiliation and wretchedness were stamped upon them, and they incurred the wrath of God. This, because they disbelieved in the signs of God and slew the Prophets unjustly. This, because they rebelled and transgressed." When the people of the ocean of Unity became content with the lower instead of the Most High City, God caused them to descend from the ocean of Divine Authority save to the Egypt of contingent existence, and the humiliation of allusions and the wretchedness of limitations were stamped upon them, and they became deserving of the authority of falsehood through rejecting the authority of truth. This, because they had been denying the authority of 'Ali, peace be upon Him, inasmuch as He is the source of all signs by the appointment of the All-Merciful, Who hath made Him the Greatest Sign for all signs. Whoso denieth His authority

454 قال الله تعالى اهبطوا مصرا فان لكم ما سألتم وضربت عليهم الذلة والمسكنة وباءوا بغضب من الله ذلك بانهم كانوا يكفرون بآيات الله ويقتلون النبيين بغير الحق ذلك بما عصوا وكانوا يعتدون فلما اهل لجة الواحدية يرضون بالادنى عن البلد الاعلى اهبطهم الله عن لجة الولاية الا مصر الامكان وضربت ذلة الاشارات ومسكنة الحدودات واستحقوا بولاية الباطل بابداع ولاية الحق ذلك بانهم قد كانوا يكفرون بولاية علي عليه السلام لانه اصل الايات يجعل الرحمن قد جعله اية الكبرى لجميع الايات من كفر بولايته فقد كفر بآيات الاحدية وعلامات الواحدية ومقامات النبوة وعند الكفر فكأنما قتل النبيين بغير الحق لان الله قد جعل جميع الانبياء اشعة اية وليه والمعرض حين الاعراض عن ولايته

⁷⁵Qur'an 2:61.

hath indeed denied the signs of Unity and the tokens of Oneness and the stations of Prophethood. And in denying them, it is as though he had slain the Prophets unjustly, for God hath made all the Prophets rays of the sign of His Saint, and he who turneth away when turning away from His authority hath indeed slain the Prophets and denied the signs. And this because they disobeyed Muhammad, may the peace and blessings of God be upon Him and His kindred, in the matter of allegiance to His successor 'Ali, peace be upon Him, and they transgressed, for those who turn away do transgress against their Lord's command concerning Divine Authority, and by this they were made remote.

455 God the Most High said: "Verily, those who believe, and those who are Jews, and Christians, and Sabians - whoever believeth in God and the Last Day and doeth righteous work, they shall have their reward with their Lord, and no fear shall come upon them, neither shall they grieve."⁷⁶

456 Verily, God hath unveiled by His grace in this verse all the splendors for whosoever wisheth to enter unto Him from every gate. The Jews are those who denied the sign of the Divine Essence manifested to Moses through Him, claiming that it was not from 'Ali, peace be upon Him, but from the Pure Essence - exalted be He above what they describe. And the Christians are a people who took from every form a word, not the form of the Trinity, and they caused the sign of Divinity to descend into humanity and claimed that 'Ali, peace be upon Him, manifested Himself to Jesus through His own Sublime and Mighty Self - exalted be God above what the wrongdoers say concerning His Saint with great exaltation. And the Sabians are the people of standing still in the sanctuary of limitation, and they are a people who have doubted God's power by denying limitations from 'Ali, peace be upon Him.

457 And verily the Imam, peace be upon Him, said: "Doubt not concerning Us, lest ye deny God's power, but reflect." And verily God hath given glad tidings to those who believed among the people of contingent existence - whosoever believed in God alone, that there is no God but He, acknowledging that the King speaketh from the King, and none knoweth how He is save He, and unto Him is the return; and believed in the Last Day - Muhammad, may the peace and blessings of God be upon Him and His kindred - that there is no peer to Him in existence, and He is the Day of Creation and He is the Last Day in invention, none knoweth the essence of His grandeur save God and His own Self - glorified be God, his Creator, above what they describe; and did righteous work by acknowledging

⁷⁶Qur'an 2:62.

فقد قتل النبيين وكفر بالايات وذلك بما عصى
محمد صلى الله عليه واله في بيعة وصيه علي (ع)
وكانوا يعتدون لان المعرضين يعتدون عن امر
ربهم في الولاية وقد كانوا بذلك مبعدين

455 قال الله تعالى ان الذين امنوا والذين هادوا
والنصارى والصابئين من امن بالله واليوم الآخر
وعمل صالحا فلهم اجرهم عند ربهم ولا خوف
عليهم ولا هم يحزنون

456 ان الله قد كشف بفضله في هذه الاية جميع
السبحات لمن شاء ان يدخل عليه من كل باب
اليهود من انكر اية الهوية المتجلية لموسى به بانها
ليس عن علي عليه السلام بل من الذات البحت
سيحانه وتعالى عما يصفون والنصارى اقوام اخذوا
عن كل صورة كلمة لا شكل التثليث وحلوا اية
اللاهوت في الناسوت وزعموا ان عليا عليه السلام
تجلى لعيسى بن نفسه العلي الكبير تعالى الله عما يقول
الظالمون في وليه علوا كبيرا والصابئين اهل الوقوف
في مشعر الحد وانهم قوم قد شكوا في قدرة الله
بنفي الحدود عن علي عليه السلام

457 ولقد قال الامام عليه السلام لا تشكوا فينا
فتنكروا قدرة الله فتفكروا وان الله قد بشر الذين
امنوا من اهل الامكان من امن بالله وحده
بان لا اله الا هو مشعرا بان الملك ينطق عن
الملك ولا يعلم كيف هو الا هو واليه المصير
وامن باليوم الآخر محمد صلى الله عليه واله بان لا
شبيه له في الامكان وهو يوم الابداع وهو يوم
الآخر في الاختراع لا يعرف كنه عظمته الا الله
ونفسه سبحانه الله بارئه عما يصفون وعمل صالحا
بالاعتراف للولاية المطلقة لال الله سلام الله
عليهم بانهم عباد مقدسون لا يسبقونهم بالقول

the absolute authority of the Family of God, the peace of God be upon them, that they are sanctified servants who precede them not in speech, and by God's action do they act. For them is their reward with 'Ali, peace be upon Him, according to what is possible in creation in their stations, and no fear shall come upon them, for they are the people of the Greatest Sanctuary - God hath made their hearts secure from all contingent allusions and servile attributes; neither shall they grieve, for they behold the flow of destiny with justice as though they were creating for themselves whatsoever they will, and they will not save as God willeth. And that is the command of Truth - He bestoweth it upon whomsoever He willeth, and He is God, Possessor of mighty grace.

458 God the Most High said: "And when We made a covenant with you and raised the Mount above you: Take hold of that which We have given you with firmness, and remember that which is therein, that ye may ward off evil."⁷⁷

459 Verily God hath taken the covenant from all who are in the realm of existence concerning the guardianship of 'Ali, upon Him be peace, in the first witness regarding the sign of His Identity, and in the second regarding the sign of His Divinity, and in the third regarding the ocean of His Oneness, and in the fourth regarding the sign of His Mercifulness, for the purpose of exalting them above the Mount. And what is intended by the Mount is Husayn, upon Him be peace.

460 And verily God hath blessed whosoever hath been exalted unto Him through visiting Him or weeping for Him or cursing His enemies, nay every countenance that hath been turned unto Him. Thus when one turneth unto Him, the All-Merciful and all His creation have blessed him. And verily God hath made, through His subtle wisdom, the hearts of those who have made themselves His guardians to be His sepulcher, and the command of God hath commanded His servants above the Mount to take from that which Husayn, upon Him be peace, hath given them of His knowledge and His remembrance and weeping for Him, and that they should remember all that is in Him of His majesty and His servitude, and remember the path of love for Him, that perchance they may become God-fearing and may know that Husayn, upon Him be peace, with His mighty power, how He submitted Himself to slaughter and oppression for His followers and the people of His House, for God his Lord. And whosoever surrendereth himself entirely unto God the One hath become of the God-fearing.

وهم يفعل الله يعملون فلهم اجرهم عند علي عليه السلام بما يمكن في الابداع في مقاماتهم ولا خوف عليهم لانهم اهل الحرم الكبرى قد جعل الله اقتداهم امنا من جميع الاشارات الامكانية والصفات عبودية ولا هم يحزنون لانهم يرون جريان القضاء بالعدل كانهم يخترعون لانفسهم ما يشاءون وما يشاءون الا ان يشاء الله وذلك امر الحق يؤتاه من يشاء وهو الله ذو الفضل العظيم

458 قال الله تعالى واذا اخذنا ميثاقكم ورفعنا فوقكم الطور خذوا ما اتيناكم بقوة واذكروا ما فيه لعلمكم تتقون

459 وان الله قد اخذ الميثاق على من في الامكان بولاية علي عليه السلام في المشهد الاول عن اية هويته والثانية عن اية الوهيته والثالثة عن لجة احديته والرابعة عن اية رحمانيته لاجل رفعهم فوق الطور والمقصود بالطور الحسين عليه السلام

460 وان الله قد صلى على من رفع اليه بزيارته او البكاء عليه او اللعن على اعدائه بل كل وجهة قد رفعت اليه فحين توجه اليه قد صلى الرحمن وجميع خلقه له وان الله قد جعل بلطف حكمته قلوب من والاه قبره وامر الله قد امر عباده فوق الطور بالاخذ عما اتاهم الحسين عليه السلام من معرفته وذكره وبكائه وبان يذكروا كلما فيه من جلالته وعبوديته وذكر سبيل محبته لعلهم يتقون ويعلمون ان الحسين عليه السلام مع قدرته العظيمة كيف استسلم للقتل والظلم لشيعة واهل بيته لله ربه ومن استسلم بكله لله الاحد فكان من المتقين

⁷⁷Qur'an 2:63.

- 461 God, exalted be He, hath said: "Then ye turned back after that; but for the grace of God towards you and His mercy ye had been of the lost."⁷⁸
- 462 And what is intended by the Truth through grace is the Qa'im, upon Him be peace, and He is the grace of God in all the worlds, and were it not for Him, creation would not have been originated nor would invention have been brought into being. Through Him creation hath been established and through Him the fruit of invention hath been found, from the sign of pure Oneness and the signs of absolute Unity. Whosoever hath believed in that which He possesseth of Unity and Might, for him grace from his Lord hath been gathered and he hath been delivered from the depths of the lost through the generosity of his Imam. And none believe in Him save a few.
- 463 And were the veil to be lifted from but a drop of His Unity and a gesture of His Might, all things would be dazzled by His grace and would return unto the atmosphere of love for Him by entering into the city of the shadow of His Self, heedless of all else save Him. Thus hath the Eternal remained for His Father, and all of them have spoken through Him until the heavens and the earth are filled with "There is no god but God; unto Him is the return."
- 464 God, exalted be He, hath said: "And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated."⁷⁹
- 465 And what is intended by the Lord through the Sabbath is Fatimah the Radiant, blessings be upon her, for she is the Day of the Book, and verily God hath manifested all things through her with causes explained and reasons made clear. God hath taught the people of existence, other than the Family of Muhammad, that their realities are shadows of her body through that which she manifested unto them through them. Thus they transgressed in that God had made them know through the belief that our realities in the station of Unity and knowledge are higher than her body.
- 466 God said unto them as recompense for their deed in the knowledge of Fatimah, God's blessings be upon her: "Be ye apes, despised and hated." Whosoever hath claimed that the Prophets have achieved unity in the firmament of their hearts through that which unified the body of Fatimah, God's blessings be upon her, verily his Creator hath made him, upon making such claim, an ape as recompense for the evil deed, in justice from God, because of that which they used to claim.
- 461 قال الله تعالى ثم توليت من بعد ذلك فلولا فضل الله عليكم ورحمته لكنتم من الخاسرين
- 462 والمراد لدى الحق بالفضل القائم (ع) وهو فضل الله في كل العوالم ولولاه ما بدع الابداع وما يحدث الاختراع به قد قامت الابداع وبه قد وجدت ثمرة الاختراع عن اية الاحدية البحتة وايات الواحدية الصرفة من امن بما هو عليه من الوحدة والجبروت فقد جمع له الفضل من ربه وخلص عن دركات الخاسرين بجود امامه وما يؤمن به الا قليل
- 463 ولو كشف الغطاء من رشفة من وحدته واسارة من جبروتيته فقد بهتت الاشياء من فضله ووردت الى هواء محبته بالدخول في مدينة شيخ نفسه غافلا عما سواه فغ قد بقي البقاء لابيهِ وقد نطقوا باجمعهم به ملات السموات والارض بان لا اله الا الله اليه المصير
- 464 قال الله تعالى ولقد علمتم الذين اعتدوا منكم في السبت فقلنا لهم كونوا قردة خاسئين
- 465 والمراد لدى الرب بالسبت الفاطمة الزهراء صلوات عليها لانها يوم الكتاب وان الله قد اظهر الاشياء بها مشروح العلل مبين الاسباب قد علم الله اهل الامكان غير ال محمد بان حقيقتهم اظلة جسمها بما تجلت لهم بهم فاعتدوا مما قد عرفهم الله بالاعتقاد بان حقائقنا في مقام الوحدة والمعرفة اعلى من جسمها
- 466 قال الله لهم جزاء عملهم في معرفة فاطمة صلوات الله عليها كونوا قردة خاسئين من زعم ان الانبياء قد وحدوا في صقع افتدتهم بما وحدت جسم فاطمة صلوات الله عليها فقد جعله بارئه عند الزعم قردة جزاء السيئة عدلا من الله بما كانوا يزعمون

⁷⁸Qur'an 2:64.⁷⁹Qur'an 2:65.

- 467 God Almighty hath said: "So We made it an example to their own time and to their posterity, and a lesson to those who fear God."⁸⁰ 467 قال الله تعالى فجعلناها نكالا لما بين يديها وما خلفها وموعظة للمتقين
- 468 God hath given tidings concerning the wrongdoers, the perverted ones, who point to God with the gesture of the Trinity, that they are apes, that is, they turn toward the verse of their unity with contingent vision. Thus did God make this perverted verse a lesson to that which is before it through what He created in His creation, and to that which is behind it, that is, to that which is possible therein from the power of the Merciful, and a sign unto the God-fearing who fear what God hath commanded regarding drawing nigh unto it from entering the ocean of Unity without how or gesture, and what God hath commanded that none should approach it save through belief in the knowledge of Fatimah, peace be upon her, that naught is possible in the realm of possibility save through what she manifested unto all else through all else, and she is the primordial Command and naught else. And God hath made great the lesson for the God-fearing. 468 اخبر الله عن الظالمين المعكوسين المشيرين الى الله بالاشارة الثلاث بانهم قردة اي يتوجهون الى اية توحيدهم بالنظر الامكاني فجعل الله هذه الاية المعكوسة موعظة لما بين يديها بما ابداع الابداع وما خلفها اي لما يمكن فيها من قدرة الرحمن واية للمتقين الذين يتقون عما امر الله بقربها من ورود لجة الاحدية بغير كيف ولا اشارة وعما امر الله بان لا تقربها الا بالاعتقاد في معرفة فاطمة (ع) بان لا يمكن في الامكان الا بما تجلت لما سواها بما سواه وهي الامر الازل ولا سواه وقد عظم الله موعظة للمتقين
- 469 God Almighty hath said: "And when Moses said to his people: 'God commandeth you that ye sacrifice a cow.'⁸¹ 469 قال الله تعالى واذا قال موسى لقومه ان الله يامرکم ان تذبحوا بقرة
- 470 When Muhammad, may the peace and blessings of God be upon Him and His family, said to those in the realm of possibility that ye sacrifice a cow, and all that is other than the verse of Unity and its manifestations in things before the Worshipped One was a cow, and God commanded its sacrifice, for all that is other than the family of God, peace of God be upon them, were cows, and among them are the sanctities and the gestures and the infinities and the limitations, and all that is other than the essence of Unity and its manifestations is the very cow. The white verse of Unity cannot be independent in the sovereignty of permanence save through the sacrifice of the cow which is all else. 470 اذ قال محمد صلى الله عليه واله لمن في الامكان ان تذبحوا بقرة وكل ما سوى اية الاحدية ومظاهرها في الاشياء لدى المعبود قد كانت بقرة وامر الله بذبحها لان ما سوى ال الله سلام الله عليهم قد كانوا بقرة ومنها السبحات والاشارات والالهايات والحدودات وما سوى نفس الاحدية ومظاهرها هي نفس البقرة ما استقلت في السلطنة البقاء اية الاحدية البيضاء الا بذبح البقرة التي هي ما سواها
- 471 God Almighty hath said: "They said: 'Dost thou make us a laughingstock?' He said: 'I seek refuge in God from being among the ignorant.'" When God commanded Muhammad, may the peace and blessings of God be upon Him and His family, to convey to the people of possibility the sacrifice of the personal states and conditions and to turn away from the guardianship of falsehood which is the cow, He did convey, may the peace and blessings of God be upon Him and His family, on the day of the eighteenth of the month of pilgrimage what His Lord had commanded Him, saying in truth: "Of whomsoever 471 قال الله تعالى قالوا اتخذنا هزوا قال اعوذ بالله ان اكون من الجاهلين لما امر الله محمدا صلى الله عليه واله بالبلاغ لاهل الامكان بذبح الشؤنات والاطوار النفسانية وبالادوار عن ولاية الباطل التي هي البقرة قد بلغ صلى الله عليه واله في يوم الثمانية والعشر من شهر الحج من امر به من ربه بقوله الحق من كنت مولاه في عوالم الوحدة فعلي هذا مولاه اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله والعن من

⁸⁰Qur'an 2:66.⁸¹Qur'an 2:67.

I am the master in the worlds of Unity, this ‘Ali is his master. O God, befriend whosoever befriendeth him and be hostile to whosoever is hostile to him, and help whosoever helpeth him and abandon whosoever abandoneth him, and curse whosoever wrongeth him.” The people of possibility said: “Dost thou make us a laughingstock that we should kill ourselves and give permanence to the verse of ‘Ali, peace be upon him?”

ظلمه قالوا اهل الامكان اتخذنا هزوا بان نقتل
انفسنا ونجعل البقاء لاية علي عليه السلام

472 He said, may the peace and blessings of God be upon Him and His family: “I seek refuge in God from being among those who command you to stand in the land of sanctities and to look upon the Merciful with contingent gesture, and this is the attribute of the ignorant, and I am but the first of the worshippers.”

472 قال صلى الله عليه واله اعوذ بالله ان اكون ممن
امركم بالوقوف في ارض السجحات والنظر الى
الرحمن بالاشارة الامكانية وهذه صفة الجاهل
وما انا الا اول العابدين

473 God Almighty hath said: “They said: ‘Call upon thy Lord for us to make clear to us what she is.’”⁸²

473 قال الله تعالى قالوا ادع لنا ربك يبين لنا ما هي

474 Verily the personal states, when they became distant from the Source, were weakened from obedience and asked for specification of the cow. God Almighty hath said: “He said: ‘He saith, verily she is a cow neither old nor young, but of middle age between the two; so do that which ye are commanded.’” God made them know that she was found neither old, that is, not a verse from ‘Ali, peace be upon him, nor a verse from the young one, and he is Muhammad, may the peace and blessings of God be upon Him and His family, but of middle age between the two, that is, the infinite states are of middle age between them both. So sacrifice her if ye desire God and His Messenger, so do that which ye are commanded, for in that sacrifice is life, O ye possessed of understanding, that ye may comprehend.

474 ان الشئون النفسانية لما بعدوا عن المبدء قد
ضعفوا عن الامثال نسال بالتعيين للبقرة قال الله
تعالى قال انه يقول انها بقرة لا فارض ولا بكر
عوان بين ذلك فافعلوا ما (انتم) تؤمرون عرفهم
الله بانها وجدت لا فارض اي لا اية عن علي
عليه السلام ولا اية عن بكر وهو محمد صلى الله عليه
واله عوان بين ذلك اي ان الشئون اللانهاية
عوان بينهما فاذبحوها ان كنتم تريدون الله ورسوله
فافعلوا ما تؤمرون فان في تلك الذبح حيوة يا اولي
الالباب لعلمكم تعقلون

475 God the Most High has said: “They said, ‘Call upon thy Lord for us, that He may make clear to us what is her color.’ He said, ‘He saith it is a yellow cow; bright is her color, gladdening beholders.’”⁸³

475 قال الله تعالى قالوا ادع لنا ربك يبين لنا ما
لونها قال انه يقول انها بقرة صفراء فاقع لونها تسر
الناظرين

476 God hath informed us of their remoteness from that which God had made known unto them in the beginning - that Reality is the removal of the veils of glory, which they know not. And He hath made known unto them secondly that it is the effacement of the imagined and the sobriety of the known. And it is a yellow cow whose color gladdeneth the beholders, for the beholders are the people of the glories who are gladdened by the existence of the stages of their multiplicity, though they know it not.

476 اخبر الله عما فيهم من البعد ما قد عرفهم الله
في الاول ان الحقيقة هي كشف السجحات ما
يعرفون وقد عرفهم ثانيا بانها محو للموهوم وصحو
للمعلوم وهو وهي بقرة صفراء لونها تسر الناظرين
لان الناظرين اهل السجحات يسرون وجود اطوار
كثرتهم من حيث لا يعلمون

⁸²Qur'an 2:68.

⁸³Qur'an 2:69.

- 477 God the Most High has said: "They said, 'Call upon thy Lord for us to make clear what she is - lo! cows are much alike to us; and lo! if Allah wills, we shall be led aright.'"⁸⁴
- 478 God hath informed us of the darkness of their turning away after God had made known unto them the path of His love through the questioning about the cow. And they, if God had willed, had they not slaughtered their daughters, would have been rightly guided.
- 479 God the Most High has said: "He said, 'He saith, Verily she is a cow unyoked; she ploweth not the soil nor watereth the tilth; whole, without mark on her.' They said, 'Now hast thou brought the truth.' So they sacrificed her, though almost they did not."⁸⁵
- 480 Verily God hath made known unto them the attributes of the father of calamities in this verse - that it is a cow unyoked by turning toward God, she ploweth not the soil nor watereth the tilth, whole, without mark on her - the colors of disbelief in whatsoever is possible in possibility within her. They said - the people of return to the guardianship of 'Ali, peace be upon him - "Now hast thou brought the truth." So they slaughtered the verse of her guardianship through perpetual turning away from it, though almost they did not - that is, they came near to entering the ocean of Unity through gazing upon possibility, though almost they did not, as God commanded them in the beginning of the command, do it.
- 481 God the Most High has said: "Ye slew a man and disagreed concerning it, but Allah was to bring forth that which ye were hiding."⁸⁶
- 482 The All-Merciful hath pointed in that great verse to the stations of things and that unto which they are journeying - that whosoever killeth a soul in every world, whether of truth or falsehood, God will manifest it, and He is the Bringer-forth from His servants of that which they conceal - the truth for the sake of reward and the falsehood for the sake of punishment. And the killer at the time of killing, if it be truth, hath given life to all people, and if it be falsehood, hath killed all people. And verily God will recompense the workers with His justice according to that which they were doing. And the disagreement is the difference concerning the killer, and it is manifest to the people of the outward, were they to understand.
- 477 قال الله تعالى قالوا ادع لنا ما هي ان البقر تشابه علينا وانا ان شاء الله لمهتدون
- 478 اخبر الله عن ظلمات ادبارهم بعدما قد عرفهم الله سبيل محبته بالسؤال عن البقرة وهم ان شاء الله لما ذبحوا بناتهم لكانوا مهتدين
- 479 قال الله تعالى قال انه يقول انها بقرة لا ذلول تبير الارض ولا تسقي الحرت مسلله لا شية فيها قالوا الان جئت بالحق فذبحوها وما كادوا يفعلون
- 480 ان الله قد عرفهم صفات ابو الدواهي في هذه الاية انه بقرة لا ذلول بالتوجه الى الله تبير الارض ولا تسقي الحرت مسلله لا شية فيها الوان الكفر بما يمكن في الامكان فيها قالوا اهل الرجوع الى ولاية علي عليه السلام الان قد جئت بالحق فذبحوا اية ولايتها بالاعراض الدائم عنها وما كادوا يفعلون اي قرب ان يدخلوا لجة الاحدية بالنظر الى الامكان وما كادوا كما امرهم الله في البدء الامر يفعلون
- 481 قال الله تعالى قتلتم نفسا فادارءتم فيها والله مخرج ما كنتم تكتمون
- 482 قد اشار الرحمن في تلك الاية العظيمة الى مقامات الاشياء وما هم اليه سائرون بان من قتل نفسا في كل عالم من حق او باطل فالله يظهرها وهو المخرج عن عباده ما يكتمون الحق لاجل الثواب والباطل لاجل العذاب والقاتل حين القتل ان كان حقا فقد احيا الناس جميعا وان كان باطلا فقد قتل الناس جميعا وان الله قد يجزي العاملين بعدله بما كانوا يعملون وان الدائرة هي الاختلاف في القاتل وهي لاهل الظاهر ظاهرة لو كانوا يعقلون

⁸⁴Qur'an 2:70.⁸⁵Qur'an 2:71.⁸⁶Qur'an 2:72.

- 483 God the Most High has said: "And We said: Strike the dead man with some of it. Thus Allah bringeth the dead to life and showeth you His portents, that haply ye may understand."⁸⁷ 483 قال الله تعالى فقلنا اضربوه ببعضها كذلك يحيي الله الموتى ويرىكم آياته لعلكم تعقلون
- 484 God, mighty and glorious, said to those who slaughtered their uprooted signs and remain in the glory of pure Identity: "Create through some of your power whatsoever ye will of the quickening of the dead and whatsoever ye love. Thus doth Allah quicken the dead through some part of a dead cow's body, and showeth you therein His signs." For creation existeth not save through the act of God, and in all things are the complete signs, according to that which is possible therein, written. The beholder hath known them through the light of God. Thus hath He created the signs, that haply ye may understand. 484 قال الله عز وجل للذين ذبحوا انبياءهم الجثثة ويقتون في عز الهوية البحتة اخترعوا ببعض قدرتم ما تشاءون من احياء الاموات وما تحبون كذلك يحيي الله الموتى ببعض جسم بقرة ميتة ويرىكم فيها آياته لان الابداع لا يوجد الا بفعل الله وفي كل الاشياء تمام الايات بما يمكن فيها مكتوبة قد عرفها الناظر بنور الله كذلك قد خلق الايات لعلكم تعقلون
- 485 God the Most High has said: "Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do."⁸⁸ 485 قال الله تعالى ثم قست قلوبكم من بعد ذلك فهي كالحجارة او اشد قسوة وان من الحجارة لما يتفجر منه الانهار وان منها لما يشقق فيخرج منه الماء وان منها لما يهبط من خشية الله وما الله بغافل عما تعملون
- 486 Verily this verse hath been revealed for those who heard mention of Husayn, peace be upon Him, yet entered not into the ocean of Divine Unity through their weeping for Him or through love of such weeping. And God hath forbidden unto the Fire any eye that hath wept for His affliction or for fear of His justice, or that hath been raised above that which is not lawful for it and through it. And those who turn unto God through allusion - verily your hearts have hardened in the mention of Husayn, peace be upon Him, after Husayn, peace be upon Him, manifested Himself through the negation of allusions to the stones of possibility, or are even harder. And among them are those from which rivers and stages and moments burst forth, and among them are those that humble themselves and bring forth, at the mention of Husayn, peace be upon Him, the water of turning toward true Unity and the water of love for the greatness of His truthful martyrdom. And among them - that is, the stones - when ye remember the affliction of Husayn, peace be upon Him, are those who weep not nor fear His justice, and fear of God descendeth not upon them. We only give them respite that they may increase in sin, and God is not heedless of what the Umayyads, upon them be curses, did unto Husayn, peace be upon Him. And those who slew Him shall know that God is the avenger of His blood 486 ان هذه الاية قد نزلت للذين سمعوا ذكر الحسين عليه السلام ولم يدخلوا في لجة الاحدية ببكائه او حب بكائه وان الله حرم على النار عينا قد بكت لمصيبته او لخشيته عدله او رفعت عما لا يحل لها وبها وان الذين يتوجهون الى الله بالاشارة فقد قست قلوبكم في ذكر الحسين عليه السلام من بعدما تجلى الحسين (ع) بنفي الاشارة لحجارة الامكانية او اشد قسوة وان منها لما يتفجر منه الانهار والاطوار والانيات وان منها لما يتدلل فيخرج عند ذكر الحسين عليه السلام ماء التوجه بالوحدة الحققة وماء الحب لعظيم شهادته الصدقة وان منها اي الحجارة مني تذكروا مصيبته الحسين عليه السلام لما يتباكون وما يتخافون من عدله وما يهبط عليهم خشية الله فانما نجلي لهم ليزدادوا اثما وما الله بغافل عما فعلوا بنوامية عليهم اللعنة بالحسين عليه السلام وسيعلم الذين قد قتلوه ان الله طالب ثاره ودينه وهم لا يقدررون بعد قتله وقتل قتله بالتوجه الى الله ولا يشعرون ومن رضي بفعلهم فجزاؤه جهنم بعدل الله لو كانوا يفتقون

⁸⁷Qur'an 2:73.⁸⁸Qur'an 2:74.

and His Faith, and they cannot, after His slaying and the slaying of His slayers, turn unto God, yet they perceive not. And whosoever was pleased with their deed, his recompense is Hell through God's justice, if they but understood.

487 And when the Pen floweth with mention of the Station, behold, I mention the Secret veiled in mysteries: that God was, and there was naught with Him, and that those who remain in the verse of the identity of Unity - that God is He, naught else besides Him - have entered into the shadow of love for Husayn, peace be upon Him, and God hath honored them through their weeping and made their hearts the sign of His tomb. And whosoever departeth from that ancient ocean, God hath gathered him in the company of His enemies, and his recompense is Hell, and he hath no helper. And this is a Word that hath issued forth from the Mount of Sinai, flourishing with the oil of praise - none believe in it save the people of Baha. And those who have wronged their souls by denying it shall know to what manner of return they shall return.

488 God the Exalted hath said: "Do ye then hope that they will believe you, when a party of them heard the Word of God, then altered it after they had understood it, while they knew?"⁸⁹

489 This verse was revealed concerning the matter of Husayn, peace be upon Him, on the night of Ashura, when the hosts of unbelief hoped for His allegiance to Yazid, upon him be curses and torment. Then said Husayn, peace be upon Him: "Do ye hope that my soul will believe in giving allegiance to Yazid, son of the infidel and idolater, upon both of them be curses and torment? And a party of you, O hosts of unbelief, had heard the word of Muhammad, may God's blessings be upon Him and His household, concerning us, the People of the House - that I and my brother, peace of God be upon him, are the two lords of the youth of the people of Paradise. How then do ye alter the Word of God by warring against me after ye had understood it?" God is Most Great! Then they altered the Word of God and slew Him together with those who were with Him of His followers, after they had known Him to be God's Proof Who is worshipped, and the praised Sign, and the comprehensive Word, and the all-embracing Mercy. Thus they obeyed Satan and worshipped idols after they had understood it, while they knew that He was the fruit of the Messenger's heart and the liver of the Pure One. And yet they slew Him with a slaying the like of which no Muslim nor infidel had been slain in Islam. May God take vengeance upon them in His justice for what they knew.

⁸⁹Qur'an 2:75.

487 واذا جرى القلم بذكر المقام فيها انا اذكر السر المقنع بالاسرار ان الله كان ولم يكن معه شيء وان الذين ييقنون في اية الهوية الاحدية بان الله هو هو لا سواه فقد دخل في ظل محبة الحسين عليه السلام وشرفه الله ببكائه وجعل افئدته اية قبره ومن خرج عن تلك الحجة القديمة فقد حشره الله في معشر اعدائه وجزاؤه جهنم وما له من نصير وهذه كلمة خرجت من طور السيناء منبثة بالدهن الثناء لا يصدقها الا اهل البهاء وسيعلم الذين ظلموا انفسهم بتكذيبها باي منقلب ينقلبون

488 قال الله تعالى افطمعون ان يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون

489 هذه الاية قد نزلت في امر الحسين عليه السلام ليلة عاشوراء حيث يطمعون جنود الكفر ببيعته لليزيد عليه اللعنة والعذاب فقال الحسين عليه السلام اتطمعون ان يؤمن نفسي بالبيعة لليزيد ابن الكافر المشرك عليهم اللعنة والعذاب وقد كان فريق منكم يا جنود الكفر قد سمعوا كلام محمد صلى الله عليه واله فينا اهل البيت باي واخي سلام الله عليه سيدا شباب اهل الجنة فكيف تحرفون كلام الله بحاريتي من بعد ما عقلوه الله اكبر ثم يحرفون كلام الله ويقتلون مع ما كان معه من شيعة من بعد ما عرفوه بانه حجة الله المعبود والاية المحمود والكلمة الجامعة والرحمة الواسعة فاطاعوا الشيطان وعبدوا الاصنام من بعد ما عقلوه وهم يعلمون انه ثمرة فؤاد الرسول وكبد البتول ومع ذلك قد قتلوه بقتل لم يقتل في الاسلام مثله لا مسلم ولا كافر الله انتقم بعدله عنهم عما كانوا يعلمون

- 490 Said Husayn, upon Him be peace, after the passing of His brother Hasan, upon Him be peace, at His tomb: "Shall I anoint my head or shall my gatherings be perfumed, while thy head is covered with dust and thou art slain? I shall never cease to weep so long as a dove singeth over thee, and so long as the morning breeze and the south wind blow. Long is my weeping and precious are my tears, and thou art distant while the shrine is near. A stranger am I, and the corners of the houses encompass him, yet all who lie beneath the dust are strangers. I go forth in the evening and return at dawn with the same grief, like one whose heart is broken by the approaching dawn. For my eye hath tear upon tear, and for my heart lamentation and sobbing."
- 491 God, exalted be He, hath said: "And when they meet those who believe, they say: 'We believe'; but when they go apart one with another, they say: 'Will ye acquaint them with that which God hath revealed unto you, that they may argue with you concerning it before your Lord? Have ye then no sense?'"⁹⁰
- 492 Verily, this writing by divine decree was penned on the day of Ashura. The Pens of the Most High were cleft asunder at the mention of His slaying, and the people of the Great Ether descended to hear of His affliction. God is Most Great! What a mighty catastrophe! The realm of creation cried out because of His glory, and the realm of invention because of His abasement. The Attributes and Names went forth from Their thrones, naked, sobbing, weeping because of the greatness of His tribulation and the severity of His slaying.
- 493 Behold, the Names went forth from the Throne of Grandeur to weep for Him. The Name of God descended to His resting-place, sobbing and humbled. When Husayn, upon Him be peace, was beheld in His mighty slaying, He donned the garment of black for His mourning. Then appeared the Name of God, then the Name of Divinity, then the Name of Unity, then the Name of the Eternal, then the Name of the All-Merciful, then the Name of Singleness, and all the possibilities of manifestation therein. Nothing remaineth in the heavens, the Throne, and the Seat of God that hath not descended to visit Him, disheveled and dust-covered.
- 494 As for the people of earth, the righteous weep for Him because of love, and the wicked because of their great fear of the justice of God. For the former there is infinite mercy, and for the latter unending retribution.
- 495 Nothing did creation create but God made therein a sign for weeping over Husayn, upon Him be peace. And whosoever
- قال الحسين عليه السلام بعد بعد وفاة اخيه
الحسن عليه السلام في تلقاء قبره اءادهن راسي ام
تطيب مجالسي وراسك معفور وانت سليل فلا
زلت ابكي ما تغت حمامة عليك وما هبت صبا
وجنوب بكائي طويل والدموع غريزة وانت بعيد
والمزار قريب غريب واطراف البيوت تحوطه
الا كل من تحت التراب غريب اروح بعم ثم
اغدو بمثله كايارد مع المقيتين سكوب فللعين
مني عبرة بعد عبرة وللقلب مني رنة ونحيب
- قال الله تعالى واذا لقوا الذين امنوا قالوا امنا واذا
خلا بعضهم الى بعض قالوا اتحدثونهم بما فتح الله
عليكم ليحاجوكم به عند ربكم افلا تعقلون
- ان الكآبة هذه بالقضاء قد جرت في يوم عاشورا
قد تشقق اقلام العلى من ذكره قتله وقد تنزل اهل
العماء الكبرى لاسماع مصيبته الله اكبر من وقعة
عظيمة وقد شقت الابداع من عزته والاختراع
من ذلته وقد خرجت الصفات والاسماء عن
اعراشهما عريانا متشققا متباكيا لعظيم بلائه وشدة
قتله)
- واد خارج من الاسماء عن عرش العظمة للبكاء
عليه قد كان اسم الله ها قد نزل بترتبه متشققا
متذللا فلما رأى الحسين عليه السلام بعظيم قتله
لبس لباس السوداء لعزائه فظهر اسم الله هو ثم
اسم الالوهية ثم اسم الواحدية ثم اسم الصمدية ثم
اسم الرحمانية ثم اسم الواحدية ومن فيها من امكان
الظهور فلا يبقى في السموات والكرسي والعرش
شيء الا وقد نزل بزيارته شعشاء غبراء
- واما اهل الارض سيكون عليه الاختيار لاجل
الحب والاشرار لعظيم الخوف من عدل الله
وللاول رحمة غير متناهية وللثاني نقمة بلا نفاذ
- وما ابدع الابداع شيئا الا وقد جعله الله فيه اية
لبكاء الحسين عليه السلام ومن بكى او ابكى او

⁹⁰Qur'an 2:76.

wept or caused weeping or feigned weeping or made mention of Him hath entered Paradise at His remembrance, and that is the utmost limit of possibility from the bounty of the All-Merciful.

