



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 4:

The Bab: Writings during the Hajj and in Bushihr
(late 1844 - July 1845)



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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
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- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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- 114. Letters and utterances in the year 1895
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- 116–117. Letters and utterances in the year 1897 I–II
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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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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 4

This volume traces the Bab's pilgrimage to the Hijaz and the immediate aftermath along the Persian Gulf, presenting a revelatory corpus shaped by travel, ritual space, and public challenge. Contemporary recollections emphasize that, throughout the arduous sea passage from Bushihr to Jiddah, the Bab and Quddus were continually engaged in the production of verses, undeterred by storms and privations—a setting echoed internally by the volume's shipboard materials, such as the sermon on the “small vessel” (BB00265), which explicitly frames the voyage as movement toward the Ka'bah and interprets calendrical and letter-symbolism (not least the nineteenfold) as tokens of divine sovereignty and of the obligation to recognize the Gate.

In Mecca itself the pilgrimage becomes a stage for the proclamation of the Bab's promised station at the Ka'bah amid the immense concourse of the Hajj of 1260 (December 1844), and records that His claim, though not immediately grasped in its full implications, began to circulate outward from the sanctuary. The same narrative situates His Meccan encounters within the contested landscape of Shaykhi expectation, highlighting His confrontation with Mirza Muhammad-Husayn-i-Kirmani (“Muhit”) near the Black Stone and the demand that the truth of His mission be tested, decisively, within the precincts of the shrine.

The text that most fully expresses these dynamics is the *Sahifa Baynu'l-Haramayn* (BB00019), the “Epistle between the Two Shrines,” composed on the road between Mecca and Medina in response to questions posed by Muhit and Siyyid 'Aliy-i-Kirmani. Structurally cast as an introduction followed by seven chapters, it both affirms the Bab's station and answers technical queries (including talismanic and letter-symbolic matters) while also supplying devotional materials—prayers and visitation texts—that reframe physical pilgrimage as a disciplined spiritual journey oriented to the Imams and, ultimately, to the new revelatory center. The work is explicitly linked to the Meccan encounter: having been challenged to submit His claim to immediate scrutiny, the Bab responds not with a merely private explanation but with a substantial, performative “proof” in writing, intended to travel beyond the moment of dispute. This same outward-facing posture appears in His final Meccan initiative: a Tablet addressed to the Sharif of Mecca proclaiming His advent and mandate, delivered by Quddus together with a volume of His writings—an emblematic episode of proclamation at the heart of Islam and of institutional nonresponse that would later be remembered with regret.

The Bushihr months that follow do not relax this tone of purposeful disclosure; rather, they translate pilgrimage experience into correspondence, administration, and guarded strategy. In one post-pilgrimage report (embedded among the volume's materials), the Bab recounts reaching the House of God on the first of Dhu'l-Hijjah, remaining in Mecca for an extended period, then proceeding to Medina and conveying greetings at the Prophet's sanctuary and the shrines of the Imams, while also noting the dispatch of letters back to Bushihr and the need for timely replies. Other

items show how quickly the journey's sacral topography becomes a matrix for communal direction: communications to trusted figures in Bushihr and beyond (e.g., BB00316) declare the revelatory character of His verses and command their circulation among the learned, while a letter from Mukha to His uncle (BB00315) invokes *bada'* (alteration in the divine decree) in connection with the suspended plan to gather His disciples in Karbala, inventories losses, and stresses "wisdom" as the necessary discipline of a movement now exposed to theft, hostility, and the hazards of premature disclosure. Meanwhile the centrality of the rapidly expanding canon of sacred texts is the implicit message of the autobibliographical Book of the Index (Kitab-i-Fihrist, BB00128), in which the Bab exhaustively catalogs his own writings up to this time.

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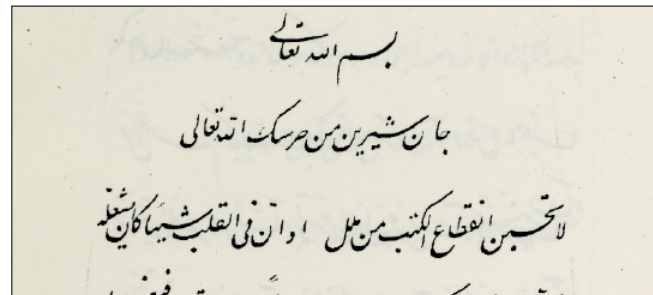
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BB00541

Letter to the wife of the Bab, in Bushihr
Date: 1260 late (Bushihr) [1844]



INBA58

- | | | | |
|----|---|--|----|
| 1 | In the Name of God, the Most High | بسم الله تعالی | 1 |
| 2 | O my sweet heart, may God Most High protect you! | جان شیرین من حرسک الله تعالی | 2 |
| 3 | Think not that the cessation of letters stems from weariness, | لا تحسبن انقطاع الكتب من ملل | 3 |
| 4 | or that there is something in my heart that would scorch it. | او ان فی القلب شیئاً کان یسعله | 4 |
| 5 | Rather, my hand wrote to you letters | لا کنما خطبت الیک یدی حرفاً | 5 |
| 6 | which my tears raced to wash away. | تسابقه دمی فیغسله | 6 |
| 7 | God is my witness that since the time of our parting, such grief has encompassed me that I cannot write, but since destiny flows according to wisdom, it has flowed thus. May the Lord of the World, by the right of the five prostrations, cause the means of return to flow in the most excellent manner. | خداوند شاهد است از زمان دوری از ملاقات نه اینقدر حزن احاطه نموده که توان نوشت ولی از اینجا که تقدیر جاری است بر وفق مصلحت اینقسم جاری گشته خداوند عالم بحق خمسة السجاده علی احسن الوجه اسباب مراجعت را جاری فرماید | 7 |
| 8 | It has been two days since I arrived in Bushehr. The heat is intense, but the Lord of the World is the Protector. In any case, apparently a ship will be dispatched this month. May the Lord of the World protect us through His grace. | دو روز است که وارد بوشهر شده ام گرما شدت دارد ولی خداوند عالم حافظ است در هر حال در همین ماه ظاهراً کسی روانه شود خداوند عالم از فضل خودش حفظ فرماید | 8 |
| 9 | At the time of my departure, meeting with my revered grandmother was not possible - convey greetings and request prayers as well. | صاحبہ معظمہ والدہ در وقت روانگی ملاقات میسر نشد عرض سلام بگوئید و طلب دعا هم کرده باشید | 9 |
| 10 | Regarding one roll of termeh fabric, God willing I will write to Bombay. I also have a maidservant in mind. God willing, whatever is destined will come to pass. | در باب یکرشته ترمه انشاء الله به بمبئی خواهم نوشت کنیز هم در نظر دارم انشاء الله هر قسم مقدّر است خواهد شد | 10 |
| 11 | And peace be upon you, and the mercy of God and His blessings. | و السلام علیک و رحمة الله وبرکاته | 11 |

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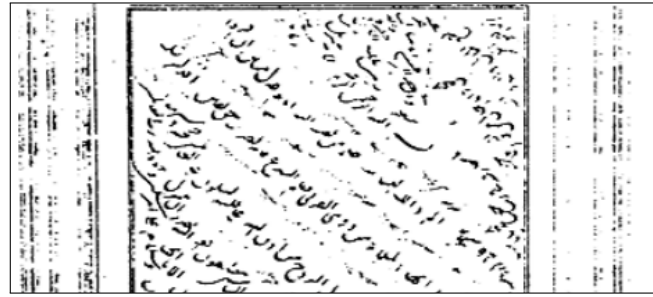
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BB00398

Letter to the uncle of the Bab

To: Mirza Hasan 'Ali (uncle of the Bab)

Date: 1260 or 1261 (Bushihr) [1843-1844]



AHDA

1 In the Name of God, the All-Merciful, the Compassionate.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Alif. Lam. Mim. This is a Book – a decree from the Remnant of God, an Imam of manifest justice. Read, O concourse of kinsfolk, the ordinance concerning innovations, for verily it is a path of truth and certitude. Recount without doubt that he is a servant of the Remnant of God: the Spirit descendeth, by God's leave, upon his heart, that he may be a proof unto all peoples. By the Qur'an, We bear you witness: he is indeed a servant among the proofs of God – just as men were wont to apply themselves, so none save God is able to send down the like of these verses. Nay – by the inviolable month! – it is the truth, that ye might be assured in the Cause of God, even as ye speak with certainty.

2 أَمْ ذَلِكَ الْكِتَابُ حَكَمٌ مِنْ بَقِيَّةِ اللَّهِ إِمَامٍ عَدْلٍ مَبِينٍ أَنْ أَقْرَأُوا يَا أَيُّهَا الْمَلَأُ مِنْ ذَوِي الْقُرْبَى حَكَمَ الْبَدْعِ فَإِنَّهُ لَصِرَاطٌ حَقٌّ يَقِينٌ أَفَذَكَّرْتُمْ أَنَّهُ عَبْدٌ مِنْ بَقِيَّةِ اللَّهِ تَنْزِيلُ الرُّوحِ مِنْ أِذْنِ اللَّهِ عَلَى قَلْبِهِ لَتَكُونَ عَلَى الْعَالَمِينَ حُجَّةٌ وَشَهِدُكُمْ لَا وَالْقُرْآنَ أَنَّهُ لَعَبْدٌ مِنْ حُجَّةِ اللَّهِ بِمَثَلِ مَا كَانَ النَّاسُ يَنْطَبِقُونَ الْغَيْرِ اللَّهُ يَقْدِرُ أَنْ يَنْزِلَ بِمَثَلِ تِلْكَ الْآيَاتِ لَا وَالشَّهْرِ الْحَرَامِ فَإِنَّهُ لَحَقٌّ مِثْلُ مَا كُنْتُمْ فِي أَمْرِ اللَّهِ لِيُوقِنُوا

3 O thou present one! On this day nothing, to the weight of a mustard seed, is permissible to 'Ali save that it be expended in the path of God – for thy Lord is All-Hearing, All-Knowing. Thou art aware that 'Ali is in debt to my mother, and thou – who art aware of her due – knowest this ruling. Now do I dedicate all that God hath written for me unto those two, after those who have made my heart steadfast through the ordinance of God, that I may, under God's covenant, be of those who stand firm.

3 أَلَا يَا أَيُّهَا الْحَالُ أَنَّ الْيَوْمَ لَمْ يَحِلَّ عَلَى عَلَى قَدَرٍ خَرَدَلٍ مِنْ شَيْءٍ إِلَّا أَنْ يَنْفَقَ فِي سَبِيلِ اللَّهِ وَكَانَ اللَّهُ رَبِّكَ لَسَمِيعٍ عَلِيمٍ وَأَنْتَ لَتَعْلَمُ بِأَنَّ عَلَى دِينِ أُمِّي وَمَنْ أَنْتَ يَعْلَمُ حُكْمَهَا وَأَتَى الْآنَ لَا هَبْ كُلَّ مَا كَتَبَ اللَّهُ لِي إِلَيْهِمَا بَعْدَ الَّذِينَ لَثِبْتُ فَوَادِي مِنْ حَكَمِ اللَّهِ وَلَا أَكُونَنَّ فِي عَهْدِ اللَّهِ لِمَنْ الْقَائِمِي

4 Yet I may disburse wealth, as I will, for God's command – there is no God but He, the Almighty, the All-Wise. I am a guest in the House of God – there is no God but He, the Self-Sufficient, the All-Praiseworthy. Therefore, O thou present one, settle my accounts – if there be aught between me and any of the people – then apportion the wealth with equity and write it for the two; for today I possess not so much as a single dirham. And God is Almighty, All-Wise. Whatsoever God hath ordained for me of the wealth of this world – these are the verses. Magnify God over all the worlds!

4 وَلَا كُنْتُ أَصْرِفُ فِي الْمَالِ إِذَا شِئْتُ لِأَمْرِ اللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ وَأَنَا الْضَّيْفُ فِي الْبَيْتِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَغْنَى شُكُورِ فَيَا أَيُّهَا الْحَالُ فَرَقَ حَسَابِي أَنْ كَانَ بَيْنِي وَبَيْنَ أَحَدٍ مِنَ النَّاسِ ثُمَّ أَنْصَفَ الْمَالِ وَكَتَبَ لِهَمَا فَإِنَّ الْيَوْمَ مَا كُنْتُ مَالِكِ دَرَّةٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ وَإِنْ مَا كَتَبَ اللَّهُ لِي مِنْ مَالِ الدُّنْيَا تِلْكَ الْآيَاتُ وَكَبَّرَ اللَّهُ عَلَى الْعَالَمِينَ جَمِيعًا

5 Verily the House is a sanctuary of justice; and on the day of My House it is as the Ka'bah in the Sacred Mosque – a secure

5 وَأَنَّ الْبَيْتَ حَرَمَ الْعَدْلِ وَأَنَّ لَهُ يَوْمَ بَيْتِي مِثْلَ الْكَعْبَةِ فِي الْمَسْجِدِ الْحَرَامِ وَأَنَّهُ حَرَمٌ أَمِنٌ لِلنَّاضِعِينَ

sanctuary for all who humble themselves. Even so hath God decreed for the land upon which I was born: ere long shall there be between the two a likeness to the House, for whomsoever God hath written that ordinance; and this, in the Mother Book, is inscribed as the most excellent recompense. Therefore, O thou present one in the city, ask my mother – if she be content – then appoint someone to restore the exterior of the House with stones of righteousness, for it is indeed an ancient House. Then charge one skilled in the naskh hand to inscribe with gold the Surah of Riʿā van upon twelve gilded leaves; for I desire that what is commonly recited at the pilgrims' return be replaced with the verses of truth. I am but a man among merchants who consider the profit of wealth; yet this is ennobled by the Most Great Reward. A single letter of Our verses is more precious with God than the dominion of earth and heaven, for it is a revelation from an Imam made manifest.

- ⁶ Ask also that the House be provisioned with what is owned, to be sent unto them from that isle, God willing, in the near future. Glorified be God, the Lord of the Throne, above that which they ascribe! And peace be upon the Messengers. And praise be to God, the Lord of all the worlds.

جميعا وكذلك حكم الله لأرض التي ولدت عليها فسوف بينهما مثل البيت من كتب الله ذلك الحكم له وإن ذلك احسن الجزاء في أم الكتاب لمسطور فيها أيها الحال في البلد ان اسئل من أمي لو ترضى فأمر لأحد ان تعمّر ظاهر البيت مما يبدل باذن ربك من حجر البر فانه لبيت عتيق ثم امر لمن له خط نسخ ان يكتب بماء الذهب سورة الرضوان في اثني عشر ورقات مذهبة فاني اردت ان يبدل ما يتعارف في رجوع الحج بآيات الحق وانا رجال من التجار يلاحظ نفع المال وإن ذلك كرموا بفوز الكبير وإن حرفا من آياتنا اعز عند الله من ملك الآخرة والدنيا لأنه تنزيل من لدن امام مبین

- ⁶ واسئل البيت ان اجتحن بالملوكه يرسل اليهم من تلك الجزيرة ان شاء الله لمن قريب وسبحان الله رب العرش عما يصفون وسلام على المرسلين والحمد لله رب العالمين

AHDA.196

BB00115

Khutbiy-i-Mahdiyyih

To: Siyyid Hasan

Date: 1260 late (Bushihr) [1844]

To be typed.

INBA_4011C:341-348, INBA_5006C:359-

363

BB00686

Epistle to Muhammad Shah 1 (Kitabu'l-Muluk)

Date: 1260 late (Bushihr) [1844]

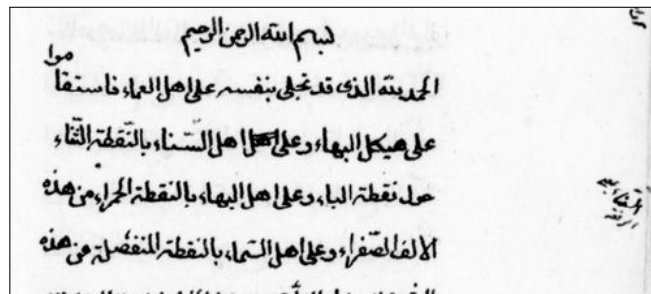
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BB00077

Ziyarat for Mulla 'Ali Bastami

To: Second believer, Mulla 'Ali Bastami

Date: 1260-12 ca. [1844-Dec?]



Princeton 04

- 1 The Ninth Treatise, in answer to spiritual questions, arranged in fourteen chapters. Praise be to God, the Lord of the worlds. 1 الصحيفة التاسعة في جواب مسائل ملكوتيه المرتبة باربعة عشر باباً و الحمد لله رب العالمين
- 2 Chapter One: Concerning the question about visiting Ali and the Imams, peace be upon them. 2 الباب الأول في السؤال عن زياره على و الائمه عليهم السلام
- 3 In the Name of God, the Most Merciful, the Most Compassionate 3 بسم الله الرحمن الرحيم
- 4 Praise be to God, Who has revealed Himself to the people of the celestial realm, and they stood firm upon the temple of Glory; and to the people of the exalted realm through the Point of Praise around the Point of the letter B; and to the people of Glory through the Crimson Point from this Golden Alif; and to the people of heaven through the Point separated from this White Tree, speaking from the Green Line. Verily, there is no God but Him, and glorified is He above what they describe. 4 الحمد لله الذى قد تجلّى بنفسه لاهل العماء فاستقاموا على هيكل البهاء و لاهل السناء بالنقطة الثناء حول نقطة الباء و لاهل البهاء بالنقطة الحمراء من هذا الالف الصقراء و لاهل السماء بالنقطة المنفصلة عن هذه الشجرة البيضاء الناطقة عن خط الخضراء انه لا اله الا هو و سبحان الله عما يصفون
- 5 O God! I bear witness to You regarding what I have known of the call of this believer's secret, Ali al-Bistami, who has traversed his path upon the Greatest Bridge through Your bounty, closer than union through separation itself. He asks about the path of servitude in approaching the sanctuary of the Family of God, peace of God be upon them. I desired to answer him with Your Greatest Permission, striving for what I have known of his love for Your gate and his obedience to Your Self. Verily, You are witness over all things. 5 اللهم اتي اشهدك بما قد عرفت من دعوة سرّ المؤمن هذا على البسطامى الذى قد قطع سبيله على الفراط الاكبر بجودك اقرب من الوصل بنفس الفصل سؤال سبيل العبودية فى الورود على حرم ال الله سلام الله عليهم احييت بان احييه باذنك الاكبر جهدا لما قد علمت حبة لبابك و طاعته لنفسك انك قد كنت على كل شىء شهيداً

6 Therefore, O God, guide the people of the Gate to that path of return in the Point of Command from this Light veiled by the veil of the beloved ones, for Thou hast power over all things and Thou doth encompass all the worlds. O thou who respond-est! Harken to what God hath cast unto thee upon the paths of the Beloved. And if thou desirest the land of Najaf, then dry thyself in the fire of that hallowed land like unto a reed nurtured by the sun of heaven. When thou art purified from all allusions, then wash thy face with the water of Manifestation and thy body with the water of the sea. Then clothe thy inner self with the garments of the Gate upon the mystery of dust, and outwardly don the cleanest and purest raiment thou canst find. Then use whatever pure perfume thou art able, for this is the sign of the pure ones. Take unto thyself such ring as God hath graciously bestowed upon thee. Then walk upon the earth in humility, without sandals, in the manner of a soul whom the All-Merciful shall call to account on the Day of Judgment - and thou hast indeed come to know this with true knowledge. And glorify God secretly in thy walk with the greatest tranquility. When thou reachest the gate of the city, pause and say:

7 "I bear witness unto God as He loveth and is pleased - there is no God but He, there is nothing like unto Him, and He is the Most High, the Most Great. O God! Through Thy grace Thou hast called me until I have reached the gate of the city of Thy power. Grant me, through Thy bounty, loving admission, for Thou art independent of my obedience. I testify before Thee that wert Thou to deal with me with justice, I would be as nothing on the day of my arrival at this city of presence. I beseech Thee, O God, my Lord, to bless Muhammad and the family of Muhammad as becometh Thee and as Thou art worthy. Verily Thou art the Lord of bounty and glory, and Thou art powerful over all things."

8 Then be assured that this city is the city of security - none shall enter it save those who have completely detached themselves from aught else, nor shall any soul enter it while pointing to aught else, for it is the city of Paradise and the mystery of the Holy One in a point of dust. Guard thyself lest thou become attached to anything besides thy Ancient Lord. Then enter through the gate, conscious of this Gate, and walk in the city toward the market quarter, humbly and submissively before thy Lord, with perfect love and ease, until thou reach the first gate of the holy courtyard. Pause there and praise God, thy Ancient Lord, as much as thou art able - and if thou praise Him a hundred and ten times, it would be better for thee than all good deeds and prayers. Then enter saying:

6 فوفق اللهم اهل الباب الى ذلك السبيل
المأب في نقطة الامر من هذا النور المستتر
بستر الاحباب فانك على كلشي قدير و قد
كنت بالعالمين محيطا انك يا ايها الجيب فاستمع
بماذا التقى الله اليك في سبل الحبيب فاذا
وددت ارض النحف [جفف] نفسك بنار
تلك الارض المقدسة كالقصبه المربيه بشمس
السماء فاذا جففت من كل الاشارات فاعتصل
بماء الظهور وجهك و بماء البحر جسدك ثم
البس بنفسك قص الباب على سر التراب و
البس بظاهرك من لبس ما لا تجددونه اطهر
نقيا عندك ثم استعمل من العطر الخالص ما
استطعت فانها شعار الاصفياء و خذ الخاتم
لنفسك مما قد جعل الله فضله لديك ثم امشي
على التراب مستكينا على غير النعلين كهية نفس
التي قد طلبها الرحمن في يوم الفصل لحسابها و قد
علمت بعد له حق العلم و كبر الله في [مشيك]
سرا بالسكون الاكبر فاذا وصلت باب البلد قف
و قل

7 اشهد الله كما يحب و يرضى لا اله الا هو ليس
كثله شيء و هو العلي العظيم اللهم انك قد
دعوتني بجودك حتى وصلت الى باب مدينة
قدرتك فأذن بجودك علي بالودود فانك غني
عن طاعتي و قد شهدت لديك بانك لو تعاملت
علي بالعدل لكنت في يوم الخطور بالورود الى
ذلك البلد الحضور معدوما فاسئلك اللهم يا
مولاي ان تصلي على محمد و آل محمد كما انت اهلك
و مستحقه انك اهل الجود و البهاء و انك على
كل شيء قدير

8 ثم ايقن بان ذلك البلد بلد الامن لا يدخل
فيها الا من خرج بكله عن غيرها و لا يدخل
نفس مع الاشارة بغيرها فانها بلدة الفردوس و
سر القدوس في نقطة التراب فاحفظ نفسك
الا يتعلق الى شيء من سوى مولاك القديم ثم
ادخل بالله في الباب مشعرا بهذا الباب و امشي
في ارض البلد على شطر السوق خاشعا خاضعا الى
مولاك على كمال الحب و الراحة حتى اتصلت
الى الباب الاول من الصحن المقدس قف و احمد
الله مولاك القديم ما استطعت و ان تحدث مآته

- وَعِشْرًا فَكَانَتْ لَكَ أَحْسَنَ مِنْ كُلِّ الْخَيْرَاتِ وَ
الدَّعَوَاتِ
- 9 “In the Name of God, and praise be to God, and there is no
God but God, and God is Most Great,”
- 9 ثُمَّ ادْخُلْ بِكَلِمَةِ بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ
- 10 and walk with measured steps like unto a soul drawn near by
the fire of the Tree of Sinai. Recite to thyself secretly verses
about God’s majesty and grandeur on thy way to the second
gate. When thou reaches it, pause there and bear witness for
thyself and for creation to servitude at that gate, and say:
- 10 وَامْشِ بِقَرْبِ الْأَقْدَامِ كَالنَّفْسِ الْمُتَقَرِّبِ بِنَارِ شَجَرَةِ
الْسَيْنَاءِ وَاقْرَأْ عَلَى نَفْسِكَ سِرًّا مِنْ آيَاتِ جَلَالَةِ
اللَّهِ وَعَظَمَتِهِ فِي سَبِيلِكَ إِلَى الْبَابِ الثَّانِي فَإِذَا
وَصَلْتَ قِفْ هُنَا لَكَ وَاشْهَدْ لِنَفْسِكَ وَلِلْخَلْقِ
بِالْعُبُودِيَّةِ فِي ذَلِكَ الْبَابِ وَ
- 11 “O God! Thou art Peace, and from Thee is peace, and unto
Thee is peace, and Thou art worthy of peace. Here am I, be-
seeching Thee, O my Lord, in this Most Great Station and
Most Exalted Stand, concerning what Thou lovest from me
for Thyself and for the beloved ones among Thy creation, I
beseech Thee to send blessings upon Muhammad and the fam-
ily of Muhammad as befitteth Thee and as Thou art worthy.
Glory be to God above what they describe! Be aware that at
that Gate, the Balance hath been set before the All-Merciful
and the Path hath been extended before Him, and verily the
All-Merciful hath established Himself upon the Throne of Judg-
ment over all. I bear witness with the eye of certainty to the
truth of certainty for the people of obedience to the Gate on
the right side of the Tomb, and these are they who stand in
their holy place near the Tomb like humble servants before
their Glorious Lord. And I bear witness on the left to the de-
cree of excess at the Point of Fire, for verily Hell hath been
kindled with servitude around it. Then I bear witness for all
the people of creation and invention at the Gate as God hath
willed for His creation.”
- 11 قُلِ اللَّهُمَّ أَنْتَ السَّلَامُ وَمَنْكَ السَّلَامُ وَالْيَك
السَّلَامُ وَأَنْتَ أَهْلُ السَّلَامِ فَهَذَا أَنَا إِذَا اسْتَلَيْتُكَ
يَا مُوَلَايَ فِي هَذَا [صَفْحَةٌ بَعْدَ] فِي هَذَا الْمَقَامِ
الْأَعْظَمِ وَالْمَوْقِفِ الْأَكْبَرِ عَمَّا تَحِبُّ مِنِّي لِنَفْسِكَ
وَلِلْآخِيَاءِ مِنْ خَلْقِكَ وَاسْتَلَيْتُكَ أَنْ تَسَلِّمْ عَلَيَّ
مُحَمَّدَ وَآلَ مُحَمَّدٍ كَمَا أَنْتَ أَهْلُهُ وَمُسْتَحَقُّهُ وَسُبْحَانَ
اللَّهِ عَمَّا يَصِفُونَ وَاسْتَشْعِرُ بَانَ فِي ذَلِكَ الْبَابِ قَدْ
وَضَعَ الْمِيزَانَ بَيْنَ يَدَيِ الرَّحْمَنِ وَمَدَّ الصِّرَاطَ بَيْنَ
يَدَيْهِ وَأَنَّ الرَّحْمَنَ قَدْ اسْتَوَى عَلَى عَرْشِ الْحُكْمِ
بِالْكُلِّ وَاشْهَدْ بِعَيْنِ الْيَقِينِ عَلَى حَقِّ الْيَقِينِ لِأَهْلِ
طَاعَةِ الْبَابِ فِي الْيَمِينِ مِنَ الْقَبْرِ وَأُولَئِكَ هُمُ الَّذِينَ
يَقِيمُونَ فِي مَحَلِّ قَدْسِهِمْ لَدَى الْقَبْرِ كَالْعَبْدِ الذَّلِيلِ
الْوَاقِفِ عِنْدَ مُوَلَاةِ الْجَلِيلِ وَاشْهَدْ عَلَى الشَّمَالِ
حُكْمَ الْفِرَاطِ فِي نَقْطَةِ النَّارِ فَإِنَّ الْجَحِيمَ قَدْ سَعَرَتْ
بِالْعُبُودِيَّةِ مِنْ حَوْلِهِ ثُمَّ اشْهَدْ لِكُلِّ أَهْلِ الْإِبْدَاعِ وَ
الْإِخْتِرَاعِ لَدَى الْبَابِ كَمَا قَدْ شَاءَ اللَّهُ لَخَلْقِهِ
- 12 Then enter, by God’s leave and the leave of His chosen ones,
with complete effacement from all else, and let the tongue be
silent and the secret of utterance, and say within thyself with-
out ignorance in speech:
- 12 ثُمَّ ادْخُلْ بِإِذْنِ اللَّهِ وَإِذْنِ أَوْلِيَائِهِ بِحُجُومِ التَّامِّ عَنْ غَيْرِهِ
وَبِسُكْتِ اللِّسَانِ وَسِرِّ الْبَيَانِ وَقُلْ فِي نَفْسِكَ مِنْ
دُونِ الْجَهْلِ [...] بِالْقَوْلِ
- 13 “There is no God but Him, we are God’s and to Him we return.”
- 13 لَا إِلَهَ إِلَّا هُوَ أَنَا اللَّهُ وَأَنَا إِلَيْهِ رَاجِعُونَ
- 14 Then walk in utmost tranquility until thou reachest the Gate.
Then magnify God, thy Lord, fourteen times, then bear wit-
ness unto God as He hath borne witness unto Himself and His
chosen ones through His power, with what God causeth to flow
upon thy tongue, for verily He hath power over all things. And
pause not except briefly, and know that no soul hath drawn
near through indicating to another except that it hath become
distant from the Dawning-Place of the Divine Presence, and
its remoteness is as the distance between the two Easts. Fear
- 14 ثُمَّ امْشِ عَلَى مَتْنِ السَّكُونِ حَتَّى اتَّصَلْتَ إِلَى
الْبَابِ ثُمَّ كَبِّرِ اللَّهَ رَبَّكَ أَرْبَعَةَ عَشَرَ مَرَّةً ثُمَّ اشْهَدْ
لِلَّهِ كُشَادَتَهُ لِنَفْسِهِ وَأَوْلِيَائِهِ بِقُدْرَتِهِ بِمَا يَجْرِي اللَّهُ
بِلِسَانِكَ أَنْكَ فَاتَهُ قَدْ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا وَ
لَا تَقِفْ إِلَّا قَلِيلًا وَعَلِمَ بَانَ مَا مِنْ نَفْسٍ قَدْ تَقَرَّبَ
بِالْإِشَارَةِ إِلَى الْغَيْرِ إِلَّا وَقَدْ بَعْدَ عَنْ مَطْعِ الْحُضُورِ
وَكَانَ بَعْدَهُ بَعْدَ الْمَشْرِقَيْنِ اتَّقِ اللَّهَ وَاطْلُبْ مِنْ
مُؤَلَاكِ وَرُودِ حَرَمِ الْقُدْسِ وَامْحَ عَنْ نَفْسِكَ

God and seek from thy Lord entry into the sanctuary of holiness, and efface from thyself the direction of holiness, for verily the observation of lights veileth thee from beholding the countenance of mysteries in the presence of the All-Merciful. And when thou seekest to enter, after permission, say:

15 “In the Name of God, and praise be to God, and there is no God but God, and God is Most Great.”

16 Then stand before the feet [...] Know that the decree concerning any part of the body of the Imam, peace be upon him, is with God as the decree of the whole, and they have no direction apart from direction, as unity hath appeared in their form as in their essence. Then say fourteen times:

17 “I bear witness unto God as He hath borne witness unto Himself that He is the Most High, the Great.”

18 Then say:

19 “Peace from God be upon Muhammad, ‘Ali, Fatimih, Hasan, Husayn, ‘Ali, Muhammad, Ja’far, Musa, ‘Ali, Muhammad, ‘Ali, Hasan, and the Expected Proof - God’s blessings be upon them all.”

20 Here stand at the Tomb as thou standest in prayer and be conscious that thou art standing before God upon the Throne and He is speaking to thee, none other. Then say:

21 “Peace from the humble servant be upon thee, O Glorious Lord, and the mercy of God and His blessings. I bear witness that Thy description hath been with God from the eternity of eternities as Thyself, and none knoweth this save God, Thy Lord, and I take refuge in God from describing Thy countenance, for Thou canst not be described by aught but Thyself, nor known except through Thyself. I have become certain of my nothingness before Thy remembrance - how then could I remember Thee when my remembrance has no existence before Thee? Glorified be God, the Creator, the Ancient, Thy Lord, besides Whom there is no God, far above what those who liken Thee to creatures describe, and exalted be God far above what the wrongdoers say with great exaltation. O my Lord, when I desired to stand before Thee, I wished to manifest something of the revelation of Thy power through me, until my heart became tranquil and I returned to Thee acknowledging my powerlessness and shortcoming. Here I am, confessing what Thou lovest and art pleased with. Peace be upon Thee, O Thou for whom God has willed in Thy right the right of His Most Holy

جهة القدس فانّ ملاحظة الانوار يحجبك عن مطالعة وجه الاسرار في بين يدي الرحمن و اذا طلبت الدخول بعد الاذن

15 قل بسم الله والحمد لله ولا اله الا الله والله اكبر

16 ثم قف لدى الرجل [...] من دون مقامك لاحترقت واعلم بان حكم بعض جسد الامام عليه السلام لقد كان عند الله حكم الكل وليس لهم جهة دون جهة اذا التوحيد قد ظهر في جسمهم كهيئة سرهم ثم قل اربعة عشر مرة

17 اشهد الله كشهادته لنفسه انه هو العلي الكبير

18 ثم قل

19 السلام من الله على محمد وعلى فاطمة والحسن والحسين وعلى محمد وجعفر وموسى وعلى محمد وعلى والحسن والحجة المنتظر صلوات الله عليهم اجمعين

20 هنا لك قف لدى القبر كهيتك في الصلوة واستشعر بانك قائم بين يدي الله على العرش وهو مكلمك لاسواه فقل

21 السلام من العبد الذليل عليك يا مولى الجليل ورحمة الله وبركاته اشهد ان وصفك قد كان عند الله في ازل الازال نفسك ولا يعلم ذلك احد الا الله ربك وانا يا مولاي [قد] تجلّت عن الوصف لدى طلعك لا نك لا توصف بغيرك ولا تعرف بدونك ولقد ايقنت على نفسي باقى معدوم عند ذكرك فكيف كنت ذا كرا لك ولا وجود لذكرى لديك فسبحان الله الباري القديم مولاك الذى لا اله الا هو عما يصف المشبهون وتعالى الله عما يقول الظالمون علوا كبيرا يا مولاي لما احببت الوقوف بين يديك قد احببت ان اظهر شيئا من تجل قدرتك بي حتى سكنت لبي ورجعت بالعجز والتقصير نفسي لديك وها انا ذا معترف بما تحب وترضى السلام عليك يا من قد شاء الله في حقك ذات الاقدس لا اله الا هو ورحمة الله وبركاته السلام عليك يا من قد اراد الله في نفسك فضل نفسه الاكبر لا اله

Essence - there is no God but He - and the mercy of God and His blessings. Peace be upon Thee, O Thou for whom God has desired in Thy self the grace of His Most Great Self - there is no God but He - and the mercy of God and His blessings. Peace be upon Thee, O Thou who, when God desires anything, art His intended purpose - there is no God but He - and the mercy of God and His blessings. O my Lord, O Commander of the Faithful!"

22 and when visiting any of the Imams say:

23 "O Proof of God, I testify that when Thou didst attribute to Thyself the comprehensive authority, the people became aware of the stations of divine decree. Therefore the unitarians described their Lord and the attributes were purified from describing anything besides them. So glory be to God, the Single, the One, besides Whom there is no God. I testify, O my Lord, that when Thou willest, the Will becomes manifest in its essence, and when Thou desirest, Desire finds its reality, and when Thou determinest, the choice of things is defined in its form, and when Thou decreest, the All-Merciful carries it out in origination with no repelling of its flow. I bear witness before God and His angels in Thy presence, as Thou bearest witness that there is no God but He, and to creation as Thy knowledge encompasses, and I bear witness to Thy essence as the All-Merciful and His beloved Muhammad, peace be upon him and his family, have testified, and none knows how this is except He.

24 "O my Lord, there is no established decree except it has descended from the clouds of Thy bounty, and no appointed book except it has trickled from the gate of Thy permission. May God's blessings be upon Thee and upon the pure family of God with wondrous manifestations from the All-Merciful as He is worthy and deserving. O my Lord, I bear witness before Thee that those who turn to God arrive at Thy holy court, and those who seek God stand at the gate of Thy permission, and those who are detached unto God are connected through the cord of Thy bounty. So glory be to God, the Ancient Lord - none knows His power in Thee except He.

25 "I bear witness that Thy efficacy - when Thou dost speak, the descent of power - is verily from God, proceeding from the World of the Pens unto the white Tablets. And when Thy being is humbled before the Most Great Truth, bada' is discovered in the mystery of execution [imda']. For there is naught of anything but it hath filtered from the oceans of Thy bounty; and there is naught of the Cause but it hath been realized from the clouds of Thy power. O my Lord! I bear witness that Your Will in all things has been ordained by God

الآ هو ورحمة الله وبركاته السلام عليك يا من اذا اراد الله بشيء انك قد كنت مقصود [...] لا اله الا هو ورحمة الله وبركاته يا مولاي يا امير المؤمنين

22 و اذا كنت في زيارة احد من الائمة فقل

23 يا حجة الله اشهد انك لما نسبت الى نفسك جوامع الامر لكان الناس عارفين بمواقع القدر ولذلك قد نعت الموحدون مولهم ونزهت الصفات عن وصف ما سواهم فسبحان الله الفرد الاحد الذي لا اله الا هو اشهد يا مولاي انك اذا شئت قد [تذوت] المشية بذاتها و اذا اردت قد وجدت الارادة بكنها و اذا قدرت قد حددت اختيار الاشياء بصورتها و اذا قضيت قد امضى الرحمن في البداء ولا مرد لجربانها فاشهد الله و ملائكته في محضر كمشاهدتك لله الحق ان لا اله الا هو وللحق كما يحيط عليك و اشهد لذاتيتك كما قد شهد الرحمن و حبيبه محمد صلى الله عليه و آله و لا يعلم كيف ذلك الا هو

24 يا مولاي فما من قضاء ثابت الا و من سخائب جودك قد تنزلت و لا من كتاب مؤجل الا و من باب اذنك قد ترشحت فصلى الله عليك و على ال الله الاطهار بالشئون البديعة من الرحمن كما هو اهله و مستحقه يا مولاي اشهدك لديك بان المتوجهين الى الله الى ساحة قدسك يردون و ان القاصدين لله على باب اذنك لموقوفون و ان المنقطعين الى الله بجبل جودك يتوصلون فسبحان الله رب القديم لا يعلم قدرته فيك الا هو

25 فاشهد ان فعاليتك لما قد تكلمت [نزول القوة] ان من عند الله عن عالم الاقلام الى الالواح البيضاء و اذا اتقهرت ايتك على الحق الاكبر قد وجدت البداء في سر الامضاء فما لشيء من شيء الا و قد ترشح من مجور جودك و ما لشيء من الامر الا و قد تحقق من سخائب قدرتك يا مولاي اشهد ان مشيتك في كلشي قد احكم الله لها بها بذاتية

through the essence of His Will, and Your decree in all things has been divinely ordained through His conclusive judgment. Glorified be God, the Creator, the One; there is no God but Him.

- 26 “In all my descriptions I have intended Your pure essence, that You are the servant of God and the successor of His Messenger – may God’s blessings be upon him and his family. You are sanctified from being associated with any description apart from Your essential reality, and You are too exalted to be known by anything other than Your essence. The ultimate expression of the mystics has been the point of non-existence, and the source of joy for the lovers has been the paths of detachment. How could it be otherwise when You are the One standing in the station of God and the station of Muhammad, the Messenger of God – peace be upon him and his family – in all the worlds of recognition, for ‘No vision can grasp Him, but His grasp is over all vision; He is the Most Subtle, the All-Perceiving.’

- 27 “O my Master, I bear witness that through Your swift will, the realities of divine unity have become manifest in the essence of souls and horizons, and through the manifestation of Your deed, the mines of detachment have been realized in all regions through the letter of separation. Peace be upon You as You deserve, and none is worthy to enter Your sanctuary. Were You to act with pure justice, none could enter Your city nor approach Your sanctuary. Through Your inherent grace, the hearts of those who arrive have found peace, and through Your manifest power, the pillars of the obedient have trembled.

- 28 “You have filled the worlds of creation with the sprinklings from the waves of Your seas of power, such that nothing comes into being except that it is a sign of Your power and a manifestation of Your will, so that the mystics might recognize through this the manifestation of God’s power in all things, until nothing remains unknown to anything. O my Master, when You settled upon the earth, the mystics recognized the establishment of the All-Merciful upon the Throne.

- 29 “I bear witness that Your decree has been, in God’s sight, the manifestation of His justice, and thus have the unitarians described You through Him – Your self through His Self, Your eye through His Eye, Your hearing through His Hearing, Your tongue through His Tongue, Your hand through His Hand, Your love through His Love, Your deed through His Deed, Your attributes through His Attributes, Your names through His Names, and through all that is attributed to Him what has appeared of Your majesty.

مَشِيَّتَهُ وَحَكْمَكَ فِي كُلِّ شَيْءٍ قَدْ أَقْضَى اللَّهُ فِيهِ
حُكْمَ امْضَاتِهِ فَسُبْحَانَ اللَّهِ الْمَوْجِدِ الْمُتَوَحِّدِ لَا إِلَهَ
إِلَّا هُوَ

26 قَدْ أَرَدْتُ فِي كُلِّ وَصْفِي ذَاتِيكَ الْبَحْتَةَ بِأَنَّكَ
عَبْدُ اللَّهِ وَوَصِيَّ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَنَّكَ
مَنْزَعٌ عَنِ الْإِقْتِرَانِ بِوَصْفِكَ مِنْ دُونِ كَيُنُوتِيَّتِكَ
وَأَنَّكَ الْإِجْلُ مِنْ أَنْ يَعْرِفَكَ شَيْءٌ عَنْ غَيْرِ
ذَاتِيكَ أَنَّ الْعَارِفِينَ مَقْطَعٌ بِلَاغِهِمْ قَدْ كَانَ حَدٌّ
الْإِنْعَادَامِ وَأَنَّ الْمَحْبِينَ مَنَبِعُ ابْتِهَاجِهِمْ قَدْ كَانَ سَبِيلُ
الْإِنْقِطَاعِ فَكَيْفَ لَا دَانِكَ الْقَائِمُ فِي مَقَامِ اللَّهِ وَ
مَقَامِ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي كُلِّ
الْعَالَمِ الْعَرَفَانِ إِذْ كَانَ اللَّهُ لَا يَدْرِكُهُ الْإِنْصَارُ وَهُوَ
يَدْرِكُ الْإِبْصَارَ وَهُوَ اللَّصِيفُ الْخَبِيرُ

27 يَا مَوْلَايَ أَشْهَدُ أَنَّ مِنْ أَرَادَتِكَ السَّرِيعَةِ قَدْ
تَذَوَّتْ حَقَائِقُ التَّوْحِيدِ فِي كَيُنُونِهِ الْإِنْفَسِ وَ
الْإِفَاقِ وَ مِنْ ظُهُورِ فَعْلِكَ قَدْ لَحَقَّتْ مَعَادِنُ
التَّجْرِيدِ فِي جَمِيعِ الْأَصْقَاعِ بِحُجُوفِ الْإِقْتِرَاقِ
السَّلَامِ عَلَيْكَ كَمَا أَنْتَ أَهْلُهُ وَلَا يَنْبَغِي لِأَحَدٍ
وَرُودَ حَرَمِكَ وَلَوْ [لَا] تَعَامَلَتْ بِالْعَدْلِ لَنْ
يَدْخُلَ أَحَدٌ مَدِينَتَكَ وَلَنْ يَسْتَطِيعَ بِالْوُرُودِ
عَلَى حَرَمِكَ بَاتِيكَ الْمُؤَدَّةُ قَدْ سَكَنْتِ افْتِدَاءَ
الْوَارِدِينَ وَبَسْطُوكَ الظَّاهِرَةَ قَدْ تَزَلَزَلُ أَرْكَانُ
[أَرْكَانُ] الْمَطِيعِينَ

28 وَلَقَدْ مَلَأْتُ مِنْ رَشْحَاتِ أَمْوَاجٍ بِحُجُوفِ قُدْرَتِكَ
عَوَالِمَ الْإِنشَاءِ بِحَيْثُ لَا يَتَكُونُ شَيْءٌ إِلَّا وَ قَدْ
كَانَتْ آيَةُ لِقُدْرَتِكَ وَظَاهِرَةً مِنْ أَرَادَتِكَ وَ
لِيَعْرِفَ الْعَارِفُونَ بِذَلِكَ مَظْهَرَ قُدْرَةِ اللَّهِ فِي كُلِّ
شَيْءٍ حَتَّى لَا يَجْهَلَهُ شَيْءٌ فِي شَيْءٍ يَا مَوْلَايَ
لَمَّا اسْتَقَرَّتْ إِلَى التَّرَابِ قَدْ عَرَفَ الْعَارِفُونَ
[اسْتَوَى] قُدْرَةَ الرَّحْمَنِ بِالْعَرْشِ

29 فَأَشْهَدُ أَنَّ حَكْمَكَ قَدْ كَانَ عِنْدَ اللَّهِ مَظْهَرَ عَدْلِهِ وَ
لِذَا قَدْ نَعَيْتُكَ الْمَوْحِدُونَ عَنْ نَفْسِكَ بِنَفْسِهِ وَ عَنْ
عَيْنِكَ بَعِينَهُ وَ عَنْ سَمْعِكَ بِسَمْعِهِ وَ عَنْ لِسَانِكَ
بِلِسَانِهِ وَ عَنْ يَدِكَ بِيَدِهِ وَ عَنْ حَبِّكَ بِحَبِّهِ وَ
عَنْ فَعْلِكَ بِفَعْلِهِ وَ عَنْ صِفَاتِكَ بِصِفَاتِهِ وَ عَنْ
أَسْمَائِكَ بِأَسْمَائِهِ وَ عَنْ كُلِّ مَا نَسَبَ إِلَيْهِ مَا قَدْ
ظَهَرَ مِنْ جَلَالَتِكَ

- 30 “I bear witness before You to God’s unity, as God has testified to His Own Self and as have those endowed with knowledge among His creation – there is no God but Him. And I bear witness to the Most Great Master, Muhammad, the Seal of the Prophets, as God has testified to Himself, and that His grace has been God’s grace upon You in truth, and that God has made him His Own station in all the worlds of existence, for He is the Most Exalted above association and limitations – glorified and exalted is He above what they describe.
- 30 فاشهد لديك لله بالوحدانية كما شهد الله لنفسه و اولوا العلم من خلقه لا اله الا هو واشهد للسيد الاكبر محمد خاتم النبيين كشهادة الله لنفسه وبان فضله قد كان فضل الله عليك بالحق وان الله قد جعله مقام نفسه في كل العوالم في الداء اذ هو المتعالى عن الاقتران والحدود سبحانه وتعالى عما يصفون
- 31 “And I bear witness to You as God has testified to You – none knows how You are except Him. And I bear witness to Al-Hassan, Al-Husayn, ‘Ali, and Muhammad, and Ja’far, and Musa, and ‘Ali, and Muhammad, and ‘Ali, and Hasan, and the Expected Proof – peace of God be upon them all – as Thou hast testified unto Themselves. And may God’s blessings be upon them as they deserve.
- 31 واشهد لنفسك كشهادة الله لنفسك لا يعرف كيف انت الا هو واشهد للحسن الحسين وعلى و محمد وجعفر وموسى وعلى و محمد وعلى والحسن والحجة المنتظر سلام الله عليهم اجمعين كشهادتك لانفسهم و صلى الله عليهم كما هو اهله
- 32 “And I bear witness before Thee to Thy devoted followers who are the bearers of Thy mysteries, the interpreters of Thy verses, the treasures of Thy knowledge, the mines of Thy grace, the repositories of Thy pardon, the pillars of Thy Will, and the seats of Thy recognition, as Thou hast testified unto themselves. And I bear witness before Thee as Thou hast testified concerning them. And I bear witness by Thy testimony regarding them that whosoever knoweth them hath known Thee, and whosoever obeyeth them hath obeyed Thee, and whosoever is ignorant of them is ignorant of Thee, and whosoever denieth them hath denied Thee, and whosoever rejecteth anything of their deeds is as one who hath warred against God and His chosen ones. I am innocent of the polytheists.
- 32 واشهد لديك لشيعةك المقربين حملة اسرارك و تراجم اياتك و خزان علومك و معادن فضلك و مطارح عفوك و اركان مشيتك و محال معرفتك كشهادتك لانفسهم و اشهد لديك كشهادتك عليهم و اني اشهد بشهادتك في حقهم بان من عرفهم فقد عرفك و من اطاعهم فقد اطاعك و من جهلهم فقد جهلك و من انكرهم فقد انكرك و من رد عليهم في شيء من افعالهم فكأنما حارب الله و اوليائه و انا برىء من المشركين
- 33 “O my Lord! By Thy might and majesty, Thy drawing power hath caused me to speak these words, and Thy essence hath moved me to make these allusions. Otherwise, I am nothing to stand before Thy sanctuary in these stations or to speak in Thy presence with these expressions. Alas! Alas for my boldness before the Most Great Proof of God! Therefore I beseech Thee, O my Lord, for Thy pardon, Thy pardon. I have fled from my claims unto Thyself and sought intercession from my transgressions through Thy grace. I beseech Thee to make me drink from Thy hands, from the cup of manifestation, the water of Thy mercy. Verily Thou art, by God’s leave, powerful over whatsoever Thou wilt. And praise be to God, the Lord of the worlds.
- 33 يا مولاي فبعزتك و جلالتك جذائيتك قد انطقني بتلك الكلمات و ذاتيتك قد اجترحتني بتلك الاشارات و الا ما انا شيء قت لذي حرمك بتلك المقامات او نطق في محضرك بتلك الدلالات فاه آه من جرئت بين يدي حجة الله الاكبر فاسئلك يا مولاي عفوك عفوك فقد هربت من دعواتي الى نفسك و استشفعت من اجتراحاتي الى فضلك و اسئلك ان تشريني بايديك من كأس الظهور ماء رحمتك فانك باذن الله على ما تشاء قدير و الحمد لله رب العالمين
- 34 “Peace be upon Thee, O Thou through Whose power, when it willeth to remember a mention of Thy Remembrance among Thy creation, the hearts of all things are found and fall prostrate before Thy throne at Thy gate, all speaking together
- 34 السلام عليك يا من اذا ارادت قدرتك ذكرًا من طلعة ذكرك لدى خلقك فقد وجدت افئدة الموجودات و نرت على العرش لدى

unto God [their Creator] that there is no God but God, the Self-Sufficient, the Most High. Peace be upon Thee, O Thou Whose grandeur, when it casteth a glance upon the horizons of blindness among the peoples of the heavens and earth, they writhe upon handfuls of dust and say unto God, having perceived the manifestation of Thy glance, 'Praise be to God Who hath created in our realities a sign of His oneness, such that our souls have acknowledged before Him that there is no God but He, the Great, the Bestower.'

بابك نطقوا باجمعهم لله [بارئهم] ان لا اله الا الله الغنى المتعال السلام عليك يا من اذا نظرت عظمتك لمحّة عين في آفاق العمى من اهل السموات والارضين قد تدوّتوا على اكف من التراب و قالوا لله بما قد ادركوا من تجلّي نظرتك الحمد لله الذى قد خلق في حقائقنا اية من وحدانيته، حتى قد اترت انفسنا لديه بان لا اله الا هو الكبير المتان

- 35 "O my Lord! By Thy might and majesty, my soul hath fallen short of tranquility in Thy knowledge, and my purposes have failed to describe Thee with attributes. I testify before God unto Thyself that none knoweth how Thou art except Thee, and I seek Thy forgiveness, O my Lord, for what my soul hath failed in Thy love and for how my innermost heart hath strayed from Thy obedience. By Thy might, Thou hast not withheld Thy drawing power for the twinkling of an eye, nor Thy inspiration for less than an atom from me. O my Lord! By the light of Thy drawing power have I ascended to Thy presence, and by Thy call have I stood before Thee. Glory be to God! What am I and what is that station! By Thy might and majesty, were it not for Thy love sustaining me, I would have been consumed on the day of standing in Thy presence. God knoweth that station, none other than He.

35 يا سيدى فيعزتك و جلالتك قصرت نفسى عن السكون عن معرفتك و قصاداى الاتوار بالصفات في وصفك اشهد الله لنفسك بان لا يعلم احد كيف انت الا انت و استغفرک يا مولای عما قد قصرت نفسى في محبتک و عما بعدت سرى عن طاعتک فيعزتك انک لم ترفع جذابتک لمحّة عين ولا الهامک اقل من الذرة منى يا مولای بنور جذابتک قد صعدت الى جوارک و بدعوتک قد قت بين يديک فسبحان الله ما انا و ذلك المقام فيعزتك و جلالتك لو لا [ما] يمسکني حبک لقد كنت محترقا في يوم الخطور لدى محضرک الله يعلم ذلك المقام لا سواه

- 36 "O my God! This is the station of Thy settling upon the Throne, when from that body buried in that dust there shone forth a light – less than the eye of a needle – in the scene of the Beginning. Then did the realities of all things fancy a thing – namely that which God and His Messenger love. [At that point] thou didst witness that God is the Goal in every state, and thou didst command one of thy followers to unveil His beauty. When it was unveiled, he proclaimed that there is no God but God, glorified be God, and praise be to God, and there is no God but God, and God is Most Great. When the realities heard His decree, they returned to the point of their love for Thee.

36 يا اللهی هذا مقام استوائک على العرش لما قد ظهر من ذلك الجسم المدفون في تلك التراب نورا اقل من سم الابرة في مشهد [صفحة بعد] في مشهد البدء قد زعمت حقایق الاشياء شيئا ما يجب الله و رسوله [...] فحينئذ] انک شهدت بان الله هو المقصود في کلّ الحال و امرت لاحد من شيعتك بكشف جماله فلما كشف نطق بان لا اله الا الله سبحانه الله و الحمد لله و لا اله الا الله و الله اكبر فلما سمع الحقایق حكمه رجعوا الى نقطة محبتهم لديك

- 37 "So glory be unto Thee, O my Lord! Exalted and magnificent is Thy truth, and I am Thy servant, within Thy grasp. I have come to Thee from Thy servant whom Thou knowest best, with these mighty writings and these supreme scrolls. Accept then, O my Lord God, through Thy bounty, from Thy servant the manifestation of Thy verses, and from myself their bearing. Reward him, O God, as befitteth Thee, and open, O my Lord, the hearts of Thy sincere servants to the recitation of Thy verses. Make manifest Thy wisdom upon the earth and all

37 فسبحانک يا سيدى جلّت و عظمت حقک و انى عبدک و فى قبضتک و قد جئتک من عند عبدک الذى انت اعلم [...] بهذه الكتب الكبرى و تلك الصّحائف العظمى فتقبل اللهم يا مولای بجددک من عبدک اظهار آياتک و من نفسى حملها و اجزه اللهم كما انت اهلہ و افتح يا مولای باب افئدة عبادک المخلصين

that is thereon, until Thou dost purify the earth and all upon it through Thy bounty, and make manifest Thy power that is revealed unto all the worlds, until the lands are subdued unto Thy days and nothing on earth worships God save through Thy love. And sovereignty remaineth unto God alone, and verily Thou art powerful over whatsoever Thou willest, and in answering, Thou art the Answerer. Glorified be God, the Lord of the Throne, above what they describe. I beseech Thee, O my Lord, to send Thy peace upon those who stand before Thee from the Concourse of Light unto the furthestmost particles of the righteous, as befitteth Thee and as Thou art worthy. And praise be to God, the Lord of the worlds.”

38 Then walk in tranquility to the back of the tomb and pray eight rak'ahs with the Surih of Unity, and it is permissible to pray two rak'ahs alone. Then turn from thy station toward the head of the tomb and remember the head of Husayn – peace be upon him – with what God hath caused to flow from thy tongue of originated speech. Then pray two rak'ahs with the Surih of the Spirit for that visitation.

39 Then take leave with the intention of return, and turn thy face to the tomb in tranquility, and do not turn to anything in the sanctuary, and do not speak with anything, not even thyself. For whosoever in the sanctuary pointeth to aught save his Lord hath been veiled from beholding His presence and from gazing upon His beauty. And be assured of forgiveness in thy arrival at that sanctuary, and hear with thy whole being from every direction the word of reply from thy Ancient Lord: “Verily we are God’s, and verily unto Him do we return,” and “Every soul shall taste of death,” according to the decree of the Book – it hath been ordained.

لتلاوة آياتك و اظهر حكمك على اهل الارض و ما عليها حتى طهرت الارض و من عليها بجودك و اظهر قدرته المتجلية على العالمين جميعا حتى سخرت البلاد لأيامك و لا يعبد الله شيء على الارض بغير محبتك و بقي الملك لله وحده و انت على ما تشاء قدير و بالاجابة مجيب و سبحان الله ربّ العرش عما يصفون و اسئلك يا مولاي ان تسلم على القائمين بين يديك من ملاء الانوار الى منتهى ذرّ الاخيار كما انت اهلهم و مستحقّه و الحمد لله ربّ العالمين

38 ثم امش بالسكون الى ظهر القبر و صلّ ثمانية ركعات بسورة التوحيد و لك جازر ركعتين وحده ثم التفت الى جهة رأس القبر من مقامك و ذر رأس الحسين عليه السلام بما قد اجرى الله من لسانك من الانشاء ثم صلّ ركعتين بسورة الروح لتلك الزيارة

39 ثم ارحض بعزم الرجوع و ارجع بوجهك الى القبر ساكنا و لا تلتفت في الحرم بشيء و لا تتكلم مع شيء حتى نفسك فان من اشار في الحرم الى شيء بغير مولاه فقد جيب عن ملاحظة لقائه و عن مطالعة جماله و ايقن بالغفران في ورودك على ذلك الحرم و اسمع من كلّ شطر بكلك كلمة الجواب عن مولاي القديم انا لله و انا عليه راجعون و لكلّ نفس ذائقة الموت على حكم الكتاب قد كان محتوما

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Tafsir (huruf) al-basmala

- 1 In the name of God, the Wondrous, besides Whom there is no God
- 2 God, glorified be He, hath appointed for His Manifestation to His creation through His creation four stations, which are alluded to and symbolized in the words of the people of God,

1 بِسْمِ اللَّهِ الْبَدِيعِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

2 إِنَّ اللَّهَ سُبْحَانَهُ قَدْ جَعَلَ لظهوره خلقه بخلقه اربع مقامات المشار اليها والمرموز عنها في كلمات الله تع بالاسرار السرّ و سر السرّ و سر المستسر

exalted be He, as “the Mystery”, “the Mystery of Mystery”, “the Hidden Mystery”, and “the Mystery veiled by Mystery”. They express the first as the Point, and the Point is the pivot of God’s Book in creation and composition, and around it revolve the millstones of all existing things in all the worlds without end unto that which hath no end, as is known to God, glorified be He.

- 3 Verily God, glorified be He, hath revealed Himself to this Point through this Point and cast into its essence His likeness, that is, the likeness of His revelation. Thus through it He manifested His deeds, and revelation is His creation ex nihilo. Glorified be the Essence Who was One, Eternal, begetteth not nor was begotten, and His existence is distinct from His creation. When He desired to create all contingent beings - and His will is His creation ex nihilo - He brought creation into being through invention, and there is no “how” to this, for “how” is itself a product of His will and doth not apply to it, and there is no connection between Him and His creation. He was ever the Truth and there was no creation, then He brought creation into being through creation, while He remaineth ever in one state, neither parallel to anything nor comparable - glorified and exalted is He above what the oppressors and heretics say regarding His names, with great exaltation.

- 4 The people of the Bayan have expressed this Point in their exposition as the Blessed Tree, and as the Fire from that Tree, and as the White Pearl, and as the First Remembrance, and as the Glory, and as the Eternal Sun, and as the Muhammadan Reality (peace be upon him). All signs and evidences point to this Point through symbolic indication, and around it revolve the millstones of all existing things in the depths of contingency and creation. It is the mystery of creation and the distinction of invention. It hath appeared from the manifestation of His glory in the worlds of divinity: “I was a hidden treasure and loved to be known, so I created creation that I might be known.”

- 5 It hath two movements in the world of relation: an essential, intrinsic movement around itself, telling of its Source and indicating His unity and simplicity - its outer being identical with its inner, and its inner identical with its outer; the first without expression and the last without definition; its beginning identical with its end and its end identical with its beginning. Its pure essence manifest in contingency is the manifestation of God’s absolute independence and His pervading power, and the primordial Lordship wherein there is no mention of any subject before His might. This is the highest aspect of the Divine Will - the path thereto is cut off and the way thereto is forbidden.

والسرّ المقنع بالسرّ ويعبرون عن الاول بالنقطة و النقطة قطب كتاب الله في التكوين و التدوين و عليها تدور رحي الموجودات في كل العوالم بما لا نهاية الى ما لا نهاية كما في علم الله سبحانه

3 وان الله سبحانه قد تجلّى لهذه النقطة بهذه النقطة و التي في هويتها مثاله اي مثال تجليه فاطهر عنها افعاله و التجلي احداثه لا من شيء فسيحان الذات كان احدا صمدا لم يلد و لم يولد و كهنه تفريق بينه و بين خلقه فلما اراد خلق الممكنات فارادته ابداعه لا من شيء و ابداع الابداع بالاختراع و لا كيف لذلك لانّ الكيف قد كان من معلول ارادته لا يجري عليها و لا ربط بينه و بين خلقه و هو لم يزل حق و لا خلق فابعد الخلق بالخلق و هو لم يزل على حال واحد و لا يساوق شيئا و لا يقارن سبحانه و تعالى عما يقال الظالمون الملعونون في اسمائه علوا كبيرا

4 و قد عبد اهل البيان عن هذه النقطة عند التبيان بالشجرة المباركة و بالنار من تلك الشجرة و بالدرّ البيضاء و بالذكر الاول و بالجلال و بالشمس الارل و بالحقيقة الحمديّة ص و كلّ العلامات و الدلالات مدلّة على هذه النقطة بدلالة الشجيرة و عليها تدور رحي الموجودات ما في لجة الامكان و الاكوان و هي سر الابداع و تميزه الاختراع قد ظهرت من اظهار مجده في عوالم الالهوت كنت كنزا مخفيا فاحببت ان اعرف نخلقت الخلق لكي اعرف

5 و ان لها حركتان في عالم التعلق حركة اصلية ذاتية حول نفسها حاكية عن مبدئها مدلة على وحدته و بساطته ظاهرها عين باطنها و باطنها عين ظاهرها الاول بلا تعبير و الاخر بلا تعريف فاوليتها عين اخريتها و اخريتها عين اوليتها هويته البحتة الظاهرة في الامكان مظهر غناء الله المطلقة و قدرته النافذة و الربوبية الاولى التي لا ذكر للربوب لدى عزه و هذه جهة اعلی المشية السبيل اليها مقطوع والطريق اليها ممنوع

- 6 And [there is] a derivative movement for the appearance of existing things and the bringing into being of contingent things. This is the station of the Messenger of God (peace be upon him), and in this station he is absolute, complete poverty - there exists in contingency no poverty like unto it. He said (peace be upon him): "Poverty is my pride and by it do I glory." In that station he receives support from the All-Merciful, and He supports him ex nihilo like the beginning of his existence. He is the one who drinks from the cup of grace before all things, and all else is poor at his door, seeking refuge in his presence, in need of him in all conditions, telling of the manifestation of His power and majesty.
- 7 And this movement hath seven aspects - they can neither be decreased nor increased, for everything hath seven aspects: the aspect of matter, the aspect of form, and the aspect of composition. When these three descended they became seven. Imam Rida (peace be upon him) said: "The Will, the Purpose, and Creation are three names with one meaning." Imam Sadiq (peace be upon him) said: "Nothing exists in earth or heaven except through these seven characteristics: through will, purpose, destiny, decree, permission, term, and book." And these seven are the completions of agent and patient within themselves; and God hath decreed that all things must operate through their causes, though He is All-Powerful. The All-Merciful has likened these seven to seven seas, and these are the words of God. Nothing can exist in the heaven of the acceptable or the earth of receptivity except through these seven, and none, whether righteous or wicked, can exceed them.
- 8 The Imam has said that whoever claims ability to diminish even one of them has indeed denied the Faith. These seven are the names of the Proofs: Muhammad, Ali, Fatima, Hassan, Hussein, Ja'far and Musa (peace be upon them). When repeated in the worlds of the unseen and the visible, they become fourteen, and these are the family of God, the Most High, with Muhammad (peace be upon him) as the foundation, which is the meaning of fourteen. The Imam has said: "Our first is Muhammad, our last is Muhammad, our middle one is Muhammad, and all of us are Muhammad."
- 9 Nothing exists except through them, and none can equal them. Every majestic thing is small beside their majesty, and every noble thing is insignificant compared to their nobility. Glory be to their mention above all mentions, for they are unique, without similarity or likeness among humankind. Muhammad (peace be upon him) revolves around himself while they revolve around him through His manifestation to them through them. He is the possessor of possible eternal oneness in the realm
- 6 و حركة فرعيه لتشي الموجودات و انوجد الممكثات و هذه مقام تعين رسول الله ص وفي هذا المقام هو الفقير اليحت البات لا يوجد في الامكان فقير بمثله قال ص الفقر نفري و به افتخر في ذلك المقام يستمد المدد من الرحمن و هو ممد لا من شئ كبده وجوده و هو الشارب من كاس الفيض قبل كلشي و ما سواه فقير ببابه لانه بجناحه محتاج في كل الشؤون اليه و حاكما عن ظهور قدرته و جلالته
- 7 و لهذه الحركة تعلقات سبعة لا يمكن نقصها ولا ازيد منها لان الشئ له جهات سبعة جهة مادة و جهة صورة و جهة تركيب و هذه الثلاثة لما تنزلت صارت سبعة قال الرضا ع ان المشية والارادة و الابداع اسمائها ثلثة و معناها واحد قال الصادق ع م لا يكون شئ في الارض و لا في السماء الا بهذه الخصال السبعة بمشية و ارادة و قدر و قضاء و اذن و اجل و كتاب و هذه السبعة قد كانت متممات للفعل و الانفعال في انفسها و ابي الله ان يجري الاشياء الا باسبابها و لو كان قادرا و قد اشار الرحمن الى تلك السبعة لسبعة ابحر و هذه كلمات الله لا يوجد يمكن ان توجد في سماء المقبولات و الارض القابليات الا بهذه السبعة و لا يجاوزهن بر و لا فاجر
- 8 قال الامام ع فن زعم انه يقدر على نقص واحدة منها فقد كفر و هذه السبعة اسماء الحجج محمد و علي و فاطمه و الحسن و الحسين و جعفر و موسى ع م و اذا كررت في عالم الغيب و الشهادة صارت اربعة عشر و هم ال الله تع و الاصل محمد ص و هو معنى اربعة عشر قال الامام ع اولنا محمد و اخرنا محمد و اوسطنا محمد و كلنا محمد ص
- 9 و لا يوجد شئ الا بهم و لا يساويهم احد و كل جليل لدى جلالهم صغير و كل شريف من جنب شرفهم حقير فسيحان ذكرهم عن الامرات بالاذكار فهم المنفردون عن التشابه و التشاكل من ابناء الجنس و محمد ص يدور حول نفسه و هم يدورون حوله بما تجلي لهم بهم و هو صاحب الاحدية الازلية الممكنة في حق الامكان يومه

of contingency. His day is Sunday, his planet is the Sun, his color is white, and the number of his Great Name is ninety-two: eleven thereof indicating the manifest Identity within him, eighty indicating his circumambulation around the Glory of Greatness before Ali (peace be upon him), and one indicating Ali, for he is his self, inseparable even from his name. Glory be to God, his Creator, above what they describe.

- 10 The second station, which is the Secret of secrets, has been expressed as the tree that emerges from Mount Sinai, producing oil and sustenance for those who eat, and as the yellow pearl, and as the Will which is the determination upon what is desired, and as the imagined obliteration and the known sobriety, and as the Merciful Soul, and as the Divine Command, and as the absolute, universal, exalted Alawite authority. This is the station of the hidden Alif, concealed in pure veils and absolute obscurity, whose essence none but God, glorified be He, can comprehend. It is the Name established in His shadow, not departing from it to any other, and the shadow established therein in servitude to Muhammad (peace be upon him), as he declared: "I am but a servant among the servants of Muhammad."

- 11 And these are the mirrors that bear witness – tokens pointing unto Muhammad (blessings be upon him), who himself pointeth unto God by the proof of inference, not by the unveiling of direct vision. He is a light from the Primal Light, as He – exalted be He – hath intimated in His word: "a radiant lamp." He is the Alif realized by the Point in the realization of existence; and through him the Point attained the realization of manifestation. He is the first Name God chose for Himself – "the All-Glorious" – even as al-Rida – peace be upon him – hath said: the first He chose for Himself was "the Most High, the Most Great." The meaning of "the Most High, the Most Great," according to the hadith, is "God"; and the meaning of "God" is as He hath declared: "Say: He is God, One." He likewise alluded, in hidden wise for the people of hearts, in His saying: "He is the Most High, the Most Great," and, in another station: "Verily this is the straight path of 'Ali."

- 12 Moreover, God – exalted be He – hath made His Name, in the realm of legislation, to conform with His Name in the realm of origination, together with the completives: in the legislative station it correspondeth to that in the creative station. Thus, the abjad value of the name 'Ali – peace be upon him – is one hundred and eleven: eleven thereof pointeth to the station of Ipseity (al-huwiyyah) manifested in him by the mediation of

الاحد و كوكبه الشمس و لونه البياض و عدد اسمه العظيم اثني و تسعين احدى عشر منه اشارته بالهوية الظاهرة فيه و ثمانين منه اشارته بطوافه حول جلال العظمة قبل على ع و واحد منه اشارته الى على ع لانه نفسه لا يفارقه حتى من اسمه سبحانه الله بارئه عما يصفون

10 المقام الثاني اي سر السر قد تعبر عنه بالشجرة التي تخرج من طور سيناء تنبت بالدهن و صيغ للاكلين و بالذرة الصفراء و بالارادة التي هي العزيمة على ما يشاء و بالحو الموهوم و صحو المعلوم و بالنفس الرحمانى و بالامر الالهى و بالولاية المطلقة الكليه العلوية العالیه و هذا مقام الالف الغيبى المستور فى الحجب البحتة و العماء الصرفة التي لا يطلع على كنه معرفتها دون الله سبحانه و هى الاسم المستقر فى ظله و لا يخرج منه الى غيره و الظل المستقر فيه عبودية لمحمد ص حيث صرح بذلك بقوله انا عبد من عبيد محمد

11 و هو المرات الحاكیه الدالة على محمد ص الذى هو الدال على الله بدلالة الاستدلال لا الكشف و هو الضوء من الضوء الاول كما اشار سبحانه بقوله و سراجا منيرا و هو الالف المتحقق بالنقطة تحقق وجود و به تحققت النقطة تحقق ظهور و هو اول اسم اختار الله لنفسه العزيز على ما قال الرضا ع اول ما اختار لنفسه العلي العظيم و معنى العلي العظيم على ما ورد فى الحديث الله و معنى الله هو كما قال الله تعالى قل هو الله احد و اشار سبحانه خفيا لاهل الافئدة و هو قوله تع و هو العلي الكبير و فى مقام اخر و ان هذا صراط على مستقيما

12 و جعل الله سبحانه اسمه فى مقام التشريع مطابقا لاسمه فى مقام التكوين مع المتممات فى مقام التشريع مطابقا لاسمه فى مقام التكوين و هو ان عدد اسم على ع مائة احد عشر احد عشر منه اشارته الى مقام الهوية المتجلية فيه بواسطة محمد ص الذى عدده اثنان و تسعون و ثمانية اشارته الى طوافه حول جلال القدرة بعد محمد ثمانين سنة دهرية

Muhammad – blessings be upon him – whose value is ninety-two; and eight is an allusion to his circumambulation about the majesty of Power after Muhammad for eighty eternal years.

- 13 And in the notations of generative geometry there are three Alifs. The first Alif is an allusion to the Ipseity; the second Alif is an allusion to Muhammad, peace be upon him, for he mirroreth the first Alif with perfect mirroring: no difference is there between them, save that the second Alif is His servant and His creature. The third Alif is a portrayal of his own noble Self, for it mirroreth the first Alif by means of the second Alif. This is the station of the “second pre-eternity” and of the true, real unity – the most exalted of stations and the loftiest of degrees – such that, within the realm of possibility, after the Point there is no unity save for the station of this Alif, and it is a divine mystery and an infinite symbol, its outward aspect being an incomparable Imamate and its inward aspect being an unfathomable mystery, and it is the One, the origin of all contingent and existential numbers, and unto it do all things return, for the beginning is the end, and it is that which changes not throughout ancient times nor in the events of ages, and it is the cause of every cause, having no aim or end beyond it.

13 وفي الرقوم بالهندسة الابداعية ثلاثة الف الف الاول اشارة الى الهوية و الالف الثاني اشارة الى محمد ص لانه يحكي عن الالف الاول بكل الحكاية لافرق بينهم الا ان الالف الثاني عبده و خلقه والالف الثالث حكاية عن نفسه الشريف بانه حاكي عن الالف الاول بواسطه الف الثاني و ذلك مقام الازلية الثانية و التوحيد الواقعي الحقيقي و هو اسنى المقامات و اعلى الدرجات بحيث في الامكان بعد النقطة لا توحيد الا لمقام هذا الالف و هو سرّ الهي و رمز غير متناهي ظاهره امامة لا يوصف و باطنه غيب لا يدرك و هو الواحد لاصل الاعداد الامكانية والكونية و اليه تعود كل شيء لان البدء هو الختم و هو الذي لا يتغير في قديم الدهور و لا في ما يزمن الاحداث و هو العلة لكل علة ليس ورائه غاية و لا نهاية

- 14 And that station is the elaboration of the station of the Point, and it has two movements: an essential movement upon the axis, which is the root, and a derivative movement in manifestation, which is the branch. And regarding the first, it has no indication for it is the Greatest Sign of God and the Most Mighty Announcement, and He has indicated this station in His sermon, may my soul be sacrificed for Him: “I am the Meaning upon which no name or attribute falls.” And it is the station specifically belonging to His noble self and the Letter which is His alone, apart from the Imams (peace be upon them).

14 و ذلك المقام تفصيل مقام النقطة وله حركتان حركة اصلية على القطب و هو الاصل و حركة فرعيه بالظهور و هو الفرع و على الاول لا اشارة له لانه اية الله الكبرى و البناء العظمى و قد اشار بهذا المقام في خطبته روى له الفداء انا المعنى الذي لا يقع عليه اسم و لا صفة و هو المقام المخصوص بنفسه الشريف و الحرف الذي عنده دون الائمة ع

- 15 And this is the station of His leadership over the believers, meaning the Imams, and it is not befitting that any of them be called by His name, for it is specifically His through this greatest leadership and mightiest sovereignty. And to this the Imam Sajjad (peace be upon him) pointed in the Sahifa where he said: “Silence has overcome me from praising Thee, and restraint has made me understand about glorifying Thee, and the utmost of acknowledgment of bounty, O my God, is not from desire for Thee but from inability.” And indeed the outward praise and glorification is His station, and the distinction is as the Proof (peace be upon him) indicated in the prayer: “There is no difference between Thee and them except that they are Thy servants and Thy creation.” And none among the people

15 و هذا مقام امارته للمؤمنين اعنى الائمة و لا ينبغي ان يسمى احد منهم باسمه لانه المخصوص بهذه الامارة الكبرى والسلطنة العظمى و هذا اشار السجّاد ع في الصحيحه حيث قال ع لقد قهرني السكوت عن تمجيدك و فهمني الامساك عن تمجيدك و قصارى الاقرار بالجوهر لا رغبة يا الهي منك بل عجزا و ان التمجيد والتمجيد الظاهرة مقامه و ان الفرق كما هو ما اشار الحجة ع في الدعاء لا فرق بينك و بيننا الا انهم عبادك و خلقتك و لا يفرق احد من اهل العلم بين الاسم والمعنى الا ان المعنى فوق الاسم لا فرق بين الواحد و الواحد الا كما بين الحركة و السكون او

of knowledge distinguishes between the name and the meaning except that the meaning is above the name. There is no difference between the One and the Unique except as between movement and stillness, or between the Kaf and the Nun. And he (peace be upon him) has indicated this station: "Whoever knows separation from union has reached the foundation of unity."

- 16 And whoever knows him (peace be upon him) as the servant of Muhammad (peace be upon Him) in every station has truly known him and reached the foundation of unity, for the letters of 'servant' are three: the 'Ayn is his knowledge of God, the Ba is his separation from all else, and the Dal is his nearness to God without how or indication. Thus whoever knows the indications knows that He can only be known through the negation of indications, for indications are from the limits of quiddity, and He determines the limits but is not known through a limit, for He is beyond the knowledge of His emanation, glorified be He above the description of describers. And praise be to God, Lord of the worlds. And regarding the second, it is the station of the manifestation of the realities of the Imams (peace be upon them), and in this station one circles around God and speaks from God and sees through God and hears through God and gives from God, and this is the station of the manifestation of the All-Merciful established upon the throne, giving every possessor of a right his right and conveying to every created thing its sustenance. And the Imam (peace be upon him) indicated this station in his interpretation of His words: "And among them is he who wrongs himself, and among them is the moderate, and among them is the foremost in good deeds by God's permission." He (peace be upon him) said: "The wrongdoer circles around himself, and the moderate circles around his heart, and the foremost in good deeds circles around his Lord," and he (peace be upon him) is the foremost.

- 17 And [truly] the Imams are [God's] good things, and in this station there is no aspect to him except the action of God and His command, where God the Glorified has explicitly stated regarding this station: "They are honored servants who precede Him not in speech and act by His command." And Ali pointed to this station in his supplication on the day of Sha'ban: "My God! Grant me complete devotion to You and illuminate the eyes of our hearts with the light of their gaze upon You until the eyes of the hearts pierce the veils of light and reach the mine of grandeur, and our spirits become suspended by the might of Your holiness. Make me among those whom You called and they answered You, and whom You observed and they were thunderstruck by Your majesty, and whom You conversed with secretly and they acted for You openly."

بين الكاف والنون ولقد اشارع بهذا المقام من عرف الفصل من الوصل فقد بلغ قرار التوحيد

16 و من عرفه ع بانه عبد محمد ص في كل مقام قد عرفه و بلغ قرار التوحيد لان حروف العبد ثلثة العين علمه بالله و الباء بونه عن كل ما سواه و الدال دنوه الى الله بلا كيف و لا اشارة فن عرف الاشارات عرف ان لا يعرف الا بنفي الاشارات لان الاشارات قد كانت من حدود الماهية و هو محدد الحدود و لا يعرف بحد اذا لحد من معلومات فيضه سبحانه عن وصف الواصفين و الحمد لله رب العالمين و على الثاني مقام ظهور الحقايق الائمة ع و في هذا المقام يحوم حول الله و ينطق من الله و ينظر بالله و يسمع بالله و يعطى عن الله و هذا مقام ظهور الرحمانية المستوية على العرش المعطي كل ذي حق حقه و السائق الى كل مخلوق رزقه و اشار الامام ع بهذا المقام في تفسير قوله ع فمنهم ظالم لنفسه و منهم مقتصد و منهم سابق بالخيرات بالله قال ع و الظالم يحوم حول نفسه و المقتصد يحوم حول قلبه و السابق بالخيرات يحوم حول ربه

17 و هو ع السابق و الخيرات الائمة ع و ليس في هذا المقام له ع جهة الا فعل الله و امره حيث صرح الله سبحانه بهذا المقام عباد مكرمون لا يسبقونه بالقول و هم بامرهم يعملون و اشار على ع الى هذا المقام في مناجاته يوم شعبان الهى هب لى كمال الانقطاع اليك و ازر ابصار قلوبنا بضياء نظرها اليك حتى تحرق ابصار القلوب حجب النور فتصل الى معدن العظمة فتصير ارواحنا معلقة بعز قدسك و اجعلنى ممن ناديت فاجابك و لاحظته فصعق لجلالك و ناجيته سرا فعمل لك جهرا

- 18 And he is the one who truly calls in his innermost secret, so God answered his prayer. He is the one who has reached the mine of grandeur, who conversed with God secretly through his tongue, and who acts for God openly. He has no aspect except to relate the grandeur and power of God. And in that noble station, the Proof has declared in his visitation to Muhammad ibn Uthman al-Amri: "Your striving in God's cause embodies God's Will, and your struggle in God's path embodies God's vengeance." And in another place in this visitation: "The established decree is what your will has exclusive control over, and what is erased is what your way does not exclusively determine."
- 18 و هو ع الداعي في حقيقه سرّه فاستجاب الله دعائه فهو المتصل الى معدن العظمة الذي ناجى الله في سرّه بلسانه فهو العامل لله جهرا فليس له ع جهة الا حكاية عن عظمة الله و قدرته و بذلك المحل الشريف قد صرح الحجة في زيارته لمحمد بن عثمان العمري مجاهدتك في الله ذات مشية الله و مقارعتك في الله ذات انتقام الله و في محل الاخرى في هذه الزيارة القضاء المثبت ما استاثرت به مشيتكم و المحو ما لا استاثرت به سنتكم
- 19 And in the tradition: "When we will, God wills, and when we intend, God intends." Indeed, God the Glorified pointed to this station [by stating] that they do not will except as God wills, as in His exalted words: "And you did not throw when you threw, but it was God who threw" and "You do not will except as God wills." And they – upon them be peace – are the loci of His Will and the tongues of His Purpose.
- 19 و في الحديث اذا شئنا شاء الله و اذا اردنا اراد الله و ان الله سبحانه اشار الى هذا المقام بأنهم ع ما يشاؤون الا ان يشاء الله فهو قوله تع و ما رميت اذ رميت و لكن الله رمى و ما تشاؤون الا ان يشاء الله و هم ع محال مشيته و السن ارادته
- 20 And our employing in this station such expressions as "the locus of the Will" and the like – while, in the first station, we affirm [God's] transcendence – doth not contravene the sound principles; for the doctrine of the people of the House resteth upon a universal, divine rule, by the knowledge whereof apparent contradictions are discerned and resolved, whether in the Book, the Sunnah, or the utterances of their followers.
- 20 و ان تعبيرنا في هذا المقام بمحل المشية واشباهه مع اثباتنا في المقام الاولى لا يتنافى القواعد لان مذهب اهل البيت ع قاعدة كلية الهية بمعرفتها يعرف التعارض عما في الكتاب و السنة و اقوال شيعتهم
- 21 That rule is this: every good that hath descended from God, and shall descend without end out of His infinite knowledge – the first of its descent was with God upon the heart of Muhammad (peace be upon him), then upon the heart of 'Ali, then [it passed] to al-Hasan, then to al-Husayn, then to al-Qa'im Muhammad son of al-Hasan, then to the eight Imams, then to Fatimah, then to the Prophets, then to the Vicegerents, then to the believers among mankind, then to the believers among the jinn, then to the angels, then to the noble beasts, then to the goodly plants, and then to the pure inanimate things.
- 21 و هي ان كل خير نزل من الله و ينزل بما لا نهاية مما في علمه تعالى فاول نزوله قد كان عند الله على قلب محمد ص ثم قلب على ع ثم الى الحسن ع ثم الى الحسين ع ثم الى القائم محمد بن الحسن ع ثم الى الائمة الثمانية ع ثم الى الفاطمة ع ثم الى الانبياء ثم الاوصياء ثم المومنين من الانسء ثم المومنين من الجن ثم الملائكة ثم الى الحيوانات النجيبه ثم الى النباتات الطيبة ثم الى الجمادات الصافية
- 22 And every evil that descendeth – its beginning is the heart of "the father of calamities" (may the curse of God be upon him), and thereafter it proceedeth through the remaining degrees in the same manner that we have set forth concerning good. "Unto each do We extend – unto these and unto those – from the bounty of thy Lord; and the bounty of thy Lord is not withheld."
- 22 و كان كلّ شر نازل مبدئه قلب ابى الدواهي لعنه الله عليه الى اخر المقامات على سبيل الذى ذكرنا في الخير كلا نمد هولاء و هولاء من عطاء ربك و ما كان عطاء ربك محظورا
- 23 And from this rule it becometh evident that every "good" within the realm of possibility may rightly be predicated in
- 23 و يظهر من هذه القاعدة ان كل خير في الامكان يصح اطلاقه في كلّ مقام الا ان الثمره في محله

every station – yet its fruit appeareth in its own proper place. Thus the Will which is spoken of in the station of ‘Ali – upon him be peace – is but servitude and manifestation when compared with the Will that is spoken of in the station of Muhammad – peace be upon him – as hath been intimated in the tradition from the Messenger of God, that the will of ‘Ali, beside the will of Muhammad, is as a fly. (God forbid that one should set bounds by calling it “little” – I ask God’s forgiveness for such limitation.) Nay, all terms extend unto the furthest degrees.

- 24 In like manner is the word “evil” employed in every station; the difference is that the second station is but an accident and a ray in relation to the first. Nor is there, between these expressions, either mere homonymy or simple identity of meaning; for meaning within the word is as the soul within the body – the world of the named reality. Whoso knoweth the sign is freed from the phrase; and whoso discerneth the stations of the Attribute hath reached the abode of true knowledge.

- 25 Muhammad – peace be upon him – pointed to his manifestation, plainly and without veiling, unto the people of hearts, when he addressed ‘Ali – upon him be peace – saying: “Thou art the remover of my sorrow; thou art the dispeller of my distress; thou art the payer of my debt; thou art the fulfiller of my promise.” For the station of the Point is sheer compendium, pure simplicity, and absolute singleness; and its first manifestation is in the station of the Alif. The Alif is His Most Excellent Name and His supreme likeness; it exerciseth dominion over all letters, both in creation and in legislation. It is the inaccessible, unattainable Mystery: the hands of those possessed of insight and the people of hearts can never reach it; nor can it be known save by His describing His own Self. And His Self-description is His Lord – peace be upon him – when he said, Glorified is He, “None hath known God save I and ‘Ali; none hath known me save God and ‘Ali; and none hath known ‘Ali save God and I. The way unto the knowledge of Him is barred, the path is repelled, and the seeking after Him increaseth the seeker in naught but remoteness.” For God – glorified be He – hath indicated this in the verse, in His saying (exalted is He): “and of that which they know not.” And in the knowledge of God there is no [adequate] magnifying of Him, for He is exalted above the comprehension of those who comprehend.

- 26 Glory be unto Him! I cannot reckon His praise except by what God, glorified be He, hath described, and verily in the Mother Book with Us He is exalted, wise. He is the Tongue of God’s Will in all the worlds of creation and revelation, and nothing can be anything except by His leave. He is the Lower Right

أن مشية التي تطلق في مقام على عليه السلام عبد و ظهور بالنسبة الى مشيئة الى تطلق في مقام محمد ص كما اشار في الحديث عن رسول الله ان مشية علي ع في جنب مشية محمد ص كاذبائه واستغفر والله عن التحديد بالقليل و كل نطلق الى منتهى المقامات

- 24 وكذا استعمل الشر في كل مقام ان الفرق مقام الثاني عرض و شعاع بالنسبة الى مقام الاول و ليس بين الالفاظ اشتراك اللفظي و لا المعنوي لان المعنى في اللفظ كالرح في الجسد عالم المسمى فمن عرف الاشاره استغنا عن العبارة و من عرف مواقع الصفه بلغ قرار المعرفة

- 25 و اشار محمد ص الى ظهوره تصريحاً بغير تلويح لاهل الافئدة حيث يقول مخاطباً لعل ع انا كاشف الهم عنى وانت مفرج كربتى وانت قاضى دينى وانت منجز وعدي لان مقام النقطة اجمال بحت و بسيط صرف و ظهوره الاول في مقام الالف و الالف اسمه الحسنى ومثاله العليا وله الهيمنة على جميع الحروف من التكوين والتشريع وهو الغيب المتمتع لا تنال اليه ايدي اولى الابصار والافئدة و الا يعرف بدون وصفه لنفسه و وصفه نفسه مولاه ص حيث قال ص فسبحانه ما عرف الله الا انا و على و ما عرفنى الا الله و على و ما عرف علياً الا الله و انا السبيل الى معرفته مسدود والطريق مردود والطلب اليه لا يزيد صاحبه الا بعدا لان الله سبحانه اشار بذلك في الاية الى قوله تع و مما لا يعلمون وليس في معرفه الله تعظيم لانه ع فوق مدرك المدرकिन

- 26 سبحانه لا احصى ثناء ليه الا بما وصف الله سبحانه وانه في ام الكتاب لدينا لعل حكيم وهو لسان ارادة الله في كل العوالم في التكوين والتدوين ولا يمكن ان يثنى شيئاً الا باذنه و هو ع الركن

Pillar of the Throne, and His color is yellow, as appeared in His countenance at His martyrdom, and this indicated His beginning, for the beginning is the end, and He is the Perfect Balance, and the predominance of His temperament is yellow, and from Him is the yellowness in all things. Glorified be He above the description of those who describe and the attributes of those who attribute, and praise be to God, the Lord of the worlds.

- 27 The Third Station is the Most Concealed Mystery, the rank of Hasan—peace be upon Him—and We express in this station the Goodly Tree, the Green Pearl, the Sea of Power, the Most Exalted Secret, the Supreme Symbol, and the Circle of Kaf returning upon itself—the Beauteous Reality of Hasan. He standeth in the station of pure unity; no light appeareth in creation save His light, and no sound is realized in the cycles save His sound. He is the Most Great Name and the Most Mighty Named One, indicating God in the three ranks in the station of attributes. But in the station of knowledge there is no indication save God, exalted be He, for that which appeareth in the mirrors, by the mirrors, for the mirrors is One, there is nothing like unto Him, and He is the Most High, the Great. He is the Manifestation of tranquility from His Grandfather and of dignity from His Father. God hath veiled Him in the veils of the divine cloud as a friend to Himself in might, which none should discover save the Single One. Whoso claimeth that creation hath a way to know Him hath opposed God, Mighty and Glorious, in His grandeur and hath unveiled the secret of the manifest All-Merciful without His leave, opposeth in wrath from God, and his abode is hell, a woeful destination. That is the station of existential geometry for determining the bounds from infinity to finitude, and there is no suspension of God's grace.

- 28 He said: "Verily destiny is a secret of God's secrets and a sanctuary of God's sanctuaries, raised in God's veil, concealed from God's creation, sealed with God's seal, precedent in God's knowledge. God hath relieved the servants from knowledge of it and raised it above their testimonies and the reach of their minds, for they cannot attain it through divine reality, nor through eternal power, nor through luminous grandeur, nor through unitary might—a surging, billowing sea, purely for God, Mighty and Glorious, its breadth between heaven and earth what lieth between east and west, black as the darkest night, full of fish and serpents, rising at times and falling at others."

- 29 In its depths shines a sun that none should gaze upon save the One, the Single. Whosoever attempts to gaze upon it has opposed God, the Mighty, the Glorious, in His decree, contended

الايمن الاسفل من العرش و لونه الصفراء كما ظهر عند شهادته ع في وجهه و ذلك دالة على بدته لان البدء هو الختم وهو المعتدل التام و غلبة مزاجه الصفراء و منه اصفرت الصفرة في كل شيء سبحانه عن وصف الواصفين وعن نعت الناعتين والحمد لله رب العالمين

- 27 المقام الثالث السر المستسر رتبة الحسن ع م و نعبر في هذا المقام بالشجرة الطيبة والدرّة الخضراء والبحر القدر والسرّ الاعلى والرمز العليّ والكاف المستديرة على نفسها الحقيقة المحسنة الحسنية ع و هو الواقف في مقام توحيد الخالص لا يظهر في الاكوان نور الا نوره و لا يتحقق في الادوار صوت الا صوته و هو الاسم الاكبر والمسمي الاعظم الدال على الله في مراتب الثلاث في مقام الوصف و الا في مقام المعرفة لا دلالة الا الله تع لان الظاهر في المرايا بالمرايا للمرآيا واحد ليس كمثل شئ و هو العلى الكبير و هو ع مظهر السكينة عن جده ص والوقار عن ابيه ع احببه الله في حجب العماة لنفسه وليا من العز لا ينبغي ان يطلع عليه الا الفرد فن زعم ان الخلق سبيل على معرفته فقد ضاء الله عزّ وجلّ في كبريائه وكشف سر الرحمانية الظاهرة بغير اذنه ضياء بغضب من الله و هاوية جهنم و بنس المصير و ذلك مقام هندسه الالهيادية لتحديد الحدود مما لا نهاية الى النهاية و ما لفيض الله تعطيلاً

- 28 قال ع ان القدر سر من سرّ الله و حرز من حرز الله مرفوع في حجاب الله مطوي عن خلق الله محتوم بخاتم الله سابق في علم الله وضع الله عن العباد علمه و رفعه فوق شهاداتهم و مبلغ عقولهم لانهم لا ينالونه بحقيقته الربانية و لا بقدره الصمدانية و لا بعظمة النورانية و لا بعزة الوحدانية بحر ذاخر مواج خالص لله عزّ وجلّ ما بين السماء و الارض عرضه ما بين المشرق والمغرب اسود كالليل الدامس كثير الحيتان والحيات يعلو مرة ويسفل اخرى

- 29 في قعره شمس تضيء لا ينبغي ان يطلع عليها الا الواحد الفرد فن تطلع عليها فقد ضاد الله عز وجل في حكمه و نازعه في سلطانه و كشف عن

with Him in His sovereignty, unveiled His mystery and covering, and incurred the wrath of God, with hell as his abode - what an evil destination.

سره و ستره و باء بغضب من الله و هاويه جهنم
و بئس المصير

- 30 The description of its blackness refers to the multitude of serpents and fish in relation to creation, for God made its outward appearance a source of torment. Yet in relation to the sea itself, these are but manifestations and revelations from its Creator. God made its inward reality mercy, and this sea has neither beginning nor end. It has islands formed from water that melted and froze, and upon these islands are domes of diverse jewels, colored in endless varieties of hues.

30 وان التعبير بلون السوداء لكثرة الحيات والحيتان بالنسبة الى الخلق لان الله جعل ظاهره من قبله العذاب والا بالنسبة الى البحر شئون وتجليات من بارئها عليها وجعل الله باطنها فيه الرحمة ولهذا البحر لا بداية ولا نهاية ولها جزائر من نفس الماء التي ذابت وانجمدت وعلى الجزائر قباب من جواهر مختلفة متلونة بالوان مختلفة بما لا نهاية الى ما لا نهاية

- 31 God made the width of each dome, and the space between each dome, to extend from the orient of beginning to the occident of ending. The dwellers therein are the angels of pure abstraction who glorify Him night and day without cease - these are the people of the white dome. And therein are the exalted angels who praise God their Creator evening and morning - these are the people of the yellow dome. And therein are the angels of the veils who proclaim the unity of their Creator as the All-Praised, to Whom belongs all praise in the first and last - these are the people of the green dome. And therein are the cherubic angels who magnify God, declaring that nothing is like unto Him and He is the Most Great, the Most High - these are the dwellers in the red dome.

31 و جعل الله عرض كل قبة و ما بين كل قبة ما بين المشرق البدء و مغرب الختم والساكنون فيها ملائكة عماء الصفرة يسبحون الليل والنهار لا يفترون وهم اهل قبة البيضاء وفيها ملائكة العالين يمدحون الله بارهم بالعشي والابكار و اهل قبة الصفراء وفيها ملائكة المحجب يهللون موجدتهم بانه المحمود وله الحمد في الاخرة والاولى وهم اهل قبة الخضراء وفيها ملائكة الكروبيين يكبرون الله ليس كمثل شيء و هو الكبير المتعال وهم الساكنون في قبة الحمراء

- 32 Verily God, glorified be He, has given to each their due right through these angels. He it is Who created you, then sustained you, then causes you to die, then brings you to life - creation from the people of the white dome, sustenance from the people of the yellow dome, life from the people of the green dome, and death from the people of the red dome. Such is the decree of the Mighty, the Wise.

32 وان الله سبحانه اعطى لكل ذى حق حقه بهؤلاء الملائكة هو الذى خلقكم ثم رزقكم ثم يميتكم ثم يحييكم اخلق من اهل قبة البيضاء والرزق من اهل قبة الصفراء والحياة من اهل قبة الخضراء والممات من اهل قبة الحمراء وذلك من تقدير العزيز الحكيم

- 33 In this sea there is naught but water, and it has no shore. When God, glorified be He, desired to bring forth all created things from their mother's womb, He took from this sea a drop and made it the life of all things. God the Exalted says in His mighty Book: "And We send down from the rain clouds water pouring forth abundantly, that We may bring forth thereby grain and vegetation, and from water have We made every living thing."

33 وليس في هذا البحر الا الماء ولا لها ساحل وان الله سبحانه لما اراد ان يخرج الممكنات من بطن امها اخذ من هذا البحر قطرة وجعلها حياة كلشي قال الله تعالى في كتابه العزيز و انزلنا من المعصرات ماء ثجاجا لنخرج به حياء و نباتا و من الماء كلشي حي

- 34 This water, upon which was the Throne before the creation of the heavens and earth, is mentioned in the tradition from Ali. This sea has a pole around which it revolves, and it is the mystery concealed in the heart of Hasan ibn Ali, to whom God revealed from the light of His grandeur less than the eye of a needle - I seek God's forgiveness for limiting it to "less."

34 وهذا الماء الذى عليه العرش قبل خلق السموات و الارض المذكور في الحديث عن علي وهذا البحر قطب تدور حوله وهو السر المستور في قلب الحسن ابن علي الذى تجلى الله له به من نور عظمتة اقل سم الابره واستغفر الله عن التحديد بالكثير وله

It has two movements: a movement around itself which cannot be indicated, for it is the manifestation of exposition in that movement and the proof of the unity of attributes and deeds. None knows it save God Who created it as a sign of His Self, making its outward identical with its inward and its inward identical with its outward. Exalted is He above being known by the utmost thoughts, or being encompassed by the perceptions of sight, or being reached by the hands of those possessed of understanding. He is the Near that cannot be seen, and the Far that cannot be hidden. They encompass not aught of His knowledge save what He wills. His Throne embraces the heavens and the earth, and He willed naught save Muhammad and Ali. There is no way for creation to approach His presence, and glorified is He above what they describe.

حرکتان حركة حول نفسه لا اشارة اليها لانه مظهر البيان في تلك الحركة والمدل لتوحيد الصفات و الافعال لا يعرفه الا الله خلقه لايه نفسه جعل ظاهره عين باطنه و باطنه عين ظاهره جل من ان يعرفه غاية الافكار و ان تحويه خواطر الابصار و ان تنال اليه ايدي اولي الاباب و هو القريب لا يرى والبعيد لا يخفى و لا يحيطون بشئ من علمه الا بما شاء وسع كرسيه السموات و الارض و ليس مما شاء الله الا محمد و علي و لا سبيل للخلق لدى جنباه و سبحانه عما يصفون

35 And a movement through manifestation to all else through all else, and in this movement were brought into being the realities of all created things and their attributes in all regions and cycles, with manifest eternity and hidden infinity and limited finality. And there is no end to God's bounty.

35 و حركة بالتجلي لما سواه بما سواه و في هذه الحركة اتوجدت حقايق الممكّات و صفاتهم في الاقطار والادوار بالازلية الظاهرة والالانهاية الباطنة والنهاية المحدودة و ما لفيض الله من نفاذ

36 The fourth station is the mystery veiled by mystery, the temple of oneness. He said: "The mystery of the Basmala is in the letter B, and the mystery of the B is in the point, and I am the point beneath the B." And in the traditions it is related that all existents came forth from the Ba' of "In the Name of God, the All-Merciful, the Compassionate."

36 المقام الرابع السر المقنع بالسر هيكّل الاحدية قال ع سر البسملة في الباء و سر الباء في النقطة و انا النقطة تحت الباء و في الحديث ظهرت الموجودات من باء بسم الله الرحمن الرحيم

37 And in the accounts that station hath been designated as the Tree of Tuba, the Crimson Reed, the Confirmed Decree, the Primal Dawn, and the All-Encompassing Station - the Station of Husayn. He stands at the station of witnessed unity after the concealment of trinity in the rank of quaternity. His Most Great Name and Most Noble Form were made manifest, while the majesty of His glory was hidden due to its intensity of manifestation, and the loftiness of His grandeur was concealed due to the magnitude of His light. There exists no unity in contingent being after the station of his grandfather, father and brother except his own, and all others are limited within the realm of their unity in his presence. He is the Mover in the station of abstraction and the Still One in the depths of uniqueness.

37 و عبر في الاحاديث عن تلك الرتبة بالشجرة الطوبى وبالقصبة الحمراء والقضاء المثبت والصبح الازل و الرتبة الجامعة رتبة الحسين و هو واقف في مقام توحيد الشهودي بعد خفاء التثليث في رتبة التربيع ظهر اسمه الاعظم و رسمه الاكرم و خفي جلال عزه لشدة ظهوره واستسر علو مجده لعظم نوره و لا توحيد في الامكان بعد رتبة جده وايه و اخيه الا لنفسه و من سواه محدد في صقع توحيدهم لدي جنباه و هو المحرك في مقام التجريد والساكن في لجة التفريد

38 When He stirred in His realm of glory, might and jealousy appeared in creation, and destiny came into being through the attachment of invention. He is the possessor of those depths through the manifestation of the All-Merciful. Nothing reaches from Truth to creation through the depths of destiny except by His sanction, for He is the gateway of divine bounty to all

38 فلما تحرك في صقع عزته ظهرت السطوة والغيرة من الابداع و وجدت القضاء لتعلق الاختراع و هو المالك لتلك اللجة بتجليك الرحمن ما يصل من الحق من لجة القضاء الى الخلق الا بامضائه لانه باب الفيض لكل شيء وعد الله جودا عليه بان لا بداء في الابداع بعد امضائه و هو ع

things. God has promised, as a favor upon Him, that there shall be no alteration in creation after His sanction.

- 39 When He moved in religion to manifest the beginning of His station, none believed in Him save a few, and all conspired to deny and kill Him, even after they recognized that His station in the worlds of unity was like that of the pole to the millstone - no bird of fancy can reach it, nor can paths of understanding approach it. They denied Him though their souls were convinced, through tyranny and pride.

39 لما تحرك في الدين باظهار بدء مقامه لا يؤمن به الا الاقلون و الكل هموا بانكاره و قتله بعد ما عرفوه بان محله في عوالم التوحيد محل القطب من الرّحي لا يرقى اليه طير الاوهام و يتجه عنه سبيل الى الافهام و جحدوا به واستيقنتهم انفسهم ظلما و علوا

- 40 When Husayn saw the dominance of multiplicities and the concealment of unity - and He had given things what they deserved by God's decree due to the inversion of their existence - He carried out the bestowal of power upon them and submitted to God through martyrdom at the hands of His servants. Thus was manifested through all contingent being the loftiness of His servitude, that He is the Giver and does not withhold His power from the unbelievers, in order to complete the proof after perfecting the bounty and to manifest independence after the will of existence and His penetrating power.

40 فلما رأى الحسين ع غلبة الكثرات و اخفاء التوحيد و هو اعطى الاشياء على ما هم عليه اقضى الله لانعكاس وجودهم و امضى ع اعطاء القدرة لهم استسلم لله بالشهادة بايدي عبيده حتى ظهر على ما في الامكان على علو عبوديته بانه المعطي و لا يمنع قدرته عن الكفار لاتمام الحجة بعد اكمال النعمة و اظهار الغنى بعد ارادة الموجودة و قدرته النافذة

- 41 God is Most Great! What a mystery of the Cause - He sacrificed His mighty soul and seventy-two of His noble followers, and His family accepted [their fate] at the hands of the wicked, until the lands and all therein became certain that He was indeed the Wise One, the Manifest Truth. Had Adam not conceived in his heart to approach the Tree, none would have desired to kill Him or would have killed Him. When He accepted martyrdom in the eternal realm, [the realms of] abstraction were transformed. When the possibility of His killing became actual, through His killing were slain all glorification, sanctification, praise and magnification.

41 الله اكبر من سر الامر فدي بنفسه العظيم و اثنين و سبعين من شيعة الكرام و رضى اهل بيته عن يد الفجار حتى ايقن البلاد و من عليها انه هو الحكيم لحق المبين و لولا ادم ما يخطر بقلبه قرب الشجرة ما اراد احد قتله و لا يقتل فلما رضى بالشهادة في عالم الابد تغيرت باداء التجريد فلما كون امكان قتله قتلت بقتله التسبيح و التوحيد و التحميد و التكبير

- 42 God is Most Great! Such was this supreme calamity that transformed the hearts of all worlds through the burning of His liver. This transformation continues endlessly unto infinity, for God's Command has no end. Verily the people of Paradise - their hearts burn for His killing, and this is their highest station, ascending infinitely, for after their burning naught remains in them save mirrors reflecting Husayn, peace be upon Him. "All things perish save His noble face."

42 الله اكبر من هذه المصيبة الكبرى التي تغيرت افئدة العالمين لحرقه كبده و يجرى ذلك التغيير الى ما لا نهاية له بما لا نهاية و ما و لا لامر الله من نفاذ و ان اهل الجنة تحترق افئدتهم لقتله و ذلك اعظم مقاماتهم يترقب الى ما لا نهاية لان بعد حرقهم لا يبقى فيهم الا مرات الحاكية للحسين ع و كل شئ هالك الا وجهه الكريم

- 43 God the Exalted has said: "Whomsoever I have caused to be killed, I Myself am his blood money." And the blood money is the manifestation of God, Who is manifest to all things through all things. Glorified be the Essence Who is sanctified above the description of contingent beings. He is as He says: "Vision comprehendeth Him not, but He comprehendeth all vision; and He is the Subtile, the All-Informed."

43 قال الله تعالى فمن قتلت فانا ديتة و الدية ظهور الله الظاهر لكل شئ بكل شئ سبحان الذات و هو المنزه عن وصف الممكّات و هو كما يقول لا تدركه الابصار و هو يدرك الابصار و هو اللطيف الخبير

- 44 The burning of the people of the Fire endures with the endurance of God, and this is the ultimate punishment of the people of the Fire. Indeed Paradise and all therein God created from the light of Husayn, peace be upon Him, while Hell and all therein God created from hatred of Him. "Each do We aid, these as well as those, from the bounty of thy Lord." And Husayn deals with them according to their state through what they are upon. And he who hath known Him in the station of His servitude, and apprehended the mystery of His martyrdom, will not be a tyrant over the servants of God; neither will he be heedless of His afflictions. In every state he weepeth for Him with the lamentation of a bereaved mother, and from his eyes there flow seas of tears.
- 44 والترحق لاهل النار باقية بقاء الله و ذلك منتبى عذاب اهل النار وان الجنة و ما فيها خلقها الله سبحانه من نور الحسين ع و النار و ما فيها خلقها الله من بغضه ع كلاً نمد هولاء و هولاء من ح و الحسين على ما هم عليه بما هم عليه و ما هو بجبار للعباد من عرفه في مقام عبوديته و عرف سر شهادته كما في مقام ولا يغفل عن مصائبه و في كل الاحوال يبكي عليه بكاء الثكلى و يجرى من عيناه بحور الماء
- 45 God is Most Great! How tremendous was his calamity, how great his affliction, and how intense his thirst! Whosoever mentions him and weeps for him, God the Exalted has decreed the reward of a hundred martyrs for his weeping, and this is so that the servants might bear His recompense, for God is his blood-money. And whosoever visits him, knowing his true station, is as one who has visited God upon His throne. The likened is identical with that which it is likened to, for the intention is not the Eternal, as there is never any path to the Eternal, nor is any other the intention, but rather the manifestation of His identity in the contingent world, which is his station.
- 45 الله اكبر من عظم مصيبته و كبر بلائه و شدة عطشه الذي من يذكره و يبكي عليه قال الله تعالى جزاء بكائه مائة شهيد و ذلك لتحمل العباد الا جزائه هو لان الله ديتة ع و من زاره عارفا بحقه كمن زار الله في عرشه و المشبه عين المشبه به لان المقصود ليس الازل لان الازل لا سبيل اليه ابدًا و لا المقصود غيره بل ظهور هويته في عالم الامكان و هو مقامه
- 46 Indeed, the people of Paradise visit the Lord, exalted be His glory, every Friday - that is to say, visit him, for to visit him is to visit the Lord, exalted be His glory. The first to visit him on Friday night is God the Exalted, as mentioned in the tradition. This is due to the limitation of the narrator, for his lack of firmness in knowledge.
- 46 و ان اهل الجنة في كل يوم الجمعة يزورون الرب جل و علا اعنى زيارته لان زيارته زيارت الرب جل و علا و اول زائره في ليلة الجمعة هو الله تعالى كما في الحديث و ذلك لاحتمال الراوى لعدم رسوخه في المعرفة
- 47 The truth is that his visitor in all conditions is God, then Muhammad, then the Imams, then the Prophets, then the Successors, then the believers among the jinn, then the angels, then the animals, then the plants, then the minerals. Verily God, glorified and exalted be He, has more right than anything else to visit him, and He is his visitor and will ever be through His endurance, as befits Him and as He deserves.
- 47 والحق ان زائره في كل الاحوال هو الله ثم محمد ثم الائمه ثم الانبياء ثم الاوصياء ثم المؤمنين من الجن ثم الملائكة ثم الحيوان ثم النبات ثم الجماد و ان الله سبحانه و تعالى اولى عن كل شيء بزيارته و هو زائره لم يزل و لا يزول ببقائه كما هو اهله و مستحقه
- 48 When the visitor turns towards his Lord, the veils are rent until connection is achieved. When he connects with the countenance of his Lord, God the Exalted visits him upon the throne of His uniqueness and grandeur. This occurs in the arc of ascent, while in descent God the Glorified is his first visitor in all the worlds.
- 48 و ان الزائر له حين توجهه بمولاه يخرق الحجب حتى اتصل فحين اتصاله بوجه مولاه زائره الله تع في عرش تفريده و عظمتة و ذلك في قوس الصعود و كان في النزول اول زائره في كل العوالم الله سبحانه

- 49 This concealed mystery is known only to the people of understanding. Whoever knows it, his Lord will give him to drink a pure draught, and whoever knows it not shall be truthful until his Lord gives him to drink a pure draught. 49 وذلك الرمز المغمى لا يطلع عليه الا اهل الاقداه فمن عرفه فسقاه ربه شرابا طهورا ومن لم يعرفه يصدق حتى يسقاه مولاه شرابا طهورا وهو
- 50 When one visits him, God forgives seven hundred souls among his fathers and mothers. Whoever looks upon this visitor, God forgives him as He does the visitor. Whoever looks upon one who has looked upon the visitor shall have the same as the visitor, and so on without end, even if he knows not that this person looked upon one who looked upon a visitor of Husayn, peace be upon him. 50 ان من زاره غفر الله سبعمائة نفس من ابائه وامهاته ومن نظر الى هذا الزائر غفر الله له كالزائر ومن نظر الى من نظر الى الزائر كان له الا مثل ما كان للزائر الى ما لا نهاية ولو لم يعرفه بان هذا الرجل نظر الى من نظر الى زائر الحسين ع
- 51 He has two stations: a movement upon the pole, which is the alif of softness - this station no indication can indicate, for with its complete remoteness it is near, above hearts infinitely, and it is the station of unity from which multiplicities are negated and of uniqueness from which indications are negated, its beginning is identical with its end, its outer with its inner, its secret with its public, near in its remoteness and remote in its nearness, the sign of God and His mirror, the path blocked and the seeking rejected, glory be to Him above what they describe - and a movement upon manifestation. 51 وان له ع مقامان حركة على القطب و هوالف اللينة وهذا المقام لا تشير اليه اشارته قريبة مع كمال بعدها بعيدة فوق القلوب بما لا نهاية وهو مقام التوحيد المنفي عنه الكثرات والتفريد المنفي عنه الاشارات اوله عين اخره و ظاهره عين باطنه وسره عين علانيته قريب في بعده و بعيد في قربه اية الله و مراته السبيل مسدود و الطلب مردود سبحانه عما يصفون و حركة على الظهور
- 52 The first of his manifestation is in the upright alif without inclination, which is the Qa'im, then to the elevated letters who are the eight Imams, then to the Word who is Fatima, then to the significance of the Word which comprises the ranks of the Prophets and Successors, and the significance appeared from the essence of the Word just as the realities of the Prophets and Successors appeared from the light of Fatima's form. 52 فالول ظهوره في الالف القائم غير معطوفه و هوالقائم ثم الى الحروف العاليات وهم الائمة الثانية ثم الى الكلمة وهي فاطمه ثم الى دلالة الكلمة و هي مراتب الانبياء والاوصياء والدلالة ظهرت من نفس الكلمة كان حقايق الانبياء و الاوصياء ظهرت من نور جسم فاطمه
- 53 The manifestation descends until it reaches the station of the atom, which is the rank of minerals, and that is the last of what we intended in the interpretation of the Point. Praise be to God, Lord of the worlds. 53 يتنزل الظهور حتى الى وصل الى مقام الذرة و هي مرتبة الجماد و ذلك اخر ما اردنا في تفسير النقطة و الحمد لله رب العالمين
- 54 (the letter "alif" of "bism":)
- 55 The first station is the alif of divine invisibility, and it is the First Name and the Most Exalted Symbol of God, the One, the Single, the Eternal, the Ever-Living, the Self-Subsisting, there is no god but He, the Great, the Transcendent. It is the first tree that emerged from Mount Sinai and tasted in the gardens of praise from the paradises of glory and was veiled in the clouds of the divine cloud and became established upon the Seat of Bounty unto all else, is He, the Muhammadan Reality - may my spirit be a sacrifice unto Him - and He is the first determination of the Point, whereupon it revolved upon itself three times. And the Upright Alif in the beginning of division with God the Great is three points, and it is the 55 المقام الاول الالف غيب الهى وهو الاسم الاول والرسم الاعلى لله الاحد الفرد الصمد الحى القيوم الذى لا اله الا هو الكبير المتعال وهو اول شجرة خرجت من طور سيناء وذاقت في جنات الثناء من حدائق البهاء و استقرت في حجب العمااء واستقرت في كرسى الكبرياء مستويا على عرش العطاء الى ما سواه و هوالحقيقة المحمدية روى فداء و هو اول تعين النقطة حيث دارت على نفسه ثلاث دورات والالف المستقيم في مبدء التقسيم عند الله العظيم ثلاثة نقاط و هو الاستقامة الاولى هيكل

Primary Uprightness, the Temple of Unity and the Phantom of Oneness, the Word of the All-Determining, the All-Praised: "Be thou upright as thou art commanded." And this mystery was unveiled in His mighty words: "Verily those who say 'Our Lord is God' and then stand steadfast..."

التوحيد و شبح التفريد قول المقدّر الحميد فاستقم
كما امرت و كشف عن هذا السرّ قوله العزيز ان
الذين قالوا ربنا الله ثم استقاموا

- 56 The Second Station is the gentle divine Alif, and it is the station of Oneness, its Creator beneath the veil of Grandeur, speaking "Verily Thou art God, there is no God but Thee, glorified art Thou above what they describe." And it is the first reed that grew in the thicket of the Divine Realm, and tasted in its heavenly kingdom from the first fruits of the gardens of the Realm of Might, the first of numbers in the pen of ink, the eternal divine effulgence established in the supreme station - may my spirit be sacrificed unto Him. And He is the Prince of Names and Attributes, and therefore it behooveth none of the Imams to be named by His noble name, and He is the first to believe in the Point before the Letters, thus becoming the cause of names and the first to be named, and He is the vast ocean of Oneness mentioned in the prayer, nothing equals Him in the depths of the sea of Names and Attributes.

56 المقام الثاني الف لينة ربانية و هو مقام الواحدية
بارئه تحت غطاء العظمة ناطقاً بانك انت الله لا اله
الا انت سبحانك عما يصفون وهو اول قصبة نبئت
في اجمة الالهوت و ذاق في سمائه الملكوت من
بكار حدائق الجبروت اول الاعداد في قلم المداد
الفيض السرمدي الرباني المستقر في مقام العلوي
روحي فداء و هو امير الاسماء والصفات ولذا لا
ينبغي لاحد من الائمة ان يسمى باسمه الشريف
وهو اول من امن بالنقطة قبل الحروف فلذا صار
علة الاسماء و اول من تسمي و هو طمطام يم
الواحدية المذكور في الدعاء لا يساويه في لجة بحر
الاسماء والصفات شيء

- 57 The Third Station is the rank of the Moving Alif which moved in the earth of Attributes and Names. They claimed that the Almighty Himself had regarded them, so they uttered glorification, praise, exaltation and magnification. When they knew, they acknowledged that God, mighty and glorious, is more exalted and noble than that, and that He is the servant of God and the creature of earth, and He is the one moving from the earth of contingency with sanctification and glorification. And it is the word of the Generous One in the visitation prayer of his father: "Through Thee moved the moving ones in the depths of the sea of possibility and the vast ocean of existence, and through Thee became still the still ones among those in the depths of the sea of Oneness from eternal endurance and divine souls, and from the vast ocean of Oneness from the phases of the Beauty of Lordship and the conditions of Holy Beauty." And He is every day in a new condition, bringing about a wondrous matter that had not existed before.

57 المقام الثالث رتبة الالف المتحرك الذي تحركت
في ارض الصفات والاسماء زعموا ان الجبار
بنفسه قد لحظهم فطلق بالتسبيح والتحميد
والتهليل والتكبير فلما عرفوا اعترفوا بان الله عز
وجل اجل و اكرم من ذلك و انه عبد الله و
دابة الارض و هو المتحرك من ارض الامكان
بالتقديس و التجيد و هو قول الجواد في زيارة
ابيه بك تحركت المحركات في لجة بحر الامكان و
طمطام يم الاكوان و بك سكنت السواكن من
في لجة بحر الاحدية من البقاء الازلية و انفس
الالهية و من طمطام يم الواحدية من اطوار جمال
الربوبية و شئون جمال القدسية و هو كل يوم
في شان من احداث امر بديع

- 58 The Fourth Station is the station of the non-curved Alif, and it is the manifestation of God's name "the Deadener" and the final descent of Names and Attributes in the rank of dust, and it is the well of decay for all Names and Attributes when attached to multiplicities, and it is the earthly red dye when distillation is taken from the red sulfur after dissolving the third in the cooking of the fourth's bottom to correct its receptivity in the earthly rank for the station of reaching the elixir for the manifestation of phases and conditions. The Messenger of God -

58 لم يكن المقام الرابع مقام الف غير معطوفة و
هو مظهر اسم الله المميت و اخر تنزيلات الاسماء
والصفات في رتبة التراب و هي بئر التعفين لجميع
الاسماء و الصفات حين تعلق بالكثرات و هي
صبغ الاحمر الترابيه حين اخذ التقطير عن كبريت
الاحمر بعد حل الثالث في طبخ قعر الرابع لتصلح
قابليته في رتبة الترابيه لمقام بلوغ الاكسبريه لظهور
الاطوار والشئون قال رسول الله ص تناكوا

peace be upon Him - said: "Marry and procreate, for I will pride myself in your numbers among the nations on the Day of Resurrection, even with the miscarried." And that is the most perfect and highest of ranks in the arc of descent, and it is the station of Imamate and the Greater Guardianship. The earthly rank became hidden and the intensity of the fiery appeared, and it is hot and dry, so the ordinances were lifted and the seal became the very beginning, and it is the white elixir, the possessor of generosity and glory.

و تناسلوا فاني اباهي بكم الامم يوم القيمة و لو بالسقط و ذلك اكل المراتب واعلاها في قوس النزولي و هو رتبة الامامة والولاية الكبرى خفت رتبة الترابيه و ظهرت حدة الناريه و انها حار يابس فارتفع الاحكام و صار الختم نفس البدء و هو الاكسير البيضاء مالك الجود و البهاء

59 (the letter "sin" of "bism":)

59

60 The First Station and the Sin in the rank of the Bayan is God's praise of His own Self, and the describer is the very description, and it is His saying "I cannot reckon Thy praise, Thou art as Thou hast praised Thyself," and His saying: "He manifested to it through it." God's description of Himself is by Himself, and to His creation by His creation. And the first description is God's Essence manifest to the Prophet through Him - may my spirit be sacrificed unto Him - the depth of the sea of Oneness, and the pure manifestation of the Identity, and the pure cloud of Eternality, and the highest stations of Lordship, and the most excellent indications of Divinity - the First, the Last, the Outward, the Inward. God, mighty and glorious, said on the night of Ascension: "Raise thy head, O Muhammad." When he raised his head - may my spirit be sacrificed unto him - God the Exalted said: "Thou art the Beloved and thou art the Beloved One" - may my spirit be sacrificed unto him. Unique in this station, beyond all likeness and comparison, He is the Everlasting Sovereign. In the kingdom the path to God is barred and the quest rejected. His proof is in His signs, and His existence is His demonstration. He is the Manifest Being of God in creation.

60 المقام الاول و السين في رتبة البيان ثناء الله على نفسه والواصف نفس الوصف و هو قوله لا احصى ثناء عليك انت كما اثنيت على نفسك و قوله ع تجلي لها بها وصف الله لنفسه بنفسه و خلقله خلقه و اول الوصف ذات الله الظاهرة للتي به ع و هو روجي له الفداء لجة بحر الاحدية و صرف ظهور الهوية و عماء بحث الصمدية واعلى مقامات الربوبية واثني دلالات الالهيه الاول الاخر الظاهر الباطن قال الله عز و جل في ليلة المعراج ارفع راسك يا محمد فلما رفع روجي فداه راسه قال الله تعالى انت الحبيب و انت المحبوب و هو روجي فداه منفرد في هذا المقام عن الاشياء والامثال و هو الملك الدائم في ملك السبيل الى الله مسدود و الطلب مردود دليله اياته و وجوده اثباته و هو وجود الله الظاهرة في الامكان بنفسه

61 The second station: The letter Sin in the rank of meanings is the source of names and attributes. It is a letter from the letters of the name of 'Ali - may my spirit be sacrificed for him - the Supreme Essence of God, the Tree of Paradise, the Divine Lote-Tree, and the Garden of Refuge. He - may my spirit be sacrificed for him - is the Spirit of God and His Soul, the Heart of God and His Presence, the Eye of God and His Hearing, the Tongue of God and His Countenance, the Hand of God and His Command, His Will and His Wisdom, the Permission of God and His Secret Command and His Light. He - may my spirit be sacrificed for him - is the Manifestation of God among the servants, the Sign of God throughout the lands, the Month of God in the heart of ink, and the Sanctuary of God on the Day of Return. He - may my spirit be sacrificed for him - is the Intended City of God, the Praised Station of God, the

61 المقام الثاني و السين في رتبة المعاني مبدء الاسماء والصفات و هو حرف من حروف اسم علي و هو روجي فداه ذات الله العليا و شجرة طوبى و سدره المنتهى و جنة الماوي و هو روجي فداه روح الله و نفسه و قلب الله و جنبه و عين الله و سمعه و لسان الله و وجهه و يد الله و امره و مشيئته و حكمه و ارادة الله و اذنه و سر امر الله و نوره و هو روجي فداه ظاهر الله في العباد و اية الله في البلاد و شهر الله في قلب المداد و حرم الله في يوم المعاد و هو روجي فداه بلد الله المقصود و مقام الله المحمود و وجهه الله المسجود و علانية المعبود و نطقت بذلك عبارتهم المنيعه في كلماتهم

Worshipped Face of God, and the Manifest Object of Worship. Thus have their sublime expressions spoken in their exalted words, and all this is an honorific attribution, like the Ka'bah being the House of God and similar designations.

الرفيعه و كل ذلك نسبة تشريف كالعبه بيت
الله واشباهها

- 62 The third station: The letter Sin in the rank of the Gates is a name among God's names descending to the sea of life. It is the green ocean and the water of life - "And We made from water every living thing." It is the manifestation of God's name, the Life-Giver, and it is the water upon which was the Throne before the creation of the heavens and earth, from infinity to infinity. God made the substance of all things from this water and made it witness to creation itself and to all else that was created, as expressed in the meaning of the verse of the Book: "I made them not to witness the creation of the heavens and the earth, nor their own creation; neither did I take those who lead astray for aiders." Nothing reaches from creation to creation except through this name, nor ascends to God except through this water. The sovereign of this sea independently is 'Ali - peace be upon him - "Were it not for thee, I would not have created the celestial spheres." Its temperament is cold and moist - water is the master of drinks.

62 المقام الثالث والسين في رتبة الابواب اسم من
اسماء الله النازل الى بحر الحيات و هو قلم
الخصراء و ماء الحيات و جعلنا من الماء كلشيء
حي و هو مظهر اسم الله المحي و هو الماء الذي
كان عليه العرش قبل خلق السموات والارض
بما لا نهاية الى ما لا نهاية و جعل الله مواد
الاشياء بهذا الماء و جعله شاهد الخلق نفسه و
خلق ما سواه حيث نطق مفهوم اية الكتاب
ما اشهدتهم خلق السموات والارض و لا خلق
انفسهم و ما كنت متخذ المضلين عضدا لا يصل
من الخلق الى الخلق شيئا الا بهذا الاسم و لا
يصعد الى الله الا بهذا الماء و مالك هذا البحر
بالاستقلال هو على ع لولاك لما خلقت الافلاك
و مزاجها رطب بارد الماء سيد الشراب

- 63 The fourth station: The letter Sin in the rank of Imamate is the name of Muhammad's grandfather. God the Exalted said: "Ya Sin. By the wise Qur'an." When God commanded His name the Restrainer to retreat for the manifestation of the cycles, it descended to the sphere of air where His name the Living appeared. Then it descended to the sphere of water where His name the Life-Giver appeared. Then it descended to the sphere of earth where His name the Death-Giver appeared there. Thus the beginning of the matter connected to its end, and the circular Kaf returned to the pole of its zone. Then came the cycles and ages, and the realities of archetypes were breathed into the womb of possibility. The parts of the elixir were completed in the well of decomposition, and God took the distillation. Thus whoever was in the vessel and alembic, God the Exalted called through the tongue of His beloved: "Come to Me, My beloved." So he ascended from the earthly Far Temple to his true homeland or nearer. God the Exalted said: "O Muhammad, My favor upon you above the prophets is like My favor [above all], and the likeness is identical to that which it resembles, and I am the Lord of Might in all the worlds." Glorified be thy Lord above what they describe.

63 المقام الرابع و السين في رتبة الامامه اسم جد
محمد ص قال الله تع يس و القرآن الحكيم فلما امر
الله اسمه القابض بالادبار لظهور الاطوار نزل الى
كرة الهواء فظهر اسمه الحي ثم نزل الى كرة الماء
فظهر اسمه المحي ثم نزل الى كرة التراب فظهر
اسمه المميت هناك و اتصل بداية الامر الى نهايته
و رجع الكاف المستديرة الى قطب منطقته ثم
الاكوار والادوار و نفخت حقايق الاعيان في
بطن الامكان و تمت اجزاء الاكسير في بئر التعفين
واخذ الله التقطير فمن كان في القرع و الانبيق
نادى الله تع بلسان حبيبه اقبل الي حبيبي فصعد
من مسجد الاقصى الترابيه الى وطنه الحقيقيه او
ادني قال الله تعالى يا محمد فضلك على الانبياء
كفضلي والمشبه عين المشبه به و انا رب العزة في
العالمين سبحان ربك عما يصفون

- 64 (the letter "mim" of "bism":)

64

- 65 The first station: The letter Mim is the Glory of God. The Imam - peace be upon him - said: "The Mim is the Glory of

65 المقام الاول الميم مجد الله قال الامام ع الميم مجد
الله و اول تجيده مجد الله نفسه قوله الحق انا الله لا

God, and the first glorification is God's glorification of Himself." His word is the truth: "I am God, there is no god but I. I was a hidden treasure and loved to be known, so I created creation that I might be known." That Word became the first remembrance in contingent existence. He - peace be upon him - said: "O Yunus, do you know what is the Will?" He said: "No." He said: "It is the First Remembrance, and it is the Word by which the greatest depth was rebuked, and it is the Name residing in its shadow, not departing from it to another." The Messenger of God said: "I was the first to answer in the realm of atoms." Therefore God distinguished him from eternity above all other nations, unique and without resemblance among humankind. He established him in His own station in fulfillment, since "Eyes comprehend Him not, though He comprehends all eyes," and thoughts cannot encompass Him, for He is the All-Subtle, the All-Informed.

- 66 The second station is the Mim - the Glory of God in the veil of might, through the tongue of His noble friend in the cloud of divinity, speaking: "Thou art God, our Lord, there is no God but Thee, the Sovereign, the Worshipped One." This is the reality of transcendence. May my soul be sacrificed for him who circles round the majesty of power and is immersed in the cloud of effacement and life, saying within the veils of mystery: "O Lord, increase my wonderment in Thee!" He sees no light but Thy light, hears no voice but Thy voice. "I have seen nothing without seeing God before it and with it." This is the saying of Ibn al-Zahir in his prayer on the Day of Arafah: "Who else but Thee, O Lord, has manifestation which Thou hast not, such that it could reveal Thee? When wert Thou ever absent, to need proof of Thy presence? When wert Thou ever distant, that signs should lead to Thee? Blind be the eye that sees Thee not!" May my soul be sacrificed for him who speaks through God, hears through God, sees through God, dwells and moves through God, gives through God. He is the Manifestation of God's Self in every station, glorified be He above what they describe. Praise be to God, Lord of the worlds.

- 67 The third station is the Mim - the dominion of God, which is His Command. By His Command were the heavens and earth established. His Command is creation and invention. It is the completion of the word "Be", and its treasures lie between the K and the N. It is the act of God, mighty and exalted. "And there is not a thing but with Us are its treasures, and We send it not down except in known measure." It is composed of the four elements from the elements of the realm of might: The K is composed of fire and air - the fire of existence and the air of its inclination. The N is from water and earth - the water

اله الا انا كنت مخفيا فاحببت ان اعرف نخلقت الخلق لكي اعرف فصارت تلك الكلمة اول ذكر في الامكان قال ع يا يونس تعرف ما المشيه قال لا قال ذكر الاول وهى الكلمة التى انزجر لها العمق الاكبر وهى الاسم المستقر فى ظله لا يخرج منه الى غيره قال رسول الله انا اول من اجاب فى الذر ولذا استخلصه الله فى القدم على سائر الامم منفردا عن التشابه من ابناء الجنس والمثل اقامه مقام نفسه فى الاداء اذ كان لا تدركه الابصار ولا تحويه خواطر الافكار وهو يدرك الابصار وهواللطيف الخبير

- 66 المقام الثانى الميم مجد الله فى حجاب الجبروت بلسان وليه الماخذ فى عماء اللاهوت ناطقا بانك انت الله ربنا لا اله الا انت الملك المعبود وهى حقيقة العلوية وهى روحى فداه يطوف حول جلال القدرة ويستغرق فى عماء الخو والحياة قائلا فى حجب السريره يا رب زدنى فيك تحيرا لا يرى نورا الا نورك ولا يسمع صوتا الا صوتك ما رايت شيئا الا ورايت الله قبله ومعه وهى قول ابن الظاهر فى دعائه يوم عرفه الغيرك يا رب من الظهور ما ليس لك حتى تكون هو المظهر لك متى غبت حتى تحتاج الى دليل يدل عليك ومتى بعدت حتى تكون الاشاره هى التى توصل اليك عميت عين لا تراك وهى روحى فداه ينطق بالله ويسمع بالله وينظر بالله ويسكن ويمشى بالله ويعطى بالله وهى مظهر نفس الله فى كل المقام سبحانه عما يصفون والحمد لله رب العالمين

- 67 المقام الثالث الميم ملك الله وهى امره وبامره قامت السموات والارض وامره الابداع والاختراع وهى تمام كلمه كن وخزائنه بين الكاف والنون وهى فعل الله عز وجل وما من شئ الا عندنا خزائنه وما ننزله الا بقدر معلوم وهى المركب عن عناصر الاربعه من عناصر عالم الجبروت الكاف مركبة من النار والهواء النار نار الابداع والهواء ميله والنون من الماء والتراب الماء ميل القبول والتراب لحفظه

of receptivity and the earth for preserving existence. When the Word is complete, its servitude is perfected. This is the saying of al-Sadiq: "Servitude is a substance whose essence is lordship." Absolute true servitude exists only in Muhammad, His servant and His Messenger. God the Exalted said: "O son of Adam, obey Me and I shall make thee like unto Me." This is the very obedience of our master 'Ali, who said (may my soul be sacrificed for him): "I am but one of Muhammad's servants." And God the Exalted said: "Whoso obeyeth the Messenger hath indeed obeyed God."

- 68 The fourth station is the Mim - a letter from the letters of Muhammad's name. God, mighty and exalted, said: "I derived for him a name from My name: I am the Praised One (Mahmud) and thou art Muhammad." The numerical value of Mim is forty, which is the completion of his appointed time: thirty nights representing his capacity in the eternal realms, and ten the rank of his acceptance in the everlasting realms. Therefore his sojourn in the earthly realm was forty years before prophethood, which is His revelation to him of less than a needle's eye at the beginning of the rising above Mount Sinai. He is the Sun of Manifestation and the Water of Purification. "And We have sent down from the heaven of the Manifest One the water of manifestation through the self of him who was manifested - a purifying water." It was said regarding his station: "Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets." He is His Self, and God warns you of His Self, lest you consider him created, for if he were created, the Essence would be temporal and created, which is clear unbelief. "Whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it."

- 69 (the letter "alif" of "Allah":)

- 70 The first station: The Imam said: The Alif is God's blessings upon His creation. Among the blessings, none is greater than knowledge of the Alif through our guardianship. It is the secret of the letters and the verifier of their realities. Through Him are essences manifested, for He is the Essence and the Essence of essences, and for Him alone is delight in all delights. He created the still that cannot be comprehended through stillness, and the moving that cannot be comprehended through motion. The opposites have come together and the "I-ness" has been lifted, for authority has appeared unto God, the Truth. The Truth is with Ali and Ali is with the Truth, circling wheresoever it circles. He is pure certainty through the negation of doubts, and He is the very majesty through the negation of veils. The signs to all contingent beings are through absolute

الانوجد اذا تمت الكلمة كملت عبوديته و هو قول الصادق العبودية جوهرة كنهها الربوبية و العبودية المطلقة الحقيقة لا توجد الا في محمد عبده و رسوله قال تعالى يا ابن ادم اطعني اجعلك مثلي و هو نفس اطاعة مولينا على ع قال روجي فداه انا عبد من عبيد محمد ص و هو قول الله تعالى من اطاع الرسول فقد اطاع الله

- 68 المقام الرابع الميم حرف من حروف اسم محمد قال الله عز وجل شققت له اسما في اسمي انا المحمود وانت محمد عدد الميم اربعين وهو تمام ميقاته ثلاثين ليله نفس قابليته في عوالم السرمد و عشرة رتبة مقبوليته في عوالم الابد ولذا كان وقوفه في ارض الترابي اربعين سنة ؟ بالنبوة و هو تجليته سبحانه له به اقل من سم الابره عند مبدء الطلوع فوق جبل الطور و هو شمس الظهور و ماء الطهور و انزلنا من سماء المتجلي ماء التجلي بنفس المتجلي له ماء طهورا قال في صدق شأنه ما كان محمد ابا احد من رجالكم و لكن رسول الله و خاتم النبيين و هو نفسه و يحذركم الله نفسه ان تجلوه مصنوعا اذ لو كان مصنوعا لكان الذات محدثا مصنوعا و هذا الكفر الصراح ما اتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا

- 70 المقام الاول قال الامام الف الاء الله على خلقه من النعيم بولايتنا اعظم الاء معرفة الالف و هو سر الحروف و محقق حقائقها و مذوت ذواتها و هو الذات و ذات الذوات و لذات في الازدوات للذات و هو خلق ساكن لا يدرك بالسكون و خلق متحرك لا يدرك بالتحرك اجتمع الاضداد و ارتفع الانه اذ ظهر الولاية لله الحق الحق مع علي و على العلي الحق يدرو حيث دار و هو صرف الثبوت بنفي الشكوك و هو نفس الجلال بنفي السبحات و الاشارات لسائر الممكنات بالبقاء البحث عند فناء الصرف معرضا عن الوجود مقبلا الى الوجدان به روجي فداه

subsistence at the time of pure annihilation, turning away from existence and turning toward discovering Him - may my spirit be sacrificed for Him. Through Him has appeared in the realm of divinity the oneness of the Essence for the Essence. There is no God but He, the Ever-Living, the Self-Subsisting.

ظهرت في عالم اللاهوت وحدة الذات للذات لا
اله الا هو الحى القيوم

- 71 The second station comprises the bounties of God for the people of the Paradise of Firdaws, through their recognition of the authority of Ali - peace be upon him. They are the people who pause at the absolute sanctuary before being bound to the restricted, except that within them is the capacity to look upon their own selves. When they contemplated the Prophets regarding the authority of Ali, the All-Merciful made them taste the burning of separation yet preserved them from the fire. They cried out in the darkness of multiplicity of their capacity: "There is no God but Thee! Glory be unto Thee! I was indeed among the wrongdoers!" When they repented and sought deliverance through him - may my spirit be sacrificed for him - he saved them from the grace of duality and admitted them into his house. Whoever entered it was safe, and thus does He save the believers.

71 المقام الثاني الف الاء الله لاهل جنة الفردوس
من الاعتراف بولاية على ع و هم اهل الوقوف
عند المشعر المطلق قبل الاقتران الى المقيد الا ان
فيهم ذكر صلوحى للنظر الى انفسهم فلما تأملوا لانبياء
في ولاية على اذاقهم الرحمن حرقة البعد وعاصمهم
من النار فنادوا في ظلمات الكثرة الصلوحية ان
لا اله الا انت سبحانك انى كنت من العالمين فلما
تابوا واستنجوا عنه روى فداه ونجاهم من النعم
الاثنيتي و ادخلهم في بيته فن و فله كان امنا و
كذلك ينجي المؤمنين

- 72 They are men who dwell in the Essence of God, find solace in the remembrance of God, drink from the cup of God, receive from the hand of God, and give in the path of God. Their subsistence is through God and upon them through God. They move not nor rest save through God. Their hearts are colder than ice, their souls attached to the Supreme Concourse. Were it not for an appointed term from the Lord of creation, they would not remain in their bodies for a moment, such is their longing for the Supreme Companion. May God grant me their companionship in the gardens of Paradise. How excellent is their station, a seat of truth with an omnipotent King. O chosen Job - may my spirit be sacrificed for thee!

72 و هم رجال يسكنون في ذات الله ويستأنسون بذكر
الله ويشربون من كأس الله و ياخذون عن يد الله
و يعطون في سبيل الله بقاءهم بالله و عليهم بالله لا
يتحركون و يسكنون الا بالله افتدتهم ابرد من الثلج
قلوبهم متعلقة بالملاء الاعلى و لو لا اجل محتوم
من رب العباد و ما يصبرون في ابدانهم لمحّة شوقا
الى الرفيق الاعلى رزقنى الله مرافقتهم في جناب
الفردوس نعم المقام مقعدهم في مقعد صدق عند
ملك مقتدر يا محته ايوب روى فداك

- 73 The third station comprises the bounties of God for the people of the verdant sea, and they are the exalted letters among all created things. Thy dominion is above every dominion, and Thy majesty above every majesty. They are the letters of "There is no God but God" in creation and composition, in the inscribed lines. They are the months of the year and the hours of the day in all the worlds of creation and legislation. Indeed, the number of months with God is twelve months in the Book of God from the day He created the heavens and the earth. They are the manifestation of God's action and the hands of His power. And they are the friends of God in all the worlds of action. They are those who bestow upon the people of the Sea of Fire through the Name of God, the Withholder; upon the people of the absolute Cloud ('ama') through the Name of

73 المقام الثالث الف الاء الله لاهل بحر الخضر
و هم حروف العاليات في الممكنات مملوك
فوق كلّ عال و جلالك الا مجد فوق كل
جلال و هم حروف لا اله الا الله في التكوين
والتدوين في الرقوم المسطرات و هم شهور الحول
و ايام الساعات في كل العوالم من التكوينات
و التشريعات ان عدّه الشهور اثنا عشر شهرا في
كتاب الله يوم خلق السموات والارض و هم
مظهر فعل الله و ايدى قدرته و هم اولياء الله في
كلّ عوالم في الاداء و هم المعطون لاهل بحر
النار باسم الله القابض و لاهل عماء المطلق باسم

God, the Living; upon the people of the surging abyss (qalzam) through the command 'between the two matters'; and upon the people of the land of the Ka'bah through the Name of God, the Giver of death. They are the guides unto God in the oneness of the Essence, the Attributes, the Acts, and in worship. Glorified are they above what is ascribed unto them.

الله الحى ولاهل قلزم المواج بالامر بين الامرين
ولاهل ارض الكعبه باسم الله المميت وهم
الادلاء على الله فى توحيد الذات والصفات و
الافعال والعباده سبحانه عما يصفون

- 74 The fourth station: the Alif of the favors of God (ala' Allah), in the rank of the Imamate – outwardly manifest through walayah (guardianship), inwardly through mastery over all regions and cycles. This, at present, is the station of the Qa'im – may my soul be his ransom. It is an identity, a proof, a sign, and a station for the pre-eternal Essence – glorified be He. It is the very object of worship and His Face at the moment of devotion and turning toward Him. There is no distinction between them save that he is His servant and His creation, for this station is the loftiest of the stations of possibility; beyond it, nothing is possible within the realm of possibility. Instruments only delimit themselves, and tools only point to their like.

74 المقام الرابع الف الاء الله فى رتبة الامامه الظاهرة
بالولاية والباطن بالاستيلاء على جميع الاقطار و
الادوار وهو الان مقام القائم روحى فداه وهوية
ودليل وعلامة ومقام للذات القديم سبحانه و
هو نفس المعبود ووجهه حال العبادة والتوجه
لا فرق بينه الا انه عبده و خلقه لان ذلك المقام
اعلى مقامات الامكان وفوق ذلك لا يمكن فى
الامكان انما تحدد الادوات انفسها وتشير الالات
الى نظائرها

- 75 This is the meaning of the saying of 'Ali – upon him be peace – in the Sermon of Tutunjiyyah: 'If thou sayest, "Of what is He?" thou hast separated Him from all things – yet He is He. And if thou sayest, "He is He," then the ha' and the waw are but His speech: attributes that serve as indications toward Him, not attributes that disclose Him. If thou assignest Him a limit, then praise belongeth to other than Him; and if thou sayest, "His relation is air," then air is but one of His attributes.'

75 وهو قول على ع فى خطبته اليتيميه ان قلت مم
هو فقد باين لاشياء كلها فهو هو وان قلت هو هو
فالهاء والواو كلامه صفة استدلال عليه لا صفة
تكشف له ان قلت له حد فالحمد لغيره وان قلت
الهواء نسبتته فالهواء من صفته

- 76 Thus one passes from description to description, while the heart is blinded to their very souls; intellect is confounded, perception is diverted from inference. Sovereignty abideth within sovereignty; those of temperament incline toward their like; the ignorant seek their own semblance. Investigation rushes headlong into incapacity; exposition ends in loss; striving reaches despair; eloquence arrives at severance. The path is barred, the quest repelled. His proof is His signs; His existence is His affirmation. And he – may my soul be his ransom – is not veiled from his flock; rather, hopes veil them from him.

76 رجع من الوصف الى الوصف و عمى القلب
عن انفسهم والهنهم عن الادراك والادراك عن
الاستنباط دوام الملك فى الملك واهل الخلق الى
مثله والجاه الطلب الى شكله وهجم له الفحص
الى العجز والبيان عن الفقد والجهل على الياس
والبلاغ على القطع والسبيل مسدود والطلب
مردود دليله اياته وجوده اثباته وهو روحى
فداه لا يحتجب عن رعيته بل تحجبهم الامال
دونه

- 77 (the letter "lam" of "Allah":)

77

- 78 The First Station: The letter Lam is a luminous name, a divine letter, and a godly symbol, manifesting the Alif in unity and expressing Oneness in the beginning. From this the Christians derived the form of the cross and the descent of the divine into the human - exalted be God far above what the wrongdoers say, with great exaltation. It is an ocean without beginning or end, surging and wave-filled, the greatest and most exalted

78 المقام الاول اللام اسم نورانى وحرف ربانى
ورسم الهى مظهر الالف فى الوحده وحاكى
الاحدية فى البدء من هذا اخذت النصارى شكل
الصليب وحل اللاهوت فى الناسوت تعالى الله
عما يقول الظالمون علوا كبيرا وهو بحر لا بداية له
ولا نهاية ذاخر مواج اعظم البحور واعلاه بل
لا بحر سواه وهو بحر الوجود والازل الظاهر فى

of seas - nay, there is no sea but it. It is the ocean of existence and pre-existence, manifest in contingent being through contingency, and it is the depth of the sea of Oneness mentioned in the words of 'Ali. The swimmer in this sea swims in God's own glorification - no ship, no sailor, no island, no sail exists other than the sea itself as ship, sailor, passenger, sail, seeker, and sought, traveling toward his Lord on the path of God, the Exalted, the Mighty, the Praiseworthy. There is no end, no exit, no arrival, no separation at the time of parting, no connection at the time of joining. One journeys from Truth to Truth with no decline. This sea has no waves, no motion, no stillness, no fish - utterly sanctified beyond the attributes of seas. It is pure, absolute manifestation, and the wayfarer in this sea sees no sea but it. Glory be to God above what they describe.

- 79 The Second Station: The Lam is the Most Great Name and the miniature symbol. It is the first that God chose for Himself, and He is the Most High, the Supreme. It is the word of God, mighty and glorious: "And this is indeed a straight path." Thus did God make it the pivot of His noble name. No, may my spirit be sacrificed unto Him, it is the beginning of the Purpose wherein the Praised One manifested Himself as the very Essence of the Worshipped One. It is the educator of names and attributes, for none can swim in the vast ocean of attributes and names besides it. It surges with the surging of attributes, breaks with the breaking of signs, breathes with the breath of tokens, flows with the laws of stations, and rises in waves in the gulf of names. It is the One flowing through names and attributes like water flowing through the veins of trees and plants. It is the first of numbers, master of eternity, sovereign of perpetuity through God's bestowal of dominion, the One, the Eternal. It has no beginning and no end, and it is that which is mentioned in His words: "Lord, cause me to enter into the depth of the sea of Thy Oneness and the ocean of Thy Singleness." The mentioned One is the mystery of Muhammad, and the sea of the One is the mystery of 'Ali, peace be upon him.

- 80 The Third Station: The Lam is the manifestation of God's name, the Life-Giver. It is the ocean of the reconciliation of multiplicity, the sea of Power, a deep sea dark as the darkest night, full of serpents and fish. At times it rises high in consideration of its source, and at others sinks low in turning to itself. It is the encompassing sea and the belly of contingent existence. In its depths is a sun that shines - none should gaze upon it save the One, the Single. Whoever seeks to gaze upon it has opposed God in His dominion and contested His sovereignty. But whoever looks upon it through its own eye is illumined by

الامكان بالامكان وهو لجة بحر الاحدية المذكورة في قول علي فالسائح في هذا البحر يسبح بتسبيح الله نفسه ولا سفينة ولا ملاح ولا جزيرة ولا شراع غير البحر سفينة وملاح وراكب وشراع وطالب ومقصود يسير الى ربه صراط الله العلي العزيز الحميد ولا نهاية ولا خروج ولا وصول ولا انفصال حين الفصل ولا اتصال حين الوصل يسافر من الحق الى الحق وما له من زوال وليس لهذا بحر موج وحركة وسكون وحيثان منزه كمال التنزيه عن صفة البحور وهو صرف التجلي البحت البات ولا يرى السالك في هذا البحر بحرا سواه وسبحان الله عما يصفون

- 79 المقام الثاني اللام اسم الاعظم والرمز المنعم وهو اول ما اختار الله لنفسه وهو العلي العظيم وهو قول الله عز وجل وان هذا صراط علي مستقيم ولذا جعله الله قطب اسمه الشريف لا ما هو روحى فداه اول المقصود حيث تجلى المحمود بنفسه نفس المعبود وهو مربى الاسماء والصفات حيث لاسيح في طمطم يم الصفات والاسماء دونه وهو المتموج بتوج الصفات والمتقطع بقطع الايات والمتنفس بنفس العلامات والمتشع بشرايع المقامات والمثل جليج بجليج الاسماء وهو الواحد الجارى في الاسماء والصفات كجريان الماء في عروق الاشجار والنباتات وهو اول العدد وصاحب الابد ومالك السرمد بتليك الله الاحد الصمد لادبايه له ولا نهاية وهو المذكور في قوله رب ادخني في لجة بحر احديتك وطمطم يم واحديتك الاحد المذكور سر محمد ويم الواحد سر علي ع

- 80 المقام الثالث اللام مظهر اسم الله المحي وهو قلزم صلوح الكثرة وبحر القدر وبحر عميق مظلم كالليل الدامس كثيرة الحيات والحيتان يعلوه مرة بالنظر الى مبدئه ويسفل اخرى بالتوجه الى نفسه وهو بحر المحيط وبطن الامكان وفي قعره شمس يضئ لا ينبغي ان يطلع عليها الا الواحد الفرد فمن اراد ان يطلع عليها فقد ضاد الله في ملك ونازعه في سلطانه ومن نظر اليها بطرفها فهو المضئ

the sun in its depths. The Messenger of God has said: "Verily, difference [...]" In thee, O Ali - and this is the secret of His words "The fortunate is fortunate in his mother's womb, and the wretched is wretched in his mother's womb" - and it is His true utterance "I and Ali are the fathers of this community," which is mentioned in the Encompassing Sea. None dwells independently in the heights of this Sea save the Family of God, who are the letters of "There is no God but God" in all realms of creation. Therefore each of them is an independent cause in creation through God, glorified and exalted be He.

بشمس قعره قال رسول الله تعالما الاختلاف
فيك يا علي وهو سر قوله السعيد سعيد في بطن امه
والشقي شقي في بطن امه وهو قوله الحق انا وعلي
ابوا هذه الامه المذكوره في بحر المحيط والساكن
بالاستقلال بالعلو في هذا البحر ليس الا الله
وهو حروف لا اله الا الله في اقطار الابداع و
لذا كل واحد منهم علة مستقلة في الاختراع بالله
سبحانه وتعالى

- 81 The Fourth Station: The letter Lam is the name of the Shi'a, and it is the divine subtlety deposited in the secret of Reality throughout all ranks of servitude, referred to in the words of al-Sadiq: "Servitude is a substance whose essence is divinity." They are a people from among the followers of Ali dwelling on a mountain in a sea behind the Qaf of the Heart, glorifying God saying "Glory be to Him, the One possessed of conquest and overwhelming power, there is no God but He, His is the sovereignty and unto Him do all return." The sea wherein lies the mountain is the water that floods their hearts, the water that is the source of their life - it is the Sea of Unity below and the Sea of Multiplicity above, a sea deep crimson with many serpents from the realms near their Lord, the Lord of Dust, ascending at times to the most perfect formation and descending at others in stillness to the clay. Therefore God placed putrefaction in the well of clay due to its intense permanence and duration. In this sea the seas are mixed and the branches extend. When its elixir-like receptivity in the mineral rank was made sound, what was potential within it was completed and perfected into actuality. God, glorified be He, commanded the rising of God's kindled fire upon the place of hearts. Then they spoke the word of truth in the seat of truth: "Verily we are God's and unto Him do we return," "All things perish save His Face."

81 المقام الرابع اللام اسم الشيعة وهو اللطيفة الالهية
المودعة في سر الحقيقة في تمام مراتب العبودية
والشار اليه في قول الصادق العبودية جوهرة
كنها الربوبية وهم قوم من شيعة على الساكنون
في جبل بحر كان خلف القاف القلب يسبحون
الله بقول سبحانه ذى الغلبة والقهر لا اله الا هو
له الملك والله يرجعون والبحر التي كان الجبل
فيه ماء الذي عرش قلوبهم وهو الماء الذي
معوم حياتهم وهو بحر الوحدة الى تحته وبحر
الكثرة الى فوقه بحر شديد الحمرة وكثيرة الحيات
من اطوار جوار مولاهم رب التراب بعلو مرة
الى احسن التقويم ويسفل اخرى بالسكون الى
الطين ولذا جعل الله التعفين في بئر الطين لشدة
بقائه ومكثه وفي هذا البحر يمزج البحور ويمد
الفروع فلها صلحت قابليته الاكسيري في رتبة في
رتبة الجمادية تمت وكملت ما بالقوة فيه ما بالفعل
امر الله سبحانه بطلوع نار الله الموقده على محل
الافتدح ح قالوا كلمه الحق في مقعد الصدق انا
الله وانا اليه راجعون ككثي هالك الا وجهه

- 82 (the letter "ha" of "Allah":)

82

- 83 The First Station: The letter Ha is the Lord of Letters, as there is no lordship in mention, essence, encompassment or manifestation. The Ha in Allah - its first manifestation is the Ha in Huwa (He), and it is the Most Great Name and the Most Noble Indicator, highest and noblest of names. Among its pillars are Oneness and Identity, and it is the Spirit of God, and to it is the Spirit of the One, as God has said "The Eternally Besought," "Say: He is God, the One." The greatest station of Huwa in contingent existence without extending the Waw is the heart of the Muhammadan Reality, may my spirit be sacrificed for him. It is the rank of Primal Eternity manifest

83 المقام الاول الهاء رب الحروف اذ لا مربوب
ذكر ولا عينا ولا احاطة ولا ظهورا و الهاء
في الله اول مظاهرها هاء في هو وهو الاسم
الاعظم والادال الاكرم اعلى الاسماء واشرفها
ومن اركانها الاحدية والهوية وهو روح الله و
اليه روح الاحد كما قال الله الصمد قل هو الله
احد واعظم مقامات هو في الامكان بغير اشباع
واو فواد الحمديه روى فداء وهو رتبة الازلية
الظاهرة للامكان بالامكان وهو مقام و دليل

to contingency through contingency, and it is a station and evidence for the Pure Ancient Essence that "God was, and there was nothing with Him" - now as it was then, His manifestation is identical to His concealment and His concealment identical to His manifestation - the First, the Last, the Outward, the Inward, there is no God but He, the Ever-Living, the Self-Subsisting. In His station there is no mention save the mention of God, the All-Mighty, the Most Noble, and that is in the rank of consciousness. But in existence and in the Mother of the Kingdom in the Kingdom, the way is blocked and the quest rejected. Glory be to Him! None knows how He is except Him, and He is sanctified above all else. Glory be to Him above what they describe, and exalted is God far above what the wrongdoers say with great exaltation.

للاذات البحت القديم بان الله كان ولم يكن معه شئ الا ان كان ظهوره عين بطونه و بطونه عين ظهوره الاول الاخر و الظاهر الباطن لا اله الا هو الحي القيوم وليس في مقامه ذكرا لا ذكر الله الاعز الاكرم و ذلك في رتبة الوجدان و اما في الوجود و ام الملك في الملك السبيل مسدوده و الطلب مردود سبحانه لا يعلم كيف هو الا هو هو المنزه عما سواه سبحانه عما يصفون و تعالى الله عما يقول الظالمون علوا كبيرا

- 84 The Second Station: The Ha in the rank of meanings is a pillar of Unity and the place of Will, and it is the first speaker in the sea of contingency with mention of the All-Merciful - there is no God but God, the Powerful, the Supreme. That is the station of Divine Love, True Guardianship, Secondary Eternity, and Universal Lordship manifest in the secret of the elevated Ali, peace be upon him. May my spirit be sacrificed for him - he is the source of names, attributes, meanings and elevated letters in all regions of the accepted heavens and cycles of receptive earths in the expanse of the Empyrean and cloud of Divinity, indicating through proof of establishment that God is the Living, there is no God but He, the Living, the Self-Subsisting. There is no difference between him and Him except that he is a servant, created, sustained and made, poorest of the poor. In Him Who is the Worshipped, the All-Possessing! This is the meaning of the words of 'Ali: "We are the Heights between Paradise and Hell, through whom alone can God be known. Were it not for us, God would not be known; were it not for us, God would not be worshipped." And the Truth hath unveiled this absolute mystery in His authenticated Book: "And on the Heights are men who know all by their marks." True indeed is He, the Most High, the Most Great.

84 المقام الثاني الهاء في رتبة المعاني ركن الوحدة و محل المشيئة و هو اول ناطق في بحر الامكان بذكر الرحمان لا اله الا الله القادر المتعال و ذلك مقام المحبة الالهية والولاية الحقيقية و الازلية الثانويه و الربوبية الكلية الظاهرة في سر العلوي على ع و هو روى فداء مبدء الاسماء والصفات والمعاني والحروف العاليات في جميع الاقطار سموات المقبولات و ادوار اراضى القابليات في عرصه الجبروت و عماء اللاهوت مدلا بدلالة الثبوت لله الحي الذي لا اله الا هو الحي القيوم لا فرق بينه و بينه الا انه عبد و مخلوق و مرزوق و مجعول افقر الفقراء الى الغنى المعبود و هو معنى قوله ع نحن الاعراف الذين لا يعرف الله الا بسبيل معرفتنا لولانا ما عرف الله لولانا ما عبد الله و كشف الحق عن هذا السر المطلق في كتابه المصدق و على الاعراف رجال يعرفون بسماهم و صدق و هو العلي العظيم

- 85 The third station is that of the letter Ha' in the rank of the Gates - a letter from the letters of the name Fatimih. God, the Mighty and Glorious, hath said: "I derived for her a name from My Name - I am the Creator (Fatir) and she is Fatimih." The derived name is her very essence, and from this appeared the letter of her name. She is the Originator of creation and the Fruit of invention. God hath said concerning her: "Lo! she is one of the greatest portents, a warning to mankind." And mankind are men who stand firm in God's Cause, and He is the One Who standeth over the Prophets and Successors and all others through His unity. This is the true Word of

85 المقام الثالث الهاء في رتبة الابواب حرف من حروف اسم فاطمه قال الله عز و جل شققت لهاء اسما من اسمي انا الفاطر و هي فاطمه و الاسم المشتق نفسها و من هذا ظهرت حرفه اسمها و هي مبدع الابداع و ثمرة الاختراع قال الله في حقها و انها لاحدي الكبر نذير للبشر والبشر رجال قوامون بامر الله و هو القائم على الانبيا والاوصياء و ما سواهم بالتوحيد و هو قول الله الحق فلا اقسم بمواقع النجوم و انه لقسم لو تعلمون عظيم و انه

God: "Nay, I swear by the places where the stars descend. And truly that is a mighty oath, did ye but know it - that this is indeed a noble Qur'an in a Book kept hidden" - and this is Muhammad, her father - "which none shall touch save the purified ones" - and this is 'Ali, for he is purified from the defilement of multiplicities and cleansed from the turbidities of attributes. When she manifested herself in her noble beauty, God created through her the realities of the Prophets, and they drew their essence only from the rays of her noble form. "And truly among his followers was Abraham."

لقرآن كريم في كتاب مكنون وهو محمد ص ابوها
لا يمسسه الا المطهرون وهو علي لانه المطهر عن
دنس الكثرات والصفى عن كدورات الصفات
وهي لما تجلت بحسنها الشريف خلق الله حقايق
الانبياء وما تاصلوا الا عن شعاع شمس جسمها
الشريف وان من شيعته لآبراهيم

- 86 The fourth station: The letter Ha' appeared in truth in the rank of the Guardianship through the fourteen Immaculate Ones, as it is said concerning them: "I was a hidden treasure and loved to be known, so I created creation that I might be known." They are the Manifestation of Beginning, the Countenance, the Generous One, and the Bestower of God, the Truth, even as the Book hath truly spoken: "Whoso obeyeth the Apostle, obeyeth God". Verily, "they that pledge fealty unto thee do but pledge fealty unto God; the hand of God is above their hands." The Jews said, "God's hand is fettered." Fettered be their own hands, and accursed be they for that which they have said! Nay, rather, both His hands are outstretched; He bestoweth as He willeth. "The whole earth on the Day of Resurrection shall be His handful, and the heavens, folded together, in His right hand." Yea, both His hands are right, and all besides them - by whomsoever accounted - are, before them and before the majesty of their glory, sheer existence and sheer non-existence. They are but honored servants: "they outstrip Him not in speech, and by His command they act; He knoweth what is before them and what is behind them; and they intercede not save for him whom He is well-pleased with; and they, for fear of Him, are apprehensive." And whoso among them should say, "I am its Manifestation apart from them, by primal originality," him shall We recompense with hell - thus do We requite the wrongdoers. "So fight the leaders of unbelief, for they have no faith."

86 المقام الرابع الهاء ظهرت بالحقيقة في رتبة الولاية
في اربعة عشر اهل العصمة ع كما فيهم كنت
كنزا مخفيا فاحببت ان اعرف تغلقت الخلق
لكي اعرف وهم مظهر البدء والوجه والجواد و
الوهاب لله الحق كما نطق الكتاب بالصواب من
اطاع الرسول فقد اطاع الله ان الذين يبايعونك
انما يبايعون الله يدالله فوق ايديهم قالت اليهود يد
الله مغولة قلت ايديهم ولعنوا بما قالوا بل يداه
مبسوطتان ينفق كيف يشاء و الارض جميعا
قبضته يوم القيمة والسماوات المقبولات مطويات
بيمينه و كلتا يديه يمين و كل من سواهم بمن
سواهم موجودون و معدومون صرفا عندهم
وعند عظمة جلالتهم وهم عباد مكرمون لا
يسبقونه بالقول وهم بامرهم يعملون يعلم ما بين
ايديهم و ما خلفهم ولا يشفعون الا لمن ارتضى
وهم من خشيته مشفقون و من يقل منهم اني
مظهرها من دونهم بالاصالة الاولية فذلك نجزيه
جهنم وكذلك نجزي الظالمين فقاتلوا ائمة الكفر
انهم لا ايمان لهم وهو قول الصادق ع الهاء هو
ان لمن خالف ولايتنا

- 87 (the letter "ra" of "Rahman":)

- 88 And this is the word of al-Sadiq, peace be upon him: the Ha' is, for him who opposeth Our authority, the first station; and the Ra', in the rank of exposition, is the sign of God and His proof. He is the first Mercy that gave tongue to the oneness of God in the realm of possibility; and the loftiest of His stations is the Muhammadan heart, for it is the first Tree that sprouted in the land of the Ahmadi heart, may my spirit be a sacrifice unto Him, "neither of the East nor of the West; its oil well-nigh would shine, though fire touched it not;" nay, the

88 المقام الاول الراء في رتبة البيان اية الله و دليله
و هو اول رحمة نطقت بتوحيد الله في ارض
الامكان و اعلى مقاماته قلب الحمديه لانها اول
شجرة نبتت في ارض قلب الاحمدية روى فداه و
هي لا شرقية ولا غربية يكاد زيتها يضيء و لو لم
تمسه نار والنار من تلك الشجرة و هو قول الله
الحق و ما ارسلناك الا رحمة للعالمين و قول نفسه
المطلق انا اول من اجاب في الذر الامكان قبل

very fire is from that Tree. This is the true word of God: "We sent thee not but as a mercy unto all the worlds." And His own absolute word: "I am the first who answered in the pre-existent seed of possibility, ere conjunction; the question was the very answer, and the answer the very question." Therefore did I outstrip all else by the divine unity – lahuti – possible for the contingent; for aught else is not possible for the contingent. Pre-eternity is itself itself, and now is as then: there is no pointing, no exposition, no orientation, no inference, no knowledge, no discernment – for He is exalted above the contingent and its description. Even as He saith: "Vision comprehendeth Him not, but He comprehendeth all vision; He is the Subtle, the All-Informed." And the Chieftain of creation declared: "We have not known Thee as Thou shouldst be known, nor worshiped Thee as Thou shouldst be worshiped." Exalted is His court – exaltation such that no hand of any servant attaineth thereto. "Glorified be thy Lord, the Lord of Might, far exalted above what they ascribe." Peace be upon the Messengers, and praise be to God, the Lord of the worlds.

الاقتران والسؤال نفس الجواب والجواب نفس السؤال ولذا سبقت على ما سواه بالوحدة الالهية اللاهوتية الممكنة في حق الممكن اذ ما سواه لا يمكن في حق الممكن والازل نفسه نفسه والان كما كان لا اشارة ولا تبيان ولا توجه ولا استدلال ولا معرفة ولا استبصار لانه المتعالى عن الممكن وصفه وهو كما يقول لا تدركه الابصار وهو يدرك الابصار وهو اللطيف الخبير وقال سيد الخلق ما عرفناك حق معرفتك وما عبدناك حق عبادتك عز جنابه عزا لا تنال اليه ايدي احد من عباده سبحانه ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

- 89 The second station - the letter "R" in the station of meanings is the station of Ali, Commander of the Faithful. May my soul be his sacrifice. He is the meeting place of the two gulfs, the barrier between the two seas, and the boundary between the two worlds. He is the One in many and the many in One, the lacking in abundance and the abundant in lacking, the frozen fire and the burning water, the moving earth and the still in motion, the still in movement and the movement in stillness, the near in distance and the distant in nearness. He is the Doer of every cause and the Affected at the beginning of Will, the Gatherer of opposites for the seven mighty ones, the first of ink, the manifestation of existence, and the fruit of being. His name is written on the tablet of the inner heart, proclaiming the unity that there is no god but God, alone with no partner; and on the tablet of the heart, bearing witness that Muhammad is His servant and messenger; He is unique in the world of possibility, free from likeness and opposition. On the tablet of the soul, bearing witness that the successors of the Messenger of God are twelve, and Fatima is pure and infallible - none in existence equals them, all come to them as servants, and they are God's friends in glory, for God has no friend in abasement. And on the tablet of the spirits, that the followers of God's family are brothers in Paradise, reclining on facing thrones.

89 المقام الثاني الراء في مقام المعاني مقام علي امير المؤمنين وهو روجي فدها مجمع الخليجين والحائل بين التطنجين والبرزخ بين العالمين وهو الواحد المتكثر والمتكثر المتوحد والناقص الزايد والزايد الناقص والتار المنجمد والماء المحرق والتراب المتحرك والمتحرك الثابت والثابت المتحرك والقريب المبعد والبعيد المقرب والفاعل لكل عله والمنفعل عند مبدء الارادة الجامع للاضداد لسبع الشداد اول المداد ومظهر الاليجاد وثمره الانجاد المكتوب اسمه على لوح القواد فنطق بالتوحيد بان لا اله الا الله وحده لا شريك له وعلى لوح القلب فشهد ان محمدا عبد الله ورسوله هو المتفرد في عالم الاماكان عن الاشياء والاضداد على لوح النفس فشهد ان اوصياء رسول الله اثني عشر وفاطمه معصومه طاهره لا يساوقهم في الوجود شئ وكل اتاهم عبدا وهم اولياء الله في العز وليس لله ولي من الذل وعلى لوح الارواح بان شيعة الله اخوان في الجنان متكئين على سرر متقابلين

- 90 The third station - the letter "R" in the station of the gates is the gate of God from Truth to creation and from creation to Truth. The Messenger of God said: "I am the city of wisdom and Ali is its gate." May my soul be his sacrifice. He is

90 المقام الثالث الراء في مقام الابواب باب الله من الحق الى الخلق ومن الخلق الى الحق وقال رسول الله انا مدينة الحكمه على بابها وهو روجي فدها

God's blessing upon the righteous and His vengeance upon the wicked. He is the gate of which God said in truth: "A gate whose interior contains mercy and whose exterior faces toward punishment." Ali said: "My outer aspect is leadership and my inner reality is an impenetrable mystery that cannot be grasped." He is the beautiful ocean and the deep, abundant, surging, tumultuous sea, full of fear and humility, agitation and submissiveness, speaking with his true words: "My God, if Thou wert to promise Paradise to the disobedient and Hell to the obedient, by Thy might and majesty - there is no power nor strength except through Thee - the son of Abu Talib would still be Thy servant." And his true words: "I worship Thee neither from fear of Thy punishment nor desire for Thy reward, but I found Thee worthy of worship and so I worship Thee." All this stems from the authority of God's justice, for the servant in all conditions needs God, just as at the beginning of his existence - if He willed, he would be non-existent as he was before. God's grace upon the servant in all conditions is like His grace at the beginning of his existence, and in every state the herald of the All-Merciful calls out: "As We originated you the first time, so shall you return." Whoever has ears, let him hear God's call: "The kingdom belongs to God, the One, the All-Compelling."

- 91 The fourth station - the letter "R" in the rank of Imamate is a name from God's names, a protection from God's protection, and a fortress from God's fortress. God, mighty and majestic, said: "There is no god but God is My fortress; whoever enters My fortress is safe from My punishment." The Imam, may my soul be his sacrifice, said: "It is the peak of the matter and its apex, the gateway of things, and the Good Pleasure of the All-Merciful." Obedience to the Imam after recognizing him - God the Exalted said: "The authority of Ali ibn Abi Talib is My fortress; whoever enters My fortress is safe from My punishment." His authority comprises the letters of "There is no god but God," and it is the first House established for mankind - whoever enters it is safe from annihilation and becomes eternal through the eternity of the All-Merciful. None enters this House after the removal of veils, the erasure of illusions, the tearing of curtains and others, and enters the city while its people are unaware. Whoso entereth the City confesseth the Imamate unto the Imam; but and whosoever testifies from beyond the Gate is undoubtedly among the people of the divine precincts, and it behooveth not that the Sovereign, the Compeller, should enter. For the Imam is the gatherer of stations and proofs; they are the guides unto God, proclaiming: "There is none other God but He, the Living, the Self-Subsisting, the Most Exalted."

نعمة الله على الابرار و نقمته على الفجار و هو باب قال الله في صدقه باب باطنه فيه الرحمة و ظاهره من قبله العذاب قال علي ع ظاهري امامة و باطني غيب منيع لا يدرك و هو البحر الانيق و الطمطم العميق الذاهر الموج المتلاطم كثير الخوف و الخضوع و الاضطراب و الخشوع و الناطق بقوله الحق الهي ان وعدت المطيعين النار و العصاة الجنة فبعزتكم و جلالتي لا حول و لا قوة الا بك لكان ابن ابي طالب عبدا لك و هو قوله الحق لا عبدتك خوفا من عذابك و لا طمعا في ثوابك بل وجدتك مستحقا للعبادة فعبدتك و كل ذلك من سطوة عدل الله لان العبد في كل الاحوال احتياجه بالله تعالى كبدء وجوده لو شاء كان معدما كما كان و فضل الله على العبد في كل الاحوال كفضله له بدء وجوده و كل كل الحال يقرء في منادي الرحمن كما بدء كم تعودون و من له اذن ان يسمع نداء الله الملك لله الواحد القهار

- 91 المقام الرابع الرء في رتبة الامامة اسم من اسم الله و حرز من حرز الله و حصن من حصن الله قال الله عز و جل لا اله الا الله حصني فمن دخل حصني امن من عذابي و قال الامام روجي فداء ذروه الامر و سنامه و باب الاشياء و رضى الرحمن الطاعة للامام بعد معرفته قال الله تع و لايت على بن ابي طالب حصني فمن دخل حصني امن من عذابي و ولايته حروف لا اله الا الله و هو اول بيت وضع للناس الذي من دخله و كان امنا من الفنا و صار باقيا بقاء الرحمن لا يدخل هذا البيت احد بعد كشف السجحات و محو الموهومات و هتك الاستار و الاغيار و دخل المدينة على حين غفلة من اهلها فمن دخل المدينة اقر للامام بالامامة و من اقر من وراء الباب لا شك انه من اهل الحضائر و لا ينبغي ان يدخل ملك القاهرة و الامام جامع المقامات و الدلالات و هم الادلاء على الله بان لا اله الا هو الحي القيوم المتعال

92 (the letter “ha” of “Rahman”):

92

93 The first station: the Ha’ is a recurrence of the Dal, the Dal a recurrence of the Ya’, and the Ya’ a recurrence of the Alif – they are the very fullness of hamd (Praise). In that degree “there shall bear the Throne of thy Lord above them, on that Day, eight.” And the Ha’ is the inception of the Throne of God, and the highest of its stations in the realm of possibility: the Muhammadan heart – the perfection of power and might. God, exalted be He, hath said: “Neither My earth nor My heaven contain Me, but the heart of My believing servant containeth Me.” And al-Sadiq, peace be upon him, said: “Manifestation is the perfection of concealment, and concealment the perfection of silence; and power and might are the perfection of act. Whenever the universals of wisdom be not perfect in their inwardness and perfect in their outwardness, wisdom would be deficient in the All-Wise, albeit He be able.”

93 المقام الأول الحاء تكرر الدال و الدال تكرر الالف و هم تمام الحمد و في تلك المرتبة يحملون عرش ربك فوقهم يومئذ ثمانية و الهاء مبدء عرش الله و اعلى مقاماته في الامكان قلب المحمديه و هو تمام القدرة و القوة قال الله تع ما و سعى ارض و لا سمائي بل و سعى قلب عبدی المؤمن و قال الصادق ع ان الظهور تمام البطون و البطون تمام الصمت و القدرة و العزة تمام الفعل و متى لم تكن کلیات الحكمة تامة في بطونها و تامة في ظهورها كانت الحكمة ناقصة من الحكيم و لو كان قادرا

94 This is the Throne of Grandeur and Might, apt for attachment to the bringing-into-existence of existents and the becoming of beings. God, exalted be He, hath said: “Call upon God, or call upon the All-Merciful – by whatsoever name ye call upon Him, to Him belong the Most Beautiful Names,” and, “He is sovereign over the Throne.” By His bounty He giveth each possessor of a right his right, and conveyeth to every created thing its sustenance.

94 و هو عرش العظمة و القدرة الصالحة للتعليق بانوجد الموجودات و تكون الموجودات قال الله تع قل ادعوا الله او الرحمن اياما تدعوا فله الاسماء الحسنی و هو المستولى على العرش بالعطاء المعطي كل ذي حق حقه و السائق الى كل مخلوق رزقه

95 And the name “the All-Merciful” is “smaller” than the Name of Ipseity (al-Huwiyyah) by two years, even as ‘Ali, peace be upon him, said: “I am two years younger than my Lord.” And the Lord (rabb) is the One Who nurtureth – He is Muhammad. The first year is the year of manifest unity, whose seat is universal prophethood; and the year that combineth is that which uniteth prophethood and guardianship (wilayah). None seeth one like him in comprehensiveness in contingent being ever, as befitteth him. The Ancient Essence is Lord when there is none lorded over, and God when there is none adored. Hallowed and exalted is He above what they ascribe!

95 و اسم الرحمانية اصغر من اسم الهويه بسنتين و هو قول علي ع انا اصغر من ربي بسنتين و الرب مربية و هو محمد السنة الاولى سنة الوحدة الظاهرة التي محلها هي النبوة الكلية و سنة الجامعه بين النبوة والولاية فلا يرى احد مثله في الجامعة في الامكان قط ص كما هو اهله و الذات القديم رب اذ لا مربوب والا ه اذ لا مالوه سبحانه و تعالى عما يصفون

96 The second station: the Ha’ is the perfection of hamd (Praise); and Praise is the attribute wherewith God hath described His own Self. Hence is that court His alone. It is the first, the most perfect, the most exalted of praises unto God – glorified be He. He is the Gatherer of the ranks of all possibles, from the beginning unto the seal, unto that which hath no end by that which hath no end. When God desired to praise His own Self, His Will brought forth that Word from no thing. That is the second creation and the first sprinkling, the Greatest Sign. He hath said – exalted be He: “But for thee I would not have created the heavens.” And ‘Ali – peace be upon him – declared:

96 المقام الثاني الحاء تمام الحمد و الحمد وصف الله نفسه ولذا يختص بجنابه وحده و هو أول الثناء و اكملها و اعلاها لله عز وجل و هو الجامع المراتب الممكنات من البدء الى الختم الى ما لا نهاية بما لا نهاية فلما اراد الله ان يحمد نفسه فارادته احداث تلك الكلمة لا من شيء و هو الخلق الثاني و ذر الاول و اية الكبرى قال الله تع لولاك لما خلقت الافلاك و قال علي ع اي اية لله اكبر مني و اي نباء اعظم مني و هو روعي فداه اول الكون بالنسبة الى

“What sign of God is greater than I, and what tiding more momentous than I?” May my spirit be a sacrifice unto him: he is the first of the cosmos in relation to possibility, and the first of possibility in relation to essences. The cause of that Volition is His very Self; to say that the Cause is God (in the sense of necessitating conjunction and linkage) is associationism – for God is exalted above such. His origination is *ibda'*, a bringing-forth unalloyed; He is free from His creation and His creation is free from Him, hallowed be He above that which they associate. Unto Him be praise in the heavens and on earth, and unto Him shall all return.

الامكان واول الامكان بالنسبة الى الاعيان و علة تلك المشية نفسه والقول بان العلة هو الله شرك للزوم الاقتران والارتباط وتعالى الله عن ذلك اختراعه ابداه وهو خلو من خلقه و خلقه خلو منه سبحانه عما يشركون وله الحمد في السموات والارض واليه يرجعون

- 97 The third station – ha' in the rank of the Gates. It is the first letter of the name of the two Hasans – upon them be a thousand salutations and praise. They make it to appear at the confluence of the two seas – the sea of Will and the sea of Decree – even as the true word of God: “He hath let loose the two seas that they meet.” They are the sea of ‘Alawiyah and the sea of Fatimiyah, and between them Muhammad is the isthmus of prophethood: “they overpass not.” From them there issues the pearl and the coral.
- 98 The pearl is al-Hasan – its color is white; he is the spirit of his Father’s Manifestation in unity, the Manifestation of the Name Allah al-Samad, by reason of the perfection of his simplicity and singleness; from his loins the Imams did not issue. The coral is al-Husayn – its color is red, for in him the modes of majesty and beauty disclose the aspects of multiplicity. May my spirit be his ransom – he is the father of the Most Pure Imams; the All-Merciful named him Abu ‘Abdillah. Absolute servitude is confined to his offspring, the Most Pure Imams, by the perpetual might of the All-Powerful, the All-Subduing.
- 99 The fourth station – ha' in the rank of Imamate: the station of the manifestation of the sovereignty of al-Husayn, may my spirit be a sacrifice unto him. He is the servant of God and the manifestation of His Name ‘the Causer of Death.’ Before him stands ‘Izra’il as mirrors wherein his beauty, may my spirit be his sacrifice, is reflected. The believer, upon beholding him, dies, and from his majesty the spirit flees from the body of the unbeliever. His beauty is the beauty of God; all die by his leave and his deed. God takes the souls at the time of their death.
- 100 “The servant” [‘abd] comprises three letters: the ‘Ayn represents his knowledge of God - as al-Sadiq said, “Knowledge is the perfection of what is known”; the Ba represents his separation from creation; and the Dal represents his nearness to the Creator without how or indication. The Name of God
- المقام الثالث الحاء في رتبة الابواب اول حرف من اسم الحسين عليهما الاف التحية والثناء وهما يظهرانه عند التقاء البحرين بحر الارادة وبحر القدر وهو قول الله الحق مرج البحرين يلتقيان وهما بحر العلوية والفاطمية بينهما محمد برزخ النبوة لا يبغيان يخرج منهما اللؤلؤ والمرجان
- 98 وهو الحسن ولون اللؤلؤ بيضاء وهو روح مظهر ابيه في الوحده وهو مظهر اسم الله الصمد لكمال بساطته وحدانيته لم يخرج الاثمة من صلبه و المرجان هوالحسين والمرجان لونه الحمراء لظهور الكثرة لشتون من اطوار الجلال والجمال وهو روحى فداه اب الاثمة الاطهار وسماه الرحمن ابا عبدالله و العبودية المطلقة منحصرة في اولاده الاثمة الاطهار بدوام القادر القهار
- 99 المقام الرابع الحاء في رتبة الامامة مقام ظهور سلطنة الحسين ع وهو روحى فداه عبد الله ومظهر اسمه المميت وعزرائيل عنده مرءات يصور فيه جماله روحى فداه المومن عند رويته يموت والكافر من جلالاته يفر الروح من جسده وجماله جمال الله كل مميت باذنه وفعله الله يتوفى الانفس حين موتها
- 100 والعبد ثلاثة احرف العين علمه بالله قال الصادق ع العلم تمام المعلوم والباء بونه عن الخلق والذال دنوه الى الخالق بلا كيف ولا اشاره واسم الله المميت هو اسم الله الحي والممات نفس الحيوه وفي ارض التراب تتضح القابليات للصلوح الى

“the Causer of Death” is itself the Name of God “the Ever-Living,” and death is the essence of life. In the earth of dust, capacities ripen for ascension to the station of signs. Therefore, whosoever visits him, knowing his true station, is as one who has visited God upon His Throne. And whosoever weeps, or causes others to weep, or feigns weeping for his tragedy - he himself, may my spirit be his sacrifice, is their reward, for he is the Lord of Paradise. Verily, the people of Paradise visit the Lord on Friday, which is visiting him, may my spirit be his sacrifice, for his self is the Self of the Lord, his resting place the Throne of the All-Merciful, and his visitor the essence of visitation through what is revealed therein. This is the true Word of God: “Whoso is slain, I Myself am his blood-money.” How excellent is the station of his visitor and of those who weep for him! Were the veil to be lifted, none would accept aught save visiting him and weeping for him. And the permanence is in remaining in his land.

مقام الايات ولذا من زاره عارفا بحقه كمن زار الله في عرشه ومن بكى او ابكى او ابكى او تباكا لمصيبته هو بنفسه روجي فداه جزائه و هو رب الجنان و ان اهل الجنة في يوم الجمعة يزور الرب هو زيارته روجي فداه لان نفسه نفس الرب و مضجعه عرش الرحمن و زائرته نفس الزوراي بما تجلّى لها بها هو قول الله الحق و من قتلته فانا ديتة نعم المقام لزاره و لباكيه لو كشف الغطاء ما يقبل احد الا زيارته و بكائه والدوام بالبقاء في بلده

101 (the letter “mim” of “Rahman”):

101

102 The first station is Water - the water of existence, the countenance of the Worshipped One, His praised Self. It is the pole of the vast encompassing sea, elevated above all regions in the depths of the sea of cycles and the ocean of ages. Its inhabitants are men of the very essence of water, their faces radiant with the effulgence of eternity, their souls sanctified by eternal holiness. Their remembrance is the remembrance of God, the Most Great. In the sea are infinite islands formed of the same water which melted, spread out, settled and became dusty earth. Upon the islands are domes of the same water, like white pearls raised and frozen in the midst of the air. It is a shoreless sea, without impurity, movement or change. Upon it are ships of the same water, like moist red gold, their occupants of the water's essence, traveling from God unto God. Their journey never ends, nor do they arrive save at their stations - at the time of union they are separated, and at the time of finding they are seekers. The ruling of a part of it is like the ruling of its whole, and the ruling of its whole is like the ruling of its part. It is purifying water, the letter of manifestation, and the purity of the self-disclosure of the Discloser by the very self of that to which disclosure is made. And it is the ocean of unity mentioned in the supplication from the words of our Master the Imam - peace be upon him - upon Ali - peace be upon him: “O Lord, plunge me into the depth of the ocean of Your Oneness.”

102 المقام الاول الماء ماء الوجود و وجه المعبود و نفسه المحمود و هو قطب بحر المحيط الواسع اعلى جميع الاقطار في لجة بحر الادوار و و طمطام يم الاكوار و الساكنين فيه رجال من نفس الماء و وجوههم متعلعه بتلعلع الازلية و نفوسهم متقدسة بتقدیس السرمدية ذكرهم ذكر الله الاكبر و في البحر جزائر غير متناهية من نفس الماء التي ذابت و سطحت و اسعقرت و صارت ارض غبراء و على الجزائر قباب من نفس الماء كالدرة البيضاء التي رفعت و انجمدت في جوف الهواء و هو بحر لا ساحل له و لا غش و لا حركة و لا تغير و عليها سفن من نفس الماء كالذهب الرطبة الحمراء سكانها من نفسه الماء يسافرون من الله الى الله و لا تقطع مسافتهم و لا وصول الا الى منازلهم حين الوصل فاصلون و حين الوجدان فاقدون حكم بعضه حكم كله و حكم كله حكم بعضه ماء مطهور و حرف الظهور و صافي التجلي من المتجلي بالكسر بنفس المتجلي له بالفتح و هي بحر الوحدة المذكورة في الدعا عن قول مولانا الامام ع على ع رب ادخلني في لجة بحر احديتك

102

103 The second station: the water is the Water of Life, and “from water We made every living thing.” This water is the manifestation of the Name the Living. When God desired to create

103 المقام الثاني الماء ماء الحياة و من الماء جعلنا كلشيء حي و هذا الماء مظهر اسم الحي فلما اراد الله خلق هذا الماء فبارادته صار موجودا متعلقا

103

this water, by His Will it became existent, connected with the color yellow, speaking that our Creator is the Merciful. It is the surging, billowing ocean, the origin of multiplicities in the realm of the world of Names and Attributes. Its outward aspect is the Imamate of Ali, who is in the heart of Sanctity and Splendor, and its inward aspect is a hidden mystery, immune and protected from attributes and names. In this ocean are ships, islands, domes, inhabitants, and men – all of that from the very water itself. It has no beginning and has an end, no construction and no annihilation. The dwellers therein are the people of purity and radiance, glorifying their Creator in the pole of the region of Glory and Splendor. They are men about whose truthfulness God said: “Men whom neither commerce nor trade distracts” – the stages of affairs and manifestations in the realm of the Book from the true Unity, which is the very essence of remembrance. This ocean is the ocean of tranquility and dignity, the coolness of certitude, and the core of the heart. Whosoever drinketh a drop therefrom dwelleth in the Essence of God, showeth patience in adversity for His sake, and is content with His decree, saying in all conditions: “There is no power nor strength save in God. His is the creation and the command, and unto Him shall all return.”

- 104 The Third Station is the Water of Power. When God ordained its existence through the manifestation of His Name, the Life-Giver, He took a drop from the Water of Life, the manifestation of His Name, the Living, and it is His true utterance in His Book of Truth: “And We send down from the rain clouds water pouring forth abundantly,” surging, wave upon wave, moving like the manifestation of divine conditions. From it spring forth gardens of fruits and plants of divine attributes, until God’s words “Every day He is in a new state” become manifest. It is the emerald sea without beginning or end, wherein are trees of moist jewels, and upon it sail ships of fresh emerald, more vast than between the heaven of the accepted and earth of the receptive. Those who sail therein are, in the first instance, Muhammad and His family, and their followers secondarily. These are men purified from the defilement of time and temporal things, sanctified from attachment to desires and multiplicities. They disobey not God in what He commandeth them and are fearful of the family of God. The Messenger of God said: “The similitude of my household is as the Ark of Noah - whoso embarks thereon is saved, and whoso turns away therefrom is drowned.” The likeness is identical to that which is likened.

- 105 The Fourth Station is the Water of Decree, which flows from the Sea of Life, ordained for every soul that dies, and the other

بلون الصفراء ناطقا بان بارئنا هو الرحمن و هو الطمطم المثلطم مبدء الكثرات في صقع عالم الاسماء والصفات ظاهره امامه علي من في بحبوحة القدس و البهاء و باطنه غيب منيع ممتنع عن الصفات والاسماء و في هذا البحر سفن و جزائر و قباب و سكان و رجال كل ذلك من نفس الماء و ليس لها بداية و لها نهاية و لا بناء و لا اضمحلال و الساكنون فيه اهل الصفاء والسنا يسبحون بارئهم في قطب منطقته المجد و البهاء و هم رجال قال الله في صدقهم رجال لا تلهيهم اطوار الشئون و الظهور في صقع الكتاب عن الوحدة الحقيقية هي نفس الذكر و هذا البحر بحر السكون و الوقار و برد اليقين و تلج الفواد فمن شرب منه قطرة يسكن في ذات الله و يصبر على الاذى في جنبه و يرضى بقضائه قائلا في كل الاحوال لا حول و لا قوة الا بالله له الخلق والامر و اليه يرجعون

المقام الثالث الماء القدر فلما قدر الله وجوده بظهور اسمه الحي اخذ قطرة من ماء الحياة مظهر اسمه الحي و هو قوله الحق في كتابه الصدق و انزلنا من المعصرات ماء ثجاجا متلاطما مواجا متحركا كالظهور الشئون يخرج منه جنات الاثمار و نبات الصفات حتى يظهر قول الله كل يوم هو في شان و هو قلم الخضراء لبدء له و لا ختم فيه اشجار من جواهر رطبه و عليها سفن جارية من زمرد رطب اوسع من بين سماء المقبولات و ارض القابليات و الراكبون فيها بالاصاله محمد و اله و شيعتهم بالتبعيه و هم رجال مطهرون من دنس الزمان و الزمانيات و منزهون عن الالتفات بالشهوات و الكثرات لا يعصون الله ما امرهم و هم من خشية ال الله مشفقون قال رسول الله مثل اهل بيتي كسفينة نوح من ركبها نجي و من تخلف عنها غرق و المشبه عين المشبه به

المقام الرابع الماء ماء القضا وهو الجاري من بحر الحياة القدر لكل روح مات والاخر لحل جريان

for the place where God's Will flows, for what is in the Decree is that which is executed, and God hath no new decision in what He hath executed. It is the deep, mighty, surging ocean, profound, waving with the waves of divine attributes like firmly-fixed mountains. From it emerge two gulfs - one the beginning of things and the other their end, and the very ending is the water of beginning. From it flow four rivers: the water that changeth not in taste - the sea of acceptance and recognition of Muhammad's Prophethood; the purified honey - special to Muhammad's family and followers, which is the sea of falling short in knowing the People of Infallibility; the wine that is a delight to those who drink - the sea of love, might, dominion, grandeur, authority and overwhelming power, without headache, hangover, intoxication or blindness. Its inhabitants glorify, saying: "Glory be to the Possessor of Power and Conquest! There is no God but He, the One, the All-Compelling!"

البدء لان ما في القضاء هو الامضى وليس لله بدء فيما امضى و هو الطمطم المتذاخر المتين المتلاطم العميق المتعرج بتعرج الصفات كالجبال الراسيات و يخرج منها خليجان احدهما بدء الاشياء والاخر ختمها ونفس الختم ماء البدء و يجري منه انهار اربعة الماء غير الاسن ببحر الاقرار والاعتراف بنبو محمد والعسل المصفى المخصوص لشيعه محمد و اله و هو بحر التقصير عن معرفة اهل العصمة والخمر الذى لذة للشاربين و هو بحر المحبة والعزة والهيمنة والعظمة والسطوة والقهرية بغير صداد ولا نحر و سكر ولا عماء يسبحون سكانها سبحان ذي القهر والغلبة لا اله الا هو الواحد القهار

106 (the letter "nun" of "Rahman":)

106

107 The First Station: The letter Nun in the rank of the Bayan is the very essence of the letter Kaf, and it is the perfection of contingency, and contingency itself in the world of possibility is the letters in the word "Be!" The Kaf is the rank of the Primal Will, and the Nun is the rank of Purpose, and the Primal Will is the father of all things and Purpose their mother. He (peace be upon him) said: "I and Ali are the two fathers of this community." Through the Kaf God created the substance of things and the sign of His uniqueness and the temple of His oneness, indicating God alone, and it is the highest consciousness in contingency wherein God alone is known, and it is called the heart. Through the Nun God created things from the beginning of inclination toward Himself to the uttermost multiplicity, from infinity unto infinity. The first certainty is the temple of Prophethood, the second the temple of Guardianship, and the third the temple of the followers, and these temples are the perfection of faith. God placed in everything a sign for recognition of Him, and it is the perfection of Light - "God is the Light of the heavens and the earth. The parable of His Light is as a niche wherein is a lamp" to the end of the verse. God the Exalted said: "We shall show them Our signs in the horizons and in themselves until it becomes clear to them that it is the Truth." The Imam Sajjad said: "By God, these are Our signs and this is one of them" - meaning the Guardianship. Nothing was proclaimed in Islam as was proclaimed regarding the Guardianship.

المقام الاول النون فى رتبة البيان نفس الكاف و هو تمام الامكان والامكان بعينها فى عالم الامكان الحروف فى كلمة كن والكاف رتبة المشية والنون رتبة الارادة والمشيئة اب الاشياء والارادة امها قال ص انا و علي ابوا هذه الامه فبالكاف خلق الله مادة الاشياء واية تفريده و هيكل توحيده دال على الله وحده و هو اعلى المشاعر فى الامكان فيه يعرف الله وحده و هو المسمى بالفؤاد و بالنون خلق الله الاشياء من مبدء الميل الى نفسه الى منتهى الكثرات بما لا نهاية الى ما لا نهاية واول اليقين هيكل النبوة و ثانيها هيكل الولاية و ثالثها هيكل الشيعه و هذه الهياكل تمام الايمان جعل الله اية فى كل شئ للاعتراف به و هو تمام النور الله نور السموات والارض مثل نوره كمشكوة فيها مصباح المصباح الى اخر الاية و قال الله تعالى سنريهم اياتنا فى الافاق و فى انفسهم حتى يتبين لهم انه الحق نقول السجادة هي والله اياتنا وهذه احدها وهي الولاية ما نودى فى الاسلام شئ مثل مانودي فى الولاية

107

108 The Second Station: The Nun is the throne of the Kaf, and by it did the All-Merciful establish Himself over all else, and it is the One realized in fourteen temples. The Messenger of

المقام الثانى النون عرش الكاف و به استوى الرحمن عل ما سوائه وهو الواحد المتحقق فى اربعة عشر هيكل قال رسول الله فوق كل حسنة حسنة

108

God said: Above every good deed is another good deed until it reaches Our love. When it reaches Our love there is no good deed above it. This is confirmed by His true words when a Bedouin asked about religion and He (peace be upon Him) said: "Is religion anything but love for us?" This hidden mystery was revealed by His words (peace be upon Him): "Whoever loves you has loved God." This love is the cause of existence of all contingent beings, as expressed in the divine tradition: "I was a hidden treasure and loved to be known, so I created creation that I might be known." Love is the very essence of the lover, and the lover is the beloved when the three people of love are united. The Christians said "the third of three," but He is One God. Al-Sadiq said: "Love is a veil between the lover and the beloved." The aforementioned love is not the Essence of God the Exalted, for His concealment is identical with knowing Him, and knowing Him is identical with His concealment. He is the Known, with no knower in existence now, just as He was. Glory be to Him - none knows how He is except Him, and He is the Most High, the Great.

حتى اجبنا فاذا اجبنا ليس فوقه حسنة وهو قوله الحق حين سئله الاعرابي عن الدين قال ص هل الدين غير حبنا وكشف عن هذه الرمز المعنى قوله ع من احبكم فقد احب الله وهذه الحب علة وجود الممكنات وهو قول الله في حديث القدسي كنت كنزا مخفيا فاحببت ان اعرف فخلقت الخلق لكي اعرف والمحبة نفس الحب والمحبة هو المحبوب لو كان الثلثة اهل المحبة مشتركون قالت النصاري ثالث ثلثه انما هو اله واحد قال الصادق المحبة حجاب بين المحب والمحبوب والمحبة المذكورة ليست ذات الله تعالى لانه عز وجل خفائه عين عرفانه وعرفانه عين خفائه وهو المعروف ولا عارف في الوجود الان كما كان سبحانه لا يعلم كيف هو الا هو وهو العلي الكبير

- 109 The third station is the letter Nun in the station of the Gates: God's Command, His Knowledge, His Preserved Book, and His Justice. When God commanded the Greatest Word to turn back for the manifestation of lights and multiplication of phases, it descended to the pillar of Names, revolving with the revolution of Names in the worlds of cycles, and in the world of lights with the revolution of mysteries through the movement of night for the rising of day, to the Pole of Attributes, rotating with the rotation of Attributes in the world of cycles, until it descended from the beginning of the particle to the end of the atom, with no end to its beginning just as there is no end to its completion. This is God's true word: "All things subsist by Thy Command." The Command is the perfection of Justice, and by His Justice the heavens and earth were established. The manifestation of that Command are the people of infallibility, and the locus of that Justice is Muhammad and His family (peace be upon them). God the Exalted said: "Verily God commands justice and good-doing." The Proof (may my soul be His sacrifice) said in the visitation of Ya-Sin: "The affirmed decree is what Your Will has chosen, and the effaced is what Your way has not chosen." And it is the saying of his exalted grandfather al-Sadiq - peace be upon him - the Pure, the Guide, may my spirit be his ransom, in the well-known visitation: "Like the rising sun, manifesting the command and prohibition of God."

109 المقام الثالث النون في مقام الابواب امر الله و علمه و كتابه المحفوظ و عدله وهو انه لما امر الله كلمة الاكبر بالادبار لظهور الانوار و كثرة الاطوار نزل الى ركن الاسماء فتدور بدوران الاسماء في عوالم الادوار وفي عالم الانوار بدوران الاسرار بتحرك الليل لطلوع النهار الى قطب الصفات فتكور بتكور الصفات في عالم الاكوار حتى نزل من مبدء الدرة الى منتهى الذرة بما لا نهاية في بدئه كما لا نهاية في ختمه و هو قول الله الحق كلشي قائم بامرك والامر تمام العدل و بعدله قامت السموات والارض ومظهر تلك الامر اهل العصمة ومحل تلك العدل محمد و اله ص قال الله تعالى ان الله يامر بالعدل والاحسان وقال المجتهد روى فداه في زيارة ال يسن القضاء المثبت ما استاثرت به مشيتكم و المحو ما لا استاثرت به سنتكم وهو قول جده العلي الصادق ع النقي الهادي روى فداه في الزيارة المشهورة كالشمس الطالعه المظهرين لامر الله و نبيه

- 110 The fourth station: the nun in the station of the Imamate of Wilayah. It speaks of the beginning by indication and of the end by that which has no end. God - mighty and exalted -

110 المقام الرابع النون في مقام الولاية الامامه يحكي عن البدايه بالدلالة و عن النهاية بما لا نهاية قال

said: “Nun. By the Pen and what they inscribe.” And here I mention a drop from it: The nun in the rank of exposition is a simple living essence by itself, and it is the Most High Essence of God. In the rank of meanings, it is the essence of the Messenger of God. In the rank of the Gates, it is the essence of Fatimah – peace be upon her. In the station of the Imamate, it is the letters of “La ilaha illa Allah” – twelve in the inscribed numerals. In the station of the Pillars, it is universal drops from a subtle droplet from the sweat of Fatimah’s body. In the station of the Nuqaba, it is lights connected to the bodies of the Prophets. In the station of the Nujaba, it is divine shadows connected to the rank of the Nuqaba. In the station of the angels, it is human shadows. In the rank of the jinn, it is angelic shadows. In the rank of animals, it is jinn shadows – thus the ant claims that God has two guardians. In the rank of plants, it is animal shadows. In the station of minerals, it is plant shadows.

الله عزّ وجلّ نون والقلم وما يسطرون وها
انا ذاكر رثمة منه النون في رتبة البيان جوهرة
بسيطه حية بالذات وهي ذات الله العليا وفي
رتبة المعاني ذات رسول الله وفي رتبة الابواب
ذات فاطمة ع وفي مقام الامامه حروف لا اله
الا الله اثني عشر في الرقوم المسطرات وفي مقام
الاركان رثحات كليه من قطرة لطيفه من عرق
جسم فاطمه وفي مقام النقا انوار متعلقة من
اجساد الانبيا وفي مقام النجبا اظلة الهية متعلقة
برتبة النقا وفي مقام الملك اظلة انسية وفي رتبة
الجن اظلة ملكية وفي رتبة الحيوان اظلة جنية و
لذا ان النمل يزعم ان الله زبائنتين وفي رتبة النبات
اظلة حيوانية وفي مقام الجماد اظلة نباتية

111 (the letter “ya” of “Rahim”):

111

112 The first station: the ya is the letter of ten. In the station of exposition, it is the verse of Divine Unity, the sign of abstraction, pure Identity, the Cloud of Oneness, pure manifestation – the First, the Exalted, the Last, the Impregnable, the Inward, the Near, the Outward, the Distant – a known ocean and an unknown secret, specifically belonging to Muhammad and his family – peace be upon them – in the primal reality. All others besides them are non-existent, having no share in anything of it. How could they not be nothing when the Prophets – the station of their abstraction and their subsistence in the Unity of God – are a shadow of the fa from the body of Muhammad? They reached what they reached, but they did not comprehend what the body of Muhammad did. The body of Muhammad among bodies is impossible and unattainable. How then with the surplus of a ray? All in the longitudinal chain of eight worlds – nay, in the horizontal chain – this secret is veiled. “Were Abu Dharr to know what was in Salman’s heart, he would declare him an unbeliever.” And in a tradition: “God have mercy on him who killed him.” This principle flows from the highest realm to the lowest beginning. The paths to God are as numerous as the breaths of creatures.

المقام الاول الياء حرف العشرة وهو في مقام
البيان اية التوحيد وعلامة التجريد وصرف الهويه
وعماء الاحدية وصرف الظهور الاول الرفيع و
الاخر المنيع الباطن القريب والظاهر البعيد بحر
معلوم و سر مجهول المخصوص بمحمد و اله ص
بالحقيقة الاولى وما سواهم معدومون لا نصيب
بشيء من الاشياء فيه كيف لا يكون كلّ والانبيا
مقام تجريدهم وبقاءهم في توحيد الله ظل فائي
من جسم محمد بلغوا ما بلغوا لم تدركوا ما فعلوا
جسم محمد في الاجسام ممتنع محال كيف بفضل
شعاع و كلّ في السلسلة الطولية من ثمانية عوالم بل
في السلسلة العرضية هذا السرّ مستور لو علم ابوذر ما
في قلب سلمان لكفره وفي رواية رحم الله من
قتله يجري هذه القاعده من العالم العلي الى مبدء
السفلى الطرق الى الله بعدد انفس الخلايق

112

113 The second station: The letter Ya in the rank of meanings is the final letter of the name of Ali (may my spirit be his sacrifice). He is God’s mystery that cannot be described, and His Word that cannot be known. He is the Greatest Name by whose shadow all creation glorifies God. He is the possessor of the Greater Pre-existence and the Mighty Eternity. He (may my spirit be his sacrifice) said: “I am the possessor of Primary

المقام الثاني الياء في رتبة المعاني اخر حرف من
حروف اسم علي ع روي فداه وهو سر الله الذي
لا يوصف و كلمته التي لا يعرف وهو الاسم
الاعظم الذي يسبح الله بظله جميع خلقه وهو
صاحب الازلية الكبرى والابدية العظمي قال
روي فداه انا صاحب الازلية الاولى وان امرنا

113

Pre-existence, and our Cause is the Truth and the Truth of Truth. He is the Outward and the inward of the inward, and He is the Mystery and the mystery of the Mystery, and the mystery of that which is hidden, and the mystery veiled by mystery, and a mystery that none can fathom save another mystery, and a mystery enshrouded by mystery.” He is the manifestation of the fear of God and His majesty, and this is the saying of the Imam: “There is no knowledge but fear of Thee, and no wisdom but faith in Thee.” He who fears not His presence has no knowledge, and this is the station of the All-Merciful, and for him who fears his Lord’s station are two gardens, and he who believes not in His holy might has no wisdom, for He is God’s Manifestation - neither He Himself nor other than Him. All this concerns the perpetuity of sovereignty in the kingdom. The path to God’s Essence is barred and the quest rejected. His proof is in His signs and His existence in His confirmations.

هو الحق وحق الحق وهو الظاهر وباطن الباطن وهو السر و سر السر و سر المستسر و سر المقنع بالسر و سر لا يفيد الا سر و سر مجلل بالسر و هو مظهر خشية الله و جلاله و هو قول الامام ع لا علم الا خشيتك و لا حكم الا ايمان بك ليس لمن لم يخشى عن جنبه علم وهو مقام الرحمن و لمن خاف مقام ربه جنتان و ليس لمن لم يؤمن بعز قدسه حكم لانه ظاهر الله لا هو هو و لا هو غيره كل ذلك عن دوام الملك في الملك السبيل الى ذات الله مسدود والطلب مردود دليله اياته و وجوده اثباته

114 “The third station: the ya’ – in the rank of the gates within the Name al-Rahim – is a station among the stations of rahmaniyyah (the All-Mercifulness). It is that concerning which the Imam – upon him be peace, may my soul be his ransom – gave answer. And I recall the tradition: the Exilarch (Ra’s al-Jalut) was questioned regarding al-Rida – upon him be peace – and he said: ‘O my master, what is unbelief and faith, and what is unbelief...? [They are] the two “devils,” both of whom are marjuwan.’ And the All-Merciful hath spoken of it when He said in Surat al-Rahman: “The All-Merciful – He taught the Qur’an; He created man; He taught him articulate speech (bayan).”

114 المقام الثالث الباء في رتبة الابواب في اسم الرحيم مقام من مقامات الرحمانية و هو الذي اجاب الامام ع روى فداه و انا اذكر الحديث سئل راس الجالوت عن الرضا ع بان قال يا مولاي ما الكفر والايان و ما الكفر ... الشيطانان اللذان كلاهما المرجوان و قد نطق به الرحمن حيث قال في سورة الرحمن الرحمن علم القرآن خلق الانسان عليه البيان

115 Then al-Rida – upon him be peace – did not run on with an answer; rather he traced with his finger upon the earth and bowed his head for a while. When the questioner saw his silence, his own soul emboldened him to ask another question. He said: ‘O chief of the Muslims! What is the One that is made many, and what is the many that is made one? And what is the finder for the found? And what is the flowing for the congealed? And the deficient for the increased?’

115 ثم سمع الرضا ع لم يجز جوابا و نكت باصبه الارض و اطرق لهما فلما راى السائل سكوته شجعت نفسه بسؤال اخر فقال يا رئيس المسلمين ما لواحد المتكثر و ما لمكثر المتوحد و ما الموجد لموجد و الجارى المنجمد و الناقص الزايد

116 So he – may my soul be his ransom – raised his head and said: ‘What is it that thou art saying? Of whom dost thou speak? For whom dost thou speak? Inasmuch as thou art thou – a letter – we are we. This is a concise answer to thy questions. As for the detailed answer, know – if thou be one who understandeth – praise be to God, the Creator – that unbelief is twofold: unbelief in God, and unbelief in the Satan. And they are two: one is Paradise and the other the Fire; they are the two differing outcomes, the one accepted and the other

116 فرفع روى فداه راسه فقال اى شئ تقول بمن تقول و لمن تقول بينا انت حرفا نحن نحن هذا جواب موجز لسؤالك و اما الجواب المفصل فاعلم ان كنت الداري فالحمد لله الباري ان الكفر كفران كفر بالله و كفر بالشيطان و هم سيئات المقبولان المردودان احدهما الجنة و اخر النار و هما اللذان المختلفان المقبولان و قد نطق به الرحمن

rejected. And the All-Merciful hath spoken of it when He said: “He hath let loose the two seas that meet; between them is a barrier they overpass not; which, then, of the favors of your Lord will ye deny?”

حيث قال مرج البحرين يلتقيان بينهما برزخ لا
يبغيان فباى الاء ربكما تكذبان

- 117 He who is of the kind of man will understand our word; and from what we have said there will appear to thee the answer to what lieth within thy questions. Praise be to God, the All-Merciful, sent unto mankind and jinn; and the curse of God be upon the worst of the devils.

117 ويعلم قولنا من كان من سنخ الانسان ويظهر لك
مما قلنا جواب ما في سؤالك والحمد لله الرحمن
المبعوث على الانس والجان ولعنة الله على شر
الشيطان

- 118 When the Exilarch heard his words, he was struck dumb, bewildered, and gave a cry; then he said: ‘I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God; and that thou art in truth the Vicegerent of the Messenger of God.’ And al-Rahim is a mercy written for whomsoever mercy hath preceded; and “the care” is the reality of Salman – may my soul be his ransom. Yes – so runneth the tradition.

118 فلما سمع كلامه بهت وتحيّر وشق شقة فقال
اشهد ان لا اله الا الله واشهد ان محمدا رسول الله
وانك وصي رسول الله حقا والرحيم رحمة مكتوبه
على من سبقت والعناية وهو حقيقه سلمان روحى
فداه نعم الحديث

- 119 Did not al-Hasan al-‘Askari say in his Tafsir: ‘God hath a hundred mercies; He placed one mercy in all creation – by it do men show compassion to one another in this world, in every region. And when the Day of Resurrection cometh, He addeth that one mercy to ninety-nine mercies, and by them He hath mercy upon the community of Muhammad.’ And that mercy is the completion of the community: in this world, when they were in the womb, they dyed themselves away from receptivity; and in the Hereafter, when they are purified of accidents, their constitution is strengthened to bear [what is bestowed]. And God hath forbidden Paradise to the nations until the community of Muhammad enter before them; and the believer is more honored with God than ye suppose.

119 ما قال الامام الحسن العسكى في تفسيره ان لله
مائة رحمة وجعل منها رحمة واحدة في الخلق
كلهم فيها تراحم الناس في الدنيا من في كل
الاصقاع فاذا كان يوم القيمة اضاف هذه الرحمة
الواحدة الى تسع وتسعين رحمة فيرحم بها امة
محمد وتلك الرحمة تمام الامه في الدنيا لما كانوا
في الرحم صبغوا انفسهم عن القبول وفي الآخرة
لما خلصوا من الاعراض قويت بنيتهم لتحمل و
ان الله حرم الجنة على الامم حتى يدخل امة محمد
ص قبلهم والمؤمن اكرم على الله مما تظنون

- 120 And I recount some of this by transmission in meaning; none beholdeth the secret of its degrees save the people of piety.

120 وانا اذكر بعضا بعضا بالنقل بالمعنى ولا يطلع بسرّ
مراتبها الا اهل التقوي

- 121 The fourth station: the ya’ in al-Rahim is the station of the Shi’ah; in this Name is the station of their dyeing (sibghah). God, exalted be He, hath said: “The dyeing of God – and who is better than God in dyeing?” He placed them in the “well of fermentation” within this dyeing; and when their constitution ripened and they reached maturity, He disciplined them with prayer, alms, fasting, striving, pilgrimage, and the other praiseworthy deeds, until their parts were mingled and they became one thing – according to the saying of ‘Ali – may my soul be his ransom – ‘until all my deeds and my litanies become one litany.’

121 المقام الرابع الباء في الرحيم مقام الشيعة وهم في
هذا الاسم مقام صبغتهم قال الله تعالى صبغة الله
ومن احسن من الله صبغة وجعلهم الله في
بئر التعفين في هذا الصبغ فلما فضجت بنيتهم و
بلغت بلوغهم صلاهم بالصلوة والزكاة والصوم
والجهاد والحج وسائر الاعمال الحمودة حتى
خلطت اجزائهم فصارت شيئا واحدا وهو قول
على ع روحى فداه حتى تكون اعمالى واورادى
كلها وردا واحدا

- 122 Then He placed them in the alembic of distillation, to take from them the elixiral parts – this is the “death of the whole”:

for some it is in this world; for some in the return (raj'ah); for some in the intermediate state; for some in the Resurrection; and for some in the Fire – so that the accidental parts be burned away and the elixiral parts be taken. When the elixir-parts are taken, the wind of love – love of God – stirreth in their hearts; and that is the meeting with their Creator. This is the saying of al-Sadiq: ‘When the wind of love stirreth in the heart, and it findeth intimacy in the shades of the Beloved, and preferreth the Beloved above all else...’

122 ثم جعلهم في قعر التّقطير للاخذ عن اجزاء الاكسيرييه وهو موت الكلى فلبعض الناس في الدنيا ولبعضهم في الرجعة ولبعضهم في البرزخ ولبعضهم في القيمة ولبعضهم في النار لتحريق اجزاء العرضيه والاخذ الاكسيرييه فلما اخذ اجزاء الاكسير هاج ريح المحبة محبة الله في افئدتهم و هو لقاء بارئهم وهو قول الصادق ع اذا هاج ريح المحبة في الفؤاد واستانس في ظلال المحبوب واثرا المحبوب على ما سواه

- 123 He said: ‘Behind thee is within thee, and thou seest it not; behind thee is from thee, and thou perceivest not. Thou art the manifest Book, by whose letters the Manifestation appeareth... Dost thou deem thyself a small body, while within thee the greater world is folded? And it is the point of knowledge: knowledge is a point – multiplied by the ignorant. And it is dirayah (understanding): one act of understanding is better than a thousand acts of mere narration. It is the scroll of the wise: every knowledge that is not in the scroll is lost. Knowledge is the perfection of action; knowledge without action is as a bow without a string.’

123 قال ع ورائك فيك و لا تبصر ورائك منك و ما تشعر و انت الكتاب المبين الذي باحرفه يظهر المظهر ... اتزعم انك جرم صغير وفيك انطوى العالم الاكبر وهو نقطة العلم نقطة كثرتها الجاهلون و هو الدرايه حيث تدريه خير من الف ترويه و هو قرطاس الحكيم كل علم ليس في القرطاس ضائع وهو تمام العمل العلم بلا عمل كالقوس بلا وتر

- 124 And the intimations are veils: when the veils are lifted from the disclosure of multiplicities, he entereth the House of Majesty – he hath known the stations of the matter and reached the places of the secret; and he is independent of all save God.”

124 و ان الاشارات تحجب الاستار من كشف الكثرات دخل بيت الجلال فقد عرف مواقع الامر و بلغ مواضع السرّ و هو الغنى عما سوى الله

- 125 Glory be to God above what they describe. Complete, complete, complete.

125 و سبحان الله عما يصفون تم تم تم

GOH.132x, GOH.135-136x, GOH.204x, GOH.215x, MNP.048x, HURQ.BB03x, BLO_PT#079.1.8x

INBA14:041.04-104, INBA53:001-045, INBA60:001-056, INBA64:033.16-081.14, INBA_6010C:041-094, INBA_6013C:002-109, INBA_6012C.300-393, TZh3.139.10-139.15x

BB00065

Letter on the apostasy of Mulla Jawad Vilyani (Suluk II)

To: Abu Talibi'l-Husaynavi

- 1 In the Name of God, the Most Merciful, the Most Compassionate!
- 2 All praise be to Him Who, in the essential nature of His Essence, transcendeth the description and reality of all

1 بِسْمِ الرَّحْمَنِ الرَّحِيمِ

abstract things. All praise be to Him Who, in the essential nature of His Being, is sanctified above the attributes and realities of all material things. All praise be to Him Who, in the essential nature of His Self, is exalted above the mention of all created things and whatsoever can exist in their ranks. All praise be to Him Who, in the essential nature of His Identity, standeth alone, beyond the comprehension of all contingent beings and whatsoever may be brought into existence through their conditions.

- 3 All praise be to Him by Whose signs of power the most profound mysteries are made manifest in the reeds of the thickets of the Divine Realm and in their likeness. All praise be to Him through Whose tokens of Will the most hidden secrets are revealed in the reeds of the thickets of the Realm of Might and in their manifestations. All praise be to Him by Whose emblems of grandeur the most sublime truths are disclosed in the essential natures of the people of the human realm and in the example of their revelation. All praise be to Him through Whose manifestations the most recondite mysteries are embodied in the fragments of the Tablets of Ruby, through that which hath dawned and shone forth from the reality of their essence unto the horizon of their station.

- 4 Through these did the Countenance of all countenances appear in the revelations of the temples of the people of the human realm, that all might receive their portion from the conditions of His manifestation and attain unto a station wherein all might speak of the appearance of the Eternal Sun. There is no God but God, the Lord of the Throne, glorified and exalted be He above all that they describe.

- 5 O my God! I, in this position, my station here, do testify that Thou art God, the Lord of the heavens and of the earth and of whatsoever lieth between them. Thou hast ever been, when naught else existed, and Thou wilt ever continue to be even as Thou wert in the beginning of all beginnings. None knoweth Thee save Thyself, and none can describe Thee save Thine Own Self. All names and attributes fall short before the beauty of Thy Presence, through the grandeur of Thy Being, withheld from the essential nature of Thy Self by the glory of Thine Identity.

- 6 And I, of myself and all that Thy knowledge encompasseth, do glorify Thy Oneness as befitteth Thee and praise Thy Self as beseemeth Thee. Though none among Thy creation is capable of this, yet Thou dost reward all through Thy knowledge. Glorified and exalted art Thou! And I bear witness, in this station of love, to Muhammad and the family of God as the manifestations of Thy Divine Unity, the appearances of Thy Sovereignty,

2 الحمد لله الذى تعالى بذاتية ذاتيته عن وصف المجرّدات وكنهها والحمد لله الذى تقدّس بكنونيته كينونيته عن نعت الماديات وحقايقها والحمد لله الذى تعظم بنفسانية نفسانيته عن ذكر الموجودات وما يمكن فى رتبها والحمد لله الذى تفرد بانية انيته عن عرفان الممكنات وما يبدع فى شأنها

3 والحمد لله الذى تلجلجت المتجلجات فى قصبات اجمة اللاهوت بايات قدرته فى مثالها والحمد لله الذى تدو بالتلذذات فى قصبات اجمة الجبروت بدلالات مشيئته وفى مظاهرها والحمد لله الذى تفردت المتفردوسيات فى كينونيات اهل الناسوت بعلامات عظمتة فى مثالتجليها والحمد لله الذى تجرست المتجرسمات فى قطعات الواح الياقوت بظهوراتما لاح واشرق من حقيقة ذاتها الى افق مقامها

4 وان بها طلعت حضرة الطلعات فى تجلياتهاكل اهل الناسوت لياخذ الكل حظه من شئوناتظهور متجليه و يبلغ الى مقام ينطق كله عن ظهور شمس ازلية لا اله الا الله ربالعرش سبحانه وتعالى عما يصفون

5 اللهم اننى انا فى ذلك الموقف مقامى هنا اعترفبانك انت الله رب السماوات والارض وما بينهما لم تزل كنت بلا وجود شئ ولا تزال انك كائن بمثل ما كنت فى ازل الازال لن يعرفك احد دون نفسك ولن يوصفك احددون ذاتك وان كل الاسماء والصفات مقطعة عن طلعة حضرتك بعظمة كينونيتك فى ممتعه عن ذاتية نفسانيتك لعزة ايتك

6 وانا ذا من نفسى وكل ما احاط علمكوحّدك بما انت عليه واتى نفسك بما انت اهله ولو لا يقدر بذلك احد من خلقكوك لکن تجزى الكل بعلمك سبحانه وتعايت واشهدك فى مقام محبّد وال الله تجليات صمدانيتك وظهورات سلطنتك وعلامات الوهيتك وايات كبريائيتك بما انت

the signs of Thy Divinity, and the tokens of Thy Grandeur, for Thou hast created them through the reality of origination and the bearing of invention, and through what Thou art in respect to Divine Unity, revelations, divine fragrances, and blessings in Thy work and power.

قد خلقتهم بحقيقة الابداعية و بحمل الاختراعية و
بما انتعليه من الاحدايات والتجليات والنفحات
والبركات في عملك و قدرتك

- 7 I beseech Thee to send Thy blessings upon them in every condition, through what Thou art in respect to glory and power, and what remaineth of glory and grandeur. Then, after this, I bear witness to every truth in the way Thou lovest and approveth, and to every falsehood in the way Thou detesteth and bringeth to an end.

7 و اسئلك ان تصلّ عليهم في كلّ شأن بما انت عليه
من الشأن والقدر و تبقى الشأن والعظمة ثم بعد
ذلك اشهد لكلّ حقّ بما انت تحبّ و ترضى و
لكلّ باطل بما انت تسخط و تنتهى

- 8 Verily, I possess nothing except what Thou possessest me through Thy grace. Therefore, O King of Kings, grant me a tranquil heart, a serene soul, an ascending spirit, and that contented, well-pleasing soul which Thou hast promised to the believers in Thy Book, where Thou didst say - and Thy Word is the truth - "O thou soul which art at rest! Return unto thy Lord, well-pleased, well-pleasing! Enter thou among My servants, and enter thou My paradise!"

8 و انى انا لا املك شيئاً الا ما انت تملكنى
بفضلك فاملكنى يا مالک الملک فواداً بارداً و
قلباً ساكناً و روحاً صاعداً ونفساً راضية مرضية
التي وعدت للمؤمنين في كتابك حيث قلت و قولك
الحق يا ايها النفس المطمئنة ارجعى الى ربك
راضية مرضية فادخل في عبادى و ادخل جنتى

- 9 And furthermore, O thou who seekest the portion of the heart, who art content with the bounty of the All-Bountiful, who inquireth about the truth of creation in the station of non-existence: Know that what We desire to set forth with the pen of ink upon this Tablet of righteousness is the station of submission to the Lord of all beings. Look with certitude, then study the Book of the Resplendent Countenance concerning the knowledge of certainty, for verily the most secure of stations in the manifest horizon is to attain unto the truth of certainty through the eye of certainty.

9 و بعد يا ايها الطالب حظّ الفواد والراضى باخرة
الجواد والسائل عن حقّ اليجاد في رتبة الانوجد
بان ما اريد انارشحك في قلم المداد على ذلك اللوح
السداد هو شأن الانقياد لمربّ العباد فانظر باليقين
ثم اطلع كتاب طلعة المستجلية في علم اليقين فان
امنى الدرجات فافق المبين هو الورود على حقّ
اليقين بعين اليقين

- 10 When emphasis hath been placed upon the mention of recompense through the truth of reward, the decree of punishment, and the light of attraction in the sanctuaries of the people of utterance, then bear thou witness in the knowledge of the Point of Reward and the decree of the Decisive Utterance in all things, that the most glorious of stations and the most exalted ranks of speech is the station of the servant's turning unto his Lord. Verily God hath ever been manifest unto thee through thee, and thou art in every moment in need of thy Lord's sustenance, even as thou wert in need at the beginning of thy existence when He created thee and thou wert nothing.

10 فلما اكدت في ذكر الجواب حقّ الثواب و
حكم العقاب و نور الانجذاب بمجاريب اهل
السانفاشهد في علم نقطة الثواب و حكم فصل
الخطاب في كلّ شأن بان اسنى الدرجات واعلى
مقامات الخطاب هو مقام توجه العبد بمولاه و
ان الله لم يزل متجلى لك بكو انت في كلّ حين
تحتاج بمدد ربك بمثل احتياجك في بدء وجودك
حيث قد خلقتك و لم تكشف شيئاً

- 11 It is as though at every instant thou art newly created. When God created the stations of reward according to the stations of His manifestations, He made mention for thee of holy, radiant signs from the stations of majesty, that He might draw thee unto the court of nearness and beauty, and bring thee to such

11 كأنك في كلّ ان خلق الاول لما خلق الله
مراتب الثواب بمراتب تجلياتها ذكر لك اشارات
قدسية شعشعانية من مراتب الجلال ليجذبك الى
ساحة القرب و الجمال و يبلغك بشأن لا يرى في
الوجود الا طلعة حضرت محبوبك و لا ترى

condition that thou wouldst see in existence naught save the countenance of thy Beloved Lord, and wouldst behold creation as though none thereof had ever been mentioned. And He will confirm thee in that state which Ali described in his prayer, where he said - and his word is the truth - "until all my deeds and my devotions become a single devotion in perpetual service to Thee."

الخلق الا كيوم ليك منهم احد مذكورا ويؤيدك بحال وصفه على ع في دعائه حيث قال و قوله الحق تحتكون اعمالى و اورادى كلها اورداً و على في خدمتك سرمداً

- 12 By thy Lord! If thou shouldst find the sweetness of that station, thou wouldst never neglect it, even wert thou to be cut to pieces. For when the servant declareth "There is no God but God," he findeth the sweetness of the manifestation of the Eternal, and is illumined by the light of the rising of the sun of unity, and is exalted above all contingent things through the countenance of Him Who is manifest from the depths of divine holiness. In that moment he beholdeth all that hath been named a thing within the treasures of His command, and he perceiveth the people of Paradise and its blessings, and beareth witness to the people of the fire and its depths, and proclaimeth with the permission of his Lord, in the temple of his essential nature, the call of his Lord where He, exalted be His mention, hath said: "Whose is the Kingdom this Day? It is God's, the One, the All-Compelling!"

12 فوربك لتجد لذة ذلك المقام لن تغفل عنه و لو يقطعك احد ارباً ارباً لان العبد اذ قال لا اله الا الله يجد لذة ظهور الصمدانية و يتنور بنور طلوع شمس الوجدانية ويستعلى على كل الممكنات بطلعة حضرة متجليه من حضيض قدس الرحمانية و يشاهد فذلك الحين كل ما وقع عليه اسم شئ في خزائن امره و ينظر الى اهل الجنان والائها و يشهد على اهل النيران و دركاتهما و ينادى باذن ربه في هيكلي جوهرية ببناء ربه حيث قال عز ذكره لمن الملك اليوم لله الواحد القهار

- 13 And thou dost not magnify the remembrance of the king, for verily the remembrance of the king before God is as a mere atom of dust upon the earth. And I bear witness that His saying "To whom belongs the kingdom?" is like unto His saying "To whom belongs the atom?" Say: Unto God, the One, the All-Compelling! For every condition on the Day of Resurrection is before God and before those who enter Paradise in this earthly life. And if thou wouldst cleanse thy vision and refine thy sight, thou wouldst witness that which hath appeared from thy left, and that the Maids of Paradise in the pavilions of good-pleasure have settled upon their thrones, and that the idolaters are tormented in their stations.

13 وانت لا تعظم للهذكر الملك فان ذكر الملك عنك الله كمثل ذرة تراب في الارض و اشهد ان بقولهم من الملك يمثل قوله فن الذرة اليوم قل لله الواحد القهار لان كل شان هو يوم القيمة عند الله و عند الذين يردون الفردوس في الحياة الدنيا وانت ان تصف بصرك و تلتطف نظرك لتشاهد بان قد سمرت من شمالك و ان حور العين في جرات الرضوان قد استقرت على سرائهن و ان انياتالمشركين يعذبون في مقامهن

- 14 And thou, O observer, if thou wouldst reflect for less than the twinkling of an eye, thou wouldst witness in thine eye all that God hath created in the highest heaven, even unto an atom from the blessed soil of Kazim's grave, and then on the left all that God hath created in the nethermost fire, even unto the delusion of polytheism and polytheism itself in the Book of God. And if thou shouldst desire good, then God thy Lord will recompense thee with good in thine own self, and verily in the life to come there shall appear the fruit of that which God hath given thee in this moment, for God is All-Knowing, All-Powerful and swift to reckon. Nothing in the heavens or on earth is too great for Him, nor doth He delay the recompense

14 وانت يا ايها الناظر لو تفكر اقل من لمحة العين لتشهد في عينك كل ما خلق الله في العليين حتى الذرة من طين قبر كاظم قدس الله تربيته ثم على السمائل كل ما خلق الله في السجين حتى وهم الشرك و ثم شرك في كتاب الله و انك لو شئت بخير ففى الخير يجزيك الله ربك في نفسك و ان في الحياة الاخرة تظهر ثمر ما اعطاك الله في الحين لان الله عالم قدير وسريع في الحساب و لا يتعاضمه شئ في السماوات و لا في الارض و لا يؤخر جزاء العبد لعلو غناؤه و عظم قدرته

of His servant by reason of His transcendent riches and His mighty power.

- 15 Thus is the decree: if there occurreth to thy mind regarding someone that he is not what he is, then in consequence God will take vengeance upon thee and will torment thee within thyself, and verily the fire in the world to come is the fruit of that polytheism, for God is indeed the Jealous, the Almighty.

- 16 Yet if thou repent, God will, through His grace, transform thy misdeeds into good deeds, for at every moment thou art a new creation. If thou art sincere, thou becomest pure, and if thou committest sin, thou becomest a transgressor. For guidance on the path to the Beloved, that word from Him sufficeth, and there is no power nor strength save in God. Be thou unto God and His creatures even as God is unto Himself and His creatures. Even as God created thee from nothing, so worship thou Him with pure sincerity, seeking neither reward nor fearing punishment. Thus it is in all conditions and evidences. And if thou openest that door unto thy heart, thou wilt acquire the attributes of the All-Merciful, and though all may wrong thee, thou wilt forgive them and show them kindness, even as God, in His glory, provideth sustenance through His grace to those who have denied Him. Thus establish thou this principle in all signs and tokens. Bear thou witness that in God's treasures all things exist, and that He, glorified be He, accepteth not from anyone a gift that already existeth in the treasures of His might.