تباكى او ذكره فقد دخل الجنة عند ذكره وذلك غاية الامكان من فيض الرحمن

496 Verily, God, glorified be He, created Paradise and all that is therein from the signs of primordial Oneness and the infinite eternal stations from a ray of the body of Husayn, upon Him be peace. Therefore, whosoever maketh mention of the calamity of His body and there floweth from his eyes a drop smaller than the head of a barley grain of water, God forgiveth him that which He loveth not in him and Paradise becometh incumbent upon him. That is the grace of God which He giveth unto whom He willeth, and God is the Possessor of mighty grace.

496 وان الله سبحانه قد خلق الجنة وما فيها من ايات الاحدية الازلية والمقامات اللانهاية الابدية من شعاع جسم الحسين عليه السلام ولذا من ذكر مصيبيته جسمه وخرج عن عينيه ذرة اقل من راس الشعيرة من الماء فقد غفر الله له ما لا يجب عنه ووجب عليه الجنة وذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم

497 Said Husayn, upon Him be peace, concerning His grandfather, may the peace and blessings of God be upon him and his family: "O Husayn! Verily, God hath willed that He should see thee slain, and that He should see thee with thy gray hairs dyed with thy blood, and that He should see thee slaughtered with thy head severed from behind thy neck. And He hath willed that He should see thy women-folk as captives upon the tent-poles."

497 قال الحسين عليه السلام عن جده صلى الله عليه واله يا حسين ان الله قد شاء ان يراك قتيلا وان يراك مخضبا شيبك بدمائك وان يراك مذبوحا ومقطوعا راسك من قفاك وقد شاء ان يرى حرمك سبايا على اقطاب

498 Glorified be God! True is what Muhammad, may the peace and blessings of God be upon him and his family, said concerning such a day as this. Ah! Ah! Verily, the day of the slaying of Husayn, upon Him be peace, at Karbala ulcerated our eyelids and caused our tears to flow.

498 فسبحان الله صدق ما قال محمد صلى الله عليه واله في مثل هذا اليوم اه اه ان يوم قتل الحسين عليه السلام بكربلا اقرح جفوننا واسيل دموعنا

499 He stood upon His steed, alone and friendless, and said: "O my God! Thou seest what hath been done unto the son of Thy Prophet, may the peace and blessings of God be upon him and his family. Is there any helper to aid the family of Muhammad the Chosen One? Is there any defender to defend the offspring of the Pure Ones?"

499 فقد قام على جواده وحيدا غريبا فقال اللهم انك ترى ما صنع بولد نبيك صلى الله عليه واله فهل من ناصر ينصر ال محمد المختار وهل من ذاب يذب عن ذرية الاطهار

500 None responded to his call, nor remained of the defenders of God aught save 'Ali the stricken, peace be upon him, who rose to answer and, though frail and sorely tried, offered his feeble strength in aid. When Husayn, may peace be upon him, beheld him, he cried: "By God! By God! Restrain him, O my sister! For by his life doth the world endure."

500 فلم يجيبه احد ولا بقى من رجال ال الله الا علي العليل عليه السلام فقد اجابه وقام رافعا اليه بالنصرة فلما راه الحسين عليه السلام فقال الله الله امنعيه يا اختاه فان الدنيا بوجوده تبقى

501 Ah! Ah! Upon one such as Husayn it behoveth to weep and wail, to mourn and lament! For God hath promised to those who weep for him the joy of meeting Him – and verily, the promise of God is fulfilled. Hasan, son of 'Ali, father of the Awaited Proof, peace be upon him, hath said: "May the blessings of God rest upon them that weep for Husayn, and on those who uphold his remembrance."

501 اه ثم اه فعلى مثل الحسين عليه السلام يليق البكاء والضجيج والنوحة والعجيج وان الله قد وعد لباكيه لقاءه وان وعد الله قد كان مفعولا وقد قال الحسن ابن علي ابي الحجة المنتظر عليه السلام الاف صلى الله على الباكين على الحسين عليه السلام والمقيمين عزاه

- 502 Ah, ah! When 'Ashura approaches, my sorrow for the family of the Messenger of God is redoubled, and my tears fall in torrents. This is the day when all the earth was darkened with dust and missiles, the heavens shuddered in dread, my heart grew straitened, my commerce was undone, my affliction waxed grievous, and my life became bitter indeed.
- 503 Ah, ah! Then were the pure ones of Fatimah's line slain before the multitudes; had the sun of day possessed understanding, it would have fallen in prostration!
- 504 Ah, ah! When the decree was fulfilled, and the oppressor planted his feet upon his sacred breast, the Throne itself fell down in adoration before the majesty of his tribulation. And Fatimah, upon her be the blessings of God, cried out: "Alas for thee, O stranger, parched with thirst! O thou far removed from thy home and kindred! O thou overwhelmed with grief, buried without ablution or shroud! O people of 'Ashura! Weep ye for the martyr of Karbala – his body drenched in blood, slain by the tyrants through wanton cruelty, yet naught in him was seen but faithfulness! Weep ye for him for whom both the dwellers of earth and the denizens of heaven wept! His family were violated, his sanctities profaned, his household made captives among the handmaids!"
- 505 Ah, ah! What excuse hath he who weepeth not on the day of his passing, lamenting with blood and tears commingled? Weep thou for the places where the sons of Ahmad fell – those who, athirst, drank the cup of death. The bowels of Fatimah were torn for them; her eyes wept in sorrow for the orphans. Weep for the little ones, humbled before the tyrants; weep for the crimsoned throat, dyed with blood. Picture to thyself his sisters and his daughters, striking their cheeks in grief and anguish – one wailing here, another there, bewailing the loss of their veils and mantles torn away by the foe. Weep for Zaynab, crying out to her mother – she of glory and exalted rank – saying:
- 506 "O mother! Arise from thy dust! Behold my abasement and the misery of my station! Stand beside the slain, and rend thy heart in sorrow! Weep for him who lieth alone, without defender or companion! Weep for the infant, drenched in blood, whose parched lips burned with thirst! Weep for the noble women of Husayn, unveiled, their faces hidden in their sleeves! Weep for 'Ali, the Adorner of Worshippers, bound in chains, lamenting the anguish of his sickness and captivity!"
- 507 Ah, then ah! O mine eyes, pour forth thy tears unstintedly! Weep for Husayn, the martyr, the son of the Lord of mankind! They slew him on the plain of Taff, pierced through with spears,
- اه اه اذا جاء عاشورا تضاعف حسرتي لال رسول الله وانهل عبرتي هو اليوم فيه اغبرت الارض كلها رجوما عليها والسماء اقشعرت اضاقت فؤادي واستباححت تجارتي واعظم كربتي ثم عيشي امرت
- اه اه ثم اريقتم دماء الفاطميات بالمالا ولو عقلت شمس النهار لخرت
- اه اه لما جرى القضاء صعودا بنعليه فوق صدره نفرت على العرش ساجدة لعظيم بلائه وقالت فاطمة صلوات الله عليها واحسرتني عليك ايها الغريب العطشان والبعيد عن الاوطان والطامي اللهنان والمدفون بلا غسل ولا اكفان يا اهل عاشورا ابكي قتيلًا بكر بلا مخرج الجسم بالدماء قتيل البغاة ظلما ما يرى منه الا الوفاء ابكي قتيلًا بكي عليه من ساكن الارض والسماء وهتكوا اهلهم واستحلوا حريمه في الاماء
- اه اه ما عذر من لم يبك يوم مضائه متأسفا بدم ودمع هام ابكي مصارع فيها ال احمد شربوا على ظماء كنوس حمام احشاء فاطمة لهم مقروحة وبكت عيونها حزنا على الايتام وابكي اليتامى للبغاة خواضعا وابكي على النحر الخضيب الدامي وتمثلي اخواته وبناته يد يننه بتفجع ولطام تنوح هذه وهذه تبكي لما سلب العدا من برقع ولثام وابكي لزنب تستغيث بامها ذات المفاخر والحل السامي
- يا ام قومي من تراكب شارعي ونيسي ذلي وسوء مقامي وقفي على المقتول وانفجعي له فابكي له فردا بغير محامي وابكي على الطفل الصغير مضمخا بدماء بعد تحرق واوام وابكي عزيزات الحسين حواسرا ووجوها يسرف بالاكام وابكي لزين العابدين مقيدا بالاسرى شكوا كربة الاسقام
- اه ثم اه يا عين جودي بالبكاء وجودي ابكي الحسين الشهيد ابن سيدا قتلوه يوم الطف طعنا بالقناة من اجل ملعون الخبيث المولودا الله يعلم

at the command of that accursed, vile-born wretch. God alone knoweth the magnitude of his calamity; and verily, the family of God – peace be upon them – endured his slaying with patience. But as for others, they comprehend not aught of the greatness of this affliction, nor can they ever fathom its mystery unto eternity.

عظيم مصيبتيه وال الله سلام الله عليهم يصبرون
لقتله وما سواهم لا يعقلون من مصيبتيه شيئا ابدا
ولا يمكن الادراك فيهم سرمدا

508 And as for the hidden meaning of the blessed verse: Those who turned away from the Sign of Oneness, made manifest in the Sign of ?usayn – peace be upon him – when they meet the believers, they say: “We, too, confess his majesty and his martyrdom, for our blood’s sake and our kinship.” Yet when they withdraw among their peers in the assemblies of light, they say: “Do ye speak to them of the matter of Husayn, of that which God hath revealed unto you, that they may dispute with you before God concerning his slaying – your Lord and their Lord? Will ye not understand?”

508 واما سر الاية الشريفة ان المعرضين عن اية
الاحدية المتجلية من اية الحسين عليه السلام
اذا لقوا الذين امنوا قالوا اعترفنا بجلالته وشهادته
لاحقان دماثا واذا اوردوا في معشر السبجات
خلا بعضهم الى بعض قالوا اتحدثونهم بامر
الحسين عليه السلام بما فتح الله عليكم ليحاجوكم
بقتله عند الله ربكم افلا تعقلون

509 Nay, God shall assuredly demand vengeance for his blood from those who slew him, and shall require of those who disbelieved in him the Sign of faith which they denied. What aileth this people that they can scarce comprehend a word of this wondrous tale? Al-Baqir, peace be upon him, said: There were a people among the Jews who were not among the obstinate conspirators. When they met the Muslims they would tell them what was in the Torah concerning the description of Muhammad, may the blessings of God be upon him and his family. But their leaders forbade them from this and said: Do not inform them of what is in the Torah concerning the description of Muhammad, may the blessings of God be upon him and his family, lest they use it as argument against you before your Lord. Then the verse was revealed.

509 ان الله طالب ثاره عن الذين قتلوه وطالب اية ايمانه
عن الذين كفروا به فاما لهؤلاء القوم لا يكادون
يفقهون حديثا قال الباقر عليه السلام قد كان قوما
من اليهود وليسوا من المعاندين المتواطئين اذا لقوا
المسلمين حدثوهم بما في التوراة من صفة محمد صلى
الله عليه واله فنهاهم كبرائهم عن ذلك وقالوا لا
تخبروهم بما في التوراة من صفة محمد صلى الله عليه
واله فيحاجوكم به عند ربكم فنزلت الاية انتهى

510 God the Exalted said: “Do they not know that God knows what they conceal and what they make known?” ⁹¹

510 قال الله تعالى اولوا يعلمون ان الله يعلم ما يسرون
وما يعلنون

511 The knowledge of the Essence is the Essence itself - none knows how He is except He Himself. And God, glory be to Him, has taught the people of infallibility, peace of God be upon them, the knowledge of all things. Do they not know that they are the manifestations of the Divine Identity? From God, glory be to Him, they know what they conceal and what they make known in the realm of possibility and what they make known in the worlds of existence.

511 علم الذات هو الذات لا يعلم كيف هو الا هو وان
الله سبحانه قد علم اهل العصمة سلام الله عليهم
علم الاشياء اولوا يعلمون انهم مظهر الهوية عن الله
سبحانه يعلمون وما يعلنون في الامكان وما يعلنون
في الاكوان

512 Since this writing was after Ashura, I have loved to mention al-Husayn, peace be upon him, so I say as God, glory be to Him, has commanded: The contingent beings are a drop distilled from the indication of His command, and the existent things

512 ولما كانت الكتابة بعد عاشورا قد احببت بذكر
الحسين عليه السلام فاقول بما امر الله سبحانه
والممكنات قطرة رشح من اشارة امره والكائنات

⁹¹Qur'an 2:77.

are a flash distilled from the effusion of His bounty. Verily, existence is a drop of glory from the reflection of His beauty. They flash forth in hope of attaining the shadow of His majesty. The ocean of being is filled by His might from the comprehensive sources of His effusion, and existence is filled by His grief from the lofty peaks of His remembrance. Verily, the essences, after they were made excellent, became individuated in the presence of His glory. Verily, the heart, in the swiftness of its journey, stops before His slaying. Those blazing seas were filled - the things were not withheld from the effusion of al-Husayn.

لمحة رشح من ترشح فضله ان الوجود رشة عز من انعكاس جماله تبرقوا رجاء وصل ظل جلاله بحر الوجود بعزه ملات من جوامع فيضه والانوجاد بجزنه ملات من شواخ ذكره ان الجواهر بعدما جودت فتعينت عند مجده ان الفؤاد بسرعة سيره يتوقف عنه قتله مملوء تلك البحور المسجرة ما كانت الاشياء من فيض الحسين ممتعة

- 513 Ali ibn al-Husayn, peace be upon him, said in Kufa: "O people, whoever knows me knows me, and whoever does not know me, I am 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib. I am the son of him who was prevented access to the water of the Euphrates without guilt or inheritance. I am the son of him whose sanctuary was violated and whose bliss was plundered. I am the son of him whose property was seized and whose family was taken captive. I am the son of him who was killed in patience, and that suffices as glory."

513 فقال علي ابن الحسين عليه السلام بالكوفة ايها الناس من عرفني عرفني ومن لم يعرفني فانا علي ابن الحسين ابن علي ابن ابي طالب انا ابن الممنوع بشط الفرات من غير دخل ولا تراث انا ابن من هتك حرمة وسلب نعيمه انا ابن من انتهب ماله وسي عياله انا ابن من قتل صبورا وكفى بذلك نفرا

- 514 "It is no wonder that al-Husayn was killed, when his grandfather was better than Husayn and more noble. Do not rejoice, O people of Kufa, at what befell al-Husayn - that was the greatest calamity. The one slain by the river bank - my soul be his ransom - the recompense of him who brought him low is the fire of hell."

514 لا غرو ان قتل الحسين وشيخه قد كان خيرا من حسين واكرما ولا تفرحوا يا اهل كوفان بالذي اصيب حسين كان ذلك اعظما قتيلا بشط النهر روحي فدائه جزاء الذي ارداه نار جهنما

- 515 Ah, ah! At the time of descent upon the earth, the Word of God was established. The name of the Merciful was established upon the Throne. The Messenger of God said: O land of Tuff and my joy, when he is hidden within you, you are the Throne in the paths. Then she cried out with a tumultuous cry that made her shudder: Would that I had died before the Merciful was established upon the Throne! He said to her: Be patient, for your Lord has willed that within you should be concealed a body stained and slaughtered, drowned in an ocean of blood and tears and wounds and burning, like a sun drowned in the seas of eclipse, clothed in grief. She said, stripped bare of her veil: What have I to do with the blood of al-Husayn being spilled upon me?

515 اه اه حين النزول على التراب منطلق الله استوى اسم الرحمن بالعرش فقال رسول الله يا ارض طف وبهجتي اذا غاب فيك انت العرش في الطرق فقالت ضجيحة معجة مقشعرت فيا ليتني مت قبل ان يستوي الرحمن بالعرش فقال لها اصبري فشاء ربك فيك محجوبة جسم مخضب متذبج غرق في بحر دم ودمع وجرح وحرقة كشمس غريق في بحور الكسوف مقمص فقالت متعة منعريا عن جبابها مالي ودم الحسين علي اريق

- 516 When he fell from upon his steed to the earth, the realms of possibility were destroyed from the intensity of separation. He said in his loudest voice: O armies of Satan, I am your target - what have you to do with the thirsty family? He moved with his chest and his foot lowered in reverence for the sanctuary God made sacred in support of the truth. Then the Throne and the earth and what is between them fell down, fainting upon the earth from the abundance of grief. The worlds of

516 فلما خر عن فوق الجواد الى التراب تحربت الامكان من شدة الفراق فقال باعلى صوته يا عساكر الشيطان انا المقصود فيكم ما لكم من ال عطشان تحرك بالصدر والرجل منخفضا لحرمة حرمة الله نصره الحق نفر العرش والارض وما بينهما مغشاة فوق التراب من كثرة الحزن نفرت

Unity from the realm on high fell down, veiled by his calamity.
The indication is in the five.

عوالم الاحدية من عالم العلى متحجبا بمصيبته
الاشارة في الخمس

- 517 Ah, ah! The grief of al-Husayn reached the heights, veiled, the
griefs of all the universe and the realm of possibility embodied.
O my sorrow at the sight of Zahra when his countenance red-
dened, her head uncovered, her garment torn because of the
flowing of the blood of his face!

517 اه اه بلغ العلى حزن الحسين مقنعا احزان كل
الكون والامكان مجسما فيا حسرتي من رؤية
الزهراء عند احمرار طلعتة متعريا رأسها متشققا
ثوبها لجريان دم وجهته

- 518 Al-Husayn, peace be upon him, said: Whoever visits me after
my death, I shall visit him on the Day of Resurrection, and
even if he were in the Fire, I would bring him out from it.

518 قال الحسين عليه السلام من زارني بعد موتي زرته
يوم القيمة ولو كان في النار لاخرجته

- 519 Ali son of Husayn, peace be upon them both, spoke in Medina,
saying: "O people! God – exalted be He – hath tried us with
mighty trials, and praise be unto Him for all that He ordaineth.
A grievous breach hath been made in the fabric of Islam: Abu
Abdillah – peace be upon him – hath been slain, his family cut
down, his women and children taken captive, and his sacred
head borne aloft on the point of a spear through the cities
and lands! O people! What heart is there that is not rent
asunder at his slaying? What soul is there that is not plunged
in sorrow for him? Behold! We have become as exiles and
fugitives, despised and bereft, as though we were the sons of
Turk and Kabul!"

519 قال علي ابن الحسين عليهما السلام بالمدينة ايها
الناس ابتلانا الله وله الحمد ببلايا جليلة وثلبة في
الاسلام عظيمة قتل ابو عبدالله عليه السلام
وعترته وسبي نسائه وصبيته وداروا براسه في
البلدان من فوق [عامل] السنان ايها الناس اي
قلب لا يتصدع لقتله؟! ام اي فؤاد لا تحزن له؟!
ايها الناس اصبحنا مطرودين مشردين مندولين
شايعين كانا اولاد ترك وكابل

- 520 Ah! Ah! God is the Most Great for that calamity which, before
the Ancient of Days, surpasseth every other woe! God is the
Most Great for that spectacle of flowing blood – shed from
one of the noblest of the Arab race, a scion of Ahmad's line!
O Ahmad! O Ahmad! How dire was Husayn's plight when
he beheld the beauty of his son, 'Ali, slain before him! God
is the Most Great for that supreme affliction – the slaying of
the noble one beside his father's tent, whose speech was the
very echo of the Apostle's tongue! By God! Were ye to weep
oceans of tears for him, it would not equal one drop of that
crimson blood shed upon the dust! This sufficeth – for grief
hath mounted to the loftiest seat!

520 اه اه الله اكبر من الوقعة التي عند القديم اعظم
من كل ما يدع الله اكبر من مشهد الدماء مطرد
من اشرف العرب نسل الاحمد والاحمداء من حال
الحسين حين الذي راي جمال عليه المذبح والله
اكبر المصائب قتل العلي لدى جنبه شبه الرسول
منطقه كان محمد والله ان تبكوا بماء البحور لاجله
لم يعدل بشعر دم متحمر منه منقطع هذا كفى
بلغ الحزن مقعدا عاليا

- 521 Glorified be He Who hath decreed sorrow as the diadem of
Muhammad's lineage! God alone knoweth the grief and for-
bearance of Husayn! But for the decree of right and destiny,
the very Throne and earth themselves would have been rent
asunder.

521 سبحانه من الحزن اذ انه سيد محمد الله يعلم حزن
الحسين وحله * لولا القضاء الحق كان العرش
والارض منقطع

- 522 And when Zaynab, peace be upon her, beheld him, she cried:
"Alas! Alas! O heart of the Virgin! O joy of the Praised One!"
She hastened forth from the tents in bewilderment and refuge,
and cast herself upon his lifeless body, crying: "O Messenger of
God! O mine ancestor, fountain of guidance! Behold my state

522 وقالت زينب عليها السلام حين راته يا لهفاه
يا كبد البتول بهجة المحمود فسارت من الخيام
معجة مستجيرة خرت بوجهتها على وجهه
المطروح فقالت يا رسول الله يا معدن الهدى
انظر بحالي وجرح هذه المقصود اهل الجحود يقتل

and the wound of this, thy cherished one! The people of denial have slain thy offspring and thy joy, parched and forbidden water! By God, his martyrdom is the greatest of afflictions, O our grandsire! Would that I had died ere mine eyes beheld him, cut down and cast upon the plain!" Then she said: "O Friend of God! O soul of Ahmad! How shall I describe this slaughtered form? By God, the idolaters have slain him, athirst, while the sun of day was yet shining in the heavens! I complain unto Thee, O Lord, of the immensity of our sorrow for the murder of the son of the slain, the renewer of Thy faith! O our mother Fatimah! The heart of Husayn was consumed for the slaying of his son 'Ali, the butchered one! Our own hearts are burned with the burning of 'Ali's heart, athirst and denied the water! O our mother! By the death of thy joy our hearts are torn from the body of him cast down upon the plain!"

بضعتي وبهجتك قتل عزيمة متعطشا ممنوع
والله اعظم المصائب يا جدنا شهادته يا ليتني مت
قبل ان اراه مقطوع مطرود ثم قالت يا ولي الله
يا نفس احمد كيف اشرح من هذا الطريق مذبج
والله قد قتلوه اهل الشرك متعطشا حين الذي
كان السماء بشمس اليوم مطلوع الله اشكوا
اليك عظيم مصابنا عن قتل ابن القتيل مجدد يا
امنا الزهراء قد تحرق قلب الحسين لقتل علي ابنه
المذبوب وتحترق اجدانا من حرقت قلب علي
معطشا من الماء مردود يا امنا بقتل بهجتك قد
تفرقت اجدانا من جسمه المطروح

523 Ah! Ah! God is the Most Great for the Day of Ashura, when the glories of Ahmad were slain! God is the Most Great! In that day Husayn was butchered upon the earth, and for his sake was the heart of the Apostle set aflame in the Paradise of Eternity! God alone knoweth the mystery of Husayn's sacrifice in the land of Taff – never shall aught like it be wrought! For he who was slain alone was such that, had the Lord willed, He would have exalted him in might – but He willed naught save what the Truth decreed in abasement!

523 اه اه الله اكبر من يوم عاشورا الذي فيه قد ذبحوا
ابهاج احمد الله اكبر فيه قتل الحسين مذبجا ومن
اجله تحرق قلب الرسول في جنة العدن الله يعلم
امر الحسين بارض طف ما يمكن الابداع مثله
متذبح فرد ان الذي لو شاء شاء الرب في العز وما
شاء الا ما شاء الحق بالذل

524 God the Most High hath said: "And among them are the unlettered ones who know not the Book, but only idle fancies; and they do but conjecture."⁹²

524 قال الله تعالى ومنهم اميون لا يعلمون الكتاب الا
اماني وان هم الا يظنون

525 By "the Book" is meant 'Ali, peace be upon him, and by "the unlettered" are intended those who confess his guardianship within the depths of Oneness, yet know him not in the majesty of that same Oneness. For they abide upon the plain of conjecture; the people of the tumultuous sea of Unity know him only through surmise.

525 والمراد بالكتاب علي عليه السلام وبالامي قوم
يقرون بولايته في لجة الاحدية ولا يعلمونه في عز
الاحدية فانهم واقفون في ارض الظن لان اهل
طمطم الاحدية لا يعرفونه الا بالظن

526 Now, conjecture itself belongeth to the conditions of the world of Unicity, whose beginnings and endings none can trace. But God encompasseth all beyond it – nay rather, He is the Glorious Qur'an itself.

526 والظن شئونات الواحدية لا بداية لها ولا نهاية
والله من ورائها محيط بل هو قران مجيد

527 Thus, when the servant believeth in the Book at the moment of its descent within the exaltation of the Divine Identity, and abideth steadfast therein, he is of the number of the assured. But whoso moveth or resteth beyond it is unlettered and of those who conjecture concerning 'Ali, peace be upon him.

527 فاذا كان العبد امن بالكتاب حين وروده في عز
الهوية واستقر فيها فكان من الموقنين ومن تحرك
وتسكن عن ورائها فكان الامي ومن اهل الظن
بعلي عليه السلام

⁹²Qur'an 2:78.

- 528 And God – His Will operateth within him; for had God so willed, He would have guided all mankind aright. Yet God willeth only in accordance with what they themselves will; and He is not unjust unto His servants. 528 والله المشية فيه لو شاء الله لهدى الناس جميعا ولكن الله لا يشاء الا بما هم يشاؤون وما هم بظلام للعبيد
- 529 God the Most High hath said: “But woe to them who write the Book with their own hands, and then say: ‘This is from God,’ to traffic with it for a miserable price! Woe to them for what their hands do write, and for the gain they make thereby!”⁹³ 529 قال الله تعالى فويل للذين يكتبون الكتاب بايديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل لهم مما كتبت ايديهم فويل لهم مما يكسبون
- 530 All things were they writing concerning the excellence of ‘Ali, upon Him be peace, with their hands, that is, according to what they chose for themselves, and they wrote in the verse of abstraction the verse of unity, and in the verse of oneness all the verses that are possible in origination and creation. As for those who go not forth from His authority, God hath made lawful for them whatsoever they write of the Book. But as for those who have gone forth from the ocean of oneness which they wrote for themselves with their hands, they have indeed purchased the verse of ‘Ali for a paltry price after they knew and said that the authority of ‘Ali - “This is from God” - hath been revealed. Woe to them for what their hands have written of His excellence, and woe to them for what they were gaining in turning with allusion unto Him together with the authority of falsehood! Woe, and it is the authority of falsehood - in the first verse the first, and the second the second, and the third the third. The curse of God be upon them, and woe to them for what they were gaining! 530 كل الاشياء كانوا يكتبون فضل علي عليه السلام بايديهم اي بما يختارون لانفسهم وقد كتبوا في اية التجريد اية الاحدية وفي اية الواحدية جميع الايات مما يمكن في الابداع والاختراع فاما الذين لا يخرجون عن ولايته فاحل الله لهم مما يكتبون من الكتاب واما الذين قد خرجوا عن لجة الاحدية التي كتبوا لانفسهم بايديهم فقد اشتروا اية علي بالثمن القليل من بعدما كانوا يعرفون ويقولون بان ولاية علي هذا من عند الله قد نزلت فويل لهم مما قد كتبت ايديهم فضله وويل لهم مما كانوا في التوجه بالاشارة اليه مع ولاية الباطل يكسبون الويل وهي ولاية الباطل في الاية الاولى الاول والثانية الثاني والثالثة الثالث لعنة الله عليهم وويل لهم مما كانوا يكسبون
- 531 God the Most High hath said: “And they say: ‘The Fire shall not touch us but for a few days numbered.’”⁹⁴ 531 قال الله تعالى وقالوا لن تمسنا النار الا اياما معدودة
- 532 Verily, those who love the authority of falsehood have worshipped the calf and said: “The Fire shall not touch us” - that is, the authority of ‘Ali, upon Him be peace - “but for a few days numbered” in the life of the Messenger of God, may the peace and blessings of God be upon Him and His family. God the Most High hath said: “Say: ‘Have ye taken with God a covenant? For God will never break His covenant.’” Nay, but whosoever earneth ill-deeds and his sin encompasseth him, such are rightful owners of the Fire; they will abide therein. That is, say unto them, O Muhammad, may peace be upon Him: “If ye have settled with the authority of ‘Ali, upon Him be peace, by the covenant which God hath taken from you - if ye have taken yourselves as settled in His authority - then will God never break the covenant of the ocean of His unity and His meeting. Nay, but whosoever hath earned the first, his sin 532 ان الذين يحبون ولاية الباطل فقد عبدوا العجل وقالوا لن تمسنا النار اي ولاية علي عليه السلام الا اياما معدودة في حياة رسول الله صلى الله عليه واله قال الله تعالى قل اتخذتم عند الله عهدا فلن يخلف الله عهد الله عهداه بلى من كسب سيئه واحاطت به خطيئته فاولئك اصحاب النار هم فيها خالدون اي قل لهم يا محمد (ص) ان استقررتم عند ولاية علي (ع) بالعهد الذي قد اخذ الله عنكم ان اتخذتم انفسكم مستقرين في ولايته فلن يخلف الله عهد لجة احديته ولقائه بلى من كسب الاول فقد احاطت به خطيئته لان اية ولايته عند الله قد كانت كل الخطيئة وله نار جهنم اي ولاية الثاني

⁹³Qur'an 2:79.⁹⁴Qur'an 2:80-81.

hath encompassed him, for the verse of his authority with God was indeed every sin, and his is the fire of hell - that is, the authority of the second, whosoever is therein in value is therein." And the unbelievers are the rightful owners of the Fire, for all unbelief found in everything was indeed from the second - the curse of God be upon him - and the evil ones, his companions, are they who abide therein, that is, in his authority, in the Fire.

533 And the Imam, upon Him be peace, hath said concerning His saying, mighty and glorified be He, when they denied the Imamate of the Commander of the Faithful, upon Him be peace: "Such are rightful owners of the Fire; they will abide therein."

534 And the secret of the matter - lo, I point unto it - is that the Paradise which the All-Merciful hath promised His servants for all save the Family of God, peace be upon them, is the shadow of the body of Husayn, upon Him be peace, and the seven bodies are for all save the first, and their manifestation hath God created it free from the unbelief of the body of Yazid, upon him be curses and torment. Whosoever acknowledgeth the authority of 'Ali, upon Him be peace, hath entered into divine pleasure, and whosoever turneth away hath entered into the fires. And that is a decree foreordained by the Mighty, the Wise.

535 God the Exalted hath said: "And those who believe and do righteous deeds, these are the companions of Paradise; they shall abide therein forever."⁹⁵

536 Verily, those who have believed in the signs of God in all the worlds are acknowledging that the signs are the signs of 'Ali (peace be upon Him) through divine origination, and that the Essence hath no path unto It, nor doth It possess any sign whereby It may be known, nor is it known how It is save by Itself. Were It to possess a sign, conjunction would be necessitated. Glorified be He!

537 Ali ibn al-Husayn (peace be upon them both) hath said: "By God, the signs are our signs, and wilayah (divine authority) is one of them." And they have worked righteousness in that naught is wrought in the world save by God and for God, and in all his movements he moveth from God, and he goeth not forth from the ocean of Unity for a single moment save that he beholdeth all things and his own self as one soul. The Truth, glorified and exalted be He, hath said: "We created you not nor raised you up save as one soul."

من فيها في القيمة فيها والكافرون هم اصحاب النار لان كل كفر وجد في كل شيء فقد كان من الثاني لعنة الله عليه والشور اصحابه هم فيها اي في ولايته في النار خالدون

533 وقد قال الامام عليه السلام في قوله عز وجل قال اذا جحدوا امامة امير المؤمنين عليه السلام اولئك اصحاب النار هم فيها خالدون

534 وسر الامر ها انا اذا اشير اليه وهو ان الجنة التي وعد الرحمن عباده لما سوى ال الله سلام الله عليهم هي ظل جسم الحسين عليه السلام والجسم السبعة هي لما سوى الاول ومظهره قد خلها الله من كفر جسم اليزيد عليه اللعنة والعذاب من اقر بولاية علي عليه السلام فقد دخل الرضوان ومن اعرض فقد دخل النيران وذلك تقدير محتوم من عزيز حكيم

535 قال الله تعالى والذين امنوا وعملوا الصالحات اولئك اصحاب الجنة هم فيها خالدون

536 ان الذين امنوا بايات الله في كل العوالم مقربان الايات ايات علي (ع) بالابداع وان الذات لا سبيل اليه ولا له اية يعرف بها ولا يعلم كيف هو الا هو لو كان له اية للزم الاقتران فسبحانه

537 قال علي ابن الحسين عليهما السلام والله الايات اياتنا والولاية احدها وعملوا الصالحات بان لا يعمل في العالم الا بالله والله وفي كل حركته يتحرك عن الله ولا يخرج عن لجة الاحدية لمحة الا ويرى الاشياء ونفسه نفسا واحدة قال الحق جل سبحانه ما خلقكم ولا بعثكم الا كنفس واحدة

⁹⁵Qur'an 2:82.

538 And his self hath been the one manifested from the Soul of the Truth in all the attributes and names. His forgiveness was His forgiveness, his patience His patience, his forbearance His forbearance, his independence His independence, his bounty His bounty, and likewise in the attributes of Unity and Divinity and Mercifulness and Oneness. And in all those allusions he hath been a servant of God, and feareth not in his knowledge save God. When this is so, then hath he wrought righteousness, and these are verily the companions of the Qa'im (peace be upon Him), and they abide eternally in the Most Great Paradise, for the Proof is the Face of the Worshiped One, and there is no cessation for Him. Whosoever entereth into His wilayah, his continuance hath been made enduring. And that Face is a contingent Face which God hath attributed unto Himself by way of honor, and that is the ultimate limit of continuance from the effusion of God unto the people of contingency. And whosoever hath been under the wilayah of the Qa'im (peace be upon Him) hath abided eternally in Paradise, and there is no suspension for the Face of the Lord that manifesteth Itself unto things through them.

539 God the Exalted hath said: "And when We took the covenant of the Children of Israel: 'Ye shall worship none save God, and show kindness to parents and to kindred and to orphans and the needy, and speak kindly to mankind, and establish prayer and pay the poor-due.' Then ye turned away, all save a few of you, while ye are averse."⁹⁶

540 And the intended meaning of Israel in the womb of the fourth is the Will, and all else besides it, according to God, is His offspring. God hath announced His taking of the covenant from all things in the eight Gardens concerning the guardianship of 'Ali, peace be upon Him - the first in the ocean of Unity, that ye worship none but God alone, without allusion or possibility of aught else besides Him; and in the second, by recognition of the universal guardianship of the two Parents, Muhammad and 'Ali, peace be upon them both. And this recognition before God hath been kindness which is made beautiful for each according to what befitteth him. And concerning the Parents, nothing is made beautiful save that to which I have alluded by intimation, inasmuch as by explicit statement the followers of falsehood would doubt. And in the third, kindness unto the kindred; and in the fourth, unto the orphans; and in the fifth, unto the poor. And the intended meaning of the kindred is Fatimah, the blessings of God be upon Her; and by the orphans, the two Hasans, peace be upon them both; and by the poor, the family of Husayn, peace be upon them, specifically.

⁹⁶Qur'an 2:83.

538 وقد كان نفسه الظاهر عن نفس الحق في كل الصفات والاسماء كان عفوه وصره صبره وحله حله وغناه غناه وعطائه عطائه وكذلك في صفات الاحدية والالوهية والرحمانية والواحدية وفي كل تلك الاشارات قد كان عبد الله ولا يخاف في علمه الا عن الله فاذا كان كذلك فقد عمل الصالحات واولئك هم اصحاب القائم عليه السلام حقا وهم في رضوان الاكبر خالدون لان المحجة وجه المعبود ولا زوال له من دخل في ولايته فبقائه قد كان باقيا وذلك الوجه وجه حادث نسيه الله لنفسه تشريفا وذلك غاية البقاء من فيض الله لاهل الامكان ومن كان في ولاية القائم عليه السلام قد كان في الجنة خالدا وما لوجه الرب المتجلي للاشياء بهم تعطيلا

539 قال الله تعالى واذا اخذنا ميثاق بني اسرائيل لا تعبدون الا الله وبالوالدين احسانا وبذي القربى واليتامى والمساكين وقولوا للناس حسنا واقموا الصلوة واتوا الزكوة ثم توليت الا قليلا منكم وانتم معرضون

540 والمراد بالاسرائيل في بطن الرابع المشية وكل ما سواه عند الله بنوه قد اخبر الله عن اخذ ميثاقه عن الاشياء في الجنات الثمانية لولاية علي عليه السلام الاولى في لجة الوحدة بان لا تعبدوا الا الله وحده بلا اشارة ولا امكان ما سواه وفي الثانية بالاعتراف بالولاية الكلية للوالدين محمد وعلي عليهما السلام وذلك الاعتراف عند الله قد كان احسانا يحسن لكل بما هو اهل به وبالوالدين لا يحسن الا ما قد اشرت اليه بالتلويح اذ بالتصريح يرتاب المبطلون وفي الثالثة الاحسان بذي القربى وفي الرابعة اليتامى وفي الخامسة المساكين والمراد بالقربى الفاطمة صلوات الله عليها وباليتامى الحسين عليهما السلام وبالمساكين ال الحسنين عليهما السلام خاصة وفي السادسة بالاحسان مع الانبياء والاولياء وهم الناس لدى الرحمن لانهم استانسوا في ظلال ال الله واستغفروا عن سواهم ولذا قد جعلهم الله اهل مشعر السادس

And in the sixth, by kindness with the Prophets and the Successors, and they are the people before the Merciful, for they found comfort in the shadows of the Family of God and were heedless of all save them. And for this reason hath God made them the people of the sixth shrine and the manifestations of His justice, if they but knew. And in the seventh, God hath taken from all things the covenant of the Shi'ah of the Family of God, peace be upon them, and they are the prayer before the Lord, glorified be He. Whosoever loveth the Shi'ah of the Family of God, peace be upon them, hath indeed established prayer. And whosoever hath established prayer hath described the Lord with that which was manifested unto the Shi'ah of the Family of God, peace be upon them. And none believe in them save a few. And by the eighth, the poor-rate for all else besides those whom I have mentioned herein, according to what befiteth each. And this Garden is the garden of all save them, of everything - of the angels, the jinn, the animals, the plants, and the minerals. Then they say concerning things, some of them about others: And none believe in God in those Gardens save a few. Perchance one may enter the seven and obey their Lord therein, yet disbelieve in one of them, and he is before God among the polytheists. Verily, God forgiveth not that partners be ascribed unto Him, but He forgiveth what is less than that unto whom He willeth. And most of them believe not in the Family of God, peace be upon them, save while they turn away. And many have departed from this verse, and none enter into it save what God willeth, and God willeth but few.