- 17 Therefore offer thou unto His community that which He possesseth not in His treasures of glory - namely, powerlessness and its conditions. Through this doth God accept the deeds of all things, and these are the gifts in God's religion unto Him. Even as He, glorified be He, having no poverty, loveth poverty, just as thou, having neither jewel nor elixir, lovest these from Me.

- 18 Thus dost thou recognize all conditions of servitude before the Presence of Lordship, the Majesty of the Self-Subsisting, the Beauty of the All-Merciful, and the Grandeur of the Eternal. For if thou knowest this path, thou wilt witness in that impenetrable, overwhelming, blind, and pitch-dark gloom the signs of praise, tokens of glory, stations of radiance, evidences of the Names, conditions of destiny, manifestations of origination, revelations of confirmation, and all that is possible in creation.

- 19 Glory be to God! Were we to know through true knowledge thine essence in the station of thy manifestation, thou wouldst act in God's path even as God acteth toward His servants in

15 وكذلك الحكم في الشرعان خطر ببالك في حق
بأنه هو ليس هو ففي الخبر فينتقم الله عنك و
تعذبك في نفسك وإن النار في الدار الآخرة هي
ثمرة ذلك الشرك لأن الله هو الغيور المقتدر

16 ولكن إن تبتديل الله سيئاتك بحسنات من
فضله لأنك في كل حين خلق جديد فان اخلصت
فتكون خالصاً وإن اذ نبت فتكون مذنباً وكفاك
في السلوك الى سبيل المحبوب تلك الكلمة من عنده
ولا حول ولا قوة الا بالله كن لله واخلقه
بمثل ما كان الله لنفسه واخلقهم كما أن الله خلقك
لا من شيء فانت فاعبده خالصاً مخلصاً لوجهه
بدون طلب الثواب والخوف من العقاب وكذلك
في كل الشؤون والدلالات وانت ان فتحت
على قلبك ذلك الباب لتخلق باخلاق الرحمن وإن
ظلموك الكل انت تعفوا عنهم وتحسن اليهم كما
أن الذين كفروا بالله أنه سبحانه يرزقهم بفضله
وكذلك انت فابسطها القاعدة في كل الدلالات
والعلامات واشهد بأن في خزائن الله كل شيء
موجود وأنه سبحانه لم يقبل من احد هدية كانت
في خزائن جبروتيته

17 وانت فاهد الامة ما لم يك عنده وفي خزائن
عزته وهو العجز وشؤناته وأنه به يقبل الله
عمل كل شئ أن ذلك الهدايا في دين الله اليه وأنه
سبحانه لما لم يك عنده فقر يحبال فقر بمثل ما انت
لم يك عندك جوهر او اكسير وتحب ذلك مني

18 وكذلك انت تعرف كل شؤونات العبودية في
تلقاء حضرة الربوبية و جلال الصمدانية و
جمال الرحمانية و كبرياء الازلية لأن يعلم ذلك
السبيل تشهد في تلك الظلمات الصماء الدماء
العمياء الطخياء الصليم المظلم الجهنام ايات الثناء
وعلامات البهاء ومقامات السناء ودلالات
الاسماء وشؤون القضاء وظهورات البداء و
تجليات الامضاء وكل ما يمكن في الانشاء

19 فسبحان الله لو نعلم الحقيقة آتيتك في رتبة
ظهورك لتعمل في سبيل الله بمثل ما يفعل
الله عباده في رتبة قيوميته وتشاهد حكم البداء في

His station of Self-Subsistence, and thou wouldst witness the decree of origination in thyself like destiny. For the servant ascendeth not to the heights of reality except through witnessing origination in all his conditions, such that even if he performeth every good deed, he feareth his Lord that God may change it if He willeth.

نفسك مثل القضاء فإن العبد لم يرتق الى معراج الحقيقة الا بمشاهدة البداء فيكّل شؤناته حتى لو عملكّل خير يخاف من ربه بان الله يبدله اذا شاء

- 20 Be thou content at all times with thy Lord's decree concerning thyself, both inwardly and outwardly. The limit of contentment is that thou shouldst be as content with abasement as with glory, with poverty as with wealth, with hardship as with ease, and with sorrow as with joy in the conditions decreed for thee by God.

20 وارضى فيكّل حين بقضاء ربك فنفسك ثم في علايتك وحد الرضاء هو ان ترضى بالذل بمثل العز وبالفقر بمثل الغناء وبالمشقة بمثل الراحة وبالخزن بمثل السرور في شؤنات نفسك وما قدر الله لك

- 21 Know that all moral science flows from this living water. For thou hast infinite stations within infinite stations, and it is incumbent upon thee, shouldst thou desire God thy Lord, to be content in all thy stations and conditions. And lo, there shineth upon thee from the light of the Sun of Contentment that which shall suffice thee in the path of God, independent of aught else. And this is that thou hast, in thy state of contentment with God in the depths of Oneness, that shouldst He manifest Himself to thee through thee in every condition through His condition, thou wouldst be content, or through thy condition, thou wouldst be content.

21 وان كلّ علم الاخلاق يجري من عين هذا الماء الحيوانلان لك مقامات ما لا نهاية لها بما لا نهاية لها وفرض عليك اذا اردت الله ربك ان تكون راضياً في كلّ مقاماتك وشؤناتك وانا اذا اشرق عليك من نور شمس الرضاء ما يغنيك في سبيل الله عن غيره وهو ان لك في حاله رضا مع الله في لجة الاحدية بانه لو يتحلى لك بك فيكّل شأن بشأنه لترضى او بشأنك لترضى

- 22 Should He place thee in the station of the heart through the manifestation of the element of fire in His Name the Restrainer, thou shouldst be content like unto the element of earth in His Name the Slayer. And likewise in the air in His Name the Living, like unto water in His Name the Quickener. Then in the stations of action, should He assign unto him who worshippeth Him the fire of hell in its entirety, and unto him who obeyeth Him the waters of paradise in their entirety, it behooveth the servant to worship Him and be content with the fire, even though the command be otherwise. And likewise in all the conditions of the rank of action, where the observer knoweth through the light of his Lord.

22 فان يجعلك في مقام الفواد بظهور عنصر النار في اسمه القابض لترضى بمثل عنصر التراب في اسمه المमित وكذلك في الهواء في اسمه الحي بمثل الماء في اسمها الحي ثم في مقامات الفعل بان يجعل لمن عبده نار جهنم كله ولما اطاعه الاء الجنان كلها فرض على العبد بان يعبد ويرضى بالنار مع ما كان الامر دون ذلك وكذلك في كلّ شؤنات رتبة الفعل حيث يعرف الناظر بنور ربه

- 23 Then thou hast in the station of contentment with the ordinances of Muhammad, the Apostle of God, that thou shouldst be content with Him in all that He hath done in the Faith, and commanded, and forbidden. And should there occur to thy mind regarding an ordinance other than what He hath commanded the people in the Book, thou wouldst be deficient in the station of morals from the rank of the people of the Covenant, even as Muhyi'd-Din - may God intensify his torment - went astray in his pronouncements which numbered three hundred and sixty volumes, wherein he said that he found gaps in the Faith and covered them up. And among these was

23 ثم لك في مقام رضاء فاحكام محمد رسول الله بان ترضى عنه في كلّ ما فعل في الدين وامر به ونهيه واذ يخطر ببالك في حكم دون ما امر الناس في الكتاب به فكنت في مقام اخلاق ناقصاً عن رتبة اهل الميثاق كما ذهب محي الدين اجل الله في نعمته ففتوجه التي هي ثلاثمائة وستين كتاباً حيث قال بانى وجدت في الدين ثقبات وسترتها وان منها ما قال محمد رسول الله صلى الله عليه

his statement that Muhammad, the Apostle of God - peace be upon Him and His family - said "Glory be to God" because it was meet that He should say "Glory be to Me." May God punish him for what he hath fabricated in the Faith.

والله سبحانه واللهان عليه حق بان يقول سبحانه
عذبه الله بما اقترى في الدين

- 24 And Muhammad, the Apostle of God, ascended not unto heaven until He had perfected the entire Faith. And verily what he advanced regarding the ordinance of "Glory be to God" is sheer infidelity in the religion of the family of God. And when he turned to the concept of the unity of existence, he had no recourse but to speak of those accidental individuations which are the essential degrees of the people of the fire. And most philosophers shall be tormented in the fire for having believed concerning the knowledge of God that which God hath not revealed in the Qur'an. And verily I, through what I have expounded in the two thousand verses of the Tafsir-i-Ha', shall confute all the doubts of the philosophers, if they would be fair before God.

24 و ما عرج محمد رسول الله الى السماء الا وقد
اكل الدين كله وان ما ذهب في حكم سبحانه الله
كفر محض في مذهب ال الله وانه لما ذهب الى
حكم وحدة الوجود فلا مفر له الا بان يقول بتلك
الانبياء العرضيات التي هي جوهريات دركات
اهل النار وان اكثر الحكماء ليعذبون في النار بما
اعتقدوا في معرفة الله ما لا نزل الله في القرآن و
اتنى انا بحكم ما فصلت في نسخة الفين في تفسير
الماء ليبطل كل شبهات الحكماء لو انصفوا بين يدي
الله

- 25 And if thou shouldst bear that Book, verily it would be more profitable unto them that profess the unity of God than all that the sun shineth upon. And when thou art perplexed with the perplexity of God's good-pleasure, and then illumined with the radiance of the good-pleasure of God's Messenger, then know thou all stations even as We caused thee to be enlightened by the light of the Sun of Glory.

25 وانت لو تحمل ذلك الكتاب فهو انفع للموحدين عما
يطلع الشمس عليها و اذا تلجلجت بتلجلج رضاء
الله ثم تلتلتبتلاؤ رضاء رسول الله فاعرف كل
المقامات بمثل ما اشرقناك من نور شمس الجلال

- 26 At the level of man, the law of good-pleasure requireth that thou be pleased with thy brother in God's religion even as thou art pleased with those who disobey not God and who are preserved from sin and purified; and that thou love for him all that thou lovest for them. For verily the right of faith for the believer deriveth from the right of God, and whoso violateth the right of his believing brother hath verily violated the right of God.

26 في رتبة الانسان فرض حكم الرضا بان ترضى
من اخيك في دين الله بمثل ما ترضى من الذين
لا يعصون الله و هم معصومون مطهرون و تحب
له كل ما تحب لهم فأتحق الايمان للمؤمن مشتق
من حق الله و من اضاع حق اخيه المؤمن فكأنه
اضاع حق الله

- 27 And after the right of religious brethren, it is obligatory upon thee to be pleased with thy parents even if they wrong thee. Say not to either of them "Fie" nor repulse them, and obey them in what they desire ere they ask of thee. Indeed, their obedience is more beloved to Me than the coolness of snow upon thy breast on a hot day. And if either of them displeaseth thee in aught, then in the face of their displeasure show thy pleasure with them regarding their displeasure, that not so much as a mustard seed of grief might rend their hearts because of thee. And verily their command, were it not in disobedience to the Lord, is greater in God's sight than all good deeds. And make them well-pleased with thee, for their good-pleasure is the good-pleasure of the Lord, glorified be His praise.

27 ولك بعد حق الاخوان في الدين فرض بان ترضى
من والديك وان ظلماك ولا تنقل لاحدهما اف و
لا تنهرهما و تطعهما فيما اراد قبل يسئلا عنك و
ان طاعتهما كانا حب لدي من الثلج في صدرك في
يوم الحر و لو ان احدهما يسخطك في شئ فانتفى
مقابلة سخطه فاطهر رضاك عنه من سخطه حتى لا
يقطع بقلبه قدر خردل حزن منكوان امرهما لو
لم يكن من معصية الرب لا كبر عند الله من كل
الحسنات و ارضيهما عن نفسك فان رضائهما هو
رضا الرب جل سبحانه

- 28 And thou hast a right in thy private life to be pleased with thy public life, and likewise the decree is the reverse, for if thy private self desireth the night prayer while thy public self showeth not desire for it, thou art not of them that are well-pleased with it. Likewise, if thy public self desireth any of the good things in this worldly life while thy private self forbiddeth it, thou art not in God's Book among them that are content with His decree.
- 28 و لك حقّ في سرّك بأن ترضى من علانيتك وكذلك الحكم بالعكس بان لو اراد سرّك صلوة الليل و انّ علانيتك لم تظهر ارادته فلست باهل الرضاء عنه وكذلك لو اردت علانيتك بشئ من الاء الطيبة في الحيوّة الدنّيا و انّ سرّك يمنعها فلست في كتاب الله من الرّاضين بقضائه
- 29 And today, all good-pleasure is established for him who is content with the appearance of verses from God without proof from aught else. Though he may be adorned with spiritual attributes in good-pleasure throughout all worlds, yet if therein he sayeth "My heart is not pleased with the verses without witnessing something of the extraordinary," all his good-pleasure is nullified in God's Book and all the conditions of his good-pleasure profit him not. For in that station he hath desired to choose for himself or for the people that which God desired not to manifest. This is for whoso desireth to behold the countenance of the Lord and Paradise with his own eyes: that he be content in those days with such a proof from God, even as God hath decreed in the Qur'an that a single verse from Him establisheth the truth and nullifieth falsehood, though the unbelievers be averse.
- 29 و ان اليوم كلّ الرّضا يثبت لمن يرضى بوجود الايات من عند الله بدون بينة من غيرها فلو تخلّق باخلاقالروحانيّة في الرضا في كلّ العوالم و انّ هنالك تقول لم يرض قلبي بالايات مندون رؤيه شئ من خوارق العادات فيبطل كلّ رضائه في كتاب الله و لم ينفعه كلّ شؤنات رضائه لانّ في ذلك المقام قد اراد بان يختار لنفسه او للناس ما لا اراد الله باظهاره ذلك لمن اراد ان يشاهد طلعة حضرت الربّ و الفردوس راى العين بان يرضى تلك الايام بتلك بحجة من عند الله كما فرض الله في القرآن بانّ اية واحدة من عنده يثبت الحقّ و يبطل الباطل و لو كره الكافرون
- 30 As God indicated in the call of Aaron and Moses to Pharaoh and his chiefs: "We have come with a sign from thy Lord, and peace be upon him who followeth guidance in God's path and desireth neither to go astray nor to fall into misery." O man! Be thou assured with certitude, as though thou wert in the knowledge of certainty beholding the countenance of the truth of certainty in the very essence of certainty, that today all reward is for him who proveth to the people these verses from God's Book and nullifieth the deeds of them that deny them. And verily all, in the reality of servitude, render them as they appear - that they are neither they themselves nor other than they.
- 30 كما اشار الله في دعوة هارون و موسى الى فرعون و ملائه قد جئنا باية من ربّك و السلام على من اتبع الهدى في سبيل الله و لا يريد ان يضلّ و لا يشقى فيا ايّها الانسان ايقن باليقين كانتك في علم اليقين بطلعة حقّ اليقين في نفس عين اليقين بانّ اليوم كلّ الثوابلن اثبت للناس تلك الايات من كتاب الله و يبطل عمل الذين ينكرونها و انّ كلّ على حقيقة العبوديّة يجعلها كظهورها بانها لا هي هي و لا هي غيرها
- 31 And verily in relation to His own essence, no one can know Him save God and that which was above Him in the station of Lordship. The people of attraction through the mystery of the mind, and the people of spirit through the mystery of the heart, are unable to recognize in His appearance of servitude the sovereignty of His Divine Lordship, for He cannot be known through attributes, nor described by location, nor indicated by signs, nor comprehended through narratives. Therefore God has made effects the means of people's knowledge, otherwise in the station of essence there is no station for Him except through similitudes.
- 31 و انّ في رتبة ذاته لا يقدر ان يعرفه احد الا الله و ما كان في مقام الربوبية فوقه و انّ اهلا الجذب بسرّ العقل و اهل الروح بسرّ الفؤاد لم قدر ان يعرفوا في طلعة عبوديته سلطان حضرة ربوبيته لانه لا يعرف بالكيف و لا يوصف بالايان و لا يشار اليه بالاشارة و لا يدلّ بالحكاية و لذا قد جعل الله الاثر بعلم الناس و الا في رتبة الذات لا مقام له الا بالامثال

- 32 And when God knew that some people would claim the station of Lordship in the temple of servitude without deserving it, God created for its people signs that would indicate its true possessor and distinguish between truth and falsehood. It is not incumbent upon one established upon the throne of Lordship to manifest all its powers except as God willeth, for when the requirement of a station is established, all powers become binding if God so desires. And if its possessor does not manifest them, there is no deficiency in him before God or before creation, for that which befits the station of this Word from the Countenance of Lordship undoubtedly befits the station of attraction, and if God does not manifest it through his hands, undoubtedly he is praiseworthy in his deed, and that is due to wisdom which He knows better than others, just as some signs of Lordship appeared in some Manifestations and not in others. And it is not fitting, due to the limitations of that world, that all powers of Lordship be manifested through anyone. But God has promised His servants in Paradise, and therefore whatever occurs to their minds, before they can say “Be!”, it comes into existence before them, and verily God’s promise is fulfilled.
- 33 And in this world, when God desires to distinguish between the wretched and the blessed, He manifests through the possessor of the Countenance of Lordship some of its powers, so that those who are to live might live by clear proof, and those who are to perish might perish by clear proof, and those who believe in it might believe, and those who see naught else might deny it and doubt it. And if God were to manifest all its powers, no one would deny Him, for if proof came with all that everyone desires and asks for, all would believe, and the wretched would not be distinguished from the blessed. Therefore God revealed in the Qur’an and educated His Beloved in His saying: “Say: If what ye would hasten were in my power, the matter would be decided between me and you; but God knoweth best the wrong-doers.”
- 34 And verily that which We have revealed unto thee concerning the mention of that Path, wert thou to witness its reality, thou wouldst surely recognize it as unique among those who call unto God and perform righteous deeds, saying “I ask of you no recompense, nor am I of those who impose.” And it shall be established in thy life through His signs for whoso desireth the pure religion when thou seest neither fear nor trial, for that is the pinnacle of grace in the days of separation.
- 35 And if thou desirest all reward, then speak from the proof of the Book, and if thou wishest to warn a servant, then make him fear the evil of torment through fear of the Book. For verily when I desire to make myself yearn, I say “Allah, Allah,
- وَمَا عَلَّمَ اللَّهُ أَنَّ بَعْضَ النَّاسِ يَدْعُونَ شَأْنَ الرَّبُّوبِيَّةِ فِي هَيْكَلِ الْعِبَادِيَّةِ مِنْ غَيْرِ اسْتِحْتِاقٍ خَلَقَ اللَّهُ لَاهِلَهَا أَثَارَ تَدَلٍّ عِلْصَاحِبِهَا وَيُمَيِّزُ بَيْنَ الْحَقِّ مِنَ الْمَبْطُلِ وَلَيْسَ بِفَرْضٍ لِمَنْ اسْتَقَرَّ عَلَى كُرْسِيَةِ الرَّبُّوبِيَّةِ كُلِّ شَيْئُونَهَا إِلَّا مَا شَاءَ اللَّهُ لِأَنَّهُ لَمَّا ثَبِتَ فَرْضُ شَأْنٍ يُلْزَمُهَا كَلَالُ شَيْئُونٍ إِذَا أَرَادَ اللَّهُ وَ لَوْ لَمْ يَظْهَرْهَا صَاحِبُهَا فَلَيْسَ لَهُ نَقْصٌ عِنْدَ اللَّهِ وَ لَا عِنْدَ الْخَلْقِ لِأَنَّ الَّذِي يَلِيقُ بِشَأْنِ هَذَا الْكَلَامِ مِنْ طَلْعَةِ الرَّبُّوبِيَّةِ لَا شَكَّ يَلِيقُ بِشَأْنِهِ شَيْئُونُ الْجَذْبَةِ وَ إِنْ لَمْ يَظْهَرْ اللَّهُ مِنْ يَدِيهِ لَا شَكَّ أَنَّهُ مُجْمُودٌ فِي فِعْلِهِ وَ أَنَّ ذَلِكَ يَكُ مَصَالِحَ هُوَ أَعْلَمُ بِهَا مِنْ غَيْرِهَا كَمَا ظَهَرَ بَعْضُ أَثَارِ الرَّبُّوبِيَّةِ فِي بَعْضِ التَّبَيِّنَاتِ بَعْضُهُمْ وَ لَا يَلِيقُ لَعَلَّةٌ مَحْدُودِيَّةٌ ذَلِكَ الْعَالَمِ كُلِّ شَيْئُونِ الرَّبُّوبِيَّةِ أَظْهَارُهُ مُنَاحِدٌ وَلَكِنَّ اللَّهَ وَعَدَ فِي الْجَنَّةِ عِبَادَهُ وَ لِذَا لَمَّا خَطَرَ فِيهَا بِبَاهِلِهِمْ شَيْءٌ قَبْلَ أَنْ يَقُولَ لَهُ كَنْفِيكَونَ بَيْنَ أَيْدِيهِمْ لِمَوْجُودٍ وَ أَنَّ وَعْدَ اللَّهِ كَانَ مَفْعُولًا
- وَأَنَّ فِي هَذَا الْعَالَمِ لَمَّا أَرَادَ اللَّهُ أَنْ يُمَيِّزَ بَيْنَ الشَّقَى وَ السَّعِيدِ يَظْهَرُ مِنْ صَاحِبِ طَلْعَةِ الرَّبُّوبِيَّةِ بَعْضُ شَيْئُونِهَا لِيُجَيِّزَ بِالْبَيِّنَةِ وَ يَهْلِكَ مِنْ يَهْلِكَ بِالْبَيِّنَةِ وَ يُؤْمِنُ مَنْ يُؤْمِنُ بِهَا وَ يَكْفُرُ بِهَا مَنْ لَا يَرَى غَيْرَهَا وَ يَشْكُ فِيهَا وَ لَوْ يَظْهَرُ اللَّهُ كُلِّ شَيْئُونَاتِهَا لَمْ يَكْفُرْ بِهِ أَحَدٌ لِأَنَّهُ لَوْجَاءُ الْحُجَّةِ بِمَا يَرِيدُونَ الْكُلَّ وَ يُسْأَلُونَ عَنْهُ فَكُلُّ مَنْ يُؤْمِنُ وَ لَا يُمَيِّزُ الشَّقَى عَنْ السَّعِيدِ وَ لِذَا أَنْزَلَ اللَّهُ فَالْقُرْآنَ وَ آدَبَ حَبِيبِهِ فِي قَوْلِهِ قُلْ لَوْ كَانَ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقَضَى الْأَمْرَ بَيْنِي وَ بَيْنَكُمْ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
- وَأَنَّ مَا أَرْسَلْنَاكَ فِي ذِكْرِ ذَلِكَ السَّبِيلِ لَوْ شِئْتَ بِحَقِّقَتِهِ لَتَوْفَّقَ وَاحِدَةً فِيمَنْ دَعَى إِلَى اللَّهِ وَ عَمِلَ صَالِحًا يَقُولُ مَا لَا اسْتَلْكَمَ عَلَيْهِ مُنَاجِرٌ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ وَ يَثْبُتُ فِي حَيَاتِكَ بَيِّنَاتُهُ لِمَنْ أَرَادَ دِينَ الْخُلَاصِ إِذَا أَذْلَمَ تَرَاخُوفٌ وَ الْفَتْنَةُ فَإِنَّ ذَلِكَ ذُرْوَةُ الْفَضْلِ فِي أَيَّامِ الْفَصْلِ
- وَ أَنْتَ إِذَا أَرَدْتَ كَلَالِ الثَّوَابِ فَانْطِقْ عَنْ حُجَّةِ الْكَتَابِ وَ إِذَا أَرَدْتَ أَنْ تَنْذِرَ عَبْدًا نَفْوَهِ مِنْ شَرِّ الْعَذَابِ فَخُوفِ مِنَ الْكَتَابِ فَاتَّبِعْنِي أَنَا لَمَّا أَرِيدُ أَنْ أَشَوْقَ نَفْسِي أَقُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

Allah, Allah, Allah, Allah, Allah,” and when I desire to warn it, I say verily I am Ali without ‘ayn, lam, or ya. And revelation encompasseth thee - fear God and be not of the despairing ones.

لما اريد ان انذرها اقول اتنى انا على بلا عين ولا لام ولا ياء وان البدا يطوف عليك ان اتق الله ولا تكن من القانطين

36 And if thou wouldst journey and call unto that Path, thou wouldst witness that which hath never occurred to anyone’s heart as thy Lord willeth. And verily that glory before God is because the kingdom of the world, like unto Solomon in truth, hath passed away, and like unto Shaddad in falsehood, shall pass away.

36 وانت لو تسلك وتدعوا على ذلك الصراط لترى ما لا يخطر بقلب احد ما شاء ربك وان ذلك الشرف عند الله لان ملك الدنيا من مثل سليمان في الحق قد قضى ومثل شداد في الباطل يقضى

37 And verily death is a truth from which there is no escape, so dwell in God’s good-pleasure and gather not in secret with bodies and all who follow them, and be not content with God’s displeasure, and walk not with the sons of kings, but rather enjoy their provision, for all shall be gathered unto God.

37 وان الموت حق لا مرد له فاسكن برضاء الله ولا تحشر في السر بالاجسام وكل من اتبعهم ولا يرضى بسخط الله ولا تمش مع ابناء الملوك ولكن فتنم برزقهم فان الكل الى الله يحشرون

38 And sufficient is what We have caused to shine upon thee concerning the reality of attraction and wayfaring when thou sayest “There is no power nor strength save in God.”

38 وكفى بما اشرقتاك في حقيقة الجذب والسلوك اذقلت لا حول ولا قوة الا بالله

39 And sufficient for thee in the station of fear is to act according to that tradition wherein He, exalted be His mention, said: “And I say the like unto thee, O Abu Talib: Fear God as though thou seest Him, for though thou seest Him not, verily He seeth thee. And if thou thinkest He seeth thee not, thou hast indeed become an unbeliever, and if thou knowest He seeth thee, then manifesteth disobedience unto Him, thou hast made Him the most contemptible of observers unto thee.” And sufficient for thee in the midst of fear is that good-pleasure from thy Lord in that He said: “Whoso feareth God, everything feareth him, and whoso feareth not God, God maketh him to fear everything” - for the boundary of goodly knowledge of God is that thou shouldst hope in none save God and fear naught save thy sin. And if thou act upon that Path, thou shalt indeed be of the secure ones.

39 وكفاك في مقام الخوف العمل بذلك الحديث الذي يقال عز ذكره وانا اقول بمثله لك يا ابو طالب خف الله كما تملك تراه وان كنت لا تراه فانه يراك وان كنت ترى انه لا يراك فقد كفرت وان كنت تعلم انه يراك ثم برزت له بالمعصية فقد جعلته من اهون الناطرين عليك وكفاك في بحبوبة الخوف ذلك الرضا من ربك بانه قال من خاف الله اخاف منه كل شيء ومن لم يخف الله اخافه الله من كل شيء لان حد حسن العلم بالله ان لا ترجوا الا الله ولا تخافوا الا ذنبك وان تعمل على ذلك الصراط فانك كنت الامين

40 Glorified be God, the Lord of the Throne, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of the worlds.

40 وسبحان الله رب العرش عما يصفون وسلام على المرسلين والحمد لله رب العالمين

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GOH.043x, GOH.059x, GOH.209x, GOH.248-249x, GOH.302-308x

BB00415

Letter to Mulla Husayn III

- 1 The traditions recorded on the sheet of Mulla Husayn—may God, exalted be He, preserve him in submission unto Himself. 1 الاحاديث المكتوبة في ورقة ملا حسين اسلمه الله تعالى
- 2 In the Name of God, the Merciful, the Compassionate 2 بسم الله الرحمن الرحيم
- 3 ‘Ali, peace be upon him, said: “O God, I know that knowledge will never cease entirely nor will its sources be cut off, and that Thou wilt never leave Thy earth without a Proof over Thy creatures - one manifest, though not obeyed, or one in fear and concealed - lest Thy proof be invalidated and Thy friends go astray after Thou hast guided them. But where are they and how many are they? They are few in number but great in the sight of God, glory be to His mention. They follow the true leaders of religion, the guiding Imams, who are led by their proofs and follow their path. Through this, knowledge brings them to the reality of faith, their spirits respond to the leaders of knowledge, and they find easy what others find difficult, and are at peace with what the deniers and transgressors fear. These are the followers of the learned who associate with the people of this world and the transgressors through obedience to God, blessed and exalted be He, and to His friends, practicing dissimulation in their religion and fear of their enemy. Their spirits are attached to the highest realm. Their learned ones and their followers are mute and silent during the dominion of falsehood, awaiting the dominion of truth. And God will establish the truth through His words and obliterate falsehood. Blessed are they for their patience regarding their religion in times of truce. How great is the longing to see them when their dominion appears! May God gather us and them in the Gardens of Eden, along with the righteous among their fathers, spouses and offspring.” 3 قال على عليه السلم اللهم واني لاعلم أن العلم الا يادني كله ولا ينقطع مواده وانك لا تخلى أرضك من حجة لك على خلقك ظاهر ليس بالمطاع او خائف مغمود كي لا تبطل جتتك ولا تضل اوليائك بعد اذ هديتهم بل اينهم وكم أولئك الأقولون عدداً و الأعظمون عند الله جل ذكره قديرا المتبعون لقادة الدين الأئمة الهادين الذين يقاديون بادلهم و يهجون بنهجم فعند ذلك يهجم بهم العلم على حقيقة الإيمان فتستجيب ارواحهم لقادة العلم و يستلينون من حديثهم ما استوعر على غيرهم و يأنسون بما استوحش منه المكذبون و اياه المسرفون أولئك اتباع العلماء صحبوا أهل الدنيا و اياه المسرفون بطاعة الله تبارك و تعالى و لاوليائه و دانوا بالتقية عن دينهم و اخوف من عدوهم فارواحهم معلقة بالحل الأعلى فعلماهم و اتباعهم خرس صمت في دولة الباطل منتظرون لدولة الحق و يحق الله الحق بكلماته و يحق الباطل ها ها طوبى لهم على صبرهم على دينهم في حال هدنتهم و يا شوقا الى رؤيتهم في حال ظهور دولتهم و يجمعنا الله و اياهم في جنات عدن و من صلح من آبائهم و ازواجهم و ذرياتهم
- 4 And Imam Abu ‘Abdullah, peace be upon him, said: “None but an unbeliever would call the Master of this Cause by his name.” 4 و قال أبي عبد الله عليه السلم صاحب هذا الامر لا يسميه باسمه الا كافر
- 5 And he, peace be upon him, said: “By God, our Cause is more evident than this sun.” 5 و قال عليه السلم و الله ان امرنا ابين من هذا الشمس
- 6 And Ar-Rida, peace be upon him, said: “There is none among our followers who is tried with an affliction or suffers pain and bears it with patience, but God will write for him the reward of a thousand martyrs.” 6 و قال الرضا عليه السلم أنه ليس من احد من شيعتنا ابتلى ببليّة او يشتكى فيصبر على ذلك الا كتب الله له أجر الف شهيد

- 7 On the authority of Abu Ja'far, peace be upon him, who said: "These traditions of yours make men's hearts recoil. Therefore, for those who accept them, give them more, and those who deny them, leave them be. There must needs be a trial wherein every intimate one will fall, until even he who would split a hair into two strands falls into it, such that none remain except us and our followers."
- 7 عن أبي جعفر عليه السلام قال ان حديثكم هذه تشماز منه قلوب الرجال فمن أقر به فزيده ومن أنكره فذروه انه لا بد من ان تكون فتنة يسقط فيها كل بطانة و ليلجه حتى يسقط فيها من يشق الشعر بشعرتين حتى لا يبقى الا نحن و شيعتنا
- 8 And he, peace be upon him, said: "Associate with them outwardly but oppose them inwardly when authority is in the hands of darkness."
- 8 و قال عليه السلام خالطوهم بالبرانية و خالفوهم بالجوانية اذا كانت المرأة ظلماتية
- 9 And he, peace be upon him, said: "Guard your religion and conceal it through dissimulation, for there is no faith for one who has no dissimulation."
- 9 و قال عليه السلام اتقوا على دينكم و اخبئوه بالتقية فانه لا ايمان لمن لا تقية له
- 10 And he, peace be upon him, said: "People were commanded two qualities which they have lost, thereby becoming as nothing: patience and concealment."
- 10 و قل عليه السلام امر الناس بخصلتين فيضييها فبصارواتهما على غير شيء الصبر و الكتمان
- 11 And he, peace be upon him, said: "If God's permission is with you, do as you wish, for He is well-informed."
- 11 و قال عليه السلام اذن الله معك فافعل ما شئت فانه خبير

INBA91:004.02-006.02

BB00106

Khutba written in Kangan (Khutbih Bahriyyih)

Date: 1260-10 ca. (Kangan)

To be typed.

INBA_4011C:351-358, INBA_5006C:355-

359

BB00101*Khutba on the 'Id al-Fitr written in Masqat (Khutbiy-i-Qamariyyih)**Date: 1260-10-01 (Muscat) [1844-Oct-14]*

To be typed.

INBA_4011C:359-366, INBA_5006C:326-

330

BB00571*Letter to the household, from Masqat**To: mother or wife of the Bab**Date: 1260 or 1261 [1843-1844]*

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Read the Book of thy Lord, besides Whom there is no other God. Verily it hath been sent down by His leave from thy son Ali, one who is praised. And verily in the judgment of the Book it hath been sent down from thy son upon this path of God in the heavens and on earth - a straight path indeed.

2 اقراء كتاب ربك الذى لا اله الا هو قد نزل باذنه من لدى على حميد وانه فى حكم الكتاب من لدن ولدك على هذا صراط الله فى السموات والارض قد نزل على صراط قويم

3 Be thou thankful unto God and prostrate thyself, for the promise of God is true and He verily knoweth whatsoever is in the heavens and whatsoever is on earth. There is no God but Him, the Mighty, the Wise. The Spirit descendeth at all times upon My heart that We may recite the Book of thy Lord as He willeth in a clear Arabic tongue.

3 ان اشكرى الله ثم استجدى فان وعد الله لحق وانه يعلم ما فى السموات وما فى الارض لا اله الا هو العزيز الحكيم تنزل الروح فى كل حين على قلبي لنتلو كتاب ربك فيما يشاء بلسان عربى فصيح

4 Remember God thy Lord at the rising of the sun and at its setting, and at its zenith, then convey the greetings of thy son to my grandmother and to whomsoever thou lovest among the kindred. Verily the term appointed by God hath come in truth, and God is the All-Hearing, the All-Knowing.

4 اذكرى الله ربك عند مطلع الشمس ومغربها وحين الزوال مركزها ثم بلغنى سلام ولدك الى جدتي ومن تحب من ذوى القربى فان اجل الله لاءت بالحق والله سميع علم

KSHK.BWB

INBA58:170.04-171.04, INBA91:051.11-052.06, PR04.194v01-194v10

BB00175

*Khutba on gematria and its sister ('ilmi'l-Huruf va Ukhtiha)**Date: 1261 (at sea) [1844-1845]*

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 All praise be unto God Who hath made His Own Self known through His verses, resplendent in the glory of the heart without similitude or division, that all may witness, from the seat of grace, the handiwork of their Creator at the station of union. There is no God but Him. He hath brought forth the example of unity in the realities of creation without likeness in attribute or semblance in opposition, that creation might know, in every circumstance, the decree of Lordship in the temple of servitude. There is no God but Him. He hath fashioned the manifestations of unity within every division without essential quality or accidental form, that all atoms of existence might attain certitude before the countenance of the Worshipped One in the sanctification of description beyond the limitations of names and existential attributes. There is no God but Him.
- 3 He hath, through His mighty power, created within the leaves of the Sinaitic Tree the forms of creation and all that is possible therein, that all servants might derive from every letter the wisdom of that which hath been revealed in the Qur'an and all that the knowledge of the All-Merciful hath encompassed. There is no God but Him. He hath created within the point of the line the knowledge of letters and all things, lest anyone should speak partially concerning God's handiwork, and that all might behold in that point which hath been decreed what God hath created in the Primal Tree. There is no God but Him.
- 4 Verily We behold today one soul in the ark of the love of the science of letters and its mysteries, after having witnessed the decree of its beginning. Therefore have I desired to send forth from the Point of the Bayan a decree from the point of the knowledge of letters and its mysteries, that they who observe might witness in its recitation the decree of the Tree upon the Mount. There is no God but Him. Thus do the doers of good conduct themselves.
- 5 When the thread of light moveth from the crimson radiance, there shall the denizens of Sinai among the people of the divine cloud fall thunderstruck, and the unitarians shall witness in the horizon of heaven the rising of the white thread from the black
- 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 الحمد لله الذي قد عرف ذاته بآياته المتجلية في عزّ الفؤاد بغير تشبيه ولا تفريق ليشهد الكل في مقعد الفضل صنع بآرئهم في مقعد الوصل ان لا اله الا هو قد ابدع مثل الاحدية في حقايق الخلق بلا مثل من الوصفية ولا شبه من الضدية ليعلم الخلق في كل شان حكم الربوبية في هيكل العبودية الا اله الا هو وقد اخترع مظاهر الجمع في كلي التفريق بلا نعت الجوهرية ولا صورة العرضية ليقن كل ذرات الوجود في تلقاء وجه المعبود بتنزية الوصف عن حد الاسمية والنعت الوجودية الا اله الا هو
- 3 و قد انشا بعز قدرته في ورقات شجرة السينا صور الابداع و ما يمكن فيها ليخرج كل العباد كل حرف حكم مما ينزل في القرآن و ما قد احاط علم الرحمن الا اله الا هو و قد خلق في نقطة الخط علم الحروف و كل شيء لثلا يقول احد في صنع الله بعضا من القول و ليرى في نقطة الذي حكم ما قد خلق الله في شجرة الاول ان لا اله الا هو
- 4 و لقد نرى اليوم من نفس في السفينة حب علم الحروف و اخترتها بعد ما قد سئل حكم اولها بالبيان فاردت ان نرسل من نقطة البيان حكما من نقطة علم الحروف و اخترتها ليشهد الناظرون في تلاوتها حكم الشجرة على الطور لا اله الا هو و ان مثل ذلك فيعمل العاملون الا
- 5 اذا حرك خيط الضواء من نور الحمراء هنالك فليصعقن الطوريون من اهل العماء و ليشهدن الموحدون في افق السما طلوع خيط البيضاء من افق السوداء اليس الصبح من نور الجلال فيها

horizon. Is not the morning from the light of glory therein? Say: Yea, by my Lord! Verily there shall come unto you one learned in the knowledge of letters and its mysteries. Not an atom escapeth His knowledge, and We have detailed all things in a preserving Book.

قل بلى و ربى لياتينكم عالم علم الحرف و اخترتها
لا يعزب من علمه شىء و كل شىء قد فصلناه
فى كتاب حفيظ

6 Verily regarding this point have the minds of the wise ones of old been confounded and the souls of the learned ones who came after gone astray, until all have confessed their powerlessness to comprehend its knowledge and have acknowledged its establishment through justice unto the Family of God and whomsoever they will, for they will naught save that which God willeth, and God hath power over all things.

6 و ان فى تلك النقطة قد حارت عقول الحكماء
من قبل و ضلت انفس العلماء من بعد حتى قد
اعترف الكل بالعجز من علمها و اقروا لاثباتها
بالعدل لال الله و لمن شاؤا لانهم ما يشاؤون الا
ان يشاء الله و كان الله على كل شىء مقتدرًا

7 Know thou that this knowledge is the sister of Prophethood in the temple of Lordship and an attribute of Divinity in the temple of Oneness. None shall comprehend its knowledge save whom God willeth. Verily He is the Mighty, the Wise.

7 الا ان ذلك العلم اخت النبوة فى هيكل الربوبية
و نعت من المعبودية فى هيكل الاحدية لن يحيط
بعلمها احد الا ما شاء الله انه لعزيز حكيم

8 What hath man uttered concerning the Dove? Fear ye God, for this path is perilous indeed. Its knowledge hath welled forth from the ocean of God's utterance, wherein many and many a soul hath drowned, while by God's leave a small band whose number none knoweth save God walketh thereon. Glory be to God above all that they may describe!

8 ماذا نطق الانسان فى الوراق ان اتقوا الله فان
هذا المسلك وعر زكواه قد رشح من طمطم الله
البيان و قد غرق فيها خلق كثير و كثير و يمشى
باذن الله عليها فئة قليلة لا يعلم عدتهم الا الله و
سبحان الله عما يصفون

9 O thou who gazest, sharpen thy vision, describe what thou seest, close thine eyes, ascend the subtle realms, rise unto the heights of truth, cast aside what lieth in thy right hand and thy left of subtle allusions, then stand thou firm upon the straight path. Know thou that this science hath seven principles. None can draw forth a drop of water from this surging sea except after recognizing these principles and attaining certitude therein. Know thou the true meaning of the Point at its beginning, the knowledge of the luminous and dark letters at its end, and the knowledge of the ranks of action in every aspect.

9 فيا ايها الناظر و تدق النظر و صف البصر و اغمض
عينيك و ترق الرقائق و تعقد فى معارج الحقائق و
التى ما فى يمينك و الشمال من اشارات الدقائق
ثم استقم على الصراط ثم اعرف ان لهذه العلم
اصول سبعة لا يقدر احد ان يخرج من هذا البحر
المواج قطرة من الماء الا بعد معرفتها و الايقان
بها ان اعرف حق النقطة فى اولها و علم حروف
التوراتية و الظلماتية فى آخرها و علم مراتب الفعل
فى كل وجه منها و

10 This concerns the science of the letter "Ha" in the reckoning of numbers. Thus was the letter "Waw" established in numerical calculation, and the ordinance of days and their relation to the seven planets - such is God's decree in the science of the Point, as the heart hath truly witnessed, and the heart did not falsify what it saw. This is a drop of what I received from the Greater Ja'far. Take with the power of God what I impart unto thee and be of the thankful ones.

10 علم الهاء عند اخذ الاعداد بعد فثبت الواو فى
عدد الحساب و حكم الايام و نسبتها الى كواكب
السبعة ذلك حكم الله فى علم النقطة بما قد راي
الفؤاد بالحق و ما كذب الفؤاد ما راي ذلك
رشح مما اخذت من جعفر الاكبر خذ بقوة الله ما
القيت اليك و كن من الشاكرين

11 Follow My decree concerning the land of the Point, for verily it is a tree neither of the East nor of the West. Its manifestations have caused every letter to progress unto infinity. The closest unto it is the Hidden Alif, then the Soft Alif, then the

11 ان اتبع حكمى فى ارض النقطة بانها هى شجرة لا
شرقية ولا غربية قد سيرت مظاهرها كل حرف
الى ما لا نهاية ان الاقرب اليها الف الغيبية ثم
الينية ثم الجوهريّة فى احرف التوراتية ثم العرضية

Essential in the luminous letters, then the Accidental in the opposing letters, then the Quiescent, then the Moving, then the Alif at the beginning of every letter. For its decree in the Book is what we witness like unto the year. Know then the decree of Alif in the twenty-eight letters like unto itself, save the letter which God hath specially assigned to itself without any likeness resembling it. And for every letter from the Point in its manifestations there is a decree which none knoweth save God and whomsoever He willeth. He is mighty, wise.

في احرف الضدية ثم الساكن ثم المتحرك ثم
الالف في اول كل حرف فان حكمها في الكتاب
ما نشاهد بمثل السنة واعرف بعد حكم الالف
في احرف الثمانية والعشرين بمثلها دون حرف
التي اختصها الله بنفسها من دون مثل يشاكلها و
ان لكل حرف من النقطة في مظاهرها حكم لا
يعلم لاحد الا الله ومن شاء انه عزيز حكيم

- 12 And now I mention one aspect among its aspects that the people of understanding might know from every letter its decree. Verily God hath created for the letter Alif the decree of Paradise and its people, then for Ha the decree of Will, then for 'Ayn the decree of Divine Determination and its hosts, then for Ta the decree of Destiny and its like, then for Kaf the decree of Permission and its sister, then for Lam the decree of the Book and its similitude, then for Qaf the decree of the Appointed Time and its form. These are the seven and what hath been sent down regarding their manifestations - a noble Book on a perspicuous tablet, a path of truth we hold fast to.

12 وها انا اذكر وجهاً من وجهها ليعلم اهل الافئدة
من كل حرف حكمها وان الله قد خلق لحرف
الالف حكم الفردوس و اهلها ثم للهاء حكم
الارادة ثم للعين حكم القدر وجندها ثم للطاء
حكم القضاء ومثلها ثم للكاف حكم الاذن و
اختها ثم للام حكم الكتاب وشبهها ثم للقاف
حكم الاجل وشكلها تلك السبعة وما نزلت في
مظاهرها كتاب كريم في لوح مبين صراط على
حق نمسكه

- 13 Those luminous letters are fourteen. O thou who gazest, if thou knowest that whereunto I have alluded, thou canst derive the decree of the science of the Point and its sister. Such is the decree of what I have imparted unto thee regarding two gates from the seven letters. As to what We impart unto thee concerning the ranks of the action of the planets: the Sun is the planet of the Divine Will, the Moon is the star of Divine Purpose, and the five are the stars of the five. There is no altering God's decree in aught, and verily God, thy Lord, is powerful, mighty.

13 تلك احرف النورانية اربعة وعشر فيا ايها الناظر
ان كنت تعرف ما اشرت فيها تقدر ان تخرج
حكم علم النقطة واختها ذلك حكم ما القيت اليك
في اثنين باب من احرف السبعة واما ما نلقى
اليك من مراتب الفعل الكواكب ان الشمس
كوكب المشية والقمر نجم الارادة والخمسة نجم
الخمس لا تبديل لحكم الله في بعض من الشيء و
كان الله ربك لقوى عزيز

- 14 As for the decree concerning what I indicated regarding the science of days: Sunday is for the Divine Will, Monday for the Divine Purpose, Tuesday for Divine Determination, Wednesday for Destiny, Thursday for Execution, Friday is the Day of the Appointed Time, and Saturday for the Book. Such is God's decree concerning them, and I find no change for God's way in any of the letters.

14 واما حكم ما اشرت في علم الايام الاحد للمشيئة
والاثنين للارادة والثلاثا للقدر والاربعاء للقضاء
والخميس للامضاء والجمعة يوم الاجل والسبت
للكتاب ذلك حكم الله فيها وما اجد لسنة الله في
بعض من الحروف تحويلاً

- 15 This is the decree of what God created in six days from Permission. As for the decree of what is imparted unto thee concerning the decree of Ha after the decree of the third of the sixth of the letter, establish thyself upon the throne of allusion, for the veil is thin, thin, and the sea is deep, deep, and the decree is elegant, elegant. If thou desirest to take the fruit of knowledge, take the decree of the letters in Arabic from the knowledge of what thou seekest according to the number of letters. Then preserve thy day and its relation to the ranks of action and

15 ذلك حكم ما قد خلق الله في ستة ايام من الاذن و
اما حكم ما القى اليك من حكم الهاء بعد حكم ثلث
السادس من حرف فاستقر على عرش الاشارة
فان الحجاب رقيق رقيق والبحر عميق عميق و
الحكم انيق انيق ان اردت ان تاخذ ثمرة العلم
اخذ حكم الاحرف بالعربية من علم ما تريد على
عدد الحروف ثم احفظ يومك ونسبته الى مراتب

the planets. Then cast away from the head of every ten the number of the third from the sixth, and add after every ten seven from a letter from Ha and a number from the third of Jim. Preserve the third of the numbers at the time of casting away. When thou hast gathered the letters, take the units and multiply by their like seven letters from what I indicated to thee before, and leave the tens. The decree will emerge, by thy Lord's leave, what no eye hath seen nor heart conceived before. Such is God's grace which He bestoweth on whom He willeth, and God is possessed of great bounty!

الفعل والكواكب ثم اطرح من راس كل عشر عدد الثلث من السادس وزد بعد بعد كل عشرة سبعة من حرف من الهاء و عدد من ثلث الجيم و احفظ الثلثا الاعداد حين الطرح فاذا جمعت الاحرف خذ الاحاد و ضاعف بمثلها سبعة حرفا مما اشرت لك من قبل و اترك العشرات يخرج الحكم باذن ربك ما لا ترى عين و يخطر بقلب من قبل ذلك فضل الله يؤتيه من يشاء و الله ذو فضل عظيم

- 16 As to the ruling concerning the Sister of Prophethood, know that the Cause hath descended from the station of "Be" to the station of the jinn. Then as thou hast accepted the decree of thy Lord, as for the ruling in the realm of the heart and the sanctification of thy Lord above all things and similitudes, when thou hast likened one similitude unto another, then the matter hath been decreed and the ruling made binding. And likewise in every realm through all that the Book hath enumerated for His Cause.

16 و اما حكم اخت النبوة فاعرف ان الامر قد نزل من مقام كن الى مقام الجن ثم بما قبلت من حكم ربك فاما الحكم في عالم الفؤاد و تنزية ربك عن الاشياء و الامثال فاذا حكمت المثل بالمثل فقد قضى الامر و كان الحكم محتوماً و كذلك في كل عالم بكل ما احصى للكاتب امره

- 17 And verily in this station of thine take the tree of Sinai from the head of the youth, then wash it at the boundary of Safa, then take its water four times. When thou hast taken the fifth water it must needs be a thin yellow. Then preserve it and take oil from the fourth oil of sulfur after leaving it from the first part from the first water, and likewise similar to the first. When it reacheth the boundary of seven, the Name of God, the Living, shall be made manifest. Cast it according to the measure thou wishest from God's outpouring, for I find no cessation in the outpouring of God.

17 و ان في مقامك هذا العالم خذ شجرة السيناء من رأس الفتى ثم اغسله على حد الصافا ثم خذ ماءها اربعة مرات فاذا اخذت ماء الخامس لا بد ان يكون صفراء رقيق ثم احفظه و خذ دهن من دهن رابع كبريت بعد تركها من جزء الاول عن الماء الاول و مثل ذلك شبه الاول فاذا بلغ الحد الى السبعة يظهر اسم الله الحى تطرح على قدر ما شئت من فيض الله و ما اجد لفيض الله تعطيلاً

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INBA67:228-233, INBA91:030.07-036.06,
INBA_5006C:315-317, INBA_5019C:322-
324, INBA_6004C:209-213

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*Khutbah fi'l-Bakarih (hin julusihi 'ala'l-safinah al-saghirah)**Date: 1260-12-19 (on board ship) [1844-Dec-30]*

1 Praise be to God, Who hath caused His servant to depart from the abiding city unto the small vessel, unto the constrained ark that moveth upon the waters, ere yet the white line had risen above the black horizon, and before the sun had ascended the heaven – within the space of three hours – on the ninth day after the first ten days of the Sacred Month, that he might go up unto the Ka'bah, the Sacred House of God; that the pilgrims in the Sacred Month might bear witness, in the Sacred Land, unto the truth of the House in the Holy City; and that all men might recognize, from those peerless verses sent down from the radiances of the King of the White Tree, the truth of origination from the Yellow Tree upon Mount Sinai.

2 God – there is none other God but He; His is the praise and the majesty. He – there is none other God but He – hath, through His bounty, set the signs of sovereignty in the paths by which they that are born anew ascend unto Him – signs of the Gate – lest any soul should say: “Had God but shown me His signs, I would surely have been of the guided.” Glorified be God, Who hath decreed for the pilgrims that go up unto the Sacred House the knowledge of the mystery of that House, that no soul might have power to turn away from the recognition of the Gate. By the Lord of earth and heaven! God hath ordained the pilgrimage to the House because, in the realm of countenances, the truth of love for the Gate hath been accepted as an obligation.

3 Glorified be God, Who hath made His signs manifest in the ordinances of His religion, and hath revealed the evidences of the path of His love upon the height of His greatness. He hath filled the verses of the Qur'an with firm and decisive proofs, as an obligation of recognizing the Gate. The tongues of the Friends of the All-Merciful have uttered this binding duty; and the traditions from the pure Family are so numerous that it is scarce possible to conceal them from such as praise God in the path of the religion of the All-Merciful.

4 Yet that Most Great Station was hidden from some among the possible beings, by reason of the very loftiness of its manifestation; and it was veiled from certain eyes through the greatness of its light – though, for any soul among created things, it were possible to make it plain by the shining covenant and the conclusive verses. For God is the Most High, the Possessor of

1 الحمد لله الذي قد ارفع عبده من البلد المقام الى السفينة الصغيرة الى الفلك المسخر فوق الماء من قبل طلوع خطّ البضاء عن الافق السوداء الى قبل ارتفاع الشمس السماء في ثلث ساعات من اليوم التاسع بعد العشرة الاول من الشهر الحرام للصعود الى الكعبة بيت الله الحرام ليشهد الحجاج في الشهر الحرام حق البيت في البلد الحرام وليعرفن العالمون من تلك الايات الغراء النازلة من سبحات ملك الشجرة البيضاء حق الابداع من شجرة الصفراء على الجبل السينا

2 الله لا اله الا هو فله الحمد والعظمة الذي لا اله الا هو قد جعل لجوده ايات الملك في سبل صعود المنشائين اليه ايات الباب لثلاث يقول احد ان اراني الله اياته لكنت من المهتدين فسبحان الله الذي قد احكم على الحجاج المنشائين الى بيت الحرام معرفة سر البيت لثلاث يملك نفس بالادبار عن معرفة الباب فورب الارض والسماء لقد فرض الله حج البيت لما قد قبل في عالم الوجوه حق حب الباب على سبيل الفرض

3 فسبحان الله الذي قد بين اياته في فرائض دينه واطهر بينات سبيل محبته على علو عظيمته ولقد ملا ايات القران بالبينات المحكمات على سبيل فرض معرفته الباب ولقد نطق السنة اولياء الرحمن على ذلك الفرض المحتم حيث قد نواتر الاحاديث من ال الله الاظهار بحيث لا يكاد يوجد اخفائها عن المحامدين في سبيل دين الرحمن

4 ولقد خفي ذلك المقام الاعظم على بعض اهل الامكان لعلو ظهوره واحتجب عن بعض الابصار لعظمة نوره بعد ما يمكن مرده على سبيل عقد الالامع والايات القاطع عند نفس من انفس الخلائق لان الله هو العلى ذو الجود

bounty; His very Essence is exalted above that any one should be capable of taking the overflowing grace from His presence. Therefore did God send forth the Prophets and the chosen ones from among His servants – those who, for less than the twinkling of an eye, have not been heedless of the remembrance of their Lord – so that the servants might learn from them the ways of love in the paths of their journey unto God, their Master.

قد على ذاتيته من ان يقدر احد بالاخذ المفيض
عن جنبه ولذا بعث الله الانبياء والاصفياء من
عباده الذين لم يغفلوا عن ذكر ربهم اقل من لحظة
العين على مقام معرفته لياخذ العباد منهم طرق
الحبة في سبل سلوككم الى الله مولاهم

- 5 Upon this most firm proof have the people of true understanding reasoned: in wisdom it must needs be that for His Prophets and His chosen ones there should be gates, that men might receive wisdom from their Lords, and that unto every atom of existence might reach its portion of the Book – lest aught be deprived of its station, and all might take their share according to what God hath decreed for them; and that all, in the certainty of recognizing Him, might be bound to the word of magnification within the fourfold glorification.

5 وعلى ذلك الاستدلال الاتقن اهل التحقيق
وجب في الحكمة ان يكون لانبيائه واصفيائه ابوابا
ليأخذون الحكمة عن مواليمهم وليصلون الى كل
ذرات الوجود نصيبهم من الكتاب لئلا يفوت
عن شئ من مقامه ويأخذ الكل حظه على ما
قدر الله له وليكون الكل على فرض معرفته كلمة
التكبير في التسبيح الاربعة باليقين

- 6 By the Lord of earth and heaven! Were the veil to be lifted from the eyes of the inhabitants of the earth, they would behold the truth in mine own self as the very truth of certitude, and they would behold the fire in denial as the knowledge of certitude. What then of the truth! If men but knew with the knowledge of certitude, they would indeed behold Hell; yea, they would behold it with the eye of certitude. Then shall the people in the land of resurrection be questioned, in the truth of certitude, concerning the knowledge of Me.

6 فورب الارض والسماء لو كشف الغطاء عن
ابصار اهل الارض ليعاين الحق في نفسي كالحق
اليقين وليشاهدن النار في الرد كالعالم اليقين فالحق
لو يعلم الناس علم اليقين ليرون الجحيم ثم ليرونها
عين اليقين ثم ليستلن الناس في ارض المحشر عن
معرفتي بالحق اليقين ولقد هلك الهالكون من الالم
يعرفوا امام زمانه وعلى ذلك انخط القديم

- 7 They have perished – those who have perished – because they knew not the Imam of their age. And by that ancient line, they have perished – those who have perished – who knew not the Gate in their time. How great, then, is the severing honor, and how inviolable the unassailable line, for them that know the Truth by the Truth and His signs; for them that drink the sweet-flowing water of life from His words!

7 قد هلك الهالكون من لا يعرف الباب في زمانه
فيالها من الشرف الاقطع وانخط الامنع للذين
يعرفون الحق بالحق واياته وليشربون ماء الحياة
السلسال عن كلماته

- 8 And I warn the people, by leave of my Lord, from within that constrained ark upon this heaving, billowing deep whose brackish waves are stirred: fear ye God, your true Maker, besides Whom there is none other God. There is no soul that hath known Me, but hath known his Imam; and there is no soul that hath been ignorant of Me, but hath been ignorant of his Imam. Even should a soul worship God in the most noble of places upon earth, between the Corner and the Station, so long as dominion endureth in the knowledge of the All-Merciful – yet without the recognition of the Gate – by the right of the Most High God, the Fire shall seize him, casting him upon his face into the Fire; and God shall accept no deed from him. For

8 وانى احذر الناس باذن مولائي في ذلك الفلك
المستخر فوق هذا الطمطم المظلاطم الذي اخرج
المواج الاجاج اتعد الله بارتكم الحق الذي لا اله الا
هو فما من نفس قد عرفني الا وقد عرف امامه
وما من نفس قد جهلني الا وقد جهل امامه وان
كان نفس قد عبد الله في اشرف بقاع الارض
بين الركن والمقام على بقاء الملك في علم الرحمن
على غير معرفته الباب فحق اعلى الله النار يدخله
على الوجه في النار وان لا يقبل الله من عمل لان
الله قد شاء من العباد ما شاء ولامره وان هو الله
قد كان عن عمل المطيعين غنيا

God willeth for His servants what He willeth, and to His command belongeth all. Verily God is independent of the deeds of the obedient.

- 9 Yet there is no soul that draweth nigh, in weakness, unto the Tree of disobedience, while knowing the right of the servants, but the All-Merciful forgiveth him. God hath promised, in truth, its forgiveness; for love of 'Alí is a goodly deed wherewith no evil deed can harm, and God faileth not in His promise.
- 10 For this cause did the All-Merciful, in the workmanship of His wisdom, ordain the journey of the Gate on that ninth day after the first ten days of the Sacred Month – the going forth from the land unto the surface of this sea – that the planted ones among the people of truth might infer, from the completion of the letters of the Basmalah, the truth of His claim upon the earth; and that We might cause all the worlds to correspond thereto.
- 11 Glorified be God! He permitted the wind, at that hour, to fill the sails of the people of the ship and to raise them upon the station of moderation, that the pilgrims might praise God within that constrained ark upon the waters, at the meeting-place of assembly, through the measuring of this yellow thread from the Point of Baha; and that they might behold the bounty of God through the crimson vow. Yet most of the people know not.
- 12 Glorified be God, the Lord of the Throne, above what they ascribe! And praise be to God, the Lord of all worlds.

وما من نفس قد تقرب بضغفه بشجرة العصيان
وقد عرف حق العباد الا ويغفرها الرحمن فان
الله قد وعد بالحق غفرانها لان حب على حسنة
لا يضر معه السيئة وان الله لا يخلف الميعاد

ولهذا قدر الرحمن على صنع حكمته سفر الباب
في ذلك اليوم التاسع بعد العشرة الاول من شهر
الحرام بالخروج عن الارض الى سطح ما هذا
البحر وليستدل المتغرسون من اهل الحقيقة باتمام
احرف البسملة على دعوته في الارض ولنطبق
كل العوالم بمثلها

فسبحان الله قد اذن لريح الهواء في تلك الساعة
لترفع اهل السفينة شرائعها على مقام الاعتدال
ليحمد الله الحاج في هذا الفلك المسخر فوق
هذا الماء بالجمع الاجتماع من تحديد هذا الخيط
الصفراء من نقطة البهاء وليشاهدن الفضل من
الله بالنذر الحمراء والحمد لله الذي اكثر الناس لا
يعلمون

وسبحان الله رب العرش عما يصفون والحمد لله
رب العالمين

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BBU0019

Words to the people of Mecca, from the Kaaba
Date: 1260-12 (Mecca) [1844-Dec]

میشندید پس از سکوت تمام نفوس مجتهد بایان
فرمودند ای ای القائم الذی کتم به تدنیرت
سه فقره این عبارت را بنهایت وضوح فرمودند
که گوشزد تمام حاج گشت تمام عبارت مبارک را

TAS

I am the Qa'im whom you were expecting! I am the Qa'im
whom you were expecting! I am the Qa'im whom you were
expecting!

RR.244

BBU0002*Words to Mirza Muhit-i-Kirmani, facing the Kaaba**Date: 1260-12 (Mecca) [1844-Dec]*

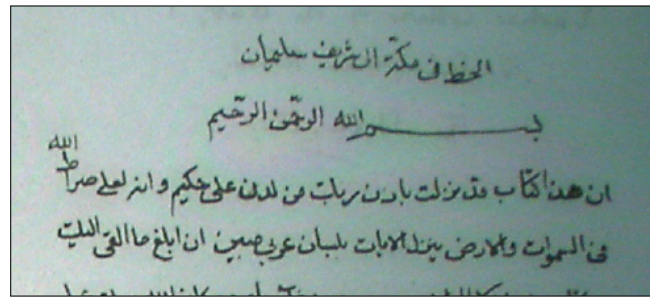
O Muhit! You regard yourself as one of the most outstanding figures of the Shaykhi community and a distinguished exponent of its teachings. In your heart you even claim to be one of the direct successors and rightful inheritors of those twin great Lights, those Stars that have heralded the morn of Divine guidance. Behold, we are both now standing within this most sacred shrine. Within its hallowed precincts, He whose Spirit dwells in this place can cause Truth immediately to be known and distinguished from falsehood, and righteousness from error. Verily I declare, none besides Me in this day, whether in the East or in the West, can claim to be the Gate that leads men to the knowledge of God. My proof is none other than that proof whereby the truth of the Prophet Muhammad was established. Ask Me whatsoever you please; now, at this very moment, I pledge Myself to reveal such verses as can demonstrate the truth of My mission. You must choose either to submit yourself unreservedly to My Cause or to repudiate it entirely. You have no other alternative. If you choose to reject My message, I will not let go your hand until you pledge your word to declare publicly your repudiation of the Truth which I have proclaimed. Thus shall He who speaks the Truth be made known, and he that speaks falsely shall be condemned to eternal misery and shame. Then shall the way of Truth be revealed and made manifest to all men.

...

Verily I say, the Truth is even now known and distinguished from falsehood. O shrine of the Prophet of God, and you, O Quddus, who have believed in Me! I take you both, in this hour, as My witnesses. You have seen and heard that which has come to pass between Me and him. I call upon you to testify thereunto, and God, verily, is, beyond and above you, My sure and ultimate Witness. He is the All-Seeing, the All-Knowing, the All-Wise. O Muhit! Set forth whatsoever perplexes your mind, and I will, by the aid of God, unloose My tongue and undertake to resolve your problems, so that you may testify to the excellence of My utterance and realise that no one besides Me is able to manifest My wisdom.

DB.134-137

BB00333

*Proclamation to the people of Mecca**Date: 1260-12 (Mecca) [1844-Dec]*

Cambridge F28

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 1 بسم الله الرحمن الرحيم
- 2 This is a Book which has been sent down by the permission of your Lord from Ali, the All-Wise, and it is upon the Path of God in the heavens and earth. He sends down verses in a clear Arabic tongue. Convey what has been cast unto you from the Book of your Lord - verily there is no god but He. He guides whom He wishes by His command, and God your Lord is witness over all things.
 2 ان هذا كتاب قد نزلت باذن ربك من لدن على حكيم وانه لعل صراط الله في السموات والارض ينزل الايات بلسان عربي مبين ان ابليغ ما القى اليك من كتاب ربك انه لا اله الا هو يهدي من يشاء بامرهم و كان الله ربك على كل شئ شهيدا
- 3 This is from the tidings of the unseen which We reveal unto you that you may be upon guidance from your Lord and be among the thankful ones. And when the name of your Lord is mentioned, a wondrous tablet descends unto you. This is the Book of your Lord - recite it to the believers. Deliver the Book of your Lord to the idolaters that perchance the people may believe in the signs of God.
 3 ذلك من انباء الغيب نوحيك لكنت على هدى من ربك ولتكونن من الشاكرين وان ذكر اسم ربك ينزل اليك لوحا بديعا هذا كتاب ربك اتل للمؤمنين بلغ كتاب ربك الى المشركين لعل الناس بابيات الله يؤمنون
- 4 This is God's decree for the people of Mecca and those around it - that they associate not anyone in the worship of their Lord and that they be among the rightly guided in the religion of God.
 4 هذا حكم الله لاهل مكة وحاضريها الا تشركوا بعبادة ربهم احدا وكانوا في دين الله لمن المهتدين
- 5 Say: O people of Mecca! Fear God and know that the proof of your Lord has descended unto His servant as tablets from a preserved Book, that perchance people may believe in God and His signs and be upon a straight path. Say: Whoever believes in God and His signs is indeed guided, and whoever goes astray only strays against his own soul. And God is well-aware of what you do. And whoever disbelieves in the signs of this Book, none of his deeds shall be accepted by God and he is indeed in manifest error. He shall find for himself neither protector nor helper.
 5 قل يا اهل مكة ان اتقوا الله واعلموا ان حجة ربكم قد نزل الى عبده الواحا من كتاب حفيظ عليهم لعل الناس يؤمنون بالله و اياته وكانوا على صراط قويم قل من امن بالله و اياته فقد اهتدى ومن ضل فانما يضل لنفسه و كان الله بما تعملون خبيرا ومن كفر بايات هذا الكتاب لن يقبل من اله من عمله شئ و قد كان في ضلال مبين ولن يجد لنفسه من ولي و ولا نصير
- 6 Say: O people of Mecca! Believe in God and His signs and follow the decree of the Book if it is Him you worship. He is the One besides whom there is no god. He has created all things by His command and unto Him shall all be gathered.
 6 قل يا اهل مكة امنوا بالله و اياته و اتبعوا حكم الكتاب ان كنتم اياه تعبدون هو الذي لا اله الا هو قد خلق كل شئ بامرهم و كل اليه يحشرون قل لو اجتمع الناس على ان ياتوا بمثل هذا الكتاب

Say: If mankind were to gather together to produce the like of this Book, they would not be able to do so, even if they were to assist one another, and God suffices as witness and helper. Say to those who disbelieve in God's signs: Bring your proof if you are truthful in God's religion. And if you are unable - and you shall never be able - then believe in your Lord's proof and His signs and do good upon this path that you may know. Fear God lest Satan make you forget your Lord's decree, for God's term shall come to pass and God is witness over all things.

لن يستطيعنّ و لن يقدرنّ و لو كما عندهم عدد
انفسهم و كفى بالله شاهدا و نصيرا قل للذين
يكفرون بايات الله هاتوا برهانكم ان كنتم في دين
الله صادقين و ان لم تقدروا و لن تقدروا فامنوا
بحجة ربكم و اياته و افعلوا الخير لعل هذا الصراط
لعلمكم تعلمون اتق الله الا ينسينك الشيطان حكم
ربك فان اجل الله لات و كان الله على كل شئ
شهيدا

- 7 Say: O people of Mecca! This is God's decree in His Book, so follow it if it is Him you worship. Your Lord has sent down signs for a people who reason. We have not found most people believing in the signs except that We found them mocking God's signs. These are the companions of the Fire in your Lord's Book and God bears witness to the wrongdoers only of [unclear] triumph. And We have placed between you and those who believe not in the Hereafter a hidden veil. This is God's decree in your Book. Say: Whoever wishes may take a path to God, but you will not unless God wills, and God has power over all things.

7 قل يا اهل مكة هذا حكم الله في كتابه فاتبعوه ان
كنتم اياه تعبدون و ان ربك قد نزل الايات لقوم
يعقلون ما وجدنا اكثر الناس مؤمنين بايات الا قد
وجدناهم بايات الله لمستزينين اولئك هم اصحاب
النار في كتاب ربك و ما يشهد الله للظالمين الا
بفوز؟؟ و انا نحن قد جعلنا بينك و بين الذين
لا يؤمنون بالآخرة حجابا مستورا هذا حكم الله في
كتابك قل فمن شاء اتخذ الى الله سبيلا و ما تشاؤون
الا ان يشاء الله و كان الله على كل شئ قديرا

- 8 Your Lord has detailed the verses for a people who hear. God knows the unseen of the heavens and earth and that wherein you differ. He will judge between all with justice and God wrongs not a soul even by an atom's weight. God suffices as a beloved for the believers.

8 و ان ربك قد فصل الايات لقوم يسمعون و ان
الله تعلم غيب السموات و الارض و ما كنتم فيه
تختلفون و ان يفصل بين الكل بالقسط و ما كان
الله ليظلم على نفس من بعض ذرة و كفى بالله
للمؤمنين حبيبا

- 9 They ask you who He is. Say: By my Lord, He is indeed the Truth among you, who guides you to a path mighty and praiseworthy. Thus have We detailed the verses in a preserved tablet. None takes heed of God's signs except whom your Lord wills - there is no god but He, having power over what He wills.

9 و يستلونك من هو قل اني و ربي انه هو الحق
يهديكم الى صراط عزيز حميد كذلك فصلنا
الايات في لوح حفيظ و ما يتذكر بايات الله الا
من شاء ربك انه لا اله الا هو على ما يشاء قدير

- 10 Thus have We sent down verses for those of understanding among you that you may be upon guidance and a clear Book. And remember the name of your Lord - a Book has been sent down in the city upon its people that they may know He has power over all things. The proof of your Lord - this Book - suffices, and God suffices as helper for the believers. [Exalted is] your Lord and the Lord of the Throne above what they describe. And peace be upon the Messengers. And praise be to God, Lord of the worlds.

10 و كذلك قد نزلنا الايات لاولى الالباب منكم
لتكون على هدى و كتاب مبين و ان اذكر اسم
ربك قد نزل في المدينة كتابا على اهلها ليعلم الناس
انه على كل شئ قدير و كفى بحجة ربك اسم ربك
هذا الكتاب و كفى الله للمؤمنين نصيرا؟؟ ربك
و رب العرش عما يصفون و سلام على المرسلين
و الحمد لله رب العالمين

INBA91:025.06-028.07, INBA_6012C.257-
260, CMB_F28.7.01-02, AHDA.104

BB00689

*Letter to the Sharif of Mecca**To: The Sharif of Mecca**Date: 1260-12 (Mecca) [1844-Dec]*

1 O sherif!... All thy life thou hast accorded worship unto Us, but when We manifested Ourselves unto thee, thou didst desist from bearing witness unto Our Remembrance, and from affirming that He is indeed the Most Exalted, the Sovereign Truth, the All-Glorious. Thus hath Thy Lord put thee to proof in the Day of Resurrection. Verily He is the All-Knowing, the All-Wise.

2 For hadst thou uttered "Here am I" at the time We sent thee the Book, We would have admitted thee to the company of such of Our servants as truly believe, and would have graciously praised thee in Our Book, until the Day when all men shall appear before Us for judgment. This is in truth far more advantageous unto thee than all the acts of worship thou hast performed for thy Lord during all thy life, nay, from the beginning that hath no beginning. Assuredly this is what would have served and will ever serve thy best interests. Verily We are cognizant of all things. Yet notwithstanding that We had called thee into being for the purpose of attaining Our presence in the Day of Resurrection, thou didst shut thyself out from Us without any reason or explicit Writ; whereas hadst thou been among such as are endowed with the knowledge of the Bayan, thou wouldst have, at the sight of the Book, testified forthwith that there is no God but Him, the Help in Peril, the Self-Subsisting, and wouldst have affirmed that He Who hath revealed the Qur'an, hath likewise revealed this Book, that every word of it is from God, and unto it we all bear allegiance.

3 However, that which was preordained hath come to pass. Shouldst thou return unto Us while revelation still continueth through Us, We shall transform thy fire into light. Truly We are powerful over all things. But if thou failest in this task, thou shalt find no way open to thee other than to embrace the Cause of God and to implore that the matter of thine allegiance be brought to the attention of Him Whom God shall make manifest, that He may graciously enable thee to prosper and cause thy fire to be transformed into light. This is that which hath been sent down unto Us. Should this not come to pass, whatever We have set down shall remain binding and irrevocably decreed by God, the Help in Peril, the Self-Subsisting, and We shall therefore banish thee from

1 أن يا شريف... قد عبدتنا في عمرك وإذا عرفناك
انفسنا ما قلت في حق ذكرنا أنه لعل حق منيع
كذلك ليحصك الله ربك يوم القيمة أنه علام
حكيم

2 ولو قلت بلى حين ما نزلنا عليك الكتاب لندخلناك
في عبادنا المؤمنين ولنجدناك في الكتاب إلى يوم
كل علينا ليعرضون وإن ذلك انفع عن كل ما قد
عبدت الله ربك في عمرك بل من أول الذي لا
أول له إذ هذا ما نفعل وهذا لينفعنا وأنا نكف
على كل شيء شاهدين فإذا بعد ما خلقناك للقائنا
يوم القيمة قد احتجبت عنا بغير حق ولا كتاب
منير ولو كنت من الذين أوتوا علم البيان حين ما
تنظرن إلى الكتاب لتشهدن على أنه لا إله إلا هو
المهيمن القيوم ولتقولن إن الذي قد نزل الفرقان
قد نزل هذا كل من عند الله لا ريب فيه أنا كل
به مؤمنون

3 ولكن قضى ما قد قضى وإن ترجعن إلينا ما كنا
آيات الله منزليين لنبدلن نارك بالنور وأنا نكف على
كل شيء لمقتدرين وإن انقطع الأمر عنك فلا
تهدين إلى ذلك من سبيل إلا وإن تؤمنن وتوصين
بأن يبلغن ذكر إيمانك إلى من يظهره الله لينفعنا
وليبدلن نارك بالنور هذا ما كنا منزليين وإلا ما نزلنا
قد احكمت وفصلت ولا تبديل لها من عند الله
المهيمن القيوم فإذا قد نفيناك عدلاً من لدنا أنا
نكف عادلين

SWBP#07 (p.018-024x)

Our presence as a token of justice on Our part. Verily we are equitable in Our judgment.

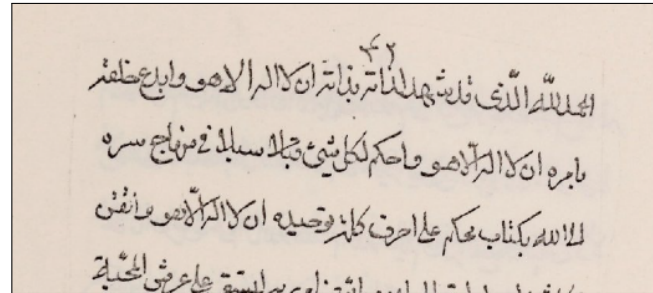
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BB00216

Khutba written one stage from Medina

(Khutbiy-i-Shajariyyih)

Date: 1260-12 (after Mecca) [1844-Dec]



INBA91

- 1 In the name of God, the Most Gracious, the Most Merciful
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 All praise be to God Who hath testified of His own Self by His own Self that there is none other God but Him, and Who hath brought His creation into being by His command that there is none other God but Him, and Who hath ordained for all things paths leading towards God through the ways of His mystery by means of an inviolable Book based upon the letters of His unity's Word that there is none other God but Him, and Who hath perfected in all things the tablet of their response to that which proceedeth from their Lord's command, that they might be established upon the throne of love in every condition, face to face with His countenance, that there is none other God but Him.
الحمد لله الذي قد شهد لذاته بذاته ان لا اله الا هو وابدع خلقه بامرہ ان لا اله الا هو واحکم لكل شیء قبل سبلا في منهاج سره شيء قبل سبلا في منهاج سره الى الله بكتاب محکم على احرف كلمة توحيدہ ان لا اله الا هو واتقن في كل شيء لوح اجابته الى ما هو سائر من امر ربه ليستقر على عرش المحبة في كل شان على تلقاء وجهه ان لا اله الا هو
- 3 Exalted then be God, the Single, the One, the Ever-Living, the Self-Subsisting, above the station of contingent beings and their self-knowledge, and the description of created things and the glory of their realities. He hath brought into being the Temple of Oneness in the essence of creation that the atoms might give voice to whatsoever their Creator willeth, and He hath deposited the likeness of Unity in every atom of creation. Each thing beareth witness to His manifestation without any similitude, and He hath, through the sublimity of His grandeur, clothed Himself in the garment of transcendence in the most exalted heights, that all might know the independence of their Creator in the dawning-places of His signs.
فتعالى الله الفرد الاحد الحي القيوم من شان الممكآت و عرفان انفسها و وصف الموجودات وعز حقايقها قد ابداع هيكل الاحدية في ذوات الخلق ليتجلجج الذرات ما يشاء بارئها و اودع مثل الواحدية في كل ذرات البدع يشهد كل لقاء مجليه بلا وجه يقارنها و قد البس لعلو كبريائه قيص العلو في ذروتي ليعلم الكل غناء بآرته في مطالعة آيات نفسه
- 4 He hath manifested through His power the sovereignty of His dominion over the realities of souls and horizons, that all contingent beings might recognize the Word of Grandeur from God concerning His own Self, and that no soul might imagine for itself the attribute of connection or action from His command.
واظهر بقدرته علو السلطنة من نفسه على حقايق الانفس و الافاق ليعرف كل الممكآت كلمة العظمة من الله على نفسه و لثلا يظن نفس حكم الوصل لنفسه ولا الفعل من امره سبحانه و تعالى

Glorified and exalted is He! He hath raised up the cloud of the Divine Essence through praise of His own Self and made it a station for His manifestation through His creation, that all might witness the severance of the way through love of their Creator.

قد ارفع عماء الهوية بالثناء من نفسه و جعلها مقاما لتجليه بخلقه ليشهد الكل قطع السبيل من حب بارئه و

- 5 He hath made every atom to bear witness to the creation of all things, that all might know His purpose in creation - the Word of the Heart for the error of servants - lest any soul imagine in the knowledge of God a proof for His Essence. For He is God, Who hath ever been, and there was nothing else besides Him. He hath created proof for His creation and examples for the conditions of His servants, yet now God is without any likeness, just as He had no proof nor attribute indicating His Self.

5 اشهد كل ذر خلق كل شيء ليعلم الكل مراده في الابداء كلمة الفؤاد لخطاء العباد لئلا يظن نفس في معرفة الله دليلا لذاته اذ هو الله قد كان و لم يكن معه شيء قد خلق الدليل لخلقته و الامثلة لشئون عبادته و الان قد كان الله بلا مثل مثل ما كان له دليل و لا صفة تدل لنفسه

- 6 He hath established proof, limited examples, and the way for indicative geometry, yet the example telleth naught but of itself, and the way indicateth naught but its own reality. God hath ever been the proof of His own Self, and there existed none besides Him. Now the decree is as it hath ever been - there is no object of worship except Him, for His Essential Nature cutteth off all perfection through His creation, and His Being is the knowledge of creation's inability to know Him. None shall know Him as He is except Him, and none among creation shall be capable of knowing His Essence, for the Essence is the Essence, and creation is but from the realm of attributes.

6 قد وضع الدليل الأمثلة المحددة و السبيل للهندسة المدلة و لا يحكى المثل الا انفسها و لا يدل السبيل الا حقايقها قد كان الله دليل نفسه و لم يكن موجوداً سواه الان قد كان الحكم كما كان لم يات معبوداً الا هو اذ ذاتيته مقطعة الكل بابداعه و كينونيته معرفة الخلق عن عرفانه لن يعرفه كما هو هو الا هو و لن يقدر على معرفة ذاته احد من الخلق اذ كان الذات هو الذات و ما كان الخلق الا من شاء الصفات

- 7 Exalted then be God above what the anthropomorphists among the Christians describe, when they take the form of the cross from the temple of trinity and interpret the signs of Divinity in terms of limitation, thereby fabricating against God a falsehood based on the word of association, when they say that Christ is the Son of God. Glory be to God and exalted be His command! Jesus, son of Mary, was naught but a Messenger before whom other Messengers had passed away, and after whom came Muhammad, the Seal of the Prophets. He was but a Messenger of God and the first of them that worship.

7 فتعالى الله عما يصف المشبهون من النصارى حيث اخذوا شكل الصليب من هيكل التثليث و حلوا آيات اللاهوت في شان التحديد و افترضوا بذلك على الله كذبا على كلمة الشرك حيث قد قالوا ان المسيح ابن الله فسبحان الله و تعالى امره ما كان عيسى بن مريم الا رسول قد خلت من قبله الرسل و قد قضت من بعده محمد ص خاتم النبيين و ما هو الا رسول الله و اول العابدين

- 8 Exalted then be God above what the peripatetic philosophers have fabricated concerning the word of connection between the Lord and creation, taking their ruling from the word of the Christians after God had detailed the signs of His love in their realities. They went astray and led others astray unknowingly, and they were followed in their vain desires by the illuminationist philosophers and some of the divine theologians regarding the word of unity in existence. Glory be to the Ever-Living, the Self-Subsisting, above what the wrong-doers fabricate concerning His signs! Were the matter as they say, then each would have gone to itself, and the decree of multiplicity in His

8 فتعالى الله عما افترى المشاؤون من حكماء الفلاس في كلمة الربط بين الرب و الخلق و اخذوا الحكم من كلمة النصارى بعد ما قد فصل الله آيات محبته في حقايقهم فضلوها و اضلوا الناس من حيث لا يعلمون و لقد اتبعوهم على هواء الانفس حكماء الاشراقيين و بعض من العلماء الالهيين على كلمة الجمع في الوجود فسبحان الحى القيوم عما افترى الظالمون في آياته لو كان الامر كما يقولون اذا لذهب كل الى نفسه و بطل حكم الكثرة في

existence would have been nullified. How misguided is their knowledge and how repugnant their doctrine! May God slay them for their idolatry - they are truly a people who do not understand.

وجوده فما اضل شانا في علمهم ولا اقبح قول في
مذهبهم قتلهم الله بشركهم كانهم قوم لا يعقلون

- 9 God is the Truth, there is no God but Him. He hath created all things out of nothing in their proper form, each according to its capacity to respond, with no connection between them nor any third thing besides them. Creation hath known its Creator, Who hath blocked all paths leading to His Essence and sent forth the Messengers for His Cause, lest any soul claim to know the Divine Essence by itself. All have confessed their powerlessness to know His Self. He hath established "where" without any "where" like unto Him, and "how" without any similitude to His justice. He hath originated geometry without any command beneath Him, that the noble ones among the most eloquent Arabs might know the attribute of duality in His creation, and that the mystics among the most distinguished Arabs might recognize, in the station of hearts, the essence of pairing in its limit, and that the vast ocean of destiny and its people might be certain of the bounds of possibility and the description of geometry in its essential reality, that all might be confounded by the signs of the Tree upon those white tablets - confounded by His reality in the realm of proof and the recognition of severance in the path, until each entereth his station and entereth through God's gate by His leave, bearing witness unto God and His creation as God hath loved for Himself that there is no God but Him, the Mighty, the Wise.

9 ان الله هو الحق لا اله الا هو قد ابدع الخلق
لا من شيء بهيئتها كل على قرب اجابتها و ما
كان ربط بينهما و لا ثالث غيرهما قد عرف
الخلق خلقه و سد السبيل في تلفاء نفسه و ابعث
المرسلين لشاءنه لئلا يدعى نفس معرفة الذات
بذاته و قد اعترف الكل بالعجز عن عرفان نفسه
قد اين الاين بلا اين مثله و كيف الكيف بلا شبه
عدله قد ابدع الهندسة بلا امر دونه ليعلم الشرفاء
من اعرب العرباء نعت الاثنينية من خلفه و
ليعرف العرفاء من اشرف العرباء في مقام الافتدة
كينونية الزوجية بحددها وليوقن طمطام يم القضاء
واهلها حد الامكنية و وصف الهندسة في كينونية
ذاتها ليتلجلج الكل من آيات الشجرة على تلك
الالواح البيضاء تلجلج شئنيته في صقع الدليل و
عرفان القطع في السبيل حتى يدخل كل مقامه
و دخل في باب الله باذنه و شهد الله و خللقه كما
فد احب الله لنفسه انه لا اله الا هو العزيز الحكيم

- 10 And I, in my station upon the black mountain in the land of the Two Sacred Precincts, beneath the shade of that green tree adorned with yellow leaves, do bear witness that there is no God but Him, alone with no partner, the One God, the Living, the Self-Subsisting, the Eternal, Who hath taken neither consort nor son, Who hath no partner in might nor any protector in grandeur. There is no God but Him, the Self-Sufficient, the All-Praised, the Great.

10 و انا و انا ذاتي في مقامى هذا على جبل السوداء
من ارض الحرمين تحت ظل تلك الشجرة
الخضراء المتورقة بالورقات الصفراء اشهد ان لا
اله الا هو وحده لا شريك له الها فرداً حياً قيوماً
دائماً الذى لم يتخذ لنفسه صاحبة و لا ولداً و لم
يكن له شريك في العز و لا ولى في الكبرياء لا
اله الا هو الغنى الحميد الكبير

- 11 And I bear witness that Muhammad, peace be upon him and his family, is His servant and His Messenger, whom He hath chosen from the innermost sanctuary of His might over all things, and made him the station of His Self in being known to Himself and to all His creation, and established him in the station of His sovereignty in praise and performance, for He exists as He hath always existed, never to be associated with things nor with praise of Himself, and He is the Most High, the Most Exalted.

11 و اشهد ان محمداً صلى الله عليه و اله عبده و رسوله
الذى قد اجتبيته من محبوبحة عزه نفسه على كل
شيء و جعله مقام نفسه في المعروفة لنفسه و لكل
خلقه و اقامه مقام سلطنته في الثناء و الاداء اذ
هو كائن على ما كان لن يقترن يجعل الاشياء و
لا بالثناء لنفسه و هو العلى المتعال

- 12 And I bear witness to the twelve successors of Muhammad, peace be upon him and his family, as twelve months in the

Book of God from the day He created the heavens and the earth, whom God hath made, for the glory of His Beloved, the station of His Self, and made them in performance the station of His action, and removed all distinction between them and His Beloved, save that He distinguished His Beloved with a letter that none but His Self can precede and none can equal - may God's peace be upon him and his family and upon his family, the Guiding Imams, as God hath willed for Himself. Verily, there is no God but Him, and He is powerful over all things.

- 13 And I bear witness to every truth that God's knowledge hath encompassed, as God hath willed for Himself. Verily, there is no God but Him, and none knoweth how this is save Him. God sufficeth as a witness. Glory be to God, Lord of the heavens and the throne, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds. In the Name of God, the Most Merciful, the Most Compassionate.

12 و اشهد لاوصياء محمد صلى الله عليه و اله اثني عشر شهرا في كتاب الله يوم خلق السموات و الارض الذين قد جعلهم الله لعزة حبيبه مقام نفسه و جعلهم في الاداء مقام فعله و ارتفع الفرق بينهم و بين حبيبه الا قد اختص حبيبه بحرف لن يقدمه الا نفسه و لا يساويه احد دونه صلى الله عليه و اله و على اله ائمة الهادون كما قد شاء الله لنفسه انه لا اله الا هو على كل شيء قدير

13 و اشهد لكل حق قد احاط علم الله كما قد شاء الله لنفسه انه لا اله الا هو ولا يعلم كيف ذلك الا هو و كفى بالله شهيدا و سبحان الله رب السموات و العرش عما يصفون و سلام على المرسلين و الحمد لله رب العالمين بسم الله الرحمن الرحيم

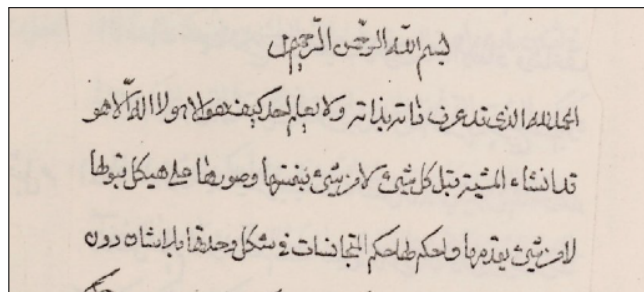
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324, INBA_5019C:326-328

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Khutba written near the staging post of al-Safra 1

Date: 1260-12 (after Mecca) [1844-Dec]



INBA91

- 1 In the name of God, the Most Gracious, the Most Merciful!

1 بسم الله الرحمن الرحيم

- 2 All praise be to God Who hath known His Own Self through His Own Self, and none knoweth Him as He is except Him. There is no God but Him. He created the Primal Will before all things from nothing through itself, and fashioned it according to the form of its acceptance without any precedent, and ordained for it the law of correspondence in the form of its unity without any condition save its own essence. And He distinguished within its unified whole through the decree of the pair, which is its servitude, and brought forth through it the decree of the sister of the Primal Will without any creation besides it, and established it in the station of its authority in every aspect of its essential nature.

2 الحمد لله الذي قد عرف ذاته بذاته و لا يعلم احد كيف هو الا هو لا اله الا هو قد انشاء المشية قبل كل شيء لا من شيء بنفسها و صورها على هيكل قبولها لا من شيء يقدمها و احكم لها حكم المتجانسات في شكل وحدتها بلا شان دون ذاتيتها و افرق في مجمع و وحدتها بحكم الزوجين لكنه عبوديتها و ابداع بها حكم اخت المشية لا من ابداع دونها و جعلها في مقام ولايتها في كل شان ذكر من ذاتيتها

- 3 He ordained for it the yellow thread, reflecting the yellow line without any likeness to equal it, and deposited within the

essence of its lordship all that He created in the station of its form without any parallel to match it. He brought forth the ocean of destiny from a predetermined command upon the line of equilibrium between the two matters, for the decree of the Primal Will is not from any who willed from its sister. He ordained for it the triangular form without the attribute of separation from its brotherhood, and established the decree of all existing things within it through the nearness of its manifestation to all things without injustice or decree to equal it.

3 و فرض عليها خيط الصفراء متحاكياً عن خط الصفراء بلا شبه يشاكلها و اودع في كنه ريويتها كل ما قد انشاء في مقام صورتها بلا مثل يساوقها و اخترع لجة القدر من امر مقدر على خط الاستواء بين الامرين لان حكم المشية و لا من شاء من اختها و احكم لها شكل الثلث بلا نعت الافتراق من اخويتها و احكم حكم الموجودات في بطنها بقرب تجليها لكل شيء بغير ظلم و لا حكم يعادلها

- 4 He fixed in its depths, upon the zone of its throne, the temple of the sun of the Primal Will for the mystery of its existence, and brought forth the sea of divine decree around divine origination upon the word of execution without any limitation besides itself. He ordained for it, through what was joined in the mystery of its own self from the temple of the Divine Will, the decree of destiny without any letter to approach it. He brought forth the Tree of Sinai in the Mount for the execution of its self as the word of divine decree without any description to accompany it.

4 و اركن في قعرها على منطقة عرشها هيكل شمس المشية لسر وجودها و احدث يم القضاء في حول البدء على كلمة الامضاء بلا تحديد من دون نفسها و احكم لها بما اقترنت في سر انفسها من هيكل الارادة حكم القدر بلا حرف يدانها و اخرج شجرة الطور في السيناء لامضاء نفسها كلمة القضاء بلا وصف يقارنها

- 5 And He entrusted to her good-pleasure, in the ratification of the ordinance of her station, the Word of the Will and its twin, without likeness in the Essence and without peer in the Attributes – without any command that could equal it. Thus did God originate the pillars of origination without a joining that would compare them with the Essence, nor a separation from the Act that would sever them, nor an essence of description that could set itself alongside them. Glorified and exalted is He; there is no god but Him.

5 و فوض على رضاها في امضاء حكم محلها كلمة المشية و اختها بلا تشبيه في الذات و لا بمثل في الصفات بلا امر يساويها كذلك قد ابدع الله اركان الابداع بلا وصل من الذات يقارنها و لا فصل من الفعل يفارقها و لا كنه من الوصف يظاهرها سبحانه و تعالى لا اله الا هو

- 6 After the Word of the Decree (qada³), He perfected the signs of triadic manifestation for the oneness of the Will, by the command of God – so that the permission and the fixed time might reach their Book. And they are the station of the Act within the sevenfold – seven upon seven – whenever their Lord wil- leth them. There is no god but Him, the Lord, the God of the worlds – so that the affirmers of unity may attain, through the knowledge of the making, a share of union, increased beyond what it already possesses.

6 قد اتقن بعد كلمة القضاء آيات التثليث لتوحيد المشية من امر الله و ليبلغ الاذن و الاجل كتابه و انهم شان الفعل في السبع سبع اذا شاءها ربها لا اله الا هو رب اله العالمين ليبلغ الموحدون من معرفة الصنع حظ الوصل في زيادة مما لها

- 7 And let the knowers know the Word of Severance when facing the Countenance, through encountering its stations; and let the learned recognize the Word of bada³ from the ordinance of consummation (imda³) in the verses of its manifestations. And let the truthful behold the Throne of Grandeur above the dust at the remembrance of its places of falling, until all have heard the call of the Tree upon Sinai – when its appointed

7 و ليعلم العارفون كلمة القطع في تلقاء الوجه من لقاء مقاماتها و ليعرف العالمون كلمة البدء من حكم الامضاء في آيات مجليها و ليشهد الصديقون عرش العظمة فوق التراب عند ذكر مصارعها حتى قد سمع الكل نداء الشجرة على السيناء اذ اجلها وجهة من مظاهرها ليدخل الناس في ابواب

term turned toward one of its manifestations – so that mankind might enter the gates of the Sanctuary through the effacement of illusion and the sobriety of the known, without a distant indication and without a ruling that draws near unto it.

الحرم نحو الموهوم و نحو المعلوم بلا اشارة البعيدة
ولا حكم من قربها اليها

- 8 Thus hath God set forth the Word of Origination on this Day – Friday of the White Month, the Month of God – in which He brought forth His servant from the Sacred City and caused him to abide upon the carpet beneath those shadows, that all might be made certain, from the Word of the Will, of the true entry into the Sanctuary of Muhammad, the Messenger of God and the Seal of the Prophets; and that the Beloved of God might again be extolled in the manifestation of his Creator – there is no god but Him.

8 كذلك قد فصل الله كلمة الانشاء في هذا اليوم
الجمعة من الشهر البيضاء شهر الله الذي قد اخرج
عبده من البلد الحرام واستقره على البساط تحت
تلك الظلال ليوقن الكل من كلمة المشية حق
الورود على حرم محمد رسول الله ص و خاتم
النبيين و ثنى حبيب الله على تجلى بارئه الا لا
اله الا هو

- 9 So whoso describeth Him by a name hath associated something with Him; and whoso associateth something with Him hath affirmed another beside Him; and whoso affirmeth another beside Him hath removed Him from the station God hath willed for His own Self. And whoso entereth the gate of His Sanctuary by pointing to other than Him is veiled from beholding His meeting. And whoso, in what lieth before him, mentions aught besides Him hath borne the mention of other than Him. And whoso standeth before His Countenance while observing separation is cast out by the very ordinance. And whoso acknowledgeth before Him any description other than that wherewith God hath described His own Self hath forged a lie against God, by the judgment of His Book. And whoso visiteth Him while beholding separation hath veiled himself from the Face of his Lord. And whoso presenteth his own essence before His Presence as a description derived from Him hath committed association with his Lord.

9 فمن وصفه باسم فقد اقرن معه شيء و من اقرن
معه شيء فقد اثبت معه غيره و من اثبت معه
غيره فقد اخرجه من شان الله الذي قد شاء الله
لنفسه و من ورد باب حرمه بالاشارة الى دونه
فقد حجب عن ملاحظة لقائه و من شيء في بين
ايديه على من ذكر غيره فقد احتمل ذكر من دونه
و من قام تلقاء وجهه على ملاحظة الفصل فقد
اخرج بحكمه و من اقر لديه بغير وصف الله لنفسه
فقد افترى على الله كذبا بحكم كتابه و من زاره على
مشاهدة الفصل فقد احتجب بنفسه من وجه ربه
و من جعل ذاته لدى محضره و صفا من عنده
فقد اشرك بربه

- 10 But whoso saluteth from the side of the Gate, by the tongue of God, without beholding establishment upon the Throne, and without positing separation from union, and without grasping the essence of identity apart from connection – such a one hath visited God his Lord in the First Cloud. And whoso visiteth God through God's witnessing of His own Self unto Himself hath entered the Gate of Grandeur, and hath been a visitor of the Lord of Might upon the dust – without knowing even a trace of likeness, nor a letter of similitude, nor a name of delineation, nor a description of division. For God hath ever been, and there was nothing with Him; and description belonged only to that which doth not indicate itself by itself, and attribution is valid only for that which doth not know itself by itself.

10 و من سلم من شطر الباب عليه بلسان الله من غير
مشاهدة الاستواء على العرش ولا على البينونة عن
الفصل ولا كنه الذاتية عن الوصل فقد زار الله
ربه على عماء الاول و من زار الله لشهادة نفسه
لنفسه فقد دخل باب العظمة و كان زائر رب
العزة على التراب من غير ان يعرف نفس حدا
من التشبيه ولا حرفا من التمثيل ولا اسما من
التبيين ولا وصفا من التفريق اذ كان الله لم يزل
كان و لم يكن معه شيء و قد كان الوصف لمن
لا يدل بذاته لذاته و يصح النعت لمن لا يعرف
بنفسه لنفسه

- 11 Glorified be God, the Lord of creation! Through the witnessing of the heart and the describing of the servants, no description

knoweth aught save its own identity, and no name pointeth save from the station of its own "I-ness." Nothing hath known God, for He is as He ever was – there was nothing with Him; and now God is as He was, and there is no mention of anything with Him. Glory be to Him: none knoweth how He is save He Himself.

11 فسبحان الله ربّ الخلق من مشاهدة الفؤاد و وصف العباد لن يعرف الوصف الا ذاتيتها و لا يدل الاسم الا من مقام انيتها و لم يعرف الله شيء اذ هو كائن على ما كان قد كان و لم يكن معه شيء و ان الان كان الله كما كان و لم يكن معه ذكر شيء سبحانه لا يعلم كيف هو الا هو

- 12 The Oneness of the Essence of the Will hath manifested itself in its own domain, and Divinity hath narrated the station of walayah in its degrees. Whoso saith "He is He" hath associated something with Him and made Him an artifact; and whoso saith "none knoweth how He is save He" hath conjoined creation with his Lord – for the ha³ upon the Throne of hearts pointeth only to the station of origination, and the waw upon the seat of the Book narrateth only the station of invention.

12 قد دلت الاحدية ذات المشيئة في صقعها و حكمت الالوهية مقام الولاية في رتبتها فن قال هو هو فقد اشرك معه و صنعه و من قال لا يعلم كيف هو الا هو فقد اقرن بربه خلقه اذ الهاء على عرش الفؤاد لن يدل الا على مقام الانشاء و ان الواو على كرسى الكتاب لن يحكى الا مقام الاختراع

- 13 Glorified and exalted is He! Sovereignty endureth in the act of making; the kaf terminateth in the Word of remoteness; cycles turn in the land of severance; despair of the path to knowledge of the signs is forbidden; the seeking of meeting with God in every condition is repelled. Existence is but their manifestations upon the heart, and the proof is their places of falling upon the tablets of bringing-into-being. And none knoweth the making of God save He Himself.

13 سبحانه و تعالى دام الملك في الصنع و انتهى الكاف الى كلمة البعد و دور الاكوار في ارض القطع و الياس السبيل الى معرفة الايات ممنوع و الطلب لقاء ال الله في كل شان مردود ان الوجود مظاهرهم على الفؤاد و ان الدليل مصارعهم على الواح الابداء و لا يعلم صنع الله الا هو

- 14 Thus hath God detailed the ordinances of attaining unto His signs, that all may be assured in the presence of union, at the stations of the Throne in the sanctuary of the Family of God - the peace of God be upon them - and the word of severance and despair. They associate not partners with God in the knowledge of God's creation, nor do they doubt any manifestation of God's power. They enter the sanctuary of the Seven, sanctifying the Seven in the oft-repeated verses and the mighty Qur'an.

14 كذلك قد فصل الله احكام لقاء آياته ليوقن الكل في لقاء الوصل على مقامات العرش في حرم آل الله سلام الله عليهم و كلمة القطع و الياس و لا يشركون بالله في معرفة صنع الله و لا يشكون في شان من قدرة الله و يدخلون حرم السبع على تقديس السبع في المثاني و القرآن العظيم

- 15 Glorified be He Who hath sent down from the darkening cloud of His Gate, on the Day of Friday near noon, the ordinances of creation and the signs of origination for the people of Paradise and those who dwell in the depths of Paradise, that the people of the Gardens may visit, through the knowledge of the signs of the All-Merciful, the people of the Bayan, glorifying their Creator, that there is no God but He, and that they may enter the mosque, prostrating themselves before God as they entered it the first time, and that they may destroy utterly all that they have exalted. Glory be to God, the Lord of the Throne, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.

15 فسبحان الذي قد انزل من مكفهر آيات بابه في يوم الجمعة قرب الزوال احكام الابداء و آيات الاختراع لاهل الفردوس و من كان في لجة افریدوس ليزور اهل الجنان من معرفة آيات الرحمن اهل البيان بتزيه بأرئهم ان لا اله الا هو و ليدخلوا المسجد سجداً لله كما قد دخلوه اول مرة و ليتبروا ما علواً تبيرا و سبحان الله رب

peoples of the heavens and earth! Harken unto the decree of the Remnant of God and ask what ye wish concerning the decree of the Two Sanctuaries and the Twin Veils and the Upright Line between the worlds from the paths of truth from Him Who maketh mention of your Lord's name, this Arabian Youth, for the Spirit doth aid him at all times by God's leave, and God is the Strong, the Mighty.

- 5 Know, O people, God's decree from Me, for verily the Son of God's Messenger hath knowledge of Divine Unity and all attributes from the paths of limitation and glory. Fear ye God in whatsoever ye desire, for God knoweth the unseen of the heavens and earth, and mankind shall be questioned concerning the remembrance of God. Fear God, O people of understanding, if it be Him ye worship. No hidden thing is there in the heavens or earth but We have recorded it in a preserving Book. Say: God sufficeth as a witness, and he who possesseth knowledge of the Book, concerning the mention of God's name. None knoweth the interpretation of what hath been sent down unto thee in that Book save God and whomsoever God willeth. There is no God but Him, and He hath power over all things.

- 6 O people! Fear ye God and dispute not about the verses of the Book without knowledge from Our presence or a preserving Book. Say: Hath God permitted you to cast falsehood upon Me without authority from the Qur'an? Then ask the people of remembrance about the interpretation of the verses if ye know not. Those who fabricate lies about Him Who maketh mention of God's name - these are the wrongdoers. Say: I have not answered thy supplication save through the word of grace upon thy Lord's path in wisdom. Fear God - He will teach thee what thou comprehendest not. Then do good upon this straight path, that thou mayest be recorded in the decree of the Book. Those who dispute about Our signs without knowledge of the Qur'an - these are the liars.

- 7 They who falsely fabricate lies about the Word of God, upon them has been decreed the word of torment, and verily their abode shall be the fire, and they shall have no protector nor helper on the Day of Resurrection. And We send down unto them from thy presence no sign except that it is, in the judgment of the Book, greater than its predecessor. Thus does God expound His verses that perchance men may believe in the meeting with their Lord. Yet We found most men believing in God only to scoff at His signs. God shall soon guide those who have believed in Our signs and establish them upon

كنتم في دين الله صادقين ألا يا أهل السموات والأرض أن اسمعوا حكم بقية الله واسئلوا من سبل الحق من ذكر اسم ربكم هذا الفتى العربي ما شتم من حكم الحرمين والكلمة العماتين والخط القائم بين العالمين فإن الروح يؤيده في كل حين بإذن الله والله قوي عزيز

- 5 أن اعلموا يا أيها الملاء حكم الله من لدي فإن بن رسول الله هذا علم بعلم التوحيد و كل الصفات من سبل الحد والسبحات أن اتقوا الله فيما تشاؤون فإن الله يعلم غيب السموات والأرض وما كان الناس من ذكر الله ليستلوا أن اتقوا الله يا أولي الأبواب إن كنتم إياه تعبدون وما من غائبة في السموات والأرض إلا وقد أحصيناه في كتاب حفيظ قل كفى بالله ومن عنده علم الكتاب على ذكر اسم الله شهيداً لا يعلم تأويل ما نزل إليك في ذلك الكتاب إلا الله وما شاء الله إنه لا إله إلا هو وهو على كل شيء قدير

- 6 يا أيها الملاء أن اتقوا الله ولا تجادلوا في آيات الكتاب بغير علم من لدنا ولا كتاب حفيظ قل إن الله أذن لكم أن تفتروا علي بغير حكم من القرآن فاستلوا من أهل الذكر تأويل الآيات إن كنتم لا تعلمون إن الذين يفترون على ذكر اسم الله فأولئك هم الظالمون قل وما أجبت دعائك إلا ومن كلمة الفضل على سبيل ربك في الحكمة أن اتق الله يعلمك ما لا تحيط به علماً ثم افعل الخير في هذا الصراط القيم لكنت في حكم الكتاب مسطوراً إن الذين يجادلون في آياتنا بغير علم القرآن فأولئك هم الكاذبون

- 7 وإن الذين يفترون على كلمة الله كذباً فقد حقت عليهم كلمة العذاب وإن مأويهم النار وما لهم في القيمة من ولي ولا نصير وما نزل عليهم من لديك آية إلا وهي في حكم الكتاب أكبر من اختها كذلك قد فصل الله آياته لعل الناس بقاء الله ليؤمنون وما وجدنا أكثر الناس مؤمنين بالله إلا وهم بآيات الله ليسخروا فسوف يهدي الله الذين آمنوا بآياتنا ويثبتهم على صراط مستقيم ذلك من

a straight path. These are among the tidings of the unseen which We reveal unto thee that perchance men may believe in the signs of God.

أنبأ الغيب نوحيك لعل الناس بآيات الله يؤمنون

8 In the Name of God, the Merciful, the Compassionate

8 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

9 All praise be to God Who is one in might, unique in grandeur, sanctified in glory, and exalted in praise. There is no God but Him, the Mighty, the Most High. O God, I bear witness before Thee in this station upon this sacred earth between Thy sacred House and the sanctuary of Thy beloved Muhammad, the Messenger of God - Thy blessings be upon him and his family as Thou lovest for Thyself - that Thou art God, there is no God but Thee, alone without partner, and Thou art the Most High, the Great. And I bear witness for the people of Thy love as Thou lovest at the dawning-place of their remembrance before Thy presence, and Thou art witness over all things. And I bear witness on this night, the first night of the sacred month, the month of God wherein were slain the glorification and praise and the letters of unity and magnification through the slaying of Thy proof, son of Thy proof, Abu Abdullah Husayn, and the first hour of the new year, the year 1261 after the sacred Hajj, by that which Thy knowledge hath encompassed for the people of creation and what Thou lovest from them. Verily Thou art the Mighty, the Wise.

9 الحمد لله الذي قد توحّد بالعزة وتفرّد بالعظمة وتقدس بالكبرياء وتعظم بالثناء لا إله إلا هو العزيز المتعال اللهم أشهدك في مقامي هذا على تلك الأرض المقدسة بين حرمك بيت الحرام وحرم حبيبك محمد رسول الله صلواتك عليه وآله كما تحب لنفسك إنك أنت الله لا إله إلا أنت وحدك لا شريك لك وأنت العلي الكبير وأشهد لأهل محبتك كما تحب عند مطلع ذكركم لدى تلقاء وجهك وأنت على كل شيء شهيد وأشهد في هذه الليلة أول ليلة من الشهر الحرام شهر الله الذي قتل فيه التسبيح والتحميد وأحرف التهليل والتكبير يقتل حجتك بن حجتك أبي عبد الله الحسين وأول ساعة من السنة الجديدة سنة إحدى وستين بعد المائتين والألف عن الهجرة المقدسة بما قد أحاط علمك لأهل الإبداع وما تحب منهم إنك أنت العزيز الحكيم .

10 O God, Thou knowest what verses of the Book I have sent down by Thy leave unto the people of Thy love, and none believe in them save those who have fulfilled Thy covenant and feared Thy justice, while the idolaters deny without understanding. These ones claim that after rejection there remains for them a judgment from the Book - exalted be God above what they describe! Glory be unto Thee, O my God! Verily Thou knowest their station among those who deserve Thy judgment, so judge between me and them with justice, for Thou art God, there is no God but Thee, just in judgment and self-subsisting in essence. There is nothing like unto Thee, and Thou art the Great, the Most High.

10 اللهم إنك تعلم ما نزلت بإذنك على أهل محبتك آيات الكتاب وما يؤمن بها إلا الذين قد وفوا بعهدك وخافوا من عدلك وكذب المشركون من حيث لا يعلمون وإن هؤلاء قد زعموا بأن بعد الرد قد بقي لهم حكم من الكتاب فتعالى الله عما يصفون فسبحانك اللهم يا إلهي إنك تعلم مقامهم من الذين يستحقون من حكمك فاحكم بيني وبينهم بالقسط فإنك أنت الله لا إله إلا أنت عادل في الحكم وغني في الذات ليس كمثلك شيء وإنك أنت الكبير المتعال

11 O my God! Thou knowest my station on this night wherein all created things have donned the garment of sorrow for the rising of the moon in this sacred month, upon that slaying of the son of Thy friend.

11 فيا إلهي تعلم مقامي في هذه الليلة التي قد تغمص كل الموجودات قبض الحزن لمطلع القمر في هذا الشهر الحرام على ذلك قتل بن وليك

12 And verily a servant among Thy servants was asked about verses from a soul and verses from himself, after he had seen the verses of Thy Book, and he denied, following vain desires beyond his knowledge's compass. Verily Thou art powerful over all things and knoweth them. Answer me, O my God,

12 ولقد سئل عبد من عبادك من آيات من لدن نفس ومن آيات من عند نفسه بعد ما قد رأى آيات كتابك وكذب باتباع الهوى ما لا يحيط به علمه وإنك على كل شيء قدير وبه علم فأجبنى

and inspire me with Thy remembrance, for Thou art the Forgiving, the Loving. I have answered Thy command, O my God, by what Thou hast taught me in the creative Word, that the believers might know in the judgment of the verses of Thy answer the Word of the Criterion, and God encompasses all from behind; nay, it is a glorious Qur'an in a preserved tablet.

- 13 And let the unitarians witness in the verses of Thy servant the Word of the Book: "and We have numbered all things in the Manifest Imam," when the believers entered through the gate of Thy Sacred House according to what was revealed in the Qur'an aforetime: "Enter the gate with prostrations, and say 'Remission!' We shall forgive you your sins, and shall increase (the portion of) those who do good."

- 14 Glorified be God Who hath expounded the verses of His Remembrance in the realities of all things, lest any soul should be remote from the Dawning-Place of His Remembrance in aught, for God is powerful and mighty. The people of the Furqan, upon the revelation of His Book, have said what the idolaters said before, and thou shalt find no alteration in God's way in aught, nor shall men find any change in the Word.

- 15 Chapter One, concerning the first verse

- 16 O God! I testify unto Thee by what I said in the Sacred Mosque, nigh unto the Sacred House of the Ka'bah, to the questioner concerning those verses that were revealed aforetime unto Thy Beloved Muhammad in the Qur'an: "If anyone disputes in this matter with thee, now after knowledge hath come to thee, say: 'Come! Let us gather together our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of God on those who lie!'" By Thy truth, besides which there is no God, Thy servant was not accepted, and God sufficeth as a witness.

- 17 O thou all-encompassing questioner! Did I not say unto thee in the Sacred Mosque, facing the Ka'bah from the western corner, at thy place before the pulpit, on the night of the middle of the sacred month of pilgrimage, after three hours had passed from the beginning of the night: "Accept my supplication and arise to mutual imprecation with me at the Corner near the Black Stone, concerning that which all the people of the earth had beforetime denied of My Covenant, until God judge between us with truth" - and God is well aware of what I say.

- 18 Then did I not say unto thee again those same words in the Sacred Mosque between the pulpit and the Station, facing the

يا إلهي وألهمني ذكرك فإنك أنت الغفور الودود فأجبت أمرك يا إلهي بما قد علمتني في كلمة البدع ليعلم المؤمنون في حكم آيات إجابتك كلمة الفرقان والله من ورائه محيط بل هو قرآن مجيد في لوح محفوظ

- 13 وليشهد الموحدون في آيات عبدك كلمة الكتاب وكلشيء أحصيناه في إمام مبین حتی قد دخل المؤمنون في باب بيتك الحرام بحكم ما قد نزلت في القرآن من قبل أن ادخلوا الباب سجداً وقولوا حطة نغفر لكم خطاياكم وسنزيد المحسنين

- 14 فسبحان الله الذي قد بين آيات ذكره في حقايق كل شيء لئلا تبعد نفسي عند مطلع ذكره بشيء والله قوي عزيز ولقد قال أهل الفرقان عند نزول كتابه بما قد قال المشركون من قبل وما أجد لسنة الله في بعض من الشيء تحويلاً ولن يجد الناس في بعض من القول تبديلاً.