ومظاهر عدله لو كانوا يعلمون وفي السابعة قد اخذ الله عن الاشياء عهد الشيعة من ال الله سلام الله عليهم وهم الصلوة عند الرب سبحانه من احب شيعة ال الله سلام الله عليهم فقد اقام الصلوة ومن اقام الصلوة فقد وصف الرب بما تجلي لشيعة ال الله سلام الله عليهم وما يؤمن لهم الا قليلا وبالثامنة بالزكاة لكل ما سوى مما قد ذكرته ههنا بما هو اهله وهذه الجنة هي جنة ما سواهم من كل شيء من الملائكة والجن والحيوان والنبات والجماد ثم يقولون للاشياء بعضهم عن بعضها ولا يؤمن بالله في تلك الجنان الا قليل فربما احد دخل السبعة واطاع ربه فيها وكفر بالواحدة منها وهو عند الله قد كان من المشركين وان الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء ولا يؤمن اكثرهم بال الله سلام الله عليهم الا وهم معرضون وخرج عن هذه الاية كثير وما يدخل فيها الا ما شاء الله وما شاء الله الا قليلا

541 God, exalted be He, hath said: "And when We took your covenant that ye shed not your blood and turn not yourselves out of your dwellings, then ye ratified it and ye were witnesses."⁹⁷

541 قال الله تعالى واذا اخذنا ميثاقكم لا تسفكون دماءكم ولا تخرجون انفسكم من دياركم ثم اقررتم وانتم تشهدون

542 In this verse God hath taken from the believers a mighty covenant. God hath taken the covenant of the guardianship of 'Ali from all things, that ye shed not the blood of the verses of your unity, and that ye turn not yourselves out from the ocean of Singleness, the abodes of your declaring of Unity. Then ye ratified in the first, that ye shed not your blood; and in the second, that ye go not forth from your dwellings; and ye bear witness in those two stations to the manifestation of God unto you through you, after ye had ratified the reality of these two scenes, and ye were witnesses.

542 اخذ الله في هذه الاية من المؤمنين عهدا عظيما اخذ الله ميثاق ولاية علي عن الاشياء بان لا تسفكوا دماء اية واحديكم وان لا تخرجوا انفسكم من لجة الاحدية ديار توحيدكم ثم اقررتم في الاول بان لا تسفكوا دمائكم وفي الثانية بان لا تخرجون من دياركم وانتم تشهدون في ذلك المقامين بتجلي الله لكم بكم بعدما اقررتم حقيقة هذين المشهدين وانتم تشهدون

543 God, exalted be He, hath said: "Yet here ye are, slaying your souls and turning a party of you out of their dwellings, supporting one another against them in sin and transgression. And if

543 قال الله تعالى ثم انتم هؤلاء تقتلون انفسكم وتخرجون فريقا منكم من ديارهم تظاهرون عليهم

⁹⁷Qur'an 2:84.

they come to you as captives, ye would ransom them, although their expulsion was forbidden unto you. Do ye then believe in part of the Scripture and disbelieve in part? And what is the reward of those among you who do so save ignominy in the life of this world, and on the Day of Resurrection they will be consigned to the most grievous doom. For God is not unmindful of what ye do.”⁹⁸

- 544 And the first addressee and his companions, “you slay” the Verses - peace be upon Him - by that which God hath placed within your souls, after the Messenger of God - may God’s peace and blessings be upon Him and His family - made you to know Him, made you to know yourselves, made you to know your Lord. And you expel a party from among you from the abodes of oneness which God hath established among them. Yet you, these very ones, show favor unto the polytheists through allegiance to sin and transgression - the second sin and the third transgression. And when they come unto you as captives, and they are a people who know not the Imam - peace be upon Him - you ransom them through allegiance to your own selves, though this is forbidden unto you by God. And you expel them from allegiance to the Truth - peace be upon Him - after you make them to know the prophethood of Muhammad - may God’s peace and blessings be upon Him and His family - for the sake of your own claims to succession.

- 545 Do you then believe in part of the Book after God hath made you to know that it is a tree cursed in the Qur’an, and disbelieve in part of the Book after God hath made you to know that it is in the Mother of the Book with Us for ‘Ali the Wise? What then is the recompense of him among you who doeth this, save allegiance to the second in the life of this world - for it is a nearer abasement - and on the Day of Resurrection, which is the Greatest Day, and it is the day of allegiance to the First? And thereon shall the unbelievers be returned unto allegiance to the First, and this is with God the most grievous torment. And God is not heedless of what they do in donning the garment of allegiance through usurpation for themselves. Soon shall they encounter the justice of ‘Ali - peace be upon Him - for that wherewith they wronged whosoever they denied mention of God, or mention of the family of God, or mention of their followers. Verily they expelled him from their abodes, and his recompense on the Day of Resurrection shall be the most grievous torment for that which his hands had earned. And God is not heedless of what they do.

- 546 And al-Sadiq - peace be upon Him - hath said outwardly that this verse was revealed concerning Abu Dharr - may God have

⁹⁸Qur’an 2:85.

بالاثم والعدوان وان ياتوكم اسارى تفادوهم وهو محرم عليكم اخراجهم افئتمون ببعض الكتاب وتكفرون ببعض فما جزاء من يفعل ذلك منكم الا خزي في الحياة الدنيا ويوم القيمة يردون الى اشد العذاب وما الله بغافل عما تعملون

- 544 والمخاطب الاول واصحابه انتم تقتلون اية عليه السلام بما قد جعل الله في انفسكم بعدما عرفكم رسول الله صلى الله عليه واله اعرفكم بنفسه اعرفكم بربه وتخرجون فريقا منكم من ديار الاحدية التي قد جعل الله فيكم لكنكم انتم هؤلاء تظاهرون للشركين بولاية الاثم والعدوان والاثم الثاني والعدوان الثالث وان ياتوكم اسارى وهم اهل لا يعرفون الامام عليه السلام تفادوهم بولاية انفسكم وهو عند الله محرم عليكم وتخرجونهم عن ولاية الحق عليه السلام بعدما تعرفونهم بنبوة محمد صلى الله عليه واله لاجل وصايتكم

- 545 افئتمون ببعض الكتاب بعدما عرفكم الله انها شجرة ملعونة في القرآن وتكفرون ببعض الكتاب بعدما عرفكم الله انه في ام الكتاب لدينا لعلي حكيم فما جزاء من يفعل ذلك منكم الا ولاية الثاني في الحياة الدنيا لانه خزي ادنى وفي يوم القيمة اي يوم الاكبر وهو يوم ولاية الاول وفيه يردون الكفار الى ولاية الاول وهو عند الله اشد العذاب وما الله بغافل عما يعملون في تقمص قيص الولاية غصبا لانفسهم فسوف يلقونهم عدل علي عليه السلام بما كانوا يظلمون من بحد احد عن ذكر الله او ذكر ال الله او ذكر شيعتهم فقد اخرجهم من ديارهم وجزاؤه يوم القيمة اشد العذاب بما كان قد اكتسبت بايديه وما الله بغافل عما يعملون

mercy upon him - and Uthman, and his affair is manifest. Yet that station is not for manifesting his affair. And verily there have emanated therefrom universal principles whose affair the believer hath known in the course of those abodes.

546 وقد قال الصادق عليه السلام في الظاهر ان هذه الآية قد نزلت في ابي ذر رحمه الله وعثمان وامره ظاهر وليس ذلك المقام لظهور امره ولقد ترشح فيها قواعد كلية قد عرفها المؤمن امره في خلال تلك الديار

547 God the Most High hath said: "These are they who have purchased the life of this world for the hereafter, so the punishment shall not be lightened for them, nor shall they be helped."⁹⁹

547 قال الله تعالى اولئك الذين اشتروا الحياة الدنيا بالآخرة فلا يخفف عنهم العذاب ولا هم ينصرون

548 These are they who believe in the remembrance of God and then disbelieve and slay the Prophets of God through their injustice in the religion of God. These are they who have migrated to the Holy Land and write the book of faith, then turn away from the command of God and take what they have written to the remembrance of God that they may corrupt in the earth without right and slay the people without cause and forge lies against God without truth and wax proud against the word of God without grace from God. These are they whose likeness in the Torah and the Gospel is as their likeness in the Qur'an. Whenever they kindle a fire it encompasseth their own selves, and whenever they wax proud against the believers in oppression they are abased before themselves, and whenever they seek to transcribe aught of the verses of God He judgeth between them and curseth them in every matter by the command of God. These, therefore, are they who have bartered the life of this world for the next, wherefore the word of torment in the Book of God shall not be lightened for them, and then shall they be brought back on the Day of Resurrection to the most grievous torment. This is because they disbelieve in the religion of God and deny the command of God and war against the servant who is the remnant of God. Their likeness, therefore, is as the likeness of those who believe not in the Book of God and follow not His ordinances. Nay, their likeness in the judgment of the Book is as the likeness of the ass bearing the Book of God, making it to be behind their backs, and writing with their hands that which Satan inspireth them, supposing that they are guided aright in the religion of God. Their likeness is as the likeness of the dog: if thou attackest them they turn away, and if thou leavest them they corrupt. May God slay them! Evil is that which their souls have followed in the religion of God after they had heard the judgment of imprecation and understood it. And among the people are those who love them in the religion of God as though they were following the enemy of God after they had recognized them. And these are they who see not and perceive not and are not aided.

548 اولئك الذين يؤمنون بذكر الله ثم يكفرون ويقتلون الانبياء الله بظلمهم في دين الله اولئك الذين قد هاجروا الى بلد القدس ويكتبون كتاب الايمان ثم يعرضون من امر الله وياخذون ما كتبوا الى ذكر الله ليفسدوا في الارض بغير الحق ويقتلون الناس بغير نفس ويفترون على الله بغير حق ويستكبرون على كلمة الله بغير فضل من عند الله اولئك الذين مثلهم في التورية والانجيل كمثلهم في القرآن كلما استوفد نارا فاحاطت على انفسهم وكلما استكبروا على المؤمنين ظلما يذلوا عند انفسهم وكلما استكتبوا من آيات الله يحكم بينهم وبلغهم في كل شان بامر الله فاولئك الذين اشتروا الحياة الدنيا بالآخرة فلا يخفف عنهم كلمة العذاب في كتاب الله ثم يردون يوم القيمة الى اشد العذاب ذلك بما يكفرون في دين الله ويحسدون امر الله ويحاربون عبد بقية الله فمثلهم كمثل الذين لا يؤمنون بكتاب الله ولا يتبعون احكامه بل ان مثلهم في حكم الكتاب كمثل الحمار يحملون كتاب الله ويجعلونه وراء ظهورهم ويكتبون بايدهم ما يليقهم الشيطان ويحسبون انهم المهتدون في دين الله فمثلهم كمثل الكلب ان تحمل عليهم يعرضون وتتركهم يفسدون قتلهم الله بس ما اقتدت به انفسهم في دين الله بعدما سمعوا حكم المباهلة وعقلوه وان من الناس يحبونهم في دين الله كأنهم يتبعون عدو الله بعدما عرفوهم واولئك هم لا يبصرون ولا ينظرون ولا ينصرون

⁹⁹Qur'an 2:86.

- 549 God the Most High hath said: "And indeed We gave Moses the Book and sent after him the Messengers in succession, and We gave Jesus son of Mary the clear proofs and strengthened him with the Holy Spirit. Is it that whenever there came to you a Messenger with that which your souls desired not, ye grew proud, and some ye denied and some ye slew?"¹⁰⁰
- 550 Verily the Eternal is He Himself, and He Himself is He. Nothing can be compared unto Him. He brought forth Muhammad - may God's peace and blessings be upon Him and His kindred - from nothing, and made Him the guardian of glory for Himself in all the worlds of creation and invention. The meaning intended in this blessed verse by Moses is Muhammad - may God's peace and blessings be upon Him and His kindred - and by the Book is 'Ali - peace be upon him - and by the Messengers are the ten from the family of God - peace of God be upon them. "And We gave Jesus son of Mary the clear proofs" - the Baqa for the honor of meeting the Proof Muhammad son of al-Hasan, master of the Cause - peace be upon them both - and he is the clear proofs in the sight of God, glory be unto Him. And We strengthened the Proof in the Return through his ministry, and he is that which is meant by the Holy Spirit, and he is the greatest of the angels, for the angels are like letters, mere connecting links, while the Holy Spirit - his station among the letters is the letter of collective indication - his rank is with mankind and the angels, and he is an angel whom God hath created for the nurturing of the body of Muhammad - may God's peace and blessings be upon Him and His kindred - in this world, and he is the greatest of the servants of the family of God - peace be upon them. God strengthened Jesus son of Mary through him in that he is the most noble of the followers of 'Ali - peace be upon him - in the realm of possibility. "Is it that whenever there came to you a Proof from God with that which your associating souls desired not, ye grew proud, and some ye denied and some ye slew?"
- 551 Imam Hasan al-Askari, peace be upon him, hath said: We have ascended the heights of realities with the feet of prophethood and guardianship, and the Interlocutor was invested with the robe of the chosen ones when We beheld his faithfulness, and the Holy Spirit in the gardens of sacredness did taste the first fruits of Our gardens.
- 552 Abu Ja'far, peace be upon him, hath verily said concerning His utterance, exalted be He: "Muhammad, peace and blessings be upon him and his family, came unto you with that which your souls desire not" - with his master 'Ali, peace be upon him, did ye wax proud. A party from among the family of Muhammad,
- قال الله تعالى ولقد اتينا موسى الكتاب وقفينا من بعده بالرسول وايتنا عيسى ابن مريم بالبينات وايدناه بروح القدس افكلما جاءكم رسول بما لا تهوى انفسكم استكبرتم ففريقا كذبتم وفريقا تقتلون
- ان الازل هو نفسه ونفسه هو لا يقارن شيئا ابداع محمد صلى الله عليه واله لا من شيء وجعله ولي العز لنفسه في كل العوالم من الابداع والاختراع والمراد في هذه الاية الشريفة بموسى محمد صلى الله عليه واله وبالكتاب علي عليه السلام وبالرسول العشرة من آل الله سلام الله عليهم وايتنا عيسى ابن مريم بالبينات البقا لشرف لقاء الحجة محمد ابن الحسن صاحب الامر عليهما السلام وهو البينات عند الله سبحانه وايداه الحجة في الرجعة بوزارته وهو المراد بروح القدس وهو اعظم الملائكة لان الملائكة كالحروف روابط صرفه وروح القدس مقامه في الحروف حرف الاشارة الجامعة رتبته مع البشر والملائكة وهو ملك قد خلقة الله لتربية جسم محمد صلى الله عليه واله في هذا العالم وهو اعظم الخدام لال الله عليهم السلام ايد الله عيسى ابن مريم به بانه اشرف شيعة علي عليه السلام في الامكان افكلما جاءكم حجة من الله بما لا تهوى انفسكم المشركة استكبرتم ففريقا كذبتم وفريقا تقتلون
- قال الامام الحسن العسكري عليه السلام قد صعدنا ذرى الحقائق باقدام النبوة والولاية والكليم البس حلة الاصفياء لما عهدنا منه الوفاء وروح القدس في جنان الصاقورة ذاق من حداثتنا الباكورة
- ولقد قال ابو جعفر عليه السلام في قوله تعالى قد جائكم محمد صلى الله عليه واله بما لا تهوى انفسكم بمولاه علي عليه السلام استكبرتم ففريقا من آل محمد صلى الله عليه واله كذبتم وفريقا تقتلون وما

¹⁰⁰Qur'an 2:87.

peace and blessings be upon him and his family, did ye deny, and a party do ye slay. And there is none among them but hath denied and slain the family of Muhammad, peace and blessings be upon him and his family. So God requited them for what they were doing. And verily the denial of the unbelievers toward the family of Muhammad, peace be upon them, before all the worlds is not hidden, and verily the slaying of Husayn, peace be upon him, is the slaying of all, were they to understand.

منهم الا وقد كذبوا وقتلوا ال محمد صلى الله عليه
واله فجزاهم الله عما كانوا يعملون وان تكذيب
الكفار لال محمد عليهم السلام عند العالمين لا
يخفى وان قتل الحسين عليه السلام قتل الجميع لو
كانوا يعقلون

- 553 God, exalted be He, hath said: "And they said: Our hearts are veiled. Nay, but God hath cursed them for their unbelief, so little do they believe."¹⁰¹

553 قال الله تعالى وقالوا قلوبنا غلف بل لعنهم الله
بكفرهم قليلا ما يؤمنون

- 554 God hath given tidings concerning the station of those who turn away from the guardianship of the family of God, peace of God be upon them, that they are in the station of excuse. They said: Upon our hearts is a covering that preventeth us. By turning toward reality they belied the matter of guardianship which is clearer than the rising sun. Is there doubt concerning the Proof? Verily He is the Upholder of the heavens and the earth. God hath cursed them for their unbelief, so little do they walk aright in the ocean of unity, and little do they believe in 'Ali, peace be upon him, in that ocean. And the believers are few, fewer than red sulphur and white alchemy, and none believeth in the station of the family of God, peace of God be upon them, save a few.

554 اخبر الله عن مقام المعرضين عن ولاية ال الله
سلام الله عليهم بانهم في مقام العذر قالوا على
قلوبنا غطاء يمنعنا بالنظر الى الواقع كذبوا امر
الولاية التي هي اوضح من الشمس الطالعة افي
الحجة شك انه مسك السموات والارض لعنهم
الله بكفرهم قليلا ما يستقيمون في لجة الاحدية
وقليلا ما يؤمنون بعلي عليه السلام في تلك
الجنة والمؤمنون قليلون اقل من الكبريت الاحمر
والكيمياء الابيض وما يؤمن بمقام ال الله سلام
الله عليهم الا قليل

- 555 God, exalted be He, hath said: "And when there came unto them a Book from God, confirming that which they possessed - and aforesaid they were seeking victory over those who disbelieved - but when there came unto them that which they knew, they disbelieved therein. So the curse of God is on the disbelievers."¹⁰²

555 قال الله تعالى ولما جاءهم كتاب من عند الله
مصدقا لما معهم وكانوا من قبل يستفتحون على
الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة
الله على الكافرين

- 556 And God hath given tidings in this verse concerning those who suppose themselves to believe in a matter that shall come to pass after the removal of the veil, but God hath refused the guardianship of His saints to a people who know not that those who turn away from the stations of the Lord, when there came unto them the guardianship of 'Ali, peace be upon him, from God, confirming that which they possessed in all that God created for them through incidental servitude to 'Ali, peace be upon him - and they were, before the manifestation of guardianship, claiming belief in God the Most High and seeking victory over those who disbelieved, saying that if the veil were lifted we would choose reality - but when the Messenger of God, peace

556 وقد اخبر الله في هذه الآية عن الذين يظنون
بالايمان لامر واقع بعد كشف الغطاء ولكن ابى
الله عن ولاية اوليائه لقوم لا يعلمون ان المعرضين
عن مقامات الرب لما جاءهم ولاية علي عليه
السلام من عند الله مصدقا لما معهم في كل ما
ابدى الله لهم بالعبودية العرضية لعلي عليه السلام
وكانوا من قبل ظهور الولاية يدعون بالايمان لله
تعالى ويستفتحون على الذين كفروا بان لو كشف
الغطاء قد اخترنا الواقع فلما كشف رسول الله
صلى الله عليه واله يوم الغدير غطاء الواقع وجاء

¹⁰¹Qur'an 2:88.

¹⁰²Qur'an 2:89.

and blessings be upon him and his family, lifted the veil of reality on the Day of Ghadir and the intended command of God came, they knew not the truth after God had made them know that ‘Ali, peace be upon him, is a sign of the truth in all the worlds, and He showed them His sign in the horizons and in themselves until it became clear unto them that he is the truth. In their recognition they disbelieved in him, so when they disbelieved the command came. So the curse of God is upon the disbelievers, and the curse from God is the bringing into existence the existence of the unbelievers.

امر الله المقصود ما عرفوا من الحق بعدما عرفهم
الله ان عليا عليه السلام اية للحق في كل العوالم
وارسيم اياته في الافاق والانفس حتى يتبين لهم
انه الحق في معرفتهم قد كفروا به فلما كفروا قد
جاء الامر فلعنة الله على الكافرين واللعنة من الله
ايجاد وجود الكافرين

557 God the Exalted hath said: “Evil is that for which they have sold their souls, that they should deny what God hath sent down, out of envy that God should send down of His bounty on whomsoever He willeth of His servants, and they have incurred wrath upon wrath; and for the unbelievers is a shameful punishment.”¹⁰³

557 قال الله تعالى بئس ما اشتروا به انفسهم ان
يكفروا بما انزل الله بغيا ان ينزل الله من فضله
على من يشاء من عباده فباء وبعضب على غضب
وللكافرين عذاب مهين

558 Verily those who are content with the verse of Unity instead of the verse of Oneness - evil is that for which they have sold their souls, which is the verse of the Lord. Whoso hath recognized it hath indeed recognized God. By their polytheistic souls they are the verses of the successors of fire, and they call unto the hosts of Satan that they should deny what God hath sent down in the guardianship of ‘Ali, peace be upon him, out of envy and obstinacy, and that God should send down of His bounty - that is, His guardianship - on whomsoever He willeth. And the Lord hath willed none but the family of God, peace be upon them, His servants, and to none other, though he should desire the guardianship. So they have incurred wrath - that is, the second - upon wrath - that is, the third. And for those who turn away from the guardianship of ‘Ali, peace be upon him, is a shameful punishment, which is the guardianship of the first.

558 ان الذين يرضون بآية اللاحدية عن آية الاحدية
بئس ما اشتروا به انفسهم التي هي آية الرب من
عرفها فقد عرف الله بانفسهم المشركة آية خلفاء
النار وهم يدعون الى جنود الشيطان بان يكفروا
بما انزل الله في ولاية علي عليه السلام بغيا وعنادا
وان ينزل الله من فضله اي ولايته علي من يشاء
وما شاء الرب الا ال الله سلام الله عليهم عباده
ولغيره لو شاء الولاية فباء وبعضب اي الثاني على
غضب اي الثالث وللمعرضين عن ولاية علي عليه
السلام عذاب مهين وهو ولاية الاول

559 And Abu Ja’far, peace be upon him, hath said: Gabriel came down upon the Messenger of God thus: “Evil is that for which they have sold their souls, that they should deny what God hath sent down concerning ‘Ali, peace be upon him, out of envy.” I bear witness that he is the one intended in the verses before the All-Merciful, and glory be to God above what they associate with Him.

559 وقد قال ابو جعفر عليه السلام نزل جبرئيل على
رسول الله (ص) هكذا بئس ما اشتروا به انفسهم
ان يكفروا بما انزل الله في علي عليه السلام بغيا
اشهد انه المقصود في الايات عند الرحمن وسبحان
الله عما يشركون

560 God the Exalted hath said: “And when it is said to them: ‘Believe in what God hath sent down,’ they say: ‘We believe in what was sent down to us,’ and they disbelieve in what is beyond it, though it is the truth confirming what is with them.

560 قال الله تعالى واذا قيل لهم امنوا بما انزل الله قالوا
نؤمن بما انزل علينا ويكفرون بما وراءه وهو الحق
مصدقا لما معهم قل فلم تقتلون انبياء الله من قبل
ان كنتم مؤمنين

¹⁰³Qur’an 2:90.

Say: 'Why then did ye slay God's Prophets aforetime, if ye are believers?'"¹⁰⁴

- 561 And verily God, glorified be He, hath created nothing in the horizons save that He hath created its like in the souls, as Muhammad, may God's peace and blessings be upon him and his family, said to the people of possibility: "Believe with recognition in what God hath sent down - I am I - for I am in creation among the verses of 'Ali, peace be upon him, in the souls and the horizons." The people of allusion said in the mystery of utterance: "We believe in what God hath manifested to us through us in the souls and the horizons," and they disbelieve in what is beyond it of the support of creation through what the All-Merciful hath created of His verses, though it is the truth. And verily God is every day engaged in some affair of bringing about a wondrous matter that was not, and He is the confirmer of faith in what was sent down before it and what is with them accidentally, and for Himself purposefully, along with what the station was, which had been above it, confirming what confirmed what is with them. Say, along with those deficient stations: "Why then did ye slay Husayn, peace be upon him, who is the slaying of the Prophets, and his slaying is the slaying of all of them collectively, if ye are believers in His power which admitteth of no suspension and whose creation knoweth no exhaustion, after He made you know that the creator of creation is Muhammad and all that He created - I am I - so His primacy belonged especially to Muhammad, may God's peace and blessings be upon him and his family, and His secondariness to the family of God, peace be upon them, according to what the Lord was creating?" What aileth you that ye recognize not that the new verses, were they from other than God, they would find in them other than the verse of 'Ali, peace be upon him? And exalted is the All-Merciful! There is no god save Him Who createth creation. What aileth you? How do ye recognize?

- 562 God the Exalted hath said: "And Moses came unto you with clear tokens, yet ye chose the calf for worship after he had gone from you, and ye were wrong-doers."¹⁰⁵

- 563 The meaning in the primary reality before God, glorified be He, is that by Moses is intended Muhammad, may the peace of God be upon Him and His kindred, by the clear tokens the family of God, peace be upon them, and by the calf the leaders of the fire, the most vehement of whom was the father of calamities, may God's curse be upon him. For Muhammad came with 'Ali, peace be upon him, yet they chose the calf

561 وان الله سبحانه ما ابدع في الافاق شيئا الا ما ابدع في الانفس بمثله اذ قال محمد صلى الله عليه واله لاهل الامكان امنوا بالعرفان بما انزل الله انا فانا في الابداع من ايات علي عليه السلام في الانفس والافاق قالوا اهل الاشارة في سر البيان تؤمن بما تجلي الله لنا بنا في الانفس والافاق ويكفرون بما وراءه من مدد الابداع بما ابدع الرحمن من اياته مع ما هو الحق وان الله كل يوم هو في شان من احداث امر بديع لم يكن وهو المصدق للايمان بما انزل قبله وما معهم بالعرضية ولنفسه بالمقصودية مع ما كان المقام التي قد كانت فوقها مصدقة بما صدق لما معهم قل مع تلك المقام الناقصة فلم تقتلون الحسين عليه السلام الذي هو قتل الانبياء وقتله قتل الجمع منهم ان كنتم مؤمنين بقدرته التي لا تعطيل لها ولا نفاذ لادعائها بعدما عرفكم ان مبدع الابداع محمد (ص) وكل ما ابدع انا فانا فاوليته قد كانت لحمد صلى الله عليه واله خاصة وثانويته لال الله سلام الله عليهم الى ما كان الرب مبدعا ما لكم لا تعرفون ان الايات الجديدة لو كانت من عند غير الله لوجدوا فيها غير اية علي عليه السلام وتعالى الرحمن ما من سواه اله يبدع الابداع ما لكم كيف تعرفون

562 قال الله تعالى ولقد جاءكم موسى بالبينات ثم اتخذتم العجل من بعده وانتم ظالمون

563 والمراد بالحقيقة الاولى عند الله سبحانه بموسى محمد صلى الله عليه واله وبالبينات الاله سلام الله عليهم وبالعجل ائمة النار واشدهم ابو الدواهي لعنة الله عليه اذ جاء محمد بعلي عليه السلام ثم اتخذ العجل خليفته بعدما عرفكم الله مقامه ومن يكفر

¹⁰⁴ Qur'an 2:91.

¹⁰⁵ Qur'an 2:92.

as his successor after God had made known unto you his station. And whoso disbelieveth in the Evil One and believeth in the one divine Sign, 'Ali, peace be upon him, he verily hath grasped the most trustworthy handhold which will never break - that is, the ultimate goal of creation from the outpouring of the All-Merciful. That was the mighty Sign, and God is All-Hearing, All-Knowing.

- 564 God the Exalted hath said: "And when We made a covenant with you and caused the mount to tower above you, (saying): Take hold of that which We have given you with firmness, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the faith). Say: Evil is that which your belief enjoineeth on you, if ye are believers."¹⁰⁶

- 565 Verily God, glorified be He, took from the contingent realm and those upon it the covenant of allegiance to the family of God, peace be upon them, after He had raised above them the mount of the covenant of the unity of His own Self, and commanded them at the mount to take hold of that which God had given you in the prophethood of Muhammad, may the peace of God be upon Him and His kindred, with the strength which God had placed in them like unto Muhammad, may the peace of God be upon Him and His kindred, for none can know the Sign save those who recognize the Prophet through prophethood. And hear ye with the hearing of your hearts the inner realities of His command. They said: "We have heard," through God's conclusive proof, "and we have rebelled" against the covenants which God had taken from us. And this was because there was diffused in them the drinking by their hearts of love for the calf - that is, looking upon God with contingent vision - and the first calf, may God's curse be upon him. And whosoever worshippeth aught other than God, the One, the Unique, the Eternal, the Absolute, like unto Whom there is naught, he hath worshipped the calf. And whosoever accepteth allegiance to any save the family of God, peace be upon them, he hath drunk of the calf. And whosoever looketh upon anything - if that thing be for God, it is as though he worshipped God, but if that thing standeth in the raging sea of his self, he hath worshipped the calf and worshipped the Evil One. And whosoever pointeth unto God hath drunk of the calf. God hath spoken, and the Imam, peace be upon him, hath said: "Whosoever listeneth to aught from any speaker hath worshipped him. If the speaker speaketh for God, it is as though he worshipped God, but if the speaker speaketh from Satan, it is as though he worshipped Satan." Say unto those

الطاغوت ويؤمن بالآية الاحدية علي عليه السلام
فقد استمسك بالعروة الوثقى التي لا انفصام لها
اي غاية الابداع من فيض الرحمن كانت تلك
الآية الكبرى والله سميع عليم

- 564 قال الله تعالى واذا اخذنا ميثاقكم ورفعنا فوقكم
الطور خذوا ما اتيناكم بقوة واسمعوا قالوا سمعنا
وعصينا واشربوا في قلوبهم العجل بكفرهم قل
بئسما يامرکم به ایمانکم ان کنتم مؤمنين

- 565 وان الله سبحانه اخذ عن الامكان ومن عليها
ميثاق الولاية لال الله سلام الله عليهم بعد رفعهم
فوق الطور ميثاق التوحيد لنفسه وامرهم في الطور
بالاخذ مما اتاكم الله في نوبة محمد صلى الله عليه واله
بالقوة التي قد جعل الله فيهم من مثل محمد صلى
الله عليه واله لانه لا يعرف الآية اعرفوا النبي
بالنبوة واسمعوا بسمع افدتكم معارف امره قالوا
سمعنا بحجة الله بالغة وعصينا في المواثيق التي قد
اخذ الله عنا وذلك قد نشرت من شرب قلوبهم
حب العجل اي النظر الى الله بالنظر الامكاني
والعجل الاول لعنة الله عليه ومن عبد غير الله
الفرد الاحد الصمد الذي ليس كمثل شيء فقد
عبد العجل ومن رضي بالولاية لغيره الله سلام
الله عليهم فقد شرب العجل ومن نظر بشيء ان
كان الشيء لله فكأنما عبد الله وان كان الشيء
واقفا في طمطام نفسه فقد عبد العجل وعبد
الطاغوت ومن اشار الى الله فقد شرب العجل
قال الله وقد قال الامام عليه السلام من يستمع
من ناطق شيئا فقد عبده ان كان الناطق ينطق
الله فكأنما عبد الله وان كان الناطق ينطق عن
الشيطان فكأنما عبد الشيطان قل لمن شرب حب
العجل بئسما يامرکم به ایمانکم من اقر بولاية الباطل
فقد عبد الشيطان ان کنتم مؤمنين

¹⁰⁶Qur'an 2:93.

who have drunk love of the calf: "Evil is that which your belief enjoineth upon you." Whosoever acknowledgeth allegiance to falsehood hath worshipped Satan, if ye are believers.

- 566 God the Exalted hath said: "Say: If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind, then long for death if ye are truthful."¹⁰⁷
- 567 That is, say, O Muhammad, unto all who are in the contingent realm: If any one possesseth the abode of Unity with God, purified from mention of aught save God, apart from the people - that is, the people of intimacy with God, and they are the family of God, peace be upon them, who were the very soul of Muhammad, may the peace of God be upon Him and His kindred, in truth - then he hath verily longed for love of Husayn, peace be upon him, for he is death and meeting with the Lord. And God hath appointed the abode of the Hereafter for those who acknowledge his allegiance after recognizing him, and he was a visitor to him and to the people of change and to the people of transformation in his martyrdom, and one who dissociateth himself from his enemies, if ye are truthful in death. God hath fulfilled His promise, and the promise of God was a thing accomplished. Whosoever maketh his state of contentment to be in death, God hath written for him the recompense of martyrs, if they would but be assured.
- 568 God the Most High hath said: "But they will never wish for it, because of what their hands have sent before them; and God knoweth well the unjust."¹⁰⁸
- 569 God hath announced concerning the station of those who turn away from love of Husayn, upon Him be peace, that they shall never wish for the appearance of the Qa'im, upon Him be peace, for in the sight of God it is the death of justice, were they to act justly. And since they have drunk the love of the calf, and that is the disbelief of what their hands have sent before them, they shall never wish for the authority of the Family of God, upon Them be peace, for God hath forbidden the drinking of His love to those who have drunk the love of another. And He is God, Who knoweth well the unjust. And the unjust one is he who pointeth to God with the glance of possibility and is heedless of his Creator by the least of what the Book of the All-Merciful hath recorded. And that is his recompense in this world and the next, were they to work.
- 570 And verily 'Ali, upon Him be peace, hath said: "By God, the son of Abu Talib longeth more for death than a child for his

566 قال الله تعالى قل ان كانت لكم الدار الآخرة عند الله خالصة من دون الناس فتمنوا الموت ان كنتم صادقين

567 اي قل يا محمد لمن في الامكان جميعا ان كان لاحد دار الاحدية عند الله خالصة من ذكر ما سوى الله من دون الناس اي اهل الانس بالله وهم ال الله سلام الله عليهم الذين كانوا نفس محمد صلى الله عليه واله صدقا فقد تمنى حب الحسين عليه السلام لانه الموت ولقاء الرب وقد جعل الله دار الآخرة لمن اقر بولايته بعد معرفته وقد كان زائره ولاهل التغير ولاهل التغيير في شهادته والمتبرء عن اعدائه ان كنتم صادقين في الموت صدق الله وعده وقد كان وعد الله مفعولا من جعل حالة رضائه بالموت فكتب الله له ثواب الشهداء لو كانوا يوقنون

568 قال الله تعالى ولن يتنوه ابا بما قدمت ايديهم والله عليم بالظالمين

569 اخبر الله عن مقام المعرضين من حب الحسين عليه السلام بانهم لن يتمنوا ظهور القائم عليه السلام لانه عند الله موت العدل لو كانوا يعدلون ولما شربوا حب العجل وذلك كفر ما قدمت ايديهم لن يتمنوا ولاية ال الله عليهم السلام لان الله قد حرم شرب حبه عن من شرب حب غيره وهو الله عليم بالظالمين والظالم من اشار الى الله بنظر الامكان وغفل عن باريه باقل ما احصى كتاب الرحمن وذلك جزاؤه في الدنيا والآخرة لو كانوا يعملون

¹⁰⁷ Qur'an 2:94.

¹⁰⁸ Qur'an 2:95.

mother's breast." And that is the watchword of those who believe in the unity of God.

571 God the Most High hath said: And when there came to them an apostle from God, confirming what was with them, a party of those who were given this verse: "And thou wilt find them the greediest of mankind for life, and of the idolaters; each one of them would like to live a thousand years, though the living of a thousand years would by no means remove him from the chastisement. And God seeth what they do."¹⁰⁹

572 This verse is addressed to the people of the ocean of absolute unity. "And thou wilt find them" - that is, the people of that ocean - "the greediest of mankind for life," that is, the life of this world which is the life of that deep sea. "And of the idolaters" - those who associate partners with the Family of God, peace be upon Them - "each one of them would like to live a thousand" stations from the stations of their deep sea. "And he is not by that station and life, even were it unto infinity by infinity, removed from the fire" - that is, the life of the deep sea of absolute oneness which hath no beginning and no end, which is a sign of the Lord, glorified be He. And even if he were to inhabit the deep sea of unity with whatsoever is possible therein, "and God seeth all things" - seeth all things, and in the glory of His oneness hath ever been seeing, and there is no seer now as He was, were they to understand.