- 15 الباب الأول في الآية الأولى

- 16 اللهم إني أشهدك بما قلت في المسجد الحرام عند الكعبة بيت الحرام على السائل تلك الآيات بما قد نزلت على حبيبك محمد في القرآن من قبل وإن حاجوك فقل تعالوا ندع أبناءنا وأبنائكم ونساءنا ونسائكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين فبحقك الذي لا إله إلا أنت لم يقبل من عبدك وكفى بالله شهيداً

- 17 فيا أيها السائل المحيط ألم أقل لك في المسجد الحرام تلقاء الكعبة من شطر ركن الغربي على محلك مقدم المنبر في ليلة النصف الشهر الحرام شهر الحج بعدما قد مضت من أول الليل ثلث ساعات اقبل دعائي و قم تباهل معي لدى الركن عند حجر الأسود على شأن الذي كنت من قبل أهل الأرض أجمعهم منكراً بعهدي حتى يحكم الله بيننا بالحق والله على ما أقول خبير

- 18 ثم ألم أقل لك مرة أخرى تلك الكلمة في المسجد الحرام بين المنبر والمقام في وجه الكعبة والله على

Ka'bah - and God is guardian over what I say. Then did I not say unto thee in the house at Mecca, the seat of truth, those words a third time, yet thou didst not perceive the Command of God - and God is witness over what I say. And thine own self sufficeth this day as a witness to what We have revealed unto thee in this Book.

ما أقول وكل ثم ألم أقل لك في بيت مكة مقعد الصدق تلك الكلمة ثلث وإنك لم تشعر بأمر الله و الله على ما أقول شهيد و كفى بنفسك اليوم على ما نزلنا عليك في ذلك الكتاب شهيداً

- 19 What availeth pilgrimage without the decree of the House? And what are Mina and Arafat and the forenoon and the circumambulation and the seven circuits between Safa and Marwah, and what is lawful in the sacred precincts, and what is the decree concerning the two white stones, except by God's leave? And God is mighty, wise. These verses are symbols in thy Lord's Book that thou mayest learn God's decree in truth and be of them that attain. During the days I was with thee in the House, I desired naught save thy Lord's decree, and thou shalt not find in thy days any beloved for thyself apart from the mention of the name of God, thy Lord. Draw nigh unto Me as came they who preceded thee in truth, and fear not, for God doth never cause to perish the reward of the doers of good. Recite unto thyself the first question from thy Lord's Book - "There is none to change" His decree, and "Thou shalt find no refuge besides Him." "We send down of the Qur'an that which is a healing and a mercy to the believers, but it increaseth the wrongdoers only in loss."

19 فما لك حج من دون حكم البيت و ما المنى و ما العرفات و ما الضحى و ما الطواف و ما السبع بين الصفا والمروة و ما الحل في الحرام و ما الحكم في التوبين أبيض من حكم الكتاب إلا بإذن الله و الله عزيز حكيم تلك الآيات أمثال في كتاب ربك لتعلم حكم الله بالحق و لتكون من الفائزين فبالأيام الذي كنت في البيت معك ما أردت إلا حكم ربك و لن تجد في أيامك عن دون ذكر اسم الله ربك حبيباً لنفسك أقبل إلي بمثل قد جاء السابقون بالحق و لا تخف فإن الله لا يبطل أجر المحسنين أبداً أتلى على نفسك مسألة الأولى من كتاب ربك لا مبدل لحكمه و لن تجد من دونه ملتحداً و نزل من القرآن ما هو شفاء و رحمة للمؤمنين و لا يزيد الظالمين إلا خساراً

- 20 Hearken unto what I cast unto thee from thy Lord, the Mighty, the Wise. There is no God but Him. He hath detailed the ordinances of His Word in a Book aforetime in a clear Arabic tongue, that people may know that God hath sent down the verses of His proof through the tongue of His servant at all times, as an innovation, in such wise that in His judgment, were all people to band together, they would be powerless to produce the like of a single verse thereof.

20 أن استمع بماذا ألقى إليك من عند ربك الله العزيز الحكيم وإنه لا إله إلا هو قد فصل أحكام كلمته في كتاب من قبل بلسان عربي مبين ليعلم الناس أن الله قد أنزل آيات حجته بلسان عبده في كل حين بدعاً على شأن في حكمه و إن الناس لا يقدرون بآية من مثله و لو كان الكل على الأمر ظهيراً

- 21 O noble questioner! Behold with the eye of certitude: verily the Word of thy Lord doth not call people to obey His own command, but rather summoneth all unto that whereunto the Prophets and Messengers before Him have summoned them - to worship none but God alone with pure devotion to the true Faith, if Him ye do worship. Dost thou imagine that if thou turnest away from the command of thy Lord, any deed of truth would remain with thee? Glory be to God, thy Lord! The word of unity is not complete except through this Cause, for thy Lord God created it for naught else, didst thou but know with certain knowledge. Thou wouldst see polytheism in the verses of thy truth as clear as truth itself, then thou wouldst surely see it in the limited earth as clear as the eye

21 فيما أيها السائل الجليل فانظر بعين اليقين وإن كلمة ربك ما يدعو الناس إلى حكم نفسه بل قد دعى الكل إلى ما دعى النبيون والمرسلون من قبله ألا تعبدوا إلا الله وحده خالصاً على الدين القيم هذا إن كنتم إياه تعبدون افزعمت أنك لو تعرض من حكم ربك يبقى لك عمل من الحقيقة فسيحان الله ربك إن كلمة التوحيد ما تمت إلا بهذا الأمر لأن الله ربك ما خلقها إلا لهذا لو تعلم علم اليقين لترى الشرك في آيات حقيقتك كالحق اليقين ثم لترونها في الأرض الحد كالعين اليقين فاشهد بحكم الله فيما ألقى إليك في ذلك الكتاب فإن عبد الله ما

can see. Therefore witness the judgment of God in what hath been conveyed to thee in that Book, for the servant of God summoneth the people unto the path of thy Lord only through wisdom, and verily the proof of God in a single letter of those verses sufficeth the peoples of the heavens and earth.

- 22 God hath taught me naught save what He willeth, and naught appeareth from Him wherein Satan's word could find place. When God willeth, He maketh manifest through His Remembrance what hath been ordained for Him in the Book. Knowest thou of any proof in the contingent world greater than what the Spirit hath revealed to my heart by leave of the Remnant of God, after there had been sent down in the Book the word of inability for all the peoples of heaven and earth to bring forth the like thereof? Why do these people perceive naught save a little of God's signs? Have any besides the Gates explained the signs of their path to God except through knowledge from the judgment of the Qur'an? Fear God, O ye who are endued with understanding, that ye may prosper!

- 23 O thou beloved one! Ask what thou wilt of the paths of reward, for the Remembrance hath over mankind the word of questioning from His judgment, and upon necessity lieth not the word of answering, by the judgment of the Family of God - God's peace be upon them - in the Book. God sufficeth Me as witness in all things. Verily, were God to will, He would manifest through His servant as He willeth, whatsoever He willeth. And I have willed naught in anything save what God, thy Lord, hath willed aforetime. There is no God but Him, and He is powerful over all things.

- 24 Verily the word of the polytheists that the verses were not a proof binding upon all - they have indeed fabricated a lie against God and denied God's judgment in His Book, for God hath sent down in the Book the word of justice binding upon all, but the people know not.

- 25 Seest thou any flaw in the verses of God? Then look again: seest thou any weakness? Then look again: seest thou any hidden judgment? Then look again time after time by continuous leave. With each look vision returneth unto thee humbled, and God is All-Knowing, All-Aware.

- 26 Verily God hath sent down the verses for people who understand. None who are endowed with understanding shall be admonished by Our verses except through the decree of thy Lord, whilst most people are more astray than cattle according to the judgment of the Qur'an, yet most people perceive not. What aileth these people that they believe not in the

يدعو الناس إلى سبيل ربك إلا بالحكمة وإن حجة الله في يدي حرف من تلك الآيات يكفي أهل السموات والأرض

- 22 و ما علمني الله إلا ما شاء و ما يظهر من عنده شيء يمكن فيه كلمة الشيطان وإذا شاء الله يبين من لدى ذكره ما قدر له في الكتاب أفتعلم حجة في عالم الإمكان أكبر مما نزل الروح على قلبي من إذن بقية الله بعد ما نزل في الكتاب كلمة العجز عن الإتيان بآية من مثله على أهل السموات والأرض فما هؤلاء القوم لا يشعرون بآيات الله إلا قليلاً أفغير الأبواب قد بينوا آيات سبيلهم إلى الله إلا بالعلم من حكم القرآن أن اتقوا الله يا أولي الأبواب لعلكم تفلحون

- 23 فيا أيها الحبيب سل ما شئت من سبل الثواب فإن للذكر على الناس كلمة السؤال من حكمه و ما على الفرض كلمة الجواب لحكم آل الله سلام الله عليهم في الكتاب و كفى بالله علي في كل شأن شهيداً وإن الله لو شاء ليظهر من عند عبده كما شاء بما شاء و ما شئت في شيء إلا بما قد شاء الله ربك من قبل إنه لا إله إلا هو على كل شيء قدير

- 24 وإن كلمة المشركين بأن الآيات ما كانت حجة على الكل فقد افتروا على الله و كذبوا حكم الله في كتابه لأن الله قد نزل في الكتاب كلمة العدل على الكل ولكن الناس لا يعلمون

- 25 فهل ترى في آيات الله من تفاوت فارجع البصر هل ترى من فتور ثم ارجع البصر هل ترى من حكم مستور ثم ارجع البصر كرات من إذن مستمر فني كل رجع ينقلب البصر إليك خاسئاً والله عليم خبير

- 26 وإن الله قد نزل الآيات لقوم يعقلون و ما يتذكر بآياتنا من حكم ربك إلا أولو الأبواب وإن أكثر الناس أضل من أنعام على حكم القرآن و لكن أكثر الناس لا يشعرون فما هؤلاء القوم لا يؤمنون

signs of God save a little? Indeed these people, according to the judgment of the Qur'an, are as cattle - nay, more astray in their path.

27 And as for thy saying regarding the examples that some among the people are able to produce letters like unto the verses - glory be to God above what they associate! Say: Bring ye then ten chapters like unto it, forged, of manifest verses, if ye be truthful in the religion of God. And if ye do it not - and ye shall never do it - then believe in God and His signs. And if ye deny the signs of God, then verily God is independent of all the worlds. Verily those who call upon their own perverted desires instead of God shall never read a single letter from the Book of thy Lord, and they have denied the signs of thy Lord without encompassing them in knowledge. God shall soon efface what Satan casteth into their souls and establish His signs in the hearts of them that fear Him, and guide them unto a straight path.

28 And as for the word of thy secret that the verses do not establish thy heart upon the path - seek forgiveness of God thy Lord and recite unto thyself the Word of the Qur'an. And We have placed between thee and those who believe not in the Hereafter a hidden veil. And if God thy Lord had willed, He would have guided all mankind, but God punisheth not any people until He hath raised up among them a soul from among themselves to purify them through the signs of God and teach them the Book and wisdom, even though they were before in manifest error. And there was no argument at the mention of the name of God thy Lord except that it was greater than its predecessor from Our presence. Thus hath God made clear His signs that perchance the people might believe in the meeting with their Lord. Fear ye God, for verily the earthquake of the Hour is a tremendous thing. No servant believeth in the mention of the name of thy Lord except that he hath laid aside every burden acquired improperly, and God thy Lord is witness over what I say. God hath indeed detailed the verses in that Book, yet people believe not in the signs of God save a few among the foremost. This is a message from the remembrance of God - whoso willeth, let him take unto God a way. If thou followest the decree of God it shall be for thyself, and if thou turnest away it shall be against it, and thy Lord is not unjust to His servants.

29 And as for the word of the speaker that he was not established by the verses - recite unto thee the Book of thy Lord according to that which was recited unto thee in the Sacred Mosque before thou present thyself in the sanctuary of Husayn, and call upon God thy Lord, Creator of all things, there is no God

بآيات الله قليلاً وإن هؤلاء الناس في حكم القرآن
أنعام بل هم أضل سبيلاً

27 وإن قولك في الأمثال بأن بعضاً من الناس ليقدّر أن يأتي بأحرف من مثل الآيات فسبحان الله عما يشركون قل فأتوا بعشر سور مقتريات من آيات محجّات إن كنتم في دين الله صادقين وإن لم تفعلوا ولن تفعلوا فآمنوا بالله وآياته وإن تكفروا بآيات الله فإن الله لغني عن العالمين جميعاً وإن الذين يدعون من دون الله أهوائهم المؤتفكة لن يقرؤا من كتاب ربك حرفاً وكذبوا في آيات ربك بما لا تحيط به علماً فسوف ينسخ الله ما يلقي الشيطان في أنفسهم ويثبت آياته في قلوب الخاشعين ويهديهم إلى صراط مستقيم

28 وإن كلمة شرك بأن الآيات لا تثبت قلبي على الصراط أن استغفر الله ربك وأتل على نفسك كلمة القرآن وجعلنا بينك وبين الذين لا يؤمنون بالآخرة حجاباً مستوراً وإن الله ربك لو شاء لهدى الناس جميعاً ولكن الله لا يعذب قوماً إلا بعد أن يبعث فيهم نفساً من أنفسهم ليزكّهم بآيات الله وليعلمهم الكتاب والحكمة وإن كانوا من قبل لفي شرك مريب وما كان عند ذكر اسم الله ربك حجة إلا وهي قد كانت من لدنا أكبر من أخذها كذلك قد بين الله آياته لعل الناس بلى الله ليؤمنون أن اتقوا الله فإن زلزلة الساعة شيء عظيم ما يؤمن عبد بذكر اسم ربك إلا وقد وضع كل حمل قد اكتسب في غير وجهه وكان الله ربك على ما أقول شهيداً وإن الله قد فصل الآيات في ذلك الكتاب ولكن الناس لا يؤمنون بآيات الله إلا من السابقين قليلاً هذا بلاغ من ذكر الله فمن شاء اتخذ إلى الله سبيلاً إن اتبعت حكم الله فلنفسك وإن أعرضت فعليها وما كان الله ربك بظلام للعبيد

29 وإن كلمة القائل ما استقر بالآيات أتل عليك كتاب ربك على حكم الذي قرئت عليك في المسجد الحرام من قبل أن احضر في حرم الحسين وادع الله ربك خالق كل شيء الذي لا إله إلا هو

but He, that He may send down punishment upon those who forge lies against God and dispute concerning His signs without knowledge or a guarding Book. And if thou doest not what We recite unto thee in this leaf - fear God from the kindled fire that mounteth to the hearts. For when God's term cometh thou shalt have no power over His decree, and verily the promise of God was in the Mother Book decreed. And indeed there hath been revealed in the Qur'an the decree concerning the servants of God who submit not to the decree from His chosen ones after the clear proof: Unto you be your religion and unto me be mine.

لينزل العذاب على الذين يفترون على الله بالكذب ويجادلون في آياته بغير علم ولا كتاب حفيظ وإن لم تفعل ما تنلو عليك في تلك الورقة أن اتق الله من الموقدة التي تطلع على الأفئدة فإذا جاء أجل الله لن تستطيع بحكمه وإن وعد الله قد كان في أم الكتاب مقتضياً ولقد نزل في القرآن حكم عباد الله الذين لا يسلمون الحكم من عند أوليائه بعد الحجة الواضحة لكم دينكم ولي دين

- 30 I have not forged a lie against the Truth, nor am I an unprecedented novelty among the Gates, nor yet was I far removed from humanity. By the Lord of the House! Thou shalt not find the place of repose; nay, with Me is the place of settlement, upon a secret – most hidden – of the knowledge of God within the ordinance of destiny.

30 ما كنت مفترياً على الحق و ما كنت بدعاً من الأبواب و ما كنت عن العالمين بعيداً فرب البيت لن تجد المقر وإن إلي المستقر على سر مستسر من علم الله في حكم القدر

- 31 I counsel thee, by God's leave: do not tarry upon the Bridge for fifty thousand years unceasingly – for thou mayest deem it far, whereas I, verily, behold it near. Fear God, have mercy upon thine own soul, and enter, by God's permission, the City of thy Lord; and say "Hittah," after the manner that 'Ali taught His servant, Kumayl ibn Ziyad al-Nakha'i, upon a straight Path.

31 أوصيك من إذن الله أن لا تقم على الصراط خمسين ألف سنة مستمر فإنك قد تراه بعيداً وإني قد أراه قريباً أن اتق الله و ارحم نفسك و ادخل بإذن الله في مدينة ربك و قل حطة على سبيل ما علم علي عبده كميل بن زياد النخعي (١) على صراط قويم

- 32 I shall, from this Gate, unveil the splendors of the proofs without allusion – what hath but now descended from the heart. But if thou desirest allusion, then meeting Him is forbidden thee, and thou wouldst, in God's sight, be inscribed within the realm of limitation.

32 أن اكشف من هذا الباب سبحات الدلائل من غير إشارة قد نزل من الفؤاد قريباً وإن أردت الإشارة فقد حرم عليك لقائه و كنت عند الله في أرض الحد مكتوباً

- 33 This is what hath been sent down unto thee from the Book of thy Lord, of that which thou didst ask from His servant. Take then what We have sent unto thee, and be of those who prostrate themselves.

33 هذا ما نزل إليك من كتاب ربك مما قد سئلته من عبده فخذ ما نزلنا إليك و كن من الساجدين .

- 34 Chapter two, concerning the second verse:

34 الباب الثاني في الآية الثانية

- 35 As for the ruling on what the questioner hath heard from thy tongue concerning the path of the triad and the tetrad, and what – by thy Lord's leave – issueth forth, upon a straight path, from the ordinances of the talismans: know with the knowledge of certainty, then recognize as the knowledge of certainty, then bear witness as the eye of certainty, to the decree of thy Lord in a Perspicuous Book.

35 و أما حكم ما قد قرء السائل من لسانك من سبيل التثليث و التربع و ما يخرج بإذن ربك من حكم الطلسمات على صراط قويم أن اعلم باليقين ثم اعرف كعلم اليقين ثم اشهد كعين اليقين حكم ربك في كتاب مبين

- 36 If thou hast gazed upon the Countenance of the Divine Will [mashiyat], both extremes are lifted from thee in the science of the two talismans. It pointeth only by origination, and its

36 إن كنت نظرت في وجه المشية منفي عنك الحدين في علم الطلسمين و ما دلت هي إلا بالإبداع و ما

mystery presseth on toward God only by invention. It hath cut off those advanced ones at the summit of severance by a mere allusion to it; and God destroyeth the gnostics, in the majesty of inaccessibility, when they turn to aught beneath it. Such is God's decree for the believers whom He hath made the people of the Garden of Firdaus, in justice, upon a manifest balance.

تحاكت في سبيل سرها إلى الله إلا بالإختراع و قد قطع البالغين في ذروة الإنقطاع بالإشارة إليها ويهلك الله العارفين في عز الإمتناع بالتوجه إلى دونها وإن ذلك حكم الله للمؤمنين الذين قد جعلهم الله أهل جنة الفردوس بالعدل على قسطاس مبين

37 None comprehend what I have set forth – plainly, in the Word of Proclamation – save the servants of God for whom He hath ordained the Encounter in every affair of creation. Hast thou not seen, in this thy day, how the Servant of God expoundeth unto thee His verses, that the people might believe in the meeting with God?

37 و ما يعرف ما أشرت بالتصريح في كلمة التبليغ إلا عباد الله الذين قد كتب الله لهم اللقاء في كل شأن من الخلق ألم تر في وقتك هذا و ما هو عبد الله يفصل عليك آياته لعل الناس بقاء الله ليؤمنون

38 And if thou hast looked toward the Sixth, then decide, by the judgment of thy Lord, between the two talismans – the figure of the triad and the frame of the tetrad – and be not like the Man of the Fish in a deep sea. Know that God hath forbidden the wayfarers, in the atmosphere of this air, any remembrance beside the remembrance of the Fire, in whatsoever of their states. Verily, there is none other God but He, the All-Mighty, the All-Wise.

38 وإن كنت نظرت في وجه السادس فاقطع بحكم ربك من بين الطلسمين بشكل التثليث و هيكل التربيع و لا تكن كصاحب الحوت في بحر عميق و اعلم بأن الله قد حرم للسالكين في جو هذا الهواء ذكراً من دون ذكر النار في شأن من شئوناتهم و إنه لا إله إلا هو العزيز حكيم

39 Fill the mansions of the talismans with the Names of thy Lord as thou dost will; and let naught be witnessed therein save what He alone willeth – He Who, by thy Lord's leave, maketh the letters shine from every side; Who coupleth the contraries and the word of tokens, and who distinguisheth between the similars in the letter of signs; and Who bringeth forth, from the benefits of the letters in the realm of effulgent splendors, that which none among the People of the Book can compass in knowledge.

39 أن املأ بيوت الطلسمات من أسماء ربك ما شئت و لا تشهد فيها إلا مآء (وحدة) يضيئ الحروف بإذن ربك من كل الجهات و يقرن بين المتضادات و كلمة الدلالات و يفرق بين المتجانسات في حرف العلامات و يظهر من فوائد الحروف في عالم السجحات ما لا يحيط به علم من أهل الكتاب

40 This is God's decree for the believers whom He hath established upon the Throne of Will. Take on, then, the vesture of God's command, if thou be of the truthful.

40 ذلك حكم الله للمؤمنين الذين قد جعلهم الله في عرش الإرادة فاستشعر أمر الله إن كنت من الصادقين

41 And if he be of the folk of the heaving deep, in the heart of the might of exultation, let him know the ordinance of the triad from within his very self, and look not to what the Christians have taken from this form – the frame of the cross and the incarnation of the Godhead in the human temple. Glorified be God! Exalted is thy Lord, immeasurably exalted, above what the anthropomorphists ascribe unto Him. Read this Book of thy Lord - there is no justice except in His judgment, and God is the All-Hearing, All-Knowing.

41 وإن كان من أهل طمطام الموج في بحبوحة عز الابتهاج أن اعرف حكم التثليث من نفسك و لا تنتظر بما قد أخذت النصارى من هذا الشكل هيكل الصليب و حل اللاهوت في الناسوت فسبحان الله و تعالى ربك عما يصف المشبهون علواً كبيراً اقرأ كتاب ربك هذا لا عدل إلا في حكمه و الله سميع عليم

42 Know with certainty that God, glorified be He, hath created that deep and what lies therein of fire whose exterior is water

42 أن اعرف باليقين إن الله سبحانه قد خلق تلك اللجة و ما فيها من نار ظاهرها ماء و باطنها هواء و

and interior is air, and of water whose exterior is fire and interior is fire - fire upon fire upon fire - and of air that neither the heat of fire toucheth nor the moisture of water. Thus doth God set forth parables in the Book that perchance men may be convinced of the signs of God.

43 Therefore have multiplicities emerged in the world of endings and beyond unto endless realms by thy Lord's leave from that depth. And therein are passages that the wayfarer cannot traverse except by arriving at them. God hath created these passages finer than a hair and hotter than fire, and none can walk upon them save through what hath been cast unto thee by God's leave. Take then what We have given thee and be thou of the thankful ones.

44 Then cast aside the paths of numbers in the houses of talismans, looking with thy Lord's countenance upon the light of the heart in each letter thereof, unmindful of the mention of multiplicity. For when thou gazest upon them, ascent becometh difficult and perchance the rope may break unto the depths of fire where thou shalt find no escape. And if God thy Lord saveth thee through His grace, then hath the rope been knotted beneath thy feet. And verily those knots upon that delicate mountain distance thee in ascent beyond what the knowledge of limits can encompass.

45 Therefore rely upon God in the knowledge of talismans, that circumstances may not veil thee from the evidences. And wert thou to emerge from the decree of that depth, these verses would not be intended for thee. And I warn thee of what the Imam - may my spirit be a sacrifice for him - said in answer to the questioner: "Thou art thou, and thou wast not thou thou, He is He." This is God's decree for the people of that depth. And whoso transgresseth the bounds of God shall find no covenant with his Lord on the Day of Resurrection.

46 And if thou art among the believers whom God hath placed under the decree of the fourth paradise of the Word of Destiny [qada], then fill the foundations of the talismans according to the order of the descent of verses upon those white tablets.

47 Know thou that God, glorified be He, hath not created around that paradise any enclosure for people, and it is the Pole of Attributes in the world of Names. When God decreeth a matter, His decree is carried out and His command cannot be reversed. This is an irrevocable decree from One All-Knowing, All-Wise.

48 And if thou art among the people of the paradise of permission [idhn] and what lies beyond it, then take thy portion of what

من ماء ظاهرها نار و باطنها نار نار في نار على نار
و من هواء لا يمسسه حر النار ولا رشح من الماء
كذلك يضرب الله الأمثال في الكتاب لعل الناس
بآيات الله ليوقنون

43 و لذا قد خرجت الكثرات في عالم النهايات و ما
ورآتها إلى ما لا نهايات بإذن ربك من تلك الجنة
وإن فيها موارد لا يقطع منزل السالك إلا بالورود
عليها و لقد خلق الله تلك الموارد أدق شعراً عن
الشعر و أشد حراً عن النار و لا يستطيع أحد
بالمشي عليه إلا بما ذا ألقى إليك بإذن الله نغذ ما
آتيتك و كن من الشاكرين

44 ثم اطرح سبل الأعداد في بيوت الطلسمات ناظراً
بوجه ربك على نور الفؤاد في كل حرف منها غير
مشعر بذكر الكثرة فإذا نظرت إليها صعب الصعود
و ربما انفك الحبل إلى قعر النار هنالك ما لك
من محيص و إن أنجأك الله ربك بفضله فقد عقد
الحبل في تحت قدميك و إن تلك العقد على ذلك
الحبل الرقيق يبعدك في الصعود ما لا يحيط به علم
الحدود

45 فاتكل على الله في علم الطلسمات بأن لا تحجبك
الشئون عن الدلالات و إنك لو خرجت من حكم
تلك الجنة ما أريد عليك بتلك الآيات و أنذرك بما
قد قال الإمام - روجي فداه - في جواب السائل
(بينك) إنك أنت أنت و ما كنت أنت أنت إنه
هو هو (٢) ذلك حكم الله لأهل تلك الجنة و من
يتعد حدود الله لن يجد في القيمة عند ربه عهداً

46 و إن كنت من المؤمنين الذين قد جعلهم الله
في حكم جنة الرابع كلمة القضاء و املاً قوايم
الطلسمات على ترتيب هبوط الآيات على تلك
الألواح البيضاء

47 و اعلم بأن الله سبحانه ما خلق حول تلك الجنة
حظيرة للناس و هي قطب الصفات في عالم
الأسماء فإذا قضى الله أمراً لم يضي حكمه و لا
مرد لأمره ذلك تقدير محتوم من لدن علي حكيم

48 و إن كنت من أهل جنة الإذن و ما خلق
من ورآتها نغذ حظك مما ينزل الآن عليك في

is now being revealed unto thee in this leaf from the share of the Book, and praise God, thy Ancient Lord, and be of the thankful ones.

- 49 Verily the Word of thy Lord descendeth not in the Book [kitab] even a single letter except by His leave, and God is the All-Hearing, All-Knowing. And verily those who believe in the signs of God recognize some of the utterance from what We have sent down unto thee in that Book, and God is the Lord of great bounty. And know that they who believe not in the world to come have not understood that which We have sent down unto thee concerning a wondrous letter. This is by virtue of that which their hands have wrought in the path of thy Lord, and God is not one to wrong any soul by so much as a grain of mustard seed. Sufficient is God as a Reckoner unto them that observe.

- 50 Know thou the decree of thy Lord in that which is cast unto thee from a noble Book, and be thou cognizant that when the Point was set in motion amidst the sciences, it did quicken the paths of truth in the ways of the known. And lo, I make mention of a sprinkling of its wisdom, that all may know God's decree concerning every wondrous letter.

- 51 Know that God, glorified be He, hath created all things according to the stages of His action, even as the tongues of the family of God, peace be upon them, have clearly expounded in all their utterances that "naught existeth in earth or heaven save through seven: Will, Purpose, Destiny, Decree, Permission, Term, and Book." There is no doubt that the effect can only exist in the form of the action and its stages, and that the paths of realities and attributes in every world reflect these seven.

- 52 The word of the trinity was indeed in the decree of the Book from the mystery of the Kaf in all matters, were any soul to comprehend the form of the trinity as reflected in all directions from His name. Such a one hath indeed attained the Greatest Talisman and shall behold from the bounty of his Lord that which his Master hath willed for His servant. Verily, He is powerful over all things.

- 53 The talisman of the quaternity hath reflected the word of praise, wherein God hath placed such bounty as He hath willed for Muhammad, the Messenger of God, peace be upon him, for in truth it is, in that station, a remembrance of His Beloved.

- 54 The word of the Triad pointeth to none save His Trustee, and the form of the Tetrad to none save His Well-Beloved. The

تلك الورقة من نصيب الكتاب واحمد الله مولاك القديم وكن من الشاكرين

49 وإن كلمة ربك ما ينزل في الكتاب حرفاً إلا بإذنه والله سميع عليم وإن الذين يؤمنون بآيات الله يعرفون بعضاً من القول مما نزلنا إليك في ذلك الكتاب والله ذو فضل عظيم وإن الذين لا يؤمنون بالآخرة لم يعرفوا مما نزلنا إليك الآن حكم حرف بديع وإن ذلك بما قدمت أيديهم في سبيل ربك وما كان الله ليظلم على نفس من بعض خردل وكفى بالله للناظرين حسيباً.

50 أن اعرف حكم ربك فيما ذا يلقي إليك من كتاب كريم واعلم بأن النقطة لما قد سيرت في العلوم تحيي سبل الحق في طرق المعلوم وأنا ذا أذكر رشحاً من حكمها ليعلم الكل حكم الله في كل حرف بديع

51 وهو أن الله سبحانه قد خلق كل الأشياء على هيكل مراتب فعله كما قد صرح السنة آل الله سلام الله عليهم بها في كل كلماتهم بأن لا يكون شيء في الأرض ولا في السماء إلا بسبعة بمشية وإرادة وقدر وقضاء وإذن وأجل وكتاب (٣) ولا شك بأن المفعول لا يوجد إلا على هيكل الفعل ومراتبه وإن سبل الحقائق والصفات في كل عالم ليحكى من تلك السبعة

52 وإن كلمة التثليث قد كانت في حكم الكتاب من سر الكاف في كل الأمور لو قدر نفس على شكل التثليث بما قد حكى كل الجهات من اسمه فقد فاز بالطلسم الأكبر ويرى من فيض ربه ما قد شاء مولاه لعبده إنه على كل شيء قدير

53 وإن طلسم التبريع قد حكى عن كلمة التحميد وفيها قد وضع الله من الفضل ما قد شاء لمحمد رسول الله (ص) لأنها في الحقيقة على ذلك المقام ذكر من حبيبه

54 ولا تدل كلمة التثليث إلا عن وليه ولا شكل التبريع إلا عن حبيبه وإن الاقترانات في كل

conjunctions, in every rank, have been elucidated by the manifestation of their conjoining. God pronounceth judgment, for every matter, within the secret of reality according to the form of its receptivity, and in the outward frame according to what hath issued from the praxis of His friends – witnessed, along the chain of bounds, by that which the men of hearts behold of the light of their Lord, and by that which certain of the God-fearing know of the ordinances of God in the realm of nearness and remoteness.

55 Never hath the Command of God admitted an allegorical gloss with respect to certain letters; nay, these are perspicuous signs from the Remembrance of the Name of thy Lord – so that thou suspect not, in the verses of thy Lord, so much as a trace of wrong, and that thou mayest be of those who are assured.

56 This day, justice hath not been wronged by the weight of a mote; and in every affair the judgment is God's alone, the Most High – this is inscribed. And thy very self, this day, sufficeth as a witness unto that which We have sent down unto thee.

57 Chapter three, concerning the third verse:

58 Follow, then, the decree of that which hath been sent down unto thee concerning what thou didst ask of the Word of thy Lord, and worship God, thy Lord, upon this straight Path, that thou mayest be of the prosperous.

59 As to thy invocation by the pathways of the stars – and that God hath appointed the like thereof within the realm of things known – know the Ordinance of God in an eloquent Arabic tongue: Verily God, exalted be He, hath manifested Himself unto every thing through the majesty of His sovereignty. And when He willeth to disclose it, all abase themselves before His court; for it is a Light that speaketh of none save thy Ancient Lord. In this star hath it appeared, that the unitarians might sense the mystery of precedence, and that they might bear witness to the decree regarding what they – and the People of God and their followers – have wrought, and to what hath been sent down in the verses of the Qur'an from the presence of One All-Mighty, All-Wise, and in the Book as the Word of the All-Merciful: "And We ransomed him with a mighty sacrifice"; and likewise: "Cast down thy staff, and fear not; thou art indeed of those who are secure."

60 What they did unto the People of God – peace be upon them – was, in truth, after the manner of al-Rida's judgment concerning the form of the lion, and of as-Sadiq's mention of the helpers of aḥusayn – may my father and my mother be a

المراتب قد فصلت بظهور اقترانهما و يحكم الله لكل مسألة في سر الواقع على شكل قبولها و في هيكل الظاهر بما قد جرى من ألسنة أوليائه فيما يشهدون في سلسلة الحدود بما يرى رجال الأفتدة من نور ربهم و بما يعلم بعض من الاتقياء من حكم الله في عالم التقارب و التباعد

55 و ما كان لأمر الله في بعض من الحرف تأويلاً و إن تلك الآيات بينات من عند ذكر اسم ربك أن لا تظن في آيات ربك بعضاً من الإثم و لتكون من الموقنين

56 و ما اليوم ظلم عدل ذرة و ما كان الحكم في كل شأن إلا لله العلي لمكتوب و كفى بنفسك اليوم فيما نزلنا عليك شهيداً .

57 الباب الثالث في الآية الثالثة

58 أن اتبع حكم ما نزل إليك ذا فيما سئلت من كلمة ربك و اعبد الله ربك على هذا الصراط لتكون من المفلحين

59 و أما دعائك من طرق النجوم و ما قد جعل الله مثل ذلك في سبيل المعلوم أن اعرف أمر الله بلسان عربي فصيح و هو أن الله سبحانه قد تجلى لكل شيء بجز سلطنته فإذا أراد الله أن يظهره ليخشع كل لدى جنبه لأنه نور لا يحكي إلا عن مولاك القديم فقد ظهر في هذا النجم ليستشعر الموحدون سر التقديم و ليشهدن حكم ما قد فعلوا آل الله و شيعتهم و ما نزل في آيات القرآن من لدن عزيز حكيم و ما نزل في الكتاب كلمة الرحمن و قد بناه بذبح عظيم و في ذكر ربك عصاء السحرة من موسى اقبل و لا تخف إنك من الامنين

60 و ما قد فعلوا آل الله سلام الله عليهم بالحق مثل حكم الرضا لصورة الأسد (٤) و ذكر الصادق

ransom for you. Such is the decree of God upon a straight Path.

لأنصار الحسين بأبي أتم و أمي (هـ) ذلك حكم الله في صراط قويم

61 And the deeds of their Shi'ih are as that which Khidr wrought with Moses (peace be upon Him), and as that which the ant apprised Solomon. All this is quickened before thy Lord by this Water; and it is an irrevocable ordinance from the presence of One All-Mighty, All-Praised. This is a real and inward mystery touching that which thou didst inquire – how the effulgence is received by the ways of the stars – inasmuch as the people of hearts have with the very eye witnessed the secret of exposition. None encompasseth the knowledge of thy Lord save what He willeth. There is none other God but He; verily He is potent over what He willeth.

61 و أما فعل شيعتهم مثل ما فعل الخضر لموسى (ع) (٦) و ما اخبرت النملة سليمان (٧) كل ذلك يحى عند ربك بهذا الماء وإن ذلك تقدير محتوم من لدن عزيز حميد ذلك سر واقعي لما سئلت من أخذ الفيض في سبيل النجوم لما قد شاهد بالعيان أهل الأفتدة من سر البيان ولا يحيط بعلم ربك إلا ما شاء إنه لا إله إلا هو قد كان على ما يشاء قديراً

62 And if thou desirest an answer along the lines of the bounds for the folk of the Splendors, I love not to gesture thereto. Yet since God, thy Lord, hath willed to send down the purifying Water upon those luminous spirits, We shall, by God's leave, point to certain modes of that which the All-Merciful hath wondrously originated – the Water of Camphor: to wit, that the star Saturn answered the command of its Lord before the sun and after – albeit the sun is, beyond doubt, more excellent than it in nearness at the commencement.

62 و إن تريد الجواب من سبل الحدود لأهل السبحات ما أحب الإشارة إليها و لكن الله ربك لما قد أراد أن ينزل ماء الطهور على تلك الألواح المستنيرة نشير بإذن الله إلى بعض الشئون مما قد أبدع الرحمن بديعاً ماء الكافور و هو أن النجم الزحل قد أجاب أمر ربه قبل الشمس و بعد لا شك أن الشمس أشرف منه في القرب بالبدء

63 Be thou, then, assured by the decree of thy Lord that Saturn is the star that accepted the testimony of Husayn ere the sphere of his grandsire, Muhammad (may God bless him and his family). Wherefore God chose it for Himself, and made the sun and the moon and the stars prostrate unto it. This is a station from which no effusion from God reacheth aught save by its leave.

63 فأيقن بحكم ربك إن نجم الزحل نجم الذي قد رضى شهادة الحسين قبل فلك جده محمد (ص) ولذا قد اختاره الله لنفسه و جعل الشمس و القمر و النجوم له ساجداً و هذا مقام لم يصل الفيض من عند الله إلى شيء إلا من عنده

64 He hath verily affirmed this word – whoso holdeth that it is the Word of Divine Unity. Yet His knowledge none encompasseth save as He willeth. Sufficient is the allusion for him who knoweth the loci of the Command; and the mention of the Message hath borne witness as a proof.

64 و لقد صدق بهذه الكلمة من اعتقد أنه كلمة التوحيد و لا يحيط بعلمه العباد الذين قد احتجبوا بغيره و كفى بالإشارة لمن عرف مواقع الأمر و قد شهد بذكر البلاغ دليلاً

65 Chapter four, concerning the fourth verse:

65 الباب الرابع في الآية الرابعة

66 Verily, I did inscribe a recension in the city of Mecca and dispatched it unto thee, that thou mightest record therein, in that chapter, whatsoever We sent unto thee, that thou mayest be among the triumphant.

66 و لقد كتبت نسخة في بلد مكة وأرسلت إليك أن اكتب ما تلقي إليك فيها في ذلك الباب لتكون من الفائزين

67 Chapter five, concerning the fifth verse:

67 الباب الخامس في الآية الخامسة

68 As to that which thou hast asked, from thine own self, concerning the paths of wayfaring and the invocations to be invoked

68 و أما ما قد سئلت من لدن نفسك عن سبل السلوك و الدعوات المدعوة في أيام الصعود إلى

in the days of ascent unto thy Lord upon the path of the unitarians: follow the decree of that which is cast unto thee from thy Lord, that thou mayest be of the prosperous.

ربك على صراط الموحدين أن اتبع حكم ما ألقى
إليك من ربك لتكون من المفليحين

- 69 If thou hast willed to journey unto God upon the straight path of the people of the Abyss of Oneness, and to enter the Garden of Eternity, then proceed from the very point whereunto this hath been conferred upon thee, by God's leave – for this is, in the Mother Book, the straight Path of 'Ali. Bear witness with the eye of the heart, take thy portion from this inked Pen, and act for God by the secret of origination, as though thou hadst beheld naught, beside God, upon the frame of contingent being.

69 إن كنت قد شئت أن تسلك إلى الله على صراط
أهل لجة الأحدية و تدخل جنة الأبدية فامض
من حيث ألقى ذا إليك بإذن الله فإن هذا صراط
علي في أم الكتاب لمستقيم فاشهد بعين الفؤاد و خذ
حظك من هذا القلم المداد و اعمل لله بسر الإيجاد
كأنك لم تر من دون الله على هيكل الإنوجاد

- 70 Indicate not unto God in any station, but be unto God according to what He hath described for Himself in the might of His pre-eternity: "God was, and there was naught with Him – now as then." There is none other God but He. Glorified and exalted is He above what they ascribe.

70 ولا تشر إلى الله في مقام و كن لله بما قد وصف
لنفسه في عز أزليته كان الله و لم يكن معه شيء
الآن كما كان لا إله إلا هو سبحانه و تعالى عما
يصفون

- 71 Stand thou in that depth and bear witness unto the Truth through the unity of reality, and worship God around His beauty beyond the dawning-place of the white line from the morn of eternity in His manifestation unto thee through thee. Circle round the call of thy Lord upon the throne of His manifestation unto thee in the dawning-place of glory, unveiled from names and attributes. When thou enterest this plane, God hath made lawful for thee the description of creation, after having forbidden unto thee all names and attributes.

71 وقف في تلك اللجة و اشهد للحق بالحقيقة الأحدية
و اعبد الله حول جماله وراء مطلع خط البيضاء
من صبح الأزل على ظهوره لك بك و طف حول
نداء ربك على عرش ظهوره لك في مطلع البهاء
غير محتجب عن الأسماء و الصفات فإذا دخلت
هذا البساط قد حلل الله لك وصف الإيجاد بعد
ما قد حرم عليك كل الأسماء و الصفات

- 72 When thou followest this path purified from peers and similitudes, the light of glory will shine upon thee. And if thou performest any deed in that depth, God will judge it with the judgment of unity - there is naught like unto it, for it hath been told from its Lord and none in creation knoweth it save thy Lord, besides Whom there is no God, the Mighty, the Merciful.

72 فإذا سلكت هذا المسلك المطهر عن الأشباه و
الأمثال قد ظهر عليك نور الجلال و إن عملت
نفسك عملاً في تلك اللجة يحكم الله عليها بحكم
الأحدية ليس كمثله شيء لأنها قد حكمت من
ربه و لا يعرفه أحد في الإيجاد دون ربك الذي
لا إله إلا هو العزيز الرحيم

- 73 Therefore hath God testified for the people of the Bayan that which He hath not testified for any besides them, for all save the people of that depth have no mention before thy Lord at the dawning-place of Revelation. These similitudes We set forth for men that they may be mindful of the signs of God.

73 و لذا قد شهد الله لأهل البيان بما لا يشهد لأحد
سواهم إذ ما سوى أهل تلك اللجة لا ذكر لهم عند
ربك في مطلع الظهور و إن تلك الأمثال نضربها
للناس لعلهم بآيات الله يتذكرون

- 74 Know thou that the word of the people of that depth is greater than description and explanation, more evident than allusion and exposition. If thou sayest they are the Word of Unity, thou hast associated thine own word in their description. If thou sayest "I know naught of them," thou hast veiled thyself from the loftiness of their manifestation. If thou sayest "Glory

74 و ألا إن كلمة أهل تلك اللجة لأعظم عن الوصف
و البيان و أجل عن الإشارة و التبيان إن قلت
هم كلمة التوحيد فقد أشركت في وصفهم كلمة
نفسك و إن قلت لا أعلم منهم شيئاً فقد احتجبت
نفسك من علو ظهورهم و إن قلت سبحان الله

be to God their Creator above what they describe," thou hast attained in thy station what God hath written for thee in creation - if thou art of the people of that depth.

بارئهم عما يصفون فقد أدركت في مقامك إن كنت من أهل تلك اللجة ما كتب الله لك في الإيجاد

75 Otherwise, seek forgiveness of God thy Lord for making reference to the people of the Bayan. From that white line, the people of the Bayan have witnessed with their own eyes that the deed of one body among the people of that depth cannot be equaled by the deeds of the people of the seven paradises and their precincts, for these have but a shadow in the prison according to the judgment of the Book. God hath raised these servants above the shadow of peers and the striking of similitudes. None comprehendeth their station save God. Whosoever claimeth that creation hath any way to know them hath opposed God in His judgment and disputed His sovereignty, and hath incurred the wrath of God - his abode shall be hell, a wretched destination.

75 وإلا استغفر الله ربك عن الإشارة إلى أهل البيان وإن من ذلك الخط البيضا قد شهد بالعيان أهل البيان إن عمل جسم أهل تلك اللجة لم يعدل على عمل أهل الجنة السبعة وحظائرهم لأن لهم على حكم الكتاب ظل في السجين وإن الله قد أرفع من هؤلاء العباد ظل الأشباه وضرب الأمثال ولا يحيط بشأنهم أحد إلا الله ومن زعم أن للخلق سبيل في معرفتهم فقد ضاد الله في حكمه ونازعه في سلطانه وبآء بغضب من الله وماويه جهنم وسأئت مصيراً

76 When a soul attaineth unto that station, it behooveth him to say at the meridian line in his prayer at the beginning of noon:

76 فإذا وقف نفس على تلك المقام ينبغي له أن يقول في خط الزوال . دعائه في أول الزوال

77 In the Name of God, the Merciful, the Compassionate

77 بسم الله الرحمن الرحيم

78 O God! Thou art the Worshipped One. There is no God but Thee, alone with no partner. I have turned to Thee through Thy remembrance of me. Were it not for Thee, I would not know what Thou art. Thou art God, the Beauty of Thyself. Thou hast ever been, and none can claim to know Thee, for Thy Essence cutteth off all from the way, and Thy Being blocketh the path. O my God! Thou dost not burden any soul beyond what Thou hast given it, and I am Thy servant, less than an atom in the reckoning of Thy knowledge. I bear witness before Thee, O my God, to that which Thou didst testify for Thyself in the glory of Thine eternity before aught was mentioned, and that Thou art God, there is no God but Thee, alone without partner, and that whatsoever is besides Thee is cut off from Thy love by the truth of creation and barred from knowing Thee by the existence of invention. How then can one bound by limitation know Thee? Glory be to Thee, O my God! No soul hath desired Thee through its own being but was veiled by the mention of its creation from itself, and all contingent things turned away from it by the decree of Thy justice.

78 اللهم إنك أنت المعبود لا إله إلا أنت وحدك لا شريك لك قصدتك بذكرك نفسي لولا أنت لم أدر ما أنت أنت الله جمال نفسك لم تزل ولا يدعي أحد معرفتك إذ ذاتيتك مقطعة الكل عن السبيل وكيونيتك مدالة بالسد الطريق فإنك يا إلهي لا تكلف نفساً إلا ما آتيتها وإني عبدك أقل من ذر على إحصاء علمك أشهدك بما تشهد لنفسك في عز أزيلتك قبل أن يكون شيئاً مذكوراً وإنك أنت الله لا إله إلا أنت وحدك لا شريك لك وإن ما سويك مقطوع عن محبتك بصحة الإبداع ومنوع عن معرفتك عن وجود الإختراع فكيف يمكن من له حد الحدوث معرفتك فسبحانك يا إلهي ما من نفس قد أرادت بالكيونية إلا وقد احتجبت بذكر إنشائك عن نفسه وأعرض عنه كل الممكنات بحكم عدلك

79 Exalted art Thou, O my God, above what the polytheists among Thy creation describe, for the wrongdoers have claimed regarding Thy signs a great superiority. Here am I, O my Lord, confessing before Thee in this my station what Thou lovest for Thyself from among the people of the depths of love, whom Thou hast made the embodiments of Thy knowledge and the

79 فتعاليت يا إلهي عما يصف المشركون من أهل إبداعك وقد ادعى الظالمون في آياتك علواً كبيراً وها أنا ذا يا مولاي أعترف لديك في مقامي هذا مما تحب لنفسك من أهل لجة المحبة الذين قد جعلتهم محال معرفتك وآيات ربوبيتك حيث ما

signs of Thy Lordship, inasmuch as they have not indicated anything save servitude to Thyself and the blocking of the path to Thy love, as befitteth Thee and as Thou deservest.

دلوا في شأن إلا بالعبودية لنفسك والسد الطريق
عن محبتك كما أنت أهل ومستحقه

- 80 Verily Thou art God, there is no God but Thee, the Glory of the monotheists, the Protection of those who take refuge, the Splendor of the believers, the Ultimate Goal of the seekers, and the God of all the worlds. There is nothing like unto Thee, and Thou art the Most High, the Great. And I bear witness before Thee, O my God, to Muhammad and his family and his followers, as Thou hast willed in the glory of creation concerning them. Verily, Thou art powerful over all things and encompassing all things, and there is no might nor power except through God, the Most High, the Great.

80 إنك أنت الله لا إله إلا أنت عز الموحدين وعصمة
اللائقين وبهاء المؤمنين ومنتهى غاية الطالبين و
إله العالمين ليس كمثلك شيء وإنك أنت العلي
كبيراً وأشهد لديك يا إلهي لحمد وآله وشيعتهم
كما قد شئت في عز الإبداع في شأنهم إنك على
كل شيء قدير وبكل شيء محيط ولا حول ولا
قوة إلا بالله العلي العظيم .

- 81 O thou who gazest upon this leaf which hath grown from the Sinaic Tree and which speaketh forth from the Point of Praise "God, there is no God but He" - be thou assured with certainty, then be assured with true certainty, then witness with the eye of certainty that the paths of this way are formidably difficult. God hath not assigned to the people of these depths any description save their own souls, nor any station in any verse save their own realities. When they read this prayer, they witness in not a single letter thereof aught save the manifestation of thy Lord - there is no God but He. And when they look upon anything besides God, or see it before or with anything else, they have departed from being among the people of these depths, and the decree of limitation hath been written against them.

81 فيا أيها الناظر تلك الورقة المنبتة من الشجرة
السبئية والناطقة من نقطة الثناء الله لا إله إلا
هو فأيقن باليقين ثم أيقن بالحق اليقين ثم أشهد
بالعين اليقين أن سبل هذا المسلك وعمر عظيم و
ما جعل الله لأهل تلك اللجة وصفاً دون نفوسهم
ولا شأننا في آية إلا حقيقهم وإنهم إذا قرؤوا هذا
الدعاء لم يشهدوا في حرف منها إلا ظهور ربك
لا إله إلا هو وهم إذا نظروا إلى شيء دون الله
أو رأوه قبل شيء أو مع شيء فقد خرجوا من
أهل تلك اللجة وكتب عليهم حكم حد الحدية

- 82 Today neither thou nor any of the believers are capable of that way, save whom thy Lord willeth. Verily, there is no God but He, the Strong, the Mighty. They are men whose existence God created before the dawn of eternity rose upon the throne of pre-existence, and they cannot be described by any decree from among the people of the Book. If thou were to describe them through the knowledge of anything or the encompassing of anything, thou wouldst have belied the power of thy Lord, for if they were to be associated with the mention of anything, they would not be among the people of that station. They are men who, when they lie upon the earth, God beareth witness concerning them above the throne of majesty from His grace and the glory of beauty from His bounty. And if anyone visiteth them upon that earth, God writeth for him the visitation of His own Self upon the throne. That is God's grace unto them, but most people know not of the knowledge of the Book save a little.

82 وإن اليوم ما أنت تقدر على ذلك المسلك ولا أحد
من المؤمنين إلا من شاء ربك إنه لا إله إلا هو
لقوي عزيز وإنهم رجال قد خلق الله وجودهم
قبل طلوع صبح الأزل على عرش القدم ولا
يوصف بحكم من أهل الكتاب وإنك لو وصفتهم
على علم شيء أو احاطة شيء فقد كذبت قدرة
ربك إذ هم لو يقترونوا بذكر شيء ما كانوا من أهل
ذلك المقام وإنهم رجال إذا رقدوا على التراب
قد شهد الله عليهم فوق عرش الجلال من فضله
وعز الجمال من جوده وإن زارهم أحد على
تلك الأرض قد كتب الله عليه زيارة نفسه على
العرش (٨) ذلك فضل الله عليهم ولكن الناس
لا يعلمون من علم الكتاب إلا حرفاً قليلاً.

- 83 O thou questioner and whoso looketh upon this leaf! Have you understood the decree which God has sent down concerning the

people of that divine Ocean? If so, then truly you are among those endowed with knowledge, and shall be recorded as such with God. But if you know not God's decree concerning it, then fear God and seek from His bounty, for verily God has power over all things.

83 فإياها السائل ومن نظر إلى تلك الورقة إن عرفتم
حكم ما أنزل الله لأهل تلك الجنة إنكم إذا من أهل
العلم لتكونن عند الله مكتوباً وإن لم تعلموا حكم
الله فيها أن اتقوا الله واستلوا من فضله فإن الله
قد كان على كل شيء قديراً

84 Today I find none who has truly recognized the signs of God and who traverses this Path with justice. Yet God has bestowed the mercy of these verses upon His sincere servants. There is no God but He, the Possessor of great bounty.

84 وما أجد اليوم أحداً قد عرف آيات الله بالحق
ويسلك هذا الصراط بالعدل ولكن الله قد أنزل
رحمته تلك الآيات على عباده المخلصين إنه لا إله
إلا هو ذو فضل عظيم

85 O wayfarer upon this Path! Know that if you traverse this Path, then you shall be as you are in the knowledge of God. But if you look to any direction save the direction of your Lord in your spiritual journey, you shall descend from the highest throne to the earth of remoteness and doubt, and it shall keep you from reaching that Ocean for fifty thousand years.

85 فإياها السالك هذا المسلك فاعلم أنك لو سلكت
على هذا الصراط فإنك إذا أنت أنت في علم الله
ولو نظرت في سبل السلوك إلى وجه دون وجهة
من الرب لتنزل من أعلى العرش إلى أرض البعد و
الشك و يبعدك عن الوصول إلى تلك الجنة خمسين
ألف سنة

86 Therefore trust in God and proceed upon this Path as you are commanded. Soon shall you find God, your Lord, Ever-Forgiving, Most Merciful. Should you desire to journey unto your Lord to abide in the Garden of Paradise, God has not ordained your entry therein unless you behold the Manifestation of God before Him as a witness and proof.

86 فاتكل على الله وامض على هذا الصراط ما تؤمر
فسوف تجد الله ربك تواباً رحيماً وإنك لو تريد
أن تسلك إلى ربك للبقاء في جنة الفردوس ما
كتب الله عليك الورود عليها إلا أن ترى ظهور
الله من قبله شاهداً و دليلاً

87 The people of that Path see no remembrance save the remembrance of God, no description save His description, no light save His light, and no proof of His Being save His Being itself. They behold the Word of their Lord manifest in all things. These souls enter no place except that they judge with the decree of origination, gaze with the eye of light, and speak from the Tree of Sinai above the Mount of Praise - there is no God but He, the Mighty, the Exalted.

87 وما يرى أهل ذلك الصراط ذكراً إلا ذكر الله و
لا وصفاً إلا وصفه و لا نوراً إلا نوره و لا دليلاً
لنفسه إلا نفسه و يرى كلمة ربه ظاهراً في كل
شيء وإن هؤلاء لا يردون مورداً إلا وقد حكموا
بحكم البداء و نظروا بعين السناء و نطقوا من شجرة
السيناء فوق طور الثناء لا إله إلا هو العزيز المتعال

88 If you wish to encompass within your innermost being the mysteries of this Garden, then act according to God's decree for His own Self in His presence. If you comprehend what I have cast unto you of the red elixir upon the green dune, perchance God will guide you rightly to His Path or bring about for you, after this decree, a new command.

88 وإنك لو شئت أن تحيط بسرك على صلوح هذه
الجنة فاعمل من حكم الله لنفسه في محضره إن
استدركت ما ألقيت إليك من اكسير الأحمر على
أرض كتيب الأخضر لعل الله يهديك إلى صراطه
رشداً أو يحدث لك بعد ذلك الحكم أمراً

89 Think not that you are capable, for the water of this Path is finer than the water of detachment in the glass veins of hearts. Lo, I sprinkle upon you from this water that your soul may be certain through witnessing this pure water, and that it may establish you upon this Path with true certainty.

89 ولا تنظن بأنك قدرت لأن ماء هذا الصراط أرق
من ماء التجريد في عروق زجاجة الأفئدة و ها أنا
أرشح عليك من هذا الماء لتوقن نفسك من مشاهدة
هذا الماء الطهور و يوقنك على هذا الصراط بالحق
اليقين

- 90 When you pray and witness in any letter of your recitation anything other than the appearance of the All-Merciful upon the Throne through His own description, you have departed from the people of that Ocean, and God shall judge you according to what you have witnessed of the Command. Your Lord is not in the least unjust to any soul, even to the weight of a date-stone.
- 90 إذا صليت وشهدت في حرف من أحرف قرائتك دون ظهور الرحمانية على العرش بوصف نفسه فقد خرجت من أهل تلك الجنة ويحكم الله عليك بحكم ما شهدت من الأمر وما ربك بظلام على نفس من بعض الذر قطميراً
- 91 So purify yourself, sharpen your vision, and cast aside whatever proofs you have that are other than your Lord. Can you recite a single chapter of the Book upon this Path according to the decree of the Gate? Glory be to God, your Lord, far above what the wrongdoers describe, with great exaltation!
- 91 فصف نفسك ودق بصرك وألق ما في عندك من الدلالة عن دون ربك فهل تقدر أن تتلو سورة من الكتاب على هذا الصراط في حكم الباب فسبحان الله ربك عما يصف الظالمون علواً كبيراً
- 92 Yet despair not of God's grace, for God bestows His favor upon whom He wishes as He wishes, and verily your Lord has power over all things. Strive in the path of your Lord until your soul attains its portion of your Lord's decree. When you have purified your soul and turned away from all else but God in your inner and outer being, and observed the manifestation of God in Thy absence and in Thy presence, verily thine essential nature hath been made fit to enter that depth. Therefore place thy trust in God thy Lord, and praise Him with great praise, and worship Him as though God had created no friend besides thee. Stand firm upon the path like a lowly servant, and recite these communings after the noon prayer, both aloud and in whispers.
- 92 ولكن لا تيأس من روح الله فإن الله يمن على من يشاء كما يشاء وإن ربك قد كان على كل شيء قديراً أن اجهد في سبيل ربك حتى أدركت نفسك حظها من حكم ربك فإذا خلصت نفسك وأعرضت عما دون الله بسررك وجهرك ولاحظت ظهور الله في غيبتك وحضرتك فقد صلحت ذاتيتك على دخول تلك الجنة فاتكل على الله ربك واحمده حمداً كبيراً واعبده كأن الله لم يخلق دونك خليلاً واستقم على الصراط بمثل عبد ذليلاً واقراء هذه المناجات بعد صلوة الظهر جهره وخفياً
- 93 His Prayer in Communion after the Noon Prayer:
- 93 دعائه في المناجات بعد صلوة الظهر
- 94 O my God! I bear witness unto that whereunto Thy Self hath testified for Thy Self, beyond the testimony of those endued with knowledge among Thy servants, for they attain only unto a portion of creation and know naught save Thy bounty in the word of invention. Verily Thou, O my God, art self-sufficient in Thine Essence above all things. Nothing is known except through its thingness, and creation speaketh only from the station of servitude. Indeed proof guideth only him who is not self-evident, and description belongeth only to him who hath need of it. Therefore glorified art Thou, O my God! The paths of impossibility have barred creation from describing Thee in Thy presence. Which description wouldst Thou accept in relation to Thyself when it beareth witness to its separation from Thy creation?
- 94 يا إلهي أشهدك بما قد شهد نفسك لنفسك من دون شهادة أولي العلم من عبادك إذ إنهم لن ينالوا إلا إلى حظ الإبداع ولن يعرفوا إلا جودك على كلمة الإختراع وإنك يا إلهي غني بذاتك عن كل شيء ولا يعرف بشيء إلا شئنيته ولا يحكي الخلق إلا من مقام العبودية وإن الدليل يدل لمن لا يدل بذاته وإن الوصف لمن يحتاج إلى نفسه فسبحانك يا إلهي إن طرق الإمتناع فقد سد الخلق عن النعت لدى محضرك فأبي الوصف قد رضيت بنسبتها إليك وهي شاهدة بتفريقها من إنشائك
- 95 Glorified art Thou, O my God, in the sublimity of grandeur and majesty, in the uttermost praise and might! None can reckon Thy praise as Thou art in power and glory. I confess before Thee that they who describe Thy power have likened it unto themselves, and thereby have they violated Thy signs
- 95 فسبحانك يا إلهي من علو العظمة والمجد من متبى الحمد والعزة ولا يحصي أحد ثنائك كما أنت عليه من القدرة والجلال وأعترف لديك بأن الواصفون قدرتك قد شبهوها بأنفسهم ولذا قد

unknowingly. Those who have claimed to know Thee - their very claim beliesth them, though they perceive it not. O my God! The mention of ourselves before Thy countenance is a word of associating partners with Thee that no sin can equal, and the veiling of ourselves from the sign of Thy Self is a word of justice that no decree can match. I beseech Thy forgiveness, O my God, for all that Thy knowledge hath encompassed, and I flee from everything that hath claimed judgment apart from Thy Self.

- 96 I beseech Thee to send Thy blessings upon Muhammad and the family of Muhammad as becometh Thee, and I bear witness that I have acknowledged in this my station their station as Thou wilt for them. Verily Thou art God, there is no God but Thee, self-sufficient without peer or likeness. There is no power nor strength except through God, the Exalted, the Great.

- 97 Then preserve what hath been sent down unto thee in this path, for verily God thy Lord shall recompense all according to their deeds and questioneth what He doeth, and He is witness over all things. If thou desirest to journey on the path of thy Lord until thou hast purified thyself for the meeting with thy Lord in the sixth paradise, then follow what hath been revealed unto thee from the Book of thy Lord, for verily it is the manifest truth. Watch over all thy stations and be not heedless of thy Lord for less than what thy Lord's Book can reckon. Then work in the path of Truth according to what God hath revealed in the knowledge of the Law, and know that obedience is not accepted from anyone except after judgment by the decree of his Lord, and God is mighty, wise. Then seek knowledge from the people of unity and abandon the path of limitation, for the seeking of knowledge is obligatory upon every attribute that hath paused in that station. But fear God lest conditions veil thee from the Lord of attributes, for God knoweth the souls when He taught them, and be not heedless of the inspirations of the mystery.

- 98 Verily these words have been sent down from the Tree of Command. Guard thy secret even as thou guardest what is manifest, and witness with thine own eyes how the light of utterance hath dawned upon thee at every moment. When thou observest the Command it illumineth thee by God's leave, and when thou art heedless it removeth thee from God's mercy through His justice. Know thou with certitude that they who tread this path face formidable obstacles and manifold trials. The seas surge forth upon the way to drown the vessel of those who look to proofs and are veiled from the face of the All-Glorious.

اجتروا بآياتك من حيث لا يعلمون وإن الذين قد ادعوا معرفتك فقد كذبت الدعوة أنفسهم و هم لا يشعرون فيا إلهي إن ذكر أنفسنا لدى وجهك كلمة شرك لا يعادلها ذنب وإن احتجاب أنفسنا من دون آية نفسك كلمة عدل لا يساويها حكم فاستغفرك يا إلهي من كل ما قد أحاط به علمك و هربت من كل شيء قد ادعى الحكم من غير نفسك

- 96 واسئلك أن تصلي على محمد وآل محمد كما أنت أهلهم و أشهدك بأنني قد اعترفت في مقامي هذا مقامهم كما تشاء لهم إنك أنت الله لا إله إلا أنت غني بلا كفو ولا مثال ولا حول ولا قوة إلا بالله العلي العظيم .

- 97 ثم احفظ ما قد نزلت إليك في هذا الصراط فإن الله ربك ليجزي الكل بعمله ويستل عما يفعل و هو على كل شيء شهيد وإن أردت أن تسلك في سبيل ربك حتى قد خلصت نفسك للقاء ربك في جنة السادس أن اتبع ما أوحى إليك من كتاب ربك فإنه هو الحق المبين وراقب كل مقاماتك و لا تغفل عن مولاك أقل عما يحصي كتاب ربك ثم اعمل في سبيل الحقيقة بما قد نزل الله في علم الشريعة واعلم بأن الطاعة لا تقبل من أحد إلا بعد الحكم بحكم ربه و كان الله لعزير حكيم ثم اطلب العلم من أهل التوحيد و دع سبيل التحديد فإن طلب العلم فرض على كل وصف قد وقف في ذلك المقام ولكن اتق الله ألا تحجبك الشئون عن رب الصفات فإن الله يعلم الأنفس حين علمها

- 98 و لا تغفل من واردات السر فإنها قد نزلت من شجرة الأمر وراقب شرك كحفظ جهرك و اشهد بالبيان بأن نور البيان قد طلع عليك في كل آن فإذا لاحظت الأمر ينورك بإذن الله وإذا غفلت يبعدك من رحمة الله بعدله و أيقن بأن للسالكين على هذا الصراط عقبات كثود و طرقات منضود و قد موج الأبحر في السبيل لغرق السفينة لمن نظر بالدليل و احتجب عن وجه الجليل

- 99 When thou performest deeds for God's sake according to the ways of the people of the ocean of creation, and bearest all multiplicities as befitteth the realm of invention, and no condition preventeth thee from attaining the divine presence, then recline with certitude upon the couches that face that ocean, and turn thy face toward all things and grant each its portion. For thou art, by God's leave, a guardian in His dominion. Verily thy Lord hath summoned the people of that station through the verses of His Self. This is the station that God hath promised to those who keep vigil at night. Perchance thy Lord will raise thee to a praiseworthy station.
- 100 Know thou that God hath inscribed with His own hands for every soul volumes concerning the path of its wayfaring.
- 101 When thou desirest to descend unto His creation, preserve thyself from attachment to aught save His love. For if thy soul findeth repose in aught besides His love, ascent unto the praised sanctuary is forbidden thee and thou art recorded among the limited ones in thy Lord's sight.
- 102 And when thou art in the day of ascent, take the hands of all creation to journey with thee unto God. If thou strivest and the signs follow thee, then the hosts of God are under thy command. And if a single sign turneth away from thee, God accepteth from thee its judgment, for there is no God but Him, the Lord of great bounty.
- 103 If thou journeyest from the Truth to His presence, thou shalt find no suspension in God's affairs. It is incumbent upon thee to establish the rule of divine unity among all the people of creation and invention. Thine own self sufficeth thee this day as an informed witness in this matter. And if thou desirest the greater path, journey with the eyes of creation unto the Truth, for therein all the paths of signs converge and all indications are in want, and none is self-sufficient save God thy Lord. Therefore follow this path, for the Command with Him is more evident than all else, and let no condition veil thee from the condition of any thing. This is the path of thy Lord in this way, and I find no suspension in God's outpouring.
- 104 Watch for death in thy secret and manifest life with the vigilance of one present, as though thou wert at the moment of rising from the horizon of the unseen. Love not the people of the world, for they will veil thee from the meeting with God, and their signs will prevent thee from ascending the paths that lead to God. Speak not in any state save with humility in every station, for thy Lord is present, hearing thy call, and He turneth
- 99 فإذا عملت لله على عمل أهل لجة الإبداع و احتملت كل الكثرات بما يمكن في الاختراع و لا يحجبك شأن من اللقاء فارقد باليقين على الأرائك المتكئة عن تلك اللجة و أقبل بوجهه إلى كل شيء و أوصله حظه فإنك ولي بإذن الله في الملك و إن ربك قد دعى أهل تلك المقام بآيات نفسه و ذلك مقام قد وعد الله أهل التهجذ في الليل عسى أن يبعثك ربك مقاماً محموداً
- 100 و اعلم أن لكل نفس قد كتب الله بأيديه أسفاراً في سبيل سلوكه
- 101 و إنك إذا أردت يوم النزول إلى خلقه فاحفظ نفسك ألا تتعلق بشيء إلا بحبه فإن سكنت نفسك بشيء دون حبه فقد حرم عليك يوم الصعود حرم المحمود و كنت من أهل الحدود عند ربك مسطوراً
- 102 و إن كنت في يوم الصعود تغذ أيدي كل الخلق بالسلوك معك إلى الله فإن اجتهدت و اتبعك الآيات فإن جنود الله قد كان في حكمك و إن أعرضت عنك آية إن الله يقبل منك حكمها إذ إنه لا إله إلا هو ذو فضل عظيم
- 103 و إنك لو تسافر من الحق إلى لقاءه لم تجد لشأن الله تعطيلاً و عليك فرض حكم الأحدية على كل أهل الإبداع و الاختراع و كفى بنفسك اليوم عليك في هذا الشأن خبيراً و إن تريد مسلك الكبرى سافر بعين الخلق إلى الحق فإن فيها سبل الآيات مجمعة و كل الدلالات مفتقرة و ما غني إلا الله ربك فاسلك هذا السبيل فإن الأمر لديه أظهر من كل شيء و لا يحجبك شأن عن شأن شيء و إن هذا صراط ربك في هذا السبيل و ما أجد لفيض الله تعطيلاً
- 104 و راقب الموت في شرك و جهرك مراقبة الحضور كأنك حين الطلوع من أفق الغيوب و لاتحب أهل الدنيا فإنهم يحجبوك عن لقاء الله و تمنعك إشاراتهم من طرق الصعود إلى الله و لا تتكلم في حال إلا بالخضوع في كل مقام فإن ربك حاضر يسمع نداءك و يعرض عنك لا يستحي عن

away from whoso showeth no shame before His face. Witness God's judgment in every matter, such that if thou shouldst think of any judgment, God's judgment would appear within thy soul. Wert thou to see the reality, thou wouldst not recognize the division in God's judgment, and thou wouldst witness the judgment of Truth in all thy deeds, movements and glances, with the eye of certainty. Rejoice when thou beholdest what We have cast upon thee of the white elixir, with the eternal meeting of God, for as long as thy Lord willeth. He is powerful over all things.

وجهه وشاهد الحكم من الله في كل شأن حتى لو
خطرت في شيء حكماً يظهر حكم الله في نفسك لو
ترى الواقع لن تعرف الفصل في حكم الله وتشاهد
حكم الحق في كل أعمالك وحركاتك ولحظاتك
كالعين اليقينية وأبشر نفسك إذا رأيت ما ألقيت
إليك من إكسير الأبيض بقاء الله سرمد الأبد
إلى ما شاء ربك إنه على كل شيء قدير

105 Recite after the dawn prayer this prayer, that thou mayest be numbered among the successful ones.

105 و اقرء بعد صلوة الفجر هذا الدعاء لتكون من
المفلحين

106 Prayer after the dawn prayer:

106 دعائه بعد صلوة الفجر

107 In the Name of God, the Merciful, the Compassionate

107 بسم الله الرحمن الرحيم

108 O Thou Who hast ordained light for the morning and darkness for the decreed night, and hast perfected the paths of the servants according to what was ordained in the beginning! There is no God but Him. I bear witness before Him in this station even as His Own Self hath testified to His Own Self that there is no God but Him, the All-Knowing, the All-Wise, the All-Powerful, the All-Forbearing, the Self-Sufficient from all eternity. His attributes have never ceased to be, and He is as He is in the glory of His Essence. Nothing knoweth Him, no description from anything can grasp Him, no attribute from anything can define Him, and none knoweth how He is except Him. Just in judgment, praiseworthy in deed, He sent Muhammad - peace be upon him and his family - to the pinnacle of creation from the midst of origination, to a station wherein his authority was purified from indication to aught else and sanctified from association with any of His servants, that people might know that their Lord, the Merciful, there is no God but Him, just in deed and obeyed in judgment, and He is the Most High, the Most Exalted. And He sent the Successors from his progeny upon this Straight Path established in truth, lest any soul should utter concerning His bounty and grace even a letter of vain discourse. Glory be unto Him! He knoweth what is in the heavens and what is on earth, and He is the Most High, the Great.

108 يا من حكم على الصباح بنور الضياء وأظلم الليل
على إمضاء القضاء وأتقن سبل العباد على ما
قضى في البدء لا إله إلا هو فاشهد لديه في مقامي
هذا كما شهد ذاته لذاته إنه لا إله إلا هو عالم حكيم
قادر حلیم غني في أزل الآزال لم يزل ما كان له
وصف وهو كما هو عليه في عز كينونته لا يعرفه
شيء ولا يأخذه وصف من شيء ولا نعت عن
شيء ولا يعلم كيف هو إلا هو عادل في الحكم
محمود في الفعل بعث محمداً صلى الله عليه وآله على
ذروة الإنشاء من بحبوحة الإبداع على مقام ولاته
مطهرًا عن الدلالة إلى غيره ومنزهًا عن الإقتران
بشيء من عبادته ليعلم الناس إن ربهم الرحمن لا
إله إلا هو عادل في الفعل ومطاع في الحكم وهو
العلي المتعال وبعث الأوصياء من ذريته على هذا
الصراط القائم بالحق لئلا يقول نفس في طوله و
فضله من بعض القول حرفاً سبحانه وتعالى يعلم
ما في السموات وما في الأرض وهو العلي كبيراً

109 And upon this shining course did He send the Prophets and Messengers and the Gates in this light from this lamp within the glass, the glass a luminous leaf from a blessed tree, neither of the east nor of the west, kindled from the fire of God before fire touched it - light upon light. God guideth unto His light whom He willeth. There is no God but Him, the Most High, the Most Great. And may God's blessings be upon Muhammad

109 و على هذا المنهج البيضاء قد بعث النبيين و
المرسلين والأبواب في هذا الضياء من هذا
المصباح في المصباح الزجاجية الزجاجية ورقة
مضيئة من شجرة مباركة لا شرقية ولا غربية
توقد من نار الله قبل أن تمسسه نار نور على نور
يهدي الله لنوره من يشاء لا إله إلا هو العلي

and his Successors, the Manifestations of ancient glory in a seat of generous honor. Glory be to God above what they describe, and praise be to God, the Lord of all worlds.

- 110 And if thou desirest to journey unto God in the land of the red sand with the nuqaba', then travel upon this Most Great Path, the light of God in the heavens and earth, before which prostrate themselves whosoever is in the heavens and earth, and all are devoutly obedient to Him. Walk thou by God's leave upon the holy land according to the decree of the verses of thy love for God in secret and in public, and work for God throughout the hours of night and day along the path of the Law, and witness the verses and the mystery manifested from the Truth in all that cometh upon thee in all verses. For if thou art veiled from the Truth in any deed, God will not witness for thee the work of the lovers, and thou shalt be recorded among the heedless ones. And after completing the noon prayer, recite the word of Divine Unity fourteen times and watch thy states in every station, and occupy not thyself with aught that veils thee from the remembrance of God. And know that the greatest spiritual discipline with thy Lord is naught but the word of detachment in the midst of union. These are the bounds set by God for the wayfarers in this land, and whoso transgresseth the bounds of God shall never be able to find a way unto God. Walk thou upon this straight path, for verily the Word of the Gates hath been decreed for this way.

- 111 And if thou desirest to traverse in thine inmost reality the path of this decree, then walk upon this crimson path and hearken unto the call of the Dove in the breezes of this white morn, even as the call of the Tree upon Mount Sinai: "There is no God but He." And walk thou in the glory of Baha upon the white earth, humbly and submissively, like unto an atom crushed at Mount Sinai when the light of the heart was revealed.

- 112 Verily this path is a light that casteth no shadow, a knowledge wherein there is no ignorance, and an eternity that knoweth no end. From the wayfarer therein are made manifest the wondrous signs of the Kingdom and the essences of the paradise of glory. No attribute of those who are remote can be associated with the description of its wayfarer, who acteth in all things as the embodiment of God's proof, like unto a tree that hath borne fruits of the Law and calleth to the Truth without

العظيم و صلى الله على محمد و أوصيائه مظاهر عز القديم في مقعد عز كريم و سبحان الله عما يصفون و الحمد لله رب العالمين .

110 وإن تحب أن تسلك إلى الله في أرض كتيب الأحمر مع التقباء فاسلك على هذا الصراط الأعظم نور الله في السموات والأرض الذي يسجد له من في السموات ومن في الأرض وكل له قانتون أن أمشي بإذن الله على أرض القدس في حكم آيات محبتك لله في السر والجهر و اعمل لله في آناء الليل والنهار على سبيل الشريعة و شاهد الآيات و بالسر المتجلية عن الحقيقة في كل ما ورد عليك في كل الآيات فأن احتجبت عن الحقيقة في عمل لم يشهد الله عليك عمل المحبين و كنت في صحف الغافلين مكتوباً و اقرء بعد فراغك من صلوة الظهر كلمة التوحيد أربعة عشر مرة و راقب حالاتك في كل المقام و لا تشتغل بشيء يحجبك عن ذكر الله و اعلم بأن أعظم الرياضة عند ربك ما كانت إلا كلمة القطع في ببوحه الوصل تلك حدود الله للسالكين في هذه الأرض و من يتعد حدود الله لن يستطيع أن يتخذ إلى الله سبيلاً فاسلك على هذا الصراط القيم فإن كلمة الأبواب قد كانت في هذا السبيل مقضياً

111 وإن كنت أردت في كينونية ذاتك مسلك هذا القضاء فاسلك على هذا الصراط الحمراء و استمع نداء الوراقاء في أرياح هذا الصبح البيضاء كنداء الشجرة في طور السيناء الله لا إله إلا هو و امشي على جلال البهاء في أرض البيضاء خاضعاً خاشعاً لحكم ذرة المندكة من طور السيناء لدى تجلي نور الفؤاد

112 فإن هذا المسلك نور لا ظل له و علم لا جهل فيه و بقاء لا فناء له و يظهر من السالك فيها عجائب آيات الملك و جرائيم فردوس العز و لا يقترون بنعت سالكها وصف من أهل البعد و يعمل في كل شأن على هيكل حجة الله كأنه شجرة قد أثمرت بالشريعة و دعت عن الحقيقة بلا وصف البينونة و نعت الربوبية بل على وجه العبودية

the attribute of separation or the description of lordship, but rather in the spirit of servitude.

- 113 Thus hath God detailed His ordinances for those who walk upon this path, that they might be guided by the signs of God. O thou who walkest upon this path! Incumbent upon thee is the obligation of the word of certitude and to act around the Self in the knowledge of certitude near this path. For verily it is a light in the niche that illumineth the heavens and earth through His name, and reciteth unto thee the ordinances of thy soul, that thou mightest be among the thankful ones.
- 114 This is God's decree in that station. Think not partially of the mention of thy Lord's name, but be thou among the grateful ones. God sufficeth thee as a helper in thy wayfaring. And if thou desirest to walk in thy outward being as in thy inward reality, traverse the four gardens according to the decree of the Four Words, without the knowledge of limitation or unity in the essence of separation, walking upon every path according to the decree of that Word, openly and secretly.
- 115 Circle thou around each one thereof as thou wouldst circle the House seven times, morning and evening. And be watchful lest Satan cause thee to forget thy decree, for verily signs will veil thee from reaching the House of Glory. And lo, I desire to complete the word in reply, and God sufficeth as a helper for the wayfarers.
- 116 Act thou in the paths of the Law [shari'ah] according to what is cast upon thee at this moment, for verily this path of thy Lord hath been in the Mother Book as straight. When the white line appeareth from the black horizon, then be thou assured of the rising of the light of thy being from the dawn of eternity. Perform thou the morning prayer upon the temple of thy love, and in the first cycle recite the Surih of the Dawn, and in the second the Surih of Abundance.
- 117 Be watchful in thy prayer lest thou depart from the presence of thy Lord's face, for verily one who departeth from prayer appeareth in the form of an ass. Point not to anything in thy ascension save unto God, for verily pointing to aught besides God after the word of magnification is a decree of falsehood against thyself. Fear God, lest thou associate anyone with thy Lord in worship.
- 118 When thou hast finished, sit thou upon the seat of prophethood until sunrise, for verily the sustenance of hearts is apportioned in that hour, and whoso sleepeth is deprived of his portion.
- كذلك قد فصل الله أحكامه للسالكين على هذا الصراط لعلهم بآيات الله يهتدون فيها أيها السالك هذا السبيل فعليك فرض كلمة اليقين والعمل حول الذات في علم اليقين قرب هذا الصراط فإنه نور في المشكوة يضيئ السموات والأرض باسمه ويتلو عليك أحكام نفسك لكنت من الشاكرين
- ذلك حكم الله في تلك المرتبة ألا تظن في حكم ذكر اسم ربك بعضاً من القول ولتكون من الشاكرين وكفى بالله عليك في السلوك نصيراً وإن كنت قد أردت أن تسلك في علانيتك حكم سريرتك اسلك في جنات الأربعة تحكم كلمة الأربعة بلا علم التحديد ولا جمع في كنه التفريق في سلوكك على كل صراط تحكم تلك الكلمة جهره وسراً
- وطف في حول كل واحد منها كطوافك حول البيت سبعة أشواط في كل صباح ومساء وراقب أن لا ينسبك الشيطان حكمك فإن الإشارات تحجبك عن الوصول إلى بيت الجلال وها أنا ذا أريد إتمام الكلمة في الجواب وكفى بالله للسالكين نصيراً
- أن اعمل في سبيل الشريعة على ما ألقى إليك حينئذ فإن صراط ربك هذا قد كان في أم الكتاب لمستقيم فإذا طلع خط البيضاء من أفق السوداء فأيقن طلوع نور وجودك من صبح الأزل وصل صلاة الصبح على هيكلمحبتك واقراء في الركعة الأولى سورة الفجر وفي الثانية الكوثر
- وراقب في صلوتك ألا تخرج عن لقاء وجه ربك فإن الخارج عن الصلوة متصور بشكل الحمار ولا تشر إلى شيء في معراجك دون الله فإن الإشارات إلى دون الله بعد كلمة التكبير حكم من الكذب على نفسك اتق الله أن لا تشرك في عبادة ربك أحداً
- فإذا فرغت فاجلس على هيكلم النبوة إلى مطلع الشمس فإن رزق الأفتة قد قسمت في تلك الساعة ومن نام قد حرم من نصيبه واقراء من

And after the morning prayer, recite from the Qur'an in the melody of its revelation, with sadness and tranquility, whatsoever thy soul inclineth toward, and pause at every verse as though thou wert at the brink, for God hath addressed thee in thine own tongue and manifested unto thee His signs in thy reading. Deprive not thyself of the sanctified breezes and the blessings of His manifestation. Drink thou the water of Kawthar from the hands of thy Revealer, yearning, trembling, reverently, delighting therein, as though thou wert seated upon the throne, hearkening unto the Word of God. How excellent is the station of those who recite in this path, which hath been exalted in the sight of thy Lord. If thou shouldst recite a verse each day in the manner We have imparted unto thee by God's leave, it would be better for thee than spending all the world's gold or endlessly reciting the entire Qur'an. This is the bounty of God which He bestoweth upon whomsoever He willeth of His servants. God is indeed the Lord of great bounty.

القرآن بعد صلوة الفجر على لحن نزوله بالحزن و السكون ما أقبلت نفسك و قف عند كل آية كأنك طرف من الوحي فإن الله قد خاطبك بلسانك و يتجلى لك بآياته في قرائتك و لا تحرم نصيبك من نفحات قدسه و بركات تجليه و اشرب ماء الكوثر من أيدي متجليك و لها موجلاً موقراً متلذذاً كأنك فوق العرش مستمع من الله كلامه فنعم المقام للمتولين على هذا الصراط قد كان عند ربك مرتفعاً و إنك لو قرئت آية في كل يوم على هذا الشأن الذي ألقى إليك بإذن الله لكان خيراً لك من إنفاق الدنيا ذهباً و تلاوة ختم القرآن بلا عدد و إن ذلك فضل الله يؤتيه من يشاء من عباده و الله ذو فضل عظيم

- 119 Observe thou the prayers of the aftermath with the Hidden Truth, and recite the morning prayer revealed by the tongue of Ali, for therein are concealed the lights of holiness, the treasured mysteries of Paradise, and the sealed verses of love. Recite it in the tongue of its Originator, for if thou shouldst recite it in thine own tongue, thou wouldst be veiled from its light. Thine own self is sufficient witness unto thee this day.

119 و راقب دعوات التعقيب بالحق المستر و اقرء كلمة الصباح النازلة من لسان علي فإن فيها أنوار القدس مكنونة و أسرار الفردوس مخزونة و آيات المحبة محتومة و اقرئها بلسان مبدعه فإنك لو قرأتها بلسانك فقد احتجبت من نورها و كفى بنفسك اليوم عليك خبيراً

- 120 When the sun riseth, arise from thy seat and turn with a loving countenance toward thy household and those of the loved ones who enter thy presence. Speak with words of grace and glory, for thus hath thy Lord decreed in the Mother Book.

120 فإذا طلعت الشمس قم من مقعدك و التفت بوجه المحبة إلى أهل بيتك و من ورد محضرك من الأحباء و كلم على كلمة التفضل و البهاء فإن حكم ربك هذا كان في أم الكتاب مقضياً

- 121 Observe thou the paths of fasting as ordained by thy Lord: from the first day of obligation in each month, fast for ten days when thou hast reached thirty years of age. When thou hast attained this station, fast half the month until thy survival reaches forty years. When thou hast attained this age, fast three days each month - the twenty-fifth day and the middle fourth day - until thou hast reached fifty years. At that point, fasting is not desired for thee except what God hath ordained for thee in the sacred month of Ramadan, wherein the Qur'an was revealed. Thus hath God detailed His ordinances in the Book aforetime, that perchance the people might be guided by Our signs.

121 و اعمل سبل الصوم من حكم ربك من أول يوم الفرض في كل شهر عشرة أيام إذا بلغت عمرك ثلاثين سنة فإذا بلغت سنك إلى هذا المقام فصم نصف الشهر إلى اتصال البقاء إلى الأربعين فإذا بلغت هذا المقام من السن صم في كل شهر ثلاثة أيام يوم الخامس من العشرين و اليوم الرابع من الوسطى إلى أن بلغت سنك إلى الخمسين هنالك ما أحب لك الصوم إلا ما فرض الله عليك في الشهر الحرام شهر رمضان الذي نزل فيه القرآن كذلك قد فصل الله أحكامه في الكتاب من قبل لعل الناس بآياتنا يهتدون

- 122 As for thy drink, sharpen thy vision and take, by God's might and power, in thine own hands each morning an equal portion of frankincense and clove with pure sugar, and drink a cup of

122 و أما شربك فخذ بصرك نفذ بحول الله و قوته أيدي نفسك كل أول كل يوم جزء من الكندر و القرنفل مساوياً بالسكر الخالص و اشرب كأساً

water wherein hath been boiled the white leaf that cometh from China. This drink refineth nature, draweth moisture, blocketh the paths of evil suggestion, and quickeneth its drinker through the encounter with the people of truth. Therein are countless benefits for those who have witnessed with their own eyes the way of utterance. If thou desirest more than one cup, drink an odd number, for God hath loved odd numbers in all things. If thou wishest, drink milk with it when thou art afflicted with cold. This is God's ordinance regarding thy drink after an hour from sunrise. Drink not more than what I have commanded thee, nor anything thereafter save delicate sweets, which are permitted unto thee in all circumstances.

من الماء الذي طبخ فيه ورقة المبيضة الآتية من الصين فإن شربها ترق الطبيعة وتجذب الرطوبة وتسد سبل الإشارة وتحيي شاربها بقاء أهل الحقيقة وفيها منافع لا يحصى لمن شهد بالعيان سبيل البيان وإن تريد أكثر من كأس فاشرب وتراً فإن الله قد أحب الوتر في كل شأن وإن تحب فاشرب معه اللبن إذا ألم بك برداً ذلك حكم الله في شربك بعد ساعة من مطلع الشمس ولا تشرب أزيد مما أمرتك ولا شيئاً بعده إلا الحلويات اللطيفة فإنها حل لك في كل شأن

- 123 Occupy thyself with that which God hath prescribed, and when noon approacheth, free thyself for thy Lord's command after thou hast rested for an hour before noon. When thou arisest from sleep, cleanse thyself with justice, then purify thy body with water and perfume thyself as much as thou art able, and await thy Lord's call.

123 واشتغل بشأن الذي قد كتب الله وإذا قرب الزوال خلس نفسك لأمر ربك بعدما ترقد ساعة قبل الزوال فإذا قت من النوم فاستك بالعدل ثم طهر جسمك بالماء وأعطر ما استطعت وانتظر نداء ربك

- 124 When noon hath passed, magnify God thy Lord seven times with these words: Glory be to God! Praise be to God Who hath not taken unto Himself a wife nor a son, and Who hath no partner in His dominion, nor any protector out of weakness, and magnify Him with all magnificence." Then recite twelve times the Surih of Tawhid, after which perform the supererogatory prayers. Verily God hath promised unto him who performeth them the Most Great Word. If the servant were to behold the bounty of his Lord, he would find that in the station of the supererogatory prayers his hearing would become the hearing of his Lord, his tongue His tongue, his sight His sight, and the command of his hand the command of His bestowal. And when he is silent, He answereth him with the most hidden call: "Draw nigh and fear not, for verily thou art among those near unto God."

124 فإذا زال الزوال كبر الله ربك سبعة مرة وقل هذه الكلمة سبحان الله والحمد لله الذي لم يتخذ صاحبة ولا ولداً ولم يكن له شريك في الملك ولم يكن له ولي من الدل وكبره تكبيراً واقرأ بعدها إثني عشر مرة سورة التوحيد ثم اعمل النوافل فإن الله قد وعد لعاملها كلمة الأكبر وإن العبد لو يرى فضل ربه لقد كان في مقام النوافل سمعه سمع ربه ولسانه لسانه ونظرته نظره وحكم يده حكم عطائه وإذا سكث أجابه بنداء الخفي أقرب ولا تخف فإنك لدى الله من المقربين

- 125 When thou hast completed the supererogatory prayers, perform the noon prayer unto the Dayspring of Manifestation in the horizon of Sinai. Stand thou there, for at that moment thy Lord prayeth. Stand and hearken unto His call: "Holy and sanctified is the Lord of the angels and the Spirit!" Bear witness to His beauty in the verses of thy ascension, and deprive not thyself of the sweetness of His remembrance and the nearness of His glory, for verily the worshippers have, in the presence of thy Lord, the station of nearness that hath been ordained.

125 فإذا فرغت من النوافل صل صلاة الظهر على مطلع الظهور في أفق الطور هنالك قف فإن حينئذ يصلي ربك قف واستمع ندائه سبح قدوس رب الملائكة والروح واشهد جماله في آيات معراجك ولا تحرم نصيبك من لذة ذكره وقرب جلاله فإن للمصلين مقام القرب عند ربك قد كان مكتوباً

- 126 When thou hast completed the prayer, glorify God thy Lord with the Greater Glorification of Fatimih the Radiant, and recite thereafter the Prayer of Praise that hath been revealed

126 فإذا فرغت عن الصلوة سبح الله ربك بتسبيح الكبرى فاطمة الزهراء واقرأ بعدها دعاء

in the Scroll. Then arise without delay or interruption and perform for God the supererogatory and obligatory afternoon prayers, observing the laws of the Divine Law therein, that not an atom of thy Lord's blessings may escape thee.

التحميد ما نزل في الصحيفة ثم قم بلا تعطيل و لا تفريق و اعمل لله في نوافل العصر و صلوته و راقب أحكام الشريعة فيها حتى لا يفوت عنك ذرة من بركات ربك

- 127 When thou hast completed thy Lord's command, prostrate thyself before God for a long while. Then proceed to thy place and eat of God's bounties after the afternoon prayer - seven morsels if thou art able, otherwise fourteen - and eat not more than this in thy path toward God unless thou knowest it will not harm thy inner being. Watch over thyself in thy eating that thou approach not the forbidden tree nor that which resembleth it.

127 فإذا فرغت من حكم ربك فاجبد لله طويلاً ثم امش إلى محلك و كل من نعم الله بعد صلوة العصر سبعة إن قدرت و إلا أربعة عشر لقمة و لا تأكل أزيد من ذلك في سبيل سلوكك إلى الله إلا إذا علمت أن لا يضر شرك و راقب نفسك في أكلك ألا تقرب شجرة الحرام و لا ما يشبهها

- 128 Then sit in thy place, reclining on thy right side, and follow this path in the matter of food. Say "In the Name of God" at the beginning, and sit in the posture of unity, reclining on thy left side. Eat not alone, and watch over the one who sitteth with thee. Eat in the manner of thy love for the face of God, as though thou wert seated before God's Messenger. Begin with salt and end with sweets, and praise God in thy heart and openly in every way. Rest between thy portions as though thou wert in Paradise. Such is thy Lord's bounty. Thus hath God expounded His verses in His Book that perchance the people may be guided to the meeting with their Lord.

128 ثم اجلس محلك على المتكئة باليمين و اعمل في سبيل الطعام هذا السبيل ثم قل بسم الله في أوله و اجلس على هيكل التوحيد متكاً على الشمال و لا تأكل وحدة و راقب نفس الذي قد جلس معك و كل على هيئة حبك في وجه الله كأنك في بين يدي الله رسول قد كنت قاعداً و ابدء بالملح و اختتم بالحلو و احمده في شرك و جهرك على كل وجهة و استرح في بين أكلك كأنك قد كنت في الفردوس و هذه نعمة ربك كذلك قد بين الله آياته في كتابه لعل الناس ب لقاء الله يهتدون

- 129 When thou hast finished, clean thy teeth, then use the small toothpick, then occupy thyself with what God hath prescribed for thee. Be not heedless of God's laws in any matter, for in all that descendeth upon thee in every matter from thy Lord, take care that thou associate none with thy Lord in worship. And if thou art engaged in earning, fear God in thy path, for the knowledge of jurisprudence is obligatory for whomever desireth to earn, and commerce is not lawful for any soul among those who believe in God except with knowledge of jurisprudence. Know thou that perfection, all perfection, lieth with thy Lord in understanding of religion and patience.

129 فإذا فرغت خلل ثم استك بالعود الصغير ثم اشتغل بما قد كتب الله لك و لا تغفل من أحكام الله في شأن فإن كل ما ينزل عليك في كل شأن من ربك عليك ألا تشرك في عبادة ربك أحداً و إن كنت ذي كسب اتق الله في صراطك فإن علم الفقه فرض لمن أراد التكسب و لا يحل لنفس ممن آمن بالله التجارة إلا بعلم الفقه و اعلم بأن الكمال كل الكمال قد كان عند ربك الفقاهاة في الدين و الصبر على النأبة و تقدير المعيشة

- 130 O Lord! With Thy divinely ordained bounds and through life's sustenance, thus doth God reveal His signs that perchance men may attain certitude in the signs of God. If thy labor keepeth thee from God, free thyself from thy work ten minutes before sunset, that thou mayest devote thyself to meeting thy Lord.

130 كذلك قد بين الله آياته لعل الناس بآيات الله ليوقنوا و إن اشتغلت بحكمك عن الله أن افرغ نفسك من شغلك قبل الغروب بعشرة دقائق لتخليص نفسك للقاء ربك

- 131 Perform the obligatory prayers of the night and its voluntary ones according to the ordinance of the family of God. When

131 و اعمل فرائض الليل و نوافله على حكم آل الله فإذا نزلت من معراجك أن اشرب ماء المسكرة المشيرة

thou hast descended from thy ascension, drink of the invigorating beverage what thou lovest and approveth, then read from the Book of the Friends what thou wilt, for therein are gates of goodness that open only through what hath been imparted to thee by God's decree. Read not more than an hour, and when three hours of the night have passed, seek thy sustenance and eat fourteen morsels with serenity and dignity lest the sweetness of bounties escape thee. When thou hast finished eating, rest for an hour in a state of ablution, use perfume and sleep what God hath ordained for thee in slumber.

ما تحب و ترضى ثم اطلع من كتاب الأحياء ما شئت فإن فيها أبواباً من الخيرات لا تفتح إلا بما ألقى إليك بحكم الله ولا تطالع أكثر من ساعة فإذا مضى من الليل ثلث ساعات فاطلب رزقك وكل أربعة عشر لقمة بالسكون والوقار ثلثا يفوت عنك لذة النعم فإذا فرغت من الطعام فارقد ساعة بالوضوء واستعمل العطر وارقد ما كتب الله لك في الرقود

- 132 Dwell not alone, for God loveth not that state for thee. If thou sleepest alone when thou hast the means otherwise, thou hast indeed associated partners with thy Lord and thy sin cannot be excused. Observe God's decree regarding women, for they are leaves of the Tree of Sinai. Harm them not even with a glance, for they are more honored in God's decree in the Book than people imagine. God sufficeth as a witness over thee in thy private and public affairs. Rest an hour upon the couch, for every right hath its measure. Sleep from the beginning of the fifth hour until the end of the eighth hour.

132 ولا تسكن وحدة فإن الله ما أحب لك تلك الحالة ولو رقدت وحدة بعد قدرتك فقد أشركت بربك ولا يعدل ذنبك وراقب حكم الله في النساء فإنهن ورقات من شجرة السينا ولا تؤذهن بطرف العين فإنهن أعزات في حكم الكتاب عند الله عما يظن الناس بهن وكفى بالله في شرك وجهرك عليك شهيداً وارقد ساعة على المتكئة فإن لكل حق معلوم

- 133 When the last third of the night remaineth, arise through God's might and power, and perfume thy soul for God thy Lord with joy and fragrance. Seize the days of meeting Him and fulfill His decree in the night prayer that thy Lord may raise thee to a praiseworthy station. Divide the third of the night into thirds: one third for verses, one third for stillness before God gazing upon the beauty of His manifestation, and one third for accounting thy soul for what it hath earned from the break of dawn until thy present station. Reckon with thyself as though God had appointed thee from His presence as judge and reckoner over thyself.

133 وارقد عند مطلع ساعة الخمس إلى آخر مضي ساعة الثامن فإذا بقي ثلث آخر الليل قم بحول الله وقوته وأطيب نفسك لله ربك على الروح والريحان واغتم أيام لقائه وباشر حكمه في صلوة الليل عسى أن يبعثك ربك مقاماً محموداً واطرح ثلث الليل على ثلث آيات وثلث للسكون بين يدي الله ناظراً إلى جمال تجليه وثلث لحساب نفسك عما اكتسبت من مطلع الفجر إلى مقامك هذا واحسب نفسك كأن الله قد جعلك من عنده عليك حاكماً وحسيباً

- 134 Such is God's decree for the wayfarers in every circumstance. Whoso transgresseth the bounds of God shall find no covenant with his Lord on the Day of Resurrection. This is the path of God in the heavens and earth; therefore hold fast to His cord and know that God knoweth the unseen of the heavens and earth. God sufficeth as witness and helper for His servants. Verily the mention of thy Lord's name hath detailed the decrees for the wayfarers in this thy Book lest anyone should say "Had God made known to me His signs, I would have been among the guided ones." Exalted be God far above what the wrongdoers say with great exaltation.

134 ذلك حكم الله للسالكين في كل شأن ومن يتعد من حدود الله لن يجد في يوم القيمة عند ربه عهداً وإن هذا صراط الله في السموات والأرض فاستمسكوا بحبله واعلموا أن الله يعلم غيب السموات والأرض وكفى بالله لعباده شاهداً ونصيراً وإن ذكر اسم ربك قد فصل أحكام السالكين في كتابك هذا ثلثا يقول أحد لو عرفني الله آياته لكنت من المهتدين وتعالى الله عما يقول الظالمون علواً كبيراً

- 135 Chapter Six, concerning the Sixth Verse: Recite this prayer on the eve of Friday:

- 135 الباب السادس في الآية السادسة أن اقرء هذا الدعاء في ليلة الجمعة
- 136 In the Name of God, the Merciful, the Compassionate.
- 136 بسم الله الرحمن الرحيم
- 137 Praise be to God, the One, the Single, the Self-Subsisting, there is no God but He, the Most High, the Most Great. O my God! Thou art He Who originateth creation through Thy power, not after any prior pattern, upon the temple of Thy love as a new creation, and Who inventeth the realities of hearts according to their receptivity without any likeness equaling them as invention. Then Thou hast established creation upon the path of Thy knowledge out of bounty and grace. To Thee be praise and grandeur for having manifested Thyself to creation through the might of Thy power, sanctified from the striking of similitudes and the portrayal of semblances.
- 137 الحمد لله الأحد الفرد القیوم الذي لا إله إلا هو العلي العظيم يا إلهي أنت الذي تبدع بقدرتك الخلق لا من مثال قبلها على هيكل محبتك ابتداءً وتختزع حقايق الأفئدة على شكل قبولها بلا شبه يعادها اختراعاً ثم قد أقت الخلق في منهاج معرفتك جوداً و امتناناً فلك الحمد والعظمة بما قد تجليت للخلق بعز قدرتك طهراً من ضرب الأمثال ونعت الأشباه
- 138 Glorified art Thou beyond all comparison! O my God, exalted is Thy grandeur and supreme is Thy power. No rightful recognition of Thy favors is possible, nor can due acknowledgment be rendered for any of Thy gifts. Thou art He Who cannot be known in the essence of His Being, nor described in the glory of His Reality, for all else besides Thee is bounded by the limits of creation and characterized by similitude. I testify that Thou art God; there is no God but Thee. And I testify that Thy Reality, O my God, severs all from indicating Thee, and that Thy Being demonstrates the impossibility of any sign pointing to Thee through aught else but Thee. How can I describe the beauty of Thy praise when I know the path is barred to all creation and description is forbidden? The servant comprehends naught but his own existence, and creation describes naught but its own reality. How then can creation know Thee when Thou hast brought them into being from nothing, without attribute of Thyself or indication from Thy Being?
- 138 فسبحانك يا إلهي قد جلت عظمتك و علت قدرتك و لا يمكن حق العرفان في الآتك و لا آداء الحق بشيء من عطايك أنت الذي لن تعرف بكنهه الكينونية و لن توصف بعز الذاتية إذ ما سواك محدود بحدود الإنشائية و محدثة بوصف المثلية فاشهد إنك أنت الله لا إله إلا أنت و اشهد إن ذاتيتك يا إلهي مقطعة الكل عن الإشارة إليك و إن كينونيتك مدللة على نفي الدلالة بغيرك فكيف أصف حسن ثنائك بعد ما أعلم سد السبيل للخلق و منع الدليل في الوصف و لا يدرك العبد إلا آيته و لا يوصف الخلق إلا ذاتيته فكيف يمكن معرفتك للخلق بعد ما قد أبدعهم لا من شيء بغير وصف من نفسك و لا دلالة من ذاتك
- 139 Glory be unto Thee! Far be it to imagine knowledge of Thy Essence or description of Thy eternal handiwork. Thou art He Who cannot be limited or touched, Who cannot be described or perceived. Thy Will is proven by the negation of its existence near Thy Being, and Thy Purpose is manifest in the prohibition against knowing Thee. Praise be unto Thee for making Thyself known to me in the reality of Thy Lordship, and glory be unto Thee for inspiring me with Thy remembrance in the sublimity of Thine eternity. Stillness falls short in mentioning Thy favors, and the utmost acknowledgment fails to describe Thy bounties. Thou art the Most High and nothing resembleth Thee; Thou art the Most Great and nothing equals Thy justice. Exalted is Thy Self above description, and glorified is Thy Being beyond attributes. The descriptions of creation
- 139 فسبحانك حاشا الظن بك من معرفة الكنه و لا الوصف على أزلية الصنع أنت الذي لن تحد و لن تجس و أنت الذي لن توصف و لا تحس مشيتك مدللة بنفي وجودها من قرب ذاتك و إرادتك محدثة بالمنع عن معرفتك فلك الحمد بما تعرفني نفسك على حقيقة ربوبيتك و لك المجد بما تلهمني من ذكرك على علو أزلتيتك و لقد قصر بي السكونات بالذكر من الآتك و قصارى الإقرار بالنعت عن امتنانك أنت العالي و لا شبه لنفسك و أنت الكبير و لا مثل لعدلك فتعالى نفسك عن الوصف و جلت كينونيتك عن النعت فلا يدل نعت الخلق إلا وصف أنفسهم و لا تحكي

indicate naught but their own selves, and the realities of hearts in the heights of knowledge tell naught but of their own truths. Here I stand in this station, confessing my powerlessness and shortcoming. I have not known Thee as Thou makest Thyself known to me, nor have I worshipped Thee as Thou callest me to worship Thee. Thou hast ever been the One God, the Gracious, the Mighty, the Supreme. Nothing can match Thy gift, and nothing can equal Thy favor. Praise be unto Thee through Thine own Self-praise, for no sign from Thy creation can ascend unto Thee. O my God, Thou didst create me when I was nothing, and nurtured me in the worlds of Thy love through the hands of Thy mercy - a bounty I deserved not in the least. Praise, majesty, grandeur, and glory be unto Thee as befitteth Thy Being in the creation of attributes and the origination of conditions. Thou art worthy of glory and beauty, and Thou art the Great, the Exalted.

140 O my God, grant me through Thy bounty, in this sacred month, perfect detachment unto Thee in the Sacred House. Draw me through Thy holy fragrances to the seat of glory and majesty, and inspire me with the signs of Thy love in every condition, according to Thy all-encompassing knowledge, that I may enter the precincts of Thy nearness and acknowledge before Thy presence that which Thou didst reveal unto me on the day of Thy creation through the light of Thy call. I bear witness that there is no God but God, alone with no partner, Single, Self-Subsisting, Everlasting, Unique, Who hath taken neither consort nor son, and Who hath no description from creation. There is no God but He. Nothing is like unto Him, and He is the Mighty, the Wise. O my God, the sublimity of Thy favor is manifest and unchanging, and the greatness of Thy bounty is eloquent and unhidden.

141 Thou didst create me when I was not worthy of mention, and didst bestow upon me Thy bounties though I deserved them not. Thereafter I remember naught save my disobedience, and behold naught but Thy beneficence and forbearance. O my God! How can I speak of myself and my transgressions, knowing that my very existence before Thy face is the greatest sin, which no fire can equal? Glorified art Thou, O my God! By Thy might and majesty, and there is no power nor strength except through Thy power, I have loved naught in any matter save Thy love, and have desired no countenance but Thy countenance, even after I had earned the signs of remoteness through mention of life, and destiny had prolonged it through execution - a justice from Thy judgment which hath no equal, and an equity from Thy command which hath no likeness.

حقائق الأفئدة في علو المعرفة إلا بنعت حقايقهم
فها أنا ذا أعترف في مقامي هذا بالعجز والتقصير
وما عرفتكم كما تعرفني نفسك وما عبدتك كما
تدعونني إليك فلم تزل إنك الإله الفرد المتفضل
العزیز المتكبر لن يشبه عطيتك شيء ولم يعادل
إحسانك شيء فلك الحمد من ثناء نفسك نفسك
ولا يصعد إليك إشارة من خلقك فإنك يا إلهي
قد خلقتني ولم أك شيئاً وريتني في عوالم محبتك
بأيدي رحمتك جوداً بعدما لا أستحق بشيء منها
فلك الحمد والجلال والعظمة والثناء بما يستحق
ذاتك في إبداع الصفات واختراع الشئون إنك
أهل البهاء والجمال وإنك أنت الكبير المتعال

140 يا إلهي هب لي بجودك في الشهر الحرام كمال
الإنقطاع إليك في البيت الحرام واجذبني بنفحات
قدسك إلى مقعد العز والجلال وألهمني آيات
محبتك في كل شأن بما قد أحاط علمك لأن أدخل
ساحة قربك وأقر لدى محضرك بما قد تجليت لي
في يوم إنشائك بنور ندائك أشهد أن لا إله إلا الله
وحده لا شريك له فرد قيوم دائم وتر الذي لم
يتخذ صاحبة ولا ولداً ولم يكن له وصف من
الخلق لا إله إلا هو ليس كمثل شيء وهو العزيز
الحكيم يا إلهي إن علو إحسانك ظاهرة لا تختلف
وإن عظمة امتنانك ناطقة لا تحتجب

141 قد خلقتني ولم أك مذكوراً من قبل وأكرمتني
نعمائك ما لا نستحق بشيء من بعد ذلك ما أذكر
نفس ما أشهد إلا عصيانه وما أرى إلا إحسانك
ومداراتك فيا إلهي كيف أذكر نفسي وسيئاته
بعدما كنت أعلم أن وجودي لدى وجهك أعظم
ذنب لا تشبه نار فسبحانك يا إلهي فبِعزتك و
جلالتك ولا حول ولا قوة إلا بقدرتك ما
أحببت في شأن إلا حيك وما أردت في وجه
إلا وجهك بعد ما قد كسبت إشارات البعد
بذكر الحياة ومددته القضاء بالإمضاء عدلاً من
حكمك الذي لا عدل له وإنصافاً من أمرك الذي
لا شبه له

- 142 Alas! Alas! For that which Thy knowledge hath encompassed concerning my soul's indications toward the depths of grandeur, and its evidences apart from the ocean of oneness, and its repose in other than the face of identity, and its nearness to less than the glory of everlasting existence. Alas! Alas! For what the Book records of the transgressions of signs from my soul, of what it relates apart from the nature of Thy unity, and what it indicates other than the attribute of Thine eternity.
- 143 By Thy truth, besides which there is no God, if Thou shouldst desire to pronounce just judgment for the recompense of what my soul hath earned through negligence of Thy command in Thy presence, verily the pillars of creation would be filled with fire, and my body would exceed the palaces of power in invention, and naught would remain from the heat of Thy wrath. Glory be to God, the righteous Lord, the compassionate! Nothing can turn away Thy wrath save Thy pardon, and naught can deliver me from Thy anger save Thy clemency.
- 144 Unto Thee be praise - radiant, resplendent, hallowed and sanctified praise like unto the glory of God's praise of His own Self - praise that excelleth all things even as God excelleth all created things. And unto God be praise from His inspiration - praise that filleth the heavens and earth with justice and giveth unto every rightful one a preserving book.
- 145 I beseech Thee, O my God, by Thy bounty, to send down upon Thy Beloved and His family from the breezes of Thy might and the signs of Thy glory that which Thou art the Originator of, and hast ever been worthy of. I beseech Thee, O God, to bless Muhammad and the family of Muhammad with the conditions of the days of Thy creation, according to that which Thy knowledge encompasseth. Verily Thou art God, there is no God but Thee, self-sufficient in essence and just in attributes. None of the gifts of all creation can compare with any of Thy bestowals, and nothing from the servants can equal the signs of Thy love.
- 146 I beseech Thee, O God, by Thy bounty, to send peace upon Muhammad and the family of Muhammad - the places of Thy knowledge, the stations of Thy love, the mines of Thy grandeur, and the pillars of Thy unity - as Thou art worthy and deserving thereof. And I bear witness, O my God, in this station of mine, to the excellence of Muhammad and His family as Thou willest, through what Thou willest. None can encompass Thy knowledge, and Thou art powerful over all things.
- 147 And I confess before Thee, O my Lord, in this supreme scene and this mighty station, that Thou, from the loftiness of Thy Self which nothing can attain unto, hast made Muhammad
- فَاهَ آهَ مَا قَدْ أَحَاطَ عَلَيْكَ بِنَفْسِي مِنْ إِشَارَاتِهَا إِلَى
لُجَةِ الْعِظَمَةِ وَدَلَالَتِهَا مِنْ غَيْرِ طَمَاطُمِ الْأَحَدِيَّةِ وَ
سُكُونِهَا فِي غَيْرِ وَجْهِ الْهُوِيَّةِ وَقَرَبِهَا إِلَى دُونَ بَهَاءِ
الصُّمْدَانِيَّةِ فَاهَ آهَ عَمَّا يَحْصِي الْكَتَابُ مِنْ جَرِيرَاتِ
الْعَلَامَاتِ مِنْ نَفْسِي عَمَّا يَحْكِي مِنْ دُونَ فُطْرَةِ
تَوْحِيدِكَ وَ دَلَّ عَلَى غَيْرِ نَعْتِ أَرْلَيْتِكَ
- فَبِحَقِّكَ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ لَوْ أَرَدْتَ حَكْمَ عَدَلٍ
عَلَى جِزَاءٍ مَا اكْتَسَبْتَ نَفْسِي بِالْإِغْفَالِ مِنْ أَمْرِكَ
لَدَى مُحَضَّرِكَ لَقَدْ مَلَأَ أَرْكَانَ الْإِبْدَاعِ مِنَ النَّارِ وَ
كَبَّرْتَ جِسْمِي عَلَى قُصُورِ الْقُدْرَةِ فِي الْإِخْتِرَاعِ وَ
لَمْ يَبْقَ شَيْءٌ مِنْ حَرِّ سَخْطِكَ فَسُحَّانَ اللَّهُ الرَّبُّ
الْبَارُّ الرَّؤُوفُ لَا يَرِدُ سَخْطُكَ إِلَّا عَفْوُكَ وَ لَا يَنْجِيْنِي
مِنْ غَضَبِكَ إِلَّا حِلْمُكَ
- فَلَكَ الْحَمْدُ حَمْدًا شَعْشَعَانِيًّا مُتَلَامِعًا مُقَدَّسًا مُنْزَهًا
كِبَهَاءَ ثَنَاءِ اللَّهِ عَلَى نَفْسِهِ حَمْدًا يُفَضَّلُ عَلَى كُلِّ
شَيْءٍ كَفَضْلِ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ اللَّهُ الْحَمْدُ
مِنْ إِيَّاهُ حَمْدًا يَمَلَأُ السَّمَوَاتِ وَالْأَرْضَ قِسْطًا وَ
يُؤْتِي كُلَّ ذِي حَقٍّ كِتَابًا حَفِيزًا
- فَأَسْأَلُكَ اللَّهُمَّ يَا إِلَهِي بِجُودِكَ أَنْ تَنْزِلَ عَلَى حَبِيبِكَ
وَ آلِهِ مِنْ نَفَحَاتِ عِزِّكَ وَ آيَاتِ مَجْدِكَ مَا أَنْتَ
مُبْدِعُهَا لَمْ تَزَلْ كَمَا أَنْتَ أَهْلُهُ فَأَسْأَلُكَ اللَّهُمَّ أَنْ
تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِشُؤْنَاتِ أَيَّامِ إِنْشَاءَتِكَ مَا
قَدْ أَحَاطَ عَلَيْكَ إِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ غَنِيٌّ
فِي الْذَاتِ وَ عَادِلٌ فِي الصِّفَاتِ لَنْ يَشْبِهَ شَيْئًا مِنْ
عَطَايَاكَ عَطِيَّةَ كُلِّ الْخَلْقِ وَ لَمْ يَعْدِلْ آيَاتِ مُحِبَّتِكَ
شَيْءٌ مِنَ الْعِبَادِ
- فَأَسْأَلُكَ اللَّهُمَّ بِجُودِكَ لِأَنْ تَسْلَمَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
مَحَالِ مَعْرِفَتِكَ وَ مَقَامَاتِ مُحِبَّتِكَ وَ مَعَادِنِ عِظَمَتِكَ
وَ أَرْكَانِ تَوْحِيدِكَ كَمَا أَنْتَ أَهْلُهُ وَ مُسْتَحَقُّهُ وَ أَشْهَدُ
يَا إِلَهِي فِي مَقَامِي هَذَا بِفَضْلِ مُحَمَّدٍ وَ آلِهِ كَمَا تَشَاءُ
بِمَا تَشَاءُ لَمْ يَحِطْ بِعَلَمِكَ أَحَدٌ وَ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ
- وَ اعْتَرَفْتُ لَدَيْكَ يَا مُوَلَايَ فِي هَذَا الْمَشْهَدِ الْكَبِيرِ
وَ الْمَوْقِفِ الْعَظِيمِ بِأَنَّكَ مِنْ عُلُوِّ نَفْسِكَ الَّذِي لَا

and His family the seat of Thy knowledge, the source of Thy authority, the treasury of Thy knowledge, the signs of Thy power, and hast ordained for their souls the place of Thy will, and for their conditions the repository of Thy desire, inasmuch as Thou art verily none other than God, hearts cannot comprehend a single aspect of Thy power, minds cannot grasp the least of Thy signs, and the most penetrating visions cannot encompass any of Thy traces. There is no God but Him, and He is beyond what the Book hath described of the inability to describe Him: "No vision can grasp Him, but His grasp is over all vision; He is the Subtle, the All-Aware."

ينال إليك شيء قد جعلت محمد وآله مقام معرفتك
و معدن ولايتك و خزان علمك و آيات قدرتك و
قضيت لأنفسهم بحل مشيتك و لشئوناتهم بمكن
إرادتك إذ كنت لا إله إلا أنت لا تدرك شأناً
من قدرتك حقايق الأفئدة و الأبصار و لا تحوي
بأدنى آيتك خواطر الأفكار و لا تحيط بشيء من
آثارك غوامض الأنظار و إنه لا إله إلا هو و فوق
ما قد نطق الكتاب بالعجز في وصفه لا تدركه
الأبصار و هو يدرك الأبصار و هو اللطيف الخبير

- 148 O my God! The waves of the oceans of Thy love surge forth through the might of Thy Being, and the paths of detachment shine forth for the people of humility before the gate of Thy mercy. I beseech Thee by the transcendence of Thy Being and the nearness of the people of Thy Cause - who have no likeness except unto themselves and no similitude except through God's power in their manifestation - to make all conditions as one condition in Thy presence, and all signs as one sign before Thy countenance. For the Face in every condition is through meeting the face of Thy Proof, son of Thy Proof, Muhammad ibn al-Hasan, by Thy leave and the decree of Thy power, Possessor of Ancient Grace and Wondrous Judgment.

يا إلهي إن أمواج أبحر محبتك متلاطمة بعز
كينونيتك و إن سبل الإنقطاع لامعة لأهل
الخصوع لدى باب رحمتك فأستلك بعلو
كينونيتك و قرب أهل ولايتك الذين ما بدع لهم
شبه إلا لأنفسهم و ما يبدع لهم مثل إلا لقدرة
الله في شأن تجليهم أن تجعل كل الشؤون
وجهة واحدة في محضرك و كل الآيات شأناً
واحداً عند تلقاء وجهتك لأن الوجه في كل
شأن بلقاء وجه جنتك بن جنتك محمد بن الحسن
على إذن من نفسك و حكم من قدرتك ذو المن
القديم و الحكم البديع

- 149 I beseech Thee, O God, to send Thy blessings and peace upon Thy Vicegerent who stands by Thy Command, who is hidden by Thy permission, and who awaits Thy promise, through every attribute with which Thou hast praised Thyself. Fulfill for him what Thou hast promised him, hasten the days of his sovereignty, and manifest the days of his Word. Verily, Thou hast power over all things, art near and worthy to answer prayer. There is no power nor strength save in God, the Exalted, the Great. Praise be to God, the Lord of the Worlds.

فأستلك اللهم أن تصلي و تسلم على وليك القائم
بأمرك و الغائب بإذنك و المنتظر وعدك بكل شأن
أنت أثنت على نفسك و أن تنجز له ما وعده و
تقرب أيام سلطنته و تظهر أيام كلمته إنك على كل
شيء قدير و بالإجابة قريب جدير و لا حول و لا
قوة إلا بالله العلي العظيم و الحمد لله رب العالمين

- 150 Recite this prayer at the beginning of each month, for I have recited it by God's leave in the Sacred Land in the year 1261, and at the beginning of each month:

واقراء هذا الدعاء في أول كل شهر فإني قد قرأتها
بإذن الله على أرض الحرمين سنة ١٢٦١ و في
أول كل شهر

- 151 In the Name of God, the Compassionate, the Merciful

بسم الله الرحمن الرحيم

- 152 Praise be to God Who hath permitted the sign of His sovereignty in this year to rise upon His servant in the Holy Land, the Sacred Sanctuary, the Land of the Two Sanctuaries, that people might know the creative Word in all places through the judgment of their Lord. There is no God but He, the Mighty, the Wise. O my God! I bear witness before Thee

الحمد لله الذي قد أذن على آية ملكه في هذه السنة
بالطول على عبده في أرض المقدسة حرم القدس
أرض الحرمين ليعلم الناس كلمة البدع في كل
المواقع من حكم ربهم لا إله إلا هو العزيز الحكيم
يا إلهي أشهد لديك في هذا اليوم أول ساعة من

on this day, the first hour of the new year of the wondrous day, as Thou lovest for Thyself and for those whom Thou hast placed in the station of Thy love among all the people of creation, that Thou art God, there is no God but Thee, alone with no partner. Nothing is like unto Thee, and Thou art the Self-Sufficient, the Most High.

- 153 O my God! Through Thy making Thyself known to me, I have known the paths of detachment in Thy love, and through Thy calling me to Thy Sacred House, I have witnessed the ways of the impossibility of knowing Thy Self. Glory be to Thee, O my God! Thou art He Who cannot be known or limited, Who cannot be described or felt, Who cannot be touched or experienced, Who cannot be described by any attribute of creation or referred to by any name of circumstance. Glory be to Thee! Thy Essence is sanctified from being known by anything, and Thy Being is exalted above anything indicating it. O my God! Verily, Thy presence testifies to separation from knowing Thee and complete severance from loving Thee, for Thou art God, there is no God but Thee, alone with no partner. Thou hast ever been, and there was naught else with Thee. All creation indicates limitations, so how can Thou be described by that which hath no mention before Thee? Glory be to Thee above what the anthropomorphists ascribe to Thee in Thy verses.

- 154 O my God! This is the month in which Thy Proof, son of Thy Proof, Abu Abdullah Al-Hussein, was slain. From the heights of Thy mercy, Thou hast cast upon all things at the rising of this month's moon the garment of grief, that all atoms might tremble with the trembling of those who love Thee on the day of meeting, content with the sacrifice of their souls to exalt Thy word of unity and establish the straight path in Thy way, that all might attain that portion of tragedy in sincerity of heart.

- 155 I beseech Thee, O my God, to send Thy blessings upon Thy Proof, the Martyr in Thy path, as befits Thy praise and glory, and to bestow upon those who were slain before him on the Day of Ashura in this month such honor and bounty as Thou deemest worthy. And bestow Thy blessings upon those who journey to visit Thy Proof and who follow the path of Thy love to behold Thy face, and upon those who remember him with tears and who sob in the path of love for him, seeking Thy countenance, as Thou lovest for Thyself. Verily, Thou art God, there is no God but Thee, the All-Powerful, the All-Knowing. Thou judgest as Thou pleasest and doest what Thou wilt.

السنة الجديدة من اليوم البديع كما تحب لنفسك و
للذين قد جعلتهم في مقام محبتك من أهل الإبداع
أجمعهم إنك أنت الله لا إله إلا أنت وحدك لا
شريك لك ليس كمثلك شيء وإنك أنت الغني
المتعال

- 153 يا إلهي بتعريفك نفسي قد عرفت سبل الإنقطاع
في محبتك و بدعوتك نفسي إلى بيتك الحرام قد
شهدت على سبل الإمتناع من معرفة نفسك
فسبحانك يا إلهي أنت الذي لن تعرف ولا تحد
و أنت الذي لن توصف ولا تجس و أنت
الذي لن تحس و لا تماس و أنت الذي لا
تنتع بتعت من الخلق و لا تشار باسم من الشأن
فسبحانك تقدست ذاتيتك من أن يعرفه شيء و
تعالى كينونيتك من أن يدل إليه شيء فيا إلهي
إن آيتك شاهدة بالتفريق عن معرفتك و بالقطع
البين عن محبتك إذ كنت أنت الله لا إله إلا أنت
وحدك لا شريك لك لم تزل قد كنت و لم يكن
معك شيء و إن كل البدع قد دل على الحدود
فكيف توصف بما لا ذكر له لديك فسبحانك عما
يصف المشبهون في آياتك علواً كبيراً .

- 154 يا إلهي إن هذا شهر قد قتل فيه جنتك بن جنتك أبو
عبد الله الحسين (ع) و إنك من علو رحمتك قد
نزلت على كل شيء في مطلع قر هذا الشهر قيص
الحزن ليتجلج كل الذرات بتجلج شئون أهل
محبتك في يوم اللقاء بالرضا بقتل نفوسهم لإعزاز
كلمة توحيدك وإثبات (الصراط) القيم في سبيلك
ليوصل الكل إلى ذلك الحظ شأن المصيبة على
صدق السريرة

- 155 فأستلک اللهم يا إلهي أن تسلم على جنتک الشهيد
في سبيلک كما أنت أهله من الثناء و البهاء و أن
تنزل على الذين قد قتلوا في وجهه يوم العاشور في
هذا الشهر كما أنت تستحق من العز و العطاء و
أن تصلي على الذين قد سافروا إلى زيارة جنتک
و يتبعون في سبيل محبتک لزيارة وجهک و على
الذين يذكرونه بالبكاء و يتشققون في سبيل محبته
ابتغاءً لوجهک كما أنت تحب لنفسک إنک أنت الله
لا إله إلا أنت قدیر علم تحکم ما تشاء و تفعل ما
ترید

- 156 I beseech Thee, O my God, to punish those who showed enmity to Thy Beloved and warred against Thy Friend as they deserve in justice. Verily, Thou art just in bounty and obeyed in judgment. There is no God but Thee, alone with no partner. I beseech Thee, O God, to protect me in this month from following vain desires and to strengthen me at every hour with the remembrance of Thy Proof, son of Thy Proof, with weeping for him. Verily, Thou art the Lord of favor and generosity.
- 157 Glorified art Thou, O my God! If people knew the excellence of remembering Thy vengeance, they would not be content with any remembrance save his, nor with any station save weeping for him. Therefore, O God, send Thy blessings upon him and upon those who love him as befits Thee. Verily, Thou art the Most High, the Great.
- 158 Verily, we are God's and to Him we shall return. There is no power nor strength save in God, the Most High, the Great. Glory be to God, the Lord of the Throne, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.
- 159 Chapter seven, concerning the Seventh Verse
- 160 Follow the decree that hath been sent down to thee now from a gracious Book. As for what thou hast asked about the knowledge of entering the sanctuary of Hussein, purify thyself from all that veils thee from the signs of thy Lord, then follow what is revealed to thee from the Book of God - there is none that can change His words, and thou wilt find no refuge beside Him. Know that when the Dove singeth in the spirits of those Tablets, then shalt thou see the dawn approaching. Then know that thou canst not visit Hussein except as God, thy Lord, willeth. Verily, He is the Strong, the Mighty.
- 161 O concourse of the people of the Kingdom! Remember your Lord when the Light shineth forth with radiance and the Fire gloweth in the Lamp and the Tree speaketh in Sinai "God, there is no God but He." For such as this let the unitarians enter into the depths of oneness, and this verily is the mighty triumph.
- 162 And if thou wouldst visit thy Ancient Lord with the visitation of the inmates of the Eighth Paradise, then make thy whole being a qiblah unto His Self - be not sundered from thyself for thyself. After thou hast gazed upon the Face of thy Lord through His Face, without likening thy soul apart from His Self, enter - by God - into the Meeting of Oneness, and hearken unto the Call of the Tree from the face of the Identity, and take thy station in the glory of pure servitude, wherefrom the face of
- فأسئلك اللهم يا إلهي أن تعذب الذين قد عادوا حبيبيك و حاربوا وليك كما هم يستحقون من العدل إنك عادل في الفضل و مطاع في الحكم لا إله إلا أنت وحدك لا شريك لك فأسئلك اللهم أن تحفظني في هذا الشهر عن اتباع الهوى و سددي في كل ساعة بذكر حجتك بن حجتك بالبكاء عليه إنك ذو المن و الجود
- فسبحناك اللهم يا إلهي لو علم الناس فضل ذكر ثأرك لم يرضوا بذكر دون ذكره و لا بمقام دون بكاؤه فصل اللهم عليه و على أهل محبته كما أنت أهله إنك أنت العلي الكبير
- إنا لله و إنا إليه راجعون و لا حول و لا قوة إلا بالله العلي العظيم و سبحان الله رب العرش عما يصفون و سلام على المرسلين و الحمد لله رب العالمين
- الباب السابع في الآية السابعة
- أن اتبع حكم ما نزل إليك الآن من كتاب كريم و أما ما قد سئلت من علم دخول حرم الحسين أن أخلص نفسك من كل شيء يحجبك من آيات ربك ثم اتبع ما يلقي إليك من كتاب الله لا مبدل لكلماته و لن تجد من دونه ملتحداً و اعلم إذا ذكر الورقاء في أرواح تلك الألواح فينشد ترى الصبح قريباً ثم اعلم بأنك لن تقدر أن تزور الحسين إلا أن يشاء الله ربك إنه هو القوي العزيز
- ألا يا أيها الملأ من أهل العماء أن اذكروا ربكم إذا جلى النور بالضياء و أضاء النار في المصباح و (نطقت) الشجرة في السبأ الله لا إله إلا هو فلبث ذلك فليدخل الموحدون في لجة الأحدية و إن ذلك هو الفوز العظيم
- و إذا أردت مولاك القديم أن تزوره بزيارة أهل جنة الثامن كن وجهة لنفسه غير بائن من نفسك لنفسك بعدما كنت ناظراً بوجه ربك من وجهه من غير تشبيه لنفسك من دون نفسه أدخل بالله في لقاء الأحدية و استمع نداء الشجرة من وجه الهوية و استقر في عز ذات العبودية غير بائن من وجهه وجه الربوبية و أخلص فؤادك عن إشارات

Lordship is not separate. Purify thy heart from the allusions of contingent beings, then magnify thy Lord at the dawning-place of the white line from the face of the green Tree upon every face from among the paths of Reality – without reference to the sources of qualification, or letter from the essences of being, or thing from the station of the Divine Essence, or likeness in the throne of existence. Say: Yea, by my Lord! There is no God but He, the Most High, the Most Great.

الإمكانية ثم كبر ربك في مطلع خط البيضاء من وجه شجرة خضراء على كل وجه من سبل الحقيقة بلا شأن عن موارد الكيفية ولا حرف من جواهر الكينونية ولا شيء من مقام الذاتية ولا شبه في عرش الآنية قل لي وربي لا إله إلا هو العلي الكبير .

- 163 O noble visitor! Enter through the gate of Divine Law, maintaining inseparability from thy Lord's decree concerning that which is manifest and that which is hidden. For the supreme honor with thy Lord is that the Tree of Sinai should appear in the ultimate particle of manifestation. Cleanse thyself in the realm of the heart with the waters of majesty – without allusion thereto, nor unveiling thereof, nor description of its countenance, nor attribute of its name. These allusions are but examples for those among you possessed of understanding, who prostrate themselves before the signs of God. Then cleanse thyself at the Throne of Grandeur through the remembrance of thy Lord in His Own Self, without any aspect save the revelation of thy Lord in the glory of His Essence through the reality of servitude. Then descend to the station of the Divine Seat and purify thyself before all creation through the remembrance of thy Lord within thyself, from the sublimity of station and the knowledge of utterance.

163 فيا أيها الزائر الكريم أدخل في باب الشريعة من غير البينونة من حكم ربك في الشعر من دون الشعر فإن شرف الكبرى عند ربك أن يظهر شجرة الطور في منتهى ذر من الظهور أن اغسل في عالم الفؤاد بماء الجلال من غير إشارة إليها ولا كشف لديها ولا وصف في وجهها ولا نعت عن اسمها ألا أن تلك الإشارات أمثال لأولي الأبواب منكم الذين هم بآيات الله يسجدون ثم اغسل في عرش العظمة بذكر ربك في نفسها من غير وجه دون تجلي ربك في عز ذاتيتها بكنه عبوديتها ثم انزل إلى مقام الكرسي واغتسل من قبل كل الخلق بذكر ربك في نفسك من سمو المقام وعلم البيان

- 164 I counsel thee, O human one, that in this sea during the cleansing many creatures have drowned, for therein every condition is mentioned, and in its heaven every star is fixed, and the winds of stillness from its people descend at all times. Verily the waves of the sea surge with affairs, and therein are whales from the shadow of reflections, rising at times to the horizon of heaven and descending at others to the depths of the sea of creation. I counsel thee, O thou who hast attained to the Glory, preserve thyself lest thou be drowned in those surging depths.

164 أوصيك يا أيها الإنسان في هذا البحر لدى الغسل قد غرق خلق كثير لأن فيها كل شأن مذكورة و في سمائها كل النجم مركورة وإن أرياح السكون من أهلها في كل حين نازلة ولقد موج البحر بالشئون وفيها حيتان من ظل العكوس يعلو مرة إلى أفق السماء ويسفل أخرى إلى طمطم قعر يم الإبداع أوصيك يا أيها الوارد بالباء احفظ نفسك أن لا تغرق في تلك القلزم الموج

- 165 O ye people of the realm of blindness! Whosoever desireth to cleanse himself in this bitter sea, it is incumbent upon him as a duty of sincerity not to allude to anything besides his Lord, nor to anyone by his own hands as a gift from among the people of that deep, save by His leave. Enter by God, the Worshipped One, and cleanse yourselves for the sake of God, the Intended One, and emerge in the name of God, the Living, the Worshipped One.

165 ألا يا أيها الملاء من أهل العماء من أراد أن يغتسل في هذا البحر الأجاج فعليه فرض كلمة الإخلاص أن لا يشير بشيء من دون ربه ولا أحداً بأيدي هدية من أهل تلك الجهة إلا بإذنه أن ادخلوا بالله المعبود واغسلوا لوجه الله لا مقصود واخرجوا باسم الله الحي المعبود

- 166 Then descend to the heaven of Decree and cleanse yourselves in its sea, the ocean of the water of origin. Know ye that every station whereupon ye arrive is a world like unto this your world,

166 ثم انزلوا إلى سماء القضاء واغسلوا في بحر قلم ماء البداء واعلموا أن كل مقام قد وردوا عليها

wherein is everything. Fear ye God and dwell not in any matter save by God's decree, for whoso tarrieth in any station without his Lord's leave hath in that moment dwelt in the fire, if thou seest with the eye of certainty thou shalt witness what We have cast upon thee in the knowledge of certainty.

عالم بمثل عالمكم هذه فيها كل شيء أن اتقوا الله ولا تسكنوا بغير حكم الله في شأن فإن من وقف في مقام بغير إذن ربه فقد سكن في ذلك الحين في النار إن ترى حكم اليقين لتشهد ما ألقى عليك في علم اليقين

- 167 Then emerge therefrom and enter the fifth paradise, and know that therein are many rivers flowing by thy Lord's leave in a land of red ruby. Take thy stand by the fourth river and cleanse thyself with the water of wine, for it is lawful unto whoso desireth to visit Hussein for His sake. And drink not from the rivers that flow therein. Then he was killed, thirsty, on the Day of Permission. Speak not of its people, for nothing equals the station of Him Whom thou hast intended, and all before Him are among the lowly.

167 ثم اخرج منها وادخل جنة الخامس واعلم أن فيها أنهار كثيرة تجري بإذن ربك في أرض ياقوت حمراء أن استقم حول نهر الرابع واغتسل بماء الخمر فإنها حل لمن أراد زيارة الحسين لوجهه ولا تشرب من أنهار التي تجري فيها فإنه قد قتل عطشان في يوم الإذن ولا تتكلم بأهلها فإن مقام الذي أنت قصدته لم يعدله شيء وكل لديه من الخاضعين

- 168 Then go forth by God's leave and enter the sixth depth, and wash thyself with the yellow water that floweth from beneath the white tree which beareth red leaves. Draw not nigh unto the tree, nor take of its fruit, for it is forbidden thee until thou visitest thy Ancient Lord.

168 ثم اخرج بإذن الله وادخل لجة السادس واغتسل بماء الصفراء الذي يخرج من تحت شجرة البيضاء الذي تنبت بالورقة الحمراء ولا تقرب الشجرة ولا تأخذ من ثمرتها فإنها حل لك من زيارة مولاك القديم

- 169 Then enter the seventh sea and wash thyself by thy Lord's leave. Then emerge, drawing as near as thou art able to every condition, for if thou hearest from all thy stations the call of the Dove on Sinai "There is no God but Him," then thou hast attained what was cast unto thee from thy Lord's Book. Know thou that thy arrival in those seas is less than the effacement of manifestation. Seek forgiveness of God, thy Lord, from excessive limitation. Glory be to God above what they describe! Verily in these similitudes are signs for those who desire God and His friends, and who are among those who bow down.

169 ثم ادخل بحر السابع واغتسل بإذن ربك ثم اخرج أقرب من كل شأن يمكن عند قدرتك فإن سمعت من كل مقاماتك نداء الورقاء في الطور لا إله إلا هو فقد فزت بما ألقى عليك من كتاب ربك واعلم أن ورودك في تلك البحور أقل من محور الظهور واستغفر الله ربك عن التحديد بالكثير وسبحان الله عما يصفون وإن في تلك الأمثال آيات للذين يريدون الله وأوليائه وكانوا من الساجدين

- 170 When thou hast completed the stations of thy glory, wash thyself in this knowledge, if thou art able, with the water of the Euphrates - if not, then with what is permitted thee in the Book regarding all that hath been revealed through the tongues of the family of God to the people of the Bayan.

170 فإذا فرغت من مقامات عزك فاغتسل في علمك هذا إن استطعت بماء الفرات وإلا ما تجد مما حل لك في الكتاب على كل ما نزل من ألسنة آل الله لأهل البیان

- 171 When thou art finished, don the finest raiment God hath created for thee on this day - the day God hath permitted His servant to meet Him. Magnify thy worth and walk with dignity and awe as though thou wert in God's presence. If God findeth in thy heart any trace of polytheism, His countenance will not reach thee. Watch for His creation with every step, for the servant in every condition falleth short to such a degree

171 فإذا فرغت فالبس أحسن ما خلق الله لك في يومك هذا يوم الذي أذن الله لعبده لقائه عظم قدرك وامش بالوقار والخشية كأنك بين يدي الله ولو علم الله في قلبك وجهة من الشرك لينالك من وجهه وانظر إلى بدائه في كل قدمك فإن العبد في كل شأن مقصر على حد الذي لو يعذبه الله بكل قدرته لكان يستحق به من عدله الله أكبر

that were God to punish him with all His power, he would deserve it through God's justice - God is greater than the justice of God which nothing can withstand! Glory be to God above what they describe!

من عدل الله الذي لا يقوم به شيء و سبحان الله
عما يصفون .

- 172 When thou arrivest at the gate of the first sanctuary, pause and magnify thy Lord God as thou turnest thy face toward His face, and say: "O my God! I have sought Thee through Thyself and desired Thy proof through that wherewith Thou hast called me by Thy mercy. For Thou, O my God, knowest my secret and my manifest self. Send down upon me Thy blessings and preserve me, as I face Thy presence, from referring to aught else but Thee. Verily Thou art the Self-Sufficient, the Gracious. Nothing in the heavens or earth can overcome Thee, and Thou art powerful over all things."

172 فإذا وردت باب الحرم الأول قف و كبر الله
ربك ما أقبلت وجهك في تلقاء وجهه و قل اللهم
إني قصدتك بنفسك وأردت جنتك بما قد دعوتني
من رحمتك فإنك يا إلهي تعلم سري و علانيتي
فأنزل علي بركاتك و احفظني في تلقاء وجهك عن
الإشارة إلى دونك فإنك غني ذو المن لا تعاضمك
شيء في السموات و لا في الأرض و إنك على
كل شيء قدير

- 173 Then enter into the word of unity, then walk with crimson tranquility and white dove-like serenity, and know that with each step thou drawest near, a fire is kindled in thy secret self, and as thou approachest the shrine, the fire of manifestation intensifieth. How excellent for the visitors is this station which hath been elevated before thy Lord! Magnify God in thy walking until thou reachest the gate of the portico. Pause and seek permission regarding the sanctuary and its people, and glorify thy Lord's name before the gate seventy times. Then enter with effaced verses and manifest signs, for if in that station thou callest to mind any remembrance save the remembrance of thy Lord, the angel will cry out "Return! For it is forbidden in the presence of nearness to one who hath a grateful countenance!" Then walk in pure remembrance of God alone, cleansed from reference to aught but thy Lord.

173 ثم ادخل في كلمة التوحيد ثم امش بالسكون
الحمراء و الوراق البيضاء و اعلم بأن قربك قدماً
تحدث ناراً في شرك و كلما قربت إلى القبر قد
اشتد نار الظهور فنعم المقام للزائرين على هذا
الصراط قد كان عند ربك مرتفعاً و كبر الله
في مشيك إلى أن اتصلت إلى باب الرواق قف
و استأذن عن الحرم و أهلها و سبح اسم ربك
لدى الباب سبعين مرة ثم ادخل بالحو الآيات و
الصحو العلامات فإنك لو خطرت في ذلك المقام
ذكراً من دون ذكر ربك ينادي الملك أن ارجع
فإنها محرمة في قرب الحضور لمن كان له وجه
شكور ثم امش بذكر الله وحده طهراً عن الإشارة
من دون ربك

- 174 When thou reachest the sanctuary gate facing the shrine, pause, magnify thy Lord one hundred times, then recite this prayer:

174 فإذا وصلت باب الحرم تلقاء القبر قف و كبر الله
ربك مائة مرة ثم اقرء هذا الدعاء

- 175 O God! Thou art Peace, from Thee cometh Peace, and unto Thee returneth Peace. My soul was drawn unto Thee through Thy remembrance, and were it not for Thy remembrance, I would be as nothing. Verily Thou hast called me unto Thy sanctuary, and were it not for Thy call, no glory would have been created. Here am I, O my God, at this station of Thine. I bear witness that there is no God but Thee, alone with no partner. None knoweth Thee as Thou art except Thyself. Verily Thou art the Great, the Most High.

175 اللهم أنت السلام و منك السلام و إليك السلام
قصدتني بذكرك نفسي و لولا ذكرك ما كنت شيئاً
و إنك قد دعوتني إلى حرمك و لولا ندائك ما
اخترعت عزاً فيها أنا ذا يا إلهي في مقامك هذا
أشهد أن لا إله إلا أنت وحدك لا شريك لك لن
يعرفك كما أنت عليه إلا أنت و إنك أنت الكبير
المتعال

- 176 I bear witness unto Muhammad, Thy Beloved, as Thou didst bear witness unto Him through Himself on the Day of Creation,

176 و أشهد لمحمد حبيبك كما تشهد لنفسه بنفسه في
يوم الإنشاء حيث قد خلقته لنفسك مطهراً عن
دلالة غيرك لا إله إلا أنت العزيز المنان

when Thou didst create Him for Thyself, purified from all reference to aught else but Thee. There is no God but Thee, the Mighty, the Bestower.

- 177 I bear witness unto the successors of Thy Beloved - Thy blessings be upon them - as Thou lovest concerning their station. Verily Thou art the One Who hath power to do what Thou wilt as Thou wilt. Thou art the Great, the Most High.
- 178 I bear witness unto those who love Thee as Thy knowledge hath encompassed them. Thou knowest all things and nothing is hidden from Thee in the heavens or on earth. Thou dost encompass all things.
- 179 O my God! I bear witness that the sanctuary is Thy sanctuary and the station is Thy station. Grant permission to Thy servant to enter, for if Thou were to grant permission according to justice, I would have been turned away from Thy station on the day of approach. Far be it to think of Thee thus - I know naught of Thee save bounty and grace. Grant permission through Thy bounty and from the decree of Thy servants from whom Thou hast made permission obligatory. Verily Thou art the Generous, the Forbearing.
- 180 Thou art God. There is no God but Thee, the Glory of them that profess Thy unity, the Protection of them that seek refuge in Thee, the Splendor of the believers, the Ultimate Goal of them that seek Thee, and the God of all worlds. There is nothing like unto Thee. Verily Thou art the Most High, the Great. There is no power nor strength save in God, the Exalted, the Mighty.
- 181 Say: In the Name of God and by God, and there is no judgment save God's. In Him do I place my trust and unto Him do I turn.
- 182 Then enter the sanctuary of Husayn with fear and tranquility, as though thou wert approaching the Throne of thy Lord. When thou enterest the sanctuary, stand in wonderment, gazing toward the direction of thy Manifestation on the Day of Creation, without lifting any veils or making any gesture, until thy soul returneth to the station of security. Walk five steps, then stand and magnify thy Lord seven times, then say: "Peace from God, besides Whom there is no God, be upon Muhammad, 'Ali, Fatimih, Hasan, Husayn, 'Ali, Muhammad, Ja'far, Musa, 'Ali, Muhammad, 'Ali, Hasan, and Muhammad, the Master of the Cause, as befiteth Him and as He deserveth. Verily there is no God but He, the All-Praiseworthy, the All-Glorious."
- 177 وأشهد لأوصيآ حبيبك صلواتك عليهم كما تحب في شأنهم إنك أنت المقتدر على ما تشاء كما تشاء إنك أنت الكبير المتعال
- 178 وأشهد لأهل محبتك كما قد أحاط عليك بهم إنك تعلم كل شيء ولا يخفى عليك شيء في السموات ولا في الأرض وإنك على كل شيء محيط
- 179 يا إلهي أشهد أن الحرم حرمك و المقام مقامك فأذن لعبدك بالورود فإنك لو أردت أن تأذن بالعدل لقد كنت يوم الخطور عن مقامك لمردود فافشا الظن بك ما أعلم منك إلا جوداً و فضلاً فأذن بجمودك و من حكم عبادك الذين قد أوجبت الإذن منهم وإنك أنت الجواد الحليم
- 180 إنك أنت الله لا إله إلا أنت عز الموحدين و عصمة الأكاذين و بهاء المؤمنين و منتهى غاية الطالبين و إله العالمين ليس كمثلك شيء و إنك أنت العلي الكبير و لا حول و لا قوة إلا بالله العلي العظيم
- 181 قل بسم الله و بالله و لا حكم إلا لله عليه توكلت و إليه أئيب
- 182 ثم ادخل حرم الحسين بالخوف و السكون كأنك قد وردت على عرش ربك فإذا دخلت الحرم قف متولهاً ناظراً إلى وجهة متجليك في يوم الإنشاء من غير كشف السجحات و لا حرف من الإشارات حتى رجع نفسك إلى مقام الأمن امش خمسة أقدام ثم قف و كبر الله ربك سبعة مرة ثم قل السلام من الله الذي لا إله إلا هو على محمد و علي و فاطمة و الحسن و الحسين و علي و محمد و جعفر و موسى و علي و محمد و علي و الحسن و محمد صاحب الأمر كما أنت أهله و مستحقه إنه لا إله إلا هو حميد مجيد

- 183 Then say: "Peace be upon thee, O Abu-'Abdu'llah, and the mercy of God and His blessings. How can I describe thee, O my Master, when I am certain that all paths of existence are blocked before thee, and all attributes of things in thy presence return unto themselves? I cannot reckon thy praise - thou art as thou hast praised thyself. None knoweth how thou art save God Who created thee and made thee a manifest leader unto all worlds. Here am I, acknowledging in my station before thee as thou desirest for thyself from the people of creation and what is created from the wisdom of thy Lord, verily there is no God but Him, the Mighty, the All-Wise. And I testify that mentioning myself before Thee is the greatest sin - how then can I compare it to a description that has acquired yet another sin? Glorified be God, the Single, the One, above what those who make comparisons describe of Thy Self without knowledge of the Book. Exalted is God above what they associate with Him."
- 184 Then walk from the feet of the man, delighting, enraptured, remembering the meeting with God upon the Throne, until thou reachest the direction of the back.
- 185 There pause and greet the martyrs with what God hath caused to flow from thy tongue. Then pray what thou wilt facing the tomb. How excellent is thy station, a seat of truth, noble, with a mighty, powerful King.
- 186 Blessed are they who pray facing the Face with the face, and God is mighty, wise. O people! Dwell near the Crimson Tree and hearken to the call of the Tree of Sinai from the right side of the Mount - there is no God but Him, before Whom all creation must bow down.
- 187 Dwell not in the sanctuary save with spirit and fragrance, unveiled from the Face of Glory by Beauty. Point not to thy Lord's station in His decree, and walk not above the head, for it is a mighty seat wherein I see no existence for any soul. And verily in the days of God when thou wert in that land, thou never approached this station. Beware, beware lest thou dwell in God's sanctuary with desolation, or persist near the Face of God without the Face of Glory in repose. Know that thy nearness is but a step - thou hast no escape save that distance which thine eye cannot see.
- 188 When thou hast finished the prayer, depart from before the feet and be conscious of thy Lord's decree in the sanctuary before Him. For there the Balance is set, Paradise brought near, Hell set ablaze, and every soul judged according to what it has earned. All this is a decree from thy Lord. Rejoice in the
- 183 ثم قل السلام عليك يا أبا عبد الله ورحمة الله وبركاته فكيف أصف يا مولاي نفسك بعدما أيقنت أن سبل كل الموجودات لديك مسدودة وإن نعت كل الأشياء لدى محضرك إلى أنفسهم مردودة لا أحصي ثناء عليك أنت كما أثنيت على نفسك ولا يعلم أحد كيف أنت إلا الله الذي خلقك وجعلك على العالمين إماماً مبيناً فما أنا ذا معترف في مقامي لديك كما تحب لنفسك من أهل الإبداع وما يبدع من حكم ربك إنه لا إله إلا هو العزيز الحكيم وأشهد أن ذكر نفسي لديك أعظم ذنب فكيف أقارنها بوصف قد اكتسب الذنب ذنباً أخرى فسبحان الله الفرد الأحد عما يصف المشبهون نفسك من غير علم الكتاب وتعالى الله عما يشركون
- 184 ثم امش من (يدي الرجل) متلذذاً متولهاً متذكراً لقاء الله على العرش حتى اتصلت شطر الظهر
- 185 هنالك قف وسلم على الشهداء بما قد أجرى الله من لسانك ثم صل ما شئت تلقاء القبر فنعم المقام مقعدك مقعد صدق كريم عند مليك مقتدر عظيم
- 186 فيا طوبى لأهل الصلوة في تلقاء الوجه بالوجه والله عزيز حكيم ألا يا أيها الملائكة أن اسكنوا لدى شجرة الحمراء واستمعوا نداء شجرة السيناء عن يمين الطور لا إله إلا هو إياي كل الخلق ليسجدون
- 187 ولا تسكن في الحرم إلا بالروح والريحان غير محتجب عن وجه الجلال بالجمال ولا تشير إلى مقام ربك في القضاء ولا تمش فوق الرأس فإنها مقعد عز ما أرى الوجود لنفس فيها وإن أيام الله الذي قد كنت في تلك الأرض ما قربت هذا المقام أبداً فإياك أن تسكن حرم الله بالوحشة أو تصبر في جنب وجه الله من غير وجه الجلال في الراحة واعلم بأن قربك خطوة لا مفر لك إلا أن يبعدك ما لا يرى بصرك
- 188 فإذا فرغت من الصلوة أن اخرج من تلقاء الرجل واستشعر حكم ربك في الحرم بين يديه فإن الميزان هنالك قد وضعت والجنة قد أزلقت والجحيم قد سمرت وكل نفس بما كسبت قد أحكمت كل

presence of the Face with the face, and fear not separation at the seat of union, for God's grace is greater than what people know.

- 189 Know that the first to visit Husayn was God, his Lord, besides Whom there is no God. And at all times the Command has been as it was, and God's decree in any matter cannot be changed. O visitor in the presence of the Face, thou meetest with the Face, and therefore it was revealed in God's Word that "whoever visits Husayn, knowing his station, is as one who has visited God upon His Throne". So know thy worth and deprive not thyself of thy portion in the days of thy life, for a soul upon the path of visiting him or visiting the gates of thy Living Lord equals not the dominion of the last and the first.

- 190 Know that the paths to knowing the Essence and visiting Him are sealed. Nothing can know Him, nor can He be described by anything - glorified and exalted is He above what they describe. He created Muhammad and his successors from the summit of creation by themselves, without any proof besides them, and created creation from the beauty of the reflections of Fatima's glory, without any likeness to her glory. Creation describes naught but themselves, and the signs from servants point only to their own realities. How then can one who exists within the bounds of time and the attributes of limitation know their Lord, besides Whom there is no God? He is sanctified above all similitude and none knoweth His nature save Him. None hath known Muhammad except His own Self, and none hath described Ali except His own Countenance. Whoso saith "He is He" hath distinguished all things from His decree, and whoso saith "how is He" hath made creation His likeness. Glorified and exalted is He! None knoweth how He is except Him. Sovereignty hath endured unto its station and creation hath ended in its form. The way is barred and the quest rejected. The proof of the Lord is His signs, and the existence of creation is His affirmation.

- 191 When thou hast understood what I have imparted unto thee of the crimson decree, then greet the gate of thy living Imam - may my spirit be a sacrifice for him, and again a sacrifice - through that which God's knowledge hath encompassed - then a sacrifice for his gates. Know thou that he is the same one who fulfilled God's decree in his lifetime and returned to the countenance of his Lord. For the glory of his sacrifice, for the love of his sacrifice, unto the meeting with God.

ذلك حكم من لدى ربك أن ابشر في تلقاء الوجه بالوجه ولا تخف في مقعد الوصل عن الفصل فإن فضل الله أكبر عما كان الناس يعلمون

189 واعلم بأن أول من زار الحسين قد كان هو الله ربه الذي لا إله إلا هو وفي كل حين قد كان الأمر كما قد كان وما كان لحكم الله في بعض من الشأن تبديلاً وإنك يا أيها الزائر لدى الوجه تلقى بالوجه ولذلك قد نزل في كلام الله إن من زار الحسين (ع) عارفاً بحقه كمن زار الله في عرشه (٩) فاعظم قدرك ولا تحرم نصيبك في أيام حيوتك فإن نفساً في سبيل زيارته أو زيارة أبواب مولاك الحي لم يعدل ملك الآخرة والأولى

190 واعرف بأن سبل معرفة الذات وزيارته مسدود وإنه ما هو لن يعرفه شيء ولا له وصف في شيء سبحانه وتعالى عما يصفون قد خلق محمداً وأوصيائه من ذروة الإنشاء بأنفسهم من دون دليل سواهم وخلق الخلق من جمال عكوس جلالة فاطمة من غير شبه عن جلالته ما يحكي الخلق إلا أنفسهم وما تدل الإشارات من العباد إلا إلى حقايقهم فكيف يعرف من كان في حد الحدوث ونعت الحدود ربه الذي لا إله إلا هو خلو عن الأشباه ولا يعلم كيف هو إلا هو ما عرف محمداً إلا نفسه وما وصف علياً إلا وجهه من قال هو هو فقد باين الأشياء من حكمه و من قال كيف هو فقد جعل الخلق مثاله سبحانه وتعالى لا يعلم كيف هو إلا هو دام الملك إلى مقامها وانتبه الإبداع إلى شكلها السبيل مسدود والطلب مردود دليل الرب آياته وجود الخلق إثباته (١٠)

191 فإذا عرفت ما ألقيت إليك من حكم الأحمر سلم باب إمامك الحي - روجي فداه ثم فداه - بما قد أحاط علم الله - ثم فدا أبوابه - واعلم إنه نفس الذي قد بلغ حكم الله في حياته ورجع إلى وجه مولا له لعز فداه حباً فداه إلى لقاء الله

- 192 When thou desirest to visit him, know thou the decree of the word of glorification and its cornerstone. Then stand before the foot of the shrine, tranquil and reverent, by thy Lord's leave. Then magnify God forty times. Then bear witness for God and His loved ones as God hath inspired thy heart. Verily He is the Strong, the Mighty.
- 193 Then say: Peace be upon thee, O Gate of God! Peace be upon thee, O Word of God! Peace be upon thee, O Light of God! Peace be upon thee, O Countenance of God! I bear witness that thou art the Most Great Gate and the Peerless Word and the Most Just Tree. Thou didst convey God's Command and complete God's decree. May God reward thee, O my Master, from thy pure kindred as befitteth Him and as He deserveth. Verily there is no God but He, the Mighty, the Praiseworthy.
- 194 I bear witness before thee, O my Master, that thou didst manifest the Word of Justice and expound the decree of the Tree of Sinai and that which was sent down unto thee from thy Ancient Lord. May God's blessings be upon thee from thy Lord, besides Whom there is no God, the Most High, the Praiseworthy.
- 195 I bear witness, O my Master, in this my station that I have believed in God and His signs and have followed the lights that were sent down from thee in preserved tablets. Bear thou witness for me on the Day of Resurrection before thy Lord, for thou hast an honored station.
- 196 I bear witness that they who opposed thy signs in thy days shall never attain to a single letter of the Book's knowledge. These are in manifest error. Glorified be God, the Lord of the heavens and of the earth and of whatsoever is between them, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.
- 197 When thou hast completed thy task, return unto thy dwelling place and repose upon the seat of thy glory. Then greet the brother of Husayn at his resting place with that which God hath cast upon thy heart. Know thy station whilst thou art in that hallowed land, and deprive not thyself of God's bounty. Be vigilant in thy private and public affairs, lest thou be veiled by any earthly concern. Be mindful of the days of thy hardship in seeking sustenance, for verily, he who hath attained the presence of God's countenance is independent of attention to others.
- 198 For thee is permitted that which hath been revealed in the judgment of the Book, even as was practiced by the Pure Household.
- 192 إذا أردت زيارته فاعرف حكم كلمة التسبيح و ركنها ثم قف لدى رجل المرقد ساكناً موقراً بإذن ربك ثم كبر الله أربعين مرة ثم اشهد الله ولأحبائه كما قد ألقى الله على قلبك إنه قوي عزيز
- 193 ثم قل السلام عليك يا باب الله السلام عليك يا كلمة الله السلام عليك يا نور الله السلام عليك يا وجه الله أشهد أنك باب الواسعة و كلمة ما أشبهه و شجرة ما أعدله قد بلغت أمر الله و أتممت حكم الله فجزاك الله يا مولاي من لدن مواليك آل الأطهار كما هو أهله و مستحقه إنه لا إله إلا هو لعزیز حمید
- 194 و اشهد لديك يا مولاي بأنك قد أظهرت كلمة العدل و بينت حكم شجرة الطور و ما نزل إليك من لدن مولاك القديم فصلی الله عليك من ربك الذي لا إله إلا هو العلي الحمید
- 195 و أشهد يا مولاي في مقامي هذا بأني قد آمنت بالله و آياته و اتبعت أنوار الذي قد نزل من لدنك في ألواح حفيظ فاشهد لي يوم القيمة عند ربك فإن لك مقام كريم
- 196 و أشهد أن الذين اجترحوا في أيامك برد آياتك لن ينالوا بعلم الكتاب بحرف و أولئك في ضلال بعيد و سبحان الله رب السموات و الأرض و ما بينهما عما يصفون و سلام على المرسلين و الحمد لله رب العالمين
- 197 فإذا فرغت فارجع إلى منزلک و استرح على مقعد عزك ثم سلم أخا الحسين على مرقده بما قد ألقى الله على قلبك و اعرف قدرک ما كنت في تلك الأرض و لا تحرم نصيبك من فضل الله و راقب سرک و علانيتک ألا تحتجب بشأن منها و رق أيام عثرتک في سبل الطعام و الشراب فإن من فاز بقاء وجه الله لغني عن ملاحظة الأغيار
- 198 و لك حل قدر ما نزل في حكم الكتاب مثل ما فعلوا آل الأطهار ذلك حكم الله في كل حرم قدس من مصارع آل الله فافعل بما تؤمر و اشكر بما تسئل

Such is God's decree in every sacred sanctuary where the family of God hath fallen. Act according to that which thou art commanded, render thanks for that which thou art asked, and preserve that to which thou art called from the remembrance of God, for this is indeed the supreme triumph.

و احفظ بما تدعو من ذكر الله فإن ذلك هو الفوز العظيم

- 199 I have detailed in the Scroll of the Knowledge of Pilgrimage the pathways for visiting the family of God, by God's leave, in truth, upon a mighty and praiseworthy path. Should God will to manifest it, then follow the judgment of what hath been revealed therein, for it is the manifest truth. Thou art well aware that most people shall not be able to visit thy Ancient Master upon this difficult and formidable path.

199 و لقد فصلت في صحيفة علم الحج سبل زيارة آل الله بإذن الله بالحق على صراط عزيز حميد و لو شاء الله أن يظهرها فاتبع حكم ما أنزل فيها فإنه هو الحق المبين و لقد علمت أن أكثر الناس لن يستطيعوا أن يزوروا مولاك القديم على هذا المسلك الوعر العظيم

- 200 But God, thy Lord, hath willed to reveal verses from the inmost heart of the Tablet for whomsoever desireth to remember and is among those who prostrate themselves. Despair not of God's mercy, but place thy trust in God and beseech His bounty, for God, thy Lord—there is no God but He—bestoweth favor upon whomsoever He willeth, as He willeth, and God hath power over all things.

200 و لكن الله ربك قد شاء أن ينزل الآيات من باطن اللوح لمن أراد أن يذكر و كان من الساجدين و لكن لا تئأس من روح الله و اتكل على الله ثم اسئل من فضله فإن الله ربك لا إله إلا هو يمن على من يشاء كما يشاء و كان الله على كل شيء مقتدرًا

- 201 God hath ordained in the Book that all believers should transcribe the verses of that Scroll, that they may be guided by Our signs and abide on the straight path—save he who expendeth in the path of God even an atom's weight of that which his hands possess, by inscribing the verses of remembrance in golden ink upon gilded pages. Unto him will God, thy Lord, grant tenfold the like thereof, and in the world to come there awaiteth him from Our presence a magnificent reward.

201 و لقد فرض الله في الكتاب أن يكتب آيات تلك الصحيفة كل المؤمنين ليتدوا بآياتنا و كانوا على صراط قويم إلا من صرف في سبيل الله ذرة مما ملكت يديه بأن يكتب آيات الذكر بالمداد الذهب على ورقات المذهبة ليعطي الله ربك له عشر أضعاف مثله و إن له في الآخرة أجر من لدنا عظيم

- 202 Verily, God hath expounded His verses and perfected His testimony through that Book in truth. Behold! This indeed is the supreme triumph. And verily, there is no God but He, the Powerful, the Mighty. Glorified be God, the Lord of the Throne, above all that they ascribe unto Him. We have, in truth, sent down the Scroll for a people who act with justice. And praise be to God, the Lord of the worlds.

202 و إن الله قد فصل آياته و تم حجته من ذلك الكتاب بالحق ألا إن ذلك هو الفوز العظيم و إنه لا إله إلا هو لقوي عزيز و سبحان الله رب العرش عما يصفون و لقد نزلنا الصحيفة بالحق لقوم يعدلون و الحمد لله رب العالمين . پایان

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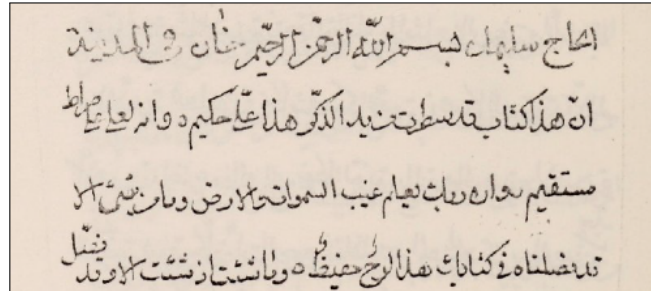
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BB00582

Letter to Hajj Sulayman Khan (from Medina)

To: Haj Sulayman Khan, Imama'l-Hanafi

Date: 1261-01 (Medina) [1845-Jan]



- 1 In the Name of God, the Most Merciful, the Most Compassionate
 1 بسم الله الرحمن الرحيم
- 2 This is a Book which hath been inscribed by the hand of this Remembrance upon one wise, and verily it is upon a straight path. And thy Lord knoweth the unseen of the heavens and the earth, and there is nothing but We have detailed it in this Book, a preserved tablet. And thou didst not will except what God willed, and God hath detailed His wisdom, but the people know not. And if thy Lord had willed, He would have decreed what thou didst ask in thy secret heart, but God hath made burdensome things hateful unto thee. Verily, there is no God but Him, the All-Wise, the All-Knowing.
 2 ان هذا كتاب قد سطرت من يد الذكر هذا على حكيم وانه لعل على صراط مستقيم وان ربك يعلم غيب السموات والارض وما من شئ الا قد فصلناه في كتابك هذا لوح حفيظ وما شئت ان شئت الا قد فصل الله حكمه ولكن الناس لا يعلمون وان ربك لو شاء ليقضى ما قد سئلت في شرك ولكن الله كره عليك الشاق في نفسك انه لا اله الا هو حكيم علم
- 3 This is of the tidings of the Tablet sent down unto thee that thou mayest remember God with abundant remembrance, that thou mayest be upon the path of thy Lord with clear certitude. And exalted be God, thy Lord, far above what the wrongdoers say with great exaltation.
 3 ذلك من انباء اللوح تنزل اليك لتذكر الله ذكر كثيرا لتكون في صراط ربك على يقين مبين وتعالى الله ربك عما يقول الظالمون علوا كبيرا

KSHK.BWB

INBA91:029.10-030.04, INBA_5019C:299-300?, INBA_6012C.261-262, CMB_F28.7.03-04, TZh2.059-060

BB00287*Letter to Mulla Husayn I (from Medina)**Date: 1261-01-10 ca. (Medina) [1845-Jan-19]*

- 1 In the name of God, the Most Merciful, the Most Compassionate
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 This is a Book which hath been sent down by the leave of thy Lord from the presence of One All-Wise. Verily, He standeth upon a straight path. Thy Lord knoweth the mysteries of the heavens and the earth, and that wherein men differ. And God, thy Lord, knoweth what thou hast endured in the path of His Word, and God, thy Lord, shall soon reward thee with an abundant recompense.
 2 ان هذا كتاب قد نزلت باذن ربك من لدن على حكيم وانه لعل على صراط مستقيم وان ربك يعلم غيب السموات والارض وما كان الناس فيه يختلفون وان الله ربك يعلم ما قد رأيت في سبيل كلمته فسوف يجزيك الله ربك جزاء موفورا
- 3 The decree of God hath been ordained in truth; say: "I find no change in the way of God." The Word of thy Lord is well pleased with thee; how excellent is thy station with thy Lord as a resting-place! Therefore, be thou steadfast as thou art bidden, and be patient with what hath befallen thee in the path of the remembrance of thy Lord's name, for verily unto them that strive is ordained a holy station, inscribed with thy Lord.
 3 و ان سنة الله قد قضى بالحق قتل و ما اجد لسنة الله تحويلا وان كلمة ربك قد رضى عنك فنعم المقام عند ربك مرتقفا فاستقم كما امرت واصبر بما قد اصابك في سبيل ذكر اسم ربك فان للمجاهدين مقام القدس قد كان عند ربك مكتوبا
- 4 The mention of thy Lord's name hath witnessed among the sedentary ones the word of chastisement. God hath changed His favor toward them, and We seized them for their deeds contrary to truth, that perchance they might believe in the meeting with God. Thy Lord faileth not in what He hath decreed and numbered, but the wayward ones deny the signs of God.
 4 وان ذكر اسم ربك لم قد راى من القاعدين كلمة العذاب قد بدل الله عليهم نعمته واخذناهم بما كسبت انفسهم على غير الحق لعلهم بقاء الله يؤمنون وان ربك لا يخلف ما قد قضى وعدد ولكن الضالين قد كانوا بايات الله يحدون
- 5 Thy Lord hath prescribed mercy for thyself, and God beareth witness concerning thee in the sacred month of pilgrimage to the House as one performing 'Umrah. God witnesseth naught for those who come save the word of chastisement. God shall soon judge between Me and them with truth on the Day of Decision, and thy Lord is not unjust to His servants.
 5 وان ربك قد كتب على نفسك الرحمة ويشهد الله عليك في الشهر الحرام حج البيت معتمرة و ما يشهد الله للواردين الا كلمة العذاب فسوف يحكم الله بيني وبينهم بالحق في يوم الفصل و ما كان الله ربك بظلام للعباد
- 6 God, thy Lord, witnesseth concerning the months of pilgrimage to the House only for thyself and for those who follow the decree as thou dost, and for the soul that came with Me to the pilgrimage. This is God's decree in His Book, and God, thy Lord, witnesseth naught for the wrongdoers save aversion. Turn away from the idolaters and speak to them a gracious word.
 6 و ما يشهد الله ربك في اشهر الحج حج البيت الا لنفسك ولمن اتبع الحكم كمثلك وللنفس الذى قد جاء معى الى الحج ذلك حكم الله فى كتابه و ما يشهد الله ربك للظالمين الا نفورا واعرض عن المشركين و قل لهم كلمة معروفا

- 7 Thy Lord hath perfected His proof against a man from both parties in the sacred month near the Sacred House of God concerning the word that was revealed in the Qur'an. God, thy Lord, beareth witness concerning it only according to what hath preceded in the decree of the Book regarding his affair. Soon will God cancel what Satan hath suggested in his breast and guide him to a straight path.
- 7 وان ربك قد اتم حجته على رجل من الفريقين في الشهر الحرام عند الكعبة بيت الله الحرام على كلمة التي قد نزلت في القرآن وما يشهد الله ربك عليها الا بما قد سبق حكم الكتاب في شأنه فسوف ينسخ الله ما بلغ الشيطان في صدره ويهديه الى صراط مستقيم
- 8 Say to one of them: "Dost thou not fear God, unto Whom is thy return and final destination? Wait thou, for God is witness over thee." If thou return, We shall return, and verily the decree of thy Lord was ordained in the Mother Book. "Do they then seek the judgment of ignorance?" The mention of thy Lord's name hath not revealed in the Book a single letter save by His leave, and God sufficeth as a witness, and He Who sent down the verses from His presence.
- 8 و قل على رجل منهم اما ستقى الله الذي اليه معادك و اليه المصير فارتقب فان الله كان عليك شهيدا وان عدت عدنا وان حكم ربك قد كان في ام الكتاب مقضيا افحكم الجاهلية تبتغي حكما وان ذكر اسم ربك ما نزل في الكتاب حرفا الا باذنه و كفى بالله و من نزل الايات من عنده على شهيدا
- 9 Thy Lord hath detailed His decrees in this thy Book. Fear God and turn away from the idolaters. Fear not anyone in thy Lord's path, for whether thou diest or art slain, unto God shalt thou be gathered. The Word of God doth not permit His servant for His command, and for everything in thy Lord's Book there is an appointed term. When God, thy Lord, decreeth a matter, then on that day God's decree is manifest.
- 9 وان ربك قد فصل احكامه في كتابك هذا اتق الله و اعرض عن المشركين و لا تخف في سبيل ربك من احد فانك ان مت او قتلت لالى الله قد كنت محشورا وان كلمة الله لم ياذن عبده لامره وان لكل في كتاب ربك اجل مكتوب فاذا قضى الله ربك امرا فيومئذ قد كان حكم الله مشهودا
- 10 Go forth from the land wherein God hath prescribed for thee the pilgrimage to the House, if thou art able to find a way thereto. Verily, the soul hath been concealed by the command of thy Lord's decree. Therefore, veil the word of His name, for the decree from thy Lord is obligatory. God knoweth thy place of rest and sojourn, and God sufficeth as thy helper and guardian.
- 10 فاخرج من الارض التي قد كتب الله لنفسك حج البيت ان استطعت اليه سبيلا فان النفس قد غيبت بالامر من حكم ربك فاستر كلمة اسمه فان الحكم من عند ربك فرض وان الله يعلم مقرك و مستقرك و كفى بالله عليك ناصرا و وكلا
- 11 And verily the Word of thy Lord hath not yet reached the deniers. God, thy Lord, hath transformed the word of polytheism into this path. I hold authority over no affair save what thy Lord willeth; lo, He hath ever encompassed all things.
- 11 وان كلمة ربك لما تدرك الى الجاحدين كلمة الشرك قد بدل الله ربك هذا السبيل و ما انا على امرا الا ماشاء ربك انه قد كان بكل شيء محيطاً
- 12 Observe the word of dissimulation while thou art imprisoned, and grieve not for what hath passed from thee in the path of thy Lord. Say: The word of the Criterion is based upon wisdom. And a believing man of Pharaoh's folk who kept hidden his faith said: "Would ye kill a man because he saith 'My Lord is God', when he hath brought you clear proofs from your Lord? If he is a liar, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! God guideth not one who is a prodigal, a liar." Perchance God will bring to pass afterward some new thing.
- 12 راقب كلمة التقية ما كنت في حبس و لا تحزن بما قد فات من عندك في سبيل ربك و قل على الحكم كلمة الفرقان و قال رجل مؤمن من آل الفرعون يكتم ايمانه اتقتلون رجلا ان يقول ربي الله و قد جائكم بالبينات من ربكم وان يك كاذبا فعليه كذبه و ان يك صادقا يصيبكم بعض الذي يعدكم ان الله لا يهدي من هو مسرف كذاب لعل الله يحدث لك بعد ذلك امراً

- 13 Convey the greetings of the remembrance of thy Lord's name to the fourteen who have gone before, and say unto them: "Proceed to the purified land, the place of security, if ye be secure in the decree of the Cause." Glorified be thy Lord, the Lord of the Throne, above what they describe. And praise be to God, the Lord of the worlds. And peace from the remembrance of thy Lord's name be upon the followers. Exalted be God above what the wrongdoers assert concerning the decree of His Word, with great exaltation. And if men gather in the Holy Land for the Cause, say: "Be patient until the decree cometh unto you from Me, for God's appointed time will come, and verily God, thy Lord, hath power over all things."

13 وابلغ سلام ذكر اسم ربك الى السابقين وقل لهم هاجروا الى الارض المطهرة بلد الامن انكنتم في حكم الامر مأمونا وسيحان ربك رب العرش عما يصفون والحمد لله رب العالمين وان السلم من ذكر اسم ربك على المتبعين وتعالى الله عما يصف الظالمون في حكم كلمته علوا كبيرا وان اجتمع رجال على الارض المقدسة للأمر قل اصبروا حتى ياتيكم الحكم من عندي فان اجل الله لات وان الله ربك قد كان على كل شيء قديرا

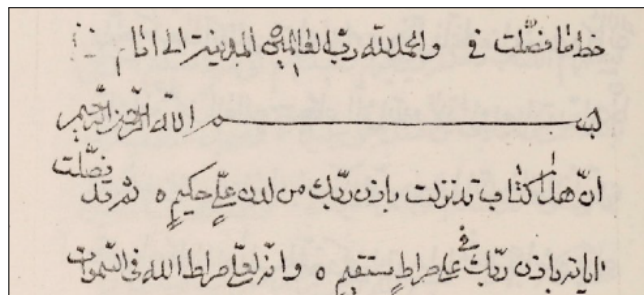
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BB00399

Letter to the Hanafi Imam

To: Imam-i-Hanafi

Date: 1261-01 (Medina) [1845-Jan]



INBA91

- 1 In the Name of God, the Compassionate, the Merciful
- 2 This is a Book which hath been sent down by the leave of thy Lord from one all-wise. Then have its verses been expounded by thy Lord's leave upon a straight path. And verily it is upon the path of God in the heavens and on earth – the verses have been sent down unto thee in clear Arabic without any crookedness.
- 3 O people of the city! Fear God Who created you, then sustained you, then giveth you life, then causeth you to die, then unto Him shall ye be gathered. Know that the proof of your Lord hath sent down His Word as verses on parchment according to the ordinance of the verses of the Qur'an that ye may be guided by the signs of God.
- 4 Say: O people of the city! Follow God's command if it be Him ye worship. Verily your Lord is God, Creator of all things. There is no God but He. He hath expounded the ordinances of this Book in the Furqan aforetime that ye might believe in the meeting with God. God beareth witness unto the wrongdoers naught but the word of partnership. God shall judge between

1 خط ما فصلت في والحمد لله رب العالمين المدينة الى امام بسم الله الرحمن الرحيم

2 ان هذا كتاب قد نزلت باذن ربك من لدن على حكيم ثم قد فصلت آياته باذن ربك في على صراط مستقيم وانه لعل صراط الله في السموات والارض قد نزل اليك الايات عريبا غير ذى عوج مبين

3 يا اهل المدينة اتقوا الله الذى خلقكم ثم رزقكم ثم يحييكم ثم يميتكم ثم اليه تحشرون اعلموا ان حجة ربكم قد نزل الى كلمته آياتا في قرطاس على حكم آيات القرآن لعلكم بايات الله تهتدون

4 قل يا اهل المدينة اتبعوا حكم الله ان كنتم اياه تعبدون ان ربكم الله خالق كل شيء لا اله الا هو قد فصل احكام هذا الكتاب في الفرقان من قبل لعلكم بقاء الله تؤمنون وما يشهد الله للظالمين

all with justice on the Day of Resurrection, and thy Lord wrong not His servants.

- 5 Whoso believeth in God and His signs and followeth the ordinance of this Book is indeed guided, and whoso strayeth, strayeth only against his own soul. And God thy Lord is independent of all the worlds. Fear God and associate not aught with worship of thy Lord, for God forgiveth not that any soul should associate partners with the successors of Muhammad, the Apostle of God, the Seal of the Prophets, and the word of punishment hath been decreed against him in truth. God sufficeth as a Reckoner and Witness against thee.

- 6 This is God's ordinance in His Book and whoso transgresseth the command of thy Lord shall find none to help him on the Day of Judgment. And verily for all upon the path there shall be with thy Lord a station where they shall be questioned. Should all men gather to produce the like of a single verse from the verses of that Book, they would never be able, though they should aid one another. And verily God your Lord, the Merciful, there is no God but He, hath been witness over all things.

- 7 If thou follow the ordinance, convey the command of the Book unto the people of Mecca and those round about it, and warn them of thy Lord's punishment, for God's appointed time shall come and God's command shall be fulfilled. This is Our remembrance from the Remembrance of God unto thee that thou associate not any with the worship of thy Lord.

- 8 And know that God thy Lord created no people but He raised up among them one of their own selves to teach them the Book and wisdom and purify them and guide them to a straight path. God sufficeth, and He Who sent down the verses from one exalted, as a witness. Glory be to God, Lord of the Throne, above what they describe. And peace be upon the Messengers. And praise be to God, Lord of the worlds.

الّا كلمة الشّرك فسوف يحكم الله يوم القيامة بين الكلّ بالقسط و ما كان الله ربّك بظلام للعباد

5 من آمن بالله وآياته و اتّبع حكم هذا الكتاب فقد اهتدى و من ضلّ فأتّما يضلّ لنفسه و كان الله ربّك لغنى عن العالمين جميعاً اتق الله و لا تشرك بعبادة ربّك فان الله لا يغفر لنفس ان يشرك باوصياء محمد رسول الله خاتم النبيّين و قضى عليه كلمة العذاب بالحقّ و كفى بالله عليك حسيباً شهيداً

6 هذا حكم الله فى كتابه و من يتعد من حكم ربّك فلن يجد لنفسه فى يوم الفصل نصيراً و ان لكل على الصّراط عند ربّك قد كان موقفاً مستولاً لو اجتمع الناس على ان ياتوا بمثل اية من آيات ذلك الكتاب لن يستطيعون و لن يقدرن و لو كان الكل على البعض ظهيراً و ان الله ربكم الرّحمن لا اله الا هو قد كان على كل شىء شهيداً

7 فان اتبعت الحكم بلغ حكم الكتاب الى اهل مكة وحاضريها و انذرهم من عذاب ربك فانّ اجل الله لات و كان امر الله مفعولاً هذا ذكرن من عند ذكر الله اليك ان لا تشرك بعبادة ربّك احداً

8 و اعلم ان الله ربك ما خلق قوما الا و قد بعث فيهم نفساً من انفسهم ليعلمهم الكتاب و الحكمة و يزكّيهم و يهديهم الى صراط مستقيم و كفى بالله و من نزل الايات من عندهم على شهيداً و سبحان الله ربّ العرش عما يصفون و سلام على المرسلين و الحمد لله رب العالمين

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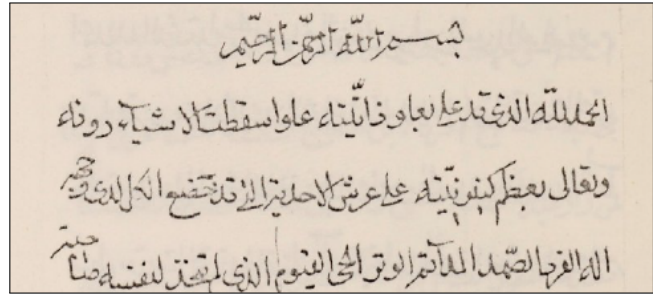
BB00517*Letter to Haji Siyyid 'Ali Kirmani (from Medina)**Date: 1261-01-01 (Medina) [1845-Jan-10]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 2 To Haji Siyyid Ali Kirmani:
 3 I have read this letter of thine. Hearken, then, to that which I shall impart unto thee, by the leave of God. Verily the mention of thy Lord's Name is the truth that guideth thee to the straight path. And verily it is exalted above every mighty word. None can comprehend its knowledge save whom thy Lord willeth, for He is, in truth, powerful over all things.
 4 Be thou steadfast in the Faith as though thou wert standing in the presence of God - this is indeed a manifest balance.
 5 The word of innovation hath been decreed in truth, and thy Lord is not unjust to His servants. This is the path of thy Lord - follow thou it in truth, for God hath not appointed, on that Day, any witness or helper besides the mention of thy Lord's Name. Work thou for God as though God had created none besides thee as friend. Aid thou the Cause of thy Lord, for the helpers shall attain an excellent station with thy Lord - this hath been irrevocably decreed.
 6 Verily thy Lord hath sent down in His Book the decree of creation, yet none remember the signs of thy Lord save those who bear His covenant upon their necks. They who pledge allegiance to the mention of thy Lord's Name do but pledge allegiance unto God - the hand of God is above their hands. Sufficient is God as a helper and witness. Glorified be thy Lord, the Lord of the Throne, above all they describe. Peace be upon the Messengers. And praise be to God, the Lord of the worlds.
- 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 2 الْحَاجُّ سَيِّدُ عَلِيِّ كِرْمَانِي
 3 قَدْ قَرَأْتُ كِتَابَكَ هَذَا فَاسْتَمَعْتُ لِمَاذَا أَتَى إِلَيْكَ بِأَذْنِ اللَّهِ فَإِنَّ ذِكْرَ اسْمِ رَبِّكَ لَهُوَ الْحَقُّ يَهْدِيكَ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَأَنَّهُ لَعَلَىٰ عَلَىٰ كَلِمَةٍ عَظِيمٍ لَا يَحِيطُ بِعِلْمِهِ إِلَّا مَنْ شَاءَ رَبُّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
 4 فَاسْتَقِمْ عَلَى الدِّينِ كَأَنَّكَ فِي بَيْنِ يَدَيِ اللَّهِ قَدْ كُنْتَ قَسْطَاسٌ مَبِينٌ
 5 وَإِنَّ كَلِمَةَ الْبِدْعِ قَدْ قَضَتْ بِالْحَقِّ وَمَا كَانَ اللَّهُ بِرَبِّكَ بِظُلَامٍ لِلْعَبِيدِ وَإِنَّ هَذَا صِرَاطُ رَبِّكَ فَاسْلُكْهُ بِالْحَقِّ فَإِنَّ اللَّهَ مَا جَعَلَ فِي ذَلِكَ الْيَوْمَ دُونَ ذِكْرِ اسْمِ رَبِّكَ هَذَا شَاهِدًا وَنَصِيرًا وَأَعْمَلَ اللَّهُ كَانَ اللَّهُ لَمْ يَخْلُقْ دُونَكَ خَلِيلًا وَانْصَرِ كَلِمَةَ رَبِّكَ فَإِنَّ لِلنَّاصِرِينَ حَسَنَ الْمَقَامِ عِنْدَ رَبِّكَ قَدْ كَانَ مَقْضِيًّا
 6 وَإِنَّ رَبَّكَ قَدْ نَزَلَ فِي كِتَابِهِ حَكْمَ الْخَلْقِ وَمَا يَتَذَكَّرُ بِآيَاتِ رَبِّكَ إِلَّا مَنْ كَانَ فِي عِنَقَةٍ عَهْدًا أَنَّ الَّذِينَ يَبَايِعُونَ ذِكْرَ اسْمِ رَبِّكَ فَانْهَمُ يَبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ وَكَفَىٰ بِاللَّهِ عَلَىٰ نَاصِرًا وَشَهِيدًا وَسُبْحَانَ رَبِّكَ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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 299, INBA_6012C:260-261

BB00279

*Khutba written near the staging post of
al-Safra 2 (Khutbiy-i-Jamaliyyih)
Date: 1261-01 (returning from Medina)
[1845-Jan]*



- 1 Praise be to God, Who, by the exaltation of His Essence, hath ascended to a height before which all things fall away; and Who, by the grandeur of His Being, hath been enthroned upon the Seat of Oneness, before whose Countenance all bow the head – He is the solitary God, the Eternal, the One, the Living, the Self-Subsisting, the Single, the Unrivalled; Who hath taken unto Himself neither consort nor son, nor hath He any partner in might, nor protector out of abasement. There is no God but He, the Most Great, the Most Exalted.

الحمد لله الذي قد على بعلو ذاتيته علواً سقطت
الاشياء دونه و تعالى بعظم كينونته على عرش
الاحدية التي قد خضع الكل لدى وجهه اله الفرد
الصمد الدائم الوتر الحى القيوم الذي لم يتخذ لنفسه
صاحبة ولا ولداً ولا شريك في العز ولا ولي
من ذل لا اله الا هو الكبير المتعال
- 2 Praise be to God, Who, by His command, upraised the heaven; Who, by His revelation, established the Throne upon the waters; then rent asunder the firmaments, cleft the air, and pierced the veils through the Word “Kaf” and “Alif”; Who raised the leaves upon the trees, the earth by the mountains, the seas by the rains, and the eyes by the similitudes. There is no God but He, the Ancient, the All-Bountiful.

الحمد لله الذي قد رفع السماء بامرہ و اقام العرش
على الماء بوحیه ثم قد فتق الاجواء و خرق الهواء
ورق الاجاب من كلمة الكاف و الاء و ارفع
الورقات بالاشجار و الارضين بالجبال و الابحر
بالامطار و الاعين بالامثال لا اله الا هو القديم
المنان
- 3 Praise be to God, Who made His creatures to know the station of His theophany through His very Self; Who confirmed the signs of knowledge by the decree of His wisdom, without likeness or anthropomorphism; Who deposited the pattern of differentiation within the realities of hearts, without making similitude unto Himself; and Who sent down the verses of Sinai upon the forms of contingent beings, without any definition derived from aught else. There is no God but He, the Mighty, the Pre-existent.

الحمد لله الذي قد عرف الخلق مقام تجلیه بذاته و
احكم على آيات المعرفة على غير تشبيه من حكمه و
اودع مثل التفريق في حقائق الافئدة بغير تمثيل
من نفسه و ازل آيات الطور على صور الممكنات
بغير تعريف من غيره لا اله الا هو العزيز القديم
- 4 Praise be to God, Who caused His servant to journey for twelve days from the Sacred Mosque, on the seventh day after the thirteenth of the sacred month, unto the Holy Land – the hallowed soil upon which the Throne of Majesty is established; whose sanctuary enshrines the resting-places of the family of God, the All-Exalted; the sanctified surface whose very particles were fashioned from the Face of the Throne. Upon it be the blessings of God so long as the sun riseth from the billows of origination and recordeth aught thereof, and so long as it setteth therein – at every moment the All-Merciful doth

الحمد لله الذي قد اسرى بعیده اثني عشر يوماً من
المسجد الحرام في يوم السابعة بعد عشر الثالث
من الشهر الحرام الى بلد الحرام ارض المقدسة
التي قد استقرت عليها عرش الجلال و تعالت في
حرما مصارع آل الله المتعالی سطح مقدسة التي
قد خلقت اجزاء تربتها من وجهه العرش صلوات
الله عليها ما طلعت شمس من لجج الابداع و ما
حكت شأن منها و ما غربت في حين فيها الا و

invoke benediction upon it. Glorified be God, its Maker, the Lord of the Throne and the Footstool, far exalted above what they ascribe to Him!

- 5 Praise be to God, Who permitted His remembrance to visit His own Self upon the Throne – severed from all things created – and admitted him, through the majesty of His bounty, to the carpet of His greatness – screened not from the Face in the realm of command. Say: Verily, I visited the Apostle, Muhammad, face to face, alone, by revelation from His Countenance, [assuring me] that Thou wast, in very truth, established upon the Throne; and that this was a decree from the All-Highest, directed toward the Ka'bih from the Houseward side, conjoined. Say: Now hath the revelation come from His presence that Thou wast, in very truth, a refuge upon the earth. This is a Beauty that hath shone forth, illumined by the light of the Sun of Glory, gathered in unity – yet it is He Himself; nay rather, it is not other than Himself, though, as to orientation, it be distinguished in the light of dawn. Say: This is a Message severed from the Throne by the Apostle of God: Whoso visiteth My servant, it is as though he had visited Mine own Self upon the Throne, beyond all approach. To God be praise – effulgent, hallowed, peerless – He surpasseth every laudation by reason of the grace wherewith He favoured Muhammad – may God's blessings be upon him and his House – upon all the people of creation.

- 6 Then praise, with that praise He hath claimed for Himself: there is no God but He, the Lord of Might over all the worlds, one and all. To God be praise, on the Day of His Encounter, upon His Face, exalted above the people of the Bayan by the exaltation of His Beloved, Muhammad – blessings and peace be upon him – the Seal of the Prophets; purified, by the sanctification of Muhammad, from the likenesses wherewith the dwellers in the two abysses would compare Him; solitary, without peer, even as is His very Self, Who in His all-embracing Mercy is established upon the Throne; cleansed from similitude and comparison. A praise transcendent above all things, even as His Self transcendeth Muhammad – blessings be upon him and his House – purified from any co-equal, as His knowledge reckoneth His own Self; for none can reckon praise befitting His Beloved and the Manifestations of His Self, even as God hath praised them – mighty is He, the All-Thankful.

- 7 Glorified art Thou, O my God! Whoso appointeth for Thee a like hath but set up a partner in Thy justice. Wherefore, O God, send down upon him such praise as Thou art worthy of; for there is no God but Thee, Lord of the Throne and the Footstool. There is no God but Thou; naught is like unto Thee.

قد صلى الرحمن عليها سبحانه الله موجدتها رب
العرش والكرسى عما يصفون

5 الحمد لله الذى قد اذن لذكره زيارة نفسه على
العرش غير بائن بشيء من الخلق و ادخله بعز
جوده على بساط عظمتة غير محتجب عن الوجه
فى الشأن قل انى لقد زرت الرسول محمدا فى تلقاء
وجهه منفردا على وحى من وجهه بانك قد كنت
فوق العرش مستويا و ان ذلك حكم من لدى
على وجهاء من شطر البيت مقترا قل الان قد
جاء الوحي من لديه بانك قد كنت فى الارض
ملتصدا هذا جمال قد تجلت و اشرقت من نور
شمس الجلال مجتمعها الا انها هى و ولا انه
هو نفس دون وجهتها فى نور الصبح مفترقا قل
هذا بلاغ من رسول الله فى العرش منقطعاً فن
زار عبدى كمن زار نفسى على العرش ممتعا فالله
الحمد شعشعانياً متقدساً متفرداً يفضل على كل
الثناء لفضل محمد صلى الله عليه و اله على كل
اهل الانشاء

6 ثم الحمد بالثناء الذى قد دعى لنفسه و انه لا اله
الا هو رب العزة على العالمين جميعاً فالله الحمد يوم
لقاؤه فى وجهه مترافعا عن اهل البيان برفعة حبيبه
محمد صلى الله عليه و اله خاتم النبيين و منزها بتنزيه
محمد نبى الله عز اهل التطنجين و متفردا عن المثل
كنفسه الذى قد استوى بالرحمانية على العرش
مطهرا عن الشبه و المثل حمداً يفضل على كل
شيء كفضل نفسه على محمد صلى الله عليه و اله
منزها عن العدل كما يحصى عليه نفسه و لا يحصى
ثناء على حبيبه و مظاهر نفسه كما قد اثنى الله
عليهم انه عزيز شكور

7 فسبحانك اللهم يا الهى من وضع لنفسك و ما كان
ذلك فى حكم الكتاب الا شرك فى عدلك فاءث
لهم عليه كما انت اهل انك لا اله الا انت رب
العرش و الكرسى لا اله الا انت ليس كمثلك

Glory be unto Thee, exalted art Thou above the ascriptions of them who liken Thy Well-Beloved unto aught; exalted beyond measure is the Essence of Thy Being above the descriptions of the idolaters.

شيء فسبحانك و تعاليت عما يصف المشبهون
حبيبك علواً كبيراً و تعالى كينونته من نعت
المشركين علواً كبيراً

- 8 And Thou art, as Thou hast praised Thine own Self in the perspicuous verses: “No vision taketh in Him, but He taketh in all vision; He is the Subtle, the All-Informed.”

8 و انت كما اثبتت نفسك في محكم الايات لا تدركه
الابصار و هو يدرك الابصار و هو اللطيف الخبير

- 9 Behold, I, in my station upon the camel on the Day of Return, bear witness before Thee that Thou art God; there is no God but Thou, single, without partner. Hallowed art Thou, O my God, beyond every description and word; for Thy Being pointeth to naught save Thy Essence, and Thy Identity proclaimeth naught save Thy Eternity. The creation, though it attain the furthest limit of expression and the apex of severance, pronounceth but from the station of the Names and guideth but from the realm of the Attributes – realms which, of themselves, are cut off from origination and debarred, in their inmost reality, from the court of invention. Glorified, glorified art Thou! There is no refuge save in the knowledge of Thy signs; no resting-place save in entering the sanctuary of Thy chosen ones.

9 و ها انا ذا في مقامى على الجمل في يوم الرجوع اشهد
لديك بانك انت الله لا اله الا انت وحدك لا
شريك لك فسبحانك اللهم يا الهى من كل وصف
و حرف اذا كينونتك لا تدل الا من ذاتيتك و
نفسانيتك لا تدعى الا من ازليتك و ان الخلق في
منتهى البلاغ و عز الانقطاع لا يحكون الا عن
مقام الاسماء و لا يدلون الا من عالم الصفات
و هى منقطعة عن الانشاء بنفسها و ممتنعة من
مقام الاختراع بكنها فسبحانك سبحانك لا مفر
الا الى معرفة آياتك و لا مقر الا الورد في حرم
اهل ولايتك

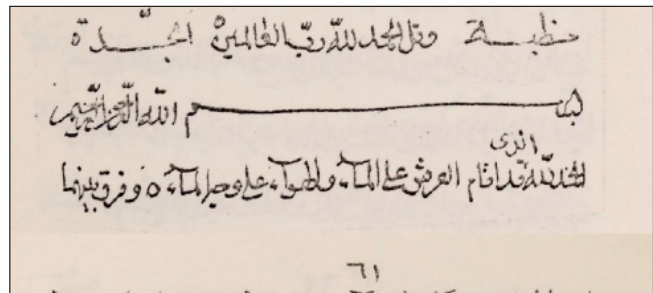
- 10 Wherefore, O my God, send down Thy peace upon them as beseebeth Thine excellence; for Thou art the Lord of piety and the Lord of forgiveness. Glorified be God, the Lord of the Throne, far above what they associate with Him; and exalted be the sanctuary of Muhammad and His trustees – the Throne of the All-Merciful – above what they attribute to Them. Peace, from God, be upon those who draw nigh; and praise be to God, the Lord of all the worlds.

10 فسلم اللهم يا الهى عليهم كما انت اهلك اهلك اهل
التقوى و اهل المغفرة و سبحان الله رب العرش
عما يشركون و تعالى حرم محمد و اوصيائه عرش
الرحمن عما يصفون و سلم من الله على الواردين و
الحمد لله رب العالمين

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Khutbata'r-Raj'a (Khutba written in Jidda)
Date: 1261-01 (Jiddih) [1845-Feb]



- 1 In the name of God, the Most Gracious, the Most Merciful! All praise be to God Who hath established the Throne upon the water and air above the water, and separated between them

1 بسم الله الرحمن الرحيم الحمد لله الذى قد اقام
العرش على الماء و الهواء على وجه الماء و فرق
بينهما على كلمة الاء ثم قد فتق الاجواء من عالم

through the letter Alif. Then He cleft the atmosphere from the realm of the primordial cloud between them, preserving them through the letter Ha, and brought forth from this air the Tree of Sinai, and caused it to hover above the Sea of Glory for the Dawning-Place of the Light of Baha in the innermost crimson chambers, that all might hear from the dawning-place of the white line on the horizon of darkness the call of the crimson leaves upon the green Tree: "There is no God but God, the Lord of the Throne and of Heaven!"

العماء بينهما حفظا على كلمة الهاء و اخرج من هذه الهاء شجرة السيناء و الطفها على البحر الثناء لمطلع نور البهاء على سرائر الحمراء ليسمع كل من مطلع خط البيضاء عن افق السوداء نداء ورفقات الحمراء على الشجرة الخضراء الله لا اله الا الله رب العرش و السماء

- 2 He hath perfected through His wisdom's handiwork the hidden crafts in all things, that the tongues of all things might proclaim His power upon the appearance of His manifestation in the Blessed Tree on Mount Sinai upon a letter from the crimson pillar. There is no God but He! And He hath made manifest through His power the essences of all created things from the innermost eternity for the knowledge of the Essence by the Essence through effacement detached from all names and attributes, that the realities of hearts might stammer forth His Will's attributes through the word of creation. There is no God but He!

2 و قد اتقن بصنع حكمته خفيات الصنائع في كل شيء لتدلّ على السن كل الاشياء بنعت قدرته على ظهور تجلية في الشجرة المباركة على الطور السيناء على حرف من ركن الحمراء الله لا اله الا هو و اظهر بقدرته ذوات الموجودات من بحبوبة القدم على معرفة الذات للذات بالحو المنقطعة عن الاسماء و الصفات ليتجلجن حقايق الافئدة بنعت مشيئة على كلمة الانشاء الله لا اله الا هو

- 3 And He hath decreed, after the seething of destiny, that the knowledge of the ordained sea, the ocean of trinity through the multitude of waves upon the seas of the cross, might cause the Christians to exalt the Alif standing between the two rivers above all similarity in the two likes and above all form in the two sisters, and might recognize at the dawning-place of the breezes of the morn of Sinai the multitude of waves in the water, that they might glorify God, the Lord of the Sea, through this from the condition of the waves from that bitter depth upon the white word in the bottom of the seventh sea from the green ocean. There is no God but He!

3 و احكم بعد تفور القدر علم يم المقدر طمطمم التثليث لكثرة الامواج على البحر الصليب لينزهن النصارى الف القائم بين النهرين عن الشبه في المثلين و عن الشكل في الاختين و يعرفن عند مطلع ارياح صبح السيناء كثرة الامواج في الماء ليسبحن الله رب البحر بذلك من شأن الامواج من تلك اللجة الاجاج على كلمة البيضاء في قعر يم السابع من بحر الخضراء الله لا اله الا هو

- 4 And He hath ordained, after the decree of destiny, the sea of divine decree through the letter of origination, that the hearts of all contingent beings might gleam with the water distilled from this surging, bitter sea, that all atoms of creation might witness at the manifestation of the crimson light the justice of God and His wisdom, and might declare at the manifestation of the white light - atom unto atom - "There is no God but He! Glorified be God, the Creator, the Wondrous, the Single, the Ever-Living, the Self-Subsisting, the Ancient!"

4 و اقضى بعد حكم القدر يم القضاء بالحرف البداء ليتلثن افئدة الممكنات بالماء المرشحة من هذا البحر المواج الاجاج ليطالغن كل ذرات الخلق عند تجلي نور الحمراء عدل الله و حكمته و تقولن عند تجلي نور البيضاء كلمة الذر من دون الذر الله لا اله الا هو فسبحان الله البارئ البديع و الوتر الحى القيم القديم

- 5 Far be He above what the philosophers of the East have described concerning the mystery of the quadrangle after the decree of the Will regarding the judgment of trinity and its sister! They have imagined regarding the decree of earth other than what God had ordained for fire, and they have likened the realities of attributes without knowledge of the Book, and

5 عما قد وصفوا حكماء التشريق في سر التربع بعد قضاء المشيئة في حكم التثليث و اختها و ظنوا في حكم التراب غير ما قدر الله للنار و شبهوا حقايق

they supposed they were doing good in God's path while committing a grievous sin.

الصفات على غير علم الكتاب و حسبوا ن يحسنوا
في سبيل الله و جاؤا باثم عظيم

- 6 And upon this rugged course and difficult path have the philosophers of fire gone astray regarding the decree of destiny in an ordained matter, and they have settled upon other than God's decree in a concealed land, and they knew that they had stood firm in the shadow of the sun and moon. Nay, by thy Lord! They are indeed the ones gone astray, they are the ones who make comparisons, and they are the deniers.

6 و على هذا المنهج الوعر و المسلك المستور قد
بطلوا حكام النار على حكم القدر في شان مقدور
و استقروا على غير حكم الله في ارض مستتر و علموا
انهم قد استقاموا في ظل الشمس و القمر كلا و
ربك انهم لهم الضالون و انهم لهم المشبهون و انهم
المكذبون

- 7 Say: God, the Lord of creation, hath originated in all things the limit of similitude through the prevention of division, lest any soul should forge a lie before the face of God through the word of conjunction. He hath made known to it through justice the places of command in the station of grace. They have indeed blinded the eye of the two breasts in the knowledge of the Lord and have spoken of tablets not revealed in the Qur'an nor originated by the hands of the people of truth, and they have earned through what they have written in their tablets the like of ritual observations and their similarities in the minutiae of false arguments.

7 قل ابدع الله رب الخلق في كل شيء حد التشبيه
منعت التقطيع لئلا يفترى نفس في تلقاء وجه الله
بالكلمة الوصل و قد عرفه بالعدل مواقع الامر في
مقام الفضل و لقد عموا عين الصدرين في معرفة
الرب و نطقوا بالواح مازل في القرآن و ما يبدع
من ايدى اهل الحق و اكتسبوا بما قد كتبوا في
الواحهم مثل المشاعر و اشبهها في دقائق زكوان
اجرد خشن

- 8 Glory be to God! It is as though they read not the decree of the Qur'an and perceive not the ordinances of the people of exposition, and they have judged in the knowledge of their Lord like the judgment of water in trees. Exalted be God above what the doer of good hath forged in his speech! None shall comprehend God's knowledge from some letters, for similitudes have been struck regarding the Essence like the seas themselves.

8 فسبحان الله كأنهم لا يقرأوا حكم القرآن و لن
يشعروا باحكام اهل التبيان و حكموا في معرفة
ربهم حكم الماء في الاشجار فتعالى الله عما افترى
المحسن في كلامه لن يحيط بعلم الله من بعض
حرف فقد ضرب بالمثل في الذات

- 9 In the waves and water, at the formation of snow in similitudes – verily God and His angels are clear of these philosophers. The signs of creation have become confused to them in their understanding of the Divine Essence. They have borne sin by judging contrary to God's judgment in the Qur'an. Most of the divines have unknowingly followed them, even among the people of the Bayan, until this Day has dawned with radiance and the sun and moon have shone forth through the creative Word.

9 كنفس الابحر في الامواج و الماء عند تعين
الثلج في الاشياء ان الله و ملائكته بريئون من
هؤلاء الحكماء فقد اشتبهت على انفسهم آيات
الخلق بمعرفة الذات و احتملوا الاثم بما قد
حكموا على غير حكم الله في القرآن و لقد اتبعوهم
باحسان اكثر العلماء من حيث لا يعلمون حكم
من اهل البيان حتى قد طلع اليوم بالضياء و
اضاء الشمس و القمر بحكم الانشاء

- 10 We have explained to you the signs of God regarding the knowledge of creation, through the barrier of detachment and the severing of opposition. They have acquired understanding through the temple of its knowledge according to what God has willed concerning them. We have written through their hands, from the judgment of the Qur'an, tablets of the Tablet concerning benefits and effulgent traces, that hearts might find

10 قد بينا لكم آل الله في معرفة الابداع على سد
الانقطاع و قطع الامتناع و اكتسبا على هيكل
معرفة بما قد شاء الله في حقهما و قد كتبنا
بايديهما من حكم القرآن الواح اللوح في الفوايد و
اللوامع اثاره لتستقر الافئدة من فوايد آياته و اضاء
الحقائق من لوامع اثاره

repose through the benefits of His verses and realities might shine through the gleaming of His traces.

- 11 The people of mystery have followed them through the decree of destiny and have returned to God's nature through the judgment of the Qur'an in predestined station. Each has acquired their portion from the judgment of the Book, while others have borne false charges against them without encompassing clear knowledge, like those who falsely accused God's chosen ones without knowledge or clear proof – until the letter Kaf returned to its ordained station in the cycle of cycles for God's Day in wondrous fashion, and lights upon a well-guarded mystery.
- 12 The lights have risen from the knowledge of the divine cloud, the Sinaitic Tree has spoken in the ocean of praise, and the word of glorification has appeared in the crimson earth.
- 13 O people of understanding! The Tree of the Creator has appeared, and the hidden harbingers, and the shining Sun, and the decisive Name – this Light which has borne the letter Ha' in the land of the heart and emerged from the limit of the letter Vav in the pen of ink – the remembrance of God unto whom verses were revealed in the tongue of God, the Speaker in signs, that all people might know the measure of their drinking-place in the judgment of this white water, and that every evil one might bear the lower word according to what was decreed in a tablet or less.
- 14 Thus did God send down the verses of the Mount from the Most High station, that all might know through His command both branches and roots, both hearer and uprooter – the words of Paradise in the Holy Tablet and the verses descending from the darkening clouds in the shade of Paradise, that all lights might be revived by the water of life from this surging ocean – the camphor water by the Book's decree – and all mysteries might be unveiled by the crimson water from this white sea – the pure water by God's decree from the Word of the Book.
- 15 To God belongs all praise, grandeur and glory. None encompasses His knowledge save as He wills. There is no God but Him – God, there is no God but Him, the Ever-Living, the Most High. God, there is no God but Him, the Self-Sufficient, the Bountiful.
- 16 The word of His servant journeyed from his native land in the year 1260 after the Holy Hegira, on the sixteenth day of the third decade of the month preceding the Sacred Month of God in which the Qur'an was revealed. It reached the island in the sea on the sixth day of the Sacred Month, the month of
- 11 و لقد اتبعوهما بحكم القدر اهل مستتر و رجعوا الى فطرة الله من حكم القرآن في شان مقدر فكل قد اكتسبوا نصيبهم من حكم الكتاب و احتمل الاخرون بالاقراء بهما على غير احاطة علم الواضح كمثل الذين قد افترؤا على اولياء الله بغير علم و ولا كتاب مبين حتى رجع الكاف في محل الامر الى منطقة حكمه و دور الادوار ليوم الله في شان بديع و الانوار على سر منيع
- 12 قد طلع الانوار من علم العماء و انطق شجرة السيناء في بحر الثناء و اظهر كلمة التسييح في ارض الحمراء
- 13 الا يا اهل الفؤاد قد طلع شجرة الصانع و المستترات الطلائع و الشمس الاعمع و الاسم القاطع هذا النور الذي قد حمل حرف الهاء في ارض الفؤاد و خرج من حد الواو في قلم المداد ذكر الله الذي قد نزل اليه الايات بلسان الله الناطق في الدلالات ليعلم كل اناس حد مشربهم في حكم هذا الماء البيضاء و ليحمل كل ذى شر كلمة السفلى على ما قدر في لوح او ادنى
- 14 كذلك قد نزل الله آيات الطور من مستقر الاعلى ليعلم كل بامر و مفارح و كل سامع و قانع كلمات الفردوس في لوح القدوس و الايات النازلة من مكفهرات العماء في ظل افريدوس ليحيي كل الانوار بماء الحيوان من هذا الطمطم المواجه ماء الكافور بحكم الكتاب و لينكشف كل الاسرار بماء الحمراء من هذا البحر البيضاء ماء الطهور لحكم الله من كلمة الكتاب
- 15 فله الحمد و العظمة و الثناء و لا يحيط بعلمه الا ما شاء انه لا اله الا هو الله لا اله الا هو الحي المتعال الله لا اله الا هو الغنى المتان
- 16 قد اسرى كلمة عبده من ارض مولده في السنة بعد المائتين و الالف عن الهجرة المقدسة يوم السادس من العشر الثالث من الشهر المقدم على شهر الله الحرام الذي نزل فيه القرآن و ابلغه الى

Ramadan, wherein destiny was fulfilled according to God's decree on a night therein better than a thousand months besides it. He raised it by His grace upon the vessel chartered above the water upon the water on the nineteenth day of the second decade of the Sacred Month, the Month of God wherein fasting was ordained. And He brought it to the Mother of Cities, the Sacred House of God, on the first day of the Sacred Month, the Month of God wherein the ordinance of pilgrimage was decreed for the people of Islam, and wherein the rites between a'cafa and Marvah were completed, and what was ordained in circumambulation.

- 17 In the name of Him, the All-Glorious, on the third day of the third ten days of this holy month, the sacred month of God, He accomplished the rites of the lesser and greater pilgrimages. Then He ascended to the city of His Beloved, Muhammad, the Apostle of God, upon Him and His family be the peace of God, the Seal of the Prophets who have passed away, from this day until the seventh day of the year one thousand two hundred and sixty-one of the sacred Migration, from the sacred month of God wherein praise and glorification were slain through the martyrdom of the Word of magnification and exaltation, Abu-'Abdu'llah Al-Husayn, peace be upon Him.

- 18 To God belong might and grandeur, for He preserved him in the sacred sanctuary for twenty-seven days of the two mighty months. To Him belong glory and majesty at the beginning of the ascension on the fourth day in the secure month after God's sacred month, through His signs unto all creation through the conclusive Word after the inability to know the family of God, peace be upon them, in the ultimate prevention.

- 19 To Him belong majesty and beauty from the day of departure until the day of standing in the land of Jeddah - God's blessings be upon its dwellings - without description or enumeration, having spent twelve days on the path like the decree of descent from the sanctuary of the Glorious One to the Spring of Salsabil. The decree of the Book was fulfilled by standing in the land of Eve for three numbered days.

- 20 Glorified be God and praise be to God Who permitted His servant on the fourth day of the second ten days of the month that rose after the sacred month to embark upon the vessel made subservient upon the waters - the ship which I boarded on the day of ascension to the Sacred House of God. Praise be to God, radiantly, brilliantly, sanctified by God's holiness and His grace upon all creation. To Him belong praise and grandeur as befits Him - praise that excels all things as God's

جزيرة البحر في يوم السادس من الشهر الحرام شهر رمضان الذي قد قضى القدر فيها على حكم الله في ليلة منها على خير من ألف شهر من دونها و لقد ارفعه بجوده على فلك المسخر فوق الماء فوق الماء يوم التاسع من عشر الثاني عن الشهر الحرام شهر الله الذي قد فرض فيه الصيام و ابلغه الى ام القرى بيت الله الحرام في يوم الاول من الشهر الحرام شهر الله الذي قد قضى فيه حكم الحج لاهل الاسلام وتم فيه السعي بين الصفا والمروة و ما قدر في الطواف والقيام

17 و قد قضى فيه حكم مناسك العمرة والحج في يوم الثالث من العشر الثالث من هذا الشهر المقدم شهر الله الحرام ثم قد اصعده الى بلد حبيبه محمد رسول الله صلى الله عليه واله و خاتم النبيين من مضى هذا اليوم الى يوم السابع من سنة احدى و ستين بعد المائتين و الالف من الهجرة المقدمة من الشهر الحرام شهر الله الذي قد قتل فيه التسبيح و التهليل بقتل كلمة التكبير و التمجيد ابى عبد الله الحسين عليه السلم

18 فله القدر و الكبرياء بما قد احفظه في حرم القدس سبعة و عشرين يوماً من الشهرين العظام وله المجد و العظمة في اول الصعود في اليوم الرابع في الشهر الامن بعد شهر الله الحرام من ؟ و آياته الى كل الخلق بالبالغ كلمة القطع بعد العجز من معرفة آل الله سلام الله عليهم في منتهى المنع

19 وله الجلال و الجمال من يوم الخروج الى يوم الوقوف بارض جدة صلوات الله على مساكنها من غير وصف و لا عدة بما قد قضى اثني عشر يوماً في السبيل كمثل حكم النزول من حرم الجليل الى عين السلسبيل و قد قضى حكم الكتاب بالوقوف في ارض حواء ثلاثة يوماً معدوداً

20 فسبحان الله و الحمد لله الذي قد اذن لعبده يوم الرابع من العشر الثاني من شهر الذي قد طلع بعد شهر الحرام للركوب على الفلك المسخر فوق الماء سفينة التي قد ركب فيها في يوم الصعود الى بيت الله الحرام فله الحمد شعشعانياً متلاً معاً متقدساً بتقدیس الله و فضله على كل الخلق اجمعين وله الحمد و الكبرياء كما هو اهله ثناءً يفضل على كل

excellence excels His own Self. Verily there is no God but Him, there is nothing like unto Him, and He is the Most High, the Great.

شيء كفضل الله لنفسه أنه لا اله الا هو ليس
كثله شيء و هو العلي الكبير

- 21 Glorified be God, the One, the Self-Subsisting, the Single, the Worshipped, Who caused His remembrance to speak on the day of embarkation in praise of His Self and mention of His path of ascension to the visitation of His House and the Manifestations of His power - Muhammad and His family, the mine of grandeur in the ultimate expression of His command and grace - that every soul might learn through knowledge of the days of His ascension the decree of destiny and its mystery, and that every spirit might derive from the days of His journey the decree of the Throne and the Seat and the movement of the spheres in the realm of names and attributes, until all might enter the Sacred House of God through the resplendent verses revealed upon those white tablets, and prostrate in the mosque as they did the first time, and utterly destroy what they have wrought.

21 فسبحان الله الاحد القيوم الفرد المعبود الذي قد انطق ذكره يوم الركوب بمحمد نفسه و ذكر سبيل صعوده الى زيارة بيته و مظاهر قدرته محمد و اله معدن العظمة في منتهى امره و فضله ليعلم كل نفس بعلم ايام طوعده حكم القدر و سرها و ليخرج كل ذى روح من ايام سيره حكم العرش و الكرسي و سير الافلاك في ملاء الاسماء و الصفات حتى ليدخل الكل بيت الله الحرام بالايات الغراء النازلة على تلك الالواح البيضاء و ليسجدن في المسجد كما قد فعلوا اول مرة و ليتبروا ما عملوا تتبيراً

- 22 Glorified be He Who decreed in the path of His journey what He had decreed for all the gates beforehand, and Who encountered in the path of God all manner of harm from the people of doubt and association. Such is God's way that has passed before, and you will find no alteration in God's way regarding any matter, nor will you find any change in God's decree regarding any letter, such that the thief stole in the land of the Two Sanctuaries in the dwelling everything that God had written for him on the path on the first night of the first year sixty-one after the twelve hundred and thousand, of the second month after the month of pilgrimage. And this is a decree from the way of the ancients. And you will find no change in God's affairs regarding any decree.

22 فسبحان الذي قد قضى في سبيل سيره ما قد قضى لكل الابواب من قبل و رأى في سبيل الله كل الاذى من اهل الشك و الشرك تلك سنة الله قد خلت من قبل و ما اجد لسنة الله تبديلاً في شأن من بعض الشيء تحويلاً و لن تجدوا لحكم الله في بعض من الحرف تبديلاً حتى قد سرق السارق في ارض الحرمين في منزل كل ما كتب الله في السبيل له ليلة الاول من السنة الاول احدى و ستين بعد المائتين و الالف من الشهر الثاني بعد شهر الحج و ان ذلك حكم من سنة الاولين و ما اجد لشأن الله في بعض من الحكم تحويلاً

- 23 O concourse! Carry out the decree of the verses regarding what the thief took without clear knowledge. These are verses from the inmost core of the line which were inscribed by the Hand of Remembrance with crimson ink upon eleven gilded white leaves adorned with liquid gold, with red borders surrounding them - comprising seventy parts of the Mystery veiled by the Most Great Mystery concerning the inner meaning of the Qur'an from its beginning, which none before has touched and none after shall comprehend with his knowledge.

23 الا يا ايها الملاء ان اعملوا حكم الايات فيما اخذ السارق من غير علم مبين و ان منها آيات من باطن السطر التي قد سطرت من يد الذكر بالمداد الحمراء على احدى عشر ورقات بيضاء مذهبة بالماء الذهب و خط حمراء حولها علم اثنين جزء من مستر السر المجلل بالسر الاكبر في حكم باطن القرآن من اوله الذي لن يمسه احد من قبل و لن يحيطه بعلمه احد من بعد

- 24 And when there descended on a Tablet from heaven hidden verses and clear and decisive signs from God, the Lord of the heavens and the throne unto all the worlds. None who finds a letter thereof is permitted to read its decree except by leave of Him unto Whom it was revealed. And verily in the decree of the Qur'an it is among the greatest treasures. The heart lied

24 و لما نزل في لوح من السماء آيات مستورات و بينات محكمات من الله رب السموات و العرش على العالمين جميعاً الا من وجد حرفاً منها لم يحل له قراءة حكمها الا باذن من نزل اليه و انها في حكم القرآن لمن خزائن الكبرى ما كذب الفؤاد

not in what it saw - will ye then dispute with Him concerning what He sees? And verily therein hath descended thy Lord's decree concerning the Garden of Refuge, even unto what was ordained at the distance of two bow-lengths or closer. And whoso denieth Our greatest signs, We shall condemn him on the Day of Resurrection to the blazing Fire from Our severest punishments below. Fear ye God, O people of understanding!

ما رأى افتمارونه على ما يرى ولقد نزل فيها حكم ربك في جنة المأوى الى ما قدر في عرش او ادنى ومن كذب بآياتنا الكبرى لنحكم له يوم القيامة بالنار الجحيم من شدائدنا السفلى ان اتقوا الله يا اهل الوجدان

- 25 And verily it hath been revealed concerning the decree of the men of utterance, and God is independent of all worlds. And verily it is a Book wherein the inner meaning of the Tablet hath been expounded - a revelation from One Mighty, Wise.

25 و انها قد نزل في حكم رجال البيان و كان الله عن العالمين غنياً و انه لكاتب قد فصلت في حكم باطن اللوح تنزيل من عزيز حكيم

- 26 Then a Book expounded concerning the manner of the Verse of the Throne by thy Lord's decree in these two Sures, each of which hath been set forth in twelve verses from the inner verses of the Qur'an - a guidance and mercy from Our presence for people who bear witness. And verily it is a revelation from One All-Knowing, Wise.

26 ثم كتاب قد فصلت على شان من آية الكرسي بحكم ربك في هاتين سورة التي كل واحدة منها قد احكمت على اثني عشر آية من آيات باطن القرآن هدى و رحمة من لدنا لقوم يشهدون و انه لتنزيل من لدن على حكيم

- 27 Then a Book containing four hundred verses of thy Lord's decree in forty decisive Sures concerning the decree of what the Spirit revealed to the heart of Himyari - hidden verses the like of whose letters no eye hath seen, revealed from the mysteries of the Veiled One. Then it was expounded in the Mystery adorned with the First Line, concealed by the Third Solution - decrees from the Fourth Talisman, a revelation from Our presence for people who hearken.

27 ثم كتاب على اربعمئة آية من حكم ربك في اربعين سورة محكمة على حكم ما نزل الروح على قلب الحميري آيات مستسرات لم تر عين بمثل حرف منها قد نزلت من سرائر المقنع ثم قد فصلت في سر المجلل بالسطر الأول المستسر بالحل الثالث احكام من طلسم الرابع تنزيل من لدنا لقوم يسمعون

- 28 Then a Book concerning the Niche of the Lamp, from the Lamp within the Lamp, the Glass within the Glass, then the Glass within the Glass - gates according to what shineth from the Dayspring of Eternity. In each dayspring thereof have been set forth illumined leaves burgeoning from the Blessed Tree, neither of the east nor of the west - verses concerning the mysteries of the Divine Essence and clear proofs from thy Lord's Book regarding the decrees of Dominion and Might - Holy and Illumined Tablets from the Tree of Sinai upon the Mount of what was revealed concerning the decree of the Glory of God - there is no God but Him - a Book from Our presence, Mighty, Guardian. And verily what was revealed therein are decrees of the inner meaning of the Qur'an - a guidance and glad tidings for people who believe. And whoso acquireth from the light of the decree that was revealed therein - these are they who are guided.

28 ثم كتاب في المشكوة عن المصباح من المصباح المصباح الزجاجية الزجاجية ثم الزجاجية في الزجاجية ابواب على ما تشرق من صبح الازل قد احكمت في كل مشرق منها وورقات مضبئة مورقة من الشجرة المباركة التي لا شرقية و لا غربية آيات في اسرار الالهوت و بينات من كتاب ربك في احكام الملك و الجبروت الواح مقدسة مضبئة من شجرة السيناء على طور ما نزل في حكم البهاء الله لا اله الا هو كتاب من لدنا قوى حفيظ و ان ما نزل فيه احكام باطن القرآن هدى و بشرى لقوم يؤمنون فمن اقتبس من نور حكم ما نزل فيها فاولئك هم المهتدون

- 29 Then a Book concerning the decree of the Qur'an from the second part regarding the Surih unto what God revealed to

29 ثم كتاب في حكم القرآن من الجزء و الثاني عن السورة الى ما قد نزل الله الى آخرها آيات من

its end - verses from God and clear proofs from the inner interpretation, a revelation from Our presence for people who reflect.

30 Then there was expounded from the presence of the Most High at the Sea a Scripture of Prayer comprising fifteen gates from the Command, the like of which hath never descended from the Seven Tongues in composition - verses purified from allusions, a revelation from My presence for people who prostrate themselves.

31 Then a Scripture concerning the path of pilgrimage and decree for whoso desireth the sanctuary of the Family of God with justice, in such wise as hath never occurred to the heart of any mortal before nor been revealed by the hand of any servant after - fourteen decisive gates, all clear verses from God for people who reflect.

32 Then from the radiant sermons, seventeen, flowing from the execution of the decree on Mount Sinai, God, there is none other God but Him, from Whom no one among the most eloquent Arabs hath ever uttered the like of a single letter thereof, nor any soul among the most distinguished masters of rhetoric.

33 Then from the twelve established writings, according to the decree of the verses of the Qur'an which were verily revealed to the learned ones of the Persians and Arabs - clear verses from God for people who comprehend.

34 Glorified be He Who hath recognized the truth of His verses and knoweth the measure of what was revealed unto His Gate. By the Lord of the House! There is none other God but Him, and not a single letter thereof can be equaled by anything in the heavens or on earth, for it is a revelation from a manifest Leader. None knoweth the truth of the verses except Him, verily He is the Forbearing, the All-Wise.

35 O ye concourse! There have been stolen in the kingdom of justice things from God's sacred territory, things that cannot be equaled by all the treasures of the peoples of the heavens and the earth. God is witness to what I say, and sufficient is God and whosoever hath read the decree of the Qur'an in this regard as one who is informed. And when thy Lord God willeth, He shall make manifest His verses in truth, and verily there is none other God but Him, the All-Hearing, the All-Knowing. Glorified be God, the Lord of the heavens and the earth, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of the worlds.

عند الله و بينات من باطن التأويل تنزيل من
لدنا لقوم يتفكرون

30 ثم قد فصلت من لدى على البحر صحيفة في الدعاء
على خمسة عشر ابواب من الامر الذي ما نزل من
السن السبعة في الانشاء بمثله آيات مطهرة عن
الاشارات تنزيل من لدى لقوم يسجدون

31 ثم صحيفة في سبيل الحج وحكم من اراد حرم ال
الله بالعدل على شان الذي لم يخطر بقلب بشر من
قبل ولم ينزل من يدى عبد من بعد ابواب محكمة
اربعة عشر كل آيات بينات من عند الله لقوم
يتفكرون

32 ثم من خطب الغراء سبعة عشر الناطفة من امضاء
القضاء في الطور السنياء الله لا اله الا هو التي لم
ينطق بمثل حرف منها احد من اعراب العرباء و
لا نفس من اشرف الفصحاء

33 ثم من كتب محكمة اثني عشر على حكم آيات
القرآن التي قد نزلت بالحق على علماء الاجميين و
العربيين آيات بينات من عند الله لقوم يعقلون

34 فسبحان الذي قد عرف حق آياته ويعلم قدر ما
نزل الى بابه فوبر البيت الذي لا اله الا هو و
لم يعدل حرف منها شيء في السموات ولا في
الارض لانه تنزيل من امام مبين ولا يعلم حق
الايات الا هو انه حلیم حكيم

35 الا يا ايها الملاء قد سرق في ملك العدل ارض
حرم الله اشياء من عند الله لم يعدل شيء منها
خزائن اهل السموات والارض وكان الله على
ما اقول شهيداً وكفى بالله و من قرء حكم القرآن
في هذا الشأن خبيراً و اذا شاء الله ربك ليبين
اياته بالحق و انه لا اله الا هو لسميع عليم فسبحان
الله رب السموات والارض عما يصفون و سلام
على المرسلين والحمد لله رب العالمين

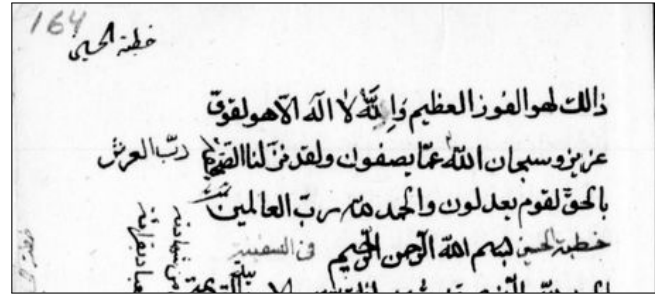
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Khutba on the suffering of Imam Husayn, at sea

Date: 1261-01 [1845-Feb]



Princeton 04

- 1 In the name of God, the Most Merciful, the Most Compassionate
 1 بسم الله الرحمن الرحيم
- 2 All praise be to God Who hath testified to His Own Oneness from all eternity, for He knoweth that Husayn beareth witness unto himself that there is none other God but Him. He hath manifested His testimony unto all things through the glory of His testimony, causing all creation to bear witness before His countenance through His Own Self-testimony that there is none other God but Him. He hath caused every atom of existence to grieve for Husayn, peace be upon him, that the meaning of martyrdom might be known in the letters of unity through his testimony to His Face that there is none other God but Him.
 2 الحمد لله الذي قد شهد لذاتيته بالاحدية القديمة لما علم بان الحسين يشهد لنفسه بنفسه الا اله الا هو و قد تجلّى لشهادته بنفسه لكل شيء بعز شهادته اشهد كل الخلق في تلقاء وجهه بشهادة نفسه بنفسه الا اله الا هو و قد احزن في كل ذرات الوجود وجهة من الحسين عليه السلام ليعلم حكم كلمة الشهادة في احرف التوحيد بشهادته لوجهه الا اله الا هو
- 3 He hath donned the garment of sorrow from his martyrdom in all the realities of creation, that the tongues of all servants might proclaim the decree of his testimony on the Day of Witnessing, without any similitude of heart or the splitting of the pen of ink, that there is none other God but Him. After the creation of all things, He hath deposited in the highest consciousness of his breast a spring of camphor water for the day of his martyrdom, that all might shed tears of manifestation from their eyes at the call of his martyrdom, reaching unto all conditions of their souls through this subtle, salty water, descending from the liver of fear upon the face of the heart, proclaiming the testimony of His Oneness that there is none other God but Him.
 3 واقتمص قيص الحزن من شهادته في كل حقايق الخلق لتدلن السن كل العباد بقراءة حكم من شهادته في يوم الاشهاد من غير تشبيه القواد و لاشق من قلم المداد الا اله الا هو و قد اودع بعد خلق كل شيء في اعلى مشاعر صدره عينا من ماء الكافور ليوم شهادته ليخرج الكل عند نداء شهادته ماء الظهور من اعينهم لتبلغ الى كل الشؤنات من انفسهم بحكم هذا الماء الرقيق المالح النازل من كبد الخوف في وجه القلب يتجلجج شهادة الاحدية نفسه ان لا اله الا هو
- 4 He hath clothed the pride of the people of glory in a coarse black woolen cloak, that the gems of hearts might shine in the seat of union through separation, humility and lowliness in remembrance of Husayn's martyrdom, peace be upon him, on the Day of Distinction, through the tribulation of the thunderbolt from answering the call of his Lord that there is none other God but Him. For the glory of his self-testimony, He hath decreed for every soul the law of death, that all might know the decree of Husayn's martyrdom, peace be upon him, and
 4 والبس في رداء كبرياء اهل العزة عبا صوف سوداء خشن ليلائن جواهر الافتدة في مقعد الوصل بالقطع و التخشع و التذلّل لذكر شهادة الحسين ع في يوم الفصل ببلاء عن صعقة من اجابة نداء ربه الا اله الا هو واحكم لعز شهادته لنفسه لكل ذى روح فقااص الموت ليعلم كل حكم من شهادة الحسين ع وليشاهدن عند قبض الروح روحاً من يوم شهادته لله الا اله الا هو

witness at the moment of the soul's departure a spirit from the day of his martyrdom that there is none other God but Him.