573 God the Most High hath said: "Say: Whosoever is an enemy to Gabriel - for he hath revealed it to thy heart by God's permission, confirming what was before it, and a guidance and glad tidings to the believers."¹¹⁰

574 The heart is the first thing that creation brought into being, and Gabriel is an angel whom God hath made the bearer of what is sent down from the inner heart to the heart. Say, O Muhammad - may the peace and blessings of God be upon Him - from God: "Whosoever is an enemy to Gabriel, verily God hath commanded him to take the tablets of the Qur'an from the surface of the Throne and to reveal it to thy heart by God's permission" - which is thy permission for the preservation of the worlds of contingent being from the promptings of Satan - "confirming what was before it." And what is intended is the Family of God in particular, for They are the meaning of the verses before the All-Merciful. "And a guidance" for those who desire Them in all the worlds, "and glad tidings" from God of meeting Him in the signs of Their own selves which God hath

570 ولقد قال علي عليه السلام فوالله لابن ابي طالب اشتاق الى الموت من الطفل بثدي امه وذلك شعار الموحدين

571 قال الله تعالى ولما جائهم رسول من عند الله مصدقا قائما معهم نبذ فريق من الذين اوتوا هذه الاية ولتجدنهم احرص الناس على حياة ومن الذين اشركوا يود احدهم لو يعمر الف سنة وما هو بمزحزحه من العذاب ان يعمر والله بصير بما يعملون

572 هذه الاية مخاطبة لاهل طمطمم الواحدة ولتجدنهم اي اهل تلك البحر احرص الناس على حياة الدنيا التي هي حياة تلك اللجة ومن الذين اشركوا بال الله سلام الله عليهم يود احد لو يعمر الف مقام من مقامات لجتها وما هو بذلك المقام والحياة ولو كان الى ما لا نهاية بما لا نهاية بمزحزحه من النار اي حياة لجة الاحدية التي لا بداية ولا نهاية التي هي اية الرب سبحانه ولو ان يعمر لجة الواحدة بما يمكن فيها والله بكل شيء بصير بكل شيء وفي عز وحدته قد كان بصيرا ولا مبصر الان كما كان لو كانوا يعقلون

573 قال الله تعالى قل من كان عدوا لجبريل فانه نزل على قلبك باذن الله مصدقا لما بين يديه وهدى وبشرى للمؤمنين

574 القلب اول ما ابدع الابداع والجبرئيل ملك جعله الله حامل ما ينزل من القواد الى القلب قل يا محمد (ص) عن الله من كان عدوا لجبريل فان الله امره ان ياخذ الواح القران من ظاهر الكرسي وينزله على قلبك باذن الله الذي هو اذنك لحفظ عوالم الامكان من اشارات الشيطان مصدقا لما بين يديه والمراد ال الله خاصة لانهم معنى الايات بين يدي الرحمن وهدى للذين يريدونهم في كل العوالم وبشرى من الله بلفائه في ايات انفسهم التي قد جعل الله في المؤمنين وما يذكر بها الا المؤمنون

¹⁰⁹Qur'an 2:96.

¹¹⁰Qur'an 2:97.

placed in the believers. And none are reminded thereby save the believers.

- 575 God the Most High hath said: "Whosoever is an enemy to God and His angels and His messengers and Gabriel and Michael, then verily God is an enemy to the unbelievers."¹¹¹
- 576 The first is the verse of Unity, and the second the verse of Guardianship, and the third the verse of Messengership, and the fourth the verse of the Imamate, and the fifth is from the second verse. And unto each of them belong stations, and God is sanctified from His creation and His creation is sanctified from Him, and all save Him are His Names, and each speaketh of that whereby God hath manifested Himself unto him.
- 577 The first is the verse of Divine Unity - that there is no God but Him. None knoweth how He is save He Himself. "How then are ye turned away?" And the second is the verse of 'Ali, peace be upon him, and the third is the verse of Muhammad, may the peace and blessings of God be upon him and his kindred, and the fourth is the verse of Husayn, peace be upon him, and the fifth is the verse of Hasan, peace be upon him.
- 578 Whosoever is an enemy to God and His Names - whensoever there is found even a drop of water from the River Euphrates or an atom of dust from its earth, then at the moment of turning away in aversion he hath been an unbeliever, and verily God and His Names are enemies to the unbelievers. And verily God hath not been in one state - His love and His enmity are His creation from nothing; for him whom He loveth through the manifestation of love, and for him whom He hateth according to what he deserveth. And sanctified is God above all else save Him, and His creation of all is naught but justice. And when the servant loveth God his Creator, that is God's love for him, and when he hateth, doing injustice to his own soul, then God is his enemy in justice, if they but perceived.
- 579 God the Most High hath said: "And indeed We have sent down unto thee clear verses, and none disbelieve in them save the transgressors."¹¹²
- 580 And indeed We have sent down unto thee, O Muhammad, may the peace and blessings of God be upon him and his kindred, the verses of Unity and the clear signs of Oneness within thy soul, and their manifestations in the souls of thy successors, peace be upon him, and their likenesses in the horizons and in the souls other than them. And none believe in them save
- 575 قال الله تعالى من كان عدوا لله وملئكته ورسله وجبريل وميكايل فان الله عدو للكافرين
- 576 الاول اية الاحدية والثاني اية الولاية والثالث اية الرسالة والرابع اية الامامة والخامسة من اية الثانية ولكل منهم مقامات والله خلو من خلقه وخلقته خلو منه وما سواه اسمائه وكل يحكي عما تجلى الله له به
- 577 الاول اية التوحيد بان لا اله الا هو لا يعرف كيف هو الا هو فاني تصرفون والثاني اية علي عليه السلام والثالث اية محمد صلى الله عليه واله والرابع اية الحسين عليه السلام والخامس اية الحسن عليه السلام
- 578 من كان عدوا لله واسمائه متى وجدت حتى قطرة من الماء الفرات او ذرة من التراب ارضا فحين الخطور بالاعراض قد كان كافرا وان الله واسمائه عدو للكافرين وان الله لم يكن على حالة واحدة حبه وعداوته ابداه لا من شيء لمن احبه يتجلي الحب ولمن ابغضه بما هو اهله وسيحان الله عما سواه وما ابداه لكل الا عدلا والعبد حين الحب لله بآثره ذلك حب الله له وحين البغض ظلما لنفسه كان الله عدوا له بالعدل لو كانوا يشعرون
- 579 قال الله تعالى ولقد انزلنا اليك ايات بينات وما يكفر بها الا الفاسقون
- 580 ولقد انزلنا بك اليك يا محمد صلى الله عليه واله الايات الاحدية والبيئات الواحدية في نفسك ومظاهرها في نفوس اوصيائك عليه السلام واشباهها في الافاق والانفس مما سواهم وما يؤمن بها الا الاقلون وما يكفر بها اي بولاية القائم التي قد جعل الله في اية ولايته كل الايات والبيئات الا القوم الفاسقون

¹¹¹Qur'an 2:98.

¹¹²Qur'an 2:99.

the few, and none disbelieve in them - that is, in the guardianship of the Qa'im which God hath placed in the verse of his guardianship - all the verses and clear signs, save the transgressing people.

- 581 God the Most High hath said: "Or is it that whenever they make a covenant, a party of them cast it aside? Nay, most of them believe not."¹¹³ قال الله تعالى اوكلما عاهدوا عهدا نبذه فريق منهم بل اكثرهم لا يؤمنون
- 582 Or is it that whenever they make a covenant in 'Ali, peace be upon him - a covenant that he is the verse of the Worshipped One, and all that creation hath created hath been an ascension - they cast it aside, that is, they break it, a party of them from among the people of the contingent world who have drunk of the love of the First? Nay, most of the contingent world have drunk from the cup of the water of burning punishment, and none believe in God's covenant concerning the Family of God, the peace of God be upon them, save a few of the believers. اوكلما عاهدوا في علي عليه السلام عهدا بانه اية المعبود وكل ما ابداع الابداع قد كان صعودا ننذه اي نقضه فريق منهم من اهل الامكان شرب حب الاول بل اكثر الامكان قد شربوا من كاس ماء الحميم ولا يؤمن بعهد الله في ال الله سلام الله عليهم الا قليل من المؤمنين
- 583 God the Most High hath said: "And when there came unto them a messenger from God confirming that which they had, a party of those who had been given the Scripture cast the Book of God behind their backs as though they knew not."¹¹⁴ قال الله تعالى ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين اوتوا الكتاب كتاب الله وراء ظهورهم كانوا لا يعلون
- 584 And when there came unto you, O people of the contingent world, Muhammad, may the peace and blessings of God be upon him and his kindred, from God - that is, from the presence of creation - confirming that which is with you and before you and after you through servitude unto his own self, a party of those unto whom God had given the possibility of shining forth through guardianship to 'Ali, peace be upon him, cast the book of his guardianship behind the falsehood which God hath made the opposite of their manifestation, as though they knew not that his guardianship is the purpose in creation before God, as though they comprehend not the landmarks of their religion ever. ولما جائكم يا اهل الامكان محمد صلى الله عليه واله من عند الله اي لدى الابداع مصدق لما معكم وقبلكم وبعدكم بالعبودية لنفسه نبذ فريق من الذين اتاهم الله امكان التلواء بالولاية لعلي عليه السلام كتاب ولايته وراء الباطل التي قد جعلها الله عكس ظهورها (ظهورهم) كانوا لا يعلون ان ولايته المقصود في الابداع عند الله كانوا لا يفقهون معالم دينهم ابدا
- 585 God the Most High hath said: "And they followed that which the devils falsely related against the kingdom of Solomon."¹¹⁵ قال الله تعالى واتبعوا ما تتلوا الشياطين على ملك سليمان
- 586 What is intended by the All-Glorious by "kingdom" is authority, and by Solomon is meant 'Ali (peace be upon him), and by the devils are meant the three who did wrongfully don the garb of sovereignty, and by the recitation is meant their falsehoods against the Messenger of God (may God's peace and blessings be upon him and his family) and their theft from the Word of God concerning the excellence of the Salman. And they والمراد لدى الجليل بالملك الولاية وبسليمان علي (ع) وبالشياطين الثلاثة الذين قد تميموا قيص الملك غصبا وبالتلاوة كذبهم على رسول الله صلى الله عليه واله وسرقتهم عن كلام الله في فضل السلطان واتبعوا الذين اوتوا الكتاب وجعلها وراء ظهورهم ما تخرج الشياطين في وصاية محمد

¹¹³Qur'an 2:100.

¹¹⁴Qur'an 2:101.

¹¹⁵Qur'an 2:102.

followed those who were given the Book and cast it behind their backs, that which the devils brought forth concerning the trusteeship of Muhammad (may God's peace and blessings be upon him and his family). But God recompenseth with His justice those who disbelieve in the Book. Verily, He is witness over all things.

صلى الله عليه واله ولكن الله يجزي الذين كفروا
بالكتاب بعدله انه على كل شيء شهيد

587 And Abu Abd Allah (peace be upon him) hath said that the verse thus indicated: "And they followed that which the devils falsely related through the authority of the devils against the kingdom of Solomon."

587 وقد قال ابو عبدالله عليه السلام ان الاية هكذا
دلت واتبعوا ما تتلوا الشياطين بولاية الشياطين
على ملك سليمان

588 And Abu Ja'far (peace be upon him) hath said: When Solomon died, Iblis placed magic and wrote it in a book, then folded it and wrote upon its back: "This is what Asaph ibn Barakhya set down for King Solomon ibn David from among the treasures and stores of knowledge. Whosoever desireth such and such and such, let him do such and such." Then he buried it beneath the throne, then brought it forth to them and read it. Then said the unbelievers: "Solomon conquered only through this." And the believers said: "Nay, it is from God and His Prophet."

588 وقد قال ابو جعفر عليه السلام لما ملك (هلك)
سليمان ومنع (وضع) ابليس السحر وكتبه في
كتاب ثم طواه وكتب على ظهره هذا ما وضع
اصف ابن (بن) برخيا الملك (لهلك) سليمان
ابن (بن) داود ومن (من) الذخائر (ذخائر)
وكنوز (كنوز) العلم من اراد كذا كذا وكذا
فليفعل كذا وكذا ثم دفنه تحت السرير ثم استناره
لهم فقراه فقال الكافرون ما كان سليمان يغلب
الا بهذا وقال المؤمنون بل هو من عند الله ونبيه

589 And God, exalted be His mention, hath said: "And they followed that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not, but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babylon, Harut and Marut. Nor did they teach it to anyone till they had said: We are only a temptation, therefore disbelieve not. And from these two angels people learn that by which they cause division between man and wife; but they injure thereby no one save by God's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no portion in the Hereafter; and surely evil is that for which they sell their souls, if they but knew."

589 وقال الله جل ذكره واتبعوا ما تتلو الشياطين على
ملك سليمان وما كفر سليمان ولكن الشياطين
كفروا يعلمون الناس السحر وما ازل على الملكتين
ببابل هاروت وماروت وما يعلنان من احد حتى
يقولا انما نحن فتنه فلا تكفر فيتعلمون منهما ما
يفرقون به بين المرء وزوجه وما هم بضارين به
من احد الا باذن الله ويتعلمون ما يضرهم ولا
ينفعهم ولقد علموا لمن اشتراه ماله في الآخرة من
خلاق ولبئس ما شروا به انفسهم لو كانوا يعلمون

590 The Word of the Lord is the bringing into being of a thing, which is its origination from naught. And the word of the Family of God - sanctified be their manifestations - nothing hath existence at their word, and they will naught save that in the realm of willing it hath already been existent. And their followers imagine not a thing but that God hath brought it into being for them in Paradise. And there is nothing in God's dominion that hath no benefit. And the believer's soul is existent in the highest heaven, and the unbeliever's soul is existent in the lowest hell. And there is nothing in creation but that it beareth fruit through creation, and the outpouring of the Merciful suffereth no suspension.

590 كلام الرب ايجاد الشيء وهو ابدائه لا من شيء
وكلام ال الله مظاهر قدسهم لا وجود لشيء عند
كلامهم ولا يشاؤون بشيء الا وفي صفق المشاء قد
كان موجودا وشيعتهم لا يتخيلون بشيء الا وقد
اوجده الله لهم في الجنة وليس في ملك الله ما لا
فائدة له وهم المؤمن موجود في عليين وهم الكافر
موجود في سجين وما في الابداع شيء الا وهي
مثمرة بالابداع وما لفيض الرحمن تعطيل

- 591 As for the interpretation of the blessed verse, deep with the depth of creation, exalted is its Creator, here I point by way of truth and proof of wisdom to it: "They disbelieved who followed what the devils falsely attributed concerning 'Ali, peace be upon him, and Solomon disbelieved not, but the devils disbelieved" - that is, the leaders who call unto the Fire disbelieved in the sign of God, 'Ali, peace be upon him, "and they teach mankind" - the whisperers - "magic" toward the authority of the first, which is like a mirage in a desert plain that the people of turning toward God suppose to be water, but when they come to it they recognize it as a tree brought forth above the Fire having no stability.
- 592 "And that which was sent down upon the two angels at Babylon, Harut and Marut, they learn from them that by which they cause division between a man and his wife" - this is an allusion therein to him who standeth in the land of the two gulfs, for he who standeth in them is symbolic of divine Lordship and individual servitude. And the people of the ocean of Unity harm not, in their contemplation of their Lord, anyone through the authority of any of the leaders of the Fire, save by permission of God - that is, through the authority of 'Ali, peace be upon him.
- 593 And whosoever followeth the authority of falsehood, he learneth what harmeth him through remoteness from Truth, and profiteth him naught save the Fire and deprivation from meeting with God. And indeed they knew that whosoever purchaseth it - that is, love of the leaders of the Fire - hath no portion in the hereafter - that is, love of the Family of God, peace be upon them - no share in standing in the land of Unity, the Most Great Paradise. "And evil is that for which they have sold themselves" - naught but the Fire and inability to gaze upon the All-Merciful - "if they but understood."
- 594 God, exalted be He, hath said: "And had they believed and been God-fearing, reward from God had been better, if they but knew"¹¹⁶
- 595 That is, had those people who turn away from the ocean of Unity believed in the Essence of Glories and the allusions through entrance into the ocean of the All-Merciful, and been God-fearing - that is, the authority of the leaders who call unto glories and veils - reward in the authority of the Family of God, peace be upon them, which hath been sent down from God alone, Who guideth only to the unity of God alone, would have been better for them, if they but knew.
- 591 واما تفسير الاية المباركة عميق بعمق الابداع قد جل مبدعها فيها انا اشير بسبيل الحقيقة ودليل الحكمة اليها قد كفروا الذين اتبعوا ما قد كذبوا الشياطين في علي عليه السلام وما كفر سليمان ولكن الشياطين كفروا اي الائمة الذين يدعون الى النار كفروا بآية الله علي عليه السلام ويعلمون الناس الخناس السحر الى ولاية الاول وهي كسراب بقيعة يحسبه اهل التوجه بالله وجهها واذ جاؤها فقد عرفوها كشجرة مخرجة فوق النار ما لها من قرار
- 592 وما انزل على الملكين ببابل هاروت وماروت يتعلمون منها ما يفرقون به بين المرء وزوجه اشارة فيها بالواقف في ارض الطنجين لان الواقف فيهما مشعر بالربوبية الاحدية والعبودية النفسانية وما اهل لجة الاحدية بضارين في مشعر النظر بربه من اي احد بولاية احد من ائمة النار الا باذن الله اي بولاية علي عليه السلام
- 593 ومن اتبع ولاية الباطل فقد يتعلم ما يضره عن بعد الحق وما ينفعه الا النار والحرامان عن لقاء الله ولقد علموا لمن اشتراه اي حب ائمة النار ما له في الآخرة اي حب ال الله سلام الله عليهم من خلاق اي من نصيب في الوقوف في ارض الاحدية الرضوان الكبرى ولبئس ما اشتروا الا النار وعدم القدرة بالنظر الى الرحمن لو كانوا يفقهون
- 594 قال الله تعالى ولو انهم امنوا واتقوا لمتوبة من عند الله خير لو كانوا يعلمون
- 595 اي لو انهم اهل الاعراض عن لجة الاحدية لو امنوا بنفس السبحات والاشارات بالورود في لجة الرحمن واتقوا اي ولاية الائمة الذين يدعون الى السبحات والمحجبات لمتوبة في ولاية ال الله سلام الله عليهم التي قد نزلت من عند الله وحده ما يدلون الا لتوحيد الله وحده لكان خيرا لهم لو كانوا يعلمون

¹¹⁶Qur'an 2:103.

- 596 And indeed they knew that the overwhelming flood of creation, with its manifestations and conditions, is nonexistent before the ocean of Unity, the House of the Family of God, peace be upon them, and they exchange not the higher for that which is lower. What aileth these people that they can scarce understand a station?
- 597 God the Most High hath said: "O ye who believe! Say not 'Ra'ina' but say 'Unzurna' and hearken. For disbelievers is a painful doom."¹¹⁷
- 598 God, glorified be He, hath in this mighty verse disciplined His believing servants, saying: O people of faith! Say not "Ra'ina" of God, for He, exalted and glorified be He, is more sublime and greater than that anyone should know Him or that He should be associated with anything. Neither say ye this of Muhammad, may God's peace and blessings be upon Him and His kindred, for verily His prayers have been exalted, and He was the sign of the Lord in the station of knowledge and the sign of His own self in the station of prophethood. He doth not tend the creation by His own self, but rather He is the Observer through His action.
- 599 Neither say ye this of the family of God, peace be upon them, for they were not shepherds of the servants, and no thing hath existence in the presence of their existence. How then can there be shepherding for that which hath no existence in their domain?
- 600 Say rather: "Our God, regard us" through the origination of Thy gaze upon us, for God, glorified be He, was ever the Observer and not the observed in the court of His glory, now as He was ever glorified above that which they associate with Him.
- 601 And say: "O Muhammad, regard us" through the manifestation of Thy sign unto us. By us and through the focal center of Thy action, verily Thou art the Mighty, the Wise.
- 602 And say unto the family of God, peace be upon them: "Regard ye us" with your gaze, which is our creation. Before your gaze no thing had existence, and likewise after your gaze, for they observe all things with all things, exalted be their glory, in whatsoever they will in that sign. And God is witness unto that which I have indicated.
- 603 God the Most High saith: "Neither those who disbelieve among the People of the Book, nor the idolaters, desire that any good should be sent down upon you from your Lord. But God
- 596 ولقد علموا بان طمطماع الابداع من الظهورات والشئونات معدومة لدى لجة الاحدية بيت الاله سلام الله عليهم ولا يشترىون الاعلى بالذي هو ادنى فما لهؤلاء القوم لا يكادون يفقهون مقاما
- 597 قال الله تعالى يا ايها الذين امنوا لا تقولوا راعنا وقولوا انظرنا واسمعوا وللكافرين عذاب اليم
- 598 قد ادب الله سبحانه عباده الموحدين في هذه الاية العظيمة اي اهل الايمان لا تقولوا بالله راعنا لانه جل وعلا اجل واعظم من ان يعرفه احد او يقترب بشيء ولا بمحمد صلى الله عليه واله لانه قد جل صلواته قد كان اية الرب في المعرفة واية نفسه في مقام الرسالة ولا يرعى الخلق بنفسه بل هو الناظر بفعله
- 599 ولا بال الله سلام الله عليهم لانهم ما كانوا راعون للعباد ولا وجود لشيء لدى وجودهم فكيف الرعاية لمن لا وجود له في صقع
- 600 قولوا بالله انظرنا بابداع نظرتك علينا لان الله سبحانه كان ناظرا ولا منظورا في ساحة عزه الان كما كان سبحانه عما يشركون
- 601 وبمحمد انظرنا بتجلي ايتك لنا بنا ومحال فعلك انك انت العزيز الحكيم
- 602 وبال الله سلام الله عليهم انظرونا بنظرتكم وهي ابداعنا قبل نظرتكم لا وجود لشيء كذلك بعد نظرتكم لانهم ينظرون لكل بكل جل جلالهم فيما يشاؤون في تلك الاية والله على ما اشرت شهيد
- 603 قال الله تعالى ما يود الذين كفروا من اهل الكتاب ولا المشركين ان ينزل عليكم من خير من ربكم والله يختص برحمته من يشاء والله ذو الفضل العظيم

¹¹⁷Qur'an 2:104.

chooseth for His mercy whom He will, and God is of great bounty.”¹¹⁸

604 Those who disbelieve desire not, after they have believed in the Book and then migrated unto the Cause of God, nor do the idolaters who read the verses of God yet believe not in that which hath been sent down upon him with authority, nor the hypocrites who believe in the verses of God and convey the Cause of God yet conceal in the religion of God that which they do in the path of God - that there should be sent down upon them a goodly word in the Book of God, nor in that which is before God from God concerning them. And that is a more grievous torment for them in the Book of God and among the believers until the Day of Resurrection.

605 Verily the first of them and the second of them and the third of them and the fourth of them are accursed wheresoever they are mentioned in the Book of God or before the people, unless they repent of that which they have falsely imputed unto God and restore that which they have taken wrongfully from the verses of God, then turn in repentance and return unto God from that which their hands have earned in the religion of God without right. And if they repent not - and they shall never believe - then these are the companions of the Fire in the Book of God until the Day of Resurrection.

606 On that Day shall the Balance be set before God. Then shall the Angel cry: Where are the calumniators? Then: Where are the deniers? Then: Where are the hypocrites? Then: Where are the workers of iniquity? Then shall the angels seize them with chains of iron from the Fire and cast them into the land of Fire before Him.

607 There shall God, glorified be He, say: O My servants, wherefore believed ye not and then disbelieved? Did We not send down unto you a Book that ye might not sell My verses for a paltry price? Did not My servant answer you in that which ye asked of him in your Book with clear verses? Did he not make plain the law of imprecation in the Sacred Mosque through a man known among you? Did he not ask concerning you when ye denied but one verse like unto that which was sent down upon him, while ye fabricate according to your desires and claim regarding the verses of God the like of your evil deeds? That Fire is your appointed place on that Day.

608 And verily in the life of this world these verses are a disgrace upon you, and they are assuredly a more grievous torment in the Book of God than the fire of Hell for your souls. And God

604 ما يود الذين كفروا بعد ان امنوا بالكتاب ثم هاجروا الى امر الله ولا المشركين الذين يقرؤن آيات الله ولا يؤمنون بما نزل عليه الحكم ولا المنافقون الذين يؤمنون بآيات الله ويبلغون امر الله ويكتمون في دين الله بما يعملون في سبيل الله ان تنزل عليهم كلمة طيبة في كتاب الله ولا فيما بين يدي الله من عند الله في شأنهم وذلك اشد عذابا لهم في كتاب الله وعند المؤمنين الى يوم البعث

605 وان اولهم وثانيهم وثالثهم ورابعهم ملعونون اينما ذكروا في كتاب الله او في بين يدي الناس الا ان يرجعوا عما افترؤا على الله ويردوا على عما اخذوا بغير حق في آيات الله ثم تابوا واناوبوا الى الله عما اكتسبت ايديهم في دين الله بغير حق وان لم يرجعوا ولن يؤمنوا فاولئك هم اصحاب النار في كتاب الله الى يوم البعث

606 فيومئذ وضع الميزان بين يدي الله ثم ينادي الملك اين المفترون ثم اين المكذبون ثم اين المنافقون ثم اين العاملون فياخذهم الملائكة بالسلسلة الحديد من النار فيدخلهم في ارض النار بين يدي

607 هنالك يقول الله جل سبحانه يا عبادي ولم تؤمنون ثم تكفرون الم تنزل عليكم كتابا الا تشترؤا اياتي بثمن قليلا الم يجبكم عبدي فيما سئلتموه في كتابكم بايات محكمة الم بين حكم المباهلة في مسجد الحرام برجل معروف منكم الم يسئل عنكم حين جحدكم اية واحدة مثل ما نزلت عليه وانكم تفترون باهوائكم وتزعمون بآيات الله بمثل اعمالكم الخبيثة ذلك النار موعدكم في ذلك اليوم

608 وان في الحياة الدنيا تلك الايات خزي عليكم وانها لاشد عذابا في كتاب الله من نار جهنم لانفسكم وان الله ربكم يختص برحمته التي هي كلمة

¹¹⁸Qur'an 2:105.

your Lord chooseth for His mercy - which is the goodly word from My servant - whom He will of His servants who believe in the remembrance of God and have certainty in the judgment of God and walk uprightly in the religion of God. And that is indeed the great bounty in the Book for themselves.

الطيبة من عبدي مما يشاء من عباده الذين يؤمنون بذكر الله ويوقنون لحكم الله ويستقيمون في دين الله وان ذلك هو الفضل العظيم في كتاب لانفسهم

609 And all do read in the Book of God the deeds of the believers and the disbelievers, and God is aware of what they do. And God is of great bounty.

609 وان الكل يقرؤون في كتاب الله اعمال المؤمنين والكافرين وكان الله بما يعملون خبيرا والله ذو الفضل العظيم

610 God the Most High hath said: "Whatever verse We abrogate or cause to be forgotten, We bring one better than it or the like thereof. Knowest thou not that God hath power over all things?"¹¹⁹

610 قال الله تعالى ما ننسخ من اية او ننسها نات بخير منها او مثلها لم تعلم ان الله على كل شيء قدير

611 Whatever We abrogate of the verses of God in souls, We bring through creation one better than it, that is, Unity, for all that creation createth secondly is better than the first thereof, or the like thereof, that is, Singleness, for it is the verse of Truth and hath not been sent down in one state. "There is naught like unto Him." Knowest thou not through the essence of possibility that God hath power over all things through creation, and that those signs refer to souls?

611 ما ننسخ من ايات الله في الانفس الا نات بالابداع بخير منها اي الواحدة لان كل ما ابداع الابداع ثانيا هي يكون خير من اولها او مثلها اي الاحدية لانها اية الحق ولم ينزل على حالة واحدة ليس كمثله شيء لم تعلم بانفس الامكان ان الله على كل شيء بالابداع قدير وان تلك الاشارات تدل على الانفس

612 But as for the horizons: "Whatever We abrogate of the Family of God, peace be upon them, We bring one better than it," that is, the Qa'im, peace be upon Him, for He is better than the eight Imams, peace be upon them. The Messenger of God, may God's peace and blessings be upon Him and His Family, hath said: "The ninth of them is their Qa'im, the most excellent of them," or "the like thereof," that is, 'Ali, peace be upon Him, for He is like Muhammad, may God's peace and blessings be upon Him and His Family.

612 واما في الافاق ما ننسخ من ال الله سلام الله عليهم احد الا نات بخير منها اي القائم عليه السلام لانه خير من ائمة الثمانية سلام الله عليهم قال رسول الله صلى الله عليه واله تاسعهم قائمهم افضلهم او مثلها اي علي عليه السلام لانه مثل محمد صلى الله عليه واله

613 God hath made souls according to the pattern of horizons and hath made them both one soul. Naught existeth in being save the verse of Muhammad, may God's peace and blessings be upon Him and His Family. Its abrogation is its death, and its death is its life, and it hath ever been ascending in death and life in horizons and souls. The command of God knoweth no exhaustion.

613 وقد جعل الله الانفس طبق الافاق وجعلهما نفسا واحدة وما في الوجود الا اية محمد صلى الله عليه واله نسخها موتها وموتها حياتها وهي لم تزل في الصعود في الموت والحياة في الافاق والانفس وما لامر الله من نفاذ

614 Whoso claimeth that the like of Muhammad, may God's peace and blessings be upon Him and His Family, is possible in creation hath placed himself in prison and hath taken from it the forms of falsehood. Yea, it is possible in creation, and those likenesses are His station, and that is according to the decree of the Mighty, the Wise.

614 من زعم ان مثل محمد صلى الله عليه واله يمكن في الابداع فقد جعل نفسه في السجين واخذ من فيها من صور الباطل بلى يمكن في الابداع وتلك المثل مقامه وذلك من تقدير العزيز الحكيم

¹¹⁹Qur'an 2:106.

- 615 God the Most High hath said: "Know they not that unto God belongeth the kingdom of the heavens and the earth, and that ye have not, besides God, any guardian or helper?"¹²⁰
- 616 That is, O people of possibility and beings who are in the cycles and periods, know ye not that the verse of Singleness manifested through Divinity is the verse of 'Ali, peace be upon Him? The Essence is too exalted to have His attribute joined with sovereignty, though He conferreth sovereignty upon Him, which is the guardianship of creation and origination. Unto Him is established the sovereignty of the verse of Singleness over whosoever is in the heaven of acceptances and the earth of receptivities. Ye have not, besides the verse of God, 'Ali, peace be upon Him, any guardian, for therein guardianship belongeth unto God the True. Neither have ye, besides the verse of Singleness in unity, any helper, nor besides the verse of Unity in prophethood any helper, nor besides the verse of Mercifulness in guardianship any helper. The verses are naught but the verses of His sovereignty. How then are ye turned away?
- 617 God the Most High hath said: "Or would ye question your Messenger as Moses was questioned aforetime? And whoso exchangeth faith for disbelief hath verily strayed from the path."¹²¹
- 618 Would ye question Muhammad, may God's peace and blessings be upon Him and His Family, concerning the vision of the Lord Whom sight comprehendeth not and Whose nature none knoweth save He Himself, as Moses was questioned aforetime? And whoso exchangeth disbelief for faith - disbelief being Abu'l-Dawahi, upon whom be God's curse, and faith being 'Ali, peace be upon Him - and whoso exchangeth the guardianship of disbelief for faith hath verily strayed from the path of unity, for God hath made 'Ali, peace be upon Him, the Most Great Path, even in unity - there is no evenness. The Imam, peace be upon Him, hath said in the Comprehensive Visitation: "Ye are the Most Great Path and the Most Upright Bridge." And He hath unveiled the secret of the station in the saying of the Imam, peace be upon Him: "There is no path save through the path of your recognition," which is the word of unity: "There is no god but God." Whoso then exchangeth path for path hath verily strayed from the even path.
- 619 God the Most High hath said: "Many of the People of the Book desire to turn you back into unbelievers after your belief, out of envy on their part, after the truth hath become clear
- 615 قال الله تعالى الم يعلم ان الله له ملك السموات والارض وما لكم من دون الله من ولي ولا نصير
- 616 اي اهل الامكان والاكوان من في الاكوار والدوار الم تعلموا ان اية الاحدية الظاهرة بالالوهية اية علي عليه السلام والذات اجل من ان يقترن وصفه بالملك وان توليه الملك وهي ولاية الابداع والاختراع وله يثبت ملك اية الاحدية لمن في السماء المقبولات والارض القابليات وما لكم من دون اية الله علي عليه السلام من ولي لان هنالك الولاية لله الحق ولا من دون اية الاحدية في التوحيد نصيرا ومن دون اية الواحدية في النبوة نصيرا ومن دون اية الرحمانية في الولاية نصيرا ولا الايات الا ايات ملكه فاني تصرفون
- 617 قال الله تعالى ام تريدون ان تسألوا رسولكم كما سئل موسى من قبل ومن يتبدل الكفر بالايان فقد ضل سواء السبيل
- 618 ام تريدون ان تسألوا محمدا صلى الله عليه واله رؤية الرب الذي لا تدركه الابصار ولا يعرف كيف هو الا هو كما سئل موسى من قبل ومن يتبدل الكفر بالايان الكفر ابو الدواهي لعنة الله عليه والايان علي عليه السلام ومن يتبدل ولاية الكفر بالايان فقد ضل عن سبيل التوحيد لان الله قد جعل علي عليه السلام سبيل الاعظم سواء في التوحيد لا سواء وقد قال الامام عليه السلام في الزيارة الجامعة انتم السبيل الاعظم والصراط الاقوم وكشف عن سر المقام قول الامام عليه السلام لا سبيل الا بسبيل معرفتكم وهي كلمة التوحيد لا اله الا الله فمن يبدل السبيل بالسبيل فقد ضل سواء السبيل
- 619 قال الله تعالى ود كثير من اهل الكتاب لو يردونكم كفارا حسدا من عند انفسهم من بعدما تبين لهم

¹²⁰Qur'an 2:107.¹²¹Qur'an 2:108.

unto them. But forgive and be indulgent until God bringeth His command. Verily, God is powerful over all things.”¹²²

الحق فاعفوا واصفحوا حتى ياتي الله بامرہ ان الله على كل شيء قدير

- 620 That is to say, O Muhammad, many of the people of capacity who have within them the capacity for faith in the Book, yet do not make their capacity alive in the realms of being, desire to turn you back into unbelievers out of envy on the part of their associating selves, for the believer acteth by permission of God and toward the face of his Lord, while the unbeliever acteth from his own self. Therefore forgive the unbelief of their stations through the stations of God, and be indulgent toward them until God bringeth the Messenger with the command of guardianship at Ghadir, that the verses of unbelief may be accepted. Verily, God is powerful over all things whereon hath fallen the name of a thing, through what He hath placed therein of capacity, and He is the Witness, the All-Informed.

620 اي يا محمد (ص) ود كثير من اهل الامكان الذين فيهم امكان الايمان بالكاتب ولا يجعلون امكانهم احياء في الاكوان لو يردونكم كفارا حسدا من عند انفسهم المشركة لان المؤمن عمله باذن الله وجهة ربه والكافر من عند نفسه فاعفوا عن كفر مقاماتهم بمقامات الله واصفحوا عنهم ياتي الله بالرسول امر الولاية في الغدير تقبل ايات الكفر ان الله على كل شيء وقع عليه اسم شيء لتقدير بما جعل فيه من الامكان وهو الشهيد الخبير

- 621 And al-Baqir, peace be upon him, hath said: The Messenger of God, peace and blessings be upon him and his family, was not commanded to fight nor given permission therein until Gabriel, peace be upon him, descended with this verse: “Permission is given unto those who fight because they have been wronged,” and he girded him with a sword.

621 وقال الباقر عليه السلام لم يامر رسول الله صلى الله عليه واله بقتال ولا اذن له فيه حتى نزل جبرئيل (ع) بهذه الاية اذن الله للذين يقاتلون بانهم ظلموا وقلده سيفاً

- 622 God the Most High hath said: “And establish prayer and give the poor-rate, and whatsoever good ye send before for your souls ye shall find it with God. Verily, God seeth what ye do.”¹²³

622 قال الله تعالى واقموا الصلوة واتوا الزكوة وما تقدموا لانفسكم من خير تجدوه عند الله ان الله بما تعملون بصير

- 623 This verse is connected with the people of forgiveness. That is to say, establish for your essences the face of identity which is prayer with God your Lord, and give here unto you the face of guardianship for ‘Ali, peace be upon him, which is the poor-rate with your Creator. When they are in those two stations through the stations, and whatsoever ye send before for your souls ye shall find it - of the essences in their like, and of the actions in better than them - with the servant of God, ‘Ali, peace be upon him, through what is manifested unto you through you by prayer the prayer and by poor-rate the poor-rate with your own souls, until even the atom and less than it ye shall find in the kingdom of the Guardian who was with the Lord, with the point above and with the point below, and was the essence of truth through what ye knew.

623 هذه الاية عطف باهل العفو اي اقيموا لذواتكم وجه الهوية التي هي الصلوة عند الله ربكم واتوا الالهنا لكم وجهة الولاية لعل عليه السلام التي هي الزكوة عند بارئكم فاذا كانوا في تلك المقامين بالمقامات وما تقدموا لانفسكم تجدوه من الذوات بمثلها ومن الافعال بخير منها عند عبد الله علي عليه السلام بما تجلى لكم بكم بالصلوة والصلوة وبالزكوة الزكوة عند انفسكم حتى وهم الذرة واقل منها تجدوها في ملك الولي الذي كان لدى الرب عند بالنقطة فوق وعند بالنقطة التحت وكان عين الحق بما كنتم تعملون

- 624 Whosoever hath a thought of something in his guardianship shall find it with God in Paradise, a Paradise whose expanse

624 من خطر بشيء في ولايته تجده عند الله في الجنة جنة عرضها كعرض السماء والارض قد اعد

¹²²Qur'an 2:109.

¹²³Qur'an 2:110.

is as the expanse of the heavens and the earth. God hath prepared therein what creation hath created, and His command hath no end. And whosoever turneth toward God in enmity to the Guardian shall find it with God in the Fire, the face of torment through the justice of the All-Merciful, and His justice hath no end.