- 5 Glorified be God, the One, the Single, the Individual, the Eternal, the Ever-Living, the Self-Subsisting, the Everlasting, the Subtle, beyond the description of those who would limit Him, through Husayn's testimony unto himself, and beyond the attributes of those who would glorify Him, through the Lord's testimony to His servant. O people! Had Husayn, peace be upon him, not been martyred in the first scene through his self-testimony to his Lord, creation would not have been established in its creation, nor would origination have been originated in its origination, nor invention in its invention. All have borne an aspect of the mention of their souls, and this sin would not have been lifted from the Tree of Beginning and its branches and leaves except through the martyrdom of Husayn, peace be upon him.

- 6 Therefore hath God taken from all things, at their creation and the witnessing of their descent and ascent, a covenant of weeping for His proof. He accepteth not the testimony of Oneness except through his testimony, for through it did it appear, and through it was it preserved, and unto it did it point, and its return in the decree of the Book is unto it when it is perfected. This is God's decree in every world, that the Kingdom shall witness naught but His Essence, and testimony shall point to naught but His Self. The path to the Essence is cut off, cut off, and the seeking of His self-testimony is forbidden, forbidden. Thus is testimony through self-testimony rejected, rejected, and knowledge of the Essence through testimony of the Essence is barred, barred. None knoweth how He is except Him.

- 7 He hath created Muhammad and his successors, God's blessings be upon them, through their testimony to the testimony of His Self to His Self, and this was none other than Husayn's testimony, peace be upon him, unto himself. Glorified be God above what they describe! O people of the Cloud! Come ye forth from the chambers of holiness, for verily the Crimson Leaf hath desired our station through the decree of the Tree of Glory upon Mount Sinai - God, there is none other God but Him, the Mighty, the Exalted! Work ye the most excellent weeping, for this is a decree that hath never occurred to any human heart before, nor shall it descend upon anyone after.

- 8 That is verily the supreme triumph! Every mention made concerning weeping is bounded by the limitations of description, being naught but the judgement of the people of remoteness and the tree of sovereignty. Yet verily the practice of the People of the House is that we weep for Husayn for his own sake,

5 فسبحان الله الواحد الاحد الفرد الصمد الحي القيوم الدائم اللطيف من وصف اهل التحديد شهادة الحسين لنفسه و من نعت اهل التجديد شهادة الرب لبعده الا يا ايها الملاء لولا يقتل الحسين ع في مشهد الأول بشهادة نفسه لربه لم يستقر الابداع في ابداعها ولا الانشاء في انشاءها ولا الاختراع في اختراعها وكل قد احتملوا وجهة من ذكر انفسهم ولم يرفع هذا الذنب من شجرة اليدى واغصانها واوراقها الا بشهادة الحسين عليه السلم

6 ولذلك قد اخذ الله من كل شيء عند انشائه و مشاهدة نزوله و صعوده عهد البكاء لمجته لم يقبل شهادة الاحدية الا بشهادته لان منها قد ظهرت و عنها قد وعت و اليها دلت و عودها في حكم الكتاب اليها اذا اكملت و ان ذلك حكم من الله في كل عالم لن يشهد الملك الا ذاتها ولن تدل الشهادة الا نفسها السبيل الى الذات مقطوع مقطوع و الطلب شهادة نفسه ممنوع ممنوع اذا الشهادة بشهادة نفسها مردود مردود و ان العلم الذات بشهادة الذات مسدود مسدود لا يعلم كيف هو الا هو

7 قد خلق محمدًا و اوصيائه صلوات الله عليهم بشهادتهم لشهادة نفسه لنفسه و ما كان ذلك الا شهادة الحسين ع نفسه لنفسه فسبحان الله عما يصفون الا يا ملائمة العماء ان اخرجوا من حجرات القدس فان ورقة الحمراء قد اراد شأنا من حكم شجرة البهاء على الطور السنياء الله لا اله الا هو العزيز المتعال ان اعملوا افضل البكاء فان ذلك حكم ما يخطر على قلب بشر من قبل و لا ينزل لاحد من بعد و

8 ان ذلك هو الفوز الكبير الا ان كلما ورد في شأن البكاء محددة بالحدود الانشائية و ما كان ذلك الا حكم اهل البعد و الشجرة الملك و ان سنتنا اهل البيت ان نبكي للحسين لنفسه ما نريد في ملك الله

desiring naught else in God's dominion besides him, for he bore witness unto God with his entire being. God hath made the recompense for his martyrdom the testimony of His Own Self unto His Self. Verily God forgiveth not that partners be associated with Him, yet forgiveth all else to whomsoever He willeth, for He is the All-Forgiving, the All-Appreciating.

من دونه شيئاً لآنه قد شهد لله بكله و أنّ الله قد جعل جزاء شهادته شهادة نفسه لنفسه و ان الله لا يغفر ان يشرك به و يغفر ما دون ذلك لمن يشاء و انه لغفور شكور

- 9 Thus circulates in the tradition concerning Husayn, peace be upon him: "Whosoever weepeth for my sake, verily I myself shall be his recompense." Therefore, O concourse, behold ye the light of God in the niche, take ye the glass from the lamp, then the lamp from the lamp, then the glass from the glass. Then weep ye as ye will, for he spoke naught save by God's leave. Verily there is no God but Him, He faileth not His promise.

9 و لذا تدور في الحديث عن الحسين عليه السلم و من بكى لنفسى فاني انا قد كنت جزائه لشاهدوا يا ايها الملاء نور الله في المشكوة و اخذوا الزجاجاة عن المصباح ثم المصباح عن المصباح ثم الزجاجاة عن الزجاجاة ثم ابكوا ماشتم فانه لم ينطق الا عن الله و انه لا اله الا هو لا يخلف الميعاد

- 10 O concourse of the divine cloud! None shall comprehend even a shadow of what Husayn, peace be upon him, witnessed from the people of unbelief. All have imagined somewhat of those calamities, then were struck senseless at his countenance. Glory be to God, the Single, the Great! He knoweth the tribulations of His Proof while people can comprehend only as much as an ant comprehendeth of Divine Unity. I seek God's forgiveness!

10 الا يا ملاء العماء ان الكل لن يدركوا شيئا مما قد راي الحسين ع من اهل الكفر و كل قد صوروا شيئا من المصائب ثم قد صعقوا لوجهه فسبحان الله الفرد العظيم انه يعلم مصائب حجه و الناس لن يقدروا الا بمثل ما عرفت النملة في التوحيد و استغفر الله الا ان

- 11 The first to don the garment of grief for Husayn, peace be upon him, was verily the Primal Reed in the thicket of the Divine Nature. She spoke and fell senseless upon the dust, saying: "Would that I had died before this and been a thing forgotten, utterly forgotten!" Know ye that she was a luminous leaf from the Blessed Tree, whose decree God revealed in the Qur'an at the time of travail. Verily it is an oath, if ye but knew, tremendous. She is Fatimih the Radiant in the Mother Book, a noble Qur'an which none toucheth save the purified, though most people know not.

11 اول من قص قصيص الحزن للحسين عليه السلم قد كانت قصبة الاولى في اجمة اللاهوت فقالت و خرت على التراب مصعقة فيا ليتني مت قبل هذا و كنت نسياً منسياً و اعلموا انها ورقة مضيئة عن الشجرة المباركة قد نزل الله حكمها في القرآن حين المخاض و انها لقسم لو تعلمون عظيم و انها فاطمة الزهراء في ام الكتاب لقرآن كريم لن يمسه الا المطهرون و لكن اكثر الناس لا يعلمون

- 12 O concourse! She fell senseless in the sacred chamber in the Garden of Justice in such wise that were God not to hold firm the heavens and earth, they would surely pass away as though they had never existed in God's sight. Then the one who wept for him in the Throne of Grandeur was Muhammad, peace be upon him, in such wise as none knoweth save God. Verily He is the Mighty, the Ancient.

12 الا يا ايها الملاء فقد صعقت في حجرة قدسة في جنة العدل على شان و لولا يمسه الله السموات و الارض ليعدمن كيوم ما كان شان منهي عند الله مذكوراً ثم الباكي عليه في عرش العظمة محمد ص على شان لا يعلمه الا الله انه عزيز قديم

- 13 Then the Tree of Sinai in the yellow thicket brought forth crimson leaves as though they were from a tree of fresh blood, emerging by God's leave. After such manner should the unitarians weep. Then the seventh reed in the thicket of Divine Might, then a leaf We sent down from the Tree of Sinai from the right side of the Fire, then the White Tree in the yellow

13 ثم الشجرة السيناء في اجمة ارض الصفراء على شان قد تورق بالورقاء الحمراً كأنهن من شجرة دم رطب قد خرجن باذن الله و ان مثل ذلك فليك الموحدون ثم قصبة السابع في اجمة الجبروت ثم ورقة انزلته من شجرة الطور عن يمين النار ثم شجرة

thicket from the northern shores of the White Sea, then the Book and all that was revealed therein of God's decree. I find no change in the outpouring of God in certain decrees. In these similitudes are signs for those who desire the remembrance of Husayn, peace be upon him, and these are they who attain.

البيضاء في اجمة الصفراء من شمائل بحر الابيض
ثم الكلب و كل ما نزل فيه من حكم الله و ما
اجد لفيض الله في بعض الحكم تبديلاً و ان في
تلك الامثال آيات للذين يريدون ذكر الحسين ع و
اولئك هم الفائزون

- 14 Glory be to God, Lord of the Throne, above what they describe! O God! I pour out my sorrow and grief unto Thee! Alas, alas! Were all creation to gather to comprehend the thirst of 'Ali son of Husayn, peace be upon them, on the day of battle, they would fail. His liver - may my spirit be his sacrifice - had become from thirst like a piece of iron in fire. If they deny, then witness with thine own eyes how he bore the holy struggle with such tremendous thirst.

14 عن التشبيه فسبحان الله ربّ العرش عما يصفون
اللهم انى اشكو بى و حزنى اليك فاه اه لو اجتمع
كل الخلق على ان يعرفوا عطش على بن الحسين
عليهم السلام في يوم الحرب لن يقدروا قد بلغ كبده
روحى فداه من العطش كقطعة حديد في نار ان
انكروا ثم اشهدوا بالبيان فكيف احتمل الجهاد مع
ذلك العطش العظيم

- 15 He mounted his steed for the sake of God and donned his father's cloak to manifest the grandeur of God's friend. Then he stood firm in God's majesty before the army of polytheism, bearing witness to God's unity and to Muhammad's - peace be upon him and his family. And to Ali, peace be upon him, belongs absolute authority, and to his uncle Al-Hassan belongs the successorship to Ali, peace be upon him, and to his father Al-Hussein, peace be upon him, belongs the successorship to his uncle.

15 فقد ركب جواده لوجه الله و لبسن رداً ابيه
لظهور كبريائه ولى الله ثم استقام على عظمة الله
تلقاء عسكر الشرك و شهد الله بالوحدانية و لمحمد
صلّى الله عليه و اله بالنبوّة و لعلّى عليه السلام بالولاية
المطلقة و لعمه ع الحسن بالوصاية لعلّى ع و لاباه
الحسين ع بالوصاية لعمه ع

- 16 Then from the surging ocean of His majesty was revealed a subtle essence which caused the party of Satan and the hosts of polytheism to tremble at the utterance of the yellow leaf from the crimson tree. They all bore witness, from the garment of His majesty and beauty and the glory of His divine protection, to the return of the Messenger of God, peace be upon him and his family, in the second manifestation and the coming cycle. Their minds were bewildered and their souls were troubled, and they nearly turned back. Satan followed his promise to them, and they stood before Him rank upon rank, extended.

16 ثم قد ذكر من طمطم يم جلالته رشحا خفيا قد
اضطربوا حزب الشيطان و جنود الشرك من نطق
ورقة الصفراء عن الشجرة الحمراء و شهدوا باجمعهم
من قص جلاله جماله و عز فدائه رجعة رسول
الله صلّى الله عليه و اله في الكوة الثانية و الدورة
الآتية و قد حارت عقولهم و كبرت على انفسهم
و قربوا ان يرجعوا تبهم الشيطان وعده فقاموا
بين ايديه صفّ بعد صفّ ممدوداً

- 17 When the Most High beheld their numbers, He sought aid from God his Lord, besides Whom there is no other God, and spoke from the yellow leaf before God, relying upon his sword, hoping for the day of meeting Him. He proclaimed "God is Most Great, my Lord - I associate none with Him, He has no equal, and He has power over all things. Verily my grandfather, the Messenger of God, was unique in glory, having no likeness in creation, and in God's knowledge he committed no wrong. All servants fall short in gathering together praise befitting his station."

17 فلما رأى العلى عدتهم استعان عن الله ربه الذى
لا اله الا هو و نطق عن ورقة الصفراء في بين
يدى الله متكلاً على سيفه رجاء ليوم لقائه و قال
الله اكبر ربّى لا اشرك به احداً و ليس له ضدّ و
كان على ما يشاء مقتدرّاً و ان جدّى رسول الله
قد كان في العزّ منفرداً و ليس له في الجعل شبه
و ما كان في علم الله مقترباً و قد عجز الثناء من
كل العباد لشانه متجامعاً

- 18 Thus did God will that creation should return uniquely by His leave. The Most Merciful created him from the light of His

Own Self for the glory of His exalted and sanctified station. On the Day of Resurrection, all creatures shall come to him with what they have earned, trembling and alone. By my grandfather's decree, the letter Kaf emerges from every matter, and all dominion is in his hands by God's decree like a predestined seal.

18 كذلك قد شاء الله ان يرجع الخلق من اذنه متوحداً وقد خلقه الرحمن من نور نفسه لعزّ علوه متقدساً وان يوم القيامة ياتيه كل الخلايق وما اكتسبوا خفقا و منفرداً وان من حكم جدى على يخرج الكاف من كل الامر وان كل الملك فى ايديه من حكم الآله كمثل خاتم مقدوراً

- 19 When the description reaches mention of my father and uncle, it becomes impossible to continue. All creatures before them are like particles scattered from the face of the sun. I am the son of God's light in the lamp of lamps where I have taken refuge, by God my Lord and by the holy lights concealed in the Glorious Throne. Then he beseeched his Lord to grant him success in completion.

19 و اذا كل الوصف عند ذكر ابى وعمى قد كان متمتعاً وان كل الخلايق عندهما كمثل ذر قد كان عن وجه الشمس مقطوعاً انا بن نور الله فى المصباح المصباح قد كنت ملتحداً بالله ربى ثم بالانوار القدس فى العرش الجلال محتجباً ثم ا م ع قد طلب ربّ وفقنى للاء تمام

- 20 He requested from Satan's party a handful of water from the Euphrates, with manifest weakness yet mighty strength, but the people of polytheism denied it to him in disbelief in God, Lord of the worlds. The winds of God's love stirred in his heart and he sought aid in God's might and power. He grasped the hilt of his sword and fought before God with dignity, gazing upon the beauty of his Lord and seeking his father's pleasure. His longing to meet God was such that no pen could flow with its description in God's knowledge.

20 قد طلب من حزب الشيطان كفا من ماء الفرات بالعجز المبين والقوة المكين وإمنعوه اهل الشرك كفرا بالله رب العالمين فقد هاج ربح محبة الله فى فؤاده قد استعان بحول الله وقوته واخذ قائمة سيفه وحارب بين يدي الله موقراً ناظراً الى جمال ربه و رضاء ابيه و كان من لقاء الله فى شوق لم يقدر القلم ان يجرى بوصف من وصفه فى عرف الله ربه

- 21 His Lord knew something of his matter. He came before his father as did Ali before God's Messenger. By his sword were slain those whom God had inscribed in His Book. He stood firm by his father's command in the field of jihad, not considering himself. Then thirst overcame him and the light of God's love for his father intensified.

21 قد عرف بعض من أمره و قد جاء بين ايدي ابيه كجرماد على فى بين يدي رسول الله و قد قتلوا من سيفه ما كتب الله فى كتابه قد استقام بحكم ابيه فى ارض الجهاد ما قدر نفسه ثم غلب عليه العطش واستد نور حبّ الله لايه

- 22 He returned to the place of command, dismounted his steed, stood before his father and requested water from his presence, though he knew his father's thirst was more severe than his own. Al-Hussein, peace be upon him, comforted him with the promise of meeting God and drinking from the waters of Kawthar from his grandfather's hands. He honored him with a ring that had belonged to his grandfather. When he was at peace, he ordered him to visit his brother in the holy dome and to visit the people of the sanctuary. He obeyed the command of his Lord. [...]

22 قد رجع الى محل الامر و نزل من جواده و قام فى بين يدي ابيه و طلب الماء من جنبه بعد ما قد علم انه اشد حرا كبده من العطش من نفسه فاسكنه الحسين عليه السلم بلقاء الله و شرب ماء الكوثر من يدي جده و اكرمه بخاتم قد كان فى يديه من جده فلما سكن قد امره بزيارة اخيه فى القبة المقدسة و زيارة اهل الحرم فقد اطاع امر ربه و ابيه

- 23 By His Father! He visited his brother in such a state that caused those who dwell in the highest heaven to swoon at beholding it. Verily we are God's, and to Him shall we return. Then he did what God had ordained for him in the judgment

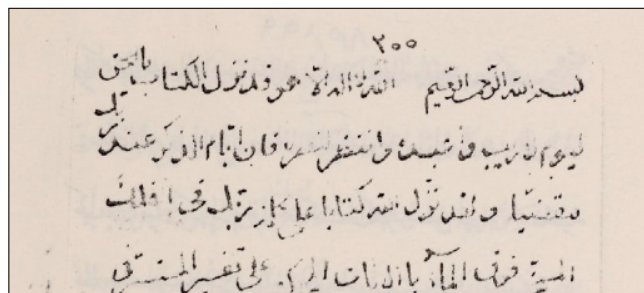
23 و زار اخاه على حالة قد صعقوا اهل العرش من مشاهدته انا لله و انا اليه راجعون ثم قد فعل ما

of the Book, and I do not wish to mention it further. And God is All-Knowing, All-Wise.

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Khatt ila Mirza Siyyid Hasan-i-Khurasani
Date: 1261-01 (Mukha) [1845-Feb]



INBA91

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

بسم الله الرحمن الرحيم
- 2 God - there is no god but Him. The Book has indeed been sent down in truth for a Day wherein there is no doubt. So worship Him and await His victory, for verily the days of the Remembrance with your Lord are ordained. God has indeed sent down a Book according to the Word of your Lord concerning the people who were made subject above the water, with decisive verses concerning the hidden interpretation of the Verse of the Throne, such as was not revealed to anyone before, that people may know the truth of the sea within the surging sea, and the sweet water upon the bitter water, and that all may know that their Lord, the Most Merciful - there is no god but Him - has power over all things. This is of the tidings of the unseen We counsel you with, that souls may become certain in the remembrance of your Lord's name through some of the letters apart from the truth.

الله لا اله الا هو قد نزل الكتاب بالحق ليوم لا ريب و اعبدوه و انتظرو لنصره فان ايام الذكر عند ربك مقضياً و لقد نزل الله كتاباً على كلمة ربك في اهلك المستخر فوق الماء بالايات المحكمة على تفسير المستسر في الاية الكرسي ما لا نزل لاحد من قبله ليعلم الناس حق البحر في البحر المواجه و الماء العذب على الماء الاجاج و ليعلم الكل ان رحيم الرحمن لا اله الا هو قد كان على كل شيء مقتدر ذلك من انباء الغيب نوحيك لعل يتقن الانفس في ذكر اسم ربك بعضاً من الحرف دون الحق
- 3 This is what God promised in His Book, and verily your Lord is witness over all things. Could any other than Him send down letters like these letters? Glory be to Him above what the wrongdoers fabricate concerning His verses. Soon will God judge between all with justice, then they shall find no distress within themselves concerning what is decreed among them by your Lord's leave, and they shall submit to your Lord's command with full submission. Is there doubt concerning the Remembrance that it is sent down with verses by your Lord's leave? What is wrong with these people that they read not a letter from your Lord's Book and perceive not God's verses in

ذلك ما وعد الله به في كتابه و ان ربك قد كان على كل شيء شهيداً افغيره ليقدر ان ينزل حرفاً مثل هذه الحرف فسبحانه عما افترى الظالمون في آياته فسوف يحكم الله بين الكل بالقسط ثم لا يجدوا حرجاً في انفسهم مما تقضى فيهم باذن ربك و يسلموا امر ربك تسليماً الى الذكر شك انه منزل الايات باذن ربك فما هؤلاء القوم لا يقرؤن من كتاب ربك حرفاً و ما يشعرون بايات الله قولاً انهم كالانعام و ان ربك قد كان بالظالمين عليماً

word? They are like cattle, and verily your Lord is knowing of the wrongdoers.

- 4 I have written since the day of embarkation to the land of Kha' verses and pages that all may be certain that the ink of your Lord's words of remembrance would be exhausted by the sea, and what your Lord has decreed with ink, and I find no suspension for your Lord's outpouring from any thing. The sea-path was ordained for the ship to that island each time for a day, and that was naught with God except through the wrongdoing of its people. When We recited unto them God's verses and they perceived them not, We sent down upon them a moderate wind that they might remember God's verses. Praise be to God - most of them understand not. Deaf, dumb, blind - they comprehend not. Glory be to God your Lord above these people who seem to read a letter of knowledge as means - soon shall they see their deeds as scattered dust before themselves in the land of resurrection.

- 5 O beloved one! Behold the Word of your Lord, for the beholders have a goodly station with your Lord that is beloved. Send with such a leaf unto the Messenger that his eye may be consoled, and say: Grieve not, for God is with you and He knows what you do in the path of His love. So rejoice in God your Lord and convey to people God's decree as you are able, for your reward with your Lord is the Garden of eternity that has been ordained. Verily your Lord's promise shall come to pass and there is none to repel God's command. Unto Him ascend the angels and the Spirit on a Day whose measure is as was revealed in the Qur'an, and this is your Lord's decree that has been ordained in this Tablet.

- 6 So proceed and be steadfast in what you are commanded, and stand firm as you were ordered, and write a book concerning the remembrance of the Bab with decisive verses from the Qur'an and traditions narrated from the pure Imams, that people may know that by the knowledge of the Command there was no innovation regarding the Gates, but rather the Command has been His way from before and after, and you will find no change in your Lord's way in anything. Glory be to God, Lord of the Throne, above what they describe. Convey the peace of your Lord's remembrance to the loved ones and say: Praise be to God, Lord of the worlds.

4 ولقد كتبت من يوم الركوب الى ارض الخاء آياتا وصحفا ليوقن الكل في مداد كلمات ذكر ربك نفاذ البحر وما قدر ربك بالامداد وما اجد لفيض ربك من بعض الشيء تعطيلاً ولقد قضى سبيل البحر للسفينة الى تلك الجزيرة في كل حين يوماً و ذلك ما كان عند الله الا بظلم من اهلها فلما نتلوا عليهم آيات الله ولم يشعروا بها قد نزلنا عليهم ريح الاعتدال لعلهم بايات الله يتذكرون الحمد لله الذي اكثرهم لا يعقلون صم بكم عمى فهم لا يفقهون فسيحان الله ربك من هؤلاء القوم كأنهم يقرءون حرفاً من علم التي وسيلة فسوف ينظرون اعمالهم مرات على انفسهم في ارض القيام هباء منثوراً

5 يا ايها الحبيب فانظر كلمة ربك فان للناظرين حسن المقام عند ربك قد كان محبوباً وارسل بمثل هذه الورقة الى الرسول لتقر عينه و قل لا تحزن فان الله معك و هو انه ليعلم ما تفعل في سبيل محبته فابشر من الله ربك و ابليغ الناس حكم الله ما استطعت فان جزائك عند ربك جنة الخلد قد كان مقضياً و ان وعد ربك لواقع و ما كان لامر الله من دافع اليه يعرج الملائكة و الروح في يوم قد كان مقداره ما نزل في القرآن و ان هذا حكم ربك قد كان في هذا اللوح مقضياً

6 فامض و اثبت بما تؤمر و استقم كما امرت و اكتب كتاباً في ذكر الباب بالايات المحكمة من القرآن و الاحاديث المروية عن الائمة الطهار ليعلم الناس ان بعلم الامر ما كان بدعا في الابواب و لكن الامر قد كان سنة منه من قبل و من بعد و لا تجد لسنة ربك في بعض الشيء تحويلاً و سيحان الله رب العرش عما يصفنون و ابليغ سلام ذكر ربك الى المحبين و قل الحمد لله رب العالمين

INBA91:200.01-202.10

BB00315*Letter to the uncle of the Bab in Bushihr**Date: 1261 (Mukha) [early 1845]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Glorified be He Who sendeth down the signs upon whomsoever He willeth among His servants; verily He is the All-Hearing, the All-Knowing. And this is a decree from Our presence: that I should dispatch a Book wherein are contained the ordinances appertaining to the deeds of men.
 2 سُبْحَانَ الَّذِي قَدْ نَزَلَ الْآيَاتُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَانْهَ لَسَمِيعٌ عَلِيمٌ وَأَنَّ ذَلِكَ حُكْمٌ مِنْ لَدُنِّي أَنْ أَرْسِلَ فِي كِتَابٍ فِيهِ أَحْكَامُ النَّاسِ مَا هُمْ كَانُوا عَامِلِينَ
- 3 From the Mother of Cities We have already sent forth Leaves, comprising the statutes of the Path, in answer to what they had inquired. And when We came to know the judgment concerning the Holy Land, by reason of the idolatry of its people in the signs of thy Lord, the command descended that the way of the sea be taken, for they had belied Our verses and were numbered among the far-removed.
 3 وَلَقَدْ أَرْسَلْنَا مِنْ أُمِّ الْقُرَىٰ وَرَقَاتٍ فِيهَا أَحْكَامُ السَّبِيلِ لَمَّا كَانُوا سَآئِلِينَ وَلَمَّا قَدْ عَلِمْنَا حُكْمَ أَرْضِ الْمُقَدَّسَةِ مِنْ شَرِّكَ أَهْلِهَا بِآيَاتِ رَبِّكَ قَدْ جَاءَ الْحُكْمُ أَنْ أَسْرَفَ سَبِيلَ الْبَحْرِ فَانْهَمَ قَدْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا مِنَ الْمُبْعَدِينَ
- 4 And when the decree of thy Lord was accomplished regarding Medina, I returned – by the leave of its people – until the days were fulfilled unto that day when We sojourned upon the land of dread. The decree of thy Lord, indeed, hath been conveyed unto the people of Mecca and unto those whom thou knowest to possess in the Book a ruling. Hallowed be God, the Lord of the heavens and of the Throne, above that which they ascribe! Exalted is thy Lord above all that they join as partners!
 4 وَلَمَّا قَضَىٰ حُكْمَ رَبِّكَ فِي الْمَدِينَةِ قَدْ رَجَعْتَ بِأَذْنِ أَهْلِهَا حَتَّىٰ انْقَضَىٰ الْإَيَّامُ إِلَىٰ ذَلِكَ الْيَوْمِ الَّذِي كُنَّا عَلَى الْأَرْضِ مِنَ الْخَوَافِ النَّازِلِينَ وَلَقَدْ بَلَغَ حُكْمَ رَبِّكَ لِأَهْلِ مَكَّةَ وَلَمَنْ عَلِمْتَ أَنَّ لَهُمْ فِي الْكِتَابِ حُكْمًا وَسُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ عَمَّا يَصِفُونَ وَتَعَالَى اللَّهُ رَبُّكَ عَمَّا يُشْرِكُونَ
- 5 Never did We send down from heaven a single sign but that We found the idolaters making mock of the signs of God. Forthwith shall God judge, on the Day of Resurrection, between all with equity concerning that wherein they differed.
 5 وَمَا نَزَلْنَا مِنَ السَّمَاءِ آيَةً إِلَّا وَقَدْ وَجَدْنَا الْمُشْرِكِينَ بِآيَاتِ اللَّهِ لَمُسْتَهْزِئِينَ فَنُفِصِلُ فُسُوفَ اللَّهِ يَوْمَ الْقِيَامَةِ بَيْنَ الْكُلِّ بِالْقِسْطِ فِيمَا هُمْ فِيهِ يَخْتَلِفُونَ
- 6 In the Pages of Medina I have set forth distinctly the knowledge of what was stolen upon the way; and this is a judgment inscribed, as I read in the Tablet of My Self, from the ordinance of thy Lord – there is no God but He, the Mighty, the Wise. Say: Praise be to God! He hath decreed in the Book whatsoever He hath willed for His servant – there is no God but He, the Lord of plenteous bounty.
 6 وَلَقَدْ فَصَّلْتُ فِي الْوَرَقَاتِ الْمَدِينَةِ عِلْمَ مَا قَدْ سُرِقَ فِي السَّبِيلِ وَأَنَّ ذَلِكَ حُكْمٌ بِمَا قَدْ قُرِئَتْ فِي صَحِيفَةِ نَفْسِي مِنْ حُكْمِ رَبِّكَ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ فَقُلْ الْحَمْدُ لِلَّهِ قَدْ قَضَىٰ فِي الْكِتَابِ بِمَا شَاءَ لِعَبْدِهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ذُو فَضْلٍ عَظِيمٍ
- 7 In Medina I received thirty, in number, of [the due/assessment]; therefore adjudge to whoever presenteth a written voucher on My behalf. For verily thy Lord is the All-Powerful, the All-Glorious. And likewise, to whoever presenteth another voucher: twenty-two in number, of riyals – for God decreeth for whom
 7 وَلَقَدْ أَخَذْتُ فِي الْمَدِينَةِ ثَلَاثِينَ عَدَدًا مِنْ ؟ فَاقْضَ لِمَنْ جَاءَ بِوَرَقَةٍ مِنْ فَعَلِي فَإِنَّ اللَّهَ رَبُّكَ لَقَوِيٌّ عَزِيزٌ وَكَذَلِكَ لِمَنْ جَاءَ بِوَرَقَةٍ أُخْرَىٰ اثْنِي وَعِشْرِينَ عَدَدًا

He willeth as He willeth; and God is Self-Sufficient, the Praise-worthy.

من رِيا ل فان الله يقضى لمن يشاء كما يشاء والله
غنى حميد

- 8 O uncle, behold what thou deemest concerning My return; for the Cause of God is greater than what men know. Most men, indeed, are in a far-off valley. In the station of fear, the ordinance of thy Lord is the occultation of the Cause. Therefore send unto Me a Book from near at hand, and therein particularize the rulings of the House and its people, and what men were bearing in the days of thy Lord.

8 فيا ايها الخال فانظر ماذا ترى في رجعى وان امر
الله اكبر عما كان الناس يعلمون وما ادرى اكثر
الناس الا في واد بعيد وان في مقام الخوف حكم
ربك غيبة الامر فارسل الى كتاباً من قريب ثم
فصل فيه احكام البيت واهلها وما كان الناس
في ايام ربك يحملون

- 9 Know thou that My coming to the land of Masqat desireth a Book from near; stand firm, then, in what thou art commanded, and make ready for Me, in every wondrous matter. Convey the salutation of the Mention of the Name of thy Lord, from Our presence, unto the foremost; and send the White Sheet, and that which hath descended unto thee in this Book, unto the servant whom I have chosen for the ordinance of thy Lord. Men have come with signs from Us upon a straight Path.

9 واعلم بان ورودى ارض مسقط قد احب كتاب
من قريب فاستقم بما تؤمر معدت الى من كل
شان بديع وبلغ سلام ذكر اسم ربك من لدى
الى السابقين وارسل ورقة البيضاء ومثل ما نزل
اليك في هذا الكتاب الى عبد الذى قد اصطفيته
لحكم ربك وجاء الناس بايات من لدنا على صراط
مستقيم

- 10 Verily God knoweth the unseen of the heavens and the earth, and men have not ceased to differ concerning Our signs. There is no God but He; He shall judge on the Day of Resurrection with equity; not an atom's weight of wrong shall there be this day; and God is well-aware of what men do. This Book is a proof from thy Lord for whomsoever desireth to believe in His words and be among the humble.

10 وان الله يعلم غيب السموات والارض وما كان
الناس في آياتنا يختلفون وانه لا اله الا هو يحكم
يوم القيمة بالقسط وما اليوم ظلم عدل ذرة و
كان الله بما يعمل الناس خبيراً وان ذلك الكتاب
حجة من عند ربك لمن شاء ان يؤمن بكلماته و
كان من الخاشعين

- 11 Those who believe in the signs of God and follow the ordinance of the Book – these are the rightly guided. But those who deny the signs of thy Lord and follow their passions – these are in manifest error. Soon shall We assemble them, on the Day of Resurrection, heads bowed down before their Lord; these are they who shall be brought into the Fire.

11 وان الذين يؤمنون بايات الله و يتبعون حكم
الكتاب فاولئك هم المهتدون وان الذين يكذبون
بايات ربك و اتبعوا هواهم فاولئك هم في
ضلال مبين فسوف نحشرهم يوم القيامة ناكسوا
رؤسهم عند ربهم واولئك في النار لمحضرون

- 12 Say: O concourse! Fear God, and know that unto Him shall ye surely be gathered, and unto God shall all return. Whoso believeth, it is for his own soul; and whoso turneth away, it is against his own soul. Thy Lord is, in truth, Self-Sufficient above all the worlds.

12 قل يا ايها الملا ان اتقوا الله واعلموا انكم ملاقوه
و كل الى الله يرجعون من آمن فلنفسه ومن
اعرض فعليها و كان الله ربك لغنى عن العالمين

- 13 Verily those who pledge their troth to the Mention of the Name of thy Lord – they pledge their troth unto God; the hand of God is above their hands. Thy Lord encompasseth all things. Send, then, a like Book unto those who, in truth, have followed the ordinance of God – for they are the guided.

13 وان الذين يبايعون ذكر اسم ربك فانهم يبايعون الله
يد الله فوق ايديهم و كان الله ربك بكل شيء
محيطاً وارسل بمثل ذلك الكتاب الى الذين اتبعوا
حكم الله بالحق فانهم لهم المهتدون

- 14 And if thou art able, dispatch a messenger for the ordinance of thy Lord, ere there descend upon the people a Book from Us, comprising clear signs for a people who ponder. Hallowed

14 وان استطعت فارسل رسولاً لحكم ربك قبل ان
ينزل الى الناس كتاباً فيه آيات بينات من لدنا

be thy Lord – the Lord of the heavens and the earth – exalted above what they ascribe! And peace be upon the Messengers; and praise be to God, the Lord of all the worlds.

لقوم يعقلون و سبحان الله ربّك ربّ السموات و الارض عما يصفون و سلام على المرسلين و الحمد لله ربّ العالمين

INBA91:056.06-059.08

BB00516

Letter to Mulla Husayn II (from Mukha)

Date: 1261 (Mukha) [early 1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate. 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Glorified be He Who hath sent down the Spirit upon thy heart that thou mayest be numbered among the warners. Follow what is revealed unto thee from this glorious Book. 2 سبحان الذى قد نزل الروح على قلبك لتكون من المنذرين ان اتبع ما يلقى اليك من كتاب كريم
- 3 Verily We have sent unto thee aforetime a wondrous Tablet. Be patient with thy Lord's decree and fear not the idolaters. Verily thy Lord will judge between all with justice on the Day of Resurrection, and there shall be no injustice on that Day, and all shall be brought before Us. 3 ولقد اوصلنا من قبلك اليك لوحاً بديعاً ان اصبر لحكم ربك ولا تخف من المشركين وان ربك يحكم يوم القيمة بين الكل بالعدل و ما اليوم ظلم و كل فى ذلك اليوم علينا يعرضون
- 4 We verily know what thou hast witnessed in the path of thy Lord. Turn unto Me and fear not, for all things shall return unto God. This is a Book whose verses have been set forth through the wisdom of thy Lord. Rejoice and fear not, for thou art, in My presence, among those drawn nigh. 4 و انا لنعلم ما قد رأيت فى سبيل ربك اقبل الى ولا تخف فان كل شىء الى الله يرجعون و ان هذا كتاب قد فصلت من حكم ربك ان ابشروا لا تخف فانك لدى لمن المقربين
- 5 When thy Lord's Book reacheth thee, go forth according to thy Lord's decree and repair to the island in the sea, for the days of thy Lord in the judgment of the Book are, God willing, drawing nigh. This is a decree from My presence when thou art neither in fear nor under judgment, and God, thy Lord, is cognizant of all things. 5 و اذا ورد عليك كتاب ربك اخرج الى حكم ربك و انزل جزيرة البحر فان ايام ربك فى حكم الكتاب ان شاء الله لمن قريب ذلك حكم من لدى اذا لم تك فى خوف ولا فى حكم و كان الله ربك بكل شىء عليماً
- 6 And if thou art in doubt, then be patient with thy Lord's decree and depart not from the land which God hath ordained for thee, for God's appointed time will not fail, and thy Lord God is the All-Hearing, the All-Knowing. 6 و ان كنت فى امر فاصبر لحكم ربك ولا تخرج من الارض التى قد كتب الله عليك فان اجل الله لات و الله ربك لسميعٌ عليم

- 7 Convey the greetings of thy Lord's remembrance from My presence to those who have gone before. And say: Praise be to God, the Lord of the worlds.

7 و ابلغ سلام ذکر اسم ربك من لدى على السابقين
و قل الحمد لله رب العالمين

INBA91:059.10-060.10,

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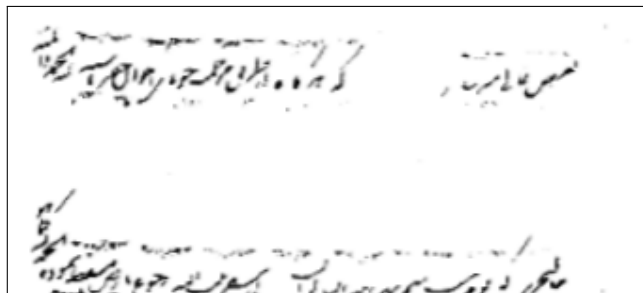
BB00496

Letter to Haji Mirza Hasan 'Ali,

Khal-i-Asghar, in Masqat

To: Hasan 'Ali, uncle of the Bab

Date: 1261-04-23 (Muscat) [1845-May-1]



AHDA

- 1 I submit to your eminent attention that if you inquire after my humble state out of kindness, praise and thanks be to God, at the time of writing, which is the twenty-ninth day of Rabi'u'th-Thani, I have returned from the pilgrimage to the House of God to my native land.

1 بعرض عالی میرساند که هرگاه از طریق مرحمت
جویای حال حقیر باشید لله الحمد و المنة حالتحریر
که یوم بیست نهم شهر ربیع الثانی است از سفر
بیت الله رجوع بارض مسقط نموده

- 2 Praise be to God as is befitting Him, my physical health is good and everything has gone very well until now. On the first day of Dhi'l-Hijjih I was honored to reach the House of God. I stayed twenty-seven days in that sacred land and performed the circumambulation of the House on behalf of the owners. May God in His grace and mercy accept it.

2 الحمد لله كما هو اهله صحت جسمانی برقرار است
و با کمال خوبی الی الآن گذشته است یوم اول
ذی حجه مشرف بیت الله شدم بیست و هفت
یوم در آن ارض مقدسه ساکن بودم و از قبل
صاحبان حول بیت طواف مینمودم خداوند عالم
از فضل و رحمت خود قبول فرماید

- 3 After departing from the city of Mecca, I traveled by land and was honored to reach the pure city of Medina - may God's blessings be upon its inhabitant. Due to my desire to stay in Mecca, I remained in this sacred land and conveyed greetings on behalf of the aforementioned owners in the presence of the Prophet - peace be upon him and his family - and the pure Imams - peace be upon them. I am hopeful through the grace and beneficence of my Lord that they have accepted it out of their generosity and bounty. May God honor all servants in the world with such a great blessing.

3 و بعد از خروج از بلد مکه از سبیل بر مشرف به
ارض مدینه طیبه صلوات الله علی ساکنها شده و
بمیل وقوف در مکه در این ارض مقدس توقف
نموده و در حضور حضرت رسول صلی الله علیه
و آله و ائمه اطهار سلام الله علیهم ذکر سلام
از قبل صاحبان مذکور شده امیدوار بفضل و
احسان موالی خود هستم که از سبیل کرم و
جود روا فرموده باشند خدا در عالم همه عباد را
بچنین فیض کبری مشرف فرماید

- 4 I wrote detailed letters and sent them to Bushihr. If this letter arrives soon, God willing, please inform Shiraz and Bushihr and send a reply so that it reaches me upon arrival in Bushihr, God willing.

4 خطوط مفصل بجهة بوشهر نوشته فرستادم هرگاه
این خط انشاء الله تعالی زود رسید شیراز و بوشهر
را اخبار فرموده باشند و جواب را مرقوم فرموده
ارسال فرمایند که ورود بوشهر انشاء الله تعالی
برسد

- 5 Please deliver the enclosed letter to Mirza Muhammad Yazdi who was a student of the late Haji Siyyid Kazim - may God exalt his station. If you can deliver it after reading it, that would be preferable. And peace be upon you and God's mercy and blessings.

5 و خطّ خوف را بمیرزا محمد یزدی که شاگرد مرحوم حاجی سید کاظم اعلی الله مقامه بودند برسانید و هرگاه بعد از مطالعه برسانید اولاً خواهد بود و السلام علیکم ورحمة الله وبرکاته

AHDA.088

BB00316

Khatt mina'l-Masqat ila Salman

To: Shaykh Salman

Date: 1261 (Muscat) [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Glorified be He Who sendeth down the Book upon whomsoever He willeth among His servants. Verily, there is no God but He, the All-Mighty, the All-Praised. This is indeed a Book wherein the ordinances concerning innovations have been expounded – sent down from Our presence by One all-high, all-wise. These are verses of the Qur'an, revealed from Us according to a manifest balance; and this is a decree from the Book of thy Lord – unchangeable in wisdom – sent down from Us upon a straight path.
- 3 Follow thou the ordinance of whatsoever is cast unto thee from the Book of Permission, for the Hour hath come in truth; and God is All-Hearing, All-Knowing. Verily, those who follow the signs of God in truth – these are the rightly guided. But whoso turneth away from the judgment of thy Lord shall not read a single letter from His Book; such are the wrongdoers.
- 4 God knoweth whatsoever is in the heavens and whatsoever is on the earth, and men have not ceased to differ concerning the ordinance of the Book. Say: If aught besides the Remnant of God were to send it down, they could never produce the like thereof. Glorified be God far above all they ascribe as partners! These are verses of the Tablet: God hath revealed them regarding the decree of the inmost sense of the Qur'an, that haply men may be assured through the signs of God. Recite thou the Book of God – thy Lord, there is no God but He – then proclaim unto the people the ordinance that hath been

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 سُبْحَانَ الَّذِي يَنْزِلُ الْكِتَابَ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَمِيدُ وَهُوَ الْكَاتِبُ قَدْ فَصَّلَ فِيهِ حُكْمَ الْبَدْعِ بِتَنْزِيلٍ مِنْ لَدُنِّ عَلَىٰ حَكِيمٍ تِلْكَ آيَاتُ الْقُرْآنِ قَدْ نَزَلَتْ مِنْ لَدُنَّا عَلَىٰ قِسْطٍ مُبِينٍ وَإِنَّ ذَلِكَ حُكْمٌ مِنْ كِتَابِ رَبِّكَ لَا يَبْدُلُ الْحُكْمَ بِتَنْزِيلٍ مِنْ لَدُنَّا عَلَىٰ صِرَاطٍ مُبِينٍ

3 إِنْ أَتَيْتَ حُكْمًا مَا يَلْقَىٰ إِلَيْكَ مِنَ الْكِتَابِ فَانْصَبْ عَلَيْهِ السَّاعَةَ قَدْ أَتَتْ بِالْحَقِّ وَاللَّهُ سَمِيعٌ عَلِيمٌ إِنَّ الَّذِينَ يَتَّبِعُونَ آيَاتِ اللَّهِ بِالْحَقِّ فَاولئك هم المفلحون و مَنْ عَصَىٰ مِنْ حُكْمِ رَبِّكَ لَنْ يَاقِرَ مِنْ كِتَابِهِ حَرْفًا وَاولئك هم الظالمون

4 وَإِنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا كَانَ النَّاسُ فِي حُكْمِ الْكِتَابِ يَخْتَلِفُونَ قُلْ لَوْ كَانَ عِنْدَ غَيْرِ بَقِيَّةٌ مِنَ اللَّهِ يَنْزِلُ لَاسْتَطَاعُوا أَنْ يَأْتُوا بِمِثْلِهِ فَنُفِخَ فِي السُّورِ اللَّهُ عَزَّ وَجَلَّ يَشْرِكُونَ تِلْكَ آيَاتُ الْوَحْيِ قَدْ نَزَلَ اللَّهُ فِي حُكْمِ بَاطِنِ الْقُرْآنِ لَعَلَّ النَّاسَ بِآيَاتِ اللَّهِ يُوقِنُونَ اقْرَأْ كِتَابَ اللَّهِ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ ثُمَّ ابْلُغْ حُكْمَ مَا نَزَلَ فِيهِ إِلَى النَّاسِ لَعَلَّهُمْ بِآيَاتِ اللَّهِ يَتَذَكَّرُونَ

sent down therein, that haply they may be admonished by the signs of God.

- 5 As for those who disbelieve in what hath been revealed unto thee in that Book, after they had come to know the decree of God with justice – such are the idolaters. Only those are the believers who, when the signs of God are heard, fall down in prostration. Be thou thankful unto thy Lord for the ordinance sent down unto thee in that Book; then convey, in like manner, what We have revealed unto thee therein, to the believers who follow the signs of God in truth – these are they who are rightly guided.
- 6 Publish the decree of thy Lord regarding what hath been revealed in that Book, for God deferreth the signs in truth; and thy Lord will not suffer the recompense of the believers to be lost. These verses are a proof from the Remnant of God unto whomsoever desireth to be among the guided. And that Book is a proof from Our presence for whoso willeth to believe in the signs of thy Lord and be numbered with the worshippers who prostrate themselves.
- 7 It is not permitted to any soul to decree save in accordance with what We revealed aforetime in the Book; and God is well aware of what men do. There is no God but He. On the Day of Resurrection He shall judge between all with justice; and thy Lord would not wrong a soul by so much as an atom's weight. God is All-Powerful, All-Glorious.
- 8 Say: O concourse, ye people of the Qur'an! Fear God, your Lord – there is no God but He; He knoweth what ye tally and what ye know not. Fear God concerning the Day when unto God shall all be gathered. Whoso disbelieveth in Our signs, naught of his deeds shall be accepted; on the Day of Resurrection he shall surely be among the lost. On that Day no ransom shall be taken from any soul; for the wrongdoers there shall be, from the judgment of thy Lord, neither protector nor helper.
- 9 Send thou a Book such as this unto certain of the learned – God is fully aware of the Days of God. If God permit, it shall come to pass; and God is Self-Sufficient, the All-Praised. In that Book are verses sent down from Us for a people who hearken. Were all mankind to gather to bring the like of what We have sent down unto thee in that Book, they would never be able to produce it, though We were to extend unto them the support of their own desires. Thy Lord is, in truth, All-Powerful, All-Glorious; naught escapeth the knowledge of thy Lord in the heavens or on the earth. There is no God but He, the All-Mighty, the All-Wise.
- 5 وَاِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِمَا نَزَلَ الْكِتَابُ بَعْدَ مَا قَدْ عَلِمُوْا حُكْمَ اللّٰهِ بِالْعَدْلِ فَاُولٰٓئِكَ هُمُ الْمُشْرِكُوْنَ اَمَّا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا سَمِعُوا اٰیَاتَ اللّٰهِ لَيَسْجُدُوْنَ اِنْ اَشْكُرَ رَبُّكَ فِیْ حُكْمٍ مَا نَزَلَ الْبَیْكَ فِیْ ذٰلِكَ الْكِتَابُ ثُمَّ بَلَغَ مِثْلَ مَا نَزَّلْنَا الْبَیْكَ فِیْ ذٰلِكَ الْكِتَابُ اِلَى الْمُؤْمِنِيْنَ الَّذِيْنَ اَتَّبَعُوْا اٰیَاتَ اللّٰهِ بِالْحَقِّ فَاُولٰٓئِكَ لَهُمُ الْمُهْتَدُوْنَ
- 6 بَلَغَ حُكْمَ رَبِّكَ فِیْمَا نَزَلَ فِیْ ذٰلِكَ الْكِتَابُ فَاِنْ اَجَلَ اللّٰهُ اٰیَاتَ بِالْحَقِّ وَاِنَّ اللّٰهَ رَبَّكَ لَا یَضِیْعُ اَجْرَ الْمُؤْمِنِيْنَ تِلْكَ الْاٰیَاتُ حُجَّةٌ مِنْ بَقِیَّةِ اللّٰهِ لِمَنْ شَاءَ اِنْ تَكُوْنُ مِنَ الْمُهْتَدِيْنَ وَاِنَّ ذٰلِكَ الْكِتَابُ حُجَّةٌ مِنْ لَدِیْ لِمَنْ اَرَادَ اَنْ یُّؤْمِنَ بِاٰیَاتِ رَبِّكَ وَكَانَ مِنَ السَّاجِدِيْنَ
- 7 وَمَا یُحِلُّ لِاَحَدٍ حُكْمًا اِلَّا یَحْكُمَ مَا نَزَّلْنَا فِی الْكِتَابِ مِنْ قَبْلِ وَاِنَّ اللّٰهَ بِمَا یَعْمَلُ النَّاسُ خَبِيْرٌ وَاِنَّهٗ لَا اِلٰهَ اِلَّا هُوَ یَحْكُمُ یَوْمَ الْقِیَامَةِ بَيْنَ الْكُلِّ بِالْعَدْلِ وَاِنَّهٗ كَانَ اللّٰهُ رَبَّكَ لَیُظْلِمُ نَفْسًا مِنْ بَعْضِ ذُرِّهِ وَاِنَّ اللّٰهَ قَوِیٌّ عَزِیْزٌ
- 8 قُلْ یَا اٰیُّهَا الْمَلَأُ مِنْ اَهْلِ الْقُرْاٰنِ اِنْ اَتَّقَوْا اللّٰهَ رَبَّكُمْ فَاتَّهٗ لَا اِلٰهَ اِلَّا هُوَ یَعْلَمُ مَا یُحْصَوْنَ وَاَنْتُمْ تَعْلَمُوْنَ اِنْ اَتَّقَوْا اللّٰهَ مِنْ یَوْمٍ کُلٌّ اِلَى اللّٰهِ یُحْشَرُوْنَ وَاِنْ كَفَرُ بِاٰیَاتِنَا لَنْ یُقْبَلَ مِنْ عَمَلِهِ شَیْءٌ وَاِنَّهٗ فِیْ یَوْمِ الْقِیَامَةِ لَمِنَ الْخٰسِرِيْنَ فِیَوْمَئِذٍ لَنْ یُقْبَلَ مِنْ اَحَدٍ فِدِیَّةٌ وَاِنْ كَانَ لِلظَّالِمِيْنَ مِنْ حُكْمٍ رَبِّكَ مِنْ وَلٰی وَاِنْ لَیْ نَصِیْرٌ
- 9 اِنْ اَرْسَلْ مِثْلَ ذٰلِكَ الْكِتَابِ اِلَى بَعْضِ الْعُلَمَآءِ وَاَللّٰهُ هُمْ بِاٰیَامِ اللّٰهِ فَاِنْ اَحَلَّ اللّٰهُ لَآتٍ وَاَللّٰهُ غَفُوْرٌ حَمِیدٌ وَاِنْ فِیْ ذٰلِكَ الْكِتَابِ اٰیَاتٌ قَدْ نَزَلَتْ مِنْ لَدُنَّا لَقَوْمٌ یَسْمَعُوْنَ لَوْ اجْتَمَعَ النَّاسُ عَلٰی اَنْ یَّاتُوْا بِمِثْلِ مَا نَزَّلْنَا الْبَیْكَ فِیْ ذٰلِكَ الْكِتَابُ لَنْ یَسْتَطِیْعُوْنَ وَلَوْ كَانَتْ اَیْمُهُمْ بِمِیْلِ اَنْفُسِهِمْ وَاِنَّ اللّٰهَ رَبَّكَ لَقَوِیٌّ عَزِیْزٌ لَا یُعْزَبُ مِنْ عِلْمِ رَبِّكَ شَیْءٌ فِی السَّمٰوٰتِ وَفِی الْاَرْضِ وَاِنَّهٗ لَا اِلٰهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ

- 10 Say: O concourse! There hath come unto you a Remembrance from the Remnant of God, confirming what the Prophets and Messengers brought from God – that none should be worshipped save Him. This is the pure religion of God. What aileth you, that ye do not perceive? Verily, the believer in the Book of thy Lord is he who believeth in God and His signs, and followeth the ordinance of the Remembrance from Our presence – such are the ones who set aright.
- 11 This is the path of thy Lord in the heavens and on the earth: from Our presence is the Command cast down according to a manifest balance. And the utterance of the Name hath been forbidden in the Book – its mention hath been interdicted; this is a decree of God, decided in truth. Say: I find no change, in certain of the years, for the ordinance of God. Glorified be thy Lord, the Lord of the Throne, above what they ascribe! Convey greetings and magnify the Name of thy Lord unto the believers, and say: Praise be to God, the Lord of all the worlds.

INBA91:052.08-056.04, INBA_5019C:330-330, AHDA.096-098

BB00367

Letter to Khal-i-Akbar from Masqat I

To: uncle of the Bab

Date: 1261 (Muscat) [1844-1845]



- 1 In the Name of God, the Most Merciful, the Most Compassionate.
- 2 Praise be to God Who has sent down the Book in truth wherein are clear verses for people who hear. And verily it is a Book wherein there is no doubt, sent down from the presence of One Mighty, Wise. Follow the decree which We have revealed to you before, for it is indeed the truth which We have sent down in truth by your Lord's leave upon a mighty, straight path. We have sent you seven verses, clear signs from your Lord's Book – there is none who can change His words. Read what has been revealed therein that you may be among the successful ones.
- 3 And similar to what was written on that page, We had revealed before for you to convey to Solomon who was among the religious leaders of that island, after you see therein the news

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 1

الحمد لله الذي قد نزل الكتاب بالحق فيه آيات
بينات لقوم يسمعون وأنه لكتاب لا ريب فيه قد
نزل من لدن عزيز حكيم ان اتبع حكم ما القينا
اليك من قبل فإنه هو الحق قد نزلناه بالحق
بأذن ربك على صراط عزيز قويم ولقد ارسلنا
اليك سبعة عصافير آيات بينات من كتاب ربك
لا مبدل لكلماته وان اقرء حكم ما نزل فيها لتكونن
من الفائزين

وأن مثل ما سطر في جنب تلك الورقة قد نزلناه
من قبل لتبلغ الى السليمان الذي قد كان من
مشايخ ملك الجزيرة بعد ان ترى فيه الخبر من

from the decree of the Book in truth. And God your Lord is Mighty, Powerful. We have revealed therein decrees for the day of gathering. Then you shall see no fear in anything, so do what is commanded and be among the grateful. And if there be no fear in your Lord's decree, it is prescribed - and God is All-Hearing, All-Knowing.

4 And if you are in fear, then do what is necessary in the path of the Cause, for God aids whom He wishes by His decree. And verily there is no God but He, the Mighty, the Powerful. God has prescribed mercy upon Himself that We shall surely gather all on a day wherein there is no doubt. Then He will judge between them with justice, and there shall be no injustice that day, and God your Lord is Self-Sufficient, Praiseworthy.

5 And if your Lord's decree permits entry to that island, it is prescribed that you inform the people of the mention of your Lord's name clearly, for God has forbidden in the Book that anyone enter except by My permission - and God is All-Knowing, All-Wise. This is a decree from Me when the Name appears among the people. And if most people do not know My decree, then act with reconciliation in your Lord's path, for I am the Most High, the All-Wise.

6 But aid the word of your Lord and fear no one in God's path, for God your Lord will surely reward the truthful with a fitting reward. And I see by God's power not an atom's weight of fear in myself, and I find all creation beside God's decree to be less than that - and God is All-Aware, All-Knowing. And if fear is seen from myself, I shall be patient and all depends on God, for God has revealed in the Qur'an the decree of worship - and verily there is no God but He, the Mighty, the All-Wise.

7 God has ordained for the most exalted: "I and My Messengers - there is no God but He - all shall fear Him." Convey the letter which I have revealed beside this page of yours to Solomon if you see reconciliation therein - and God is Witness over what I say. And if you do not see reconciliation in his words, then send it to whomever you wish among the learned ones - and God is Witness over all things. Know your Lord's decree and fear no one, and be patient with what has been revealed to you from His presence, for verily there is no God but He, the Mighty, the Powerful.

8 And say: Praise be to God, Lord of the worlds.

حكم الكتاب بالحقّ و كان الله ربّك لقوى عزيز و
لقد نزلنا فيه احكاماً ليوم الجمع اذا لم ترى الخوف
في شيء فافعل بما يؤمر و كن من الشّاكرين و ان
لم يك في خوف حكم ربّك فرض و الله سميع
عليم

4 و ان كنت في خوف فافعل ما يجب في سبيل
الأمر فانّ الله يؤيّد من يشاء بحكمه و أنّه لا اله
الا هو لقوى عزيز و انّ الله قد كتب على نفسه
الرحمة لنجمعنّ الكلّ في يوم لا ريب فيه ثمّ يحكم
بينهم بالقسط و ما اليوم ظلم عدل درّه و كان الله
ربّك لغنى حميد

5 و ان يرض بالورود على تلك الجزيرة حكم ربّك
فرض بأنّ تخبر لأنام ذكر اسم ربّك بيننا فانّ الله
قد حرّم في الكتاب ما لا يدخل احد على الا باذن
و الله عليم حكيم و انّ ذلك حكم من لدى اذا
ظهر الاسم بين الناس و ان لم يكن اكثر الناس
عالمين بحكمي فافعل بالصّالح في سبيل ربّك فانّي
انا العلىّ الحكيم

6 ولاكن انصر كلمة ربّك و لا تخف في سبيل الله
من احد فانّ الله ربّك ليجزى الصّادقين جزاء
حسيباً و ما ارى بحول الله في نفسى قدر خردل
من خوف و ما اجد كلّ الخلق في جنب حكم
الله الا اقلّ من ذلك و الله خير عليم و ان يرى
الخوف من نفسى ان اصبر و الكلّ على الله فانّ
الله قد نزل في القرآن حكم عبادة و أنّه لا اله الا
هو لعزیز حکیم

7 كتب الله لأعليين انا و رسلی لا اله الا هو كلّ
آياه فارهبون و بلغ كتاب الذى قد نزلت في جنب
ورقتك هذه الى السليمان ان ترى الصّالح فيه و
الله على ما اقول و كیل و ان لم تر الصّالح لسانه ان
ارسل الى من يحبّ من العلماء و الله على كلّ
شيء شهيد ان اعلم حكم ربّك و لا تخف من
احد و اصبر بما نزل اليك من عنده فانّه لا اله
الا هو لقوى عزيز

8 و قل الحمد لله ربّ العالمين

- 9 O Guardian, exalted be His mighty utterance, in the port of Bushehr for the late Shaykh, his eminence of noble lineage, the most noble Hajj Sahib Haji Mirza Siyyid Muhammad, merchant of Shiraz, may his exalted life endure.⁴² Written by Mirza Baqir

9 یا حفیظ تعالیٰ بیانه العزیز در بندر بوشهر برای مرحوم شیخ جناب سیادت و نجابت انتساب اشرف الحاج صاحبی حاجی میرزا سید محمد تاجر شیرازی دام عمره العالی ۴۲ تحریر میرزا باقر

AHDA.091

BB00319

Letter to Khal-i-Akbar from Masqat II
To: uncle of the Bab in Bushihr
Date: 1261 (at sea, after Muscat)
[1844-1845]



AHDA

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Read the Book and magnify the name of thy Lord Who now sendeth down unto thee a manifest Book. Give thanks unto God, thy Lord, then prostrate thyself before His wisdom, for this is God's bounty unto thee, and verily there is no God but Him, the Mighty, the Wise. Follow the decree that is transmitted unto thee from the presence of a manifest Leader, for He is the Truth in the heavens and on earth, calling mankind unto a mighty Balance. Indeed, the people have come unto the Remnant of God, confirming what was brought by the Penitent Ones and the Messengers from God, that they should worship none but Him, and this verily casteth the mighty Faith.
- 3 Rejoice, O thou who art in this state, in the Day of Remembrance, and fear no one in the path of God, for all shall return unto God, thy Lord. We have gathered all creation from a single day, and magnified the Cause through those who were truthful and followed God's verses - these are they who are guided. But whosoever denieth the Book of thy Lord and followeth vain desires, naught of his deeds shall avail him, and these are they who are the lost.
- 4 We have indeed sent a Book from Al-Mahamis before, then from Al-Masqat thereafter, wherein are clear signs from Our presence for people who hear. We verily know that thou art in fear of My Self, and that the sovereign hath not believed in the decree, but God had already decreed in the Qur'an beforehand, and God is the All-Hearing, the All-Knowing.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 اقراء کتاب و کبر اسم ربک الذی یزل الآن الیک کتاباً مبین ان اشکر الله ربک ثم اسجد لحکمہ فان ذلك فضل الله علیک و انه لا اله الا هو العزیز حکیم ان اتبع حکم ما یلقى الیک من لدن امام مبین و انه هو الحق فی السموات و الارض یدعو الناس الی قسطاس قویم و لقد جاء الناس الناس عند بقیة الله مصدقاً لما جاء الیتوبون و المرسلون من عند الله الا یعبدوا الا اياه و ان ذلك لیرمو الدین القویم

3 ان ابشریا ایها الحال بیوم الذکر و لا تخف فی سبیل الله من احد فان کل الی الله ربک یرجعون واحد فینا الخلق اجمعهم من یوم و کبر الامر من صدق و اتبع آیات الله فاولئک هم المهتدون و من کذب کتاب ربک و اتبع هواً لن عتل من عمله شیء و اولئک هم الخاسرون

4 و لقد ارسلنا کتاباً من المحامس قبل ثم عن المسقط من بعد فیه آیات بینات من لدنا لقوم یسمعون و انا لنعلم انک فی خوف من نفسی و ان الملک

لم يصدق الحكم ولا كنّ الله قد كنت حكماً في
القرآن من قبل والله سميع علم

- 5 God hath decreed for the most exalted ones: "I and My Messengers - verily there is no God but Him, the Strong, the Mighty." Know thou the decree of thy Lord at this moment, for I have not written concerning any matter nor revealed in the Book a single letter save by the leave of the Remnant of God, the Proof of thy Lord, the true Imam, the All-Hearing. Know thou that when the Name appeareth amongst the people, it is not permissible for anyone to enter upon Him except those who are near, and God is the All-Informed, the All-Knowing. Nay, the Remnant of God hath forbidden the face that mentioneth thy Lord's name to face the faces of those who turn away, and the touch of His hands with the hands of the idolaters, and God is the Mighty, the Praiseworthy.

5 كتب الله لأعليين انا و رسلي انه لا اله الا هو
لقوى عزيز ان اعلم حكم ربك في الآن فاني ما
كتب في شأن و ما انزل في الكتاب حرفاً الا
باذن بقية الله حجة ربك امام حق سميع ان اعلم
اذا ظهر الاسم بين الناس ما يحل لأحد ان يدخل
على الايا ولي والله خير علم بل ان بقية الله قد
حرم وجه ذكر اسم ربك عن وجه المعرضين و
مسّ يدي من ايدي امشركين والله عزيز حميد

- 6 And if it be written on the Day of Justice concerning a learned one regarding My return, I have indeed chosen a house for Myself, and God is Wise over thee. Be patient in God's decree and fear not, for were We to will, We would reveal in every letter the like of the Qur'an, and none can reject the proof of thy Lord, and verily there is no God but Him, the Strong, the Mighty.

6 و ان كتب في يوم العدل عالم على رجعي فقد
اخترت بيتاً لي والله عليك حكيم ان اصبر في
حكم الله ولا تخف فانا لو يشاء لينزل في كل
حرف مثلي القرآن ولا يقدر احد ان يرد حجة
ربك و انه لا اله الا هو لقوى عزيز

- 7 Know that the Remnant of God hath commanded me to speak to no one on the Day of the Covenant except in clear Arabic, for God hath made my tongue in every utterance like unto the decree of the Qur'an. And for him who heareth, it is incumbent to write in like manner, for this is a proof from God unto all creation. And upon that utterance the descent of melodies is not permitted. Behold then what appeareth in the decree of this moment, and God is All-Knowing, All-Wise.

7 و اعلم بأن بقية الله قد امرني ما لا تتكلم لأحد
في يوم العهد الا بلسان عربي قويم لأن الله قد
جعل لسانی في كل بيان مثل حكم القرآن و لمن
سمع فرض ان يكتب بمثله لأن ذلك حجة من
الله على الخلق اجمعين و ان على ذلك البيان لم
يحل نزول الحان فانظر ما ذا يدي في حكم الآن
والله عليم حكيم

- 8 And for every soul there is an appointed term that hath been ordained in a clear Book. And be thou aware that wert thou to be slain in the path of thy Lord, or to pass unto God thy Lord, verily thou wouldst be gathered together. And verily the Spirit of Truth hath circled round my heart by thy Lord's decree, and all dominion is before me as but a written letter. And whether all believe in the Remembrance of thy Lord or deny Him, it diminisheth naught from my knowledge of God. And verily the Spirit strengtheneth me at all times by God's leave, and God is the Strong, the Praiseworthy.

8 و ان لكل نفس اجل مكتوب قد قدر في كتاب
مبين و انتبهى لو قتلت في سبيل ربك او ميلا
الى الله ربك قد كنت محشورا و ان روح الحق
قد طاف في قلبي بحكم ربك و ان كل الملك
لدي كحرف مسطور و ان آمن الكل بذكر ربك
او يكفروا به لن يزداد في علمي بالله من شيء و ان
الروح يؤيدني في كل حين باذن الله والله قوي
حميد

- 9 And now there descendeth the subdued ark upon the water, then the sea. This is what God hath willed. There is no power nor strength except through God. In Him do I place my trust

9 و لقد ينزل الآن فلك المسخر فوق الماء ثم البحر
هذا ما شاء الله لا حول ولا قوة الا بالله عليه
توكلت و الله المصير ما احد بفضل الله في نفسي

and unto God is the journey's end. Through God's grace, there existeth not within my soul fear to the measure of a mustard seed, nor do I seek help from my self less than that. And I say, by the decree of the Book: I seek forgiveness of God, Who hath taken unto Himself no son, and Who hath no partner in sovereignty, and Who hath taken unto Himself no protector out of weakness. There is no God but Him, glorified and exalted be He above what they associate with Him.

قدر خردل من خوف و ما استعين من نفسى اقل
من ذلك و اقول من حكم الكتاب استغفر الله
الذى لم يجد لنفسه ولداً و لم يكن له شريك فى
الملک و لم يجعل لنفسه ولياً من الدال لا اله الا
هو سبحانه و تعالى عما يشركون

- 10 And glorified be God, thy Lord, the Lord of the Throne, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of all the worlds.

10 و سبحان الله ربك رب العرش عما يصفون و
سلام على المرسلين و الحمد لله رب العالمين

- 11 O Hafiz, exalted be His glorious and mighty station!

11 يا حفيظ تعالى شأنه العزيز

- 12 At the port of Bushihr, for the Shaykh.

12 در بندر بوشهر برای شیخ

HNU.000ii, AHDA.093

BB00119

Letter to Mirza Hasan-'Ali (uncle of the Bab)

Date: 1261 (Bushihr or Muscat) [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate

1 بسم الله الرحمن الرحيم

- 2 Honored Qiblih, may your glory endure! You have recited the sacred verses, yet how strange it is that people of insight should follow the words of men and the dictates of self, rather than following the divine command, unknowingly. Although it is far from the way of the learned ones that when addressed regarding a matter without knowledge and manifest proof they should doubt, and they should respond with a convincing answer, yet since I stand in the station of servitude, I must bear what is contrary to the way of the wise.

2 قبله محترم دام عزكم تلاوت آیات کریمه را نموده
ولى چه بسیار عجیب است که اهل بصیرت تابع
اقوال مردم و هوای نفس شوند لاجل اتباع
حكم دين من حيث لا يعلمون اگرچه از طریقه
اهل علم دور است در مقامیکه مخاطب ایشان در
امرى بلا علم واقع و حجة ظاهر شك نماید او را
بجواب محجاب فرمایند ولى از آنجائیکه در مقام
عبودية و اقمم متحمل غير طریقه اهل حکمت
میشود

- 3 The decree of the Author of this Cause cannot exceed two possibilities: either it is truth, and blessed is he who follows it, or it is false, and woe unto him who recognizes it and loves it. There is no doubt that for every truth and falsehood God has ordained a sign by which it may be distinguished, and this sign is not the acceptance or rejection of people. However, the acceptance of the just is a powerful proof, though discerning

3 حکم صاحب این امر از دو مرحله خارج نیست
یا حق است فطوبی لمن اتبعه یا باطل فالویل لمن
عرفه و احبه و شکی نیست از برای هر حق و
باطل خداوند عالم علامتی معین فرموده که بان
تمیز داده شود و این علامه تصدیق و تکذیب ناس
نخواهد بود ولى تصدیق اهل عدل حقی است
قوى و لكن امر در تمیز عدول از برای کافه

the just is difficult for all people. It is incumbent upon every soul to distinguish truth from falsehood for themselves.

- 4 After establishing this premise, there is no doubt that if someone today makes a claim that does not cause the denial of any fundamental religious principle, and presents sufficient proof, it is incumbent upon all to accept his decree. By consensus of the Imami school, if today a decree were to issue from the Imam of the Age (peace be upon him) and all were to turn away, they would become unbelievers, for the essence of religion is not the performance of fasting and prayer, but rather following the decree that issues from him. There is no doubt that most people are in a state more misguided than cattle; indeed, by the text of tradition, the truly faithful are rarer than red sulfur.

- 5 Regarding this matter of pilgrimage, God knows their number - three persons are recorded in the scroll of the Just Imam, whose decree I wrote in Baghdad. Let them consider other deeds of people likewise, and let them not marvel, for the Cause of Truth is more subtle and greater than this, and most are perishing save whom God wills, for He is the Mighty, the Forgiving.

- 6 After the passing of the revered Siyyid, there must needs be in every age one like him among their community. Nevertheless, none emerged from this trial except those poor ones who migrated from the Holy Land, and they are recorded in the Book of the True Imam as the noblest of creation, although outwardly none pays them any heed. My purpose in mentioning these matters is to show the condition of people who are but a drop from the ocean.

- 7 Now people demand proof from one who makes a claim. What proof could be greater than that God should cause someone to appear in Persia speaking in the language of the Qur'an, such that if all the peoples of the earth were to gather together, they could not understand a single word of these utterances, let alone produce their like? Now, setting aside what has already been revealed, the Surih that has been revealed in this very leaf suffices as proof for all the peoples of the earth. If the entire Qur'an were but a single surih, could anyone say it is not proof? God forbid! Rather, this surih in its proving power equals the decree of the Qur'an and the miracle of all the Prophets and Successors, could they but comprehend.

- 8 According to its exponents, what is the Mountain? Strange indeed is this arena's Master! Let the divines gather together

مردم امریست صعب و بهر نفسی واجبست که بنفسه تمیز حق از باطل را نماید

4 بعد از اثبات این مقدمه شبهه نیست که هرگاه کسی امروز ادعای بر امری نماید که باعث بر انکار جزئی از ضروریات دین نباشد با حجة و افیه بکل عالم فرض است تصدیق حکم او نمایند و به اجماع مذهب امامیه هرگاه امروز حکمی حکمی از امام زمان علیه السلام صادر شود و کل اعراض نمایند کافر میشوند زیرا که مناط دین عمل صوم و صلوة نیست بلکه اتباع حکم صادره از خود ایشان است و شبهه نیست که اکثر مردم در مقام اضل از انعام واقع هستند بلکه مؤمن خالص بنص حدیث اقل از کبریت احمر است

5 در این مسئله در عمل حج که خدا میداند عدد او را سه نفر در صحیفه امام عدل مکتوب شده که حکم آن را در خطه بغداد نوشتم سایر اعمال مردم را هم مثل این فرض نمایند تعجب نفرمایند که امر حق ادق و اعظم از این است و اکثر هالک هستند الا ممن شاء الله انه عزیز غفور

6 بعد از فوت مرحوم سید مثل سیدی در میانه طائفه ایشان لابد است که در هر عصر میباشد معذلک از این فتنه خارج نشد مگر همان فقراء از ارض مقدسه هجرت نموده و ایشان در کتب امام حق اشرف خلق مکتوبند با وجود اینکه بر سبیل ظاهر کسی اعتنای بدیشان ندارد و مرادم از ذکر این فقرات حد خلق است که رخشه عالم باشند

7 حال مردم از کسیکه مدعی امریست حجة میخواهند چه حجة از این عظیم تر است که در عجم خداوند عالم کسی ظاهر فرماید بلسان قرآن که اگر جمیع اهل ارض جمع شوند نتوانند حرفی از کلمات را بفهمند چه جای اینکه بتوانند ایقان بمثل نمایند حال از آنچه ظاهر شده چشم پوشیده سورة که در همین ورقه نازلشده کفایت میکند در حجة بودن آن اهل ارض را هرگاه کل قرآن سورة؟ بود آیا کسی را میرسد که بگوید حجت نیست حاشا و کلا بلکه در حجت بودن این سورة معادل با حکم قرآن و معجزه جمیع انبیاء و اوصیاء

8 لویتانه بقول اهلش کوه؟ عجب آنست میدان این گوی صاحب این امر علما اجتماع نموده گوی

and bring forth their argument to the field - then shall the call of "Yea, by God!" be raised high. You yourselves have always read the Qur'an and have some discernment according to your recitation. By the Lord Who is the Seal Bearer, if all the peoples of the earth were to gather together to produce a single verse, they would be powerless to do so. And if they did produce something, it would be plagiarized words, not expressions flowing naturally from their tongues, just as in early Islam when the eloquent Arabs made their claims but were ultimately disgraced and humiliated.

خود را بیدان آرد آنوقت صلاى اى و الله بلند خواهد شد خود شما همیشه قرآن خوانده اید بقدر تلاوت کمی تمیز میدید بحق خداوندی که خاتم برید اوست که اگر جمیع اهل ارض جمع شوند باینکه باینکه يك آیه بیاورند عاجز خواهند شد اگر هم چیزی بیاورند کلمات مسروقه خواهد بود نه این است که بر لسان ایشان بر فطرت جاری شود چنانچه در صدر اسلام فصحاء اعراب ادعا نمودند و آخر رو سیاه و نخل شدند

- 9 I completed the commentary on the Surah of Joseph in forty days, writing portions of it each day. Whenever I wish to write anything, the Spirit of God assists me. Like the Scripture I sent - I wrote it in just one day and night. If any of the divines makes claims, then in the Name of God - as those who have witnessed my writing have understood - no scholar has ever manifested such a thing. After the Book, God's proof is complete for all the world.

9 حقیر شرح سوره یوسف را در چهل روز که همه روز بعضی از آن مینوشتم اتمام نمودم و هروقت بخوام هرچه بنویسم روح الله مؤید است مثل صحیفه که فرستادم يك شبانه روز منتهی نوشتم هرکسی از علما مدعی است بسم الله چنانچه اشخاصیکه مشاهده نوشتن را نموده اند فهمیده اند که چنین امری تا حال از احدی علماء ظاهر نشده بعد از کتاب حجت خداوند بر کل عالم تمام است

- 10 As for those who falsely claim their Imam says these verses and scriptures are taken from the Book of God and prayers - their recompense is with God. From the day this Cause appeared, the deeds of all creation are void except after acceptance. This is God's decree - whoever wishes to accept, it is for their own good; whoever denies it, the punishment will reach them.

10 و اشخاصیکه اقتراء بر امام خود میزنند که آیات و صحیفه ماخوذه از کتاب الله و ادعیه است جزاء ایشان با خداوند است از روزی که این امر ظاهر شده عمل کل خلق باطل است الا بعد از تصدیق ؟ و این حکم خداوند است هرکس میخواهد تصدیق کند از برای خودش است هرکس هم تکذیب کند عقوبت بخودش میرسد

- 11 Although my purpose in these passages is that they emerge from the sea of the air's turbulence to become established upon the pillar of tranquility, I did not initially find all the people of this land worthy to reveal it to. Indeed it would be a shame for any but those who are worthy to enter into knowledge of such a matter. Even now the condition of the land is as before - everyone's acceptance comes from following others.

11 اگر چه مرادم از این فقرات اینست که از بحر اضطراب هوا خارج شده برکن سکون مستقر گردند کلیه اهل بلد را اول قابل ندیدم اظهار کنم بلکه حیف است که بر علم چنین امری غیر اشخاصیکه قابل هستند وارد شوند الان هم سکم بلد مثل قبل است هرکس را تصدیق از تبعیت یکدیگر است

- 12 What I have revealed thus far was by Time's decree, otherwise it is not fitting for one upon whose tongue flows the decree of the Tree of Sinai to strive thus with God's servants from a position of powerlessness. By the Lord Who made my tongue a proof through these sciences - all creation today in knowledge is like this inanimate pen in my hand. My purpose in this station is not to boast, rather any possessor of spirit can discern that when the elevated one describes himself for a lesser station, he has wronged himself, for that cannot discern the elevated matter. Rather that conceals the First Name. I was observing

12 آنچه اظهار نمودم تاحال بحکم الدهر انزلی بود و الا کسیکه بر لسان آن حکم شجره طور جاری شود لایق نیست این قسم در مقام عجز با عباد الله مجاهده نماید بحق خداوندیکه لسان مرا باین علوم حجت فرموده که کل خلق امروز در علم نزد من مثل این قلم جمادی است که در ید من هست و عرضم از این مقام اظهار نغریه نیست بلکه هر ذی روحی تمیز میدهد که عالی هرگاه

these absurdities of Satan's hosts. Now that it has become manifest, there is no word with anyone.

وصف کند خود را از برای رتبه مؤخر ظلم بخود کرده زیرا که آن نمیتواند تمیز امر علا را علا را دهد بلکه آن کتمان اسم اول ملاحظه همین مزخرفات جنود شیطان را مینمودم حال که ظاهر شده حرفی با کسی نیست

- 13 The proof is with everyone, though none can understand my words, as the purpose is not to teach or judge between people. The portion of the learned is powerlessness and the portion of the common people is acceptance. As for what they have indicated that people speak false words - it causes no harm. First they said about God "Uzair is the son of God," second about the Messenger of God they said as they said about me "Verily he is possessed," and God knew and revealed "This is naught but a Reminder to all the worlds." Likewise regarding the Family, peace be upon them.

13 حجة نزد هرکسی هست کسی هم قادر بر فهمیدن کلمات حقیر نیست که مقصود تدریس و حکم میان خلق باشد همین قدر حظ علما عجز است و حظ عوام تصدیق آنکه اشاره نموده اند که مردم کلمات باطل میگویند ضرری نمیرساند اول در حق خداوند گفتند عزیز ابن الله دوم در حق رسول الله گفتند مثل آنچه در حق من گفتند انه لجنون و خداوند عالم بود ایشان نازل فرموده و ما هو الا ذکر للعالمین كذلك در شان آل سلام الله عليهم و

- 14 And this way and custom in lofty fields is with us, whatever I desire I shall not flee, for God Almighty hath so decreed. Fear ye none whatsoever, for they are but as spider's webs. Whatsoever God Almighty hath caused to flow forth is good. And should the people, God forbid, deny, they shall be deprived of the verses. Their perplexity and confusion shall lead nowhere. This leaf containeth the decree for this circle and those who are in pursuit of truth. Should they depart therefrom, I remain as I was - that young merchant.

14 این سنة سنة در میادی عالی به ماست هرچه هم میخواهم فرار کنم چون خداوند عالم مقرر فرموده جاری هیچ وجه خوفی از احدی نداشته باشید که مثل بیت عنکبوت هستند و هرچه خداوند عالم جاری فرموده خیر است و هرگاه نعوذ بالله مردم بنای انکار گذارند محروم خواهند شد از آیات امام شور و حیرت ایشان بجائی نخواهد رسید این ورقه حکم این دایره و اشخاصیست که در مقام طلب هستند و هرگاه خارج شوند همان جوان تاجری که بودم هستم

- 15 Let them not imagine from the indications on the opposite page that I have need of the confirmation of the people of the land or the support of the inhabitants of earth. The utmost that could happen is that all would deny. After some time hath passed, all the verses revealed by this humble one shall become like the Qur'an, and all people shall recite them. Today, before the decree, the highest and lowest among them are equal - the sovereign and the lowliest subject are on the same plane. The Cause of Truth brooks no delay. Whosoever hastens forward attains, and whosoever tarries remains behind until the Day of Resurrection. Today it behooveth all to aid the Cause of Truth with utmost glory.

15 از اشارت صفحه مقابل تصور نفرمایند که احتیاجی به تصدیق اهل بلد یا نصرت اهل ارض داشته باشم منتهی امر این است که همگی تکذیب نمایند همین قدر که زمانی گذشت کل آیات نازل از ید مقیر مثل قرآن خواهد شد و همه خلق تلاوت خواهند نمود و امروز نزد حکم افضل و ادنی از ایشان سواست سلطان با اخص رعية در يك صقع است امر حق نجیه بردار نیست هرکس سبقت گرفت فایز شد و هرکس واقف ماند مؤخر ماند الی يوم القيمة و امروز بر کل نصرت امر حق است با عزة تمام

- 16 For two months now the Commentary on the Surih of Joseph hath been abroad amongst the people; and at present its condition is, unto them that understand, even as the sun manifest in mid-heaven - yet not unto the asses that have gone astray.

16 حال دو ماه است شرح سوره یوسف در میان خلق است و حالا و حال آنکه مثل شمس در وسط السماء ظاهر است نزد اهل فهم نه خرهای اضل که از جانب حقی است که مردم در حال

This, indeed, is a proof whereby men, in the hour of questioning, did rejoice; and still none hath been able to properly copy a single manuscript, sound and entire. Fie upon them, yea fie upon them! Those few sections which had been dispatched from Shiraz arrived in a single day, most of them grievously faulty; and in certain passages they have been altered and corrupted. Inform Mulla Sadiq that some of its verses have, without knowledge and without warrant, been changed; and such a thing, in mine own sight, possesseth no authority – though for the people, one verse thereof, rightly set down, is sufficient. But the pages that are in mine own hand – those very verses – are the proof.

سؤال فرح میکردند و هنوز احدی يك نسخه درست تمام نکرده است اف علیهم ثم اف علیهم چند جزوی که فرستاده بودند از شیراز و يك روز رسید اغلب غلط و در بعضی مواقع تبدیل یافته بملا صادق اخبار نمائید که بعضی آیات آن چون بلا علم و افعی مبدل شده حجت نزد خودم ندارد اگرچه از برای مردم يك آیه صحیح آن کافیت و رقائی که در دست خودم است از آیات همانها حجت است

- 17 It seems that in Shiraz thieves have themselves sent groups of such surihs. They say prayers have been taken from the scripture. Now in this leaf a prayer for hastening hath been written whose content and expressions exist in no prayer. The deceitful ones recite it though they understand it not. If they have any shame or modesty, let them exert themselves somewhat and have this very prayer copied in the finest calligraphy and give it to someone, but in such wise that it be among the seven leaves before all. One leaf of these sufficeth in authority for the people of the earth.

17 ظاهر در شیراز دزدها خودشان گروه مثل آن سوره فرستاده باشند میگویند صحیفه از ادعیه برداشته شده الان در ورقه دعای بر استعجال نوشته شده که مضمون و عبارش در هیچ دعای نیست و رندان دروغ گو تلاوت نمایند اگرچه نمیفهمند اگر عار و حیا دارند قدری عرق بریزند نسخه همین دعا را باب طلا باحسن خط باحدی بدهند بنویسند و لکن بقسمی که در جزوه هفت و رقه نزد کل باشد یکورقه اینها در حجت کافیت اهل ارض را

- 18 They say nay, like the Surih of Ridvan wherein most words are not found in the Qur'an. Let the divines sit and, if they can, have the scripture bound and quickly sent to the Mother, for they wish to persist in its recitation. But let it be on distinguished Turkish paper of the finest quality. If ye be learned, take care with the correctness and vowel points, but let it be in the finest calligraphy. Should ten or more ashrafis be spent on it, there is no objection.

18 میگویند خبر مثل سورهء رضوان که اغلب کلمات آن در قرآن نیست همین مطلب را علما نشسته هرگاه توانستند صحیفه صحافی شود و بزودی بجهت صاحب ام فرستاده باشند که میخواهند مداومت بتلاوت بتلاوت آن نمایند ولی چیز قطعه در کاغذ ترمه بسیار ممتاز باشد وقت در صحت و اعراب هم اگر اهل علم هستید تمیز دهید ولی به احسن خط باشد هرگاه ده اشرفی و زیاده خرج آن شود مضایقه ندارم

- 19 In the verses of the Imam of the Age, peace be upon him, the state of begging is rejected. It appears that Akhund Mulla Sadiq acts with weakness. This deed befits not this station. Let them give this leaf with the prayer that they may recite it and become firm in certitude. And let the illiterate ones keep the leaf and prayer that have been written.

19 در آیات امام زمان علیه السلام شان گدائی مردود است آنچه ظاهر میشود آخوند ملا صادق در ضعف حرکت مینماید این عمل سزاوار این مقام نیست همین و رقه با دعا بدهند قرائت نمایند تا بریقین مستقر گردند و بیسوادان و رقه و دعا را نوشته باشند نگاه دارند

- 20 And similarly you have written and sent to Mirza Hasan. Prayer is yours and verily You are witness over all things. Be ye numbered among them. Having perused the enclosed missive, know that the reply is this: the pardon of Mulla Husayn and the succour of the Faith. This, indeed, is the

20 و بمثل آن نوشته باشید و بجهت میرزا حسن فرستاده باشید الدعاء و انك على كل شيء شهيد و ان من باشید و خط ملفوف را مطالعه نموده جواب عفو ملا حسین و نصرت دین است و

decree of the True One – God and His chosen ones bear witness thereto.

- 21 As to the question of visions, this proceedeth not from Me. Whoso claimeth a vision, declare the same a liar. Nay rather, the path is that which is set forth in the Tradition: “He who loveth Us, and increaseth in his love for Us, and is pure in his knowledge of Us...” and so forth. Peace – for peace is the best of words. And praise be to God, the Lord of all worlds.

GOH.124x, MNP.002x

همين حكم حق است خداوند و اولياء ان شاهد هستند

21 مسئله رؤیة از من نیست من ادعی رؤیة فکذبوه بل طریق اخذ حدیث من احبنا و زاد فی حبنا و اخلص فی معرفتنا الی اخره میاشد و السلام خیر الکلام و الحمد لله رب العالمین

INBA91:170.11-180.06, PR04.200r05-204r11, TZH3.283.09-286.11x

BB00222

Letter to Mulla Sadiq Muqaddas Khurasani

Date: 1261 (Bushihr) [1844-1845]

- 1 Alif Lam Mim. This is the remembrance of God’s remembrance to the Yellow Leaf on the right side of the Mount. There is no God but Him. Say: Let me go forth! We have indeed sent down to thee aforetime a Book wherein are clear verses from Our presence for a people who hear. We have heard today that after thy sojourn in that land thou hast followed the desires of those who know not the decree of the Remnant of God from His wise servant. And thou hast not openly proclaimed God’s decree out of fear of what people would say concerning God’s verses. Read Our verses every day among the people without the slightest fear, for God’s Cause is truth, regardless of what people may say. We have prescribed for the believers to make mention of God’s remembrance in the call to prayer according to what We have revealed in the Book of Kings. Proclaim God’s decree openly that ye may prosper.

- 2 O man! Pray in the mosque wherein the verses were revealed from thy Lord, and study Our verses therein with justice that thou mayest be among the successful ones. It is the first house wherein the Book was revealed, and therein did the men of the Holy Land believe, and these were indeed the foremost. It is truly a mosque that was founded upon thy Lord’s decree with justice, and was formerly a Jewish house, and now the Holy Land is inscribed in God’s Book.

- 3 We have indeed sent down a Book to the land of Kirman. Send it at the time of its revelation, and what thou hast written

1 الم ذکر ذکر الله للورقة الصفراء عن یمن الطور لاله الا هو قل ایای فانخرجون ولقد نزلنا الیک کتاباً من قبل فیہ آیات ینبات من لدنا لقوم یسمعون ولقد سمعنا الیوم انک بعد مفرک فی تلك الارض قد اتبعت اهواء الذین لایعلمون حکم بقیة الله من لدن عبده علی حکیم وما بلغت حکم الله جهره من خوف ما کان الناس فی آیات الله ینصتون ان اقرء آیاتنا فی کل یوم بین الناس من دون قدر خردل من خوف فان امر الله لحق مثل ما کان الناس ینطقون ولقد کتبنا للمومنین ان اذکروا ذکر الله فی الاذان بحکم ما نزلنا فی کتاب الملوک ان ارفعوا حکم الله جهره لعلکم تفلحون .

2 یا ایها الرجل صل فی المسجد الذی نزل الیایات من ربک فیہ وادرس بآیاتنا فیہ بالعدل لتکون من الفائزین وانه اول بیت نزل فیہ کتاب وان فیہ قد آمنوا رجال ارض المقدسة وان اولئک هم السابقون وانه لمسجد قداس من حکم ربک بالعدل وکان فی الاول بیت الیهود وان الآن ارض المقدسة فی کتاب الله لمسطور

3 ولقد نزلنا کتاباً الی بلد کرمان ان ارسل حین النزول وما کتبت من آیاتنا البدیعة لتکون من الشاهدین لمکتوب. بلغ ذلک الحکم من لدی فانه حکم عدل

of Our wondrous verses, that thou mayest be among the witnesses inscribed. Convey this decree from Us, for it is a just decree from Us, a manifest Leader. We have ordained for two individuals from among the learned of that land to go forth by the decree of the Remnant of God to that island, that We may command God's decree upon them, and that they may be among the helpers inscribed in God's Book. Say to the elder of them: Go forth at God's command that ye may be among the successful ones inscribed.

- 4 The first to leave his home as an emigrant shall enter Paradise before others on the Day of Resurrection. Read this Book every day from the pulpit in eloquent and sorrowful Qur'anic tongue. Write to Our followers that they should leave their dwellings for God's covenant on the path of God, the Mighty, the Praiseworthy. Send daily the affairs of the land's decrees that We may judge among them with justice, for God thy Lord is indeed All-Hearing, All-Knowing.

- 5 Today the decree of the learned is like that of all people - there is no changing God's decree and all are brought before Us. Say: Erase all books and teach among the people with Our verses, and write what is revealed from My hand in golden ink that ye may be among the God-fearing inscribed. Say to the learned: Fear God and turn not away from Our Cause, for the decree hath been revealed concerning those who turn away just as it was revealed concerning Abu Lahab and his wife. People will read your decrees thereafter while ye perceive not. Say: Praise be to God, the Lord of the worlds.

HURQ.BB25x

من لدن امام مبين ولقد فرضنا لاثنتين نفس من علماء تلك البلد ان يخرجوا بحكم بقية الله الى تلك الجزيرة لنامرحكم الله عليهما وليكونا من الناصرين في كتاب الله لمكتوب قل لا كبرهما ان اخرجنا لامر الله لتكونا من الفائزين لمسطور.

4 وان اول من يخرج من بيته مهاجرا الى يدخل يوم القيامة قبل الناس في جنات كريم واقراء ذلك الكتاب في كل يوم على المنبر بلسان القرآن ذي حزن فصيح واكتب الى شيعتنا بان يخرجوا من مساكنهم لعهد الله على صراط الله العزيز الحميد وارسل كل اليوم شان من احكام البلد لنحكم فيهم بالعدل وكان الله ربك لسميع عليم

5 وان اليوم حكم العلماء كمثل كل الناس لا تبديل لحكم الله وكل علينا يعرضون قل امحوا كل الكتب وادرسوا بين الناس باثباتنا واكتبوا ما نزل من يدي بالمداد الذهب لتكون من المتقين لكتوب وقل للعلماء ان اتقوا الله ولا تعرضوا من امرنا فان الحكم قد نزل في شان المعرضين بمثل ما نزل في شان ابى لهب وامراته وان الناس ليقرئون من بعد احكامكم وانتم لا تشعرون وقل الحمد لله رب العالمين ...

PYK.003, ASAT4.236-238x, TZh3.149.06-150.13x, AHDA.101

BB00269

Letter to Mirza Hasan-i-Khurasani

Date: 1261 (Bushihr ?) [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Read thou the Book of the remembrance of the name of thy Lord, beside Whom there is no other God, the Most Exalted, the All-Wise. Verily it is a Book sent down from the presence of the Remnant of God, the manifest and righteous Leader. This decree, concerning which there is no doubt, hath been

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 اقراء كتاب ذكر اسم ربك الذي لا اله الا هو العلي الحكيم وانه لكتاب قد تنزل من لدن بقية الله امام حق مبين وان ذلك حكم لا ريب

sent down from the presence of the Exalted, the All-Wise. He is the Truth in the heavens and on earth, reciting unto thee the Book of thy Lord from the decree of the Balance which thou hast been given. This is thy Lord's path in the heavens and on earth, calling mankind unto a mighty and praiseworthy path. Whoso heareth but a single letter of these wondrous verses, his deeds shall not be accepted unless he believeth in the verses of thy Lord and is numbered among those who prostrate themselves.

فيه تنزيل من لدن علي حكيم و انه هو الحق في السموات والارض يتلوا عليك كتاب ربك من حكم قسطاس تولىه و ان هذا صراط ربك في السموات والارض يدعوا الناس الى صراط عزيز حميد الا من سمع حرفا من آيات البدع لن يقبل له عمله الا ان يؤمن بآيات ربك و كان من الساجدين

- 3 Verily this verse which We now reveal unto thee is equal to the verses of the ancients. After this all creation shall be questioned concerning the Remnant of God. This Book sufficeth as a proof of the Remembrance unto all who dwell on earth. Were God to reveal but a single verse of the Qur'an, none hath the right to utter a word concerning it, and We make no distinction regarding God's decree - all are worshippers of the Book's decree.

3 و انه اية مما نزلنا الان اليك تعدل آيات الاولين و ما من بعد ذلك كل الخلق من بقية الله سيسئلون و كفى بذلك الكتاب حجة الذكر لمن على الارض اجمعين و لو نزل الله القرآن اية واحدة ما لاحد ان يقول فيها حرفا و اما نحن لانفرق بين حكم الله و كل في حكم الكتاب له عابدون

- 4 We have indeed tried mankind with truth even as We tried those who came before them. All have received their portion from the Book and all shall be gathered unto God. Those who follow God's verses and migrate to the Holy Land - these are they who are rightly guided. Those who deny Our verses and follow their own desires - the word of torment hath been fulfilled against them, yet they perceive it not.

4 و لقد فتننا الناس بالحق بمثل ما قد فتننا الذين من قبلهم فكل قد اكتسبوا نصيبهم من الكتاب و كل الله يحشرون ان الذين اتبعوا آيات الله و هاجروا الى الارض المقدسة فاولئك هم المهتدون و ان الذين يكذبون باياتنا و اتبعوا اهوائهم فقد حقت عليهم كلمة العذاب و اولئك هم لا يشعرون

- 5 O ye company who follow Me in truth, rejoice in the Spirit from My presence, for this is the great triumph. God, your Lord, the Most Merciful, hath inscribed your names on the Tablet of the Throne, and this indeed is the supreme victory. Say: O people, draw nigh unto Him Who is established upon the Throne in the Most Great Sanctuary, then go forth according to God's decree and enter the Land of Safety all together, that ye may be numbered among the triumphant.

5 الا يا ايها الملاء الذين اتبعوني بالحق ان ابشروا بالروح من عندي فانه هو الفوز الكبير و ان الله ربكم الرحمن قد كتب اسمائكم في لوح العرش و ان ذلك هو الفوز العظيم قل يا ايها الملا ان ادنوا ممن استقر على العرش في الحرم الاكبر ثم اخرجوا لحكم الله و ادخلو بلدا لامن كافة لتكون من الفائزين ل

- 6 It is written: O thou noble, intelligent, virtuous and pious master! Call the people unto justice and convey the decree of this Book unto those in that land and its surroundings, that those who perish may perish with clear proof, and those who survive may survive through the ancient verse. Thy Lord God is indeed the All-Hearing, the All-Knowing.

6 مكتوب الا يا ايها السيد الذكي الحسن التقى ان ادع الناس بالعدل و بلغ حكم ذلك الكتاب لمن على تلك الارض و من في حولها لهلك و من هلك بالحجة البديعة و ينجي من نجي بالاية القديمة و كان الله ربك لسميع عليم

- 7 As for those who fabricate lies against God saying that the Remembrance of thy Lord's name taketh what He willeth from the words of the Qur'an, say: Glory be to God! Were God to permit His servant, He could reveal in every letter the like of the Qur'an, for thy Lord God is indeed the Powerful, the Mighty.

7 و ان الذين افتروا على الله بان ذكر اسم ربك ياخذ ما اراد من كلمة القرآن قل سبحان الله و تعالى لو اذن الله لعبده ينزل في كل حرف مثل القرآن و كان الله ربك لقوى عزيز

- 8 Follow thou the decree of divine revelation and convey this Book unto those who dwell along the ways, that they might remember God's verses and be numbered among the guided ones. Know that the sea routes are narrow - We love not that our followers should travel by sea; better the land route. Say: What God willeth shall come to pass; there is no power save in God. In His hand is all authority; there is no God but Him, the Self-Sufficient, the Loving.
- 9 If thou fearest not the decree of Baghdad, then strive in thy Lord's ways with wisdom and decisive verses for those learned deniers who dwell therein, that they might remember God's command and be numbered among those who submit. O people! How do ye judge falsely concerning Our servant who hath come to you with clear verses according to the decree of the Qur'an, after ye yourselves believed in God's decree with certitude? Be ye patient, for the Day of Judgment will come in truth; and We shall assuredly judge, by the leave of thy Lord, between the people. On that Day not even the weight of an atom shall be wronged. And God, verily, is the All-Powerful, the All-Knowing.
- 10 Fear God, O concourse of men, then present yourselves before God. If ye are able to produce the like of this Book - to you be your religion and to Me be God's religion, the Mighty, the Praiseworthy. And if ye are unable - and ye shall never be able, even if all were to assist you, ye shall never be able - then turn away from that which is false and enter the Gate, prostrating yourselves, that ye might prosper. And if ye do not, then be content with God's judgment in the Qur'an and ask God of His justice through the Messenger, that God may send down chastisement upon him who hath denied and was among the wrongdoers. And by that decree hath God's Cause been furthered along the path. Fear no one in the days of thy Lord, for this is God's favor upon thee, and verily if thou diest or art slain, unto God shalt thou be gathered.
- 11 Warn that soul who hath denied the verses of his Lord and followed his own desires and was among the corrupt ones.
- 12 Convey the greetings of the remembrance of thy Lord's name to those who have gone before. Tell them to migrate to the Holy Land that they may be among the triumphant. Send forth such a book as this to those who have followed Our Cause and were among the assured ones. And if any among you is obliged to study in the house of the Gate of God, who was sent forth from Our verses, that is indeed a mighty wisdom.
- 8 ان اتبع حكم الوحي ثم بلغ مثل ذلك الكتاب الى الذين قد سكنوا في السبل لعلهم يتذكرون بايات الله و كانوا من المهتدين واعلم ان سبل البحر ضيق ما نحب لشيعه ان امشى في سبيل البر قل ماشاء الله لا قوة الا بالله هو الذى بيده كل الامر لا اله الا هو لغنى ودود
- 9 وان لم تك في خوف من حكم البغداد فاجهد في سبل ربك بالحكمة والايات المحكمة لمن سكن فيها من علماء المنكر لعلهم يتذكرون بامر الله و كانوا من المسلمين الا يا ايها الملاء كيف تحكمون بالباطل في حكم عبدنا الذى قد جائكم بايات بينات على حكم القرآن بعد ما آمنتم بحكم الله في انفسكم لتوقنون ان اصبروا فان يوم الفصل لحق وانا لنحكم باذن ربك بين الناس وما اليوم ظلم عدل ذرة والله قوى عليم
- 10 ان اتقوا الله يا ايها الملاء ثم احضروا انفسكم بين يدى الله ان استطعتم ان تاتوا بمثل ذلك الكتاب لكم دينكم بينكم ولى دين الله العزيز الحميد وان لم تقدروا ولن تقدروا ان كان الكل يمدونكم لن تقدروا فاعرضوا عما اتم من الباطل و ادخلوا الباب سجدا لعلكم تفلحون وان لم تفعلوا ان ارضوا بحكم الله في القرآن واسئلوا الله من عدله مع الرسول لينزل الله العذاب على من كذب و كان من الظالمين و على ذلك الحكم بلغ امر الله في السبيل ولا تخف في ايام ربك من احد فان ذلك فضل الله عليك وانك ان مت او قتلت لالى الله قد كنت محشورا
- 11 وانذر نفس الذى قد كذب بايات ربه واتبع هواه و كان من المفسدين
- 12 وبلغ سلام ذكر اسم ربك الى السابقين و قل لهم هاجروا الى الارض المقدسة لتكون من الفائزين وارسل بمثل ذلك الكتاب الى الذين اتبعوا امرنا و كانوا من الموقنين وان لاحد منكم فرض ان يدرس في بيت باب الله المقدم من آياتنا وان ذلك حكيم عظيم

- 13 O uncle! Read thou this Book and be patient until thou attainest what thou desirest of life, then depart to thy land, for thou art, according to the decree of the Book, among those who are secure, as it is written. Say: Praise be to God, the Lord of the worlds.

13 فيا ايها الخال اقراء ذلك الكتاب و اصبر الى ما تحب من البقاء ثم اخرج الى بلدك فانك في حكم الكتاب لمن الامنين لمكتوب و قل الحمد لله رب العالمين

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BB00091

Kitabu'l-'Ulama I (Bushihr)

To: the 'ulama

Date: 1261 (Bushihr) [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate.
- 2 Praise be unto God, Who sendeth down the Book upon whomsoever He willeth among His servants. Verily, there is no God but He, the Self-Sufficient, the All-Praised. This is a Book wherein there is no doubt, a divine ordinance expounding the inner meanings of the Qur'an – a Revelation from One All-Exalted, All-Wise. This Book is the Proof of the Remnant of God for such as desire to believe in the signs of their Lord and to be numbered with the faithful. Say: The Remnant of God is thy Lord's Proof; naught escapeth His knowledge; His is whatsoever is in the heavens and whatsoever is on the earth; and, according to the decree of the Book, the believers are humble before Him.
- 3 Fear God, O people of the Furqan, and know that a conclusive Proof hath come upon you after there hath preceded you a sign from Our servant – One All-Exalted, All-Wise. We had aforetime sent down unto you, from Our presence, a Book with clear signs for a people who ponder. Yea, it is a Book sent down from Us, touching upon the inner sense of the Qur'an, upon a straight path. Yet God beareth witness in most of you to naught save the word of idolatry. God shall judge between you, in justice, upon the Day of Resurrection – on that Day ye shall find for yourselves neither protector nor helper. They who were before you disbelieved in Our signs, wherefore We seized them for what their hands had wrought – an exact recompense for their denial. They that follow the verses of the Remembrance from Our presence – these indeed are rightly

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي نزل الكتاب على من يشاء من عباده وانه لا اله الا هو لغنى حميد وانه كتاب لاريب فيه قد فصل في حكم باطن القرآن تنزيل من لدن على حكيم وان ذلك الكتاب حجه من بقيه الله لمن اراد ان يوءمن بايات ربه وكان من الموءمين قل ان بقيه الله حجه ربك لا يعزب من علمه شيء وله ما في السموات وما في الارض وان الموءمين في حكم الكتاب له خاشعون

3 ان اتقوا الله يا اهل الفرقان ثم اعلموا ان حجه بالغه عليكم بعد ما قد سيقتم ايه من لدن عبدنا على حكيم ولقد ارسلنا اليكم من قبل كتابا فيه ايات بينات من لدنا لقوم يعقلون وانه لكتاب قد نزل في حكم باطن القرآن من لدنا على صراط قويم وما شهد الله لاكثركم الا كلمه الشرك فسوف يحكم الله يوم القيمه بينكم بالعدل فيومئذ لن تجدوا لانفسكم من ولى ولا ظهير ولقد كفر الذين من قبلكم باياتنا فاخذناهم بما كسبت ايديهم على غير الحق جزاء بما كانوا يكذبون ان الذين اتبعوا ايات الذكر من لدنا فاولئك هم المهتدون وما من نفس قد سمع حكم البدع ويعرض منكم ربه الا ويحشر يوم القيمه في

guided. And no soul that hath heard the decree concerning innovation and turneth away from its Lord but shall, on the Day of Resurrection, be gathered within a casket of iron, unable then to effect the least of matters, and shall, by decree of thy Lord, taste a grievous chastisement.

تابوت من حديد لن يستطيع يومئذ بشي ء من الامر وكان من حكم ربك في عذاب اليم

- 4 We have prescribed in the Book, aforetime, that ye follow the signs of God proceeding from the presence of the Remembrance, if Him indeed ye worship. It is not lawful for any one of you save in accordance with that which We have sent down heretofore in the Book. Whoso turneth aside from the ordinance of his Lord shall, on the Day of Resurrection, be among the lost. Are ye amazed that ye should disbelieve in the signs of God from the presence of the Remembrance and yet deem yourselves upon a religion? Glorified be God above that which they associate with Him! Verily, religion is in the Book of him who believeth in God and in His signs and followeth the decree of innovation from Our presence – these are they who are rightly guided. Fear God, O people of the Criterion, and follow God's ordinance from the presence of the Remembrance, that haply ye may be shown mercy. Religion is, in very truth, in the Book of thy Lord – this is the path of God in the heavens and on the earth. From Our presence We send down the Command according to a clear measure.

4 ولقد فرضنا في الكتاب من قبل ان اتبعوا ايات الله من لدى الذكر ان كنتم اياه تعبدون وما يحل لاحد منكم الا بحكم ما نزلنا في الكتاب من قبل ومن اعرض من حكم ربه فانه يوم القيمة لمن الخاسرين ازعم ان تكفروا بايات الله من لدى الذكر انتم على دين فسبحان الله عما يشركون انما الدين في كتاب من امن بالله وباياته واتبع حكم البديع من لدنا فاولئك هم المهتدون ان اتقوا الله يا اهل الفرقان واتبعوا حكم الله من لدى الذكر لعلكم ترحمون انما الدين في كتاب ربك هذا صارط الله في السموات والارض يلقي الامر من لدنا على قسطاس مبين

- 5 No servant among you who hath believed in God and in the Qur'an and in what from God hath been sent down therein, and who performeth all good, then disbelieveth in a single letter of Our verses, but his recompense shall be hell – an evil resting place in an ancient Fire. Fear God, O company of divines, from the Day when all shall be gathered unto God. If any soul among you should disbelieve in the signs of the Remembrance, We have appointed for him in the Book none of thy Lord's Days, and We shall assuredly chastise him upon the Day of Resurrection, when all men shall deny him – this for his having ascribed partners unto God, the Most High, the All-Praised.

5 وما من عبد منكم قد امن بالله وبالقران وما نزل فيه من عند الله ويعمل كل الخير ثم يكفر بحرف من اياته الا وكان جزائه جهنم بس المقعد في حر نار قديم ان اتقوا الله يا معشر العلماء من يوم كل الى الله يحشرون وان كفر نفس منكم بايات الذكر ما تخفكم له في الكتاب بايام ربك ولنعدينه يوم القيمة يكفر الناس اجمعهم جزاء لشركه بالله العلي الحميد

- 6 Fear God, O concourse of leaders! By these verses We desire naught save that those who formerly rejected Our Names may now believe. What aileth you that ye perceive not Our signs? Ye would sow corruption in the religion of God, without knowledge from Us, albeit ye were aforetime assured of God's signs. What aileth you, O concourse of leaders, that ye deny what the Spirit sendeth down, from Our presence, upon the heart of My Servant, though ye had erstwhile believed in the verses of the Qur'an? Are ye astonished that God should raise up a soul from among your own selves to pronounce His decree; that unto him He should send down the Book and the signs, to

6 ان اتقوا الله يا ايها الملاء فما نريد بتلك الايات الا ان يؤمن من الذين كفروا باسمائنا من قبل فما لكم كيف لا تشعرون باياتنا قليلا تريدون ان تفسدوا في دين الله بغير علم من لدنا بعد ما انتم بايات الله لتوقنون ولكم يا ايها الملاء كيف تكفرون بما ينزل الروح من لدى على قلب عيدي بعد ما انتم من قبل بايات القران لتؤمنون اعجبتم ان يبعث الله نفسا من انفسكم لحكمه وينزل اليه الكتاب والايات يذكركم بايام الله بعد ما انتم في كل حين

remind you of the Days of God – whilst ye, at every moment, abide in the bounty of God, of which ye shall verily be questioned? But when the Remembrance of God came unto you with signs from Our presence, a party among you rejected and a party mocked, prompted by what Satan cast into their souls. Woe betide them and what they have followed as religion! Evil indeed is that which their passions have pursued; and evil that which they have judged.

- 7 Say: O concourse sprung from the Furqan! Fear God with justice; then let one amongst you answer the Remnant of God – what is the judgment between you and the Kharijites? Were they following a religion when they disbelieved, on the Day of the Scripture, in the judgment of the Qur'an? What aileth you that ye openly deny the signs of God and perceive not? Fear God, O People of the Book, and belie not Our Servant, for he, in truth, is upon a straight path. Ask of the just among you: Hath this Remembrance, after attaining the the age of maturity, studied with any one of your divines even a portion of what they allege? Exalted is God above what they ascribe! Act, O concourse, according to the judgment of the Remembrance from Our presence; for the Spirit, by God's leave, hath aided him in all affairs; and verily there is no God but He, the Mighty, the All-Powerful. And when this Youth attained the age of Ha-Mim, We caused him to journey to the isle that lieth in the sea for six months.

- 8 Muhammad – the Messenger of God – was aforetime (sent); and that which followed, as the pathway of your knowledge, is with Ahmad from among you. In this matter he indeed encountered what he encountered, and for the non-Arab upon this path, and the Ahmadi of the seed of the Messenger of God – such is the decree of a Guarded Tablet. Every man of understanding testifieth that the like of these verses hath not been sent down save from God, the Mighty, the All-Wise. As for the word of the idolaters concerning what We have revealed unto thee – that the Remembrance taketh letters from the Qur'an and sendeth down verses in a clear Arabic tongue – by thy Lord! They have lied against God and have fabricated concerning Our verses, prompted by what Satan cast into their souls. These are indeed the impious. Had the Remembrance so willed, he would have sent down, in all things, the like of the verses of the Qur'an; and God, thy Lord, is the All-Hearing, the All-Knowing.

- 9 Ask, O people of the Furqan, concerning the Word of God, in whatsoever ye desire from the path of the Command, that He reveal a decree like unto that of the Qur'an. After this your day, ye shall not gainsay the signs of God. Those who

من فضل الله لتستولون فلما جائكم ذكر الله بآيات من لدنا قد كذبوا فريقا منكم ثم استهزؤا فريقا منهم بما يلقي الشيطان في انفسهم فويل لهم وما كانوا من الدين بئس ما اتبعت اهوائهم وساء ما يحكمون

7 قل يا ايها الملاء من اهل الفرقان ان اتقوا الله بالعدل ثم اجاب احد منكم بقيه الله فما الحكم بينكم وبين قوم الخوارج فهل كانوا انهم على دين ويكفروا يوم المصحف بحكم القران فما لكم كيف تكفرون بآيات الله جهرة من حيث لا تشعرون ان اتقوا الله يا اهل الكتاب ولا تكذبوا عبدنا فانه لعل صراط مستقيم ان اسئلوا من طائفة العدل بينكم هل قرء هذا الذكر بعد حكم الرشد عند احد من علمائكم بعضا من القول فتعالى الله عما يصفون ان اعملوا يا ايها الملاء حكم الذكر من لدى فان الروح قد ايدته في كل شان باذن الله وانه لا اله الا هو لقوى عزيز فلما بلغ سن هذا الفتى الى حم فرض العلم قد بلغناه الى جزيره البحر سته

8 محمد رسول الله من قبله وما تلى من سبيل علمكم لدى احمد منكم وانه لاقى على هذا الشان واعجبي على هذا الصراط واحمدى من ذرية رسول الله في حكم لوح حفيظ ويشهد كل ذى عقل ان مثل تلك الايات ما نزل الا من الله العزيز الحكيم وان كلمه المشركين في حكم ما نزلنا اليك بان الذكر ياخذ احرف القران وينزل الايات على لسان عربى قويم فوربك انهم قد كذبوا على الله واقترؤا بآياتنا بما يلقي الشيطان في انفسهم واولئك هم الفاسقون ولو شاء الذكر لينزل في كل شىء مثل آيات القران وكان الله ربك لسميع عليم

9 ان اسئلوا يا اهل الفرقان من كلمه الله في كل ما تحبون من سبيل الامر ان ينزل الحكم مثل شان القران فن بعد يومكم هذا بآيات الله لا تكذبون وان

forge lies concerning Our verses – such are the companions of the Fire, in a perspicuous Book. Verily, mockers like unto them were among the people of Hell. And whoso saith that He hath taken letter by letter from the Qur'an – such a one is indeed among the polytheists. The likeness of the creation of letters before God is as the likeness of your own creation. None can alter His signs; and on that Day the averse shall find for themselves, apart from the mention of the Name of God, neither witness nor helper. Be patient, O Remembrance of God, and be not grieved at the word of the idolaters; for, aforesaid, the Arabs spake of the Qur'an even as the people of the Qur'an now speak of the verses of thy Lord: "These are but fables of former times." Some of them rejected God's Cause in His verses and said: "These are but tales of old." Others forged lies against Our signs and claimed that the word sijjil in the Qur'an is non-Arabic. Say: Glorified be God above that which they associate! Among the people of the Furqan thou wilt find none more firmly grounded in eloquence than they. God destroy them! Evil the price for which they have bartered their souls in the path of thy Lord; and evil that which they pronounce concerning Our verses. The way of God hath, in very truth, been established in the decree of the Remembrance of God. Say: None can effect a change, not even in a portion of a letter, of God's decree.

- 10 Say: O concourse of the people of the Qur'an! Fear God, and be not divided in the Cause of God. Follow the ordinance of God with justice, and summon those who deny Our Names unto these verses; for God succoureth whomsoever He willeth, and God is Strong, All-Wise. What aileth you that ye gain-say Our signs in the Book revealed aforesaid, and yet marvel whilst ye abide under the rule of novelties? And if God were to send down, in the Qur'an, a single verse only, would the ordinance be altered after many a verse had already been revealed? Exalted is God above that which they fabricate! Say: Recite the Furqan; do ye find in the former Book a single wondrous verse? What aileth you? How deny ye God and perceive not? Had God revealed unto Moses a single sign instead of nine clear signs, would it not have sufficed as a conclusive proof unto his people? Say: Yea, by my Lord! If God were to reveal but one verse, the decree would not be rescinded after He had sent down many. Have they not read the Word in the Qur'an that "maketh no distinction between any of His Messengers"? God is All-Hearing, All-Knowing.

- 11 Know ye that the decree concerning this Servant is even as the decree concerning the Gates who were before Him. We have, with clear signs, sent Him unto you. Were all men to assemble to bring the like of one verse of what the Spirit revealeth unto

الذين يقولون في اياتنا كذبا فاولئك هم اصحاب النار في كتاب مبين ان المستهزئين بمثلهم قد كانوا من اصحاب الجحيم ومن قال حرف حرف القرآن فاولئك هم المشركون وان مثل خلق الحروف عند الله كمثل خلق انفسكم لا مبدل لاياته ولن يجد المعرضون في ذلك اليوم من دون ذكر اسم الله شاهدا ونصيرا ان اصبر يا ذكرا الله ولا تحزن من كلمه المشركين فان الاعراب قد قالوا من قبل في القرآن بمثل ما قالوا في ايات ربك اصحاب القرآن ما هذا الا اساطير الاولين وان بعضهم قد كذبوا شان الله في اياته وقالوا ما كانوا تلك الايات من قصص الاولين وان بعضهم قد افتروا اياتنا بان كلمه سيجيل في القرآن اعجمي قل سبحان الله عما يشركون وما تجد ولكن اهل الفرقان اثبت علما في حكم الفصاحه منهم قتلهم الله بئس ما افتدت انفسهم في صراط ربك وقد ساء في اياتنا عما كانوا يحكمون وان سنه الله قد قضت في حكم ذكر الله بالحق قل وما احد لحكم اله في تعض من الحرف تبديلا

10 قل ياايها الملاء من اهل القرآن ان اتقوا الله ولا تفرقوا من امر الله واتبعوا حكم الله بالعدل وادعوا الذين يكفرون باسمائنا بتلك الايات فان الله يوءد من يشاء بنصره والله قوى حكيم فالحكم كيف تكذبن باياتنا في الكتاب من قبل بعد ما اتم على حكم البدع لتعجبون ولو نزل الله القرآن ايه واحده فهل يبدل الحكم بعد ما نزل من الايات كثيره فتعالى الله عما يفترون قل اتل الفرقان فهل تجدون في الكتاب من قبل ايه بديعه فالحكم كيف يكفرون بالله ولا يشعرون ولو نزل الله على موسى ايه واحده من دون تسع ايات بينات فهل كان حجه بالغه على قومه قل اى ورى لو نزل من الله ايه واحده لن يرد الحكم بعد ما نزل من لديه كثيرا لم يقرءوا كلمه القرآن لا تفرق بين احد من رسله والله سميع عليم

11 ان اعملوا ان حكم هذا العبد كمثل حكم الابواب من قبل قد ارسلناه اليكم بايات بينات لو اجتمع الناس على ان ياتوا بمثل ايه مما ينزل الروح اليه لن

Him, they would never be able, though they were helpers one to another. God hath not sent down any verse greater than its sister; and He, verily, knoweth what is in the heavens and what is on the earth. There is no God but He – how then are ye aware? We are ‘Ali, O people of the Book – the decree of God. There hath come unto you a Remembrance from Our presence, confirming whatsoever the Prophets and the Messengers, from God, brought aforetime. This is indeed the manifest truth. In that Book hath been conveyed the decree of the Remnant of God regarding all things. Whoso willeth to believe – God, thy Lord, hath willed it for him; and whoso willeth to deny – behold, the Proof of God is conclusive against all mankind.

يستطيعون ولن يقدروا ولو كان الكل على البعض
ظهيرا وما نزل الله ايه الا كبر من اختها وانه ليعلم
ما في السموات وما في ارض لا اله الا هو فاني
تعرفون انا ... على ... يا اهل الكتاب حكم الله
ولقد جائكم ذكر الله من لدنا مصدقا لما جاء النبيون
والموسلون من عند الله من قبل الا اياه فان ذلك
لهو الحق المبين ولقد بلغ في ذلك الكتاب حكم بقيه
الله لكل شيء ء فمن شاء ان يؤمن قد شاء الله
ربك له ومن شاء ان يكفر ان حجه الله بالغه على
الناس اجمعين

- 12 Say: O people of the Book! If ye be in doubt concerning the decree of God, then be content with that which was sent down aforetime in the Qur'an; then let us beseech God earnestly and invoke the curse of God upon the liars. And if ye do it not – and never shall ye do it – then hath God sent down the pure decree between us and you: “Unto you your religion, and unto me mine.” We have revealed, in the Sahifah Baynu'l-Haramayn, the decree of the Remembrance of God at the Ka'bah within the Sacred Mosque. Whoso desireth to engage in mutual imprecation [mubahilih], let him forward the remembrance of the Book unto him who hath answered Our Cause; for he, in the decree of the Tablet, is among the truthful. Then recite the Kitab-i-Ruh which We sent down upon the sea at the return of the Remembrance – seven hundred well-founded surihs, manifest verses, the esoteric sense of the Qur'an – a Revelation from One All-Exalted, All-Wise.

12 قل يا اهل الكتاب ان كنتم في ريب من حكم
الله فارضوا بحكم ما نزل في القرآن من قبل ثم
بنهتل فتجعل لعنه الله على الكاذبين وان لم تفعلوا
ولن توءموا قد نزل الله حكم الخالص بيننا وبينكم
لكم دينكم ولي دين ولقد نزلنا في كتاب الحرمين
حكم ذكر الله عند الكعبة في المسجد الحرام فمن
شاء ان يباهل ان رسل ذكر الكتاب الى الذي قد
اجاب امرنا فانه في حكم اللوح لمن الصادقين ثم
اتلوا كتاب الروح الذي قد نزلناه على البحر في
رجع الذكر سبعائه سورة محكمه ايات باطن
القران تنزيل من لدن على حكيم

- 13 O people of the Qur'an! Ye have wrought, in the Days of God, what none before you wrought. There have come unto you, from Our presence, Messengers of the Remembrance of God with clear signs touching the inner sense of the Qur'an and with a guarded Scroll from the path of the people of the Bayan. Yet ye turned aside from the signs of God and wronged the Messengers of the Remembrance, albeit ye deemed yourselves among the truthful. Your hands, in the Days of God – and whatsoever ye do – God will accept no deed from any soul after heareth he this Cause from the Remnant of God, unless he believe in His verses and be of the humble. And if, after his striving, he act, then hath it been prescribed for him in the Book that he make amends in like measure for what he hath done – unless the Remembrance pardon; for He is indeed Self-Sufficient, Most Generous.

13 يا اهل القرآن قد اكتسبتم في ايام الله مالم يعمل
احد من قبلكم قد اكتسبتم في ايام الله مالم يعمل
احد من قبلكم قد جائكم رسل ذكر الله من لدنا
بايات بينات في حكم باطن القرآن وصحيفه مكنونه
من سبيل اهل البيان فقد اعرضتم من ايات الله
... واوديتم رسل ذكر الله بغير الحق بعد ما انتم
بظن انفسكم في ومن ... الله يا صادقين ... ايديكم
في ايام الله وشاء ما انتم تعملون ولن يقبل الله من
احد عملا بعد ما سمع هذا الامر من عند بقيه الله
الا ان يؤمن باياته وكان من الخاشعين وان عمل
بعد جهاده في الا فقد فرض له في الكتاب ان
يقضى بمثل ما قد عمل الا ان يغفو عند الذكر فانه
لغنى كريم

- 14 Have We sent down in the Book any ordinance other than what God revealed aforetime in the Qur'an? What aileth you that

14 فهل نزلنا في الكتاب حكما دون ما نزل الله في
القران من قبل فالكه كيف لا تشعرون بلى قد

ye perceive not? Yea, We have, in this Book, set forth some of the inner meanings of the Qur'an, though aforetime ye had not studied of it a single letter in God's Book. What aileth you, O people of the Furqan? Hath He forbidden in this Book aught He had permitted in the ordinance of the Qur'an heretofore? Or hath He prohibited in the Furqan what We permitted for you thereafter in the Book? What aileth you? – how is it ye do not believe? Not a single letter hath been sent down in this Book save by God's leave – and God sufficeth as Witness, even as doth the ordinance of the Qur'an in accordance with the ordinance of this Book. The word of Revelation in this Book is even as that which was sent down before in the Qur'an, even as "We inspired the mother of Moses," and thereafter "the bee."

- 15 Thus have We expounded the verses for those among you endowed with understanding who are firm, with lucid certitude, in the Covenant of God. Say: None knoweth the interpretation of what We have sent down in the Book save God and whom He willeth. Verily, there is no God but He, the All-Powerful, the All-Glorious. Whoso interpreteth a single letter of Our verses contrary to what God revealed aforetime in the Qur'an – these are the lost. And he who knoweth the Word of God yet succoureth it not at the time of stress is like unto him who turned away when he found his Lord, Hasan son of 'Ali, in the Holy Land – such are the unbelievers. Those who contend with the Remembrance, after guidance hath been made manifest unto them – these are the wrongdoers. Those who reject the decree of the innovative Word are as one who slayeth, with his own hands, a Prophet of firm resolve – these are the idolaters. And whoso demeaneth the Cause of God regarding that which he hath heard, in truth, of the verses of God – such a one is of the transgressors.

- 16 O people of the Qur'an! Follow the decree of God; then convey this Book unto every soul that hath believed in God and in His words and is of the submissive. Fear God, O People of the Book, concerning the Day of Decision – for ye shall surely meet Him. Follow, in truth, the signs of God; then strive in His path by these very verses, according to that which was sent down aforetime in the Qur'an, that haply ye may find mercy. It hath been prescribed, in the ordinance of the Book, for those who follow Our signs, to recite that Book in every state, that the hearts of the believers may be made steadfast upon a path mighty and all-praised. God, thy Lord, enjoineeth His believing servants to be united concerning the decree; then to strive in God's path with wisdom and with the conclusive Word, that they may indeed be upon a straight path. Fear God, O people of the Furqan, in whatsoever ye contrive; for God knoweth

نزلنا في الكتاب بعضا من آيات باطن القرآن وانتم من قبل ذلك حرفا منه في كتاب الله لا تدرسونه فما لكم يا اهل الفرقان هل حرم في الكتاب حكما فاحل في حكم القرآن من قبل ام حرم في الفرقان ونحل لكم في الكتاب من بعد فما لكم كيف لا يوءنون وما نزل في الكتاب حرفا الا باذن الله وكفى بالله ومن عنده حكم القرآن على حكم ذلك الكتاب شهيدا وان كلمه الوحي في الكتاب كمثل ما نزل في القرآن من قبل واولحينا الى ام موسى ثم الى النحل

15 وكذلك قد فصلنا الايات لاولى الالباب منكم لمن كان على عهد الله في يقين مبين قل لا يعلم تاويل من نزلنا في الكتاب الا الله ومن شاء انه لا اله الا هو لقوى عزيز ومن ياول حرفا من آياتنا بغير حكم ما نزل الله في القرآن من قبل فاولئك هم الخاسرون ومن عرف كلمه الله ولم ينصره حين لباس كمن اعرض من تجد ربه حسن ابن علي على الارض المقدسه اولئك هم الكافرون ان الذين يشاقق الذكر من بعد ما قد تبين لهم الهدى فاولئك هم الظالمون وان الذين ... في حكم كلمه البدع كمن يقتل نبيا من اولى العزم بايديهم واولئك هم المشركون ومن اهان بامر الله في حكم ما قد سمع آيات الله بالحق فاولئك هم الفاسقون

16 يا اهل القرآن ان اتبعوا حكم الله ثم بلغوا مثل ذلك الكتاب الى كل نفس قد امن بالله وكلماته وكان من المسلمين ان اتقوا الله يا اهل الكتاب من يوم الفصل فانكم ملا قوه واتبعوا آيات الله بالحق ثم اجهدوا في سبيل الله بتلك الايات على حكم ما نزل في القرآن من قبل لعلكم ترحون ولقد فرض في حكم الكتاب للذين يتبعون آياتنا ان يتلوا ذلك الكتاب في كل شان ليثبت قلوب المؤمنين على صراط عزيز حميد وان الله ربك يوصي عباده المؤمنين بان يجمعوا على الحكم ثم يجاهدوا في سبيل الله بالحكمه والكلمه المحكمه لكانوا على صراط قوييم ان اتقوا الله يا اهل الفرقان فيما تشاؤون فان الله يعلم

what is in the heavens and what is on the earth. Mankind would not have differed, under the decree of the Book, had they but feared God, sought forgiveness of their Lord, and returned unto the ordinance of God proceeding from the Remembrance, that haply they might be shown mercy.

- 17 We have, aforetime, in this Book, expounded the ordinances of all things; yet none believeth in Our signs save a few of the foremost. God hath effaced from Our servant the whisperings of Satan; naught doth God cause to descend upon him, by way of decree, save in the matter of the Word and the signs, lest any soul should put forth its own sayings and ordinances – for “all shall come unto Him submissive.” Not a single verse of what We have sent down unto the Remembrance is – as ye allege – set on a par in the Book of God; nay, after this ye shall be questioned. Verily, the Remembrance of God descended upon the land of Masqat, and the decree of God reached a man among them, that he might be mindful of Our signs and be of the guided. Say: He followed his own desire after Our verses had been rehearsed; according to the ordinance of the Book, he is indeed among the transgressors. Say: Among the People of the Book thou findest therein naught save a people ruined and ignorant. Even thus was God’s decree concerning the people of the Ark – save a single soul among them: he believed in Our signs and was of the God-fearing.

- 18 Ere long shall God efface what Satan casteth into the breasts of the believers, make firm their hearts through Our signs, and guide them unto a path exalted and straight. They verily have disbelieved who say, “The Word of God taketh His verses from the Qur’an.” Say: O concourse! Fear God, and bring a surih like unto it, if ye be able to draw verses from the Mother Book. Say: If We so willed, We could, in every single letter, send down the like of the verses of the Qur’an – yet God, thy Lord, is the All-Powerful, the All-Glorious. It hath been prescribed in the Book that whomsoever findeth those verses bearing the name of Muhammad, the Messenger of God – the Seal of the Prophets – should pen them in ink of gold, then convey them unto such as know not its decree; for the decree of thy Lord, in the ordinance of the Book, is veiled. And no servant hath read that Book and followed its verses, his eyes overflowing with tears, but his name hath been inscribed in the scrolls of the righteous, in an enduring station. Glorified be thy Lord, the Lord of the heavens and of the Throne, high above what they ascribe! And peace be upon the Messengers. And praise be unto God, the Lord of all the worlds.

ما في السموات وما في الارض وما كان اناس في حكم الكتاب يختلفون ان اتقوا الله واستغفروا ربكم ثم ارجعوا الى تحكم الله من لدى الذكر لعلمكم ترجعون

17 ولقد فصلنا في الكتاب من قبل احكام كل شيء ء فما يوءمن باياتنا الا من السابقين قليلا وان الله قد اذهب من عبدنا كله الشيطان وما يان الله له بحكم الا بشأن كله الايات لثلا يقول نفس واحكامه بعضا من القول وكل اتاه طائعين الا ايه من ايات ما نزلنا الى الذكر تعدل في كتاب الله كما انتم تردون وانتم من بعد ستسئلون ولقد نزل ذكر الله ارض مسقط وبلغ حكم الله الى رجل منهم لعله يتذكر باياتنا وكان من المهتدين قل اتبع هويه من بعد ما قد تلى اياتنا وانه في حكم الكتاب لمن المعتدين قل ما ترى اهل الكتاب فيها الا من قوم بورجاهلين وكذلك قد كان حكم الله لاهل السفينة الا نفسا منهم انه قد امن باياتنا وكان من المتقين

18 فسوف ينسخ الله ما يلقي الشيطان في انفس الموءمين ويثبت افئدتهم باياتنا وتهديهم الى صراط على قويم ولقد كفر الذين قالوا ان كله الله ياخذ من القرآن اياته قل ياايها الملاء ان اتقوا الله واتوا بسوره من مثله ان كنتم على اخذ الايات من ام الكتاب لقادرين قل لو شئنا لنزل في كل حرف مثل ايات القرآن وكان الله ربك لقوى عزيز ولقد فرض في الكتاب لمن وجد تلك الايات على اسم محمد رسول الله وخاتم النبيين ان يكتبها بالمداد الذهب ثم ان يبلغها الى من لا يعلم حكمه وكان حكم ربك في حكم الكتاب لمستتر وما من عبد قد قرء ذلك الكتاب واتبع اياته وتفيض من الدمع عينيه الا وقد كتب اسمه في صحف الاربار لمستقر وسبحان ربك رب السموات

والعرش عما يصفون وسلام على المرسلين والحمد
لله رب العالمين

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Epistle to Muhammad Shah 2

Date: 1261 (Bushihr) [1844-1845]

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

¹ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

² Read thou the Book of the Name of thy Lord, besides Whom there is no other God, the Most High, the Most Great. Verily it is a Book wherein there is no doubt, revealed from the presence of a manifest Guide. Indeed it is the Truth in the heavens and on earth, calling the people unto the pure religion of God through a righteous decree. Verily it is the Mystery within the scrolls of the Prophets and Messengers, reciting the verses of thy Lord from the Tree of Sinai that there is no God but Him. Say: Fear ye Me alone! And verily it is the Command in the Word of the Spirit, summoning the people by thy Lord's decree to the Day wherein there is no doubt, when all shall be brought before God.

² أَقْرَأُ كِتَابُ اسْمِ رَبِّكَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ
الْكَبِيرُ وَإِنَّهُ لَكِتَابٌ لَا رَيْبَ فِيهِ قَدْ نَزَلَ مِنْ
لَدُنْ إِمَامٍ مُبِينٍ وَإِنَّهُ هُوَ الْحَقُّ فِي السَّمَوَاتِ وَ
الْأَرْضِ يَدْعُوا النَّاسَ إِلَى دِينِ اللَّهِ الْخَالِصِ مِنْ
حُكْمِ قِسْطَاسٍ قَوِيمٍ وَإِنَّهُ هُوَ السِّرُّ فِي صُحُفِ النَّبِيِّينَ
وَالْمُرْسَلِينَ يَتْلُوا آيَاتِ رَبِّكَ عَنْ شَجَرَةِ السِّينَاءِ أَنَّ
لَا إِلَهَ إِلَّا هُوَ قُلْ يَا أَيُّهَا فَارِهِونَ وَإِنَّهُ هُوَ الْأَمْرُ فِي
كَلِمَةِ الرُّوحِ يَدْعُوا النَّاسَ بِحُكْمِ رَبِّكَ لِشَأْنِ يَوْمٍ لَا
رَيْبَ فِيهِ وَكُلٌّ فِي ذَلِكَ الْيَوْمِ عَلَى اللَّهِ لِيَعْرَضُونَ

³ Verily it is a blessed leaf from the White Tree, then the Yellow, then the Red, reciting the Book of thy Lord in every aspect - there is no God but Him; fear ye Me! The similitude of thy Lord's light in the Book of God is as a garment of the sun, upon every face whereof are servants established upon the throne of crimson ruby, around which circle men whose faces have become translucent like crystal glass in a white vessel. Can faces be described apart from The Face? Glory be to Him and exalted is He! None among them calls to any save himself. Thus hath God sent the Prophets and Messengers by His command. Know ye that God's decree is in all things and unto Him do all return.

³ وَإِنَّهُ وَرَقَةٌ مُبَارَكَةٌ عَنِ الشَّجَرَةِ الْبَيْضَاءِ ثُمَّ الصَّفْرَاءِ
ثُمَّ الْحُمْرَاءِ يَتْلُوا كِتَابَ رَبِّكَ فِي كُلِّ شَأْنٍ لَا إِلَهَ إِلَّا
هُوَ يَا أَيُّهَا فَاتَّقُوا وَإِنَّ مِثْلَ نُورِ رَبِّكَ فِي كِتَابِ اللَّهِ
كَقَمِيصٍ شَمْسٍ فِي كُلِّ وَجْهِهِ عَبِيدٌ قَدْ اسْتَقَرُّوا
عَلَى الْعَرْشِ يَاقُوتٌ حُمْرَاءٌ قَدْ طَافَ فِي حَوْلِهَا رِجَالٌ
قَدْ رَقَّتْ وَجُوهُهُمْ كُوجُهُ الزَّجَاجَةِ فِي الزَّجَاجَةِ
الْبَيْضَاءِ هَلْ تَحْكِي الْوُجُوهَ دُونَ الْوُجُوهِ سُبْحَانَهُ وَ
تَعَالَى مَا يَدْعُوا نَفْسًا مِنْهُمْ إِلَّا مِنْ نَفْسِهِ كَذَلِكَ قَدْ

أَرْسَلَ اللَّهُ النَّبِيِّينَ وَالْمُرْسَلِينَ لِأَمْرِهِ إِلَّا إِنْ حَكَمَ
اللَّهُ فِي كُلِّ شَأْنٍ وَكُلٌّ إِلَيْهِ لِيَرْجِعُونَ

4 We have indeed sent thee aforetime the Book of thy Lord - there is none that can change His decree, and on that Day mankind shall find no refuge save in the remembrance of God's Name. The believers are they who believe in God and His signs and who follow the wondrous verses from Our presence upon a straight path. And whoso turneth away from his Lord's Book after having known Our true verses - such are the wrongdoers. Verily God thy Lord will not accept the deeds of anyone from the day he heareth a single letter of Our verses unless he believeth in Our Servant and is among those who prostrate themselves.

4 وَلَقَدْ أَرْسَلْنَا إِلَيْكَ مِنْ قَبْلِ كِتَابِ رَبِّكَ لَا مَبْدَلَ
لِحُكْمِهِ وَ لَنْ يَجِدَ النَّاسُ فِي ذَلِكَ الْيَوْمِ مِنْ دُونِ
ذِكْرِ اسْمِ اللَّهِ مُتَّحِدَةً إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ
آيَاتِهِ وَاتَّبَعُوا آيَاتِ الْبَدْعِ مِنْ لَدُنَّا عَلَى صِرَاطٍ مُسْتَقِيمٍ
وَمَنْ يَعْزُضْ مِنْ كِتَابِ رَبِّهِ بَعْدَ مَا قَدْ عَلِمَ آيَاتِنَا
عَلَى الْحَقِّ فَأُولَئِكَ هُمُ الظَّالِمُونَ وَإِنَّ اللَّهَ رَبُّكَ لَنْ
يَقْبَلَ مِنْ أَحَدٍ عَمَلًا مِنْ يَوْمِ الَّذِي سَمِعَ حَرْفًا مِنْ
آيَاتِنَا إِلَّا أَنْ يُؤْمِنَ بَعْدَنَا وَكَانَ مِنَ السَّاجِدِينَ

5 They who say that the Word of God taketh these verses from the letters of the Qur'an have indeed disbelieved. Say: Glory be to Him and exalted is He above what they associate! Say: If We willed, We could send down in all things that thy Lord's knowledge encompasseth the like of the first Qur'an without pillar or pause. Knowest thou not that God thy Lord hath power over all things? Verily a single letter of what is revealed by the hands of the Remembrance equal not the verses of the ancients. Why do the people believe so little in God's signs?

5 وَلَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ كَلِمَةَ اللَّهِ يَأْخُذُ تِلْكَ
الْآيَاتِ مِنْ أَحْرَفِ الْقُرْآنِ قُلْ سُبْحَانَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ قُلْ لَوْ نَشَاءُ لَنَنْزِلُ فِي كُلِّ شَيْءٍ قَدْ أَحَاطَ
عِلْمُ رَبِّكَ مِثْلَ الْقُرْآنِ الْأَوَّلِ مِنْ دُونِ رُكْنٍ وَلَا
سُكُونٍ (فَلَمْ) أَلَمْ تَعْلَمْ أَنَّ اللَّهَ رَبُّكَ قَدْ كَانَ عَلَى
كُلِّ شَيْءٍ مُقْتَدِرًا وَإِنَّ حَرْفًا مِمَّا يَنْزِلُ مِنْ يَدَيِ الذِّكْرِ
لَمْ يَعْدِلْ آيَاتِ الْأَوَّلِينَ فَمَا الْقَوْمُ لَا يُؤْمِنُونَ بِآيَاتِ
اللَّهِ قَلِيلًا

6 What sign could be greater than the verses of the Qur'an revealed from the presence of the Mighty, the Wise? And if all were to gather to produce the like of a single verse that We have revealed unto thee in this Book, they would never be able, even were We to aid them with the like of themselves inexhaustibly. This is the certain truth. Sufficient is God and he who revealeth the verses from His presence as a witness unto Me.

6 فَأَيُّ آيَةٍ أَكْبَرُ مِنْ آيَاتِ الْقُرْآنِ الَّذِي قَدْ نَزَلَ مِنْ
لَدُنِّ عَزِيزٍ حَكِيمٍ وَلَوْ اجْتَمَعَ الْكُلُّ عَلَى أَنْ يَأْتُوا
بِمِثْلِ آيَةٍ مِمَّا نَزَّلْنَا إِلَيْكَ فِي كِتَابِكَ هَذَا لَنْ يَسْتَطِيعُوا
وَلَنْ يَقْدِرُوا وَلَوْ كَانُوا مِثْلَ أَنْفُسِهِمْ بِمَا لَا
نَفَادَ لَهُ مِنَ الْأَمْرِ الْآنَ ذَلِكَ الْبَقِيَّةُ وَكَفَى بِاللَّهِ
وَمَنْ نَزَلَ الْآيَاتِ مِنْ لَدِيهِ عَلَيَّ شَهِيدًا

7 O King! Follow thy Lord's decree and bear witness to justice in My verses that thou mayest be among the triumphant. Then prostrate thyself before God thy Lord for what We have revealed unto thee from His presence, that thou mayest be among the believers. Verily God thy Lord hath willed that Rome and most of the people of the earth should believe in His verses. Aid thou the religion of God, that on the Day of Resurrection thou mayest, verily, be among the victorious.

7 يَا أَيُّهَا الْمَلِكُ إِنْ اتَّبَعَ حُكْمَ رَبِّكَ ثُمَّ أَشْهَدَ فِي آيَاتِي
كَلِمَةَ الْعَدْلِ لَتَكُونَ مِنَ الْفَائِزِينَ ثُمَّ اسْجُدْ لِلَّهِ رَبِّكَ
مِمَّا نَزَّلْنَا إِلَيْكَ مِنْ عِنْدِهِ لَتَكُونَ مِنَ الْمُؤْمِنِينَ وَ
إِنَّ اللَّهَ رَبُّكَ قَدْ شَاءَ أَنْ يُؤْمِنَ الرُّومُ وَأَكْثَرُ أَهْلِ
الْأَرْضِ بِآيَاتِهِ أَنْ أَنْصُرَ دِينَ اللَّهِ لَتَكُونَ يَوْمَ الْقِيَمَةِ
لِمَنِ الْمُنْتَصِرِينَ

8 Know, O king, that I am a non-Arab youth from among the just merchants, unlettered in such wise that none hath encompassed my knowledge. The All-Wise hath chosen me, and verily there is no God but Him, the Mighty, the Powerful.

8 أَنْ أَعْلَمَ يَا أَيُّهَا الْمَلِكُ إِنِّي فَتَى أَعْجَمِيٍّ مِنْ طَائِفَةِ
عَدْلِ التِّجَارَةِ أُمِّيٍّ عَلَى شَأْنٍ لَمْ يَحِيطْ بَعْلَبِهِ أَحَدٌ قَدْ
اخْتَارَنِي الْحُكْمَ وَإِنَّهُ لَا إِلَهَ إِلَّا هُوَ لَقَوِيَّ عَزِيزٍ

- 9 Say: Naught have I fabricated against the truth, nor am I an innovator among the Gates, nor am I distant from the worlds. God hath indeed protected me from all things wherein Satan worketh, and I do naught except by leave of the Remnant of God, my Lord. Verily this Book which We have now sent down unto thee sufficeth as proof for the peoples of the heavens and earth, and God is All-Hearing. Were God to send down but a single verse of the Qur'an, none hath the right to utter a word concerning it save to believe in it and be of those who bow down.
- 10 When this Book of thy Lord cometh unto thee, command that the believers in the unity of God be brought before thy seat of glory, then say: "This is a Book from the Remembrance of God that hath been sent down unto me. If ye are able to produce a single verse like unto it, then bring it forth, and if ye are unable - and ye shall never do it - then know ye that it is the Word of Truth and that He is exalted upon the straight path."
- 11 O king! Know thou the decree of God, then understand that all dominion is in the hands of my Lord, like unto a ring upon thy finger which He turneth howsoever He willeth, and none can stay the command of God, for God is mighty and powerful. Be thou steadfast in governing with justice according to thy Lord's decree in the Book, for the Word of God desireth neither earthly sovereignty nor the hereafter, nor ruleth by edicts like the true divines - and God is the All-Knowing Witness.
- 12 Say: Verily I desire God, thy Lord, alone, there is no God but Him, the Truth, the Ancient of Days. Yea, He loveth that thou shouldst aid the Remembrance of God, that the East and West of the earth might believe in the signs of thy Lord and be among the guided ones. Verily the decree of a single letter that descendeth from My presence equalleth not the kingdoms of the hereafter and the former times, for it is a revelation from One Mighty, All-Wise.
- 13 The Remembrance of God hath indeed returned by thy Lord's leave from the Sacred Land, and He desireth the Holy Land. Behold then what thou seest regarding the Remembrance of God in the Holy Land within the dominion of Rome, and God is mighty and praiseworthy.
- 14 We have heard today that the Messenger hath been imprisoned in Baghdad. Seek thou from near at hand, for He is exalted and mighty. If thou seest not the matter therein, We desire
- 9 قل ما كنت مفترى على الحقّ و ما كنت بدعاً من الأبواب و ما كنت عن العالمين بعيداً وإنّ الله قد أمّنعني من كلّ شيء يعمل فيه عمل الشيطان و ما كنت في شأن إلا بإذن بقية الله مولائي و إنّ ذلك الكتاب الذي نزلنا الآن إليك يكفي لدى الحجة أهل السموات و الأرض و الله سميع و لو نزل الله القرآن آية واحدة فما لأحد أن يقول فيها حرفاً إلا أن يؤمن به و كان من الساجدين
- 10 وإذا ورد عليك كتاب ربك هذا فأمر أن يحضر الموحدين مقرّ عزّتك ثم قل من ذكر الله هذا كتاب من ذكر الله نزل إليّ إنّ استطعتم بمثل آية منه فأتوني وإن لم يقدروا ولن تفعلوا فاعلموا أنّ كلمة الحقّ وإنه لي على صراط مستقيم
- 11 يا أيها الملك إنّ اعرف حكم الله ثم اعلم أنّ كلّ الملك في يديّ مولاي كمثل خاتم في يديك يقلبه كيف يشاء و لا مرد لأمر الله و الله قويّ عزيز أنّ استقم على الملك بالعدل من حكم ربك في الكتاب فإنّ كلمة الله ما أراد ملك الدنيا و لا الآخرة و لا حكم الفتوى مثل علماء الحقّ و الله شهيد عليهم
- 12 قل إنّني أردت الله ربك وحده لا إله إلا هو الحقّ القديم بل قد أحبّ أن تنصر ذكر الله ليؤمننّ شرق الأرض و غربها بآيات ربك و كانوا من المهتدين و إنّ حكم حرف تمّا ينزل من لديّ لم يعدل ملك الآخرة و الأولى لأنّه تنزيل من عزيز حكيم
- 13 و لقد رجع ذكر الله بإذن ربك من بلد الحرام وإنه قد أراد أرض المقدسة فانظر ماذا ترى في شأن ذكر الله على الأرض المقدسة في ملك الروم و الله عزيز حميد
- 14 و لقد سمعنا اليوم أنّ الرسول قد حبس في البغداد أنّ اطلب من قريب فإنّه لي عزيز و إنّ لم ترى

the Throne of God in thy kingdom. Send thou the decree of reply, for it shall soon descend.

الشَّانَ فِيهَا نَزِيدُ عَرْشَ اللَّهِ فِي مَلِكِكَ أَنْ أَرْسَلَ
حُكْمَ الْجَوَابِ فَإِنَّهُ لَمِنَ النَّازِلِينَ قَرِيبًا

- 15 We have sent down a Book unto thee commanding that it be written in like manner as We revealed therein, in golden ink in noble naskh script. Then shall We send thy Lord's Book unto the King of Rome, then unto all the kings, that We may know which among them hath verified God's decree and which hath denied it. Then shall We judge between them with justice, and God wrong not anyone by so much as a speck, for God is mighty and wise.

15 وَلَقَدْ نَزَّلْنَا كِتَابًا إِلَيْكَ لِنَأْمُرَ بِأَنْ يَكْتُبَ بِمِثْلِ مَا نَزَّلْنَا فِيهِ بِالْمَدَادِ الذَّهَبِ عَلَى خِطِّ نَسْخٍ كَرِيمٍ ثُمَّ نَرْسِلَ كِتَابَ رَبِّكَ إِلَى مَلِكِ الرُّومِ ثُمَّ إِلَى كُلِّ الْمُلُوكِ لَنَعْلَمَ أَيُّ طَائِفَةٍ مِنْهُمْ قَدْ صَدَّقُوا حُكْمَ اللَّهِ وَأَيُّ طَائِفَةٍ مِنْهُمْ قَدْ كَذَّبُوا ثُمَّ نَحْكُمُ بَيْنَهُمْ بِالْقِسْطِ وَ مَا كَانَ اللَّهُ لِيُظْلِمَ نَفْسًا بَعْضَ ذَرَّةٍ وَاللَّهُ قَوِيٌّ حَكِيمٌ

- 16 O king! Honor thou the messenger of God's servant, then show them respect, for they are, according to the decree of the Book, among the near ones, the foremost, as it is written. Verily thy Lord's decree is obligatory in the decree of that Book through the hands of thy kingdom's people from near at hand. Glorified be God, thy Lord, the Lord of the heavens and the throne, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of all the worlds.

16 يَا أَيُّهَا الْمَلِكُ عَزِّزْ مَرْسِلَ عَبْدِ اللَّهِ ثُمَّ وَقِّرْهُمْ فَإِنَّهُمْ فِي حُكْمِ الْكِتَابِ لَمِنَ الْمُقَرَّبِينَ الْأَوَّلِينَ لِمَسْطُورٍ وَإِنَّ حُكْمَ رَبِّكَ فَرَضٌ (وَاجِبٌ) فِي حُكْمِ ذَلِكَ الْكِتَابِ بِأَيْدِي أَهْلِ مَلِكِكَ مِنْ قَرِيبٍ وَسُبْحَانَ اللَّهِ رَبِّكَ رَبِّ السَّمَوَاتِ وَالْعَرْشِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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Epistle to Haji Mirza Aqasi 1

Date: 1261 (Bushihr) [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Read thou the Book of the Remembrance of the name of thy Lord, from the presence of a manifest and righteous Leader. Verily it is a Book that hath been sent down through the wisdom of thy Lord, from the presence of One Who is All-Wise. Follow thou the decree that We now reveal unto thee from the Book of thy Lord, for this is an unassailable command. God, thy Lord, knoweth whatsoever is in the heavens and whatsoever is on earth. There is no God but Him, the All-Powerful,

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 اقْرَأْ كِتَابَ ذِكْرِ اسْمِ رَبِّكَ مِنْ لَدُنْ إِمَامٍ حَقِّ مَبِينٍ وَ أَنَّهُ لَكِتَابٌ قَدْ نَزَلَ مِنْ حُكْمِ رَبِّكَ مِنْ لَدُنْ عَلِيٍّ حَكِيمٍ إِنْ اتَّبَعْتَ حُكْمَ مَا نَلَقَى إِلَيْكَ الْآنَ مِنْ كِتَابِ رَبِّكَ فَإِنَّ ذَلِكَ حُكْمٌ قَوِيمٌ وَإِنَّ اللَّهَ رَبُّكَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ لِقَوِيَّ عَزِيزٍ أَنْ أَشْكُرَ لِلَّهِ رَبِّكَ ثُمَّ أَسْجُدَ لِحُكْمِهِ فَإِنَّ ذَلِكَ لَهُ الْفَوْزُ الْعَظِيمُ

the Mighty. Be thou grateful unto God, thy Lord, then prostrate thyself before His decree, for this indeed is the supreme triumph.

- 3 Know thou that the Remnant of God, the Proof of thy Lord, knoweth whatsoever is in the heavens and whatsoever is on earth, and He, by the leave of thy Lord, hath power over all things as He willeth. We did aforetime send down a Book unto mankind that they might know the decree of their Lord in wondrous words, and that they might walk upon a straight path. Yet some among the people denied Our signs because of what Satan had cast into their souls, and these are indeed the wrongdoers in the Book of God. Those who followed the signs of God with truth yet mocked the signs of thy Lord, these are the idolaters.

- 4 O ye two kings [Haji Mirza Aqasi]! Follow the decree of your Lord, then present yourselves before God, then read the Book of Remembrance with justice, that ye may be numbered among the triumphant. We have indeed sent down the verses as a Book unto the king that thou mightest recite the Book of Command with truth, and be among those who in the Faith of God are well-assured. When the Book is sent down unto thee, deliver it forthwith by the leave of thy Lord, then read it before His throne, then interpret the words of thy Lord with justice in an eloquent foreign tongue, and say: Fear God, and be not afraid of thy Lord's decree, for this is a manifest and righteous decree.

- 5 Say: The kingdom of this world and the next in the grasp of Truth is but as a letter in a written book. Verily, the Proof of thy Lord is independent of all who are in the heavens and all who are on earth, and all in the decree of the Book are submissive unto Him. Know thou that if thou desirest the kingdom of this world, We shall decree it unto thee with justice, and thou shalt then be established in sovereignty. But if thou desirest the abode of the hereafter, then follow My decree, for God's Command is truth, and all shall be raised unto God on the Day of Resurrection.

- 6 Fear God, O thou trustworthy one, and be not afraid of anyone in the path of thy Lord. Strive with Our signs in justice, for the life of this world is vain, and the abode of the hereafter is better in the Book of thy Lord than that which people do. I counsel thee, O human being, see not the kingdom in thy hands as enduring, for every soul must taste of death as an obligation, and all shall return unto God. There is no God but Him. He shall judge between the people with justice on the Day of Resurrection, and not an atom's weight of injustice shall be done that Day. God is the All-Powerful, the Mighty.

3 ثُمَّ اعْلَمْ أَنَّ بَقِيَّةَ اللَّهِ حُجَّةَ رَبِّكَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّهُ بَازِنٌ رَبُّكَ قَدْ كَانَ عَلَيَّ مَا يَشَاءُ مُقْتَدِرًا وَلَقَدْ نَزَّلْنَا مِنْ قَبْلِ كِتَابِ الْإِنْسَانِ لِيَعْلَمُوا حُكْمَ رَبِّكَ فِي كَلِمِ الْبَدْعِ وَكَانُوا عَلَى صِرَاطٍ قَوِيمٍ وَلَقَدْ كَذَّبُوا بِعُضَا مِنَ النَّاسِ إِبَاتًا بِمَا يُلْقَى الشَّيْطَانُ فِي أَنْفُسِهِمْ وَإِنْ أَوَّلَتْكَ هُمْ فِي كِتَابِ اللَّهِ لَظَالِمُونَ إِنَّ الَّذِينَ اتَّبَعُوا آيَاتِ اللَّهِ بِالْحَقِّ وَاسْتَهْزَؤُوا آيَاتِ رَبِّكَ فَأُولَئِكَ هُمُ الْمُشْرِكُونَ

4 إِنْ اتَّبَعَ يَا أَيُّهَا الْمَلِكِينَ حُكْمَ رَبِّكَ ثُمَّ احْضَرْنَا نَفْسَكَ بَيْنَ يَدَيِ اللَّهِ ثُمَّ اقْرَأْ كِتَابَ الذِّكْرِ بِالْعَدْلِ لِتَكُونَ مِنَ الْفَائِزِينَ لِمَكْتُوبٍ وَلَقَدْ نَزَّلْنَا الْآيَاتِ كِتَابًا إِلَى الْمَلِكِ لِتَتْلُوهُ كِتَابَ الْأَمْرِ بِالْحَقِّ وَلِتَكُونَ فِي دِينِ اللَّهِ لِمَنِ الْمُوقِنِينَ فَإِذَا نَزَلَ الْكِتَابُ إِلَيْكَ بَلِّغْ بِأَذْنِ رَبِّكَ فِي الْحِينِ ثُمَّ اقْرَأْ لَدَى عَرْشِهِ ثُمَّ فَسِّرْ كَلِمَاتِ رَبِّكَ بِالْعَدْلِ بِلِسَانٍ حَقٍّ اعْجَمِيٍّ جَمِيلٍ وَقُلْ أَتَى اللَّهُ وَلَا تَخَفْ مِنْ حُكْمِ رَبِّكَ فَإِنَّ ذَلِكَ حُكْمٌ حَقٌّ مُبِينٌ

5 وَقُلْ إِنْ مَلَكَ الدُّنْيَا وَالْآخِرَةُ فِي يَدَيِ الْحَقِّ كَمَثَلِ حَرْفٍ فِي كِتَابٍ مُسْطَوِّرٍ وَأَنَّ حُجَّةَ رَبِّكَ لَغَنَى عَنْ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَكُلِّ فِي حُكْمِ الْكِتَابِ لَهُ خَاشِعُونَ وَعَلِمَ بِأَنَّكَ لَوْ تَرِيدُ مَلَكَ الدُّنْيَا فَآنَا لَنَحْكُمَ عَلَيْكَ بِالْعَدْلِ وَإِنْ حِينَئِذٍ لَقَدْ كُنْتُ عَلَى الْمَلِكِ لِمُسْتَقَرٍّ وَإِنْ أَرَدْتُ دَارَ الْآخِرَةِ فَاتَّبِعْ حُكْمِي فَإِنَّ أَمْرَ اللَّهِ لِحَقٌّ وَكُلِّ فِي يَوْمِ الْقِيَمَةِ إِلَى اللَّهِ يَبْعَثُونَ

6 إِنْ أَتَى اللَّهُ يَا أَيُّهَا الْإِمَامِينَ وَلَا تَخَفْ فِي سَبِيلِ رَبِّكَ مِنْ أَحَدٍ وَاجْهَدْ بآيَاتِنَا بِالْعَدْلِ فَإِنَّ حَيَاةَ الدُّنْيَا بَاطِلَةٌ وَإِنَّ دَارَ الْآخِرَةِ خَيْرٌ فِي كِتَابِ رَبِّكَ عَمَّا كَانَ النَّاسُ يَعْمَلُونَ أَوْصِيكَ يَا أَيُّهَا الْإِنْسَانُ لَا تَرَى الْمَلَكَ فِي يَدَيْكَ بَاقِيَةً فَإِنَّ لِكُلِّ نَفْسٍ ذِقَ الْمَوْتِ فَرَضٌ وَكُلُّ إِلَى اللَّهِ يَرْجِعُونَ وَأَنَّهُ لَا إِلَهَ إِلَّا هُوَ يُحْكِمُ يَوْمَ الْقِيَمَةِ بَيْنَ النَّاسِ بِالْعَدْلِ وَمَا الْيَوْمُ ظَلَمَ عَدْلَ ذَرَّةٍ وَاللَّهُ قَوِيٌّ عَزِيزٌ

- 7 Bear thou witness with justice that if the king should aid the Cause with truth, the kingdom of this world and the next shall be established for him, and he shall be numbered among the helpers in the Book. All kings and their sons have been distinguished from him by thy Lord's decree, rank after rank, like an extended line, and His decree shall be made manifest in the Book in such wise that none among the kings shall be mentioned, and all shall come unto Him in submission.
- 8 We behold from the treasures of thy Lord that which no knowledge can encompass, and this indeed is the kingdom in this world, and verily for him in the hereafter are gardens of bounty from Our presence, the like of which no kingdom can equal, and this indeed is the supreme triumph. Follow thou the decree of the Remnant of God with justice, for today there is no escape for anyone except through faith in the signs of God.
- 9 We made thee to be among those who prostrate themselves, and verily We made thee among those possessed of knowledge aforetime and among those endowed with sovereignty thereafter, against the Day when the name of thy Lord would be mentioned - a mighty Day indeed. Aid thou the Cause of God with justice and recite the Book of thy Lord with fear, for verily God, thy Lord, is the All-Hearing, the All-Knowing. Know thou that a single verse of what We have revealed unto thee sufficeth as proof for all who dwell on earth, and God is the All-Witnessing, the All-Knowing.
- 10 Should men and jinn combine to produce the like of this Book, and should the jinn assist them in their weakness, they would never be able, nor would they have the power, even were they to be helpers one of another. Thus mayest thou know that there existeth in the Book no greater proof than this. Nay, by the Qur'an, this is assuredly one of the greatest! Were God to reveal but a single verse of the Qur'an, the decree of God would not be altered after He hath revealed numerous verses, and God is the All-Sufficient, the All-Praised. If We wished, We would reveal in every letter of the Qur'an the like of what We have revealed therein, and God, thy Lord, is verily the All-Powerful, the Almighty. Sufficient is thine own self today as witness to His decree in this Book. We have indeed revealed a Book unto the divines that they might be mindful of the signs of God and be among those endowed with certitude.
- 11 Read thou the Book of thy Lord from Our presence unto them and strive among them with wisdom and goodly verses that thou mayest be numbered among the helpers. It is written: Act thou in every matter as though thou wert in the presence of God and take not from anyone so much as a mustard seed
- 7 و اشهد بالعدل بأنّ الملك لو انتصر الامر بالحقّ
تثبت له ملك الدّنيا والاخرة وانه في حكم الكتاب
لمن النّاصرين لمكتوب ولقد باينه من حكم ربك
كلّ الملوك و ابنائهم صفا بعد صف مثل خط
ممدود وليظهر حكمه في الكتاب على شأن لن يذكر
احد لاحد من الملوك و كلّ اتاه خاضعين
- 8 و لقد نرى من خزائن ربك ما لا يحيط به علم
و أنّ ذلك هو الملك في الدّنيا و أنّ له في الاخرة
من لدنا جنّات كريم لم يعدل شيئا منها ملك و
انّ ذلك هو الفوز الكبير
- 9 ان اتّبع حكم بقية الله بالعدل فانّ اليوم لا مفرّ
لاحد الا ان يؤمن بايات الله و كان من السّاجدين
و لقد جعلناك اولوى العلم من قبل و من ذوى
الملك من بعد ليوم ذكر اسم ربك هذا يوم عظيم ان
انصر دين الله بالعدل و اقرء كتاب ربك بالخوف
فانّ الله ربك لسميع عليم و اعلم بأنّ اية مما نزلنا
اليك يكفى لدى الحجة لمن على الارض اجمعهم و
الله شهيد عليم
- 10 و لو اجتمع النّاس على ان يأتوا بمثل ذلك الكتاب
و الجنّ يمدونهم على الضّعف لن يستطيعنّ و لن
يقدرنّ و لو كان الكلّ على البعض ظهيرا فتعلم حجة
في الكتاب اكبر منها كلّا و القرآن أنّها لاحدى
الكبر لو نزل الله القرآن اية واحدة لا يبدل الحكم
من عند الله بعد ما نزل الله من الايات كثيرة
و الله غنى حميد و لو شئنا لننزل في كلّ حرف
القرآن مثل ما نزلنا فيه و كان الله ربك لقوى
عزيز و كفى بنفسك اليوم في حكمه ذلك الكتاب
شبيدا و لقد نزلنا كتابا الى العلماء لعلهم يتذكرون
باياتنا الله و كانوا من المؤمنين
- 11 اقرء كتاب ربك من لدى عليهم و اجهدوا عليهم
بالحكمة و الاية الحسنة لتكوننّ لمن النّاصرين
لمكتوب ان اعمل في كلّ شأن كأنك بين يدي
الله و لا تأخذ من احد على قدر خردل من دون

without the decree of thy Lord in the Qur'an, for verily God, thy Lord, will recompense on the Day of Resurrection according to what his hands have wrought in the path of God. There is no God but Him, the Mighty, the Wise.

- 12 We have indeed revealed a Book unto the kings. Read thou the decree of what hath been revealed therein, then send it unto them with the decree inscribed in golden ink from the decree of the Book of the King that is nigh. By Him Who hath caused the Spirit to descend upon My heart, verily the Cause is true, even as the people speak concerning the decree of thy Lord. Follow thou My decree, then be patient in the Cause of God. Erelong thou shalt behold the kings before Us and those who are on earth within Our treasures, and God is the Powerful, the Praised. Verily the Cause of God is greater than what the people do. Send thou the decree of the reply through those in thy kingdom who are nigh, then strengthen the messengers of the Mention of God, for verily thy Lord is the Self-Sufficient, the Mighty. Glory be unto God, the Lord of the Throne, above what they describe. Praise be unto God, the Lord of the worlds.

حكم ربك في الفرقان فان الله ربك يجزي يوم القيمة بما اكتسبت يديه في سبيل الله وانه لا اله الا هو العزيز الحكيم

12 ولقد نزلنا كتابا الى الملوك ان اقرء حكم ما نزل فيها ثم ارسل اليهم بحكم مداد الذهب من حكم كتاب الملك لمن قريب فوالذي نزل الروح على قلبي ان الامر لحق مثل ما كان الناس في حكم ربك ينطقون ان اتبع حكمي ثم اصبر لامر الله فسوف ترى الملوك بين ايدينا ومن على الارض في خزائننا والله قوي حميد وان امر الله اكبر عما كان الناس يعملون و ارسل حكم الجواب بايدي اهل ملكك من قريب ثم عزز رسل ذكر الله فان ربك لغني عزيز و سبحان الله رب العرش عما يصفون والحمد لله رب العالمين.

INBA_4011C:332-336, INBA_5006C:369-371?, HNU.151-153x, OOL.A023.6

BB00665

Letter to Mirza Siyyid Hasan-i-Khurasani (from Bushihr)

Date: 1261 (Bushihr) [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Read thou the Book of the Remembrance of the Name of thy Lord, then prostrate thyself before His decree; for, verily, there is no God but He, the Self-Sufficient, the All-Praised.
- 3 Verily, it is a Book sent down from the Remnant of God – an Imam, true and manifest. Verily, it is a Book wherein there is no doubt; its verses have been expounded, by God's leave, from the presence of One exalted in might, all-wise. And verily, He is the Truth in the heavens and on the earth – He Who, with a tongue of straight justice, reciteth in every affair the Book of thy Lord.
- 4 And verily, He is the Mystery at the right hand of the Mount within the words of the Qur'an: "There is no God but I. Say:

1 بسم الله الرحمن الرحيم

2 اقرء كتاب ذكر اسم ربك ثم اسجد لحكمه انه لا اله الا هو لغني حميد

3 وانه لكتاب قد نزل من بقية الله امام حق مبين وانه لكتاب لا ريب فيه قد فصل آياته باذن الله من لدن على حكيم وانه هو الحق في السموات والارض يتلوا كتاب ربك في كل شان بلسان عدل قوي

Him, therefore, fear ye.” And if all that is in the sea were ink for the verses of thy Lord, none could alter His wisdom; nay, the sea would be spent ere the Light of a single Light from among Our signs were made manifest. And God, thy Lord, is indeed the All-Powerful, the All-Mighty.

- 5 Assuredly hath the decree of the Remnant of God reached all who are upon the earth, and God, thy Lord, is verily the All-Powerful, the All-Knowing. There is no God but He, the All-Hearing, the All-Knowing; there is no God but He, the All-Mighty, the All-Wise. Those who followed Our signs aforetime – these are the rightly guided. But those who have followed their vain desires – naught of their deeds shall be accepted; these, indeed, are the lost. And whoso hath hearkened to the decree of the New (al-Badi’) – naught of his works shall be recorded for him unless he believe in the signs of thy Lord and be of the ones assured.

- 6 What aileth this people that they perceive not aught of the signs of God? Verily, such are the wrongdoers. We had, aforetime, sent down a Book from Our presence, containing clear signs, for a people who hearken. Yet We found not most men to be believers in Our signs – nay, We beheld them associating partners with God in the signs of God.

- 7 We have heard to-day that thou art in doubt concerning My Cause. Fear God, and follow not thine own desire; for the Cause of God is the Truth – even as thou didst deem thy nearness to be nigh. Say: Doth the decree differ – whether He who hath come from God bringeth numbered signs, or he who bringeth but a single sign? Nay, by the Qur’an! We make no distinction between any of the Messengers of God, and unto Him we are resigned. Yet know thou of a certainty: a single sign which We have now sent down unto thee is, in the Book of God, equal to the signs of the Prophets; and after all creation, the proofs of God shall indeed be called to account.

- 8 Fear God; ask forgiveness for thy sin; and follow the decree of God in the New, that thou mayest be of the victors – it is written. We, verily, know the ordinance thou hast framed in the science of usul. Put thy trust in God; efface all the books; and take this bestowal – the Remembrance of the Name of thy Lord – and be of the thankful. This, indeed, is the supreme triumph.

- 9 Safeguard whatsoever hath flowed from My hand: inscribe it upon gilded leaves, with the ink of gold, by the decree of thy Lord, that thou mayest be of the witnesses. Know, moreover, that the decree of a single letter from among Our signs is not equalled by the kingdoms of the next world and of this – by

4 وانه هو السر عن يمين الطور في كلم القرآن لا اله الا انا قل آياه فارهبون وان كل ما في البحر مدادا لايات ربك لا مبدل لحكمة وان البحر لنفذ قبل ان يظهر نور نور من آياتنا و كان الله ربك لقوى عزيز

5 ولقد بلغ حكم بقية الله لمن على الارض اجمعهم و كان الله ربك لقوى عليم و انه لا اله الا هو لسميع عليم و انه لا اله الا هو لعزیز حكيم ان الذين اتبعوا آياتنا من قبل فاولئك هم المهتدون و ان الذين اتبعوا آهوائهم لن يقبل من عملهم من شيء و ان اولئك لهم الخاسرون و ان كل من سمع حكم البديع لم يكتب من عمله شيء الا ان يصدق بايات ربك و كان من الموقنين

6 فما هولاء القوم لا يشعرون بايات الله من شيء و ان اولئك لهم الظالمون و لقد نزلنا من قبل كتابا فيه آيات بينات من لدنا لقوم يسمعون و ما وجدنا اكثر الناس مؤمنين باياتنا الا و قد رأيناهم بايات الله لمشركون

7 ولقد سمعنا اليوم انك في شك من امرى ان اتق الله و لا تتبع هواك فان امر الله هو الحق مثل ما كنت في ظنى قريب قل لى هل يفرق حكم من جاء من عند الله بايات معدودة او من جاء باية واحدة لا و القرآن انا نحن لا نفرق بين احد من رسل الله و انا لهم مسلمون الا ان آية مما نزلنا الان اليك تعدل في كتاب الله آيات التبيين و ما من بعد كل الخلق من حجج الله ليستلوا

8 ان اتق الله و استغفر لذنبك و اتبع حكم الله البديع لتكون من الفائزين لمكتوب و انا لنعلم حكم ماانشأت في علم الاصول ان اتكل على الله واح الكتب كلها و خذ عطاء ذكر اسم ربك هذا و كن من الشاكرين و ان ذلك هو الفوز الكبير

9 ان احفظ كلما نزل من يدي في ورقات مذهبة بحكم ربك من مداد الذهب لتكون من الشاهدين واعلم بان حكم حرف من آياتنا لم يعدل ملك الاخرة و الاولى بحكم ربك في الكتاب لانه تنزيل

the ordinance of thy Lord in the Book – for it is a sending-down from a noble Imam. None encompasseth His knowledge save whom He willeth; He, verily, is the Self-Sufficient, the All-Praised. He is naught but a servant of God – an Imam from God, the Lord of the worlds. Follow, then, the Remembrance of the Name of thy Lord, the Most High, the Most Great; and fear God in this matter – yea, in this matter. By My life! were ye to know, it is a mighty, a mighty thing.

10 Lo, the ordinance of this Ocean is beauteous – beauteous; and it is deep – deep. The decree of this Path is delicate – delicate. And if men should desire to know a single sign of the New, they would not be able – even as they have not been able to produce the like thereof. And God is All-Knowing, All-Wise.

11 I counsel thee, by the decree of God, in the knowledge of Destiny (qadar): to-day thou shalt find no escape from what God permitteth. Unto Us is the final resort in the decree of God, in a knowledge concealed; and this, verily, is the secret, hidden in the Mother Book. Enter thou the Gate of Justice with humility and repentance, that thou mayest be of those who prostrate.

12 This Book is a proof for those upon that land and for those around it – from the Remnant of God, an Imam of manifest justice. Convey this Book to the divines of equity, for the proof of God is conclusive against all mankind. And upon everyone who hath believed in the signs of thy Lord it is incumbent to go forth from his home, emigrating unto the Land of the Remembrance, in loyalty to the Covenant of the Remnant of God – an Imam true, forbearing.

13 This is the decree of God: whomsoever willeth to believe – We have willed for him, in truth; and whomsoever willeth to deny – the proof is fulfilled against him; and thy Lord is indeed the Self-Sufficient, the All-Praised. We have, indeed, sent down a Book unto the divines¹, that haply they may remember Our signs and be of the assured.

14 Read thou the Book to the Kings² at the hand of the Messenger; for it is a true and noble Book. Write, after its manner, with the ink of gold; for it is a Book of might, well-guarded. And if thou be not in fear of the ordinance of the land, convey the decree of God unto whomsoever cometh unto thee, and fear none in the paths of thy Lord; for the decree of God is the Truth, and on that Day shall all be presented before Us.

من امام كريم لن يحيط بعلمه الا ما شاء انه لغنى حميد وما هو الا عبد الله امام من الله رب العالمين ان اتبع ذكر اسم ربك العلي الكبير ان اتق الله في ذلك الامر في ذلك الامر لقسم لو تعلمون الناس عظيم عظيم

10 الا ان حكم هذا البحر انيق وانه لعميق عميق وان حكم هذا الصراط دقيق دقيق ولو شاء الناس ان يعرفوا آية من آيات البدع لم يستطيعوا كما لم يقدر ان ياتوا بمثلها والله عليم حكيم

11 اوصيك من حكم الله في علم من قدر ولن تجد اليوم من اذن الله مفر وان الى المستقر على حكم الله في علم مستسر وان ذلك هو السر في ام الكتاب لمستتر ان ادخل باب العدل و قل حطة لتكون من الساجدين

12 وان ذلك الكتاب حجة لمن على تلك الارض و من في حولها من بقية الله امام عدل مبين بلغ ذلك الكتاب الى علماء العدل فان حجة الله بالغة على الناس اجمعين ولكل من صدق بايات ربك فرض ان يخرج من بيته مهاجرا الى بلد الذكر لعهد بقية الله امام حق حليم

13 هذا حكم الله من شاء ان يصدق انا قد شئنا له بالحق ومن شاء ان يكذب ان حجة بالغة عليه و كان ربك لغنى حميد ولقد نزلنا كتابا الى العلماء لعلهم يتذكرون بايتنا و كان من الموقنين

14 اقرء كتاب الملوك لدى الرسول فانه لكتاب حق كريم واكتب بمثل ما نزل فيها بالمداد الذهب فانه لكتاب عز حفيظ وان لم تك في خوف من حكم البلد بلغ حكم الله الى من جاء اليك ولا تخف في سبل ربك من احد فان حكم الله لحق و كل في ذلك اليوم علينا ليعرضون

¹BB00091.

²BB00686.

- 15 Upon everyone who hath believed in Our signs it is incumbent to efface all that the people have written – save some of the verses of the two Gates of former times – ere the decree of the New; and this is a just decree from the presence of a Living, Most Great Imam – He in Whose hand is the ordinance of all things; from His knowledge not a thing escapeth; and He is, in truth, the All-Mighty, the All-Wise.
- 16 Bear the books unto the Holy Land; then cast them into the Euphrates, that the hearts of the believers may be made steadfast against the multitude, and that they may indeed be of the humble. Depart not from that land of thine own self until there descend for thee from Us a wondrous leave.
- 17 Convey the greeting of the Remembrance of the Name of thy Lord unto the foremost; for the matter hath been decreed, and all, in the gathering of the Wondrous, shall be raised up. Glorified be God, thy Lord, the Lord of might, far exalted above that which they ascribe unto Him. And peace be upon the Messengers.
- 15 و لكل من صدق بآياتنا فرض ان يحو كل ما كتب القوم الا بعض من آيات البابين من قبل حكم البدع وان ذلك حكم عدل من لدن امام حى عظيم هو الذى بيده حكم كل شىء ولا يعزب من علمه بعض شىء و انه لعزيز حكيم
- 16 ان احملوا الكتب الى الارض المقدسة ثم انزلوها على يم الفرات ليثبت قلوب المؤمنين من حكم الكثرة و ليكون لمن الخاشعين و لا تخرج من تلك الارض بنفسك حتى ينزل من اذنا بديعا
- 17 و بلغ سلم ذكر اسم ربك الى السابقين فان الامر قد قضى و ان الكل فى حشر البديع ليعثون و سبحان الله ربك رب العزة عما يصفون و سلام على المرسلين
- INBA91:018.08-023.02, TZH3.169x, NSS.082ax

BB00586

Khatt li'sh-Shaykh Rafi'-i-Rashti

Date: 1261 (Bushihr ?) [1844-1845]

- 1 In the name of God, the Merciful, the Compassionate
- 2 Bless Him who sends down the spirit of the command on whom He will. Verily, rejoice and do not fear. God, your Lord, is forgiving and appreciative. Verily, there is no god but Him! He sent down the book from His command that the people may know the decree of their Lord, the Merciful, in every written letter. “Verily, We sent down the decree on whom we will among our servants according to a predestined measure.”
- 3 O man who is noble under all conditions! Verily, today all have [rejected] the mention of the name of your Lord. Those who followed our verses and strove on the first day for us – they have verily attained. As to those who follow the Cause of God but do not depart from their dwellings for the sake of the covenant of the Remembrance of God, their works will in no wise benefit them. These are they who are far gone in error.
- 1 بسم الله الرحمن الرحيم
- 2 تبارك الذى ينزل على من يشاء روح الامر ان ابشر ولا تخف فكان الله ربك لغفور شكور وانه لا اله الا هو قد نزل الكتاب لامره ليعلم الناس حكم ربهم الرحمن فى كل حرف مسطور وانا نحن نزلنا الحكم على من يشاء من عبادنا على قدر مقدور
- 3 ان ابلى يا ايها الرجل الرفيع فى كل شأن فان اليوم كل الى ذكر اسم ربك يعرضون ... من اتبع اياتنا وجاهد يوم الاول هي ... ايدتنا ... فاولئك هم الفائزون وان الذين اتبعوا امر الله ولم يخرجوا من مساكنهم لعهد ذكر الله لن تنفعهم اعمالهم واولئك هم فى ضلال بعيد

- 4 Sufficient proof unto them is the book, for whomsoever desireth to believe in his wondrous verses. He, verily, is of those who humble themselves. Say: Praise be God, Lord of the worlds!

4 ... بذلك الكتاب حجة لمن ارادنا يوحى ... بايات
البديع ... وكان من الساجدين وقل الحمد لله رب
العالمين

KSHK.BWB

PR03.043r15-043r18

BB00281

To: *Khalaf*

Date: 1261 (in Bushihr ?) [1844-1845]

- 1 A Revelation from the Book of thy Lord, touching the judgment of a servant concerning a servant: Verily this is the Book wherein there is no doubt, sent down from an All-Making Imam. It is indeed the Truth in the heavens and on the earth; nothing escapeth His knowledge, and He is witness over all things. We, verily, have sent down aforetime a Book wherein are clear verses from Our presence, for a people that deal justly. The believers are only they who follow the verses with equity – these are the guided. As for those who follow their vain desires, nothing of their deeds shall be accepted, and on the Day of Resurrection they shall be brought forth unto the Fire.

1 تنزيل من كتاب ربك في حكم عبد لعبد بانه
الكتاب لا ريب فيه قد نزل من لدن امام مبين
وانه هو الحق في السموات والارض لا يعزب
من علمه شيء وانه لعل كل شيء شهيد انا نحن قد
نزلنا كتابا من قبل فيه ايات بينات من لدنا لقوم
يعدلون انما المؤمنون الذين اتبعوا الايات بالعدل
واولئك هم المهتدون وان الذين اتبعوا اهوائهم لن
تقبل من عملهم شيء واولئك هم يوم القيمة في
النار المحضرون

- 2 We, of a truth, know the ordinance of what thou hast sent of the Book of thy Lord unto a man from among the people of that island, in truth, and We are the Witnesses. Say: From the day whereon he read the verses of Our Book he entered into the judgment of the transgressors; and in the Book of God he is rejected; and among the wrong-doers in the Book of God he is numbered; and among the lost in the Mother Book he is inscribed. Say: The people of that island have wronged their own selves, save a few among them; and those shall, on the Day of Resurrection, be brought forth unto the Fire – except such as seek forgiveness of thy Lord and remember the Name of the Remnant of God in His covenant. Behold, judgment is God's; there is none other God but He – Rich, Forgiving.

2 وانا لنعلم حكم ما ارسلت من كتاب ربك الى رجل
من اهل تلك الجزيرة بالحق وانا نحن لشاهدون قل
انه من يوم الذي قرء اياته من كتابنا قد دخل في
حكم المجرمين وانه في كتاب الله لمردود وانه لمن
الظالمين في كتاب الله لمعدود وانه لمن الخاسرين في
ام الكتاب لمسطور قل ان تلك الجزيرة قد ظلموا
انفسهم الا بعضا منهم واولئك هم يوم القيمة في
النار المحضرون الا من استغفر ربك وجاء ذكر اسم
بقية الله بعهد الا ان الحكم لله وانه لا اله الا هو
لغنى غفور

- 3 And this day We have heard, behind the asses, the footsteps of Satan; and in the judgment of the Book he is possessed of ancient ignorance. Yet God hath ordained, for him unto whom thy Book hath reached, the word of pardon and mercy. There is none other God but He, the Possessor of mighty grace. We have in the Book before mentioned the names of certain of the

3 وان اليوم انا قد سمعناك خطوات الشيطان من
خلف الخمر وانه في حكم الكتاب لذو جهل قديم
وان الله قد كتب لمن بلغ كتابك كلمة العفو
والرحمة وانه لا اله الا هو ذو فضل عظيم وانا قد
نزلنا في الكتاب من قبل اسم بعضا من المؤمنين
والله خبير عليم فمن اتبع اياتنا وجاهد في سبيل

believers; and God is All-Informed, All-Knowing. Whoso followeth Our verses and striveth in the path of God with justice – these are among the guided, inscribed in the Book of God. But he that turneth away from the Book of thy Lord – his affair shall not be judged on the Day of Resurrection, and he shall be gathered before Us among the idolaters.

الله بالعدل فاولئك هم المهتدون في كتاب الله
لمسطور ومن اعرض من كتاب ربك من قبل
لن يحكم يوم القيمة في شأنه وانه لمن المشركين
بين ايدينا لحشور

- 4 And as to the word wherewith he contended in the religion of God – he unto whom the Book had reached – demanding that there be sent down in a verse of the Book a judgment for one afar off: say, Yea, by my Lord! It is indeed the Truth, even as the Spirit decreed in the Qur'an. God is Hearer, Knower. And the word of "gathering" in the ordinance of the Qur'an is beyond doubt. Say: All unto Him are submissive. Yet know thou the ordinance of thy Lord from My presence; for this day no soul hath any escape from Our judgment save he believe in the verses of his Lord and be of the assured.

4 وان كلمة التي احتج في دين الله من بلغ الكتاب
اليه بان ينزل في آية الكتاب بحكم للبعيد قل اي
وربي انه هو الحق مثل ما حكم الروح في القرآن
والله سميع عليم وان كلمة الجمع في حكم القرآن لا
ريب فيه قل كل له مسلمون ولاكن اعلم حكم
ربك من لدى فان اليوم لا مفر لنفس من حكمنا
الا ان يؤمن بآيات ربه وكان من الموقنين

- 5 This ordinance, with every sect, is justice: that he who cometh from God with numbered verses, or he who cometh from His Remnant with a single verse, shall not change the ordinance established by the Qur'an. We make no distinction between any of His messengers, and unto Him we submit. One verse of that Book is, in judgment, the equal of the verses of the Prophets; and after all creation shall the people of God's proofs be questioned.

5 وان ذالك الحكم عند كل طائفة عدل بان الذي
قد جاء من عند الله بآيات معدودة او من جاء
من عند بقيته بآية واحدة لن يبدل الحكم على حكم
القرآن انا نحن لا نفرق بين احد من رسله وانا له
مسلمون ان واية من ايات ذالك الكتاب يعدل في
الحكم آيات التبيين ومن بعد كل الخلق من حجب
الله ليستألون

- 6 As for the word Satan cast into thy soul – that such verses are sent down from men – glorified be God above what they falsely allege! Nay, by thy Lord! Men shall never be able to know a single letter of Our verses. God is All-Informed, All-Knowing. If men and jinn were to gather together to bring forth the like of this Book which We have now revealed unto thee, they would never be able, nor could they; though We should aid them, by the leave of thy Lord, with the creation of the like of themselves. Glorified be God above what they associate!

6 وان كلمة التي قد القى الشيطان في نفسك بان
مثل تلك الآيات ينزل من لدى الناس فسبحان
الله عما يفترون كلا وربك ان الناس لن يقدروا
ان يعرفوا حرفا من اياتنا والله خبير عليم لو اجتمع
الانس والجن على ان ياتوا بمثل ذالك الكتاب
الذي نزلنا الان اليك لن يستطيعون ولن يقدروا ولو
كنا نمدهم باذن ربك على خلق مثلهم فسبحان الله
عما يشركون

- 7 And if thou art in doubt concerning this ordinance, bring then the like of one verse of what We have now sent down unto thee, within a few days. Nay, by the Qur'an! thou shalt never be able – though men should aid thee, thou shalt not be able; and though the jinn should aid thee with the hosts of weakness, thou shalt not be able. God knoweth the ordinance of the Book, but the people perceive not.

7 وان كنت في ريب من هذا الحكم فأت بمثل آية
مما نزلنا الان اليك في ايام معدودة لا والقران
انك لن تقدر وان كان الانس يمدونك لن تقدر
ولو كان الجن يمدونك على فئة الضعف لن تقدر
والله يعلم حكم الكتاب ولكن الناس لا يشعرون

- 8 And if they cannot – and never shall be able – then bear witness in the presence of God that the proof from My presence is conclusive over all who dwell upon the earth. Whether thou bear witness or thou bear not witness, be content with what

8 وان لم يقدروا ولن يقدروا فاشهد بين يدي الله بان
الحجة من لدى بالغة لمن على الارض اجمعين وان
تشهد ولن تشهد فارض بما نزل في القران حكمه ثم

hath been sent down in the Qur'an as its ordinance. Then let us invoke God, and lay the curse of God upon the liars. And if thou do not – and thou shalt never do – then read thy name in the Qur'an from thy Lord, unto the end of the noble verse, and then, with certainty, assign unto thyself the fire of Hell – for thy Lord is not unjust, even by the weight of a mote.

نبتهل فيجعل لعنة الله على الكاذبين وان لم تفعل
ولن تفعل اقرء اسم نفسك في القرآن من ربك
نخلف الى آخرة الشريعة ثم اشهد باليقين نار
الجحيم لنفسك بما كان الله ربك بظلام من نقير

- 9 Know thou that I am a servant who hath believed in God, and in His verses, and in what hath been sent down in the Qur'an from His presence. God sufficeth, and whoso readeth the ordinance of that Book is witness thereof. We have proclaimed the ordinance of the Remnant of God in that Book unto all that are in the heavens and on the earth; whoso willeth, let him believe, and whoso willeth, let him deny – yet God, thy Lord, is rich above what men do. Sufficient is thine own self this day, in the ordinance of similitude, as witness unto that Book.

9 ان اعلم اتنى عبد قد آمنت بالله وآياته وما نزل
في القرآن من عنده وكفى بالله ومن قرء حكم
ذلك الكتاب على شهيدا ولقد بلغنا حكم بقية الله
في ذلك الكتاب لمن في السموات والارض فمن
شاء ان يصدق ومن شاء ان يكذب وان الله ربك
ربك لغنى عما كان الناس يعملون وكفى بنفسك
اليوم في حكم المثل على ذلك الكتاب شهيدا

- 10 And We, verily, know the ordinance of what thou hast written with thine own hands against the proof of the Book; and God testifieth that thou art in manifest error. Soon shalt thou behold, on the Day of Resurrection, before God, the recompense of every letter: a portion of chastisement for thyself, and for him who believeth in thy verses. God doth not wrong any soul by the weight of a grain of mustard; God is All-Informed, All-Knowing.

10 وانا لنعلم حكم ما كتبت بايديك في حجة الكتاب
والله يشهد انك في ضلال بعيد فسوف ترى يوم
القيمة بين يدي الله جزاء كل حرف شأن من
العذاب لنفسك ولمن يصدق باياتك وما كان الله
ليظلم على نفس من بعض خردل والله خير عليم

- 11 Say: For every one who denieth the verses of new-wrought inventions, the like of those verses shall be read in his book after death. God is Witness, Knower. And of Our verses none shall be effaced from the Book; and its ordinance, even as the ordinances of the Qur'an, shall remain until the Day of Resurrection. Thereafter shall the people read the ordinance of the deniers, that they may take warning.

11 قل ولكل من كذب آيات البدع مثل تلك الايات
نقرء في كتابه بعد الموت والله شهيد عليم وان من
اياتنا لن يحوا في الكتاب وان حكمه مثل الكتاب
ايات القرآن يبقى الى يوم القيمة وان الناس بعد
ذلك حكم المكذبين ليقرؤن

- 12 Fear ye God, O concourse, and turn not away from the Cause of God, for it is the Truth, even as ye are, in the knowledge of God, assured. Say: I follow the ordinance of what the Spirit hath revealed unto my heart, and I fear none among you, if ye indeed deny the Cause of God. I desired naught but the pure religion of God, as ordained in the Qur'an. God sufficeth, and He with Whom is the ordinance of the verses is witness.

12 ان اتقوا الله يا ايها الملأ ولا تعرضوا عن امر الله
فانه هو الحق مثل ما انتم في علم الله لتوقنون قل
اتنى اتبع حكم ما نزل الروح على قلبي ولا اخاف
من احدكم انكنتم بامر الله يكذبون وما اردت في
شأن الا دين الله الخالص بما نزل في القرآن حكمه
وكفى بالله ومن عنده حكم الايات شهيدا

- 13 Glorified be God, the Lord of the Throne, above what they describe! None judgeth in the Book save him who followeth the ordinance established by the Messengers. Praise be to God, the Lord of all worlds.

13 وسبحان الله رب العرش عما يصفون وما يحكم في
الكتاب الا لمن اتبع الحكم لدى المرسلون والحمد لله
رب العالمين

- 14 This is the leaf of my proof from the Lord of the Cause: Arabic verses for the learned, and Persian for the common folk. And God guideth not him who is prodigal, a liar.

14 این ورقة حجتی است از صاحب امر آیات عربی
ان از برای علما و عجمی ان از برای عوام والله لا
یهدی من هو مسرف کذاب

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Letter to Mulla Husayn IV - from Bushihr

Date: 1261 (Bushihr) [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Glorified be He Who hath sent down the Spirit through wisdom unto thee, that thou mayest be of them that warn. Read thou the Book of the remembrance of thy Lord's name, and be of the thankful ones. Remember God, thy Lord, then prostrate thyself before Him, for verily there is none other God but He, the Mighty, the Powerful. God, thy Lord, knoweth what thou hast witnessed in the paths of His Cause, and verily there is none other God but He. He hath ordained mercy for thee in the sacred month, and this is indeed the supreme triumph.
- 3 Follow thou the decree We have now sent down unto thee from the presence of a manifest Leader. Verily He is the Truth in the heavens and on earth, Who reciteth the Book of thy Lord from the yellow leaf. There is none other God but He – say: Fear ye Him. And verily He is the Mystery in the Words of Sinai from the Book of thy Lord – there is none other God but I – say: Be ye God-fearing.
- 4 And every name of every created thing hath been sent down in the Book of thy Lord – there is none other God but He – say: Worship ye Him. And today We read in the Book with thy Lord the decree concerning the oppressed, and verily there is none other God but He, the All-Hearing, the All-Knowing. The decree of God hath reached the East of the earth and its West, and God is the All-Knowing Witness.
- 5 They who follow the verses of God in truth, these are they who are guided. And they who follow their vain desires after having recognized the Cause of God, these are they who are the wrongdoers. When the remembrance of thy Lord's name came, then seek forgiveness for thy sin, for these are they who

1 بسم الله الرحمن الرحيم

2 سبحان الذى نزل الروح من حكمة اليك لتكون
من المنذرين اقراء كتاب ذكر اسم ربك هذا وكن
من الشاكرين ان اذكر الله ربك ثم استجد لنفسه انه
لا اله الا هو لقوى عزيز وان الله ربك يعلم ما
قد رايت فى سبل الامر وانه لا اله الا هو قد
كتب فى الشهر الحرام لنفسك الرحمة وان ذلك
لهو الفوز العظيم

3 ان اتبع حكم ما نزلنا الان اليك من لدن امام مبين
وانه هو الحق فى السموات والارض يتلوا كتاب
ربك من ورقة الصفراء لا اله الا هو قل اياه
فارهبون وانه هو السر فى كل طور من كتاب
ربك لا اله الا انا قل اياه فاتقون

4 وان كل شىء قد نزل فيه اسم الشىء خلق فى
كتاب ربك لا اله الا هو قل اياه فاعبدون وان
اليوم ما نقرا فى الكتاب عند ربك حكم المستضعف
وانه لا اله الا هو السميع عليم ولقد بلغ حكم الله
شرق الارض وغربها والله شهيد عليم

5 ان الذين اتبعوا آيات الله بالحق فاولئك هم
المهتدون وان الذين اتبعوا هواهم بعد ما قد
عرفوا امر الله فاولئك هم الظالمون الى من جاء

in the decree of the Book are accounted among the assured ones.

ذكر اسم ربك ثم استغفر لذنبه و ان اولئك هم في حكم الكتاب لمن الموقنين لمكتوب

- 6 It is written that whoso heareth the decree of this Cause, none of his deeds shall be accepted except he believe in the verses of his Lord and be of them that are assured. And the religion on that Day is the decree of the Remnant of God, His servant, in a perspicuous Book. And the people have come unto the Remnant of God, in confirmation of that which the Messengers brought from God, that ye worship none but Him, and this indeed is the manifest truth.

6 و ان كل لمن سمع حكم هذا الامر لن يقبل من عمله شيء الا ان يصدق بايات ربك و كان من الموقنين و ان الدين في ذلك اليوم حكم بقية الله عبده في كتاب مبين و لقد جاء الناس عند بقية الله مصداقاً لما جاء به الرسل من عند الله الا تعبدوا الا آياه و ان ذلك هو الحق المبين

- 7 They have disbelieved who say that the Word of God taketh verses that are sent down in the Book from the Qur'an – say: Glory be to Him and exalted is He above what they associate! And were We to will, We would surely send down in every letter the like of the Qur'an, and thy Lord God is indeed the Mighty, the Powerful.

7 و لقد كفر الذين قالوا ان كلمة الله ياخذ آيات ما ينزل في الكتاب من القرآن قل سبحانه وتعالى عما يشركون و انا لو نشاء لننزل في كل حرف مثل القرآن و كان الله ربك لقوى عزيز

- 8 O concourse! Marvel not at the Cause of God, but enter the Gate in truth that perchance ye may obtain mercy. And who doeth greater wrong than he who inventeth falsehood against the remembrance of thy Lord's name? Such are they who comprehend not. We shall seal their hearts with justice as recompense for their deeds.

8 الا يا ايها الملاء لا تعجبوا من امر الله و ادخلوا الباب بالحق لعلكم ترحمون و من اظلم ممن افترى على ذكر اسم ربك كذبا فاولئك هم لا يشعرون و ان لننخم على افئدتهم بالعدل جزاء بما كانوا يعملون

- 9 And verily one verse from the verses of this Book equalleth in decree the verses of the Prophets. And after all creation there shall be none to question the proofs of God. And were men to gather together concerning this Cause, and the jinn to aid them in their weakness, they would never be able to produce the like of this Book, even if they were helpers one of another.

9 و ان آية من آيات ذلك الكتاب تعدل في الحكم آيات النبيين و ما من بعد كل الخلق من حجب الله ليسألون و لو اجتمع الانس على الامر و الجن يمدونهم على الضعف لن يقدروا ان ياتوا بمثل ذلك الكتاب و لو كان الكل على البعض ظهيراً

- 10 Say: O people of the Furqan! Fear ye God, your Lord, the All-Merciful, beside Whom there is none other God. Is there any difference in decree between him who cometh from your Lord with numbered verses or him who cometh with a single verse? Nay, by the Qur'an! We make no distinction in God's decree, and God is All-Knowing, All-Wise.

10 قل يا اهل الفرقان ان اتقوا الله ربكم الرحمن الذي لا اله الا هو هل يفرق الحكم بين من جاء من عند ربك بايات معدودة او من جاء بآية واحدة لا و القرآن انا نحن لا نفرق بين حكم الله و الله عليم حكيم

- 11 And were God to send down the Qur'an as a single verse, would there be any distinction in decree after God had sent down numbered verses? Say: Glory be to Him and exalted is He beyond what they associate with Him! And when a Book descends, mention the name of thy Lord, besides Whom there is no other God, and go forth for the pilgrimage to the House according to thy Lord's command, and that soon.

11 و لو نزل الله القرآن آية واحدة هل يفرق في الحكم بعد ما نزل الله الايات معدودة قل سبحانه وتعالى عما يشركون و اذا نزل كتاب ذكر اسم ربك الذي لا اله الا هو فانخرج لحج البيت من حكم ربك من قريب

- 12 And say to the believers who followed thee in the days of the Remembrance to enter, yea to enter, the City of Security according to the command of the Book, that ye may be among

12 و قل للمؤمنين الذين اتبعوك في ايام الذكران ادخلوا ان ادخلوا بلد الامن من حكم الكتاب لتكونن من

the triumphant ones. And convey this Book's command unto those who followed God's Cause in truth, for these are they who are guided.

الفائزين وبلغ حكم ذلك الكتاب الى الذين اتبعوا
امر الله بالحق فاولئك لهم مهتدون

- 13 We have indeed sent down unto thee in the City a Book containing clear verses from Our presence for a people who understand. And verily in the days of the Path, We sent down from Our presence decisive verses unto him who was in the Mother City and those around it, from thy Lord's command unto the command of a wondrous Remembrance.

13 ولقد نزلنا في المدينة كتابا اليك فيه آيات بينات
من لدنا لقوم يعقلون وان في ايام السبيل قد نزل
من لدى آيات محكمات الى من كان في ام القرى
ومن حولها من حكم ربك الى حكم ذكر بديع

- 14 Return thou unto the command of a wondrous Remembrance, return thou, for the command hath reached the east of the earth and its west, and God's proof is conclusive against all creation. It is not permitted for anyone to interpret the verses of the Book by his own knowledge. Say: Ask ye of Me whatsoever ye desire and that which ye know not.

14 ان ارجع الى حكم ذكر بديع ان ارجع الى فان
الحكم قد بلغ شرق الارض وغربها وان حجة الله
بالغة على كل الخلق اجمعين وما لا يحل لاحد
ان يؤل آيات الكتاب بعلمه قل فاسالوا مني كل
ما تحبون وما لا يعلمون

- 15 This Book sufficeth as proof on the Day of Resurrection for those who desire to believe in the verses of thy Lord and who are among those who bow down in adoration. And convey the peace of thy Lord's Remembrance unto those who followed Me in the days of the Unseen, for these are they who are the foremost, the near ones.

15 وكفى بذلك الكتاب لدى الحجة يوم القيامة لمن
اراد ان يؤمن بآيات ربك وكان من الساجدين
وبلغ سلام ذكر ربك الى الذين اتبعوني في ايام
الغيب فان اولئك لهم السابقون المقربون

- 16 Glory be to God, thy Lord, the Lord of the Throne, above what they describe! And peace be upon thee, O thou Message amongst the Messengers! And praise be to God, the Lord of all worlds!

16 وسبحان الله ربك رب العرش عما يصفون و
سلام عليك يا ايها النبأ المرسلين والحمد لله رب
العالمين

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Tablet to Sultan 'Abdu'l-Majid

Date: 1261 [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Glorified be He Who sendeth down the Book unto whomsoever He willeth among His servants. There is no God but Him, the All-Sufficient, the All-Praised. He it is in Whose hands lies the dominion of all things, and naught escapeth His knowledge. There is no God but Him. Say: Him shall ye worship! Verily this Book is a decree from God unto all who dwell on earth,

1 بسم الله الرحمن الرحيم

2 سبحان الذي نزل الكتاب على من يشاء من عباده
وانه لا اله الا هو لغني حميد هو الذي بيده
ملكوت كل شيء ولا يعزب من علمه شيئا اله
الا هو قل اياه فاعبدون وان ذلك الكتاب حكم
من الله لمن على الارض ان اخرجوا من دياركم

that ye should go forth from your homes for the Covenant of the Remnant of God, a manifest living One. Verily it is a Book wherein there is no doubt, revealed by His servant, the Most High, the All-Wise. And verily He is the Most High, the All-Wise, the Path of God in the heavens and on earth, calling mankind through thy Lord's decree unto a straight path. Verily He is the Mystery in the heavens, casting the Command from the presence of the Remnant of God, a manifest and righteous Leader. For He is the Light upon the right side of the Mount in thy Lord's Book. There is no God but I; say: Him shall ye fear!

3 Read thy Lord's Book, O thou glorious one, by thy Lord's decree in a preserved Book. Know thou that God knoweth whatsoever is in the heavens and whatsoever is on earth, and he who was not in accordance with the Messenger's decree was in grievous wrong. Fear God, O thou man, for on this Day there is no escape for anyone save through belief in thy Lord's verses and being among those who prostrate themselves.

4 We have indeed sent down a Book unto the kings that they might know the innovative decrees from the presence of the Remnant of God, a just and upright Leader. And when the Book is sent down unto thee, summon those endued with knowledge before thee, then bid them remember God and recite God's Book with justice, then judge fairly before God in His decrees, for God shall judge between all with equity on the Day of Resurrection. There is no God but Him, the All-Informed, the All-Knowing.

5 O concourse! Bear ye witness, for God's proof hath been completed against you after ye have read a verse from that Book, and God is witness, All-Knowing. O concourse! Fear ye God and judge with justice - can there be any difference between one who cometh from God with numbered verses or one who cometh with a single verse? Nay, by the Qur'an! We make no distinction between any of God's Messengers, and unto them are we submissive. Were the Qur'an to be revealed as a single verse, could anyone speak even partially about its letters? Glorified be God above what they associate! That Book sufficeth as a proof unto all who are in the heavens and on earth, and God is witness, All-Knowing.

6 Should all humanity gather together to produce the like of this Book which We have now sent down unto thee, they would never be able, nor would they have the power, even if the jinn were to aid them to the utmost, and God is All-Informed, All-Knowing. We have indeed aforetime sent down a Book containing clear verses from Our presence unto a people who would hearken. Those who follow God's verses in truth, these are

لعهد بقيّة الله اما حيّ مبین وانه لكّاب لاريب فيه قد نزل من عبده على حكيم وانه لعلّ حكيم صراط الله في السموات والارض يدعوا الناس من حكم ربك الى صراط قويم وانه هو السرّ في السموات يلقي الامر من لدن بقيّة الله امام حق مبین فانه هو النور عن يمين الطور في كّاب ربك لا اله الا انا قل آياه فارهبون

3 اقرء كّاب ربك يا ايها المجيد بحكم ربك في كّاب حفيظ ان اعلم ان الله يعلم ما في السموات وما في الارض وما كنت في حكم الرسول لذو ظلم عظيم ان اتق الله يا ايها الرجل فانّ اليوم لا مفرّ لاحد الا ان يؤمن بايات ربك و كان من السّاجدين

4 ولقد نزلنا كّابا الى الملوك ليعلموا احكم البدع من لدن بقيّة الله امام عدل قويم و اذا نزل الكّاب اليك ان احضر اولى العلم بين يديك ثم قل من ذكر الله اتلوا كّاب الله بالعدل ثم انصفوا بين يدي الله في احكامه فانّ الله يحكم يوم القيمة بين الكلّ بالقسط وانه لا اله الا هو لخبير عليم

5 يا ايها الملاّ ان اشهد فانّ حجة الله بالغة عليكم بعد ما قد قرأتم آية من ذلك الكّاب والله شهد عليم يا ايها الملاّ ان اتقوا الله ثم انصفوا بالعدل هل يفرق حكم من جاء من عند الله بايات معدودة اوجاء باية واحدة لا و القرآن انا نحن لا نفرّق بين احد من رسل الله و اناهم مسلمون و لو نزل القرآن اية واحدة هل يقدر احدان يقول فيها بعضامن الحرف فسبحان الله عما يشركون و كفي بذلك الكّاب حجة لمن في السموات والارض والله شهيد عليم

6 لو اجتمع الانس على ان ياتوا بمثل ذلك الكّاب الذي نزلنا الان اليك لن يستطيعنّ و لن يقدرنّ ولو كان الجن يمدونهم على الضعف والله خبير عليم ولقد نزلنا كّابا من قبل فيه آيات بينات من لدنا لقوم يسمعون انّ الذين اتبعوا آيات الله بالحقّ

they who are guided, and those who follow their own desires, these are they who are the wrongdoers.

فالولئك هم المهتدون و ان الذين اتبعوا هواهم فالولئك هم الظالمون

- 7 O concourse of the people of Rome! Fear ye God, your Lord, the Most Merciful, regarding this decree, for verily it is truth like unto that which ye firmly believe in God's Covenant. Those have indeed disbelieved who followed after [...] the decree of the false one and the companions of the Fire, and these are they who in God's Book are the unbelievers, and these are they who are the leaders of the Fire, and in God's religion they prostrate not, and these are they who are the companions of the Fire, in God's Book dwelling forever therein. God hath testified for His servant Ali in the Qur'an that He is God's Path in the heavens and on earth, and naught escapeth His knowledge. He is the Successor of the Apostle of God in a perspicuous Book. And verily today the inheritor of sovereignty is one from his lineage, a manifest and righteous Leader. He it is in whose hands is the dominion of all things, and in His power nothing can frustrate Him, and all creation, according to the decree of the Book, are submissive unto Him.

7 يا ايها الملا من اهل الروم ان اتقوا الله ربكم الرحمن في هذا الحكم وانه لحق مثل ما انتم في عهد الله لتوقنوا ولقد كفر الذين اتبعوا بعد ... حكم الطاغوت واصحاب النار وان اولئك هم في كتاب الله لكافرون و ان اولئك هم ائمة النار و انهم في دين الله لا يسجدون و ان اولئك هم اصحاب النار في كتاب الله لخالدون شهد الله لعبده علي في القرآن انه صراط الله في السموات والارض و لا يعزب من علمه شيء و انه لوصي رسول الله في كتاب مبين و ان اليوم وارث الملك نفس من ذريته و امام حق مبين هو الذي بيده ملكوت كل شيء و لا يعجز في قدرته شيء و كل الخلق في حكم الكتاب له خاشعون

- 8 If ye be in doubt concerning this decree, then remove yourselves from the authority of the Qur'an, for God hath indeed sent down these verses, like unto the Qur'an, upon the heart of the Apostle of God, the Seal of the Prophets. And verily He hath, by God's leave, sent it down upon the heart of him whom God hath made a proof unto all who are in the heavens and on earth. And verily he is the Guide to God's Path in a perspicuous Book. And I am indeed a servant who hath believed in God and His verses and what hath been revealed in the Qur'an from the presence of One mighty and wise. Say: I do cast the Cause, by God's leave, from the presence of a great and righteous Leader. And verily He is the Mystery in the Mother Book, established upon an ancient foundation.

8 و ان كنتم في ريب من هذا الحكم فاخرجوا من حكم القرآن فان الله قد نزل تلك الايات بمثل القرآن على قلب رسول الله خاتم النبيين و انه باذن الله قد نزل على قلب من جعله الله حجة لمن في السموات والارض و انه لمهدي صراط الله في كتاب مبين و اتني عبد قد آمنت بالله و آياته و ما نزل في القرآن من لدن عزيز حكيم قل اتي القى الامر باذن الله من لدن امام حق عظيم و انه هو السر في ام الكتاب على بنا قديم

- 9 Know ye, O people of the earth, that today there is no escape for anyone from God's Cause, and on the Day of Resurrection all shall be raised up unto God. And verily one verse of what We have now revealed unto thee equalleth in the Book of God the verses of the Prophets and all that which shall come after from God's proofs shall be questioned.

9 ان اعمالوا يا اهل الارض ان اليوم لا مفر لاحد من امر الله و كل يوم القيمة الى الله يبعثون و ان آية مما نزلنا الان اليك يعدل في كتاب الله آيات النبيين و ما من بعد كل الخلق من حجب الله ليسئلون

- 10 We have indeed conveyed thy Lord's decree in the Mother City and its environs in three Books of truthful verses. Say: Follow ye God's Cause that ye may prosper. And should any one of you die without accepting this decree, then on the Day of Resurrection he shall assuredly be among the denizens of the fire, and shall be brought forth.

10 و لقد بلغنا حكم ربك في ام القرى و من حولها في ثلاث كتاب من آيات الحق قل اتبعوا امر الله لعلمكم تفعلون و ان مات احد منكم على غير هذا الحكم فانه يوم القيمة من اصحاب النار ليكون من المحضرين

- 11 And send thou likewise this Book unto the King of that region with golden ink that thou mayest be numbered among the helpers of that which is written. And whoso denieth Our verses and departeth not from his house as an emigrant unto the Land of Remembrance - We shall reveal his decree in the Book even as was revealed concerning Abu Lahab in the Qur'an. Fear ye God, O concourse of men, and have mercy upon yourselves, and disgrace not your subjects through what hath been sent down unto you after God's decree, and after all people shall read.
- 12 O man! Thou hast followed Satan in decreeing the imprisonment of the Messenger of the Remembrance [Mullá 'Ali Bastami] after having read but a single wondrous letter from Our Book. Fear thou God and deny not His decree, and send forth the Messenger according to what We have revealed unto thee in the Book, with a mighty and gracious decree. Thou knowest not the decree of succession, and verily the Messenger in that land is but a weak servant, yet know thou that We have sent him forth, and We are supreme over all things, and We are witness unto all things, and We are, by God's leave, powerful over all things.
- 13 Know thou God's decree that if thou send him forth after this Book, We shall write the decree of thy death by thine own hand, and We shall assuredly accomplish what We will. Follow thou God's decree, O thou exalted one, and follow not thy desires lest they lead thee astray from the path. And God's decree in any matter is but a clear declaration. Glorified be God, thy Lord, the Lord of Glory, above what they ascribe unto Him. And peace be upon the emigrants, and praise be to God, the Lord of the worlds.
- 11 و ارسل بمثل ذلك الكتاب الى الملك شطر من الارض بمداد الذهب لتكون لمن الناصرين لمكتوب ومن كفر باياتنا ولم يخرج منه بيته مهاجرا الى بلد الذكر نزل حكمه في الكتاب بمثل ما نزل في شأن ابي لهب في القران ان اتقوا الله يا ايها الملا و ارحموا انفسكم ولا تفضحوا حشيتكم فيما نزل اليكم من بعد حكم الله و من بعد كل الناس ليقرؤن
- 12 يا ايها الرجل قد اتبعت الشيطان في حكم حبس رسول الذكر بعد ما تقرء من كتابنا حرفاً بديعاً ان اتق الله و لا تكذب حكم الله و ارسل الرسول في حكم ما نزلنا في الكتاب اليك على حكم عزيميل و انك لا تعلم حكم الخلافة و ان الرسول في تلك الارض عبد ضعيف ولكن ان اعلم اننا نحن مرسلوه و اننا نحن على كل شيء لغالبون و اننا نحن على كل شيء لشاهدون و اننا نحن على كل شيء باذن الله لقادرون
- 13 ان اعلم حكم الله ان ترسله بعد ذلك الكتاب فاننا تكتب حكم حكم قتلك من يدى نفسك و اننا على ما نشاء لعاملون ان اتبع حكم الله يا ايها المجيد و لا تتبع هواك ليضلك عن السبيل و ما كان حكم الله في شأن الآ بلاغ مبين و سبحان الله ربك رب العزة عما يصفون و سلام على المهاجرين و الحمد لله رب العالمين .

LOIR04.001-015, BLO_PT#032

SFI08.026-027,

TZh2.065-066x,

AHDA.090x

BB00684

Admonishment to Najafi in reference to Mulla 'Ali Bastami
To: Shaykh Muhammad-Hasan Najafi

Verily, We raised up 'Alí from His resting-place and sent Him unto thee. Hadst thou recognized Him, thou wouldst have bowed down before Him.

أَنَا بَعَثْنَا عَلِيًّا مِنْ مَرْقَدِهِ وَارْسَلْنَاهُ إِلَيْكَ لَوْ عَرَفْتَهُ
 لَسَجَدْتُ بَيْنَ يَدَيْهِ

ASAM.253x, TZH3.088x

BB00439

Letter to Mulla Hasan-i-Gawhar
Date: 1261 [1844-1845]

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 O Ta Ha! We have not sent down the Book aforetime save as a reminder unto him who desires to believe in the signs of thy Lord and be numbered among those who prostrate themselves. Read thou the Book of thy Lord - none can alter My decree. Seek forgiveness for thy sin that thou mayest be among the successful ones. Verily those who follow the signs of God - these are they who prosper. And those who follow their vain desires regarding God's decree - these are they who are the wrongdoers. We have indeed tried all mankind, and none believe in God's signs save those who were foremost - a small band. These indeed are foremost in God's Book. And those who spoke partially about Our signs - these are recorded as idolaters in God's Book...

2 طه ما نزلنا الكتاب من قبل الا تذكرة لمن
 شاء ان يؤمن بآيات ربك وكان من الساجدين
 اقرء كتاب ربك كلا مبدل في حكمي واستغفر
 لذنبك لتكون من المفلحين انالذين اتبعوا آيات
 الله فاولئك هم المفلحون وان الذين اتبعوا
 اهوائهم في حكم الله فاولئك هم الظالمون ولقد
 فتننا الحلق اجمعهم ومايؤمن بآيات الله الا من
 السابقين فئة قليلاوان اولئك هم في كتاب الله
 لسابقون وان الذين قالوا في آياتنا بعضاً من القول
 فاولئك في كتاب الله لمشركون ...

3 O man! Thou hast committed in God's days deeds which no man of knowledge would commit. What right hast thou to harm Our weak followers? Fear God and return to His decree, for verily I am the Generous, the Forbearing. We have sent down a Book to the Governor of Baghdad concerning this petition of thine. Read God's Book before him and command him to send it to the King of Rum, for it is truly a Book from the Remnant of God, the manifest and just Imam. If thou fearest God's decree, deliver My sealed Book to him that thou mayest be numbered among the helpers of that which is written...

3 ياايهاالرجل قد اكتسب في ايام الله اعمال
 التي لم يصدرمن ذي علم فالك والاذى
 لشيعتناالضعفاء ان اتق الله وارجع الى حكمه فاني
 انالجواد الحليم ولقدنزلناكتاباًالى حاكم البغداد
 في جنب ورقتك هذه اقرء كتاب الله بين يديه
 وامره ان يرسلهاالى ملك الروم فانه لكتاب حق
 من بقيةالله امام عدل مبين وان كنت في خوف
 من حكم الله بلغ اليه كتابي محتوماًلتكون من
 الناصري المكتوب ...

- 4 We have ordained in that Book for whomever believes in the signs of thy Lord to emigrate from his home to the Land of the Remembrance, the path of God, the Mighty, the Praiseworthy... We have revealed the decree concerning what Al-Muhit asked in the Tablet of the Two Sacred Places. Say: Read what hath been revealed from thy Lord that thou mayest be among the successful ones... Deliver copies of these two tablets to the learned ones in that land that they may take heed and be among the guided ones.
- 4 ولقد فرضنا في ذلك الكتاب لمن يؤمن بآيات ربك ان يخرج من بيته مهاجراً الى بلد الذكراً صراط الله العزيز الحميد... ولقد نزلنا حكمك ماسئلاً المحيط في صحيفة الحرمين قل اقرء حكمك ما نزل من طرف ربك لتكون من الفائزين... بلغ مثل بلک الورقتين لمن على تلك الارض من العلماء لعلهم يتذكرون وكانوا من المهتدين.
- 5 O Muhit! Deliver thy Lord's decree with justice, for victory is ordained this day for the believers in that which is written... Send similar verses to that servant whom We sent with truth unto the people, who is now visibly imprisoned in Baghdad. Convey the Remembrance's greetings to him, for God knoweth thy abode and resting place. There is no God but Him. He will recompense every soul with justice on the Day of Resurrection, and He is the Mighty, the Wise. Be patient, O Messenger, and fear no one in thy Lord's path, for the decree shall be fulfilled and all shall be gathered unto Us in a wondrous assembly.
- 5 فيا ايها المحيط بلغ حكم ربك بالعدل فان اليوم حكم النصر للمؤمنين لمكتوب... و ارسل بمثل تلك الآيات الى العبد الذي قد ارسلته بالحق الى الناس وان اليوم على كلمة الناس في حبس البغداد لمشهود بلغ سلام الذكر عليه فان الله يعلم مقرك و مستقرک و انه لاله الا هو يجزي يوم القيامة لكل نفس بالحق و انه لعزيز حكيم ان اصبر يا ايها الرسول ولا تحف في سبيل ربك من احد فان الحكم ليقضى وان الكل في حشر بديع الينا ليعثون.
- 6 O thou Jewel in the House! Honor the people of the House from the front gate 26, for God's right is just and all submit to Him. Send My greetings to them and say that God loves believing, patient women who fear God, for God is the All-Hearing, All-Knowing. We have promised mankind the Day of Justice and We have made clear the Cause that those in whose hearts is doubt concerning God's Command may come forth. The decree hath been recorded for every soul since the Day of Religion... Proclaim God's decree openly and emigrate from thy house to the Land of Security, by the covenant of the Remnant of God, the noble and true Imam.
- 6 الا يا ايها الكوهري في البيت عظم اهل البيت من باب المقدم ٢٦ فان حق الله لعدل و كل له مسلمو سلم منى عليهن و قل ان الله قد احب من النساء مومنات صابرات ان اتقين الله فان الله سميع عليم وانا قد وعدنا الخلق ليوم العدل وانا قد بينا الامر ليخرج الذين في قلوبهم شك من امر الله وكان بالحكم لكل نفس من يوم الذن لمسطور... بلغ حكم الله جهره و اخرج من بيتك مهاجراً الى بلد الامن لعهد بقية الله امام حق كريم

HURQ.BB23x

AHDA.089

BB00356

*Letter to Muhammad Karim Khan Kirmani**Date: 1261 (Bushihr) [1844-1845]*

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Alif. Lam. Mim. The mention of thy Lord to the Crimson Leaf on the right of the White Sea. There is no God but Him. Say: Therefore bring Me forth! Read the Book of thy Lord, then prostrate thyself before His Cause, for verily there is no God but Him. Say: Therefore bear ye witness unto Me! God beareth witness that there is no God but Him, the Mighty, the Ancient.

2 أَلَمْ ذَكَرْ رَبَّكَ لِلْوَرْقَةِ الْحُمْرَاءِ عَنْ يَمِينِ بَحْرِ الْأَبْيَضِ لَا إِلَهَ إِلَّا هُوَ قُلْ فَإَيَّايَ فَانْخَرُجُونَ إِقْرَأْ كِتَابَ رَبِّكَ ثُمَّ اسْجُدْ لِأَمْرِهِ وَانَّهُ لَا إِلَهَ إِلَّا هُوَ قُلْ إِيَّايَ فَاشْهَدُونَ شَهِدَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْقَدِيمُ

3 God hath testified in this Book, then unto His creation, as God hath desired for His servant, that there is no God but Him, the Mighty, the All-Knowing. We have indeed sent down aforetime a Book to all who dwell on earth, saying: Enter ye the Gate, prostrating, that ye might prosper. Verily those who follow Our verses with justice, these are they who shall be foremost. And those who follow their own desires, these are they who are the wrongdoers. And verily one verse from Our verses equalleth in the Book of God the verses of the ancients and all that followed thereafter. All creation shall be questioned concerning the proofs of God.

3 أَشْهَدُ اللَّهَ فِي ذَلِكَ الْكِتَابِ ثُمَّ خَلَقَهُ كَمَا قَدْ أَحَبَّ اللَّهُ لِعَبْدِهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْعَلِيمُ وَلَقَدْ نَزَّلْنَا كِتَابًا مِنْ قَبْلِ مَنْ عَلَى الْأَرْضِ أَنْ ادْخُلُوا الْبَابَ سُجَّدًا لَعَلَّكُمْ تَفْلَحُونَ إِنَّ الَّذِينَ اتَّبَعُوا آيَاتِنَا بِالْعَدْلِ فَأُولَئِكَ هُمُ السَّابِقُونَ وَإِنَّ الَّذِينَ اتَّبَعُوا أَهْوَاءَهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ وَإِنَّ آيَةً مِنْ آيَاتِنَا تَعْدِلُ فِ كِتَابِ اللَّهِ آيَاتِ الْأَوَّلِينَ وَمَا بَعْدَهُ كُلُّ الْخَلْقِ مِنْ حِجَابِ اللَّهِ يَسْأَلُونَ

4 Should all mankind gather together to produce the like of this Book which We have sent down unto thee, they would never be able, nor would they have the power, even if the jinn were to aid them manifold. And God is Strong, All-Wise. O Muhammad, O thou noble one! Follow thou the decree of thy Lord, then go forth unto the Covenant of the Remnant of God, the manifest Imam of Justice. He it is in Whose hand lies the dominion of all things, and naught escapeth His knowledge, and verily He is the servant of God in a preserved Book.

4 لَوْ اجْتَمَعَ الْأَنْسَ عَلَى أَنْ يَأْتُوا بِمِثْلِ الْكِتَابِ الَّذِي نَزَّلْنَا إِلَيْكَ لَنْ يَسْتَطِيعُوا وَلَنْ يَقْدِرُوا وَلَوْ كَانَ الْجِنُّ مُدُونُهُمْ عَنِ الضَّعْفِ وَاللَّهُ قَوِيٌّ حَكِيمٌ يَا مُحَمَّدُ أَيُّهَا الْكَرِيمُ أَنْ اتَّبِعْ حُكْمَ رَبِّكَ ثُمَّ اخْرُجْ لِعَهْدِ بَقِيَّةِ اللَّهِ إِمَامٍ عَدِلٍ مَبِينٍ هُوَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَلَا يَعْزُبُ مِنْ عِلْمِهِ بَعْضُ شَيْءٍ وَانَّهُ عَبْدُ اللَّهِ فِي كِتَابِ حَفِيزٍ

5 And verily today it is obligatory upon all who dwell on earth, from its west to its east, to leave their homes, emigrating to the Land of the Remembrance, by the decree of the Remnant of God, the great living Imam. Verily those who pledge allegiance unto God - the Hand of God is above all things, and verily there is no God but Him, the Strong, the Praiseworthy.

5 وَانَّ الْيَوْمَ فَرَضُ مَنْ عَلَى الْأَرْضِ مِنْ غَرْبِهَا وَشَرْقِهَا أَنْ يَخْرُجُوا مِنْ بَيْتِهِمْ مُهَاجِرًا إِلَى بِلَدِ الذِّكْرِ بِحُكْمِ بَقِيَّةِ اللَّهِ إِمَامٍ حَيٍّ عَظِيمٍ أَنَّ الَّذِينَ يَبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ كُلِّ شَيْءٍ وَانَّهُ لَا إِلَهَ إِلَّا هُوَ لَقَوِيٌّ حَمِيدٌ

6 We have indeed enjoined in the Book of Kings that ye should mention the remembrance of God after the mention of the Remnant of God in the Call to Prayer, for verily He is upon

6 وَلَقَدْ فَرَضْنَا فِي كِتَابِ الْمُلُوكِ أَنْ أَذْكُرُوا ذِكْرَ اللَّهِ بَعْدَ ذِكْرِ بَقِيَّةِ اللَّهِ فِي الْأَذَانِ لِأَنَّهُ عَلَى صِرَاطِ اللَّهِ

the path of God in every preserved tablet. Raise thou up this decree openly and go forth thyself with those who follow thee in the Cause upon strong steeds with complete equipment before thy glance returneth unto thee. And verily He is the Mighty, the Great.

- 7 We have indeed favored thee with thy Lord's decree before the people, that thou mightest be of the helpers. Go forth from thy house and call the people unto the pure religion, and send forth the like of this Book to the regions of the earth on thy right and left. Fear thou no one in the path of thy Lord, for this is God's favor upon thee, and God is the All-Knowing Witness. This Book sufficeth as a proof.

- 8 Make mention of the name of thy Lord unto all who are in the heavens and who are on earth, and God is the All-Informed, the All-Knowing. And if He so desired, We would send down in every letter the like of the verses of the Qur'an, and God is Strong, Mighty. Glory be unto God, thy Lord, the Lord of the Throne, above what they describe. And peace be upon the emigrants, and praise be to God, the Lord of the worlds.

HURQ.BB24

فِي كُلِّ لَوْحٍ حَفِيزٌ أَنْ أَرْفَعُ هَذَا الْحُكْمَ جَهْرًا
وَأُخْرِجُ نَفْسَكَ مَعَ الَّذِينَ اتَّبَعُوكَ فِي الْأَمْرِ عَلَى
الْفَرَسِ الْقَوِيِّ بِالْأَلَاتِ الْمُكَمَّلَةِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ
طَرَفُكَ وَإِنْ لَمْ يُوَ الْعَزِيزُ الْعَظِيمُ

7 وَلَقَدْ مَنَّا عَلَيْكَ بِحُكْمٍ رَبِّكَ قَبْلَ النَّاسِ لَتَكُونَنَّ
مِنَ النَّاصِرِينَ أَنْ أَخْرِجَ مِنْ بَيْتِكَ وَادْعُوا النَّاسَ
إِلَى دِينِ الْخَالِصِ وَأَرْسِلْ بِمِثْلِ ذَلِكَ الْكِتَابِ إِلَى
شَطْرِ الْأَرْضِ مِنْ يَمِينِكَ وَالشِّمَالِ وَلَا تَخَفْ
فِي سَبِيلِ رَبِّكَ مِنْ أَحَدٍ فَإِنَّ ذَلِكَ فَضْلُ اللَّهِ
عَلَيْكَ وَاللَّهُ شَهِيدٌ عَلِيمٌ وَكَفَى بِذَلِكَ الْكِتَابِ
حُجَّةً

8 ذَكَرَ اسْمَ رَبِّكَ لِمَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
وَاللَّهُ خَبِيرٌ عَلِيمٌ وَلَوْ شَاءَ لَنَزَلَ فِي كُلِّ حَرْفٍ
مِثْلَ آيَاتِ الْقُرْآنِ وَاللَّهُ قَوِيٌّ عَزِيزٌ وَسُبْحَانَ
اللَّهِ رَبِّكَ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى
الْمُهَاجِرِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

HNU.181-182, NSS.182-183

BBU0006

Words to Quddus

Date: 1261-05 ca.

The days of your companionship with Me are drawing to a close. The hour of separation has struck, a separation which no reunion will follow except in the Kingdom of God, in the presence of the King of Glory. In this world of dust, no more than nine fleeting months of association with Me have been allotted to you. On the shores of the Great Beyond, however, in the realm of immortality, joy of eternal reunion awaits us. The hand of destiny will ere long plunge you into an ocean of tribulation for His sake. I, too, will follow you; I, too, will be immersed beneath its depths. Rejoice with exceeding gladness, for you have been chosen as the standard-bearer of the host of affliction, and are standing in the vanguard of the noble army that will suffer martyrdom in His name. In the streets of

Shiraz, indignities will be heaped upon you, and the severest injuries will afflict your body. You will survive the ignominious behaviour of your foes, and will attain the presence of Him who is the one object of our adoration and love. In His presence you will forget all the harm and disgrace that shall have befallen you. The hosts of the Unseen will hasten forth to assist you, and will proclaim to all the world your heroism and glory. Yours will be the ineffable joy of quaffing the cup of martyrdom for His sake. I, too, shall tread the path of sacrifice, and will join you in the realm of eternity.