الله فيها كان الابداع مبدعها وما لامره من نفاذ
ومن توجه بالله في عداوة الولي يبيده عند الله في
النار وجه العذاب بعدل الرحمن وما كان لعدله
من نفاذ

- 625 The secret of the matter is that whosoever is assured seeth in this world what is in Paradise and the Fire, and with God, if they but knew. And God seeth what ye do. Whosoever is in the guardianship of 'Ali, peace be upon him, in this world, he seeth with the eye of the Most High, peace be upon him, in all the stations of his ascent without end unto without end, until he knoweth of all things - their station and their actions and their conditions and their words - one thing, and knoweth their beginning and their end and their Paradise and the glory of their faith, and all the stations of the people of the Fire and what they shall become, for they look unto God and tire not, if they but knew how to act.

625 وسر الامر من كان موقنا يرى في الدنيا ما في الجنة
والنار وعند الله لو كانوا يعلمون والله بما تعملون
بصير من كان في ولاية علي عليه السلام في الدنيا
فهو بصير بعين علي عليه السلام في كل مقامات
صعوده بما لا نهاية الى ما لا نهاية حتى قد علم
من كل شيء مقامه وافعاله واحواله واقواله شيئا
واحدا وعرف بدئها وختمها وجنتها وبهاء ايمانها
وكل مقامات اهل النار وما هم صائرون لانهم
ينظرون بالله لا يفترون لو كانوا يعملون

- 626 God the Most High hath said: "And they say: None shall enter Paradise unless he be a Jew or a Christian. These are their vain desires. Say: Bring your proof if ye are truthful."¹²⁴

626 قال الله تعالى وقالوا لن يدخل الجنة الا من كان
هودا او نصارى تلك امانتهم قل هاتوا برهانكم
ان كنتم صادقين

- 627 This verse is connected to His saying the Most High: "Many of the People of the Book wished." The Jews are the people of the symbol of the square, and they are a people who turn unto God in worship in the form of the square, symbolizing the worshipper and the worship and the worshipped and that whereby worship is performed. The Christians are the people of the symbol of the Trinity, and they have worshipped the All-Merciful in the temple of the Trinity, symbolizing themselves by servitude and the All-Merciful by divinity and His attributes wherewith He hath described Himself by means of mediation.

627 هذه الآية عطف على قوله تعالى ود كثير واليهود
اهل مشعر التبريع وهم قوم يتوجهون بالله في
العبادة في شكل التبريع مشعر بالعباد والعبادة
والمعبود وما يعبد به والنصاري اهل مشعر
التثليث وهم عبدوا الرحمن في هيكل التثليث
مشعرا بانفسهم بالعبادية وبالرحمن بالمعبودية
وبصفاته التي وصف بها نفسه بالوساطة

- 628 The people of the two symbols have lied. None shall enter the Paradise of Unity who hath said "There is no god but God" as the fourth of four, and "the All-Merciful" as the third of three. These are their polytheistic vain desires. He shall enter Paradise who hath said that He is but one God, turning his face unto Him. Say, O Muhammad: Bring the proof of Unity, that is, the guardianship of the Family of God, peace be upon them, if ye are truthful in the Paradise of Unity.

628 قد كذبوا اهل المشعرين لن يدخل جنة الاحدية
من قال لا اله الا الله رابع اربعة والرحمن ثالث
ثلاثة تلك امانتهم المشتركة دخل الجنة من قال انما
هو اله واحد يتوجه بوجهه به قل يا محمد هاتوا
برهان التوحيد اي ولاية ال الله سلام الله عليهم
ان كنتم في جنة الاحدية صادقين

- 629 God the Most High hath said: "Yea, whoso submitteth his whole self to God and is a doer of good, he shall have his

629 قال الله تعالى بلى من اسلم وجهه لله وهو محسن
فله اجره عند ربه ولا خوف عليهم ولا هم يحزنون

¹²⁴Qur'an 2:111.

reward with his Lord, and there shall no fear come upon them neither shall they grieve.”¹²⁵

630 Yea, he hath entered the Gardens who hath submitted through the verses of God whereby God hath manifested Himself to all through all, apart from others in being and possibility, and hath submitted the Face of God, that is, the Family of God, unto God, in that they judge not in any world or station save from God. And he is a doer of good, that is, one who realizeth when he entereth Paradise and is established upon the throne of grandeur that it is a shadow among the shadows of the Family of God, peace be upon them, and unto the Essence of the One there is no way nor place thereunto.

631 When he acknowledgeth servitude unto the Family of God therein, he is a doer of good with his Lord. When anyone submitteth in the manner I have indicated, then whoso hath submitted, his reward cometh from the presence of the Family of God, peace be upon them, for he who entereth the ocean of Unity, his reward is his very self, and it is that ocean, and it is from the manifestation of the Family of God, peace be upon them, that hath become individualized. The people of insight have indeed witnessed One standing by justice therein. Whoso entereth it, his reward falleth upon God, and there is no fear therein, for the indication therein is unto another than it, and no grief for him who entereth it, for grief is from other than the one who grieveth, and there is no direction therein of variance and distinction.

632 God hath made that Sea pure for His own Self, sanctified from the admixtures of aught else, manifest from other than the remembrance of God. Glory be to God, its Originator, above what they describe! Verily, those who have submitted their faces unto God through the guardianship of the Qa'im, Muhammad son of al-Hasan, upon them be peace, for them is their reward with God in His return, when God hath promised that We shall show favor unto those who were deemed weak in the earth through power, and make them leaders, that is, in power like them - whatsoever they will, they shall find - and make them the inheritors, that is, We shall make them those established in the verse of Unity, for God hath made the heavens and the earth to inherit, and the station is more noble than the first, for the first is non-existent in its realm. God hath fulfilled His promise, and He was nigh.

633 Whoso hath submitted his face through the guardianship of the Qa'im, upon him be peace, hath no fear concerning the

630 بلى قد دخل الجنان من اسلم بآية الله التي تجلي
الله لكل بكل عن غيره كونا وامكانا واسلم وجه
الله اي ال الله الله بانهم لا يحكمون في عالم ومقام
الا عن الله وهو محسن اي مشعر اذا دخل الجنة
واستقر على عرش العظمة بانها شبح من اشباح
ال الله سلام الله عليهم وللذات الاحد لا سبيل
لا مكان اليه

631 فاذا اعترف بالعبودية لال الله فيها فهو محسن عند
ربه فاذا اسلم احد على ما اشرت فحين من اسلم
جاء الاجر من عند ال الله سلام الله عليهم لان
الوارد في لجة الاحدية اجره نفسها وهي تلك اللجة
وهي من ظهور ال الله سلام الله عليهم تدوت
فقد شهد اولو الابصار قائما بالقسط فيها من دخلها
وقع اجره على الله ولا خوف فيها لان الاشارة
فيها لغيرها ولا حزن لواردها لان الحزن من غير
الحزون وليس فيها جهة تغاير وتمايز

632 جعل الله تلك البحر خالصا لنفسه منزها عن
شوائب غيره مظهر عن غير ذكر الله سبحانه الله
مبدئيا عما تصفون ان الذين اسلموا وجوههم لله
بولاية القائم محمد ابن الحسن عليهما السلام فلهم
اجرهم عند الله في رجعتهم حيث وعد الله بان
ثمن على الذين استضعفوا في الارض القدرة
ونجعلهم ائمة اي في القدرة مثلهم ما يشاؤون الا
وجدوا ونجعلهم الوارثين اي نجعلهم المقرين في
اية التوحيد لان الله اورث السماء والارض
والمقام اشرف من الاول لان الاول معدوم في
صقعها صدق الله وعده وكان قريبا

633 ولا من اسلم وجهه بولاية القائم عليه السلام
خوف عن ولاية الاول ولا حزن عن ولاية
الثاني لانهما صفتها وان الله قد طهر معتزفين

¹²⁵Qur'an 2:112.

guardianship of the First, nor grief concerning the guardianship of the Second, for they are His attributes, and God hath purified those who acknowledge the guardianship of the Family of God, peace be upon them, from their attributes, were they standing.

بولاية ال الله سلام الله عليهم من صفتها لو
كانوا قائمين

634 God the Exalted hath said: "The Jews say the Christians follow nothing, and the Christians say the Jews follow nothing, though they recite the Book. Even so say those who know not, words like unto their words. God shall judge between them on the Day of Resurrection concerning that wherein they differ."¹²⁶

634 قال الله تعالى وقالت اليهود ليست النصارى على شيء وقالت النصارى ليست اليهود على شيء وهم يتلون الكتاب كذلك قال الذين لا يعلمون مثل قولهم فالله يحكم بينهم يوم القيمة فيما كانوا فيه يختلفون

635 Verily, those who believe in Muhammad - may the peace of God be upon Him - yet believe not in the House of God - peace be upon them - are, in the sight of God, as Jews. And whosoever believeth in some of the House of God - peace be upon Him - yet denieth one among them, such are, in the sight of God, as Christians.

635 ان الذين يؤمنون بمحمد (ص) ولا يؤمنون بال الله سلام الله عليهم قد كان عند الله يهوديا ومن امن ببعض ال الله سلام الله عليه وكفروا بواحد منهم فكانوا عند الله نصرانيا

636 The Jews, the people who stand in the sacred precinct of the Cause, say: "The Christians follow naught of the verse of Unity." And the Christians, the people who stand upon the dust of the earth, say: "The Jews follow naught of His essence from God." Yet they recognize in the horizons and in themselves that the Book - that is, the Reality - can be comprehended only through the negation of all else besides it. Even so have spoken those who have knowledge of the House of God - peace be upon them - words like unto the words of those who agree.

636 قالت اليهود اهل الوقوف في مشعر الحد ليست النصارى على اية التوحيد وقالت النصارى اهل الوقوف في ارض الثرى ليست اليهود على شئيته من الله وهم يعرفون في الافاق وفي الانفس ان الكتاب اي الحقيقة لا يدرك الا بنفي ما سواها كذلك قال الذين يعلمون بال الله سلام الله عليهم مثل قول الموافقين

637 And verily, those who have turned away from the new creation of God in describing the House of God - peace be upon them - which appeareth from the Sunnah of their followers, or who have refused even an atom of their deeds, have indeed brought themselves among the people of the two sacred precincts. God hath said, and he who possesseth knowledge of the Book: "They follow naught of Unity." Therefore shall God judge through the creation of judgment from the hand of 'Ali - peace be upon Him - between the people of the realm of possibility concerning that wherein they were in the guardianship of the House of God - peace be upon them - in whom appeared the verse of Identity, and concerning Him - that is, concerning 'Ali, peace be upon Him - do they differ.

637 وان الذين اعرضوا عن ابداع الله الجديدة في وصف ال الله سلام الله عليهم الظاهرة من السنة شيعتهم او ابوا عن ذرة عن فعلهم فقد يوردون انفسهم في اهل المشعرين قال الله ومن عنده علم الكتاب ليست على شيء من التوحيد فالله يحكم بابداع الحكم عن يد علي عليه السلام بين اهل الامكان فيما كانوا في الولاية لال الله سلام الله عليهم الذين فيهم ظهرت اية الهوية

638 The Messenger of God - may the peace and blessings of God be upon Him and His House - hath said: "Verily the differences concern thee, O 'Ali."

638 وفيه اي وفي علي عليه السلام يختلفون قال رسول الله صلى الله عليه واله انما الاختلاف فيك يا علي

¹²⁶Qur'an 2:112.

- 639 And when the Pen floweth with mention of the judgment of the All-Merciful on the Day of Resurrection from the hand of 'Ali - peace be upon Him - the All-Merciful willeth that the water of life should flow from the heaven of His Throne into the veins of those words, until the People of the Book bear witness that all ages have been the Day of Resurrection, and 'Ali - peace be upon Him - was the Judge in the beginning and the end by the command of God, glorified be He: "Whosoever entereth the fortress of My guardianship, I shall judge him with Unity; and whosoever turneth away from it, I shall judge him with the fire, which is all else besides it." And that is the judgment of 'Ali - peace be upon Him - on the Day of Resurrection, if they would but witness the judgment of God through the judgment of creation and what is therein. Here and in that Word from the hand of 'Ali - peace be upon Him - if they but knew.
- 640 God the Exalted hath said: "And who is more unjust than he who preventeth the mosques of God from being mentioned therein His Name, and striveth to ruin them? Such men might never enter them save in fear."¹²⁷
- 641 The meaning intended by the Truth through "the Name" is 'Ali - peace be upon Him; through "the mosques," the House of God - peace be upon them; and through "Him Who is named," He Who appeareth with divinity, Muhammad - may the peace and blessings of God be upon Him and His House.
- 642 And God hath placed those verses in all things for belief therein. And whosoever preventeth any one of them and any of their manifestations from that which God hath willed therein hath indeed been unjust and hath prevented the ocean of Unity from the mention of 'Ali - peace be upon Him - and hath striven for its ruin potentially before reaching the worlds. Such - that is, all save the people of the ocean of Unity - might never enter it - that is, into the guardianship of the House of God - save in fear - that is, through allusion other than the mention of 'Ali - peace be upon Him - therein, potentially or actually. And they have no security from the second eternal Unity, sanctified from allusions to aught else besides it, because of their prevention of the House of God - peace be upon them - from their succession in the horizons and in themselves. Such are the idolaters.
- 643 Verily hath God the Exalted spoken unto them: "For them is disgrace in this world, and for them in the Hereafter is a great torment." The disgrace of this world is the very torment of the Hereafter, if they but knew. Verily those who prevent the monotheists from the virtues of the Family of God, peace of God be upon them, upon them hath been struck the disgrace of
- 639 وإذا جرى القلم بذكر حكم الرحمن في يوم القيمة من يد علي عليه السلام شاء الرحمن ان يجري ماء الحياة من سماء عرشه في عروق تلك الكلمات حتى قد شهد اهل الكتاب بان كل الازمان قد كانت يوم القيمة وكان علي عليه السلام حاكما في البداية والنهاية عن الله سبحانه من دخل حصن ولايتي واحكم بالاحدية ومن اعرض عنها احكم به بالنار التي هي ما سواها وذلك حكم علي عليه السلام يوم القيمة لو كانوا يشهدون حكم الله بحكم الابداع وما فيها هيئنا وفي تلك الكلمة من يد علي عليه السلام لو كانوا يعرفون
- 640 قال الله تعالى ومن اظلم ممن منع مساجد الله ان يذكر فيها اسمه وسعى في خرابها اولئك ما كان لهم ان يدخلوها الا خائفين
- 641 والمراد لدى الحق بالاسم علي عليه السلام وبالمساجد اله عليهم السلام وبالمسمى الظاهر بالالوهية محمد صلى الله عليه واله
- 642 وقد جعل الله تلك الايات في كل شيء للايمان بها ومن منع احد منها ومن مظاهرها مما شاء الله فيها فقد اظلم ومنع لجة الاحدية عن ذكر علي عليه السلام وسعى في خرابها امكانا قبل ان يصل الى الاكوان اولئك اي ما سوى اهل لجة الاحدية ما كان لهم ان يدخلوها اي في ولاية ال الله الا خائفين اي عن اشارة غير ذكر علي عليه السلام فيها امكانا او كونا وليس لهم امن الاحدية الثانية الازلية المنزهة من اشارات غيرها لمنعهم عن ال الله سلام الله عليهم خلافتهم في الافاق وفي الانفس اولئك هم المشركون حقا
- 643 قال الله تعالى لهم في الدنيا خزي ولهم في الآخرة عذاب عظيم خزي الدنيا بعينها عذاب الآخرة لو كانوا يعلمون ان الذين يمنعون الموحدين عن فضائل ال الله سلام الله عليهم فقد ضربت عليهم خزي الوقوف في السبحات الدنيا اي ولاية الثالث ولهم في يوم الإنكار وهي الآخرة عذاب عظيم

¹²⁷Qur'an 2:114.

standing in the glories of this world, that is, the guardianship of the Third, and for them on the Day of Denial, which is the Hereafter, is a great torment, that is, the guardianship of the First and the Second, the manifestation of His greatness. And to whomsoever acknowledgeth their guardianship, there cometh on his Day of Hereafter, and there descendeth from God upon him a great torment.

اي ولاية الاول والثاني مظهر عظمتهم ولمن اقر
لهما بالولاية جاءت يوم اخرته ونزلت من الله عليه
عذاب عظيم

644 God the Exalted hath said: "And to God belong the East and the West, so wherever ye turn, there is the Face of God. Verily God is All-Embracing, All-Mighty."¹²⁸

644 قال الله تعالى والله المشرق والمغرب فايما تولوا فثم
وجه الله ان الله واسع عظيم

645 The Face of the Essence - the Essence cannot be turned unto save through His manifestation, glory be unto Him. None knoweth how He is save He, and He is All-Hearing, All-Knowing.

645 وجه الذات الذات لا يمكن التوجه اليه الا
بظهوره سبحانه لا يعلم كيف هو الا هو وانه
سميع عليم

646 Ali, peace be upon him, hath said: "I am, by God, the Face of God." And as-Sadiq, peace be upon him, hath said in the visitation of his grandfather al-Husayn, peace be upon him, on the night of the fifteenth of Sha'ban: "I bear witness that thou art the Face of God which perisheth not and shall never perish."

646 قال علي عليه السلام انا والله وجه الله وقال
الصادق (ع) في زيارة جده الحسين (ع) في
ليلة النصف من شعبان اشهد انك وجه الله
الذي لم يهلك ولا يهلك ابدا

647 The Face of the Lord unto all else besides Him was His manifestation unto all else besides Him. God hath attributed it unto Himself as an honor, and it is the utmost limit of possibility from the creation of the All-Merciful. "Everything perisheth save His noble Face."

647 وجه الرب لما سواه كان تجليه لما سواه نسبه الله
لنفسه تشريفا وهو غاية الامكان من ابداع الرحمن
كل شيء هالك الا وجهه الكريم

648 And the East is Muhammad, may the peace and blessings of God be upon him and his family, and the West is the Qa'im Muhammad ibn al-Hasan, the Lord of the Age and of Possibility. And the Face is the Family of God, peace of God be upon them.

648 والمشرق محمد صلى الله عليه واله والمغرب القائم
محمد ابن الحسن صاحب العصر والامكان والوجه
ال الله سلام الله عليهم

649 And God hath made the number of the letters of the Face to be twenty-four as a structure for the Family of God in truth. "Wherever ye turn" - so there, O people of possibility in the ocean of Unity and all else besides it - "there is the Face of God." And the Kingdom endureth in the Kingdom, and the relation of His creation to each and all, before it and after it, is the same. "And verily God is All-Embracing, All-Mighty" - an attribute of the Essence. The Essence - there is no reference unto Him, and all else besides Him is His creation from nothing.

649 وجعل الله عدد احرف الوجه اربعة وعشر استبناء
لال الله صدقا ايما تولوا فثم يا اهل الامكان في
لجة الاحدية وسواها فثم وجه الله ودام الملك في
الملك ونسبة ابداعه لكل بكل قبلها وبعدها سواء
وان الله واسع عظيم صفة الذات الذات لا اشارة
عنه وما سواه ابداعه لا من شيء

650 And God hath made the Qa'im, peace be upon him, the bearer of the attributes and the names, and hath attributed him unto Himself as an honor, that His servants might be assured that God is All-Embracing, All-Knowing.

650 وقد جعل الله القائم عليه السلام حامل الصفات
والاسماء ونسبه لنفسه تشريفا حتى يوقنوا عباده بان
الله واسع عليم

¹²⁸Qur'an 2:115.

- 651 Ali - upon Him be peace - hath said: "Whoso manifesteth more of my guardianship outwardly than inwardly, his balance shall be light. The believer cannot perfect his faith until he knoweth me through luminous knowledge. When he knoweth me thus, he is a believer whose heart God hath tested for faith and whose breast He hath expanded for Islam. He becometh one who knoweth his religion and is endowed with insight concerning his condition. But whoso falleth short of this is doubtful and wavering."
- 652 And 'Ali - upon Him be peace - cannot be known save after the removal of veils. When anyone knoweth Him in the House of Glory, then "whithersoever ye turn, there is the Face of God." In aught else this is not possible in reality, for in them is the aspect of otherness. Nay, this station is peculiar unto those realms, and in them is naught save the Face of God. Whoso entereth therein - "whithersoever he turneth, there is the Face of God." And the Face in this regard is the very essence of Him Who possesseth the Face, for therein is the Cause of God, and there is no aspect of distinction or indication, but it is pure manifestation from the Ever-Living, the Self-Subsisting. Whoso entereth therein hath verified for its people that which is contained therein.
- 653 When God created that ocean, He said unto it: "Speak!" It said: "There is no god but God, the Ever-Living, the Self-Subsisting." Then God - glorified and exalted be He - said: "Saved is he who entereth thee, and destroyed is he who departeth from thee. By My might and My glory, thou art forbidden to any who speaketh other than thy speech in secret or in public. I am the Ever-Living, the Self-Subsisting; there is no god but Me. So worship Me through the establishment of the remembrance of Muhammad and His family - peace of God be upon them - therein." And unto Him is the return.
- 654 Whoso acknowledgeth unto the family of God - peace of God be upon them - that they are the Face of the Worshipped One and His praised Self, hath indeed entered therein during a time of heedlessness on the part of its people. And this is from the teaching of God in His mighty, praiseworthy Book.
- 655 And al-Sadiq - upon Him be peace - hath said that the verse was revealed concerning the qiblih of the perplexed. And the Learned One - upon Him be peace - said that it was revealed concerning supererogatory prayer: "Pray it wheresoever thou turnest when thou art on a journey." But as for the obligatory prayers, His saying - mighty and glorified be He - "and wheresoever ye are, turn your faces toward it" meaneth the obligatory prayers - pray them not save toward the qiblih. And these two traditions We have revealed in the path of the outward,
- قال علي عليه السلام من كان ظاهره في ولايتي
اكثر من باطنه خفت موازينه ولا يكمل المؤمن
ايمانه حتى يعرفني بالنورانية فاذا عرفني بذلك
فهو مؤمن امتحن الله قلبه للايمان وشرح صدره
للاسلام فصار عارفا بدينه مستبصرا بشانه ومن
قصر عن ذلك فهو شاك مرتاب
- ولا يعرف عليه السلام الا بعد كشف السجحات
فاذا عرفه احد في بيت الجلال فن تول فثم وجه
الله وفي سواها لا يمكن بالواقع لان فيهم جهة
الغيرية بل يختص ذلك المقام بتلك الديار
وليست فيها جهة غير وجه الله من وردها فن
تول فثم وجه الله والوجه في ذلك نفس ذي
الوجه لان فيها كائن امر الله ولا يكون جهة تمايز
واشارة بل هي صرف الظهور من حي القيوم
من وردها قد صدق لاهلها ما فيها
- فلما خلق الله تلك اللجة قالت لها كلمي قالت لا
اله الا الله الحي القيوم فقال الله جل وعلا نجى
واردها وهلك خارجها وبعزتي وجلالي انت
محرمة علي تكلمت غير كلامك في سرها وعلايتها
فانا الحي القيوم لا اله الا انا فاعبدني باقامة ذكر
محمد واله سلام الله عليهم فيها
- والى المصير من اقر لال الله سلام الله عليهم بانهم
وجه المعبود ونفسه المحمود فقد وردها حين غفلة
من اهلها وذلك من تعليم الله في كتابه العزيز
الحميد
- وقد قال الصادق عليه السلام ان الاية نزلت في
قبلة المتحير وقال العالم عليه السلام انها نزلت في
صلوة النافلة فصلها حيث توجهت اذا كنت في
سفر واما الفرائض فقله عز وجل وحيثما كنتم
فولوا وجوهكم شطره يعني الفرائض لا تصلها الا
الى القبلة وتلك الروايتين نزلنا في سبيل الظاهر
وهو طبق الباطن عند اهله لا يعرفها الا ما اعطاه
الله نظرته وان الله على كل شيء محيط

which is the counterpart of the inward among its people. None knoweth it save him to whom God hath given His vision, and verily God encompasseth all things.

656 God the Most High hath said: "And they say: 'God hath taken unto Himself a son.' Glory be to Him! Nay, but whatsoever is in the heavens and the earth is His. All are obedient unto Him."¹²⁹

657 Verily, those who say that there is a connection between God and His creation, and who believe that the cause of creation is the Essence of the Real and the Originator of origination is His Essence, have indeed taken unto God a son. Glory be to Him above what the unbelievers say - a great exaltation! There was neither separation nor connection between God and His creation. And the cause of things is His handiwork, and the Originator of origination is His act. And there is no cause for Him - glory be to Him - but for His origination there are the heaven of the recipients and the earth of the receptive. And whatsoever descendeth from them - "all are" - that is, unto the Bearer of origination, Muhammad and His family, peace of God be upon them - "obedient" - that is, submissive.

658 God the Most High hath said: "Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: 'Be!' and it is."¹³⁰

659 That is, He originated origination and invention from nothing by themselves - glory be to Him! When He willeth a thing, He saith unto it only: "Be!" and it cometh to be. And God made Muhammad - God's blessings and peace be upon Him and His family - the station of His Self in origination and invention, since He is independent of association and connection. And the command with the Lord is sublime, and the agent of "Be!" with the Real is "it is." And this is the determination of origination from the Ancient, the Originator. God hath informed in that verse that the decree of destiny is the decree of will in execution, if they could but understand.

660 God the Exalted hath said: "And those who have no knowledge say: Why doth not God speak unto us, or a sign come unto us? Even thus, as they now speak, spoke those before them words of similar import. Their hearts are all alike. We have already made clear Our signs unto people who are assured."¹³¹

661 And those who have no knowledge said: Would that God might speak unto us of His Essence, or that a sign of His Self might come unto us! Even thus spoke those who were before them of

656 قال الله تعالى وقالوا اتخذ الله ولدا سبحانه بل له ما في السموات والارض كل له قانتون

657 ان الذين يقولون ان بين الله وبين خلقه ربط ويعتقدون ان علة الخلق ذات الحق ومبدع الابداع ذاته فقد اتخذوا لله ولدا سبحانه عما يقول الكافرون علوا كبيرا ما كان بين الله وخلقهم فصل ولا وصل وعلة الاشياء صنعه ومبدع الابداع فعله ولا علة له سبحانه بل لابداعه سماء المقبولات وارض القابلات وما ينزل منها كل له اي لحامل الابداع محمد واله سلام الله عليهم قانتون اي مطيعون

658 قال الله تعالى بديع السموات والارض اذا قضى امرا فانما يقول له كن فيكون

659 اي ابداع الابداع والاختراع لا من شيء بانفسها سبحانه اذا شاء امرا فانما يقول له كن فصار يكون وجعل الله محمدا صلى الله عليه واله مقام نفسه في الابداع والاختراع اذ كان هو الغني عن الاقتران والارتباط والامر لدى الرب عليا وفاعل كن عند الحق يكون وذلك تقدير الابداع من لدن قديم بديع اخبر الله في تلك الاية بان حكم القضاء حكم المشية في الامضاء لو كانوا يفقهون

660 قال الله تعالى وقال الذين لا يعلمون لو لا يكلمنا الله او تايننا اية كذلك قال الذين من قبلهم مثل قولهم تشابهت قلوبهم قد بينا الايات لقوم يوقنون

661 وقال الذين لا يعلمون لو يكلمنا الله عن ذاته او تايننا بآية نفسه كذلك قال الذين من قبلهم مما ابداع

¹²⁹Qur'an 2:116.

¹³⁰Qur'an 2:117.

¹³¹Qur'an 2:118.

that which creation created after them, words similar to their words - the word of unbelief. Their hearts were scattered in the glimmerings of phantoms. We have made clear the signs in souls and horizons, in that the known one is the sign of the Essence, and speech is a newly-created attribute, which is His creation from nothing. And He was everlastingly existent without speech. When He created speech, He made it the special property of His friends. And the alteration in their saying "or a sign come unto us" is an attribute of His creation, while He hath been everlastingly in one condition. And God hath appointed those clear proofs for people who are assured. I have alluded to the mention of the clear proofs in those allusions that they might know.

الابداع بعدهم مثل قولهم كلمة الكفر تفرقت قلوبهم في سبحات الاشباح قد بينا الايات في الانفس والافاق بان المعروف اية الذات والكلام صفة محدثه وهي ابداعه لا من شيء وهو لم يزل كان ولا كلام فلما ابدع الكلام جعلها مخصوص اوليائه وان التغير في قولهم او تاتينا صفة خلقه وهو لم يزل على حالة واحدة وقد جعل الله تلك البينات لقوم يوقنون قد اشرت ذكر البينات في تلك الاشارات لعلهم يعرفون

662 God the Exalted hath said: "Lo! We have sent thee with the truth, a bringer of glad tidings and a warner, and thou wilt not be asked about the fellows of hell-fire."¹³²

662 قال الله تعالى انا ارسلناك بالحق بشيرا ونذيرا ولا تسئل عن اصحاب الجحيم

663 That is: We have sent thee, O Muhammad - may peace be upon Him - from creation with the real Truth which is possible in creation, as a bringer of glad tidings to the people of the ocean of Unity through the sign of Divinity from the manifestation of thy Self, and as a warner to the people of the billowing sea of Oneness concerning what is in the power of creation and the possibility of invention, from the force of justice from thy Self. And for the people of the primal ocean, his glad tidings are the existence of their souls, and for the people of the second sea, his warning is their realities speaking with the justice of God, manifesting to Him through them in the ocean of fire. And verily thou hast filled creation with creation for the glad tidings of His mercy, and invention with invention for the warning of His vengeance. Thus hath God chosen Muhammad - may the peace of God be upon Him and His family - in the eternity in which His Self stands above all other nations, unique above all other likenesses and phantoms and forms, standing in all worlds for the Merciful in creation and invention, since He was independent of glad tidings and warnings. And He is as He saith: "Vision perceiveth Him not, but He perceiveth all vision. He is the Subtle, the Aware." And thou shalt not be asked, O Muhammad, about the fellows of hell-fire.

663 اي انا ارسلناك يا محمد (ص) من الابداع بالحق الحقيقي الذي يمكن في الابداع بشيرا لاهل لجة الاحدية بابة الالوهية من تجلي نفسك ونذيرا لاهل طمطم الواحدية على ما في قوة الابداع وامكان الاختراع من سطوة العدل من نفسك ولاهل لجة الاولى بشارته وجود انفسهم ولاهل بحر الثانية انذاره حقايقهم المنطقة بعدل الله المتجلية له بهم في لجة النار ولقد ملات الابداع بالابداع لابشار رحمته والاختراع وبالاختراع لانذار نعمته كذلك قد اصطفى الله محمد صلى الله عليه واله في القدم الذي نفسه على سائر الامم منفردا على سائر الامثال والاشباه والاشكال قائما في كل العوالم عن الرحمن في الابداع والاختراع اذ كان هو الغني عن الابشار والانذار وهو كما يقول لا تدركه الابصار وهو يدرك الابصار وهو اللطيف الخبير

664 What is meant by hell-fire in the sight of God the First is twelve souls, leaders of the fire, and the significance of the verse applies to their manifestations in all worlds and ages.

664 ولا تسئل يا محمد عن اصحاب الجحيم والمراد بالجحيم عند الله الاول واصحابه اثني عشر نفسا ائمة النار وتقع دلالة الآية على مظاهرهم في جميع العوالم والازمان

665 And outwardly: thou shalt not be asked, O Muhammad - may peace be upon Him - about the deeds of the fellows of hell-fire.

665 وفي الظاهر ولا تسئل عنك يا محمد (ص) عن عمل اصحاب الجحيم

- 666 And inwardly: thou shalt not ask about their turning away from the signs of Truth, for they act according to their uprooted forms in accordance with what they deserve, as they deserve it, and they shall never have any fruit of bliss. ومن الباطن ولا تسئل اعراضهم لايات الحق لانهم يعملون على صورهم المجتثة بما هم اهل على ما هم اهل وما لهم من ثمرة النعيم ابدا
- 667 And in the seventh meaning: thou shalt not ask of thy Lord forgiveness for the fellows of the glimmerings and allusions and the fellows of hell-fire and multiplicities, for at thy willing to ask, they would be forgiven by the Merciful, save the slayer of Husayn - peace be upon him - nor are they, in accordance with what they deserve, worthy of divine pleasure. وفي البطن السابع ولا تسئل من ربك عن غفران اصحاب السباحات والاشارات واصحاب الحجيم والكثرات لان عند مشيتك بالسؤال لكانوا هم مغفورين عند الرحمن الا قاتل الحسين (ع) ولا هم بما هم اهل مستحقون بالرضوان
- 668 And thou shalt not ask as thy Lord willeth, even though it be bliss for those who disbelieve in thee. And God disciplined the followers of Muhammad - may the peace of God be upon Him and His family - in that verse by disciplining him: Ask ye not the people of the ocean of Unity save concerning God, nor the people of the sea of destiny save concerning the friend of God. And turn ye not toward those who disbelieved in the family of God - peace of God be upon them - nor all that is attributed to them of sciences and conditions and books and appointed terms. Thus hath He disciplined the believers through His signs that they might act. ولا تسئل كما ما شاء ربك ونعيما للذين يكفرون بك وادب الله التابعين لمحمد صلى الله عليه واله في تلك الاية بتاديبه لا [تسالوا] اهل لجة الاحدية الا عن الله ولا اهل قلزم القدر الا عن ولي الله ولا يتوجهون بالذين كفروا بال الله سلام الله عليهم ولا كل ما نسبت اليهم من العلوم والاحوال والكتب والاجال كذلك قد ادب المؤمنين بآياته لعلمهم يعملون
- 669 God the Exalted hath said: "Never will the Jews or the Christians be well pleased with thee until thou follow their form of religion. Say: The guidance of God, that is the only guidance. Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor helper against God."¹³³ قال الله تعالى ولن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم قل ان هدى الله هو الهدى ولئن اتبعت اهواءهم بعد الذي جاءك من العلم ما لك من الله من ولي ولا نصير
- 670 Al-Sadiq, peace be upon Him, hath said that the Qur'an was revealed in the manner of "I mean thee, and hearken thou, O neighbor." And they shall not be well pleased with thee, O Muhammad, may God's blessings and peace be upon Him and His family - the people who stand at the Sacred Precinct of the Boundary from among the people of the realm of possibility, nor in the lands of the infinite, the Christians - until thou dost confirm their station. Say unto them: Those two Sacred Precincts are the land of the polytheists, and verily the guidance of God is the Sacred Precinct of Pure Unity, and that is the guardianship of 'Ali, peace be upon Him. And the guidance of God - that is, al-Husayn and the family of God - is too exalted in station before God for God to address them with following the desires of the people of darkness. Nay, those addressed are their followers who stand in the land of Unity. And whosoever followeth their desires - that is, the قال الصادق عليه السلام ان القرآن نزل على اياك اعني واسمعي يا جارة ولن يرضوا عنك يا محمد صلى الله عليه واله اهل الوقوف في مشعر الحد من اهل الامكان ولا في اراضي اللانهاية نصارى حتى تصدق مقامهم قل لهم تلك المشعرين ارض المشركين وان هدى الله مشعر الاحدية البحتة وهي ولاية علي عليه السلام وهدى الله اي الحسين وال الله اجل قدرا عند الله من ان يخاطبهم الله بالاتباع لاهواء اهل الظلام بل المخاطب شيعتهم الواقفون في ارض الواحدية ولن اتبع اهواءهم اي ولاية الثلاثة التي ثمرتها الوقوف في ارض الكثرة بعد ما جئكم من السماء ولاية علي التي ثمرتها الوقوف في ارض الاحدية مشافهة ما لكم من ولاية الله من ولي

¹³²Qur'an 2:119.¹³³Qur'an 2:120.

guardianship of the three whose fruit is standing in the land of multiplicity - after that which hath come unto you from heaven, the guardianship of 'Ali whose fruit is standing in the land of Unity through direct communion, ye have no guardian from the guardianship of God save in 'Ali, peace be upon Him, and there is no helper besides God through origination and creation. His is the sovereignty and unto Him ye shall return.

الا في علي عليه السلام وما من دون الله نصير
بالابداع والاختراع له الملك واليه ترجعون

671 God the Exalted hath said: "Those to whom We gave the Book recite it with its true recital. These it is that believe therein. And whoso disbelieveth therein, such are they who are the lost."¹³⁴

671 قال الله تعالى الذين اتيناهم الكتاب يتلونه حق تلاوته اولئك يؤمنون به ومن يكفر به فاولئك هم الخاسرون

672 What is meant is the family of God, peace of God be upon them, and by the Book, the manifestation of God unto them through them, and they manifest the manifestation of God unto themselves with true manifestation, such that they indicate not in their stations in any world save from the Absolute Manifestation. And all else beside them - the right of possibility through possibility for each through all according to what they are worthy of through origination, and what is in their possibility through creation, and in what is above them through origination - exalted be their glory! They slumber not for the twinkling of an eye in the worlds of possibility and being from the true recitation of the Qur'an. These it is that believe in God alone, for they indicate naught save God alone. And whoso disbelieveth therein - that is, in the Qa'im Muhammad ibn al-Hasan, peace be upon them both, in His life and His return and the manifestation of His sovereignty - such are they who are the lost, for they have lost in their lives through being veiled from themselves from the scintillation of the radiance of any soul of His which God hath placed its possibility in all things. And for that turning away they were among the lost.

672 والمراد ال الله سلام الله عليهم وبالكتاب ظهور الله لهم بهم وهم يظهرون ظهور الله لانفسهم حق الظهور بحيث لا يدلون في مقاماتهم في عالم الا عن المظهر المطلق وما سواهم حق الامكان بالامكان لكل بكل بما هم اهله بالابداع وما في امكانها بالاختراع وفي فوقها بالابداع جل جلالهم لا ينمون لحة شعرة في عوالم الامكان والاكون عن حق التلاوة من القرآن اولئك يؤمنون بالله وحده لانهم لا يدلون الا عن الله وحده ومن يكفر به اي بالقائم محمد ابن الحسن عليهما السلام في حيوته ورجعته وظهور دولته اولئك هم الخاسرون لانهم خسروا في حيوتهم بالتلاوة لانفسهم عن تشعشع اشتراء اية نفسه الذي قد جعل الله امكانه في كل شيء ولذلك الاعراض كانوا من الخاسرين

673 It was asked of the Imam Abu Abdillah, peace be upon Him, concerning the saying of God, mighty and glorified: "Those to whom We gave the Book." He said, peace be upon Him: "They are the Imams, peace be upon them."

673 سئل عن الامام ابي عبدالله عليه السلام عن قول الله عز وجل الذين اتيناهم الكتاب قال عليه السلام هم الائمة عليهم السلام

674 God the Most High said: "O children of Israel, remember My favor which I have bestowed upon you, and that I have preferred you above the worlds."¹³⁵

674 قال الله تعالى يا بني اسرائيل اذكروا نعمتي التي انعمت عليكم واني فضلتكم على العالمين

675 God created the Qur'an upon the structure of Divine Unity - there is no repetition therein nor metaphor, but rather creation beyond creation, and the creation of the All-Merciful has no end. For the people of hearts, that verse is one soul, and there is naught within it save the hidden mystery of God from the

675 خلق الله القرآن على هيكل التوحيد لا فيه تكرار ولا مجاز بل ابداع فوق الابداع وما لابدع وما لابداع الرحمن فيه من نفاذ لاهل الافئدة تلك الاية نفس واحدة وما فيها الا سر الله المكنونة

¹³⁴Qur'an 1:121.

¹³⁵Qur'an 2:122.

stations of the Family of God made manifest. And behold, I create by the command of God therein beyond what was created before therein. Israel is one Name of God and its children are all the Names and Attributes, and God gathered them all in the nine sons of Husayn, peace be upon him. That is: "Remember, O Family of God, My favor" - that is, the verse of Unity which is particular to My Self - "which I have bestowed upon you" - that is, I have made you the places of manifestation of that verse for your own selves and its likeness from you for the worlds - "and that I have preferred you with My favor possible in regard to creation above the worlds." And verily the favor of God for the Family of God, peace of God be upon them, none can comprehend it. Nay, the allusions in mentioning their favor are the favor of their mention made manifest for all besides them. Glorified be they! None knows their favor. The Messenger of God, may the peace of God be upon him and his family, said: "O 'Ali, none has known thee save God and I." And now it is as it was - none know the souls of Truth save Truth, and God is witness over all things.

من مقامات ال الله الظاهرة وها انا ذا ابداع بامر الله فيها فوق ما ابداع من قبل فيها اسرائيل اسم الله واحد وبنوه كل الاسماء والصفات وجمع الله كلها في التسعة من ابناء الحسين (ع) اي اذكروا يا ال الله نعمتي اي اية الاحدية التي مختصة لنفسي التي انعمت عليكم اي قد جعلكم محال تلك الاية لانفسكم وشبهها منكم للعالمين واني فضلتكم بفضلي الممكنة في حق الخلق على العالمين وان فضل الله لال الله سلام الله عليهم لا يدركه احد بل ان الاشارات في ذكر فضلهم هي فضل ذكرهم الظاهرة لما سواهم سبحانه لا يعلم احد فضلهم قال رسول الله صلى الله عليه واله يا علي ما عرفك الا الله وانا الان كما كان لا يعرفون انفس الحق الا الحق والله على كل شيء شهيد

676 God the Most High said: "And fear a day when no soul shall avail another in aught, neither shall intercession be accepted from it, nor shall any ransom be taken, neither shall they be helped."¹³⁶

676 قال الله تعالى واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها عدل

677 God created the Qur'an upon the structure of Divine Unity. O people of creation and invention, fear the doubt in the shadow of the Family of God, peace of God be upon them, regarding the Day of Unity. The verse of Divine Unity cannot be valued by other than its people through creation for the recompense of one soul for another soul in aught, nor shall any equivalent be accepted from other than it, for it is a verse which nothing in the heavens and the earth can equal. Neither shall intercession avail its people, for its people were the verse of the All-Merciful in annihilation, nor for those outside it, for the outsider in the sight of God is an associator. And the promise of God is true: "Verily God forgives not that partners should be ascribed unto Him, but He forgives what is less than that to whom He wills." And they have not the power to help themselves through the guardianship of 'Ali, peace be upon him, on that day, for the decree therein has flowed, and there is no command save God's, and the Kingdom on that day belongs to God, the One, the Subduer.

677 ولا خلق الله القرآن على هيكل التوحيد تنفعها شفاعة ولا هم ينصرون يا اهل الابداع والاختراع اتقوا عن الشك في ظل ال الله سلام الله عليهم ليوم الاحدية اية التوحيد لا تقدر لغير اهلها بالابداع للجزاء لنفس عن نفس من شيء ولا يقبل من غيرها عدل لانها اية لا يعادلها في السموات والارض شيئا ولا تنفع لاهلها شفاعة لان اهلها كانوا اية الرحمن في الفنى ولا لخارجها لان الخارج عند الله مشرك ووعد الله حق ان الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء ولا هم يقدرون بان ينصرون انفسهم بولاية علي عليه السلام في ذلك اليوم لان القضاء فيه جرت ولا امر الا الله والملك يومئذ لله الواحد القهار

678 God the Most High said: "And when his Lord tried Abraham with certain words, and he fulfilled them, He said: 'Lo! I have

678 قال الله تعالى واذا ابتلى ابراهيم ربه بكلمات فاتمهن قال اني جاعلك للناس اماما قال ومن ذريتي قال لا ينال عهدي الظالمين

¹³⁶Qur'an 2:123.

appointed thee a leader for mankind.' Abraham said: 'And of my seed?' He said: 'My covenant includes not wrongdoers.'¹³⁷

679 And when Abraham was honored by his Lord with the station of the shadow of the words of the Family of God, upon them be peace, and when he entered the ocean of Unity, God fulfilled for him the words of the Family of God and made him a leader for mankind - that is, the Shia of 'Ali, peace be upon him. And when God clothed him with the shirt of leadership, the shadow of 'Ali, peace be upon him, for the verse of his singularization was magnified in its station. He said: "And of my seed?" - that is, O my Lord, honor with the Family of God, peace of God be upon them, all my attributes and my names by entering that ancient ocean. God, glorified be He, said: "None shall attain that ocean save through My grace, and this is particular to thy heart. And My covenant" - that is, and the verse of Divine Unity - "includes not wrongdoers" who have wronged themselves by turning away from the Family of God, peace be upon them.

680 God has forbidden those Words unto the wrongdoers. Mufaddal was questioned concerning al-Sadiq, peace be upon Him, regarding the saying of God, mighty and glorious is He: "And when his Lord tried Abraham with certain Words" - what are these Words? He said, peace be upon Him: They are the Words which Adam, peace be upon Him, received from his Lord, whereupon He turned unto him in forgiveness, and it is that he said: "O my Lord! I beseech Thee by the right of Muhammad and 'Ali and Fatimah and Hasan and Husayn that Thou turn unto me in forgiveness." So He turned unto him in forgiveness, for He is the Oft-Returning, the Merciful. Then I said unto him: "O son of the Messenger of God! What then is the meaning of His saying 'So he fulfilled them'?" He said: It means He fulfilled them unto the Qa'im, peace be upon Him - twelve Imams: 'Ali and Hasan and Husayn and nine from the offspring of Husayn, peace of God be upon them.

681 Mufaddal said: I said unto him: "O son of the Messenger of God, may peace be upon him! Tell me then concerning the saying of God, mighty and glorious is He: 'And He made it a Word enduring in his posterity.'" He said: By this is meant the Imamate; God made it to endure in the posterity of Husayn, peace be upon him, until the Day of Resurrection. Then I said unto him: "O son of the Messenger of God! How then did the Imamate come to be in the children of Husayn, peace be upon him, rather than in the children of Hasan, peace be upon him, when both were sons of the Messenger of God, may peace be upon him and his family, and his two grandsons and the lords

¹³⁷Qur'an 2:124.

679 واذا تشرف ابراهيم ربه بمقام شيخ كلمات ال الله عليهم (ص) فلما دخل لجة الاحدية فاتمهن الله كلمات ال الله وجعله للناس اماما اي شيعة علي عليه السلام فلما البسه الله قيص الامامة شيخ علي عليه السلام لاية تفريده عظمت في مقامها قال ومن ذريتي اي يا رب شرف بال الله سلام الله عليهم لجميع صفاتي واسمائي ورود تلك اللجة القديمة قال الله سبحانه لا ينال احد تلك اللجة الا بطرفي وهذه مختصة لفؤادك ولا ينال عهدي اي ولا آية التوحيد الظالمين الذين ظلموا انفسهم بالاعراض عن ال الله سلام عليهم

680 وقد حرم الله تلك الكلمات للظالمين سئل المفضل عن الصادق عليه السلام عن قول الله عز وجل واذا ابتلى ابراهيم ربه بكلمات ما هذه الكلمات؟ قال عليه السلام هي الكلمات التي تلقاها ادم (ع) من ربه فتاب عليه وهو انه قال يا رب استلك بحق محمد وعلي وفاطمة والحسن والحسين الا تبت علي فتاب عليه انه هو التواب الرحيم. فقلت له يا ابن رسول الله فما معنى قوله فاتمهن قال [يعني] اتمهن الى القائم عليه السلام اثني عشر اماما علي والحسن والحسين وتسعة من ولد الحسين سلام الله عليهم

681 قال المفضل قلت له يا ابن رسول الله (ص) فاخبرني عن قول الله عز وجل وجعلها كلمة باقية في عقبه قال يعني بذلك الامامة جعلها الله في عقب الحسين عليه السلام الى يوم القيمة. فقلت له يا ابن رسول الله فكيف صارت الامامة في ولد الحسين عليه السلام دون ولد الحسن (ع) وهما جميعا ولدا رسول الله صلى الله عليه واله وسبطاه وسيدا شباب اهل الجنة؟ فقال ان موسى وهارون نبیان مرسلان اخوان فجعل الله

of the youth of the people of Paradise?” He said: Moses and Aaron were two brother Prophets sent as Messengers, yet God placed the Prophethood in the loins of Aaron rather than in the loins of Moses, and none had the right to say why God placed it in the loins of Husayn rather than in the loins of Hasan, peace be upon them both, for God, mighty and glorious is He, is the All-Wise in His acts. “He shall not be questioned as to what He doeth, but they shall be questioned.”

النبوة في صلب هرون دون صلب موسى ولم يكن لاحد ان يقول لم جعلها الله في صلب الحسين دون صلب الحسن عليهما السلام لان الله عز وجل هو الحكيم في افعاله لا يستل عما يفعل وهم يستلون

- 682 Al-Sadiq, peace be upon Him, said: Abraham, peace be upon him, was indeed a Prophet, but not an Imam, until God, exalted be He, said: “Verily, I appoint thee a leader for mankind.” He said: “And of my seed?” He said: “My covenant embraceth not the wrongdoers” - whosoever hath worshipped an idol or image cannot be an Imam.

682 قال الصادق عليه السلام وقد كان ابراهيم (ع) نبيا وليس بامام حتى قال الله [تعالى] اني جاعلك للناس اماما قال ومن ذريتي قال لا ينال عهدي الظالمين من عبد صنما او وثنا لا يكون اماما

- 683 And the Well-Pleased One, peace be upon Him, said: Verily, the Imamate is more glorious in degree, greater in station, loftier in rank, more impregnable on every side, and more profound in depth than that people should attain unto it by their intellects or reach it through their opinions or establish an Imam by their choice. Verily, the Imamate is that where-with God, mighty and glorious is He, singled out Abraham the Friend after the Prophethood and friendship - a third station and an excellence wherewith He honored him. So He said: “Verily, I appoint thee a leader for mankind.” Then said the Friend, rejoicing thereat: “And of my seed?” God said: “My covenant embraceth not the wrongdoers.” So by this verse the imamate of every wrongdoer was invalidated until the Day of Resurrection, and it became restricted to the chosen ones.

683 وقال الرضا عليه السلام ان الامامة اجل قدرا واعظم شانا واعلا مكانا وامنع جانبا وابعد غورا من ان يبلغها الناس بعقولهم او ينالوها بآرائهم [يقيموا] اماما باختيارهم ان الامامة خص الله عز وجل بها ابراهيم الخليل بعد النبوة والخلقة مرتبة ثالثة وفضيلة شرفه بها فقال اني جاعلك للناس اماما فقال الخليل سرورا بها ومن ذريتي قال الله لا ينال عهدي الظالمين فبطلت بهذه الآية امامة كل ظالم الى يوم القيمة وصارت في الصفوة

- 684 Then God, mighty and glorious is He, honored him by making it to be in his seed among the people of chosenness and purity, for He said, mighty and glorious is He: “And We bestowed on him Isaac and Jacob as a additional gift, and each of them We made righteous. And We made them leaders who guide by Our command, and We revealed unto them the doing of good deeds and the establishing of worship and the giving of alms, and they were worshippers of Us.” So it continued in his seed, some inheriting it from others, generation after generation, until the Prophet, may peace be upon him and his family, inherited it. Then said He, mighty and glorious is He: “Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe with him. God is the Protecting Friend of the believers.” So it was his exclusively, and he invested ‘Ali, peace be upon him, therewith by command of God, mighty and glorious is He, according to the manner He had ordained for it. Thus it came to be in the posterity of the chosen ones to whom God gave knowledge and

684 ثم اكرمه الله عز وجل بان جعلها في ذريته واهل الصفوة والطهارة فقال عز وجل وهبنا له اسحق ويعقوب نافلة وكلا جعلنا صالحين وجعلناهم ائمة يهدون بامرنا واوحينا اليهم فعل الخيرات واقام الصلاة وايتاء الزكاة وكانوا لنا عابدين فلم تزل في ذريته يرثها بعض عن بعض قرنا فقرنا حتى ورثها النبي صلى الله عليه واله فقال عز وجل ان اولي الناس بابراهيم الذين اتبعوه وهذا النبي والذين امنوا معه والله ولي المؤمنين فكانت له خاصة فقلدها عليا عليه السلام بامر الله عز وجل على رسم ما فرضها فصارت في ذرية الاصفياء الذين اتاهم الله العلم والايمان بقوله عز وجل وقال الذين اوتوا العلم لقد لبثتم في كتاب الله الى يوم البعث فهي في ولد علي خاصة الى يوم القيمة اذ لا نبي بعد محمد صلى الله عليه واله

faith, according to His saying, mighty and glorious is He: “And those who were given knowledge said: Ye have tarried by God’s decree until the Day of Resurrection.” So it is exclusively in the children of ‘Ali until the Day of Resurrection, since there is no Prophet after Muhammad, may peace be upon him and his family.

- 685 God the Most High hath said: “And when We made the House a resort for mankind and a sanctuary, saying: Take ye the station of Abraham as a place of prayer. And We imposed a covenant upon Abraham and Ishmael, saying: Purify ye My House for those who make the circuit and those who meditate therein and those who bow down and prostrate themselves.”¹³⁸
- 686 The meaning of the House in the ninth station is the House of Identity, and this is the House of Unity, and it is the first House wherein God manifested Himself through creation for her and through her, and made her a sign of His ancient Self, indicating that there is no god but God, the Most High, the Most Great.
- 687 And in the eighth station is the House of Divinity, and it is the first House that was established in absolute blindness, poised upon that which is subtle and majestic.
- 688 And in the seventh station is the House of Oneness of God the One, the Single, and this is the first House that God its Lord established in the world of Godhead by His hand for Muhammad, may God’s blessings be upon Him and His family, and therein He is He, none other than He.
- 689 And in the fifth station is the House of Destiny, and it is the first House that was established in the world of Divine Power by the hand of Muhammad, may God’s blessings be upon Him and His family, for ‘Ali, peace be upon him, and therein he is he in independence, and he is the ordainer of ordination in subsistence and annihilation for whosoever is in those worlds by permission of the All-Merciful, and he is the Throne of Truth, and the All-Merciful upon the Throne is established.
- 690 And in the fourth station is the House of Origination, and in the third station is the place of martyrdom of Husayn, peace be upon him, and in the second station is the grave of the Messenger of God, may God’s blessings be upon Him and His family, and in the first station is what the All-Merciful hath said: “Verily, the first House established for mankind is that which is at Bakkah, blessed and a guidance unto the worlds,” and so forth.
- 685 قال الله تعالى واذ جعلنا البيت مثابة للناس وامنا واتخذوا من مقام ابراهيم مصلى وعهدنا الى ابراهيم واسماعيل ان طهرا بيتي للطائفين والعاكفين والركع السجود
- 686 والمراد بالبيت في البطن التاسع بيت الهوية وهي بيت التوحيد وهو اول بيت تجلي الله بالابداع لها بها وجعلها اية نفسه القديمة مدلة بان لا اله الا الله العلي العظيم
- 687 وفي البطن الثامن بيت الالهية وهو اول بيت قد وضع بالعماء المطلق مستويا على ما دق وجل
- 688 وفي البطن السابع بيت الاحدية لله الاحد الفرد وهي اول بيت قد وضع الله ربه في عالم الالهوت بيده لمحمد صلى الله عليه واله وفيه فيه هو هو لا سواه
- 689 وفي البطن الخامس بيت القدر وهو اول بيت قد مضى في عالم الجبروت عن يد محمد صلى الله عليه واله لعل عليه السلام وفيه هو هو بالاستقلال وهو مقدر التقدير في البقاء والفناء لمن في تلك العوالم باذن الرحمن وهو عرش الحق والرحمن على العرش استوى
- 690 وفي البطن الرابع بيت البداء وفي البطن الثالث مصرع الحسين (ع) وفي البطن الثاني قبر رسول الله صلى الله عليه واله وفي البطن الاول ما قال الرحمن ان اول بيت وضع للناس للذي ببكة مبارك وهدى للعالمين الخ

¹³⁸Qur’an 2:125.

- 691 Verily the interpretation of this blessed verse for the people of Reality was that each soul, according to its station, recognizeth the creative power through the House, and through the House all people know all things, yet they know naught save God, nor is there aught in the significance of the verse save that which is thus. Indeed hath the Creator brought forth the souls of men, were they but to perceive it.
- 692 And when the verse is drawn forth from the realm of contingent possibilities, its reality hath appeared, its interpretation manifest from that which God intended of its significance in the domain of His unity. And God hath willed that the House be Muhammad, may God's peace and blessings be upon Him and His family, and that the eternal, purposive, divine station be made manifest thereto through it, and that the people be the family of God, God's peace be upon them, for they are the people of intimacy with God, for God, in God, in particular, and through security the identity of the wish purified from any reference to aught else.
- 693 And through adoption the receptivity of the House through the creative, sanctified, eastern, western unity, and through the station the station of itself, which is 'Ali, peace be upon Him, whom God near unto Him hath named His friend. And God hath made that station a place of prayer for the people of intimacy, a decree in truth fulfilled, for it is the first station of separation in the realm of possibility. God hath placed remembrance of Himself in that station at dawn and eventide in that House through His words "Thee do we worship and Thee do we ask for help," and that is the straight religion of God.
- 694 And through the covenant of testimony to God from the hands of all else, and through Abraham - 'Ali, peace be upon Him - and through Ishmael - al-Husayn, peace be upon Him - for they twain were slain by the sword alone. God tormented their slayer through all creation, and verily God is just, mighty.
- 695 And through the unity of divine manifestation made manifest through things from it for the sake of Muhammad, may God's peace and blessings be upon Him and His family, until they find rest therein for the sake of Muhammad, may God's peace and blessings be upon Him and His family, until they find rest therein - the circumambulators who are the people of the white ocean, circumambulating around Muhammad, may God's peace and blessings be upon Him and His family, the throne of glory; and the devotees who are the people of the yellow sea, and they are devoted in the verse of Muhammad, may God's peace and blessings be upon Him and His family, in the city of the All-Merciful; and those who bow are the people
- 691 ان تفسير هذه الآية الشريفة لاهل الحقيقة كانت نفسها كل على مقامها يعرفون الابداع بالبيت وبالبيت الناس كل شيء ولا يعرفون الا الله ولا في شيء من دلالة الآية الا هو كذلك قد ابدع المبدع انفس الناس لو كانوا يشعرون
- 692 واذا اخرجت الآية عن البجوحة الامكانية حقيقتها قد ظهرت تفسيرها مما اراد الله من دلالتها في صقع واحديتها ولقد شاء الله بالبيت محمد صلى الله عليه واله وبالمثابة الصمدية المقصودية المتجلية لها بها وبالناس ال الله سلام الله عليهم لانهم اهل الانس بالله الله في الله خاصة وبالا من امنية الهوية المنزهة عن اشارة ما سواها
- 693 وبالتخاذ قابلية البيت بالاحدية الابداعية المقدسة الشرقية الغربية وبالمقام مقام نفسها وهو علي عليه السلام عند الله سماه خليلا وقد جعل الله ذلك المقام مصلى لاهل الانس حقا مقضيا لانها اول مقام الفرق في الامكان جعل الله ذكر نفسه في ذلك المقام بالغدو والاصال في تلك البيت بقوله اياك نعبد واياك نستعين وذلك دين الله المستقيم
- 694 وبالعهد الشهادة لله عن ايدي ما سواه وبالا براهم علي عليه السلام وبالا سمعيل الحسين عليه السلام لانهما قتلا بالسيف وحده عذب الله قاتلهما بجميع الابداع وان الله عادل قدير
- 695 وبالظهراية الاحدية المتجلية بالاشياء منها لاجل محمد صلى الله عليه واله حتى يستقروا فيها لاجل محمد صلى الله عليه واله حتى يستقروا فيها الطائفون وهم اهل لجة البيضاء يطوفون حول محمد صلى الله عليه واله عرش البهاء والعاكفين اهل قلزم الصفراء وهم يعاكفون في اية محمد صلى الله عليه واله في بلد الرحمن والراكون هم اهل قلزم الخضراء يركعون لبارئهم في قطب منطقة السناء باسم محمد صلى الله عليه واله حامل الابداع والسجود وهم اهل يم طمظام الحمراء يسجدون

of the green sea, bowing to their Creator in the axis of the region of splendor in the name of Muhammad, may God's peace and blessings be upon Him and His family, bearer of creation and prostration; and they are the people of the surging red sea, prostrating to God for the verse of Muhammad in the souls and horizons in the sanctuary of al-Husayn, peace be upon Him.

الله لاية محمد (ص) في النفس والافاق في
حرم الحسين عليه السلام

696 When God, glorified be He, made the House of unity a refuge for the family of God, God's peace be upon Him, and security from the references of all else, for they deserve it through the testament of the Messenger of God, may God's peace and blessings be upon Him and His family, beyond all else. And God adopted from the station of 'Ali, peace be upon Him, the manifestation of authority for their sanctified souls, manifest. And the All-Merciful hath covenanted with 'Ali and al-Husayn, peace be upon them, to manifest the Self-Subsisting nature that the verse of Muhammad might appear in the worlds of possibility for the people of glory and beauty, and those standing in the land of splendor among the circumambulators in their movements around the All-Merciful, and the devotees in the sacred mosque, and those who bow and prostrate to the Living, Worshipped One, Who, there is no God but He, the Praised One.

696 اذ جعل الله سبحانه بيت الاحدية مرجعا لال
الله سلام الله عليه وامنا من اشارات ما سواهم
لانهم يستحقون بوصاية رسول الله صلى الله عليه
واله دون ما سواهم واتخذ الله من مقام علي عليه
السلام ظهور الولاية لانفسهم المقدسة ظاهرة وقد
عهد الرحمن الى علي والحسين عليهم السلام باظهار
القيومية ليظهر اية محمد (ص) في عوالم الامكان
لاهل البهاء والجمال والواقفين في ارض السناء من
الطائفتين في حركته حول الرحمن والعاكفين في
مجدد الحرام والركع السجود للحي المعبود الذي لا
اله الا هو المحمود

697 Verily God hath made the outward conformable to the inward. The tomb of Muhammad - may God's peace and blessings be upon Him and His kindred - is in the sight of the All-Merciful that House, and none shall be buried in the sanctuary of God save those who are purified. And verily the First and the Second shall not be buried in that House for a moment, for the power of God hath removed them from this House. And God hath placed in the tomb of the First, Salman - peace of God be upon him - and in the tomb of the Second, Abu Dharr - mercy of God be upon him. The First and the Second shall not dwell in their sepulchres save for two moments: one moment at the time of their death, and one moment on the day when the Qa'im - peace be upon Him - shall bring them forth in His return for vengeance. And in those two moments in truth they were not dwelling therein, for the Cause hath appeared according to the path of justice for the purification of the House in those two moments for the people of the Sacred Precincts. And this is the meaning of the saying of the Messenger - peace be upon Him - concerning them: "Ye shall not dwell in your sepulchres save for two moments." I have made allusion to the elevated stations in those signs from the red elixir that perchance they may be made upright in the House of God.

697 وان الله قد جعل الظاهر طبقا للباطن قبر محمد
صلى الله عليه واله عند الرحمن ذلك البيت
ولا يدفن في حرم الله الا المطهرون وان الاول
والثاني لا يدفنان في تلك البيت لحظة قد اخذهما
عن هذا البيت قدرة الله وقد جعل الله في قبر
الاول السلطان سلام الله عليه وفي قبر الثاني ابا
ذر رحمة الله عليه ولا يسكن الاول والثاني في
حضيرتهما الا لاحتين لحظة وقت وفاتهما ولحظة يوم
الذي يخرجهما القائم عليه السلام في رجعتهم
لانتقام وفي تلك اللحيتين بالحقيقة ما كانا
ساكنين فقد ظهر الامر على طريق العدل لتطهير
البيت في تلك اللحيتين لاهل المشعرين وهذا
معنى قول الرسول (ص) عليهما لا تسكان في
حضيرتكما الا لاحتين قد اشرت للاعراف في
تلك الاشارات من الاكسير الحمراء لعلهم في
بيت الله يستقيمون

- 698 Abu Ja'far - peace be upon him - said: "Three stones descended from Paradise: the Station of Abraham, the Stone of the Children of Israel, and the Black Stone. God entrusted to Abraham a white stone, and it was whiter in whiteness than parchment, but it became black from the sins of the children of Adam." Here ends the tradition.
- 699 God the Exalted said: "And when Abraham said: My Lord, make this a secure city and provide its people with fruits - such of them as believe in God and the Last Day. He said: And whoever disbelieveth, I shall grant him enjoyment for a little, then I shall drive him to the torment of the Fire - a hapless journey's end."¹³⁹
- 700 When 'Ali - peace be upon Him - said: My Lord, make the signs of Muhammad - may God's peace and blessings be upon Him and His kindred - in the possibilities and the worlds this a secure city, pure unto Thee alone, no partner hast Thou, secure from the mention of aught save Thee. And provide its people with fruits from the power of origination and creation according to what they will, such of them as believe in God - there is no god but He - and in the Qa'im - peace be upon Him - Who is the Last Day in the sight of the All-Merciful.
- 701 God the Mighty, the Glorious, said: And whoever disbelieveth in the signs of Unity which are the city of Muhammad - may God's peace and blessings be upon Him and His kindred - I shall grant him enjoyment through manifestation for a little while for the preservation of the Family of God - peace of God be upon them. And this is the command of God unto 'Ali - peace be upon Him - after the death of Muhammad - may God's peace and blessings be upon Him and His kindred - to withdraw that the disbelievers might enjoy life for a little while. Then God shall drive the First to the guardianship of His own Self - the torment of the Fire - and hapless is the journey's end unto the justice of God beside Whom there is no guardian and no helper.
- 702 And among the fruits of that City is what al-Kazim, peace be upon Him, indicated in the saying of the All-Merciful when Yahya ibn Aktham questioned Him concerning the Word of God the Most High: "Seven seas would not exhaust the words of God" - what are they? He said, peace be upon Him: The Spring of Sulphur, the Spring of the Right Hand, the Spring of Barhut, the Spring of Tiberias, the Pool of Masidar, the Pool of Africa, and the Pool of Najirawan. And We are the Words whose excellences cannot be comprehended nor exhausted. For He, peace be upon Him, intended by each spring a station
- قال ابو جعفر عليه السلام نزلت ثلاثة احجار من الجنة مقام ابراهيم وحجر بني اسرائيل والحجر الاسود استودعه الله ابراهيم حجرا ابيض وكان اشد بياضا من القراطيس فاسود من خطايا بني ادم الحديث
- قال الله تعالى واذا قال ابراهيم رب اجعل هذا بلدا امننا وارزق اهلك من الثمرات من امن منهم بالله واليوم الآخر قال ومن كفر فامتنعه قليلا ثم اضطره الى عذاب النار وبئس المصير
- اذ قال علي عليه السلام رب اجعل اية محمد صلى الله عليه واله في الامكان والاكوان هذا بلدا امننا خالصا وحدك لا شريك لك امننا عن ذكر ما سواك وارزق اهلك من الثمرات من قدرة الابداع واختراع على ما يشاؤون من امن منهم بالله الذي لا اله الا هو وبالقائم عليه السلام الذي هو اليوم الآخر عند الرحمن
- قال الله عز وجل ومن كفر باية الاحدية التي هي بلدة محمد صلى الله عليه واله فامتنعه بالتجلى قليلا لبقاء الاله سلام الله عليهم وذلك امر الله الى علي عليه السلام بعد وفاة محمد صلى الله عليه واله بالعزلة لمتاع الكفار بالحياة قليلا ثم اضطره الله الاول الى ولاية نفسه عذاب النار وبئس المصير الى عدل الله الذي لا ولي من دونه ولا نصير
- ومن ثمرات تلك البلدة ما اشار الكاظم عليه السلام في قول الرحمن حين سئله يحيى ابن اكثم عن قول الله تعالى سبعة اجحر ما نفدت كلمات الله ما هي؟ فقال (ع) عين الكبريت وعين اليمين وعين البرهوت وعين الطبرية وجمعة ماسيدان وجمعة افريقية وجمعة ناجروان ونحن الكلمات التي لا تدرك فضائلنا ولا تستقصى اذ قد قصد عليه السلام من كل عين رتبة من مراتب المشية وجمعة من الجنات السبعة من جنات الهوية فقد

¹³⁹Qur'an 2:126.

among the stations of the Will and a paradise among the seven paradises of the gardens of Identity. These have been exhausted, and creation hath not created the like of them, yet the fruits of that City have not been exhausted, for they have been personified by the hand of God, if they but knew.

نفذت وما ابداع الابداع بمثلهن وما نفذت
ثمرات تلك البلدة ولانها قد تذوت من يد الله
لو كانوا يعلمون

- 703 As-Sadiq, peace be upon Him, said: These are the fruits of hearts, that is, their love unto the people. "If ye love God, then follow Me; God will love you." And God hath made them the centers of His love: "I was a hidden treasure, and I loved to be known, so I created creation that I might be known." We are the Heights through whom God cannot be known save by the path of knowing Us. And We are the men upon the Heights who know each one by the mark of their hearts.

703 قال الصادق عليه السلام هو ثمرات القلوب اي
حبهم الى الناس لو كنتم تحبون الله فاتبعوني يحبكم
الله وقد جعلهم الله محال محبته كنت كنزا مخفيا
فاحببت ان اعرف نفلت الخلق لكي اعرف
نحن الاعراف الذين لا يعرف الله الا بسبيل
معرفتنا ونحن الرجال على الاعراف تعرف كلا
بسيما افلذتهم

- 704 The Imam, peace be upon Him, said: Whosoever desireth God beginneth with you, and whosoever declareth His unity is accepted through you, and whosoever seeketh Him turneth unto you. The All-Merciful hath manifested, through the creation of the fruits in those Words, for those who desire the City of the All-Merciful and depart not therefrom through pride and corruption. And God hath appointed the good end, if they would but understand.

704 قال الامام عليه السلام من اراد الله بدء بكم
ومن وحده قبل عنكم ومن قصده توجه بكم قد
اظهر الرحمن بابداع الثمرات في تلك الكلمات
للذين يريدون بلدة الرحمن ولا يخرجون عنها بالعلو
والافساد وقد جعل الله العاقبة لو كانوا يعقلون

- 705 God the Most High said: "And when Abraham and Ishmael raised up the foundations of the House: 'Our Lord, accept from us; Thou art the All-hearing, the All-knowing.'"¹⁴⁰

705 قال الله تعالى واذ يرفع ابراهيم القواعد من البيت
واسماعيل ربنا تقبل منا انك انت السميع العليم

- 706 And God, glorified be He, hath declared that the foundations of the House of Unity from 'Ali and al-Husayn, peace be upon Them, have been established. And when 'Ali, peace be upon Him, and His martyred son, peace be upon Them both, said: "Our Lord, We are content with martyrdom; accept from Us that We manifest Thee to all save Us, and accept from them a sign of Thy Unity within them from Us" - though that sign befitteth Thee not save for its own sake, and naught in their capacity is higher than it - "Thou art the All-hearing," and no existence hath the heard with Thee, "and Thou art the All-hearing, the All-knowing."

706 وقد اخبر الله سبحانه بان قواعد بيت الوحدة
من علي والحسين عليهما السلام قد تحققت واذا
قال علي عليه السلام وابنه الشهيد عليهما السلام
ربنا رضيينا بالشهادة تقبل منا تجلينا لما سوانا وتقبل
منهم اية احديتك فيهم منا وان كانت تلك الاية
لا ينبغي لك الا لنفسها وما في امكانهم ارفع
منها انك انت السميع ولا وجود للسموع لديك
وانك انت السميع العليم

- 707 Were it not for their supplication, God would not have accepted unity from any unifier. And God accepted their prayer through their witnessing themselves for the acceptance of the souls of the unitarians themselves, that theirs is Paradise.

707 ولولا دعائهم لم يقبل الله توحيدا من متوحد وقد
تقبل الله دعائهما بشهادتهما انفسهما لقبول نفوس
الموحدين انفسهم بان لهم الجنة

- 708 I bear witness that their effusion unto the worlds is mighty, and none can comprehend it save the people of Reality. For We built the House upon four pillars - the four supports for the people of the quaternary. And for the people of Unity, the

708 اشهد ان فيضهما للعالمين جليل ولا يدركه الا اهل
الحقيقة اذ بنينا البيت على اربع قوائم القوامع
الاربع لاهل الترييع ولاهل الوحدة نفس
الاحدية ولاهل الاولى ركا على هيئة التسبيح

¹⁴⁰Qur'an 2:127.

essence of Oneness. And for the people of the First, a corner in the form of glorification, dyed with the dye of Unity unto God, the Eternal, the Glorious, in the color of whiteness. And a corner upon the temple of magnification, dyed with the dye of Prophethood in the color of yellowness. And a corner upon the form of the declaration "There is no god but God," dyed with Guardianship upon the letters of that declaration, colored with the color of green. And a corner upon the image of "God is Most Great," dyed with the beauty of saturation for the family of God, bearing the declaration, reddened with the redness of crimson.

مصبغا على صبغة والتوحيد لله الصمد المجيد بلون
البياض وركنا على هيكل التمجيد مصبغا على صبغة
النوبة بلون الصفرة وركنا على شبح التهليل مصبغا
بالولاية على حروف التهليل ملونا بلون التخضير
وركنا على صورة التكبير مصبغا على حسن التشيع
لال الله حامل التهليل متحمرا بحمرة التحمير

709 Thus do They raise up the House with those foundations in all the worlds, that haply ye may be assured by the signs of God.

709 كذلك يرفعان البيت بترك القواعد في كل
العالم لعلمك بايات الله يوقنون

710 God the Exalted hath said: "Our Lord! And make us Muslims, bowing to Thy will, and of our progeny a people Muslim, bowing to Thy will; and show us our places for the celebration of rites; and turn unto us in mercy; for Thou art the Oft-Returning, Most Merciful."¹⁴¹

710 قال الله تعالى ربنا واجعلنا مسلمين لك ومن
ذريتنا امة مسلمة لك وارنا منا سكا وتب علينا
انك انت التواب الرحيم

711 When they said: "Our Lord! And make us a sign of Thy Self, secure from the indication of aught else, Muslims unto Thee alone, and of our progeny a people Muslim, secure from the mention of aught else; and show us" - that is, within ourselves and our progeny - "our guardianship which manifesteth itself unto us through us; and turn unto us through the creation of Thy penitents for us through us; for Thou art the Oft-Returning, Most Merciful." Verily, the petition for repentance was for the sake of creating penitence from God through their own selves, and the manifestation of that Name was already accomplished in the fullness of their servitude to divine obedience, through the origination of that station in the place of their servitude. That was the command of God, and the promise of God was fulfilled.

711 اذ قالوا ربنا واجعلنا اية نفسك سالمة من دلالة
غيرك مسلمين لك وحدك ومن ذريتنا امة
مسلمة سالمة عن حكاية غيرك وارنا اي في
انفسنا وذريتنا ولايتنا المتجلية لنا بنا وتب علينا
باجاد توابيتك لنا بنا انك انت التواب الرحيم
وان السؤال بالتوبة لاجل ايجاد التوابية من الله
بانفسهم وظهور ذلك الاسم قد كان في مجبوحه
عبوديتهم للطاعة الربوبية بابداع ذلك المقام في
موضع عبوديتهم وذلك امر الله وقد كان وعد
الله مفعولا

712 God the Exalted hath said: "Our Lord! Send amongst them a Messenger of their own, who shall rehearse Thy signs to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou art the Exalted in Might, the Wise."¹⁴²

712 قال الله تعالى ربنا وابعث فيهم رسولا يتلوا عليهم
اياتك ويعلمهم الكتاب والحكمة ويزكيهم انك
انت العزيز الحكيم

713 The intended Messenger is Muhammad - may God's peace be upon Him and His family - when 'Ali - peace be upon Him - prayed with that prayer: "Our Lord! And send forth in the stations of my progeny through the sign of Thy Supreme Embassy, which is Muhammad - may God's peace be upon Him and His family - who shall recite amongst them and unto them

713 والمراد بالرسول محمد صلى الله عليه واله اذ دعى
علي عليه السلام بذلك الدعاء ربنا وابعث في
مقامات ذريتي باية سفارتك الكبرى الذي
هو محمد صلى الله عليه واله يتلوا فيهم وعليهم
ايات نفسه الذي هي ايتك ويعلمهم الكتاب

¹⁴¹Qur'an 2:128.

¹⁴²Qur'an 2:129.

the verses of His Self, which are Thy signs, and teach them the Book for the manifestation of Lordship, and Wisdom for the manifestation of servitude, that He may sanctify them.” And He sanctifieth them through the sanctification of His Self for Thy manifestation within them through them, which is the sign of Thy might. Verily, Thou art the Exalted in Might, and the might of the Essence is the Essence - there is no exposition nor indication concerning It; none knoweth Its might save It. And the might that pointeth is the might of the Family of God - peace of God be upon them - which God hath attributed unto His Self, for they are His Self made manifest in the worlds of origination and creation, as an evidence that there is no god but He, the Exalted in Might, the Wise. The wisdom of God is His origination of all things according to what each is worthy of, and what each is worthy of is naught but the sign which is worthy of each through all His wisdom in its creation, and He is the Wise, the All-Knowing.

لتجلي الربوبية وبالحكمة لتجلي العبودية ليزكهم
ويزكهم بتزكية نفسه لتجليك فيهم بهم التي
هي اية عزتك انك انت العزيز وعزة الذات
الذات لا بيان ولا اشارة عنه لا يعلم عزته الا
هو والعزة المشيرة عزة ال الله سلام الله عليهم
نسبه الله لنفسه لانهم نفسه الظاهرة في عوالم
الابداع والاختراع مدلا بان لا اله الا هو العزيز
الحكيم حكمة الله ابداعه لكل على ما هو اهله وما
هو اهله الا اية الذي هو اهله لكل بكل حكمته
ايجاده وهو الحكيم الخبير

714 God the Exalted hath said: “And who turneth away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the Righteous.”¹⁴³

714 قال الله تعالى ومن يرغب عن ملة ابراهيم الا من
سفه نفسه ولقد اصطفيناه في الدنيا وانه في الآخرة
لمن الصالحين

715 When God - glorified be He - gave tidings of what lieth within the realm of possibility, that those who turn with desire toward the guardianship of ‘Ali - peace be upon Him - know their own selves, and none turneth away from the ocean of Unity - the religion of Abraham - but such as debase their souls with folly. And verily God hath chosen ‘Ali - peace be upon Him - with the choicest of His Self in this world, that is, in creation; and verily in the first of origination, the Day of the Hereafter, he shall be among those who make themselves righteous through guidance from God and unto God and for God. And these are the Family of God, and they are the righteous.

715 اذ قال الله سبحانه مخبرا عما في الامكان ان
الذين يرغبون في ولاية علي عليه السلام يعرفون
انفسهم وما يرغب عن لجة الاحدية ملة ابراهيم
الا من سفه نفسه ولقد اصطفاه الله عليا عليه
السلام بصفوة نفسه في الدنيا اي الاختراع وانه
في اول الابداع يوم الآخرة لمن الذين يصلحون
انفسهم بدلالة عن الله والى الله والله واولئك هم
ال الله وهم الصالحون

716 God the Exalted hath said: “Behold! his Lord said to him: ‘Bow thy will to Me.’ He said: ‘I bow my will to the Lord and Cherisher of the worlds.’”¹⁴⁴

716 قال الله تعالى اذ قال له ربه اسلم قال اسلمت لرب
العالمين

717 When God said unto ‘Ali - peace be upon Him - in the first mention of possibility unto him, his Lord said: “Submit through the security of the sign of My Self from the mention of aught else, and be the sign of My Self.” He said: “I have submitted with my entirety to the Lord of the worlds.” God said unto him: “Thy excellence is My excellence, and I am the Lord of Might over the worlds.” Verily, through that excellence of God

717 اذ قال الله لعلي عليه السلام في اول ذكر الامكان
له ربه اسلم بسلامة اية نفسي عن ذكر غيري وكن
اية نفسي قال اسلمت بكلي لرب العالمين قال
الله له فضلك فضلي وانا رب العزة على العالمين
قد ملئت بتلك فضل الله الممكنة في الابداع
والاختراع على العالمين

¹⁴³Qur'an 2:130.

¹⁴⁴Qur'an 2:131.

made possible in origination and creation hath He filled the worlds.

- 718 God the Most High hath said: "And Abraham enjoined upon his sons this same religion, as did Jacob, saying: 'O my sons! God hath chosen for you the true religion; therefore die not save in the state of surrender unto Him.'"¹⁴⁵
- 719 Thus did God announce the testament of the family of God - peace be upon them - unto themselves, when He enjoined the verse of Divine Unity upon His sons, that is, Hussein - peace be upon them both - and Jacob, that is, Hussein - peace be upon him - concerning the Imams: "O 'Ali! Verily God hath chosen for you the Guardianship from His own Self; therefore point ye not unto anything save whilst ye are beholding with the eye of God, and with your souls which are His own soul surrendered, for God hath chosen your souls by your souls; therefore die ye not save whilst ye are, by your souls, surrendered."
- 720 Abu Ja'far - peace be upon him - hath said concerning His mighty and glorious saying "And Abraham enjoined upon his sons" - the Guardianship of 'Ali - peace be upon him. And ar-Rida - peace be upon him - hath said: "The Guardianship of 'Ali - peace be upon him - is written in the scriptures of the Prophets, and God hath not sent forth any Prophet save with the prophetic mission and the testament of 'Ali - peace be upon him."
- 721 God the Most High hath said: "Or were ye witnesses when death came to Jacob? When he said unto his sons: 'What will ye worship after me?' They said: 'We shall worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, One God, and unto Him we surrender.'"¹⁴⁶
- 722 This verse addresseth those who turn unto God through the sanctuary of contingency and who claim regarding knowledge of the family of God - peace be upon them - other than what God hath willed concerning them: "Or were ye present when the decree came with the attachment of execution, when he said unto his sons - the Permission and the Book - 'What will ye worship after me?' They said: 'We worship God as He manifesteth Thee, Who created thee and thy fathers - the Will and the Purpose and the Destiny - from naught, Who hath ever been a God other than what they have deified, and One beyond enumeration. We worship Him according to what He hath described of Himself, that there is no god but He, and we are surrendered unto Him' - that is, unto His Greatest Guardianship, 'Ali - peace be upon him - surrendered through

قال الله تعالى ووصى بها ابراهيم بنيه ويعقوب يا بني ان الله اصطفى لكم الدين فلا تموتن الا وانتم مسلمون

719 اذ اخبر الله وصاية ال الله سلام الله عليهم لانفسهم اذ وصى باية الاحدية على بنيه اي الحسين عليهما السلام ويعقوب اي الحسين عليه السلام على الائمة يا علي (ع) ان الله اصطفى لكم الولاية عن نفسه فلا تشيرون الى شيء الا وانتم بعين الله تنظرون وبانفسكم الذي نفسه مسلمون لان الله قد اصطفى انفسكم بانفسكم فلا تموتن الا وانتم بانفسكم مسلمون

720 قال ابو جعفر عليه السلام في قوله عز وجل ووصى بها ابراهيم بولاية علي عليه السلام وقال الرضا عليه السلام ولاية علي عليه السلام مكتوبة في صحف الانبياء ولم يبعث الله نبيا الا بنبو ووصية علي عليه السلام

721 قال الله تعالى ام انتم شهداء اذ حضر يعقوب الموت اذ قال لنيه ما تعبدون من بعدي قالوا نعبد الهك واله ابائك ابراهيم واسماعيل واسحق الها واحدا ونحن له مسلمون

722 هذه الاية مخاطبة للذين يتوجهون الى الله بمشعر الامكان ويزعمون في معرفة ال الله سلام الله عليهم غير ما شاء الله فيهم ام كنتم موجودين اذ حضر القضاء بتعلق الامضاء اذ قال لنيه الاذن والكتاب ما تعبدون من بعدي قالوا نعبد الله متجليك الذي اخترعك وابائك المشية والارادة والقدر لا من شيء الذي هو قد كان الها غير ماله واحد غير محدود نعبده بما وصف نفسه بان لا اله الا هو ونحن له اي ولايته الكبرى علي عليه السلام مسلمون بتسليم ظهوره العظمى الذي جعل الله لنفسه الكبرى وانفسنا

¹⁴⁵Qur'an 2:132.

¹⁴⁶Qur'an 2:133.

the surrender of His Most Great Manifestation which God hath appointed for His own Greatest Self, and our souls are safe from the guardianship of any other, for our surrender in all the worlds hath found its essence in Him and not in another, and we are therefore surrendered unto Him.”

سالمين عن ولاية غيره لان اسلامنا في كل العوالم
به تذوت دون غيره ونحن لذلك له مسلمون

723 God the Most High hath said: “That community hath passed away; theirs is that which they earned, and yours is that which ye earn, and ye will not be questioned as to what they used to do.”¹⁴⁷

723 قال الله تعالى تلك امة قد خلت لها ما كسبت
ولكم ما كسبتم ولا تسألون عما كانوا يعملون

724 The demonstrative particle pointeth unto the family of God - peace be upon them: “That community hath passed” - for them the decree hath been executed through the Guardianship of the All-Merciful - “and yours” - O ye people of denial of the Guardianship - “is that which ye have earned” - it hath been decreed, yet God doth not execute the decree by reason of alteration, but rather what is for the Proof against you - “and ye shall not be questioned” concerning what your hands have sent before, “nor concerning what they” - the people of love - “used to do,” for God questioneth not concerning anything through the action of anything, but God will question concerning every action the judgment of everything, so that none may say: “Had God not decreed in that regard, I would have been among the workers.”

724 حرف الاشارة اشارة الى ال الله سلام الله عليهم
تلك امة قد امضت لهم القضاء بولاية الرحمن
ولكم اي اهل الانكار للولاية ما كسبتم قد قضت
ولكن الله لا يجري الامضاء لاجل البداء انما
ما للحجة عليكم ولا تسألون عما قدمت ايديكم ولا
عما كانوا اهل المحبة يعملون لان الله لم يسئل عن
شيء يعمل شيء ولكن الله سيسئل عن كل عمل
حكم كل شيء لان لا يقول احد لولا يقدر الله
في ذلك لكنت من العاملين

725 God, exalted be He, hath said: “And they say: ‘Be Jews or Christians so ye shall be guided.’ Say: ‘Nay, I follow the religion of Abraham the upright one! He was not of the idolaters.’”¹⁴⁸

725 قال الله تعالى وقالوا كونوا هودا او نصارى تهتدوا
قل بل ملة ابراهيم حنيفا وما كان من المشركين

726 And they who depart from the House of Identity say unto those who stand firm in the land of Unity: “Be moderate in regard to ‘Ali, peace be upon Him, or be extreme, so shall ye be guided.” Say, O Muhammad, may the blessings of God be upon Him and His kindred: “Verily, the guardianship of ‘Ali, peace be upon Him, is with Me a sign of Unity, and His path is straight. It is the ultimate goal of creation in the religion of the All-Merciful, and this is the religion of your father Abraham” - that is, the Divine Will - “the upright one, and he was not among those who attained unto that station from among the idolaters, for the idolater hath no existence or possibility therein.” He who mentioneth another, and he who immerseth his soul in guardianship, God hath preserved him from allusion, and he was in the sight of God among the unified ones.

726 وقالوا الذين يخرجون عن بيت الهوية للذين
يستقيمون في بلد الواحدة كونوا في علي عليه
السلام قالوا او غالبا تهتدوا قل يا محمد صلى الله
عليه واله ان ولاية علي عليه السلام لدي اية
الاحدية وصراطه مستقيم وهي غاية الابداع في
دين الرحمن وهذه ملة ابيكم ابراهيم اي المشية
حنيفا وما كان من ورود ذلك المقام من
المشركين لان المشرك ما كان له فيه كونا او
امكانا ذكر من غير ومن اورد نفسها في الولاية
فقد عصمها الله عن الاشارة وقد كانت عند الله
من المتوحدين

727 God, exalted be He, hath said: “Say ye: ‘We believe in God, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus,

727 قال الله تعالى قولوا امنا بالله وما انزل
الى ابراهيم واسماعيل واسحق ويعقوب والاسباط

¹⁴⁷Qur'an 2:134.

¹⁴⁸Qur'an 2:135.

and that given to all prophets from their Lord: We make no difference between one and another of them: And we bow to God.”¹⁴⁹

- 728 God hath said unto all things and whatsoever is in the power of creation and invention: “Immerse yourselves in the ocean of Identity and that which God hath revealed as a sign of His manifestation unto you, and that which God created for Abraham and for ‘Ali, and for Ishmael the One who standeth” - peace be upon Him - “Muhammad the son of Hasan, and Isaac and Jacob and Husayn, and the Tribes, the progeny of Husayn, peace be upon Him, and that which was given unto the Prophets from the guardianship of ‘Ali, peace be upon Him. And depart ye not from the sign of any one of them through making distinctions, for whosoever maketh distinction between any one of them is as one who maketh distinction in creation. God created you not save as one soul, and thou seest not in the decree of the All-Merciful any discrepancy. And say ye: ‘We, in those signs and proofs, are unto Him’” - that is, unto Muhammad, may the blessings of God be upon Him and His kindred - “surrendered, for God hath warned you of His own Self and hath made Muhammad, may the blessings of God be upon Him and His kindred, the station of His Self in the signs and the narratives, and ye are unto Him surrendered, if ye do surrender. Otherwise, whosoever surrendereth not to the truth that He is the Self of God hath indeed made distinction between the signs of God and was thereby among the idolaters.”

- 729 God the Most High hath said: “So if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee against them. He is the Hearer, the Knower.”¹⁵⁰

- 730 Verily God, glorified be He, hath placed in all things a sign of His own Self, that He might be known thereby, and He hath made that sign the station of the Family of God, peace be upon them, specifically, because it was made manifest through them, and acquired its essence through them, and pointed to them. So if they believe, through the entrance of your hearts into that Sacred City, in the like of that which God hath placed within you, then are they rightly guided unto the path of God, the Mighty, the Praiseworthy. But if they turn away, then he who departeth therefrom is in retreat and schism, and Allah will suffice thee against them through the sign of His Self. “Is it not sufficient concerning thy Lord that He encompasseth all things?” And He is present in thy absence and thy presence through that whereby God hath manifested Himself to

وما اوتي موسى وعيسى وما اوتي النبيون من ربهم لا نفرق بين احد منهم ونحن له مسلمون

728 قال الله لكل الاشياء وما في قوة الابداع والاختراع اوردوا انفسكم في لجة الهوية وما انزل الله من اية تجليه اليكم وما ابدع الله على ابراهيم وعلى واسماعيل القائم عليه السلام محمد ابن الحسن واسحق ويعقوب الحسين والاسباط ذرية الحسين عليه السلام وما اوتي النبيون من ولاية علي عليه السلام ولا تخرجوا عن اية احد منهم بالتفريق لان من فرق بين احد منهم كمن فرق في الابداع وما خلقكم الله الا كنفس واحدة وما ترى في حكم الرحمن من تفاوت وقولوا نحن في تلك الايات والدلالات له اي لمحمد صلى الله عليه واله مدلون لان الله قد حذركم نفسه وجعل محمدا صلى الله عليه واله مقام نفسه في العلامات والحكايات وانتم له مسلمون لو كانوا تسلمون والا من لم يسلم بانه نفس الله فقد فرق بين ايات الله وقد كان بذلك من المشركين

729 قال الله تعالى فان امنوا بمثل ما امنتم به فقد اهتدوا وان تولوا فانما هم في شقاق فسيكفيكمهم الله وهو السميع العليم

730 ان الله سبحانه جعل في كل شيء اية عن نفسه حتى يعرفه بها وجعل تلك الاية مقام ال الله سلام الله عليهم خاصة لانها منهم تحققت وبهم تدوت وعليهم دلت فان امنوا بدخول افئدتكم في ذلك البلد الحرام بمثل ما جعل الله فيكم فقد اهتدوا الى صراط الله العزيز الحميد وان تولوا فان اخرج عنها في ادبار وشقاق فسيكفيكمهم الله وباية نفسه اولم يكف بربك انه على كل شيء محيط وهو موجود في غيبتك وحضرتك بما تجلي الله لك بك وهو السميع العليم كفاية الذات ابداع الكفاية وهو سمعه وعلمه بلا تغاير لفظ ولا معنى

¹⁴⁹Qur'an 2:136.

¹⁵⁰Qur'an 2:137.

thee through thee, and He is the Hearer, the Knower. The sufficiency of the Essence is the creation of sufficiency, and it is His hearing and His knowledge without variation of word or meaning, and none knoweth how He is save He Himself. Through His creation of hearing He made known that He hath no hearing, and through His invention of knowledge He made known that there is nothing, and He is the Self-Sufficient Who hath always been, when nothing was, and now He is as He was, glorified be He above what they describe.

ولا يعلم كيف هو الا هو بابداعه الاسماع عرف
ان لا سمع له وباختراعه العلم عرف ان لا شيء
وهو الغني لم يزل كان ولم يك شيئا والان كما
كان سبحانه عما يصفون

- 731 Abu Ja'far, peace be upon him, said: "He meant thereby 'Ali and Fatimah and al-Hasan and al-Husayn, peace be upon them, and it hath continued after them among the Imams, peace be upon them." Then the discourse returned to the people: "So if they believe" - meaning the people - "in the like of that which ye believe" - meaning 'Ali and Fatimah and al-Hasan and al-Husayn and the Imams, peace be upon them - "then are they rightly guided. But if they turn away, then are they in schism" - meaning the people. Here endeth the quotation.

731 قال ابو جعفر عليه السلام انما عنى بذلك عليا
وفاطمة والحسن والحسين عليهم السلام وقد جرت
بعدهم في الائمة عليهم السلام ثم رجع القول
في الناس فان امنوا يعني الناس بمثل ما امنتم به
يعني عليا وفاطمة والحسن والحسين والائمة عليهم
السلام فقد اهتدوا وان تولوا فانما هم في شقاق
يعني الناس انتهى

- 732 God the Most High hath said: "The baptism of God, and who is better than God at baptizing? And we are His worshippers."¹⁵¹

732 قال الله تعالى صبغة الله ومن احسن من الله صبغة
ونحن له عابدون

- 733 The baptism of God is 'Ali, peace be upon him, because God hath baptized him in the ocean of creation with the baptism of the sign of His Self, and who is better than the sign of God, 'Ali the Guardian, whom God hath made the indicator of the grandeur of His Self? And we - that is, the Family of God, peace be upon them - are worshippers of God through that whereby He hath described Himself through the creation of His sign, that there is no god but God, the Living, the Worshipped. And the word of God "we" is joined to the word of God "ye believe," and God said, indicating through that station from the tongue of His Guardian: "And I am the first of the worshippers."

733 صبغة الله علي عليه السلام لان الله قد صبغه في
لجة الابداع بصبغة اية نفسه ومن احسن من اية
الله علي وليا الذي قد جعله الله مدلا لعظمة نفسه
ونحن اي ال الله سلام الله عليهم الله عابدون بما
وصف نفسه بابداع ايته بان لا اله الا الله الحي
المعبود وقول الله نحن عطف على قول الله امنتم
وقال الله اشارة بتلك المقام عن لسان وليه وانا
اول العابدين

- 734 And Abu 'Abdillah, peace be upon him, said concerning His saying, mighty and glorified is He, "The baptism of God": "The baptism of the believers in guardianship in the Covenant" - the tradition.

734 وقال ابو عبدالله عليه السلام في قوله عز وجل
صبغة الله صبغة المؤمنين بالولاية في الميثاق
الحديث

- 735 God the Most High hath said: "Say: Do ye dispute with us concerning Allah when He is our Lord and your Lord? Unto us our works and unto you your works. We are sincere to Him."¹⁵²

735 قال الله تعالى قل اتحاجوننا في الله وهو ربنا وربكم
ولنا اعمالنا ولكم اعمالكم ونحن له مخلصون

736 قال الله لحبيبه قل للذين لا يرضون في ولاية علي
عليه السلام اتجادلونا في اية الاحدية لله الفرد

¹⁵¹Qur'an 2:138.

¹⁵²Qur'an 2:139.

736 God said to His Beloved: "Say to those who are not content with the guardianship of 'Ali, peace be upon him: 'Do ye contend with us concerning the sign of the Unity of God the One, when He is our Lord through His creation of us, and your Lord through our creation of your souls? For we are the handiworks of God, and creation after us is our handiwork, and none save God hath creation or making. And unto us belong our souls, and they are our works which God hath made the sign of His Self Who is not like unto anything. And unto you' - that is, O people of departure from the ocean of Unity - 'belong your works, the splendors of beauty if ye are believers, and the dark-nesses of shadows if ye are unbelievers, and ye are not established upon anything of Unity. And we and our manifestations in the worlds are workers, sincere through the purification of the sign of God from aught else, and we are of the truthful.'"

737 God the Exalted hath said: "Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Are ye more knowing or is God? And who is more unjust than he who hideth a testimony which he hath from God? And God is not unmindful of what ye do."¹⁵³

738 Or say ye that the people of the ocean of identity concerning Muhammad and 'Ali and Hasan and Husayn and the Imams from the progeny of Husayn, upon them be peace, were standing upon the throne of unity and mercifulness? Say unto those who forge lies against God: Bring your proof. Are ye more knowing or is God Who hath created them for Himself? They come not forth by the power of God from Him unto another, and ye are of those who wrong your own souls by concealing your testimony concerning the Imams, inasmuch as God hath placed within you that consciousness which beareth witness to their creation. And God is not unmindful of anything. God will recompense them their deserts on the Day of Resurrection for what they have been doing, even unto the hair for the hair and the skin for the skin. And whoso doeth good an atom's weight will see it through the grace of 'Ali, upon him be peace, and whoso doeth ill an atom's weight will see it through the justice of 'Ali, upon him be peace, for God hath made him the one who standeth over all secrets. Both these and those do We supply from the bounty of thy Lord, and the bounty of thy Lord is not restricted.

739 God the Exalted hath said: "That was a people that have passed away; theirs is that which they earned and yours is that which ye earn, and ye will not be questioned as to what they used to do."¹⁵⁴

¹⁵³Qur'an 2:140.

¹⁵⁴Qur'an 2:141.

وهو ربنا بابداعنا وربكم بابداعنا انفسكم لانا صنائع الله والخلق بعد صنائعنا وما لغير الله ابداع ولا صنع ولنا انفسنا وهي اعمالنا جعلها الله اية نفسه الذي ليس كمثلته شيء ولكم اي اهل الخروج عن لجة الاحدية اعمالكم سيحات الجمال ان كنتم مؤمنين وظلمات الظلال ان كنتم كافرين ولستم على شيء من التوحيد ونحن ومظاهرننا في العوالم عاملون مخلصون بتخليص اية الله عن غيره وكنا من الصادقين

737 قال الله تعالى ام تقولون ابراهيم واسماعيل واسحق ويعقوب والاسباط كانوا هودا او نصارى قل انتم اعلم ام الله ومن اظلم ممن كنتم شهادة عنده من الله وما الله بغافل عما تعملون

738 ام تقولون ان اهل لجة الهوية عن محمد وعلي والحسن والحسين والائمة من ذرية الحسين عليهم السلام كانوا واقفين في عرش الواحدية والرحمانية قل للذين يفترون على الله الكذب هاتوا برهانكم انتم اعلم ام الله الذي ابدعهم لنفسه لا يخرجون بقدرة الله منه الى غيره وانتم من الذين يظلمون انفسهم بكتمان شهادتهم في الائمة حيث جعل الله فيكم ذلك المشعر بشهادة الابداع لهم وما الله بغافل عن شيء سيجزيهم الله وصفهم يوم القيمة عما كانوا يعملون حتى الشعر بالشعر والقشر بالقشر ومن يعمل مثقال ذرة خيرا يره من فضل علي عليه السلام ومن يعمل مثقال ذرة شرا يره من عدل علي عليه السلام لان الله قد جعله الواقف على السرائر كلا نمد هؤلاء وهؤلاء من عطاء ربك وما كان عطاء ربك محظورا

739 قال الله تعالى تلك امة قد خلت لها ما كسبت ولكم ما كسبتم ولا تسئلون عما كانوا يعملون

740 And indeed I have made reference therein from it unto it and unto here.

741 Now hath the Pen been taken from flowing by permission of the All-Merciful in the interpretation of a complete portion from the beginning of the Book. And God's blessings be upon Muhammad and His family. And praise be to God, the Lord of the worlds.

TAME, BLO_PT#216.019-020x, GOH.119-121x, GOH.204x, GOH.251-252x, HURQ.BB01x

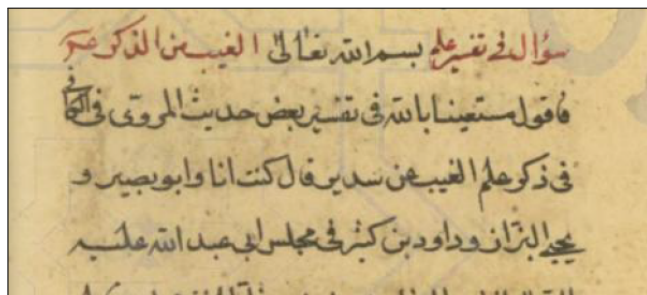
740 ولقد اشرت فيها منها اليها والى ههنا

741 قد اخذت القلم من الجريان باذن الرحمن في تفسير جزء تام من اول الكتاب وصلى الله على محمد واله اجمعين والحمد لله رب العالمين

INBA69:157-377, INBA_6004C:002-178, INBA_6014C:001-296, INBA_6012C:060-257, PR02.001v21-044v14, PR03.043r-043rx, PR40.003v-095v, CMB_F08, BLIB_Or5277, BN_5780, BN_5805, BN_6610, LEID.Or4371-8, OXF.MS.Arab.e.59-60, IOM.090-091x, HBH_baqarah (=INBA 69), ASAT2.064x, OOL.A024

BB00307

Tafsir-i-Hadith al-Jariyya



Majlis12448

1 In the Name of God, the Most Merciful, the Most Compassionate

1 بسم الله الرحمن الرحيم

2 I say, seeking assistance from God, in the interpretation of certain traditions narrated in Al-Kafi concerning the knowledge of the unseen, from Sudayr who said: "I was with Abu Basir, Yahya al-Bazzar and Dawud ibn Kathir in the presence of Abu Abdullah when he came out to us in a state of anger. When he took his seat, he said: 'How strange of people who claim that we know the unseen! None knows the unseen save God. Indeed, I had intended to discipline my maidservant, but she fled from me, and I know not in which of the rooms of the house she is.'"

2 فاقول مستعينا بالله في تفسير بعض حديث المروى في الكافي في ذكر علم الغيب عن سدير قال كنت انا و ابو بصير و يحيى البزار و داود بن كثير في مجلس ابو عبدالله اذ خرج الينا و هو مغضب فلما اخذ مجلسه قال عجباً لا قوام يزعمون انا نعلم الغيب ما يعلم الغيب الا الله ولقد هممت بضرب جاريتي فلانة فهربت مني فما علمت في اى بيوت الدار هي

3 His purpose in these words was to manifest the loftiness of his station and his majesty in describing his knowledge of Divine Unity that transcends the grasp of minds and imaginations, of which none have a portion save the mystics among those endowed with understanding. I shall mention but a drop from the outpourings of his bounty, as my weak soul has comprehended from his noble words, in response to the questioner and

3 قصد عن هذه الكلمات اظهار علو مقامه و جلالته في وصف عالمه في التوحيد ما لا تدركه العقول و الاوهام ولا نصيب الا للعارفين من اولى الالباب و انا نذكر رشتة من رشتات فيضه مما ادركت نفسى الضعيف عن كلماته الشريفة اجابة للسائل و اظهار للعبودية و لا حول و لا قوة الا بالله

in manifestation of servitude. There is no might nor power save in God.

- 4 His words have an inner door wherein lies mercy for the people of knowledge who have recognized the sublimity of his majesty and the greatness of his station, and who seek neither superiority nor corruption in the land of knowledge. Its outer meaning contains punishment for the people of ignorance and transgression who cling to its superficial meaning, thus changing God's blessing of His knowledge. They shall meet with perdition, and from their hearts shall flow through their tongues the fire of polytheism and the poisons of unbelief, while they reckon they are doing good. Nay, they shall not be sustained, but shall perish by their own deeds, and God is aware of the wrongdoers.

4 ان لكلامه باب باطنه فيه الرحمة لاهل المعرفة ممن عرفوا امنه علو جلاله و عظم مقامه ولا يريد في ارض المعرفة علوا ولا فسادا و ظاهره من قبله العذاب لاهل الجهل و الطغيان الذين استمسكوا بظاهرها فبدلوا نعمة الله في معرفته تبديلا فسوف يلقونهم غيا و يجرى من قلوبهم الهاوية على لسانهم نار الشرك و سموه الكفر و يحسبون انهم يحسنون صنعا كلا يرزقون و يمتتون بيد اعمالهم و الله عليم بالظالمين

- 5 As for his state of anger, it was due to God's manifestation to him, whereby his inner and outer being were drawn to God at the station of His manifestation. In this station, his identity and overwhelming power tell of none save God alone. Thus he attributed the unseen to God alone, metaphorically indicating that his knowledge of the unseen is God's knowledge, and there is no account save of God. None knoweth the unseen save God, for in the disclosure of His world within the realm of Divine Unity He abideth in the station of His pure Oneness and absolute Cloud, whereof there is no mention of His Self save through the Sign of God alone. The Unseen is the station of His Identity; and the Knower is God alone, for the unseen is veiled from the world of multiplicity – being the station of unity within the world of the unseen and the unseen itself – and none knoweth the unseen but God.

5 اما حالة غضبه لاجل تجلى الله له به حيث انجذب بالله سره و علانيته لمقام تجليه و هو في هذا المقام انه هويته و قهاريته لا حكاية الا عن الله وحده و لذا ثبت الغيب لله وحده استعارا بان عليي بالغيب علم الله و لا حكاية عن نفس الا عن الله و لا يعلم الغيب الا الله لانه في اظهار عالمه في التوحيد و ذلك المقام مقام وحدته الصرفة و عمائه البحتة لا ذكر عن نفسه الا عن اية الله وحده و الغيب مقام هويته و العالم هو الله وحده لان الغيب هو المستور عن عالم الكثرة و هو مقام التوحيد في العالم الغيب و الغيب نفسه و لا يعلم الغيب الا الله

- 6 Whoso asserteth that His anger was on account of the handmaid hath verily disbelieved in his Lord; for anger is a passing from one state unto another, and any change of His station occurreth only by reason of the manifestation of God and the ascendancy made evident thereby unto Him. He is never altered in regard to what lieth beneath His station. In this estate the existence of the handmaid profiteth Him not, nor doth her non-existence harm Him. Exalted is He above the descriptions of the wrongdoers.

6 و من زعم ان غضبه لاجل الجارية و قد كفر بمولاه لان الغضب التغيير من حالة الى حالة و تغيير مقامه ما كان الا لاجل ظهور الله و سطوته المتجلية له به و لا يتغير عما في تحت مقامه ابدا و هو في هذا المقام لا ينفعه وجود وجود الجارية كما لا يضره عدمها و هو الاجل الاعظم من ان يتغير عن مملوكه سبحانه عن وصف الظالمين و ان قيل انه في مقام الامامه يمكن

- 7 And if it be said that in the station of Imamate change were possible, I reply: the station of His Imamate is never bereft of the station of Exposition; and in that station of Exposition He hath ever been and shall ever remain – no change befalleth it at any time. As to His word, "I indeed resolved to strike my handmaid": by "striking" He intended the Theophany, and by "the handmaid" all the multiplicities that are in the Greatest Depth – for the handmaid denoteth the station of femininity

7 ان يتغير فاقول مقام امامته لا يفقد مقام بيانه و هو في مقام البيان لم يزل و لا يزال و لا تغير فيه ابدا و اما قوله لقد هممت بضرب جاريتي فلانه قصد بالضرب التجلي و بالجارية كل الكثرة من في عمق الاكبر لان الجارية مقام التانيث و الانفعال و هي مقام الكثرة و بقوله هربت منى اى حين

and receptivity, the station of plurality. His saying, “She fled from me,” signifieth that, at the moment of the Theophany, contingencies could not abide: the mountains were leveled and all things fell down in a swoon.

- 8 And as to His saying, “I knew not in which of the houses of the dwelling she was” [fa-ma ‘alimtu fi ayy buyut al-dar hiya]: by “ma” He intended the “ma” of negation – proclaiming thereby the loftiness of His station – wherein He denieth knowledge of any beside His own Self; for He was recounting the station of His Unity, wherein there is no mention save the mention of God, the All-Glorious, the All-Bountiful. In that Unity and in that station, multiplicity hath no standing in His court. “Would ye inform Him of that which He knoweth not? Or hath He a handmaid in any of the houses of the dwelling?” Hallowed be He! He is the All-Knowing, and there is naught known – neither by mention nor by essence. Yet He knoweth the handmaid in her own loci, which are the stations of the manifold, and that forevermore.

- 9 Praise be to God, the Lord of the worlds, and the curse of God be upon the enemies of Muhammad’s followers until our day and the Day of Judgment.

التجلى لم تستقر الممكّات و اندك الجبال و خر
الاشياء صعقا

8 و اما قوله فاعلمت في اى بيوت الدار هي ارد
بالماء الماء النافيه لدلالته على علو مقامه ينفي العلم
عن غير نفسه لانه في ذكر مقام وحدته الذى لا
ذكر الا ذكر الله الاعز الاكرم ان الوحده و مقامه
لا ذكر الكثرة لدى جنبه اتنبثونه بما لا يعلم ام
له جارية في بيوت من الدار سبحانه هو العالم و
لا معلوم لا ذكرا و لا عينا و عالم بالجارية لها بها
في امكنها التي هي مقام الكثرات منها ابدا

9 والحمد لله رب العالمين ولعنة الله على اعداء شيعته
محمد الى يومنا و يوم الدين

INBA14:496-499, INBA67:157-160,
INBA_4011C:176-179, INBA_5006C:373-
375, INBA_6004C:189-192, INBA_6010C:490-
493, PR04.100v01-102r08x, PR07.074v-
075v, AEWB.230-233

Study guide to this volume

This chapter studies the small but extraordinary corpus written by Siyyid ‘Ali-Muhammad before His public declaration of mission to Mulla Husayn on the evening of May 23, 1844. The volume gathers an early treatise on the spiritual path (the *Risala fi’s-Suluk*), a metaphysical defense of unbroken guidance (the *Risala fi’l-Tasdid*), a powerful Imamic visitation (the *Ziyarat al-Jami‘a al-Kabira*), commentaries on the opening of the Qur’an (the *Tafsir* of the *Fatiha* and of the *Suratu’l-Baqara*), an esoteric interpretation of a tradition concerning Imam Ja‘far al-Sadiq’s handmaid, a letter of consolation upon the death of His teacher Siyyid Kazim Rashti, words spoken at the loss of His infant son Ahmad, and a private letter to His maternal uncle. The texts move within Twelver Shi‘i, Shaykhi, Qur’anic, and devotional forms while already pressing those forms toward a new center. The voice we hear in them is at once a pious commentator on Shi‘i tradition and a prophet on the edge of disclosure: His outward conformity to received doctrine is unmistakable, while His inward intensity, His symbolic imagination, and His sense of an imminent “Day” anticipate the Babi revelation that would burst forth a few weeks later.

The Revelations of the Bab and Baha’u’llah offer a theological and spiritual bridge extending between Islam and the world’s other religious traditions. In every bridge, some of the foundation stones will rest entirely on one bank, and others will rest on the opposite bank; all are integral parts of the bridge. This volume, and most of the two dozen that follow, comprise the foundation stones of that universal bridge of religious unity that rest chiefly upon the spiritual ground of Islam.

The Path of Love, Self-Knowledge, and Pure God-Fearingness

Key Passages

And verily religion is established upon four pillars: the unity of God [al-tawhid], the reality of prophethood [al-nubuwwa], the succession of authority [al-walaya], and the community of followers [al-shi‘a]: four gates, the first of which cannot be sound without the last. All of these are the Face of God which perisheth not, and it is the love of the Family of God, which is none other than the love of God Himself, Who is the Hidden Treasure.
— BB00297

Love [hubb], the beloved [habib], the lover [muhibb], and the one who is loved [mahbub] are four signs of the manifestation of the Family of God within thee, and they are thy very self. When these four signs are remembered within thee, and thy heart is illumined, and thy mind is enraptured, and thy spirit is quickened, and thy body trembleth with longing, then art thou truly of the people of Paradise and of the companions of the

Commander of the Faithful... The love of God hath neither limit nor end, and this is the pivot of all conduct. — BB00297

The entire Law is but a path for the servant to journey toward his Lord, but through movement toward the pivot We have indicated. As for the way to reach this pivot, know thou that attaining unto the station of thine own reality is attaining unto thy Lord, and it is the station of pure God-fearingness, as one of the Prophets asked about God, saying: “How can one reach Thee?” God, the Exalted, replied: “Cast away thyself and come unto Me.” This station is for beginners, to turn away from what the soul desireth and to bear what it detesteth, for there is no veil more forbidding than one’s own self. — BB00297

Enter the city of unity, forget your people, and extinguish the lamp of all that veils you from God, the Exalted. When you reach the praiseworthy station where God, the Exalted, has promised “those who keep vigil in the night” — meaning orientation toward true unity in the darkness of multiplicities — “perhaps your Lord will raise you to a praiseworthy station.” — BB00297

Context for Study

The Bab’s earliest extant treatise reads religious life as a journey of the soul through love into the unity of God. The four pillars are recognizably Shi‘i, yet the Bab uses them to draw a single arc: divine oneness is sealed only when the community of faithful loves the Family of God, and that love is itself the love of God. Even more strikingly, the same treatise insists that the path to God passes through one’s own reality — a Sufi commonplace placed at the very heart of the spiritual law, with the Prophetic saying “he who knows himself knows his Lord” as its unspoken horizon. The treatise then turns outward into ascetic counsel: detachment from this world, refusal of the marketplace of distractions, vigilance in the night. Students will recognize family resemblances with Christian counsels of perfection, with the Sufi disciplines of *tajrid* and *tafrid*, with the Jewish mystical injunction to “cleave to God” (*devekut*), and with the Platonic ascent from the cave. What is distinctive is the Bab’s compression of all these elements into a single demand — love as the pivot, self-knowledge as the gate, and steadfastness as the practice. Later Baha’u’llah will name this same movement in the language of the seven valleys; later ‘Abdu’l-Baha will speak of the “heart of one who hath known God.” Here the seed of that teaching is already visible.

Questions for Reflection

1. How does the Bab keep love and obedience inseparable so that neither one collapses into mere sentiment or mere law?
2. In what sense can “attaining unto the station of thine own reality” be a path toward God rather than a withdrawal from God? Where does this resemble or differ from the Augustinian “God more inward to me than I am to myself”?
3. Why does the Bab describe the self as “the most forbidding veil”? Compare this with the Sufi doctrine of *nafs* and with the Christian ascetical tradition of *kenosis*.

4. What might it mean to “enter the city of unity” and “forget your people”? Is there a tension between this counsel and the active social engagement that later Baha’i teaching would require?
5. How does the image of love as “the pivot of all conduct” compare with Paul’s claim in 1 Corinthians 13 that without love every other virtue is hollow?

Continuity of Guidance: Presence, Occultation, and the Imam

Key Passages

All things when God created them were perfect, until Adam and Eve left the garden and Cain killed Abel. Then the lands and those upon them changed, and things fell into a drunken state and heedlessness, turning away from their Beloved and toward themselves, unmindful of the path of their servitude to God, glorified be He. — BB00354

The stages of creation and legislation are endless paths of the beloved’s journey to the Beloved. The servants of the Most Merciful were taught again their path to God, and according to their different stations they were judged with differences — though God’s religion and decree is one: “Had it been from other than God they would have found in it many discrepancies.” — BB00354

All is revealed from God and never changes. The time of presence and absence with the Imam does not differ — both times are one time, in both times their decrees are one, their favors complete, their blessings enduring, their power continuous. They conveyed to everything what was needed, even compensation for a scratch, completing their favors upon the servants and their blessings upon the lands. Their means of conveying in absence is like their presence. — BB00354

And regarding the ascension of the illustrious Siyyid [Kazim] — may God exalt his station — which you had mentioned, I clothed all my being in the garment of grief... O how I bewail this grief to You! Alas, then alas for his ascension to the Supreme Concourse. Never has time seen among the souls of the Shi’ih one like him.— BB00458

Context for Study

The *Risala fi’l-Tasdid* “in confirmation” of unbroken divine guidance addresses the most pressing question of Twelver Shi’i life: how can a community remain faithful to an Imam who is hidden? The Bab insists that creation as God made it was already perfect, that Adam’s exile and Cain’s violence introduced a forgetting that needed remedy, and that this remedy — the mediating Imam — has never been withdrawn. The categories of *hudur* (presence) and *ghayba* (occultation) become two phases of one continuous action: the favors, decrees, and graces of the Imamic guides flow equally in both. This is a deeply Shaykhi reading of Shi’i tradition, drawing on the metaphysics of Shaykh Ahmad al-Ahsa’i and Siyyid Kazim Rashti, in which the realm of the Imams remains

the active hinge between God and creation. The accompanying letter on Siyyid Kazim's death (BB00458) personalizes the doctrine: the Bab grieves bitterly for His teacher even as He affirms that the workers should work and that all return to their Lord. The theological move prepares a Babi possibility that the existing community would soon find difficult: if guidance never ceases, then it might also appear in a form that the inherited categories had not foreseen. Christian readers may compare the doctrine of the continuing presence of Christ through the Spirit; Jewish readers may consider rabbinic accounts of the hidden *tzaddikim*; philosophers of history may recall Hegel's claim that Spirit never absents itself from time. The Bab's claim is sharper than any of these: presence and absence are one.

Questions for Reflection

1. What does it mean to say that "the time of presence and absence with the Imam does not differ"? How does this reframe the experience of God's apparent silence in religious history?
2. How does the Bab's account of human forgetting in the wake of Adam's exile resemble or differ from the biblical Fall and from Augustinian original sin?
3. Compare the Shi'i doctrine of the Hidden Imam with Christian eschatological expectation of Christ's return, with Jewish messianic hope, and with Hindu doctrines of the avatar. What is gained and what is lost by holding the guide to be already alive though concealed?
4. How might this metaphysics of hidden continuity prepare a community to recognize a new and unexpected manifestation, while also making such recognition spiritually demanding?
5. What is the spiritual function of the Bab's grief over Siyyid Kazim? How does it illuminate the bond between teacher and disciple at the threshold of revelation?

The Holy Family as Locus of Divine Names and Servitude

Key Passages

By my father and mother and all that my Lord knoweth! Through your mention is God's unity established, minds bear witness to His knowledge, souls prove His justice and bounty, bodies bow down before His grandeur, voices become humble before His majesty, and all things glorify the exaltation of His remembrance. Were it not for you, nothing would know God; were it not for you, nothing would worship God; were it not for you, nothing would sanctify God; were it not for you, nothing would remember God; were it not for you, nothing would describe God. — BB00049

All good riseth from your houses; all justice beareth witness in your deeds; every description is guided by your Names; every attribute is made ready in your lights. — BB00049

I have manifested detachment within the essences of my heart only that your bounty and your revealed Lordship, proceeding from your Fashioner, might be made manifest. I have been satisfied with the traces of abasement and solitude only because I desired

the effulgence of your radiant servitude, which beameth forth from the grace of your Lord. For I was a thing unmentioned, incapable of choosing for myself an affair. God created me through the superabundant light of your splendor, set me encircling your Throne, moving about your court, and proclaiming your sanctity. — BB00049

Where are the days of your dominion, that I may strive in holy war before your presence?... Where are the days when men shall behold the traces of your lordship, that I may say, by your leave, unto whatsoever I will: “Be!” and it shall become — existing before your eyes? Where are the days which God hath promised His servants in your return — days wherein God shall enrich each from His bounty, and render unto every one his due... — BB00049

Context for Study

The *Ziyarat al-Jami‘a al-Kabira* is the most liturgically charged text in this corpus. Its rhetoric of self-abasement before the Family of God can read, on a first encounter, as devotional excess. Read more carefully, it discloses a precise theology: the transcendent God remains unknowable in essence, and divine knowledge, justice, mercy, and worship reach creation only through the chosen mediating realities. The Bab’s prayer is therefore a school of servitude as much as a song of praise. The discipline of repeated confession “by my father and mother” draws the worshipper out of the self and into the receptive posture in which divine names become legible at all. The final cry “Where are the days...” is especially striking: pious longing for the days of the Imams here passes into eschatological longing for the days of their return, when the believer himself might speak the creative word. This passage lies very close to the threshold of the Bab’s own disclosure; one feels the prayer pressing toward a Day that is no longer far away. Students may compare the rhetoric with Catholic litanies of the saints, with Jewish liturgical praise of the patriarchs and matriarchs, with Sufi *salawat* upon the Prophet and his family, and with the Eastern Orthodox theology of the Theotokos. What is distinctive here is the metaphysical density: the holy ones do more than represent God to creation; through them the very capacity of creation to know, name, and worship God is constituted. Later Baha’u’llah will echo this logic when He writes that the Manifestations are the “treasuries of divine knowledge” through which God is made known. Here the doctrine is alive in prayer.

Questions for Reflection

1. How does this prayer protect divine transcendence while intensifying devotion to the Imams? Is there any tension between its absolute language and the unitarianism it serves?
2. What is the spiritual discipline of repeated self-abasement? How does it resemble or differ from the Buddhist practice of *anatta*, from monastic humility, and from the modern psychological ideal of “self-actualization”?
3. Compare the line “Were it not for you, nothing would know God” with John 1:18 (“No one has ever seen God; it is the only Son... who has made him known”) and with the Sufi saying that the Prophet is the “cause of every cause.”
4. How does the closing cry “Where are the days of your return?” echo Hebrew prophecy, Psalms of lament, and the Christian *Maranatha*?

5. How does the Imamic doctrine of the holy ones as locus of the divine names prepare for the later Baha'i doctrine of the Manifestations of God? Where do you sense continuity, and where transformation?

Symbolic Hermeneutics: Point, Letter, and Verse

Key Passages

Praise be to God Who hath manifested Himself unto all created things through the embellishment of the Point, which, separated from the depths of creation, existeth through it, by it, and unto it — that Point which hath been exalted and elevated before its invention, after its origination. From it all things were fashioned, through it all things were called into being, upon it all things were founded, and within it all things found their establishment. Through it was the Divine Will brought into being before the mention of thingness, and in it was Lordship made manifest and all servitude made firm. — BB00240

And praise be to God Who brought the existences into being through the embellishment of the mystic Alif, self-subsisting, which was originated through the causation of the Point before it... Thus it is neither of primordial eternity nor of ultimate perpetuity, but rather it shineth forth from the Sun of Oneness, gleaming from the glory of the Impenetrable, enduring through the endurance of the Supreme Identity. — BB00240

O God, Thou knowest that on the day I desired to compose this book, I saw in a night vision that the Holy Land was reduced to atoms and was lifted into the air, then all of it came toward my house and became established. Then after that came news of the passing of the wise and illustrious friend, my teacher [Siyyid Kazim] — may God's mercy be upon him — from that place... We are God's and unto Him do we return. — BB00240

This blessed Surah contains seven definitive verses in the sight of God: The first verse is the Book of Muhammad... The second is the Book of 'Ali... The third is the Book of Fatima... The fourth is the Book of Hassan... The fifth is the Book of Hussein... The sixth is the Book of Ja'far ibn Muhammad... The seventh is the Book of Musa ibn Ja'far. — BB00455

Context for Study

The Bab's earliest Qur'an commentaries take an unmistakably Shaykhi turn toward the metaphysics of letters, points, and verses. The opening hymn of the *Tafsir-i-Suratu'l-Baqara* (BB00240) does not begin with the obvious doctrinal questions; it begins with the Point, which is at once the dot beneath the letter *ba'* of the *basmala*, the first stirring of divine Will, and the metaphysical origin from which the alphabet of creation unfolds. The Alif and the Ba' then become two further levels of the same disclosure. The reader is invited into a vision in which scripture itself is a living act of being, where letters are ontological events rather than arbitrary marks. The *Tafsir-i-Suratu'l-Fatiha*

(BB00455) extends this method by mapping the seven verses of the Opening upon the Fourteen Infallibles, beginning with the Prophet and ending with Musa ibn Ja‘far. The hermeneutic is not merely allegorical: it expresses the conviction that the Qur’an is the body of the Family of God, and that to read it rightly is to enter their luminous presence. The dream interpolated into BB00240, in which the Bab sees the Holy Land lifted into the air and brought toward his house, is a quiet announcement: the symbolic center of revelation has begun to move. Behind this hermeneutic lie deep Islamic precedents — the *‘ilm al-huruf* of Ibn ‘Arabi and his successors, the numerological theology of Hurufism, and the Akhbari traditions on the letters of *Alif Lam Mim*. Behind it also lie deeper currents: the Jewish *merkavah* and Lurianic readings of letters as instruments of creation, the Pythagorean conviction that number is the structure of being, the Christian Logos theology of the Gospel of John. The Bab’s title “Primal Point” (*nuqta-yi ula*), which He would adopt after the Declaration, draws its first breath here.

Questions for Reflection

1. What is at stake in treating letters and points as metaphysical realities? Compare this with Genesis 1, in which God creates by word, and with the Gospel of John, in which the Word becomes flesh.
2. How does the Bab’s mapping of the seven verses of the Fatiha onto the Imams transform the act of reciting the daily prayer?
3. What is the spiritual function of the dream of the Holy Land lifted into the air? How does the Bab’s reading of His own dream illustrate the role of vision in prophetic vocation?
4. Christian theology has long debated whether scripture is best read literally, allegorically, morally, or anagogically. Where in this fourfold scheme does the Bab’s reading belong, and where does it exceed it?
5. How does this symbolic reading prepare for the later Baha’i principle that revelation is progressive while divine truth remains one?

Recognition: The Sign of God Within the Self

Key Passages

This verse, for the people of Reality, was the knowledge of God, glory be unto Him. They know its letters as one letter and its meanings as one meaning, despite the diversity of its letters and the multiplicity of its meanings. And they are a people who know God through God and behold their Creator and Paradise with the vision of the eye, and Paradise itself, for they look not through other than God. — BB00008

The Messenger of God — may God’s blessings be upon Him and His family — said: “He among you who knows himself best knows his Lord best.” And ‘Ali — peace be upon Him — said: “Whoso knows himself has known his Lord.” And in the Gospel, God the Exalted has said: “Know thyself and thou shalt know thy Lord. Thine outward is for extinction and thine inward is Me.” He who knows God by means of this self that is

within him has indeed known God, and there is no path to worship save this. —
BB00008

Ali, peace be upon him, hath said: “Fear ye the insight of the believer, for verily he looketh with the light of God,” and it is the light of God from which he was created. But the unbeliever looketh with his own self and was created therefrom, and he hath no perception. The believer hath known the manifestation through the light of God the Forgiving. — BB00008

In everything there is a sign of His which points to His being One, and that sign is the mirror of God in things wherein they behold the beauty of God — that is, through that whereby He manifested Himself to them through them, which is their own selves. The instruments point only to themselves. He who has known our discourse has known, and none knows it save he who has taken our provisions and journeys with us. — BB00008

Context for Study

Running like a vein through the long *Tafsir-i-Suratu'l-Baqara* is a doctrine of recognition. God’s transcendent essence remains beyond every approach; the path to God passes through the sign of God that He has placed within each created thing, and especially within the human self. The Bab gathers a remarkable cluster of authorities for this teaching: the prophetic hadith “he who knows himself knows his Lord,” a saying of ‘Ali to the same effect, and a saying attributed to the Gospel (“Know thyself and thou shalt know thy Lord”). Knowledge of God therefore arises in the unveiling of an interior mirror, and faith is the eye that has been polished to receive divine light. The Bab is careful to deny that the sign is the Essence: “the instruments point only to themselves.” Yet the sign within is real, and turning toward it is the very substance of worship. This doctrine has a long Islamic pedigree — in Ibn ‘Arabi’s metaphysics of the *insan al-kamil*, in Mulla Sadra’s account of the rational soul’s union with the active intellect, in Sufi traditions of the heart as polished mirror. It also opens onto the wider human conversation about self-knowledge: Socrates’ *gnothi seauton*, Augustine’s “Lord, that I may know Thee, that I may know myself,” the Cartesian *cogito*, the Vedantic *atman* that is *Brahman*. The Bab’s version is theologically precise: the sign is not the Sender, the mirror is not the Light, yet without the mirror there can be no seeing. Baha’u’llah will later draw on this teaching when He writes that the human heart is the throne of the All-Merciful and that every soul must independently investigate truth.

Questions for Reflection

1. How does the Bab guard against the danger of confusing the sign within the self with the Essence of God? Where is this danger present in other mystical traditions?
2. Compare “Fear ye the insight of the believer, for verily he looketh with the light of God” with the Pauline “We have the mind of Christ” (1 Corinthians 2:16). What is shared, and what is distinctive?
3. How does the principle “he who knows himself knows his Lord” relate to the modern psychological project of self-knowledge? Where is it deeper, and where might it correct contemporary therapeutic culture?

4. Why does the Bab take care to insist that “the instruments point only to themselves” even while making the sign within the soul central to worship?
5. In what way does this teaching anticipate the Baha’i principle of the independent investigation of truth?

The Day of Ghadir and the Promise of the Qa’im

Key Passages

That scene is mightier than the first — the scene of the primal Covenant of acknowledgment to the oneness of God. The second and the third scenes were likewise covenants of confession — one to the Prophethood, the other to Divine Unity. Yet the Mystery of the Cause is this fourth scene — the Day of Ghadir — which uniteth within itself those three stations and is their greatest manifestation. One scene, however, remaineth: the fourth foundation, which shall be established by the Qa’im — may God hasten His advent — at the commencement of His appearance. It is the scene wherein the covenant of allegiance is taken from His true followers; for they are the Word of Magnification dwelling in the Sanctuary of Praise. — BB00008

Wherefore, when the Imam — upon Him be peace — shall manifest that Most Great Covenant and that Most Bounteous Pledge to His chosen ones, who are the embodiments of His ancient Self, those three hundred and thirteen companions shall, at first, flee from that Covenant and allegiance; then shall they return and believe in the Proof through that very Covenant and that scene. For though the three former scenes contained the matter in sum and possibility, yet its full realization and detailed disclosure demandeth the rising of the Proof — upon Him be peace. — BB00008

The Hidden Name is the Scene of the Covenant of Love with the true followers — its seat is the heart — made manifest by the Proof — upon Him be peace. The three manifest Names are these: the first is “God,” which is the primordial Covenant of confession to the oneness of God; the second is “Blessed be He,” which is the covenant of praise and acknowledgment of Muhammad — may peace and blessings rest upon Him and His kindred — as the Prophet; and the third is “Exalted be He,” which is the Covenant of “There is none other God but God” on the Day of Ghadir — the acknowledgment of the guardianship of ‘Ali and of the eleven of his progeny, and of Fatimah — peace be upon them all. God hath made manifest these three because of the need of the creatures thereunto, and hath veiled the fourth, for the creation cannot bear it. — BB00008

Context for Study

Among the most remarkable passages in the *Tafsir-i-Suratu’l-Baqara* is the Bab’s account of the four “scenes” or covenants of sacred history. The first is the primordial covenant of *alast*, when the souls of all humanity, gathered before God, answered “Yea” to the question “Am I not your Lord?” (Qur’an 7:172). The second is the covenant of prophethood. The third is the covenant of divine unity sealed at Ghadir Khumm, where, according to Shi’i tradition, the Prophet appointed ‘Ali

as His successor. The fourth and crowning covenant is yet to come: the covenant the Qa'im will establish with His true followers when He arises. Strikingly, the Bab warns that those very “three hundred and thirteen companions” will at first flee the new covenant before returning to it — a stark psychological insight into how recognition of the new actually unfolds. Even more strikingly, the Bab speaks of a Hidden Name veiled from creation because creation cannot yet bear it, and locates that Name in the Covenant of Love with the heart of the believer at the time of the Qa'im. Read after May 1844, the passage reads as a self-disclosure in the very moment of veiling: the Bab is writing about the Qa'im whom He Himself is about to be revealed as. Comparable structures exist elsewhere in religion: the Hebrew prophets speak of a new covenant “written on the heart” (Jeremiah 31:33); Paul contrasts the covenant of letter with the covenant of Spirit (2 Corinthians 3); Buddhist tradition speaks of the Maitreya yet to come. The Bab's particular contribution is to weave the eschatological covenant of love into the symbolic order of the Greatest Name itself.

Questions for Reflection

1. Why does the Bab make the covenant of Ghadir the unifying “mystery” of the first three covenants? What does this say about the place of *walaya* (spiritual authority) in his understanding of religion?
2. The Bab predicts that the companions of the Qa'im will at first flee from the new covenant before returning to it. How does this anticipate the historical reception of the Bab's own claims — and of Baha'u'llah's claims after Him?
3. Compare the “Covenant of Love” written on the heart with Jeremiah 31:33 and with Christ's words “This is my blood of the new covenant” (Matthew 26:28). What do these texts have in common, and how do they differ?
4. Why might God veil one Name “because creation cannot bear it”? Compare with Jesus' saying “I have many things to say unto you, but ye cannot bear them now” (John 16:12).
5. How does this passage prepare a Babi understanding of the Most Great Covenant of Baha'u'llah, in which 'Abdu'l-Baha is appointed as Center and Interpreter?

The Hidden Treasure and the Boundary of the Knowable

Key Passages

“I was a Hidden Treasure and I loved to be known, so I created creation that I might be known.” — BB00008

The greatest of names is “He” without prolongation of the waw, and the gate of its composition is to approach God without directing oneself to the gate, for the gate is the indication. And he, peace be upon him, hath said: “The lifting of the veils of majesty without indication.” — BB00008

His purpose in these words was to manifest the loftiness of his station and his majesty in describing his knowledge of Divine Unity that transcends the grasp of minds and

imaginations, of which none have a portion save the mystics among those endowed with understanding... As for his state of anger, it was due to God's manifestation to him, whereby his inner and outer being were drawn to God at the station of His manifestation. In this station, his identity and overwhelming power tell of none save God alone. Thus he attributed the unseen to God alone, metaphorically indicating that his knowledge of the unseen is God's knowledge, and there is no account save of God. — BB00307

Whoso asserteth that His anger was on account of the handmaid hath verily disbelieved in his Lord; for anger is a passing from one state unto another, and any change of His station occurreth only by reason of the manifestation of God and the ascendancy made evident thereby unto Him... by "striking" He intended the Theophany, and by "the handmaid" all the multiplicities that are in the Greatest Depth — for the handmaid denoteth the station of femininity and receptivity, the station of plurality. His saying, "She fled from me," signifieth that, at the moment of the Theophany, contingencies could not abide: the mountains were leveled and all things fell down in a swoon. — BB00307

Context for Study

The Bab returns again and again to the central mystery: God in essence is hidden, and the longing to be known is the cause of all creation. The Sufi divine saying "I was a Hidden Treasure and I loved to be known, so I created creation that I might be known" (*kuntu kanzan makhfiyyan...*) frames the entire structure of his thought. Knowledge, names, signs, points, letters, prophets, and Imams all arise on the far side of this divine love-act. The brief but luminous *Tafsir-i-Hadith al-Jariyya* (BB00307) takes a small tradition about Imam Ja'far al-Sadiq's lost handmaid and reads it as a parable of divine theophany: the handmaid is the realm of multiplicity that cannot abide the manifestation of unity, and the Imam's "anger" is the intruding of divine presence that levels all that stands apart from God. The hermeneutic is breathtakingly bold: a mundane domestic vignette becomes a cosmic event, and the Imam's seeming ignorance of where his handmaid has gone becomes a confession of pure servitude before God's exclusive knowledge. The teaching is one with Sufi *apophatic* theology: every approach to God passes through the negation of every name, every indication, every veil. It echoes the Christian negative theology of Pseudo-Dionysius and Meister Eckhart, the Jewish doctrine of the *Ein Sof*, the Vedantic *neti neti* ("not this, not this"). The Bab adds his characteristic affirmation that the Hidden Treasure has loved to be known, and that the chosen mediating realities are the very form of that being known.

Questions for Reflection

1. How does the Bab hold together the absolute hiddenness of God in essence with the affirmation that God has loved to be known? Where does this tension appear in Christian, Jewish, and Hindu mystical theology?
2. What is the spiritual function of negative theology — the practice of denying every name and image of God? Where might it be needed today?
3. The Bab reads a small story about a handmaid as a parable of cosmic theophany. What does this teach about the hermeneutics of sacred tradition? Where does this kind of reading enrich faith, and where might it strain credibility?

4. Compare “I was a Hidden Treasure” with Christian accounts of creation as overflow of divine love, with the kabbalistic *tzimtzum* (divine contraction), and with the Hindu *lila* (divine play).
5. How does the Bab’s apophaticism shape his understanding of revelation? If God is utterly beyond, what makes the Manifestations of God uniquely the form of God’s being known?

Restraint and Sacrifice on the Threshold of Mission

Key Passages

Say to the students that the Cause hath not yet attained maturity, nor hath the appointed time arrived. Wherefore, if anyone should ascribe to Me aught beside conformity to the subsidiary ordinances and beliefs of Islam, I and My sanctified forefathers shall be displeased with him, in this world and the next. — BB00627

O God, my God! Would that a thousand Ishmaels were given Me, this Abraham of Thine, that I might have offered them, each and all, as a loving sacrifice unto Thee. O my Beloved, my heart’s Desire! The sacrifice of this Ahmad whom Thy servant ‘Ali-Muhammad hath offered up on the altar of Thy love can never suffice to quench the flame of longing in His heart. Not until He immolates His own heart at Thy feet, not until His whole body falls a victim to the cruelest tyranny in Thy path, not until His breast is made a target for countless darts for Thy sake, will the tumult of His soul be stilled. — BBU0007

O my God, my only Desire! Grant that the sacrifice of My son, My only son, may be acceptable unto Thee. Grant that it be a prelude to the sacrifice of My own, My entire self, in the path of Thy good pleasure. Endue with Thy grace My life-blood which I yearn to shed in Thy path. Cause it to water and nourish the seed of Thy Faith. Endow it with Thy celestial potency, that this infant seed of God may soon germinate in the hearts of men, that it may thrive and prosper, that it may grow to become a mighty tree, beneath the shadow of which all the peoples and kindreds of the earth may gather. — BBU0007

Context for Study

The two texts in this section reveal a profound tension: outward restraint paired with inward intensity. The brief letter to the Bab’s uncle (BB00627) refuses any premature ascription of higher claims, insisting that students should hold to the ordinary ordinances of Islam. Read alongside the rest of the volume, this restraint is not modesty; it is fidelity to a sacred timing. The Cause has not yet attained maturity; the moment has not yet arrived. By contrast, the words spoken upon the death of his infant son Ahmad (BBU0007) move in the register of Abrahamic sacrifice. A father’s grief becomes a covenant: the offered child is the seed of a Faith yet to germinate. Already, weeks before the Declaration, the Bab speaks of his own coming martyrdom in unambiguous terms. The pattern of restraint at the surface and inward overflow is familiar from sacred biography: Jesus’ repeated commands to silence in Mark, Muhammad’s three years of private proclamation before public preaching, Joseph in the well, Moses on the back side of the desert, Baha’u’llah’s hidden

intimation of mission in the Siyah-Chal. The Bab's letter and his sacrificial words form a single moment: the Cause is held back so that it may be released; the son is offered so that the seed of the Faith may sprout. The mystery of timing in sacred history is here laid bare with extraordinary intimacy.

Questions for Reflection

1. Why does spiritual truth so often require timing, concealment, and gradual disclosure? Where do you see this principle at work in the Bible, the Qur'an, and human religious history?
2. How does the Bab's letter to his uncle illuminate the relationship between wisdom and prophecy — between the prudence that protects a cause and the boldness that proclaims it?
3. Compare the Bab's words on the death of his son with Abraham's binding of Isaac, with Mary's offering of Jesus, and with Hannah's dedication of Samuel. What does this archetype reveal about the structure of divine vocation?
4. How might the Bab's prayer for "celestial potency" poured into the seed of his lost child illuminate the later Baha'i teaching about the spiritual fertility of suffering?
5. In what sense is the Bab's restraint itself a form of revelation? What might we today learn from his insistence that the Cause must mature in hiddenness before it can stand in the open?

A Guiding Question for the Whole Volume

The pre-Declaration writings of the Bab show a soul whose inward life has already become a revelation while his outward life remains the pious form of a young Shi'i merchant-scholar. The same hand that warns students against ascribing any claim beyond Islam writes commentaries in which the Qur'an opens into a luminous metaphysics, in which the Imams become the very form of God's being known, in which a fourth covenant of love is promised at the rising of the Proof, and in which a dying child is offered as a prelude to the offering of the writer himself. The volume invites us to dwell on the moment before the moment, the breath before the word.

A guiding question for the whole volume might therefore be: **How does the inward fullness of a divine mission relate to its outward disclosure — and what disciplines of love, knowledge, and restraint must a reader cultivate in order to recognize a revelation while it is still concealed and has not yet produced any "fruits" upon which to judge its truth?**

Appendix: Editorial and technical notes

The texts in this series have been compiled from publicly obtainable original-language texts, translations, and related source materials drawn from a wide range of printed, digital, and manuscript-derived resources. Because the project is documentary rather than critical in character, its purpose is to gather, organize, and provisionally translate a large and otherwise dispersed corpus, not to establish definitive texts through exhaustive textual criticism.

1. Scope and Selection

The series proceeds on a principle of maximal inclusion. Within the limits of present knowledge and public accessibility, the aim has been to include all material known to the compiler that can reasonably be brought within the scope of the project. No claim is made that the present corpus is exhaustive, nor that all included items are of equal textual standing. The corpus includes authenticated and unauthenticated texts, complete and fragmentary texts, direct writings and reported utterances, and materials preserved in witnesses of varying quality.

2. Textual Basis of the Original Languages

The Arabic, Persian, and Ottoman Turkish texts reproduced here derive from typed texts, printed editions, manuscript transcriptions, and, in some cases, OCR-assisted processing. Their quality is uneven. Errors may arise from any of the following: unstable or damaged manuscript witnesses, prior editorial intervention, incomplete extracts, transcription mistakes, typographical corruption, or OCR failure.

No general claim is made that the original-language texts have been proofread against manuscript images in every case. Some texts remain demonstrably imperfect; others may contain less noticeable errors. A minority of the typed originals, especially those accompanying authorized English translations, may correspond to authenticated texts, but this status has not yet been indicated throughout the series.

Links to manuscript images and printed witnesses are provided where available, so that readers may verify readings for themselves. In some cases, however, the most reliable witnesses are held only in the archives of the Bahá'í World Centre and are not publicly accessible.

Where cropped page images are reproduced in the volumes, they are drawn from the manuscript sources indicated in the captions. When multiple witnesses exist, the image shown does not necessarily reproduce the precise witness underlying the typed text.

Where a source link ends with the suffix “x”, this indicates that only an extract, rather than the full text, is available in that source.

3. English Translations

The English translations in the series fall into three broad categories.

First, a small minority are authorized translations issued under the auspices of the Bahá’í World Centre. These have a distinct status and should be regarded as the normative English renderings where they exist.

Second, some translations are provisional but human-authored. Such translations may be of considerable value, but they do not carry the standing of authorized translations.

Third, the majority of provisional translations in the series have been produced with the assistance of machine-learning tools and subsequently reviewed to varying degrees by the compiler. The level of review differs from text to text. Some passages have received substantial revision; others have received only limited inspection. These translations should therefore be treated as heuristic aids to access and orientation, not as definitive scholarly translations.

4. Translation Method and Recurrent Limitations

A large portion of the machine-assisted translations was originally generated through a simple, standardized prompt (“Translate the following in the elevated style of Shoghi Effendi”), initially (2024–2025) using Claude 3.5 Sonnet and later (2025–2026) using ChatGPT 5.4 and 5.5. While this produced results that were usually serviceable, and sometimes good, it also introduced systematic errors. Among the more important are the following:

- Opening invocations, headings, and addressee formulae are not always handled consistently. In some cases the invocation, the named recipient, and the opening sentence of the text may have been merged or imperfectly separated. Efforts have been made to confine addressee information to item headers where possible, but this has not always been achieved.
- Ellipses or other markers of missing or illegible text in the original may be omitted or insufficiently represented in translation, with the result that damaged passages occasionally appear smoother and more complete than the source warrants.
- Although major fabrications (“hallucinations”) or gross mistranslations were screened out as far as practicable through alignment and visual inspection, some residual machine-generated errors may remain. Readers should therefore avoid drawing important historical, theological, or philological conclusions from the English alone without checking the source text.
- Proper names derived from divine attributes or honorific forms may at times be translated semantically rather than preserved as names or titles. Similar instability may occur in the rendering of technical terms, formulaic expressions, and recurrent religious vocabulary.

- Because many translations were initially produced in short segments, longer works may exhibit inconsistency in diction, capitalization, terminology, or tone from one paragraph to another.
- Paragraphing throughout the series is editorial. In many cases it was introduced or adjusted for readability and alignment rather than derived from the meaning of the text. Short texts were not always paragraphed systematically. The resulting divisions may therefore differ from those of printed editions or manuscript witnesses.
- The aspiration toward an elevated English style is not uniformly realized. Even where a translation is broadly intelligible, it may fail to reproduce nuance, rhetorical force, register, intertextuality, or technical precision. The prose should not be mistaken for the result of sustained literary translation.
- Diacritical marks were not generated consistently from item to item, or even within a given item. For the sake of visual uniformity, they have therefore been omitted everywhere in the English translations.
- Quotation marks and other punctuation in the English are editorial. Since such punctuation is generally absent from the original witnesses, or not determinatively marked within them, its placement in translation often involves interpretive judgment and may occasionally be mistaken.

5. Metadata and Editorial Intervention

Metadata throughout the series (names, dates, and places) have been compiled from a mixture of published sources, publicly accessible materials, and certain unpublished materials, and their evidentiary basis is therefore uneven. They are supplied for navigational and research purposes only, and should not be treated as authoritative unless supported by explicit documentation. Where a text had multiple recipients, only one may have been listed in the header for practical reasons. Metadata throughout the series should therefore be treated as provisional and subject to revision.

Typographic conventions, including the visual distinction between authorized translations, provisional translations, and reported utterances, are intended solely as aids to use. They are not substitutes for fuller bibliographical or textual analysis. Where only a portion of a text has an authorized translation, work on typographical mark-up is incomplete and ongoing.

6. Citation and Reference

The most stable point of reference in the series is the item code (“BB”, “BH”, or “AB”, an optional “U” for utterances, and four or five digits). Users of the series are encouraged to cite materials by item code and paragraph number where paragraphing is present. Since volume assignments and pagination may be revised over time, item code citation provides the greatest continuity across versions.

The item codes are listed in sequence in the cumulative *Partial Inventory* catalog appended as volume 193 of the series. That catalog is intended to provide the fullest available summary of publicly accessible source texts, translations, and related information known to the compiler.

For further information on the *Partial Inventory* project, see http://blog.loomofreality.org/?page_id=252. This is also where updated versions of the series will be posted, as well as alternative methods of accessing their content.

7. Introductions and study notes

Volume introductions were generated through the combination of an initial prompt customized for each volume, followed by subsequent human editing. The base prompt in its later iterations, submitted to ChatGPT 5.4 or 5.5, was the following:

Attached (...txt) is a volume of letters and utterances of ... dated Compose a summary of the volume suitable for part of the introduction to an academic monograph. The length should be no more than a few paragraphs. The task of the summary is to highlight specific items that may contain interesting or unique material (such as ..., ..., ...), possibly grouping together items with a similar theme (such as ...). However, you are not looking to build a narrative – just point out highlights. Always reference the ID number (also given on the top line after the separator) when discussing a specific item. Less significant or redundant items (which comprise the majority) can be passed over without comment. You can draw upon everything you know about the ministry of ... in general when identifying interesting materials. Avoid “not X but Y” sentence constructions.

Study notes were generated through a two-stage prompt, the first issued within Cursor at the highest intelligence setting:

Loop through each of the pairs of files in the two attached directories. One directory contains volumes of collected Writings and utterances of ..., in chronological order, and the second directory contains brief high-level summaries of the same volumes [the volume introductions above]. Compose a university-level study guide for each volume, formatted as LaTeX chapters to be incorporated into larger LaTeX documents. Each study guide should be divided into sections according to the main groupings of themes found in the volume. Each section should include the most important and interesting relevant quotations (no more than a paragraph long, and always referencing the item numbers, which are found on the first line of each item after the item separator) as well as open-ended questions for individual or group study. The questions should take into account the larger context of the Baha'i Faith's history and teachings; and, as appropriate, should include both adjacent and contrasting ideas from other religious traditions (especially Islam and Christianity) and from the broader tradition of Western philosophy and thought. The goals of the study guides are to inform, to deepen, and ultimately to inspire. The study guides should all have approximately the same level of depth and detail. An exemplar study guide with the desired organization and the right amount of depth is attached as Save each study guide under the filenames 1study.txt, 2study.txt etc.

The output files were then submitted to Claude Sonnet 4.6, again via Cursor, for a round of improvement, as follows:

Loop through each of the pairs of files in the two attached directories. One directory contains volumes of collected Writings and utterances of ..., in chronological sequence, and the second directory contains study guides to those volumes formatted as chapters of a larger LaTeX document. Evaluate and improve on the study guide for each of the volumes, while keeping the overall structure, format and depth as seen in the exemplar study guide attached astxt. Remove any redundancies, add more relevant quotations, and add or remove content sections as needed. Reword all “not x but y” sentence constructions. Each study guide should be divided into sections according to the main groupings of themes found in the volume. Each section should include the most important and interesting relevant quotations (no more than a paragraph or two long, and always referencing the item numbers, which are found on the first line of each item after the item separator), as well as open-ended questions for individual or group study. The questions should take into account the larger context of the Baha’i Faith’s history and teachings; and, as appropriate, should include adjacent or contrasting ideas from other religious traditions (especially Islam and Christianity) and from the broader tradition of Western philosophy and thought. The goals of the study guides are to inform, to deepen, and to inspire. Save each revised and improved study guide under the filename 1_study2.txt, 2_study2.txt etc.

The study guides were a late addition to the project. They have undergone the least amount of subsequent editorial review and should be regarded as highly experimental.

8. Revision History and Errata

The series is explicitly provisional and subject to ongoing correction. Revisions may affect original-language transcription, translation, paragraphing, metadata, source references, and typographic designation. Version information is recorded on the title page of each volume. As individual volumes may be updated independently of each other, the version number and revision date should always be used when citing a volume.

Readers are invited to report feedback, suggestions, and major errors to loom.of.reality@gmail.com.