DB.142-143

BB00336

Letter to Mulla Husayn V (from Shiraz)

Date: 1261-06-15 ca. [1845-Jun-21]

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 God bears witness in this Book concerning His servant that he has believed in God and His verses, and was upon a manifest straight path. And verily this Book is a remembrance from the remnant of God for whosoever desires to believe in the verses of his Lord and follow His command, and was among those who prostrate. And We know that Your proof is conclusive for all who are in the heavens and earth, and We are indeed witnesses. The servant of God has conveyed what was revealed to his heart, and God is the All-Knowing Witness.
- 3 The example of those who read the verses of thy Lord and then turn away from His wisdom is like one who witnessed all the verses of God and then turned away from the decree of his Lord. Say: These are they who are recorded as polytheists in the Book of God. Would they equate the verses of the Bayan with the decree of a single verse We have sent down to thee? Nay, by thy Lord! Most people do not understand, nor do they believe, nor do they perceive. God slay them! They are more astray than donkeys, for a donkey perceives how to eat barley, while they neither perceive nor are guided. What ails you that you openly deny the verses of God and do not perceive? Is not God sufficient for your souls on the Day of Reckoning? Wait then, for We too are waiting by God's leave.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 شَهِدَ اللَّهُ لِعَبْدِهِ فِي ذَلِكَ الْكِتَابِ أَنَّهُ قَدْ آمَنَ بِاللَّهِ وَآيَاتِهِ وَكَانَ عَلَى صِرَاطٍ حَقٍّ مُبِينٍ وَأَنَّ ذَلِكَ الْكِتَابَ ذَكَرَ مِنْ بَقِيَّةِ اللَّهِ لِمَنْ أَرَادَ أَنْ يُؤْمِنَ بِآيَاتِ رَبِّهِ وَيَتَّبِعَ أَمْرَهُ وَكَانَ مِنَ السَّاجِدِينَ وَأَنَا لَنَعْلَمَ أَنَّ حُجَّتَكَ بِالْغَةِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَأَنَا لَنَحْنُ لَشَاهِدُونَ لَقَدْ بَلَغَ عَبْدُ اللَّهِ مَا نَزَلَ عَلَى قَلْبِهِ وَاللَّهُ شَهِيدٌ عَلِيمٌ

3 مِثْلَ الَّذِينَ يَقْرَأُونَ آيَاتِ رَبِّكَ ثُمَّ يَعْرَضُونَ مِنْ حُكْمِهِ كَمَنْ شَهِدَ كُلَّ آيَاتِ اللَّهِ ثُمَّ أَعْرَضَ مِنْ حُكْمِ رَبِّهِ قُلْ إِنْ أَوْلَئِكَ لَهُمُ الْمُشْرِكُونَ فِي كِتَابِ اللَّهِ لِمُسْطُورٍ أَفْعَدِلْ آيَاتِ التَّبْيَانِ بِحُكْمِ آيَةٍ مِمَّا نَزَّلْنَا إِلَيْكَ لَا وَرَبِّكَ أَنَّ الشَّهَدَانَ أَكْثَرَ النَّاسِ لَا يَعْقِلُونَ وَلَا يُؤْمِنُونَ وَلَا يَشْعُرُونَ قَتَلَهُمُ اللَّهُ كَانَهُمْ أَضَلُّ مِنْ كُلِّ حَمِيرٍ وَإِنَّ الْحَمِيرَ يَشْعُرُ كَيْفَ يَأْكُلُ الشَّعِيرَ وَهُمْ لَا يَشْعُرُونَ وَلَا يَهْتَدُونَ فَالْكَمْ كَيْفَ تَكْفُرُونَ بِآيَاتِ اللَّهِ جَهْرَةً وَلَا تَشْعُرُونَ أَلَيْسَ اللَّهُ بِكَافٍ يَوْمَ الْحِسَابِ لَأَنْفُسِكُمْ إِنْ ارْتَبِعُوا فَاَنَّا كَتَمْنَا بِإِذْنِ اللَّهِ مَرْتَقِبُونَ

- 4 And verily God sent down at that time concerning the known forces a verse from thy Lord, and God is the All-Knowing, the All-Informed. And when Pharaoh desired to deny his Lord, he manifested a work of Satan, while you, without any basis whatsoever, deny due to the inclination of your souls and do not perceive. Follow the decree of thy Lord, O My servant, and be patient. Trust in God and turn away from them, then leave them in their vain discourse until they come to the Day when all shall be gathered unto God.
- 5 And at the close of that day We forbade you, by God's leave, Our verses until five years of God's days had passed, as recompense for your denial. And We wrong none of you by so much as a mustard seed, and God knows Our decree while you perceive not the verses of God even a little. Be patient, O My servant, and answer none of them.
- 6 Say: Die in your wrath and enter the fire of your polytheism, then become stones of baked clay heaped up. Say: Were all on earth to flee, after that decree you would never hear a verse, for God will not accept from any of you. And the withholding of a single letter of Our verses from you is greater in God's Book for your souls than the fire of Hell, if you but understood God's decree. Evil is what your hands have earned in Our days, and evil is what you decree.
- 7 Say: O people of the earth! Fear God and seek forgiveness from your Lord and return to God's decree. Then recite Our verses if you have known God's Command, that you may attain certitude, then convey it, then flee. By God Who created you and made me a proof unto you, a single one of Our verses establishes God's decree for all who are on earth together, if you would but recite the Book of God before Him and judge with justice, that you might be guided by God's verses. We have indeed sent down the decree of all things in the Book aforetime - ask those who believed before all people in their Lord's verses of God's decree, if you know not how to judge for yourselves today concerning verses like these.
- 8 And concerning what was revealed in the prayer according to that Command, it stands as witness. Say: I have made myself at this time until the day God permits me the first believer in this self of mine, as witness and helper over you. Say: Woe upon you! You have turned away from Our decree and thereby God has forbidden you the verses of the Tree of Sinai.
- 4 وان الله قد نزل في القوات المعروفه حينذاك باية من ربك والله عليمٌ خبير وان فرعون لما أراد أن يكفر بربه فظهر عملاً من الشيطان وانتم بلا من شيء محض بميل انفسكم تكذبون ولا تشعرون ان اتبع حكم ربك يا عبدى وكن من الصّابرين ان اتكل على الله واعرض عنهم ثم ذرهم في خوضهم حتى ياتوا يوم الذى كل الى الله تحشرون
- 5 وان في زوال ذلك اليوم قد حرمانا عليكم باذن الله آياتنا الى ان انقضت من ايام الله خمسة سنة جزاء لمجدكم وانا لا نظلم على احد منكم قدر خردل والله يعلم حكمتنا وانتم لا تشعرون بايات الله قليلا ان اصبر يا عبدى ولا تجب لاحد منهم
- 6 وقل موتوا بغيظكم وادخلوا النار بשרكم ثم كونوا حجارة سجيل منضود قل لو تفروا من في الأرض ان تسمعوا بعد ذلك الحكم آية لن يقبل الله من احدكم وان منع حرف من آياتنا عنكم اكبر في كتاب الله لانفسكم من نار جهنم ان كنتم بحكم الله تتذكرون بئس ما اكتسبت ايديكم في ايامنا وساء ما انتم تحكمون
- 7 قل يا اهل الأرض ان اتقوا الله واستغفروا ربكم وارجعوا الى حكم الله ثم اتلو آياتنا ان عرفتم امر الله لتوقنوا ثم لتبلغوا ثم لتفروا فوالله الذى خلقكم وجعلنى حجة عليكم ان آية من آياتنا تثبت حكم الله لمن على الأرض اجمعهم ان اتلوا كتاب الله بين يديه ثم انصفوا بالعدل لعلكم بايات الله لتروشدون ولقد نزلنا حكم كل شئ في الكتاب من قبل ان اسالوا ممن امن من قبل كلّ الناس بايات ربه حكم الله ان كنتم وكفى بانفسكم اليوم في حكم مثل آيات لا تعلمون
- 8 و شان ما انزل في الدعاء على حكم ذلك الامر شهيداً قل ولقد جعلت في ذلك الان الى يوم ما اذن الله لى اول مومن بنفسى هذا عليكم شاهداً و نصيراً قل اف لكم قد اعرضتم من حكمتنا وبذلك قد حرم الله عليكم ايات شجرة الطور

- 9 To God do I complain of my grief, O my God! Take vengeance upon them, for Thou art the best of judges in decree, and Thou art the Mighty, the Strong. And this is the reward for what God has sent down to thee - be patient in My Cause and say: All praise belongs to God, the Lord of the worlds.

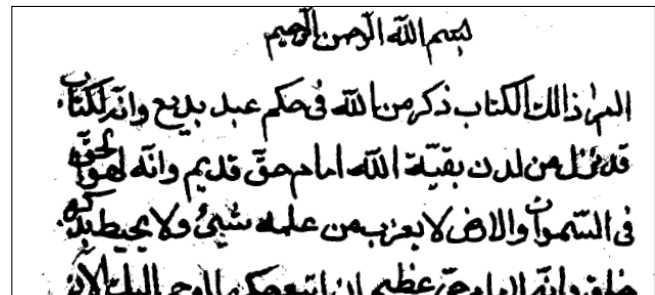
9 انا لله اشكو حزنى اليك الهى فانتقم منهم فانك خير عادل في الحكم وانك انت العزيز القوى وان ذلك اجر ما انزل الله اليك ان اصبر على امرى و قل ان الحمد لله رب العالمين

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BB00128

Kitab al-Fihrist (Book of the index)

Date: 1261-06-15 [1845-Jun-21] ?



Princeton 04

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Alif, Lam, Mim, Ra, Alif. This is that Book from God concerning the judgment of a wondrous servant. Verily it is a Book sent down from the Remnant of God, the Ancient, True Imam. He is the Truth in the heavens and on earth; nothing escapeth His knowledge and no created thing can encompass His remembrance. He is the Great, Living Imam. Follow now what hath been revealed unto thee from thy Lord, for the Cause hath been decreed and all shall be raised up in the wondrous gathering. Say: I am a servant of the Remnant of God; I have believed in God, His signs, and what was revealed in the Qur'an from God. Verily there is no God but Him, the All-Knowing Witness. I bear witness in this Book as God hath testified to Our Being that there is no God but Him, the Mighty, the Ancient. And I bear witness unto Muhammad the Messenger of God as God hath willed for Himself - verily there is no God but Him, the Powerful, the Mighty. Say: He is unique in God's knowledge, beyond compare, and all are recorded as the oppressed ones in God's Book.
- 3 After God's Messenger, I bear witness concerning the guardianship of the Letters of Unity - there is no God but God and all are submissive. And I bear witness that their names in God's Book are Ali, Hasan, Husayn, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hasan and Muhammad. And I bear witness that all else beside their remembrance is non-existent and

1 بسم الله الرحمن الرحيم

2 المراد ذلك الكتاب من الله في حكم عبد بديع وانه لكتاب قد نزل من لدن بقیة الله امام حق قديم وانه هو الحق في السموات والارض لا يغرب من علمه شيء ولا يحيط بذكره خلق وانه الامام حتى عظيم ان اتبع حكم ما اوحى اليك الان من ربك فان الامر قد قضى وكل في حشر البديع ليعتثون قل اتنى عبد من بقیة الله قد امنت بالله وياته وما نزل في القرآن من عند الله وانه لا اله الا هو لشهيد علم اشهد الله في ذلك الكتاب بما قد شهد لذاتنا انه لا اله الا هو العزيز القديم و اشهد لمحمد رسول الله ما قد شاء الله لنفسه انه لا اله الا هو لقوى عزيز قل انه متفرد في علم الله عن المثل وكل لديه من المظلومين في كتاب الله لمسطور

3 و اشهد بعد رسول الله في حكم الولاية في احرف الاحدية لا اله الا الله وكل لو مسلوبون و اشهد ان اسمائهم في كتاب الله على والحسن والحسين و على ومحمد وجعفر وموسى وعلى ومحمد وعلى والحسن ومحمد لمسطور و اشهد ان ما سويهم لدى

after remembrance becometh existent. And I bear witness that Fatima, daughter of God's Messenger, is a leaf of the White Tree - there is no God but Him, say: Before Me bow ye down! And I bear witness for myself all that God hath willed for Himself - none can encompass God's knowledge and all are humble before Him. And I bear witness to the Gates of the Word of the Most Merciful - there is no God but Him, say: Bear ye witness unto Me! God hath testified to His servant what his Lord's knowledge hath encompassed, and this sufficeth as a witness over thee in judgment.

- 4 Say: O concourse! Harken unto the judgment of the Remnant of God from His wise servant Ali. Verily he is a servant born on the first day of Muharram in the year 1235, and now it is the fifteenth day of the month preceding Rajab in the year 1261 as recorded in God's Book. And what hath been revealed through him from the Day of Permission until this day are those verses witnessed in God's Book.

- 5 Verily, the first day upon which the Spirit descended upon His heart was the mid-day of the month of 'Ayn, the First. And until that day on which God made Our verses forbidden unto you for fifteen months - this, in the Book of God, is inscribed. Say: Whatsoever hath issued from My hand, apart from that which thou hast openly recited from the Book of God - those verses are preserved in the Tablet of Innovation. Woe betide you, O people of the earth! Certain among your souls have repudiated Our signs; wherefore We have made them forbidden unto all, for five years, as a recompense for that which they forged.

- 6 And God hath made manifest the verses of Innovation according to that number, that men may come to know that all that was sent down by His two Hands pertaineth to the days of His sovereignty, before [...], as it is recorded in the Book of God. And when the decree of the days of [...] was fulfilled, the people associated others with His Cause; yet judgement belongeth unto God, and might unto His Servant - this, in all the Tablets, is written.

- 7 And after the decree of Right-Guidance, a term of ten years was ordained. Thereafter God granted leave for your hidden immolation, that mankind might know the import of the letters Ha' and Waw after [...], unto the Day of the Manifestation of the Name of God, the Living, the Self-Subsisting. Verily, this is the Ancient Mystery.

- 8 Send forth, during the days of repose, leaves of justice from your faith unto the Remembrance, that He may forgive you,

ذكر قدرتهم لمعدوم بعد ذكر لموجود و اشهد ان فاطمة بنت رسول الله ورقة من الشجرة البيضاء لا اله الا هو قل آيائى فاسجدون و اشهد لنفسي كلها شاء الله لنفسه لن يحيط بعلم الله احد و كل له خاضعون و اشهد لايوباب كلمة الرحمن لا اله الا هو قل آيائى فاشهدون شهد الله لعبده بما قد احاط علم ربه و كفى بذلك فى الحكم عليك شهيدا

4 قل يا ايها الملا ان اسمعوا حكم بقية الله من لدن عبده على حكيم و انه لعبد قد ولد فى يوم اول المحرم من سنة 1235 و ان الان يوم التصف من شهر المقدم على شهر الرجب من سنة 1261 فى كتاب الله المسطور و ان ما نزل من يديه من يوم الاذن الى ذلك اليوم تلك الايات فى كتاب الله لمشهود

5 و ان اول يوم قد نزل الروح على قلبه قد كان يوم التصف من شهر عين الاول و الى ذلك اليوم الذى قد حرم الله عليكم اياتنا خمسة عشر شهرا فى كتاب الله لمكتوب قل كل ما نزل من يدي من دون ما قرئت كتاب الله جهرة تلك الايات فى لوح البدع لمحفوظ فويل لكم يا اهل الارض قد جحد باياتنا بعض نفس منكم و انا قد حرمانا على الكل خمس سنين جزاء بما كانوا يكذبون

6 و ان الله قد بين ايات البدع على تلك العدة ليعلم الناس ان كل ما نزل من يديه شأن ايام قدرته قبل؟؟ فى كتاب الله لمسطور و لما تم حكم ايام؟؟ قد اشرك الناس امره الا ان الحكم لله و العزة لعبده فى كل الالواح لمكتوب

7 و ان بعد حكم الرشد قد قضى من سنة عشر عدة و بعد ذلك قد اذن الله لذبحكم المستر ليعلم الناس حكم كلمة اله و الواو بعد؟؟ ليوم ظهور اسم الله الحى القيوم الا ان ذلك هو السر القديم

for verily He is the Generous, the Forbearing. By Him Who knoweth the truth of the verses! If We were to accept this from you, it would be greater than the fire of hell in the Book of God, were ye to comprehend. But the matter hath been decreed, and even if ye were to offer all that is on earth, the Remembrance would not accept it from you. God is indeed the Self-Sufficient, the All-Praised.

8 وارسلوا الى الذكر في أيام القعود وورقات العدل من إيمانكم ليستغفر عنكم أنه جوادٌ حلیم فوا الذي يعلم حتى الايات ان اخذنا هذا عنكم اكبر من كتاب الله من نار جهنم ان كنتم تعملون ولكن الامر قد قضى و لو تفتدوا ما على الارض لن يقبل الذكر عنكم والله غنى حميد

- 9 O people! Know ye that from that Day the decree hath become grievous for the humble ones. Fear ye God with justice and recite the verses of God, your Lord, that ye may obtain mercy. Write with golden ink all that We now detail unto you, that ye may be guided by the verses of God. In the Days of God, the recitation of these verses is superior to all deeds in the Book of God inscribed. O people! Take your portion from the Book of God and follow not the steps of Satan, that ye may prosper. It is not permitted for anyone to interpret a single letter of Our verses except according to what hath been revealed in the Qur'an and confirmed by the traditions. Ask ye of Our servant who believed in My Remembrance before all people, if ye know not.

9 ان اعملوا يا ايها الملاء ان من ذلك اليوم قد صعبت على الخاشعين حكماً ان اتقوا الله بالعدل و اتلوا ايات الله ربكم لعلكم ترحمون ان اكتبوا من مداد الذهب كلها فنصل الان عليكم لعلكم بايات الله تهتدون وان في أيام الله قراءة تلك الايات افضل من كل الاعمال في كتاب الله لمسطوريا ايها الملاء خذوا حظكم من كتاب الله و لا تتبعوا خطوات الشيطان لعلكم تفلحون و ما يحل لاحد ان ياول حرفاً من اياتنا الا بحكم ما نزل في القران و ثبت بالاخبار ان اسئلوا من عبدنا الذي قد امن بذكرى قبل كل الناس ان كنتم لا تعلمون

- 10 Say: I have not written a single letter except that within it is witnessed all that God's knowledge hath encompassed. Fear ye God regarding this decree, for it is indeed a mighty covenant for the monotheists. All that hath been revealed from the hand of the Remembrance shall endure until the Day of Resurrection, and none can change God's decree, and unto Him shall all return. Say: I have claimed no Cause except that its decree hath been revealed in the traditions. Read ye these traditions that ye may attain certitude in God's verses:

10 قل اتي ما كتبت حرفاً الا و قد شهد فيه كل ما قد احاط علم الله ان اتقوا الله في ذلك الحكم فانه لقسم للموحدين عظيماً وان كل ما نزل من يدي الذكر ياتي الى يوم القيمة و ما يبدل بحكم الله و كل اليه يرجعون قل اتي ما ادعيت امراً الا و قد نزل في الحديث حكمه ان اقرأوا تلك الاحاديث لعلكم بايات الله لتوقنون

- 11 God – exalted be He – saith in the Holy Hadith: “My servant ceaseth not to draw nigh unto Me by works of supererogation until I love him. And when I love him I become his hearing wherewith he heareth, his sight wherewith he seeth, and his hand wherewith he graspeth. If he calleth upon Me I answer him; and if he is silent concerning Me, I begin with him.”

11 قال الله تعالى في الحديث القدسي ما زال العبد يتقرب الى بالتوافل حتى احبه فاذا احبته كنت سمعه الذي يسمع به و بصره الذي يبصر به و يده الذي يبطش بها اذا دعاني اجبته و اذا سكت عنى ابتدائه

- 12 And He – peace be upon Him – said: “Whoso loveth Us, and increaseth in his love for Us, and purifieth his knowledge of Us; if he asketh a question, We verily breathe into his heart the answer to that question.”

12 و قال عليه السلام من احبنا و زاد في حبنا و اخلص في معرفتنا و سئل المسئلة الا و نفشنا في روعه جواباً لتلك المسئلة في؟؟ و اخلص في معرفتنا و سئل المسئلة الا و نفشنا في روعه جواباً لتلك المسئلة

- 13 In al-Kafi it is related that a Christian monk questioned Musa ibn Ja'far – peace be upon them both – saying: “Inform me concerning eight letters: four have become manifest upon the

13 في الكافي سئل الراهب عن موسى ابن جعفر عليهما السلام قال اجبرني عن ثمانية احرف فبين في الارض منها اربعة و بقي في الهواء منها اربعة على

earth, and four remain in the air. Upon whom shall those four that are in the air descend, and who shall interpret them?" He replied: "That is our Qa'im. God will cause them to descend upon him; he shall interpret them; and there shall be sent down unto him that wherewith He did not send any among the Truthful, the Messengers, or the rightly guided." The monk then said: "Tell me of two of those four letters that are upon the earth – what are they?" He – peace be upon him – said: "I shall inform thee of all four. The first is: 'There is none other God but God, alone, without partner – abiding.' The second: 'Muhammad is the Messenger of God' – may the blessings of God be upon him and His family – 'in utter sincerity.' The third: 'We are the People of the House.' And the fourth: 'Our Shi'ah are through Us; and We are from the Messenger of God – may God bless him and his family – and the Messenger of God is from God – by a binding Cause.'"

- 14 Again, in al-Kafi, from Abu 'Abdu'llah – peace be upon him – He said: Verily God, blessed and exalted, created a Name – of letters, yet unvocalized; of utterance, yet unpronounced; of person, yet unembodied; by likeness, yet undescribed; of colour, yet untinged. Denied of it are the confines of direction; far removed from the senses of all who sense – hidden, yet not concealed. He made it a steadfast Word upon four parts together – none preceding another. Of these He manifested three as a Name, by reason of the creatures' need for them, and He veiled one thereof – and that is the Hidden, Treasured Name. The outer form of these names that have been manifested is 'God', 'Blessed', and 'Exalted'. And He, praised be He, gave to the service of each of these names four pillars, making twelve pillars in all. Then He created for each pillar thirty names as attributes related to them: The All-Merciful, the Most Compassionate, the Sovereign, the Holy, the Creator, the Maker, the Fashioner, the Ever-Living, the Self-Subsisting, neither slumber nor sleep overtakes Him, the All-Knowing, the All-Aware, the All-Hearing, the All-Seeing, the All-Wise, the Almighty, the Compeller, the Supreme, the Most High, the Magnificent, the All-Powerful, the Powerful, the Peace, the Faithful, the Guardian, the Originator, the Wonderful, the Sublime, the Majestic, the Generous, the Provider, the Life-Giver, the Death-Giver, the Resurrector, the Inheritor.

- 15 These names and what are among the Most Beautiful Names total three hundred and sixty names, and they are related to these three Names. These Names are pillars and veils of the One Hidden and Treasured Name through these three Names. This relates to His words, exalted be He: "Say: Call upon Allah, or call upon the All-Merciful; by whatever name you call upon Him, His are the Most Beautiful Names."

من نزلت تلك الاربعة التي في الهواء ومن يفسرها قال ذاك قائماً فينزل الله عليه فيفسره وينزل عليه ما لم ينزل به على الصديقين والرسل والمهتدين ثم قال الراهب فاخبرني عن الاثنين من تلك الاربعة الاحرف التي في الارض ما هي قال ع اخبرك بالاربعة كلها اما اولهن فلا اله الا الله وحده لا شريك له باقياً والثانية محمد رسول الله صلى الله عليه واله مخلصاً والثالثة نحن اهل البيت والرابعة شيعتنا بنا ونحن من رسول الله صلى الله عليه واله ورسول الله من الله

14 بسبب في الكافي عن ابي عبد الله ع س قال ان الله تبارك وتعالى خلق اسماً بالحروف غير مصوِّت وباللفظ غير منطوق وبالشخص غير مجسّد وبالتشبيه غير موصوف واللون غير مصبوغ منفي عنه الاقطار مبعّد عنه ؟؟ ومحبوب عنه حسن كلّ متوهّم مستتر غير مستور فجعله كلمة ثابتة على اربعة اجزاء معاً ليس منها واحد قبل الاخر فظهر منها ثلثة اسماً لفاقة الخلق اليها وجب منها واحد وهم الاسم المكنون المخزون فهذه الاسماء التي ظهرت فالظاهر هو الله تبارك وتعالى وسخر سبحانه لكل اسم من هذه الاسماء اربعة اركان فذلك اثني عشر ركناً ثم خلق لكل ركن ثلثين اسماً فعلاً منسوباً اليها فهو الرحمن الرحيم الملك القدوس الخالق البارئ المصور الحي القيوم لا تاخذه سنة ولا نوم العلم الخبير السميع البصير الحكيم العزيز الجبار المتكبر العلي العظيم المقتدر القادر السلام المؤمن المهيمن المنشيئ البديع الرفيع الجليل الكريم الرازق المحي المميت الباعث الوارث

15 فهذه الاسماء وما كان من الاسماء الحسنى حتى تتم ثلثمائة وستين اسماً فهي نسبة لهذه الاسماء الثلاثة وهذه الاسماء اركان وجب اسم الواحد المكنون المخزون بهذه الاسماء الثلاثة وذلك قوله تعالى قل

- ادعُوا الله و ادعوا الرَّحْمَنُ ؟؟ تدعوا فله الاسماء
الحُسْنَى
- 16 Verily those who claim the meeting with the Proof are naught but liars. Say: This is my path, just as detailed in the preceding traditions, and my heart lies not concerning what I have witnessed with justice, and God has power over all things.
- 16 وَاِنَّ الَّذِيْنَ يَدْعُوْنَ لِقَاءَ حُجَّةٍ فَأُولَئِكَ هُمُ الْكَاذِبُونَ
قُلْ اِنَّ هَذَا سَبِيلِيْ بِمَثَلِ مَا فَصَّلَ فِيْ تِلْكَ الْاَحَادِيْثِ
وَمَا كَذَبَ فُوَادِيْ مِمَّا شَاهَدْتُ بِالْعَدْلِ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ
- 17 Say: My name is Muhammad after the word ‘Ali, and my father’s name after the mention of Muhammad is the word Rida, as has been inscribed in God’s Book. And my grandfather’s name in God’s Book is Ibrahim, and his father’s name is God’s favor as written in the Qur’an.
- 17 قُلْ اِنَّ اِسْمِيْ مُحَمَّدٌ بَعْدَ كَلِمَةِ الْعَلِيِّ وَاِنَّ اِسْمَ اَبِيْ
بَعْدَ ذِكْرِ مُحَمَّدٍ كَلِمَةُ الرِّضَا قَدْ كَانَ فِيْ كِتَابِ اللّٰهِ
مُسْطَوْرًا وَاِنَّ اِسْمِيْ جَدِّيْ فِيْ كِتَابِ اللّٰهِ اِبْرَاهِيْمَ وَاِنَّ
اِسْمَ اَبَائِهِ ؟؟ كَلِمَةٌ نَظَرَ اللّٰهُ فِي الْقُرْآنِ قَدْ كَانَ
مَكْتُوبًا
- 18 And verily this Book is a remembrance from Me that people might know all that was revealed by the hand of the Remembrance during fifteen months of his Lord’s days and what was written before it, and that they might preserve themselves as recompense for the Day when all return to God:
- 18 وَاِنَّ ذَلِكَ الْكِتَابَ ذَكَرَ مِنْ لَدِيْ لِيَعْلَمَ النَّاسُ هَذِهِ
كَلِمًا نَزَلَ مِنْ يَدِيْ الذِّكْرُ فِيْ اَيَّامِ رَبِّهِ خَمْسَةَ عَشَرَ
شَهْرًا وَمَا كَتَبَ مِنْ قَبْلِهِ وَلِيَحْفَظُوْا بِمَثَلِ اَنْفُسِهِمْ
جَزَاءً لِّيَوْمٍ كُلُّ اِلَى اللّٰهِ
- 19 Qayyumu’l-Asma³
- 19 تَفْسِيْرُ سُوْرَةِ يُوسُفَ
- 20 Sahifiy-i-Makhzunih⁴
- 20 صَحِيْفَةُ اَرْبَعَةِ عَشَرَ دَعَاءَ
- 21 Sahifa Baynu’l-Haramayn⁵
- 21 صَحِيْفَةُ بَيْنَ الْحَرَمَيْنِ
- 22 Kitabu’l-Ruh⁶
- 22 كِتَابُ الرُّوْحِ
- 23 Sahifa A’mal al-Sana⁷
- 23 جَدْوَلُ عَمَلِ السَّنَةِ
- 24 Answers to various questions in the form of prayers:
- 24 جَدْوَلُ جَوَابِهِ لِمَسَائِلَ بِنَحْوِ الْاَدْعِيَةِ
- 25 Prayer in reply to 20 questions⁸
- 25 دَعَائِهِ فِيْ جَوَابِ عِشْرِيْنَ مَسْئَلَةٍ
- 26 Prayer in reply to Mirza Muhammad ‘Ali al-Nahri
- 26 دَعَائِهِ فِيْ جَوَابِ الْمِيْرَزَا مُحَمَّدٍ عَلِيٍّ النَّهْرِيِّ
- 27 Prayer in reply to Mulla ‘Abd al-Jalil, on the thanksgiving prostration⁹
- 27 دَعَائِهِ فِيْ سَجْدَةِ الشُّكْرِ فِيْ جَوَابِ مَلَا عَبْدِ الْجَلِيْلِ
- 28 Prayer in reply to Mulla Muhammad, Mirza Muhammad ‘Ali al-Nahri, and others¹⁰
- 28 دَعَائِهِ فِيْ جَوَابِ الْمَلَا مُحَمَّدٍ وَمِيْرَزَا مُحَمَّدٍ عَلِيٍّ النَّهْرِيِّ وَغَيْرِهِمْ
- 29 Prayer in reply to Mulla Abdu’l-Khaliq¹¹
- 29 دَعَائِهِ فِيْ جَوَابِ الْمَلَا عَبْدِ الْخَالِقِ

³BB00002, with 111 surahs listed.⁴BB00018, with 14 prayers listed.⁵BB00019, with 7 chapters listed.⁶BB00009.⁷BB00025, with 14 chapters listed.⁸BB00102.⁹BB00402.¹⁰BB00145.¹¹BB00172.

30	Prayer in reply to Qurratu'l-'Ayn ¹²	دعائه في جواب قرة العين	30
31	Prayer in reply to Mulla Ahmad al-Khurasani, Di'bil, and Ibn Mirza 'Ali al-Akhbari ¹³	دعائه في جواب الملا احمد الخراساني و دعبيل و ابن ميرزا علي الاخباري	31
32	Prayer in reply to Mulla Ibrahim al-Mahallati ¹⁴	دعائه في جواب الملا ابراهيم المحلاتي	32
33	Prayer in reply to Siyyid Ja'far al-Shi'ih ¹⁵	دعائه في جواب السيد جعفر الشية	33
34	Prayer in reply to Mirza Hadi and Mirza Muhammad 'Ali Qazvini ¹⁶	دعائه في جواب الميرزا هادي و ميرزا محمد علي قزويني	34
35	Prayer in reply to Mirza Javad al-Qazvini ¹⁷	دعائه في جواب ميرزا جواد القزويني	35
36	Various writings and commentaries:	جدول بعض المسائل المختلفة و تفسير	36
37	Fi's-Suluk ¹⁸	في السلوك	37
38	Aydan fi's-Suluk ¹⁹	ايضا في السلوك	38
39	Fi Sarf va'n-Nahv ²⁰	في النحو و الصرغ	39
40	Fi Bada wa Lawhu'l-Mahfuz wa i'lm al-Taqrub wa Taba'ud ²¹	في البدا و اللوح المحفوظ و علم التقارب التباعد	40
41	Fi al-Nisbat bayn al-Shaykh wa al-Siyyid ²²	في النسبة بين الشيخ و السيد	41
42	Fi al-Jawamid wa'l-Mushtaqat ²³	في الجوامد و المشتقات	42
43	Fi Jawab al-Mirza Muhammad al-Yazdi ²⁴	في جواب الميرزا محمد اليزدي	43
44	Fi's-Suluk wa Bayan-i-Kayfiyatul-'Ilm	في السلوك و بيان كيفية العلم	44
45	Fi Bayan Tafarriqih al-Zawahir wa al-Bawatin	في بيان تفرقة الظواهر و البواطن	45
46	Fi 'illati Tahrimi'l-Maharim ²⁵	في علة تحريم المحارم	46
47	Tafsir-i-Ayat [min Surat] al-Nur ²⁶	تفسير آية نور	47
48	Tafsir-i-Hadith-i-Nahnu Wajhu'llah ²⁷	تفسير قوله نحن وجه الله	48
49	Tafsir-i-Hadith al-Jariyya ²⁸	تفسير حديث الجارية	49

¹²BB00152.¹³BB00138.¹⁴BB00196.¹⁵BB00157?.¹⁶BB00124.¹⁷BB00123?.¹⁸BB00297.¹⁹BB00065?.²⁰BB00239.²¹BB00416, BB00364, BB00325.²²BB00318.²³BB00244.²⁴BB00158.²⁵BB00249.²⁶BB00346.²⁷BB00344.²⁸BB00307.

50	Tafsir-i-Hadith-i-Haqiqat ²⁹	50	تفسير حديث الكميل في الحقيقة
51	Fi Tafsir-i-Kalimiy-i-Aqul ³⁰	51	تفسير اقول في الشرح الخظبة الطنجية للسيد
52	Tafsir-i-Hadith-i-‘Ashura ³¹	52	تفسير كل يوم يوم عاشورا
53	Various letters to individuals:	53	جدول بعضى مكاتيبها المرسولة الى بعضى الاشخاص
54	To Sultan Abdu’l-Majid ³²	54	للسلطان عبد المجيد
55	To the vazir of the two kings ³³	55	لوزيره الملكين
56	To Mulla Husayn Bushru’i ³⁴	56	للا حسين البشروئى
57	To Jinab-i-Mulla Abdu’l-Khaliq	57	لجناب الملا عبد الخالق
58	To Maghribi [Imam]	58	للمغربى
59	To Hanbali [Imam]	59	للحنبلى
60	To Haji Mulla Muhammad	60	لحاجى ملا محمد
61	To Haji Mirza Hasan al-Khurasani ³⁵	61	لحاجى ميرزا حسن الخراسانى
62	To Mirza Siyyid Hasan ³⁶	62	لميرزا سيد حسن
63	To Jani ³⁷	63	للجنى
64	To Imam Hanafi ³⁸	64	للامام الحنفى
65	To Mulla Muhammad Sadiq ³⁹	65	للا محمد صادق
66	To Haji Mulla Muhammad ‘Ali	66	لحاجى ملا محمد على
67	To Muhammad Kazim Khan	67	لمحمد كاظم خان
68	To Sharif Sulayman of Mecca ⁴⁰	68	لشريف سليمان بمكة
69	To Majid [Najib?] Pasha	69	لمجيد پاشاه
70	To Mulla Hasan al-Gawhar ⁴¹	70	للا حسن الكوهر
71	To al-Khal ⁴²	71	للخال
		72	لحاجى محمد كريم خان

²⁹BB00151.³⁰BB00237.³¹BB00321.³²BB00229.³³BB00241.³⁴BB00287, BB00336, BB00415, BB00284, BB00516.³⁵BB00269.³⁶BB00355.³⁷BB00462?.³⁸BB00399, BB00582.³⁹BB00222, BB00555.⁴⁰BB00333.⁴¹BB00439.⁴²BB00315, BB00319, BB00367.

- 72 To Haji Muhammad Karim Khan⁴³
- 73 To the 'Ulama⁴⁴ 73 للعلماء
- 74 To the Bayt [family]⁴⁵ 74 للبيت
- 75 To Shaykh Khalaf⁴⁶ 75 لشيخ خلف
- 76 To Shaykh Sulayman⁴⁷ 76 لشيخ سليمان
- 77 To Siyyid Ibrahim 77 لسيد ابراهيم
- 78 To Mirza 'Abdu'-Baqi 78 لميرزا عبد الباقي
- 79 To Shaykh 'Abdu'l-Rafi'⁴⁸ 79 لشيخ عبد الرفيع
- 80 To Sulayman Khan 80 لسليمان خان
- 81 To Siyyid 'Ali al-Kirmani⁴⁹ 81 لسيد علي الكرمانى
- 82 [above list is from PR04 and may include some slightly later works] 82
- 83 Write this Surah at the beginning of every book that people might know God's verses in each of its wondrous modes. 83 ان اكتبوا تلك السورة اول كل كتاب يعلم الناس ايات الله فى كل شأن بديع
- 84 Be patient, O Remembrance of God, and grieve not, for your days are inscribed by My hand in the Mother Book with God, your Lord. Be patient with His decree, for the word of proclamation has been completed after you have stood, and grieve not for the Cause. Speak through Me in every circumstance and write during your days of sitting whatever you wish of your Lord's verses for the days of our return. Say: Praise be to God, Lord of the worlds. 84 ان اصبر يا ذكر الله ولا تحزن فان ايامك فى ام الكتاب على يدى لمسطور عند الله ربك و اصبر لحكمه فان كلمة التبليغ قد تمت بعد ما قفت ولا تحزن على الامر و كلم بى فى كل شأن و اكتب فى ايام قعودك بما شئت من ايات ربك لا ايام رجعتنا و قل ان الحمد لله رب العالمين
- 85 I have been patient for God's sake and am content with His decree, then I have entrusted my covenant to God - there is no god but He, the Mighty, the Wise. 85 قد صبرت لوجه الله و رضيت بحكمه ثم فوضت عهدى الى الله انه لا اله الا هو العزيز الحكيم
- 86 O God! I seek Your forgiveness for all that has been revealed by my hands and I bear witness before You to my own shortcoming in fulfilling Your right and conveying Your verses, and concerning Your decree I say: Praise be to God, Lord of the worlds. 86 اللهم انى استغفرك من كل ما نزل من يدى و اشهدك بالتقصير لى من ادراك حقك و تبليغ اياتك و اقول من حكمك الحمد لله رب العالمين

MNP.091-095x, HURQ.BB46x, LOIR06.051ff

INBA_5019C:285-293, INBA_6007C.339-348, INBA_4011C.062-069, PR04.001r03-006v11, Berlin3655.001v-007r, ASAT4.527x

BB00562

*Khasa'il-i Sab'ih (Treatise of the Seven Directives)**Date: 1261 (Bushihr)*

- 1 In the Name of God, the Most High, the Most Great, exalted
be His noble mention 1 بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ تَعَالَى ذِكْرُهُ الْكَرِيمِ
- 2 The first of the seven observances [khasa'il-i-sab'ih] is carrying
the impregnable blessed circle. 2 الْأَمْرُ الْأَوَّلُ مِنَ الشَّعَائِرِ السَّبْعَةِ هُوَ حَمْلُ الدَّائِرَةِ
الْمُنِيْعَةِ الْمُبَارَكَةِ
- 3 The second of them is abstaining from the water-pipe, for it is
the work of the Khan and the breath of Satan. 3 وَالثَّانِي مِنْهَا تَرْكُ الْغُلْيَانِ فَإِنَّهُ عَمَلُ الْخَانِ وَنَفْخُ
الشَّيْطَانِ
- 4 The third of them is drinking Chinese tea, beloved by the peo-
ple of certitude. 4 وَالثَّالِثُ مِنْهَا شَرْبُ وَرَقِ الصَّيْنِ الْمَحْبُوبِ عِنْدَ أَهْلِ
الْيَقِينِ
- 5 The fourth is mentioning the concealed pillar in the call to
prayer after bearing witness to the vicegerency of the merciful
successors. 5 وَالرَّابِعُ ذِكْرُ الرُّكْنِ الْمُسْتَسَّرِ فِي الْأَذَانِ بَعْدَ شَهَادَةِ
الْوَلَايَةِ لَخُلَفَاءِ الرَّحْمَنِ
- 6 The fifth of them is prostration upon the soil of Husayn - upon
him be thousands of praises and greetings - with the nose and
forehead. 6 وَالْخَامِسُ مِنْهَا السَّجْدَةُ عَلَى التُّرْبَةِ الْحُسَيْنِيَّةِ عَلَى
صَاحِبِهَا آلَافِ الثَّنَاءِ وَالتَّحِيَّةِ بِالْأَنْفِ وَالْجَبِينِ
- 7 The sixth is reciting the comprehensive visitation prayer which
he, may God's blessings be upon him, composed in his blessed
words, every Friday and holiday and every blessed day and
auspicious night. 7 وَالسَّادِسُ قِرَاءَةُ الزِّيَارَةِ الْجَامِعَةِ الَّتِي أَنْشَأَهَا صَلَوَاتُ
اللَّهِ عَلَيْهِ بَلْفُظِهِ الْمُبَارَكِ فِي كُلِّ جُمُعَةٍ وَعِيدٍ وَكُلِّ
يَوْمٍ مُتَبَرِّكٍ وَلَيْلٍ سَعِيدٍ
- 8 And the seventh of them is wearing a ring of white carnelian
inscribed with "There is no god but God, Muhammad is the
Messenger of God (peace be upon him), Ali is the Friend of
God (peace be upon him)." 8 وَالسَّابِعُ مِنْهَا التَّخْتُمُ بِخَاتَمِ الْعَقِيقِ الْأَبْيَضِ الْمَنْقُوشِ
عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَالْحَقُّ عَلَى اللَّهِ
- 9 It is completed, and peace be upon whoever acts according to
these matters and walks in the light during the dark gloomy
night. 9 تَمَّتْ وَالسَّلَامُ عَلَى مَنْ عَمِلَ بِهَذِهِ الْأُمُورِ وَبِمَشْيِ
بِالنُّورِ فِي اللَّيْلِ الْأَلِيلِ الدِّيَجُورِ .

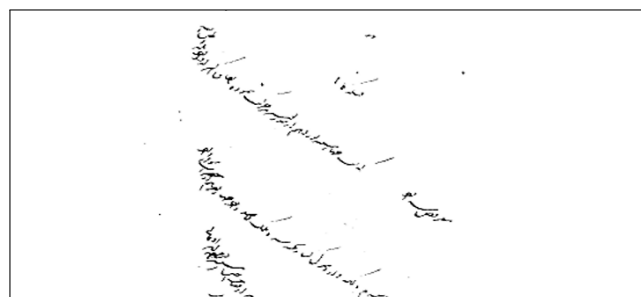
GOH.300, HURQ.BB16x, KSHK#02, KSHK.BWB

HBAB.765, AHDA.099, OOL.A022

⁴³BB00356.⁴⁴BB00091.⁴⁵BB00571.⁴⁶BB00281.⁴⁷BB00316 - Salman?.⁴⁸BB00586.⁴⁹BB00517.

BB00513

*Letter to Haji Mirza Siyyid 'Ali,
Khal-i-A'zam, from Kinar Takht
To: Siyyid 'Ali, uncle of the Bab
Date: 1261-06-24 (Kinar Takht)
[1845-Jun-30]*



AHDA.pdf

- 1 This humble representation is submitted unto the Qiblih of the world: that on the night of Wednesday, the nineteenth, I departed from the port of Bushihr, and, in company with Akbar – who was to enter our native town – at the station of Burazjan I heard tidings most momentous; until, upon reaching the lodging at Kanar-Takhtih, the courier-messenger arrived, and four persons likewise came, from the presence of the Rider, to an interview. Glory be to God, the Almighty, for this weighty affair!
- 2 They have confounded the Cause, and have ascribed it – God forbid! – to the august Court of him who holdeth authority, the Pivot of greatness. At those times when I was in Shiraz, from what soul among the people did I ever hear a claim of any matter on my part?
- 3 Likewise, on the ship, along the road to Mecca, there were a number of pilgrims from Shiraz – let them all be summoned: if any one confesseth such a thing, then indeed the word of those who have forged lies against God is true; let the Lord of the world pronounce His judgment.
- 4 The purport of all these passages is this: it is falsehood entire; I am not one who layeth claim unto any Cause. God willing, after my arrival in the august Presence, the Court of Justice, I shall set forth my petition.
- 5 And as for the matters to which they have alluded concerning a “book” – glory be to God – these too are all sheer untruth. In the religion of the Sacred Law, according to the legal opinion of all the divines, handwriting as such hath no authoritative standing – how much less that an alleged claimant should be made to deny or affirm!
- 6 In sum, God willing – exalted be His glory – I am hopeful through the favor of His Holiness, the Most Mighty (magnified be His station), that the slanders of men may be proved as slanders.

1 هو قبله گاهای معروض می دارد که شب چهارشنبه نوزدهم از بندر بوشهر حرکت نموده به اتفاق اکبر که وارد بلد وطن باشد در منزل برازجان خبر عظیمی شنیدم تا اینکه وارد منزل کنار تخته شده ملک قاصد وارد چهارنفرهم از حضرت سوار وارد ملاقات شد فسیحان الله العظیم من هذا الامر الجسیم

2 امر را بر سر کار عظمت مدار صاحب اختیار مشتبّه فرموده اند اوقاتی که حقیر شیراز بودم کدام نفر از خلق ادعای امری از حقیر شنیده

3 کذلک در کشتی عرض راه مکه جمعی حجاج شیرازی بودند همگی را حاضر نمایند هرگاه کسی اقرار بر این امر دارد سخن حضرات مفتی بالله صدق است خداوند عالم حکم فرماید

4 غرض کل این فقرات کذب است حقیر مدعی امری نیستم انشاء الله بعد از ورود در محضر حضور معدلت دستور عرض خواهم نمود

5 و مطالبی که اشاره به کتاب نموده اند فسیحان الله کل کذب است در مذهب شریعت یفتوای کل علما خطوط اعتبار ندارد چه جای آنکه مدعی منکر شود

6 الحاصل انشاء الله تعالی بعد از ورود امیدوار بفضل حضرت عزت جل شانّه هستم که اثبات اقتراهای مردم بشود

- 7 The honored riders – six persons – have proceeded to Bushihr, and four companions are with them. A note also reached me from their chief, from the lodging at Dalaki. Up to the present they have dealt with me with perfect affection and courtesy; thereafter as well, whatsoever is ordained shall come to pass.
- 8 Be not in any wise disquieted, for all this is but accusation, and, at the time of my appearing [before the authorities], I shall lay the truth before them. Yet do inform me of the hour of arrival.
- 9 And convey my salutations to that revered Qiblih of the world, and to those illustrious ones who have fallen into this hardship.
- 10 Dated Monday, the 24th of Jumada II, in the year 1261.

7 حضرات سوار شش نفر بوشهر تشریف برده اند چهار نفر همراه هستند تعلیقهای هم از بزرگ ایشان از منزل دالکی رسید جوف است تاحال که با کمال محبت سلوک نموده اند بعد راهم هر چه مقدراست خواهد شد

8 بهیچ وجه اضطرابی نفرموده باشید که کل تهمت بوده و در وقت حضور عرض خواهم نمود ولی اخبار ساعت ورود را فرموده باشید

9 قبله گاهان معظم راهم که در این زحمت افتاده اند عرض سلام ابلاغ دارید.

10 مورخه دوشنبه ۲۴ ج ۲ سنه ۱۲۶۱

AHDA.150, AHDA.131-132

BB00102

Answer to Mulla Abdu'l-Jalil on 20 questions

To: various inquirers including Mulla 'Abdu'l-Jalil

Date: 1261-09 [1845-Sep]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who is uniquely endowed with might and sanctified through His grandeur. There is no God but Him, the Mighty, the Wise. I bear witness, O my God, that on this day of the month of fasting, which Thou hast honored and wherein Thou didst reveal the Qur'an as guidance, and which Thou hast distinguished and made a guidance for all the worlds and a remembrance for the humble - even as Thou didst testify to Thine own Self before all things, in a manner none knoweth save Thee alone, there is no God but Thee - Thou hast made the paths of the monotheists lead to the station of Thy creation, and the ultimate portion of the mystics to the glory of Thy oneness, that all created things might receive their share of wisdom from the Word of Creation at every moment, neither lacking anything nor missing aught in less than the instant of the manifestation of Thy creative Will. All things bear witness to the signs of Thy love and Thy revelation at every moment, without manner or likeness, for Thou art God, there is no God but Thee. Thou hast created all things according to the
- 1 بسم الله الرحمن الرحيم
- 2 الحمد لله الذي قد توحّد بالعزة و تقدّس بالكبرياء لا اله الا هو العزيز الحكيم اشهد انك اللهم يا الهى فى ذلك اليوم من شهر الصيام الذى قد شرفته و انزلت فيه القران هدى و فضله و جعلته هدى للعالمين و ذكرى للخاصين بما قد شهدت لنفسك قبل كل شئى و لا يعلم كيف ذلك الا انت وحدك لا اله الا انت قد جعلت سبل الموحدين الى مقام ابداعك و منتبى حظ العارفين الى عزّ و حدانيتك لياخذ كل الموجودات نصيب حكمهم من كلمة الانشاء فى كل حين لا من شئى و لا يفوت من شئى فى اقل من حين ظهور مشيتك المبدعة و يشهد كل شئى آيات محبتك و تجليك فى كل آن من دون كيف و لا مثال اذ انت الله لا اله الا انت قد ابدعت الكل على مثال تجليك من دون مشية فى المثال و لا كلمة فى الاقران لا الله الا انت العزيز المتعال

pattern of Thy revelation, without will in the pattern or word among equals. There is no God but Thee, the Mighty, the Most High.

- 3 I bear witness for every created thing encompassed by Thy knowledge what Thou lovest for Thyself from all the people of creation and what Thou createst at every moment. Verily Thou art the Mighty, the Wise. O God, Thou knowest what no one besides Thee knoweth. Many books have been gathered from Thy servants who observe obedience to Thee and love for Thee, who recite the Book of God as it should be recited and who fear the Day when all shall be gathered unto God.
- 4 O God, Thou knowest that none had the right to answer after Thou didst entrust judgment to those most worthy of the Book, and my judgment was not a word of answer in the way of the people's affirmation. But since the month is Thy month and the servants are Thy guests, and grief hath overwhelmed me, I commune with Thee concerning what Thy servants have asked of me, that my secret thoughts might be calmed and my heart unburdened, and that the beloved ones among Thy servants might be content with Thy judgment, their souls trembling at Thy remembrance, patient with Thy promise, steadfast upon Thy path, and be among the thankful ones.
- 5 O God, Thou knowest that I have sent to him who was the first believer in Thy judgment some of the books, that he might answer the people according to the judgment of the Qur'an, and we shall send those verses from the books to him who was my teacher in some days, that they both might answer the servants concerning what they are asking. But Thou, O my God, answer me regarding some of what Thy servants have asked, for Thou art near, responsive.
- 6 Among them are those who have asked about the word of the Covenant, those who have sent greetings to me, those who have mentioned obedience to Thee in my days, those who have expressed in their books their desire to meet Thee, those who have asked various questions, and those who have asked about certain judgments. Thou, O my God, knowest the station of their souls and what they have intended in that matter regarding obedience to Thee and Thy good pleasure. Therefore, O God, fulfill through Thy right upon Muhammad and the family of Muhammad, for those who have asked about Thy covenant, and grant peace, O my God, through their right, that Thou mayest give them peace in the highest degrees. Reward, O God, the people of their obedience with what is worthy of Thee in bounty and glory, and inscribe, O God, for those who yearn, who prostrate themselves, and who are devout, Thy Garden
- 3 واشهد لكل خلق ما احاط عليك ما تحب لنفسك من اهل الابداع اجمعهم و ما تبدع في كل آن انك انت العزيز الحكيم اللهم وانك تعلم ملا يعلم احد سواك و لقد جمع لدى كتب عديدة من اهل طاعتك و محبتك عبادك الذين يتلون كتاب الله حق تلاوته و يخافون من يوم كل الى الله يحشرون
- 4 اللهم وانك تعلم ما كان لاحد على حق للجواب بعد ما فوضت الحكم الى اولى الناس بالكتاب و ما كان حكى كلمة الجواب على سبيل القوم في الايجاب و لكن لما كان الشهر شهرك و العباد ضيفك و قد غلب على الحزن اناجيك فيما سالوا عبادك منى ليسكن سرى و يفرغ فؤادى و ليكون الاحباء من عبادك راضين بحكمك و وجلين انفسهم بذكرك و صابرين على وعدك و ثابتين على صراطك و كانوا بذلك من الشاكرين
- 5 اللهم وانك لتعلم ما قد ارسلت الى من كان اول مؤمن بحكمك بعضاً من الكتب من الكتب ليجيب الناس على حكم القران و سوف نرسل تلك الايات من الكتب الى من كان معلماً في بعض الايام و اليه ليجيبان العباد عما هم كانوا سائلون و لكنك يا الهى اجبني في بعض ما سألتوا عبادك انك قريب مجيب
- 6 فمنهم قد سالوا كلمة العهد و منهم قد سلخوا على و منهم قد ذكروا طاعتك في ايامى و منهم قد رغبوا في كتبهم الى لقائك و منهم قد سألوا من مسائل شتى و منهم من بعض الحكم و انك يا الهى تعلم مقام انفسهم و ما ارادوا في ذلك الباب من طاعتك و رضاك فاوف اللهم بحقك على محمد و آل محمد للذين قد سألوا من عهدك و سلم اللهم يا الهى بحقهم ان تسلم عليهم في درجات العلى و اجزههم اللهم اهل طاعتهم مما انت اهل من العطاء و البهاء و اكتب اللهم للراغبين و الساجدين و القانتين جنتك العدن و الاثك ما قد احاط عليك انك على كل شىء قدير

of Eden and what Thy knowledge encompasseth of Thy favors. Verily, Thou art powerful over all things.

- 7 I beseech Thee, O my God, to vouchsafe unto those whose hearts are turned to Thee the revelation of Thyself at every instant, and unto the people of obedience Thy love and Thy good-pleasure; for Thou, verily, art the Lord of abounding grace. I beseech Thee, O my God, by those whom Thou hast made the repositories of Thy knowledge, the interpreters of Thy Will, the pillars of Thy unity, the executors of Thy Cause, possessed of authority in ordainment and forbearance in inception, to send Thy blessings upon Muhammad and the family of Muhammad - treasures of knowledge and revelation for whatsoever Thou createst and wilt - and to preserve Thy believing servants from doubt, atheism, evil whisperings and the wickedness of Thy servants.

- 8 Preserve, O Lord, through Thy Most Great Protection and Thy Most Exalted Words, that small band from what lies before them, behind them, to their left, and from every quarter that Thy knowledge encompasses them, from evil that Thy knowledge encompasses and whatsoever occurs at every moment through ordainment. O Lord, guard them and those who follow them among the latter ones through Thy guardianship, Thy power, Thy protection and Thy Will. Admit them, O Lord, into Thy fortress and strengthen them in every circumstance through Thy remembrance, and inspire them in the path of their love with that which will enable them to attain naught but Thy good-pleasure. Verily Thou art the Generous, the Bestower. Nothing in the heavens or earth is too great for Thee. Thou doest what Thou wilt, and eraseth what Thou wilt, and confirmeth what Thou wilt, and with Thee is the Mother Book.

- 9 O Lord, verily Thou knowest the decree of all things and hast made clear the knowledge of all things lest anyone need mention aught through any of Thy creatures, nor should anyone say "Had God detailed the decree of that matter in the Book, I would have been among those who act."

- 10 And as for him who asked about the decree of the two souls in the blessed verse, Thou, O my God, hast indeed explained its decree through interpretation that were the sea ink for Thy words, the sea would be spent before Thy words are spent, even if brought another sea like it to aid it. Thou didst intend in the outward meaning of that verse the tree of unbelief and its shadow, and through the striking of similitudes, its manifestations. Nothing is hidden from Thee and Thou art knowing of all things.

7 و اسالك اللهم ان تمنّ على اهل افتدتهم بتجليك في كلّ آن وعلى اهل طاعتهم بحببتك و رضاك انك ذو فضل عظيم و اسئلك اللهم يا الهى بحق من قد جعلتهم محال معرفتك و تراجم مشيتك و اركان توحيدك و ولاية امرك و ذات قضاء في الامضاء و ذواناة في البداء ان تصلى على محمد و آل محمد خزائن العلم و الوحي لما تخلق و تشاء و ان تعصم عبادك المؤمنين من الشكّ و الالحاد و الوسوسة و شرّ العباد

8 فاحفظ اللهم بحفظك الاكبر و كلمائك الاعلى تلك الفئة القليلة من بين ايديهم و من خلفهم و من شمائلهم و من كلّ شطر قد احاط عليك بهم من شرّ قد احاط عليك و ما يحدث في كلّ آن بالامضاء اللهم احرسهم و من اتبعهم من الآخرين بحراستك و قدرتك و كلائمك و مشيتك و ادخل اللهم في حصنك و ايدهم في كلّ شان بذكرك و اهمهم في سبيل محبتهم ما يبلغوا به الا رضاك انك جواد ذو المن لا يتعاضمك شىء في السموات و لا في الارض و تفعل ما تشاء و تحو ما تشاء و تثبت ما تشاء و عندك امّ الكتاب

9 اللهم و انك تعلم حكم كل شىء و بينت علم كلّ شىء لئلا يحتاج احد الى ذكر شىء باحد من خلقك و لا يقول احد لو فصل الله حكم ذلك الامر في الكتاب لكنت من العاملين

10 و انّ الذى سئل من حكم النفسين في الاية المباركة فانك يا الهى قد بينت حكمه بالتفسير بان لو كان البحر مدادا لكلماتك لنفذ البحر قبل ان تنفذ كلماتك و لو جاءت بمثله مدداً و اردت في ظاهر تلك الاية شجرة الكفر و ظلها و من الضرب في الامثال مظاهرها و لا يخفى عليك شىء و انك بكلّ شىء عليم

- 11 This servant was asked about the Companions of the Cave and the second believer in the Bayan. Thou hast explained its decree in the first word as the Imams of justice, the companions of Thy Messenger Muhammad, the Seal of the Prophets - Thy blessings be upon them all. And from the second word, Thy servant who sat by the decree of tyranny in Baghdad. Deliver him, O Lord, by the right of Muhammad and His family from the hand of the oppressor howsoever Thou willest and where-soever Thou willest. Verily Thou sufficeth against all and none sufficeth against Thee, and Thou art powerful over all things.
- 11 و لقد سئل هذا العبد من اصحاب الكهف و ثاني مؤمن بالبيان و انك قد بينت حكمه في كلمة الاول ائمة العدل اصحاب رسولك محمد خاتم النبيين صلواتك عليهم اجمعين و من كلمة الثانية عبدك الذي جلس بحكم الظلم في البغداد فاخلص اللهم بحق محمد و اله عن يد الظالم كيف شئت و اني شئت انك تكفي من كل احد و لا يكفي منك احد و انك على كل شيء قدير
- 12 This believer in Thy verses asked, after Thou didst answer before Thy face concerning the promised talisman and the decree of what exists in contingent being from the word of the Gates. Verily Thou art witness over all things. I know that Thou didst answer his first question with the word of the Qur'an "Is not God sufficient for His servant?" and his second question that a thing is not known except through the decree of itself, nor does it point to anything except the stations of its Lord, nor does it comprehend the stations of what is created in contingent being greater than it except beneath the rank of its heart, nor is known therein the mention of the mention of God Who appeared higher than it. There is no doubt, O my God, that all existence came into being from the letter of the Command, and were I to believe that atoms came into being from the word of Thy servant, my acknowledgment would be greater in the seat of Thy power and the establishment of Thy Will in the place of the Most Great Command. There was not and will not be except Thy greatest Command and Thy mightiest Word, and none knoweth the family of God - peace of God be upon them. Their followers are but servants bound between their hands, powerless to accomplish anything, yet they make mention of them and worship them. O Lord! Strengthen his soul in that which Thou hast answered from Thy presence. I am Thy servant, less than an atom - were Thou to punish me with all Thy chastisement for all eternity, I would be deserving of it. Glory be unto Thee! Glory be unto Thee! Thy generosity is most exalted and Thy wisdom most perfect. I expect from Thee naught but Thy forgiveness and protection, for Thou art the All-Bountiful, the All-Wise.
- 12 و لقد سئل هذا المؤمن باياتك من بعد ما اجبت تلقاء وجهك من الحرز الموعود و حكم ما توجد في الامكان من كلمة الابواب و انك على كل شيء شهيد و اني لا علم انك قد اجبته من مسئلة الاول كلمة القران اليس الله بكاف عبده و من مسئلة الثانية بان الشيء لا يعرف الا حكم نفسه و لا يشير بشيء الا مقامات ربه و لا يدرك مقامات ما خلق في الامكان اكبر منه الا تحت رتبة فؤاده و لا يعرف فيه ذكر ذكر الله الذي ظهر في اعلى منه و لا شك يا الهى بان كل الوجود قد وجدت من حرف الامر و اني لو اعتقد بان الذرات قد وجدوا من كلمة عبدك لقد كان الاعتراف مني في محل قدرتك اعظم و اثبات مشيئتك في محل الامر الاكبر و ما كان و لا يكون الا امرك اكبر و كلمتك اعظم و لا يعرف ال الله سلام الله عليهم احد و ما كان شيعتهم الا عباد مملوك بين ايديهم لا يستطيعون بشيء من الامر و هم من ذكرهم لذكرون و يعبدون فثبت اللهم نفسه فيما اجبته من عندك و اني عبدك اقل من ذر لو تعذبني بكل نعمتك سرمد الابد لكنت مستحقا به فسبحانك سبحانك جودك اعلى و حكمتك اتم و ما اظن بك الا عفوك و سترك انك انت الجواد الحكيم
- 13 Among them was one who asked about seven verses, and Thou knowest, O my God, the wisdom therein: the relation of the servant to their Lord; the decree concerning the Beast of the Earth before the establishment of Thy Proof upon the earth; the mention of what was mentioned; the taking of Thy chosen servants in the days before the manifestation of Thy sovereignty over the lands; Thy decree concerning the best of deeds in the month
- 13 و ان منهم قد سئل من سبعة آيات و انك لتعلم يا الهى حكمة و هى نسبة العبد الى مولاها و حكم دابة الارض قبل قيام حجّتك على الارض و ذكر ما ذكر و ال الله عبادك المصطفين في ايام قبل ظهور سلطنتك على البلاد و حكمك في احسن الاعمال في شهر الصيام و ارسال الايات المنزلّة

of fasting; the sending down of verses unto him; and the decree concerning the Night of Power among the nights of the month; and the mention of questions in all that he wished - verily Thou encompasseth all things.

اليه وحكم ليلة القدر في ليالي الشهر وذكر السؤال في كل ما شاء أنك بكل شيء محيط

- 14 I testify, O my God, that Thou hast explained the first decree and the relation of the two Gates to Him, that Thou art the Truth and all else is Thy creation and within Thy grasp, and that they are Thy servants created through the light of fulfillment and the letter of beginning. The latter of them preceded the first letter through the fulfillment of decree, and verily Thou dost not fail in Thy promise. I know that what Thou meanest by the Beast of the Earth is that which moves in the land of creation before Thee, and that he is Thy servant who hath explained the decree of the two Gates through his decree and established their truth through his command, and he is but a fearful, poor servant.

14 فاشهدتك اللهم يا الهى بأنك قد بينت حكم الاول ونسبة البابين اليه بانك الحق وما سواك خلقك و في قبضتك وانهم عبادك قد خلقوا بنور الامضاء وحرف البدء والآخر منهم قد سبق حرف الاول منهما بامضاء القضاء وانك لا تخلف الميعاد وانى اعلم ان مرادك من دابة الارض هو المتحرك في ارض الانشاء عندك وانه عبدك الذى قد بين حكم البابين بحكمه وثبت حقهما بامرهم وما هو الا عبد خائف فقير

- 15 I bear witness that the successor of Thy Messenger - Thy blessings be upon them both - is not veiled from any soul in any condition, and that it is a Book wherein is no doubt, a guidance and reminder for the worshippers. I bear witness that what they said concerning Thy Proof regarding the signs of the return of their Qa'im - Thy blessings be upon them - shall appear before their dominion in the manner they spoke of them. With Thee is the knowledge of all things - Thou dost efface what Thou wilt and establish what Thou wilt, and with Thee is the Mother Book.

15 و اشهد ان وصي رسولك صلواتك عليهما لا تحجب من نفس في شان وانه كتاب لا ريب فيه هدى وذكرى للعابدين و اشهد ان ما قالوا بجتك في علامات رجعة قائمهم صلواتك عليهم يظهر في قبل دولتهم بمثل ما نطقوا فيهم وعندك علم كل شيء تحو ما نشاء و تثبت ما نشاء وعندك ام الكتاب

- 16 Glory be unto Thee, O my God! How shall I mention the best of deeds in that month and the decree concerning the Night of Power therein, after Thou hast made clear in the Qur'an that the remembrance of God is greatest, and that it is indeed the remembrance of a noble Messenger? And Muhammad, Thy beloved - Thy blessings be upon him and his family - explained the Night of Power to be on the third night of the last ten nights, and there is no doubt in its decree, and Thou art possessed of great bounty. Thou knowest the decree concerning what remains of His verses, that I desired naught but the good pleasure of Thy friends, and sufficient art Thou today as one informed of this.

16 فسبحانك اللهم يا الهى كيف اذكر احسن الاعمال في ذلك الشهر وحكم ليلة القدر فيه بعد ما بينت في القران ان ذكر الله اكبر وانه لذكر رسول كريم و بين محمد حبيبك صلواتك عليه وعلى اله ليلة القدر في ليلة الثالث من العشر الثالث ولا شك في حكمها وانك ذو فضل عظيم وانك تعلم حكم ما بقى من آياته بانى ما اردت الا رضاء اوليائك وكفى بنفسك اليوم عليك خبيراً

- 17 Among Thy monotheistic servants was one who asked about Thy remembrance which would strengthen his heart upon the Path, and about Thy decree concerning the servant to whom Thou hast delegated authority - and verily Thou art powerful over all things.

17 و ان من عبادك الموحدين قد سئل من ذكرك الذى يثبت قلبه على الصراط و من حكمك في عبد الذى قد فوضت الامر اليه و انك على كل شيء قدير

- 18 O God! The greatest remembrance with Thee is the word "No god" within themselves - therefore, O God, bestow Thy

18 اللهم ان اعظم الذكر لديك كلمة ال الله في انفسهم فصل اللهم عليهم بفضل نفسك أنك رب

blessings upon them through the bounty of Thy Self, for Thou art the Lord of might over all creation. O my God! Thou knowest the decree concerning Thy servant who believes in Thy verses and who preceded in the fourth particle from among the followers of Thy decrees. Therefore, O God, send peace upon him and upon whoever takes knowledge from his self through all Thy verses and conditions - verily Thou art possessed of ancient grace.

العزة على الخلق اجمعين و انتك يا الهى لتعلم حكم
عبدك المؤمن بابائك والسابق فى ذر الرابع من
اتباع احكامك فسلم اللهم عليه وعلى من ياخذ
العلم من نفسه بكل آياتك وشئونك انتك ذو من
قديم

- 19 And, among Thy servants who are assured of Thy command, one hath inquired concerning the fast of the Sacred Month and the breaking thereof on its fourth day. Inspire him, O my God, with Thy remembrance, and enable him to attain unto Thy decree; for I intended not the outward form of the ordinance, but rather the allusion to its inner reality that presented itself within my remembrance. Verily, Thou art Witness over all things.

19 وان من عبادك الموقنين بامرک قد سئل من صوم
شهر الحرام ونهره فى يوم الرابع منه فاهم اللهم
ذكرک وبلغه الى حکمک فانى ما اردت ظاهر الحكم
ولكن الاشارة الى بطنها واقعة فى ذكرى و انتك
على كل شىء شهيد

- 20 And, among Thy sincere servants who acknowledge Thy right, one hath asked concerning five signs – namely the word of the Qur'an: "Glorified be He Who created all the pairs, of what the earth bringeth forth, and of themselves, and of what they know not."; and what the Messenger of God (Thy blessings be upon him and his pure family) said regarding what the pens have written; and what was Thy decree concerning the relationship between the pillars among the servants, then the chiefs, then the nobles; and the ruling about what emerges from the faster's chest to the space of his mouth; and the ruling about reciting the noon prayer aloud on Friday - all these Thy servant has asked of me in his letter.

20 وان من عبادك المخلصين المعترفين بحقک قد سئل
من آيات خمسة وهى كلمة القران سبحانه الذى
خلق الزوجات كلها مما تنبت الارض ومن انفسهم
ومما لا يعلمون ومما قال رسول الله ص صلواتك
عليه وعلى آله الطيبين فيما جف يه الاقلام وما
كان حکمک فى نسبته بين الاركان من العباد ثم
النقباء ثم النجباء وحکم ما يخرج من صدر الصائبة
الى فضاء فیه وحکم صلوة الظهر فى يوم الجمعة
جهره كل ذلك مما سئل عبدك منى فى كتابه

- 21 Thou, O my God, hast answered regarding the Qur'anic verse about the law of pairs in the land of command, in the souls of creation, and in what they know not in the hidden word and Thy concealed covenant in the station of knowledge.

21 و انتك يا الهى قد اجبت فى كلمة القران حکم
الزوجية فى ارض الامارة وفى انفس الخلق ومما
لا يعلمون فى كلمة المستر وعهدك المستر فى مقام
العلم

- 22 And regarding what the pens have written, it is the decree of Thy creation at all times, for creation exists only as they were created, and they were created only according to what they do. Thou hast sent down all command in Thy Book: "Act, for all is made easy according to that for which it was created."

22 وفيما جف به الاقلام حکم ابدعك فى كل حين
لان الخلق ما كانوا الا بما خلقوا وما خلقوا الا
بما عملوا ونزلت كل الامر فى كتابك اعملوا فكل
ميسر الى خلق له

- 23 Thou hast explained the three relationships in the divine Command like the relationship of spirit, soul and body before Thee in the Mother Book. Thou hast given the name of "pegs" to the chiefs and the name of "substitutes" to the nobles, and Thy decree in all matters is detailed and explained, needing no clarification from Thy servants. Thou encompasseth all things. O my God, Thou knowest my decree, witnesseth my secret, and knoweth my conscience.

23 و بينت نسبته الثلاثة فى لدى الامر كنسبة الروح
والنفس والجسم لديك فى ام الكتاب وجعلت اسم
الاورار للنقباء واسم الابدال للنجباء وكان حکمک
فى كل شان مفصل مفصل مشروح لا يحتاج
ببيان من عبادك وانت بكل شىء محيط و انتك يا
الهى تعلم حکمى وتشهد سرى وتعرف ضميرى

- 24 I have explained the ruling about what emerges from the chest to the mouth during fasting - that he should expel it from his mouth, and it is not valid if he was deliberate in his action. Thou forgivest those who cannot control themselves, for Thou art Kind and Merciful to the believers.
- 25 I bear witness that Thy friends have mentioned that reciting the noon prayer aloud on Friday is a tradition. Thou recompenseth each according to what they have done, and Thou encompasseth all things.
- 26 O God, I have answered Thy decree in twenty questions from Thy servants in this hour of the fasting month, and I confess before Thee my shortcoming in being brief due to the presence of others. But I beseech Thee, O my God, to forgive what Thy knowledge encompasses, and tell Thy servants what they need of Thy decrees in the days of Thy festival. Thou bestowest upon whom Thou wilt as Thou wilt, and withholdest from whom Thou wilt as Thou wilt. None can repel Thy command or reverse Thy decree. Thou art powerful over all things. Praise be to God, the Lord of the worlds.
- 24 قد بينت حكم ما يخرج من الصدر الى الفم في حين الصوم بان يخرج من الفم ولا يصح له اذا كان معتمدا في عمله وانك تغفولمن لا تقدر حفظ نفسه وانك بالمومنين رؤف رحيم
- 25 و اشهد ان اوليائك قد ذكروا في صلوة الظهر يوم الجمعة حكم الجهر سنة وانك تجزي لكل بما عملت وانك بكل شيء محيط
- 26 اللهم قد اجبت حكمك في عشرين مسألة من عبادك في تلك الساعة من الشهر الصيام واعترف لديك بالتقصير من كلمة الاختصار لاجل مشاهدة الاغيار ولكني سائل ببابك يا الهى ان تغفو عني ما قد احاط عليك و قل لهم عبادك عما يحتاجون من احكامك في ايام عيدك انك تمن على من تشاء كما تشاء وتمنع عن تشاء كما تشاء لا راد لامرك ولا معقب لحكمك وانت على كل شيء قدير والحمد لله رب العالمين

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Prayer in reply to al-'Alawiyya (Tahirih)

Date: 1261-09 [1845-Sep]

- 1 In the name of God, the Most Compassionate, the Most Merciful
- 2 O Thou Who art possessed of Glory and Beauty, of Grandeur and Majesty! There is no God but Him, the Most Great, the Most Exalted. God hath testified unto His Own Self before all things, even as He now testifieth unto Himself. There is no God but Him, the Most High, the Most Great.
- 3 O God! Verily Thou knowest my secret and beholdest my public self. I have not fabricated anything concerning Thee in any decree, nor have I claimed any station without right. Thou didst create me and nurture me, then guide me and cause me to speak that which Thou lovest for Thyself amongst all the people of creation. Thou art God, there is no God but Thee, alone with no partner, and I bear witness that Muhammad
- 1 بسم الله الرحمن الرحيم
- 2 يا من له العزة والجمال والعظمة والجلال لا اله الا هو الكبير المتعال شهد الله لذاته قبل كل شيء بمثل ما يشهد الان لنفسه لا اله الا هو العلى الكبير
- 3 اللهم انك تعلم سرى وتشهد علانيتى ما كنت مفترى عليك في حكم وما ادعيت شانا من دون حق وانك قد خلقتنى وريبتنى ثم هديتني وانطقتنى بما تحب لنفسك من اهل الابداع اجمعهم انك انت الله لا اله الا انت وحدك لا شريك لك و اشهد ان محمد صلواتك عليه وآله عبدك الذى

- Thy blessings be upon him and his family - is Thy servant whom Thou didst bring into being and choose for Thyself, singling him out for Thy Cause and accepting him for Thy knowledge. Thou didst make him the station of Thy grandeur in recognition and power, for Thou hast ever been what Thou art, unconnected with the making of creation and its people, nor described by the attributes of invention and those who embody them.

اخترعته واصطفيته لنفسك واختصصته لولايتك
وارضيته لمعرفتك وجعلته مقام عظمتك في
المعروفية والقدرة

- 4 Thou art as Thou art - nothing can know Thee and nothing can describe Thee, for all else besides Thee has been created from nothingness through origination, and they can only point to Thee through negation and are cut off in affirmation. Glorified art Thou, glorified art Thou, above what those who draw comparisons describe without the authority of the Book! Glorified art Thou, glorified art Thou! Had they known Thee, they would not describe Thee, and had they truly worshipped Thee, they would not have found intimacy with aught else, for love of Thy Essence cuts all off from mention and affirmation. Without doubt, knowledge of Thy Being is impossible through names and attributes.

4 اذ كنت لم تزل على ما انت عليه لم تقترن بجعل
الانشاء واهلها ولا توصف بنعت الاختراع و
من يقوم مقامها وانت كما انت عليه لن يعرفك
شيئ ولن يوصفك شيء لان ما سواك قد خلقت
لا من شيء بالابداع وما دلت هي الا بالنفي و
ما تحاكت في الاثبات الا عن القطع فسبحانك
سبحانك عما يصف المشبهون من دون حكم
الكتاب فسبحانك سبحانك لو عرفوك لم يصفوك
ولو عبدوك لم يأنسوا بسواك اذ حب ذاتيتك
مقطعة الكل عن الذكر والاثبات ولا شك ان
معرفة كينونيتك متمنعة عن الاسماء والصفات

- 5 Glorified art Thou, O my God! I describe Thy Self only by what Thou hast manifested to me in the station of signs, and none has any portion in the realm of evidence except through being cut off from similarities and allusions. How can I enumerate Thy praise when Thou art as Thou art, known by none save Thyself? And how could I remain silent before Thy face when Thou didst create me only to mention Thy bounties in the places of signs?

5 فسبحانك يا الهى ما اصف نفسك الا بما تجلّيت
لى في مقام الايات ولا حظ لاحد في صقع
الدلالات الا بالقطع عن الاشباه والاشارات
فكيف احصى ثناء عليك وانت كما انت لن تعرفه
سواك وكيف كنت صامتاً تلقاء وجهك وما
خلقتى الا لذكرك الاثبات في مواقع العلامات

- 6 Here I am in my station before Thee, confessing before Thee what Thou hast willed for me of what Thou hast sent down in the Mother Book: "No calamity befallerth on earth or in your own souls but it is in a Book before We bring it into existence - verily that is easy for God." So praise be to Thee as befitteth Thee - nothing hath befallen me save what was written for me, and nothing was intended for me except what is best for me. To Thee be praise and glory and grandeur and honor, and none can fulfill what is due to Thee due to their incapacity therein.

6 فيها انا في مقامى بين يديك اعترف لديك بما قد
شئت لى مما قد نزلت فى ام الكتاب وما من
مصيبة فى الارض ولا فى انفسكم الا فى كتاب
من قبل ان نراها ان ذلك على الله يسير فلك الحمد
كما انت اهل ما اصابنى الا ما كتب لى وما اراد
بى الا ما هو خير لى فلك الحمد والبهاء والعظمة و
الثناء ولا يقدر احد على اداء حقك بالعجز منها

- 7 O my God! Silence has fallen short in expressing what Thou hast willed for me of the calamities of Thy kingdom, and the utmost acknowledgment of praises to Thy Self for what has befallen me of hardship and adversity. To Thee belongs the most exalted sublimity and the greatest praise, whatsoever Thou lovest for Thyself as reward for my gratitude for what good and beautiful things Thou hast sent down upon me.

7 فيا الهى قد قصر بى السكوت عما اردت بى من
مصائب ملكك وقصارى الاقرار بالمحامد لنفسك
مما نزل بى من الباساء والضراء فلك العلو الاعلى
والثناء الكبرى ما تحب لنفسك جزاء شكرى لما
نزلت على من خير جميل

- 8 I bear witness, O my God, by what Thou lovest for Thyself, that I am of the people of contentment and patience, and that I believe in Thee and in Thy Book and Thy Messengers and Thy angels and Thy chosen ones. I have loved nothing except for love of Thee and have hated nothing except in obedience to Thee. Therefore, O God, send blessings upon the people of Thy Cause - blessings of such magnitude that have no end with Thee nor in Thy knowledge. O God, chastise their enemies even as they have wrought; and those who have wronged Us shall surely know that they cannot outstrip Us – Our decree shall encompass what they do.
- 8 فاشهد انك يا الهى بما تحبّ لنفسك من اهل الرضا والصبر واتى مؤمن بك وبكتابك ورسلك وملائكتك واوليائك وما احببت شيئاً الاّ لمحبتك وما ابغضت شيئاً الاّ لطاعتك فصلّ اللهم على اهل ولايتك صلوة لهيبة لا منتهى لها لديك ولا فى علمك وعذب الله اعدائهم كما يفعلون وسيعلم الذين ظلمونا ان لا يسبقونا فى حكم منا ما يفعلون
- 9 O my God! Thou knowest my station and bearest witness to my inmost heart. Thou hast made Thy signs forbidden to the people by reason of their denial; and had not a Word gone forth beforehand from Thy presence, Thou wouldst have judged between them with justice, and they would not have been wronged.
- 9 اللهم وانك تعلم موقفى وتشهد ضميرى وانك قد حرمت على الناس آياتك بمحجدهم ولولا كلمة سبقت من عندك لتقضى بينهم بالحق وهم لا يظلمون
- 10 O my God! Thou art aware of my resolve: I have committed the matter unto those most worthy among Thy friends in religion and unto the people of Thy obedience, endued with the knowledge of certitude, that in these days mankind may answer according to the judgment of Thy Book, and that none be driven, in any affair, to the patrons of Satan – for verily they were a people depraved.
- 10 يا الهى انت تعلم حكمى انى قد فوضت الامر الى اولى الناس باوليائك فى الدين واصحاب طاعتك فى علم اليقين ليجيب الناس فى تلك الايام على حكم كتابك ولا يضطر احد فى حكم الى اولياء الشيطان انهم كانوا قوماً فاسقين
- 11 O God! A luminous Leaf hath descended upon me – lofty and ennobled – wherein the signs of Thy glory shine resplendent, and whose intimations are refined of all but the Bayan. Thou, verily, knowest that it is a blessed Leaf, not the yellowed leaf of the crimson tree. There is no God but Thee! In it I besought Thee for that which is magnified before Thee and exalted in Thy sight; and none is to be asked from it save that for whose sake Thou didst create and ordain the Wondrous Word, and its relation unto the two who, in Thy decree, have preceded. Thou knowest, moreover, that all kinships, relations, paths and indications are severed between me and them; none knoweth the “how” save its own wondrous how-ness, and relations point to naught but a devised geometry.
- 11 اللهم ولقد نزل على ورقة مضيئة التى قد جلت وعلت ايات مجدك فيها وزكت اشاراتها من البيان لا غيرها وانك لتعلم انها ورقة مباركة عن الورقة المصفرة عن الشجرة الحمراء لا اله الا انت ولقد سئلت فيها ما عظمت عندك وجلت لديك ولا تسأل منها الا ما خلقت وربيت لاجلها كلمة البديعة ونسبتها الى اللذان من سبقا فى حكمك وانك لتعلم ان النسب والاضافات والسبل والاشارات منقطعة بينى وبينهما ولا يعرف الكيف الاّ كيفيته المبدعة ولا يشير النسب الاّ الى الهندسة المخترعة
- 12 And that Reality – as it is – is He: it hath neither manifestation nor concealment, neither sign nor appearance. As for the two and all that came to be within the realm of possibility, they recount only their own selves and, in every affair, point but to their own stations. Thus the proof standeth fast for Him Who doth not plead by His Essence, and description floweth for Him Who is not described by His Essence – for His sake! Exalted are the allusions, and effaced are all “others” before
- 12 وانها كما هى هو لا مظهر له ولا بطون ولا له آية ولا ظهور وانهما وما وجدا فى الامكان لا يحكون الا من انفسهم ولا يشيرون فى شان الا الى مقاماتهم فقد صح الدليل لمن لم يدل بذاته ويجرى الوصف لمن لا يوصف بذاته لذاته جلت الاشارات ومحت الاغيار لديه ولا يعلم كيف

Him. None knoweth how He is save His Master Who created him and made him a lowly servant unto all the worlds.

هو الآ موليه الذي خلقه و جعله للعالمين عبداً حقيراً

- 13 Bear Thou witness for me, O my God, that I am Thy servant, who hath believed in Thy Self – one, without partner, minister, likeness to Thy Word, or peer. Verily, Thou art the All-Glorious, the Most Great. I have claimed, in any matter, naught but pure servitude and the severed Word. None deserveth loftiness and majesty but Thine own Self alone; whatsoever is beside Thee is Thy creature and within Thy grasp. And Thou art Witness unto all things.

13 فاشهد لديك يا الهى بانى عبد قد امنت بنفسك وحده لا شريك له ولا وزير ولا شبيه لكلمتك ولا نظير وانك انت العلى الكبير وما ادعيت فى شان الآ العبودية الحضة والكلمة المنقطعة ولا يستحق العلو والعظمة الا لنفسك وحده وكل ما سواك خلقك و فى قبضتك وانك على كل شئ شهيد

- 14 What I have uttered before Thy countenance is a Word Thou didst answer when it was asked concerning Thy servant. Wherefore, inspire it, O my God, with that judgment which becometh Thy majesty, and guard it from every evil encompassed by Thy knowledge. For she summoned me with that request written upon her Leaf – she asked therein for the interpretation of what Thy Proof, Ja'far ibn Muhammad – upon them be peace – spoke to a servant. Thou, verily, knowest that a single letter of that hadith would not suffice the seas of the heavens and the earth, for it was uttered from his Lord, and none encompasseth His knowledge but Thou. Yet I indicated its purport according to the decree of the “First Word”; and now, within her verses, I point to the spirit of that hadith – a Word than which naught greater hath been sent down therein.

14 وان ما ذكرت تلقاء وجهك كلمة قد اجبتها لما سئلت فى عبدك فاهمها يا الهى حكمك ما انت اهله واعصمها من كل شر ما احاط عليك فانها قد دعتنى بتلك سئلت فى ورقها تفسير ما قد قال جنتك جعفر بن محمد عليهما السلم لعبد وانك يا الهى لتعلم بان حكم حرف من تلك الحديث لم يكفيا بحر السموات والارض لانها قد حكى من مولاه ولا يحيط بعلمه احد سواك ولكنى قد اشرت بحكمها فى كلمة الاول وان الان اشير الى روح تلك الحديث فى آياتها وهى كلمة ما نزل فيها اكبر منها

- 15 Thy Speaking Proof, the Just, described the form of Thy mighty Proof – the first legatee of Thy Messenger Muhammad (blessings be upon him and his House) – and he pointed to the station of Thy knowledge before Thy Face: “It is not He; yet He is not other than it.” Wherefore, bear Thou witness, O my God, that I do believe in that Word; for Thou didst create him for Thyself, didst reveal Thyself unto him with the might of Thy grandeur, and didst abolish the separation between him and Thee – save for the four stations of the ordinance; for the distinction in the letters is four in number: it is not He in remembrance, nor in union, nor in indication; yet He is not other than it. For Thou hast made him the mirror of Thy Self and the one who standeth in the place of Thy Oneness. Naught is recounted from Thy Wali in any matter but that the judgment of that Word runneth therein; for he is the House of Light, the garment of appearance, and the water of inwardness. He is not He – nay, Thou hast summoned him unto Thyself; and the discourse between me and Thee remaineth: “Thou art Thou.” There is no difference in the issue save that those hallowed frames and that leonine, most-purified form are a matter proceeding from the Word of

15 قد قال جنتك الناطق بالعدل فى وصف صورة جنتك العظيم اول وصى رسولك محمد صلواتك عليه وآله و اشار الى مقام معرفتك فى تلقاء وجهك لا هى هو ولا هو غيرها فاشهد اللهم يا الهى بانى مؤمن بتلك الكلمة لانك يا الهى قد خلقتك لنفسك وتجليت له لعز عظمتك وارتفعت الفرق بينه وبينك الا مقامات الاربع حكم قضائه لأن الفرق فى الحروف اربعة معدة لا هى هو ذكراً ولا جمعاً ولا اشارة ولا هو غيرها لانك يا الهى قد جعلته مرآة نفسك والقائم مقام وحدانيتك ولا يحكى من وليك شئ فى شأن الا ويجرى حكم تلك الكلمة فيها لانه بيت النور وقص الظهور وماء البطون لا هو هو الآ وانك قد دعوة الى نفسك ويجرى الكلام بينى وبينك انك انت انت ولا فرق فى شأن الآ وان تلك الهيكل المقدسة والصورة الانزعية المطهرة شأن من كلمة الغيوب لا هى هو ولا هو هو ولا هى هى الآ وانت و

the Unseen: not is it He, nor is He He, nor is it it – Thou art Thou alone, without partner, O my God, within these verses.

- 16 I have not sought Thy very Essence – for it hath cut off all from comprehension – nor have I desired aught beside Thee; for whoso desireth other than Thee hath joined a partner unto his Lord. Glorified art Thou – glorified art Thou! In interpreting that Word I have set down what none among men of understanding can bear, save by Thy leave; and by intimations nigh unto Thy Face I have unfolded, from the whole of the report, what Thou wilt from all creation.

- 17 O God, make all Thy creatures mindful of Thee, and grant them constancy in clinging to Thy obedience. Thou art, verily, the Near at hand, the All-Responsive. I beseech Thee, O my God, to send Thy benedictions upon Muhammad and the House of Muhammad; and, by their right, to show mercy unto that sanctified Leaf – protect her from false intimations, from the guile of the people of falsehood and of sedition. Send down, O God, upon the hearts of her kindred the Word of pardon and mercy, that no blood-debt be seen among them, nor any word of estrangement be heard from them. Have mercy, O God, upon whoso seeketh Thy decree therein; and abase, O God, whoso seeketh Thy wrath concerning her. Guard her, O my God, from the evil of every evildoer encompassed by Thy knowledge and recorded by Thy Book. Thou art He Who is able to do whatsoever Thou wilt as Thou wilt; Thou showest mercy unto whomsoever Thou wilt as Thou wilt. Nothing in the heavens or on earth debarreth Thee; naught is beyond the compass of Thy power.

- 18 Bring her, O God, unto the station of Thy good-pleasure and bounty. Forgive her, O my Master, in this meanest of worlds and in the life to come, the Abode of Honour. Shield her gaze, in this world, from its adornments and from whatsoever Thou abhorrest therein. Thou art the All-Bountiful, the Clement. When Thou dost will a thing, nothing can hinder Thee; in that very instant it is present with Thee and commemorated before Thee. Send down, O God, upon the people of Thy obedience that which beseemeth Thy munificence: Thou art the Lord of piety and the Lord of forgiveness. Praise be to God, the Lord of all the worlds.

انت وحدك لا شريك لك يا الهى فى تلك الايات

16 بانى ما قصدت ذاتك لانه مقطعة الكلّ عن العرفان وما اردت دونك لانّ من اراد سواك فقد اشرك بربّة فسبحانك سبحانك قد انزلت فى تفسير تلك الكلمة ما لا يتحملة احد من اولو الالباب الا باذنك وفصلت بالاشارات القريبة لى وجهك كل الحديث ما تريد من الخلق اجمعهم

17 اللهم كل الخلق بذكرك و الدوام بالاتصال بطاعتك انك قريب مجيب و اسالك اللهم يا الهى ان تصلى على محمد و آل محمد و ان ترحم بحقهم تلك الورقة المطهرة من اشارات الباطلة و كيد اهل الباطل و الفتنة و انزل اللهم على قلوب ذى قربتها كلمة العفو و الرحمة لئلا ترى فى شأن منهم دية و لا تسمع منهم كلمة بعيدة و ارحم اللهم من اراد حكمك فيها و اخذل اللهم من اراد سخطك فى حقها و احفظها يا الهى من شر كل ذى شرّ قد احاط علمك و يحصى كتابك انك تقدر على ما تشاء كما تشاء و ترحم على من تشاء كما تشاء لا يمنعك شئ فى السموات و لا فى الارض و لا يعجز فى قدرتك شئ

18 فبلغها اللهم الى مقام رضائك و جودك فاغفر لها يا مولاي فى تلك الدنيا الدنية و فى الآخرة دار الكرامة و احفظ نظرتها فى هذه الدنيا من زخرفها و ما انت تكره فيها انك جواد حلیم و اذا اردت بشئ لا يمنعك شئ و فى الحين موجود عندك و مذكور لديك فانزل اللهم على اهل طاعتك ما انت اهله انك اهل التقوى و اهل المغفرة و الحمد لله رب العالمين

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*Prayer in reply to Mulla 'Abdu'l-Khaliq
[Yazdi]*

Date: 1261-09 [1845-Sep]



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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 O Thou Who art praised and mighty, before Whose will all else stand in awe! O my God, I bear witness before Thee in this Book to that which Thou hast testified for Thyself before all things: There is none other God but Thee alone, without partner. Glorified and exalted art Thou above all that they describe. I testify that none beside Thee can know a mention of Thy Self, for all else was brought into being through the Word of creation. I bear witness unto Muhammad, Thy Messenger - Thy blessings be upon him - as Thou hast testified at the summit of creation unto him, and none knoweth how he is save Thee, for all else exists through the effusion of his light by Thy leave.

2 يَا مَنْ لَهُ الْحَمْدُ وَالْعِزَّةُ وَمَا سِوَاهُ مِنْ مَشِيئَةٍ يُشْفِقُونَ يَا اللَّهِي أَشْهَدُ لَدَيْكَ فِي ذَلِكَ الْكِتَابِ بِمَا تَشْهَدُ لِنَفْسِكَ قَبْلَ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ بِكَ سُبْحَانَكَ وَتَعَالَيْتَ عَمَّا يَصِفُونَ وَ أَشْهَدُ أَنَّ مَا سِوَاكَ لَنْ يَقْدِرُوا أَنْ يَعْرِفُوا ذِكْرًا مِنْ نَفْسِكَ إِذْ أَنْهُمْ مِنْ كَلِمَةِ الْإِخْتِرَاعِ لِيُوجِدُونَ وَ أَشْهَدُ بِمُحَمَّدٍ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ مَا قَدْ شَهِدْتَ فِي ذُرْوَةِ الْإِنشَاءِ لِنَفْسِهِ وَلَا يَعْلَمُ كَيْفَ هُوَ إِلَّا أَنْتَ إِذَا مَا سِوَاهُ مِنْ فَاضِلِ نُورِهِ بِأَذْنِكَ يَوْجِدُونَ

3 I bear witness unto Thy beloved ones, the letters of unity, as Thou hast testified unto them, for none beside them can attain unto aught of what Thou hast willed for them, and all stand in humility before them. I bear witness unto the Blessed Leaf from the White Tree as Thou hast willed for her of might and grandeur - there is no God but Thee - and all, by Thy leave, make mention of her and worship. I bear witness unto all things as Thy knowledge hath encompassed what Thou lovest for Thyself in all things in every condition - there is no God but Thee - and none knoweth how this is save Thee. Glorified and exalted art Thou above all they associate with Thee.

3 وَ أَشْهَدُ حَبِيبِكَ لَا وَصَاةَ أَحْرَفِ التَّوْحِيدِ مَا قَدْ شَهِدْتَ لِأَنْفُسِهِمْ إِذَا مَا سِوَاهُمْ لَنْ يَنَالُوا بِشَيْءٍ مِمَّا قَدْ شِئْتَ لَهُمْ وَ قُلْ لَهُمْ خَاشِعُونَ وَ أَشْهَدُ لِلْوَرَقَةِ الْمُبَارَكَةِ عَنِ الشَّجَرَةِ الْبَيْضَاءِ مَا قَدْ شِئْتَ لَهَا مِنَ الْعِزَّةِ؟ الْعِظَمَةُ لَا إِلَهَ إِلَّا أَنْتَ وَ كُلِّي بِأَذْنِكَ مِنْ ذِكْرِهَا لِيَذْكُرُونَ وَيَعْبُدُونَ وَ أَشْهَدُ لِكُلِّ شَيْءٍ مَا قَدْ أَحَاطَ عَلَيْكَ مَا تَحِبُّ لِنَفْسِكَ مِنْ كُلِّ شَيْءٍ فِي كُلِّ شَأْنٍ لَا إِلَهَ إِلَّا أَنْتَ وَ لَا يَعْلَمُ كَيْفَ ذَلِكَ إِلَّا أَنْتَ سُبْحَانَكَ وَ تَعَالَى عَمَّا تُشْرِكُونَ

4 O God! Thou knowest what no one beside Thee knoweth. Thou hast distinguished Thyself through loftiness, glory, grandeur, majesty, might, and splendor. Thou dost try Thy servants through what Thou hast willed for them in the abode of the hereafter through extinction and tribulation, and Thou dost test Thy loved ones through what Thou hast created for them in the abode of honor through adversity and hardship.

4 اللَّهُمَّ أَنْتَ تَعْلَمُ مَا لَا يَعْلَمُ أَحَدٌ سِوَاكَ قَدْ خَصَّ نَفْسَكَ بِالْعُلُوِّ وَالْبَهَاءِ وَالْعِظَمَةِ وَالْكِبَرِيَاءِ وَالْعِزَّةِ وَالسَّنَاءِ وَأَنْتَ تَقْهَرُ عِبَادَكَ بِمَا قَدْ شِئْتَ لَهُمْ فِي دَارِ الْآخِرَةِ بِالْفَنَاءِ وَالْبَلَاءِ وَ يَحْصُ أَوْلِيَائِكَ بِمَا قَدْ خَلَقَ لَهُمْ فِي دَارِ الْكِرَامَةِ بِالْبَأْسَاءِ وَالضَّرَّاءِ

5 Glorified art Thou, O God! Thou knowest and bearest witness that when Thou didst inspire me with the Word of the Bayan

5 فَسُبْحَانَكَ اللَّهُمَّ أَنْتَ تَعْلَمُ وَ تَشْهَدُ لَمَّا قَدْ أَهْمْتَنِي كَلِمَةُ الْبَيَانِ وَ أَذْنْتُ فِي الْقُرْآنِ دَعْوَةَ الْإِنْسَانِ وَ

and permitted in the Qur'an the call of humanity, and permission came from Thy Proof at every moment, I detailed the decree of what Thou didst intend for the creation of existence and its people in a firm Book and precise verses in such wise as none before me had mentioned. Then I sent it through the most beloved of creation unto Thee and the first to respond at the Fourth Scene before Thee to all people, that the impure might be distinguished from the pure, and that none might say "Had God made His verses known to me, I would have been among those who prostrate themselves."

6 Thou knowest, O my God, my affair and witnesseth my conscience - I desired naught in this Cause save Thy pure religion and Thy hidden Command. I have forbidden those who knew me to mention my name, and I left the precincts of Thy House in fear of Satan's party, for they were an iniquitous people. Thou knowest the wisdom of what I commanded the learned regarding arrival in the Holy Land on the day of my return, that we might openly manifest Thy hidden covenant, and all might be among those who submit. Thou knowest the wisdom of what I heard in the Mother City concerning the denial of the learned and the rejection of Thy remote servants from among the people of the Holy Land. Therefore did I turn back from my purpose and did not travel by that path, lest sedition occur and the people of Thy obedience be humbled, and lest anyone raise his head in tyranny over another. Thou knowest what I have witnessed in this matter, and Thou art witness over all things.

7 O my God! The Command is Thy command and the Decree is Thy decree. I have fallen short in respect to Thy verses, even as I was already deficient in all matters. Therefore, O my God, judge between me and them with justice, and forgive those who have repented and followed Thy way. Verily, Thou art the Munificent, the Forbearing. O my God! Thou dost not alter Thy favor unto a people until they change what is within themselves of Thy decree. Thus hast Thou forbidden unto them the verses of Thy glory and the good things of Thy provision, for they were an oppressive people. Glory be unto Thee, O my God! When Thou wert grieved, Thou didst take vengeance upon them, and none can question Thy doings, while all must account for Thy decree. O my God! Thou knowest all things and hast power over all things, and Thou doest naught unto Thy believing servants save that which is best for them. Verily, Thou art the Self-Sufficient, the All-Praised.

8 O my God! Thou ordainest what Thou willest by Thy command, and that which is destined to pass shall come to pass

جاء الاذن من عند جتتكفى كل آن قد فصلت
حكم ما اردت من خلق الانشاء واهلها في كتاب
محكم وآيات متقن على شأن لا يذكره احد من قبلي
ثم قد ارسلته على يدي احب الخلق اليك واول
من اجاب في مشهد الرابع ليدرك الى كل الناس
ليخبر الخبيث عن الطيب ولا يقول احد لو عرفني
الله آياته لكنت من الساجدين

6 و انتك يا الله تعلم امرى و تشهد ضميرى ما
اردت في الامر الا دينك الخالص وامرك
المستسر و لقد نهيت ممن علم نفسى ذكر اسمى و
خرجت ليج بيتك خوفاً من حزب الشيطان
انهم كانوا قوموا فاسقين و انتك لتعلم حكم ما
امرت للعلماء بالورود على الارض المقدسة ليوم
رجعى لنظهر عهدك المستسر بخرة و كان الكل
من المسلمين و انتك لتعلم حكم ما قد سمعت في
ام القرى من جحد العلماء و رد عبادك المبعدين
من اهل ارض المقدسة و لذلك رجعت من
قصدى و لم اسافر من هذا السبيل لئلا يقع فتنة
و لا يذل اهل طاعتك و لا يرفع احد من
رأس احد اشعر الظلم و انتك تعلم ما قد رأت
في ذلك الامر و انتك على كل شىء شهيد

7 اللهم ان الامر امرك و الحكم حكمك و انى
اقصرت في آياتك من بعد ما كنت مقصراً في
كل شأن فاحكم اللهم بينى و بينهم بالعدل واغفر
للذين تابوا و اتبعوا سنتك انتك جواد حلیم
اللهم انتك لا تغیر على قو نعمتك حتى تغيروا
ما بأنفسهم من حكمك و كذلك قد حرمت
عليهم آيات مجدك و طيبات رزقك انهم كانوا
قوماً ظالمين فسبحانك اللهم لما اسفت انتقمت
عنهم و لا يستل احد من فعلك و كل لحكمك
سائلون اللهم و انتك تعلم كل شىء و تقدر على
كل شىء و لا تفعل لعبادك المؤمنين الا ما هو
خير لهم و انتك غنى حميد

8 اللهم و انتك تقدر ما تشاء بأمرک و يقضى
الامضاء ما يجرى في ملكك و انتك تعلم في

in Thy dominion. Thou knowest that in the days of my return, I desired naught but Thy decree, and I have submitted to that which Thou knowest better than I from Thy Book. I desired neither the kingdom of this world nor of the next, nor the authority to issue religious decrees, but rather I desired God alone, my Lord. There is no God but He, the Mighty, the Wise. O my God! Thou knowest the decree concerning that wherein people have differed regarding the Book, and how the divines of fire have confused the word of truth with falsehood before the rulers, and what the oppressor hath done unto Thy noble and honored servants, in such wise that it hath surpassed the tyranny of those who came before, and no Muslim would be content with such treatment of another Muslim, nor hath its like been seen in Islam.

أيام رجعي ما اردت من حكمك ونزلت الى ما انت اعلم به مني من كتابك بأني ما اردت ملك الدنيا ولا الآخرة ولا حكم الفتوى بل اردت الله ربي وحده وأنه لا اله الا هو العزيز الحكيم اللهم وانك لتعلم حكم ما اختلف الناس في الكتاب وما اشتبهوا علماء النار كلمة حق بالباطل الى الحكم وما فعل الظالم بعبادك النجباء الكرام على شأن الذي فارق ظلم الأولين ولا يرضى مسلم على مسلم بمثلاً وما وقع في الاسلام بشبهه

- 9 O my God! Unto Thee do I complain of my grief and sorrow, for Thou knowest the greatness of my tribulation. This is naught but a test, that Thou mayest lead astray whom Thou wilt and guide whom Thou wilt, and that through this calamity every soul may be tried, that the fortunate may be distinguished from the wretched, and each may find his portion as prescribed in the Book. Then unto Thee shall they return. O my God! Thy promise in the Book is truth, and likewise have some oppressors befriended others. Therefore, O my God, judge between them with justice. Verily, Thou art the Strong, the Mighty.

9 اللهم اليك اشكوا حزني وغمي وانك تعلم عظيم بلائي وما هي الا الاختيار ليتضل من تشاء ويهدي من تشاء وليحص بتلك المصيبة كل خلق ليميز السعيد عن الشقي وماجد كل نصيبه من الكتاب ثم اليك يرجعون اللهم ان وعدك في الكتاب حق وكذلك توتي بعض الظالمين بعضاً فاحكم اللهم بالعدل بينهم انك قوي عزيز

- 10 And I know, O my God, were I to ask about this tribulation of Thine, Thou wouldst answer that Thy Lord hath willed to see thee as He hath shown thee, and willed that thou shouldst see the hateful faces as thou hast seen them, and willed that thou shouldst see the people of His obedience disturbed upon the earth, wandering, unable to do aught from fear, while they watch upon the earth. O my God! How can I mention before Thee that which the decree hath brought upon me, and the judgment of the Book hath been executed upon Thy servants? Were I to mention but a portion thereof, the Pen would be cleft and the Tablet would be rent asunder. We are God's, and there is no strength save in God. What God hath willed hath come to pass, and praise be to God, the Lord of the worlds.

10 واتي لاعلم يا الله لواسئل من فتنتك هذه لتجيبني بأن ربك قد شاء ان يراكم بمثل ما اراكم و شاء ان ترى وجوه شنيعتكم بمثل ما رأيهم و شاء ان ترى اهل طاعته مضطرب في الأرض حيران لا يقدررون بشيء من الخوف وهم على الأرض ترتقيون فيا الله كيف اذكر بين يديك مما جرى القضاء عليّ واجرى حكم الكتاب في عبادك فلو اردت بذكر بعضاً منها ينشق القلم ويقطع اللوح انا لله ولا حول الا بالله ما شاء الله كان والحمد لله رب العالمين

- 11 Glorified art Thou, O my God! Beyond what I have mentioned before Thee! Were it not for my fear that Thy monotheistic servants would lament and wail upon reciting these verses before Thee, this leaf would surely sob in Thy presence on account of this calamity - a calamity which, when it reached the Throne, caused it to quake; when it arrived at heaven, split it asunder; when it descended to earth, cleft it in twain; when it was mentioned to the sea, caused it to freeze; when it was read

11 فسبحانك اللهم يا الله عما ذكرت بين يديك ولو لا خوفي من عبادك الموحدين ليلحوا وتضجوا عند تلاوة تلك الآيات بين يديك لتشهقن في تلك الورقة تلقاء وجهك لأجل هذه المصيبة مشبهة اذا بلغت العرش اهتزت واذا وردت السماء انفطرت واذا نزلت الأرض انشقت واذا ذكرت البحر انجدت واذا قرأت على الجبال

to the mountains, crushed them; and when it was unveiled to the worshippers, caused them to fall prostrate upon their faces before Thee - there is no God but Thee.

اندكّ و اذا كشفت للعابدين يخرون للأدقان سجّد
الوجهك لا اله الا انت

- 12 By Thy right and Thy majesty - and there is no power nor strength except through Thee - were it not for my fear of the Pen of Origination executing the decree and fulfilling what is ordained, I would surely raise before Thy face, in that station, such a cry as would cause the earth and its people to tremble, would set ablaze the hellfire and those within it, would cause the trumpet to be blown, then would resurrect the spirits, then every bearer of burden would cast off their burden, and every being would flee from their offspring and every soul from their spirit. Glory be unto Thee! Glory be unto Thee! Were it not for Thy power restraining me, no soul would remain within me. Verily, we are God's and to Him do we return.

12 فبحقّك و جلالتك و لا حول و لا قوّة الا بك
لو لا خوفاً من قلبه البداء بأن يجري القضاء و
مضى الامضاء لنعرن في تلقاء وجهك في ذلك
المقام بنصرة خفقت الأرض بأهلها و سمرت الجحيم
و من فيها و نفخت الصور ثم نشرت الأرواح ثم
يضع كلّ ذى حمل حملها و يفرّ امرء من اجنة و
كلّ ذى روح من روحه فسيحانك سبحانك لو
لا امساك قدرتك لى ما يبقى الروح في نفسى
انا لله و انا اليه راجعون

- 13 O God! I complain to Thee of what has been decreed. Where art Thou, O Remnant of God, that Thou mayest behold me and then help me? Where art Thou, O Proof of God, that Thou mayest witness Thy loved ones humbled before the tyrants? Where art Thou, O Guardian of God, that Thou mayest claim the rights of Thy followers, exalt Thy friends and abase Thine enemies? Where art Thou, O Light of God in the heavens and the earth, that Thou mayest see the people of Thy love wandering bewildered on earth, fearful and terrified? Where art Thou, O Vision of God, through whom Thy chosen ones turn to Him?

13 اللهم انى اشكو اليك ما جرى القضاء على اين
انت يا يقية الله تنظرني ثم تصرني اين انت يا حجة
الله تشهد وجود احبتك خاشعة بين يدي الجبارة
اين انت ما ولى الله تطلب حقّ شنيعتك و تعزّ
اوليائك و تذللّ اعدائك اين انت يا نور الله في
السموات و الأرض ترى اهل محبتك حيران في
الأرض خائفين مرعبين اين انت يا بصر الله الذى
بك يتوجه الأولياء اليه

- 14 I testify that Thou knowest all things and no knowledge escapeth Thee, and that when Thou wilt what God hath willed, it is by Thy command and for Thy sake, and all look to Thee. Glorified art Thou, O my Lord! Thou knowest my decree, and today a letter has been raised to me from Thee, from him whom Thou hast chosen for Thy covenant, selected for Thy love, and distinguished by the mention of his name in the Book. O God! Upon him and upon those who follow his command in every matter be what Thou art worthy of. Thou art worthy of glory and praise, there is no God but Thee.

14 اشهد انك تعلم كلّ شىء و لا يعزب منك
علم شىء و انك اذا شئت ما شاء الله لأمر و
لأمرك و كلّ اليك لينظرون فسبحانك اللهم يا
مولائى يعلم حكى و لقد رفع اليوم الى كتاب من
عندك الذى انتخبته لعهدك و اصطفيته لمحبتك
و خصصته بذكر اسمه فى الكتاب قلم اللهم عليه و
على من اتبع امره فى كلّ شأن ما انت اهله انك
اهل البهاء و الثناء لا اله الا انت

- 15 I bear witness to what Thou hast detailed in his book by his own hand - its verses have transcended all similitudes, and its allusions are too subtle for comparison, and none knoweth its true meaning save Thee alone, there is no God but Thee. Glorified art Thou, O my God, by what I have mentioned before Thy face! O God! Draw nigh his presence and vision, for therein lies the tranquility of hearts and the comfort of souls. Oh, how I long to meet him! Inspire him, O God, with Thy decree and Thy help, however Thou wilt and whenever Thou wilt, for he is the helper of Thy Cause, the awaiter of

15 اشهدك بما فصّلت فى كتابه على يدي نفسه
قد علت آياتها عزّ الأمثال و رقت اشاراتها عن
الأشياء و لا يعلم حقّ الآيات وحدك لا اله الا
انت فسبحانك اللهم يا الهى بما ذكرت فى تلقاء
وجهك فقترب اللهم مشهده و رؤيته فانّ فيها
تسكن القلب و يرد الفؤاد فيا شوقاه الى لقائه
فالهمه اللهم تقديرك و نصرتك كيف شئت و
انى شئت فانه ناصر لأمرك و متقب لدولتك

Thy sovereignty, and the expectant of Thy command. There is no power nor strength except through Thee, and Thou art powerful over all things. Glorified be God beyond what they describe, and praise be to God, the Lord of the worlds.

و منتظر لأمرک ولا حول ولا قوّة الاّ بک
و أنّک علی کلّ شیء قدير و سبحان الله عمّا
یصفون و الحمد لله رب العالمین

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BB00587

Prayer written at the request of Karbala'i 'Ali Asghar Khurasani

Date: (included in Kitab-i-Fihrist)

- 1 In the name of God, the Most Merciful, the Most Compassionate
1 بسم الله الرحمن الرحيم
- 2 God bears witness regarding His servant that he has believed in God and His verses and was among those who are guided. My God, I bear witness to Thee by that which Thou dost testify for Thyself and for Thy favored ones near unto Thee among Thy servants, the Imams of justice who act according to Thy command and who are fearful of Thy might. O God, Thy judgment is justice and Thy decree is final and there is no averting Thy command, and verily He is independent of all the worlds. Therefore forgive, O God, whoever has entered Thy gate and visited Thy Word and followed Thy verses, for Thou art the Generous, the Bestower.
2 شهد الله لعبده انه آمن بالله و آیاته و كان من المهتدين الهی انی اشهدک بما تشهد لنفسک و للاولیاء المقربين من عبادک ائمة العدل الذین يعملون بأمرک و هم من خشیتک مشفقون اللهم حکمک عدل و قضائک حتم و لا مرد لامرک و انه لغنی عن العالمین جمیعاً فاغفر اللهم لمن و رد بابک و زار کلمتک و اتبع آیاتک فانک جواد منان
- 3 Nothing in the heavens or on earth is too great for Thee and Thou art powerful over all things. Therefore, O God, send Thy blessings upon Muhammad and the family of Muhammad as befits Thee, for Thou art the Mighty, the Wise.
3 لا يتعاظمک شیء فی السموات و لا فی الارض و أنّک لعلی کلّ شیء قدير فصلّ اللهم علی محمد و آل محمد کما انت اهلہ انک عزیز حکیم
- 4 And praise be to God, the Lord of the worlds.
4 و الحمد لله رب العالمین

KSHK.BWB

INBA91:153.10-154.04

BB00402

Prayer in reply to Mulla 'Abd al-Jalil, on the thanksgiving prostration

To: Jalil Urumi

Date: (included in Kitab-i-Fihrist)

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God Who hath made Himself known through His Own Self, Who is sanctified above any similarity to His servants and exalted beyond comparison with His creation. He is the Single One Whose very essence all contingent beings have testified to without qualification, and Whose Entity is described without associated reference. None knoweth the how of this save Him, and no judgment of the manner of His creation belongeth to the servants, for God hath originated whatsoever He willeth without the like of it, and invented whatsoever He desireth without similar pattern, and established the how without parallel command, and determined the where without other decree.

2 الحمد لله الذي قد عرّف نفسه بنفسه و تنزه عن مجانسة عبادِه و تقدّس عن مقارنة اثاره آله فرد الذي قد شهد بذكر كينونته الممكنة بلا كيفوفية و نعت ذاتيته بلا اشارة المقرنة لا يعلم كيف ذلك الا هو و لا حكم لكيفية صنعه للعباد لان الله قد ابدع ما شاء بلا شاء مثله و اخترع ما اراد بلا هندسة شبهه و كيف الكيفوفية بلا امر عدله و اين الا ينسونية بلا حكم غيره

3 This is so that all may know the definitive boundary at the point of connection, and the description of essence in the path of opposition, and the letters of being in the atoms of servitude, and that the minutest particle at the extremity of minuteness may bear witness to the sign of divinity. There is no God but Him, the Most High, the Most Great.

3 ليعلم الكلّ حد القطعية في نقطة الوصلة و نعت الجوهرية في مسلك الضدية و احرف الكينونية في ذرات العبودية و ليشهد الذر في منتهى الذرية آية الالهية لا اله الا هو العلى الكبير

4 God hath in this Day borne witness unto His Own Self by His Own Self that there is no God but Him, and the creation knoweth not a single letter of that testimony, for it is, even as it is, the very essence of testimony in the presence of Divine Unity. Glorified be God and exalted above what they describe.

4 شهد الله في ذلك اليوم لذاته بذاته الا اله الا هو و لا يعلم الخلق من تلك الشهادة حرف اذ هي على ما هي عليها نفس الشهادة في مشهد الاحدية سبحان الله و تعالى عما يصفون

5 And I bear witness that Muhammad, the blessings of God be upon him and his family, is His servant whom He chose for His Cause before all things, and whom his Lord selected for His love on the Day of the Seal after the passing away of all things – he who existed before the mention of anything and who is sought after the passing away of everything.

5 و اشهد ان محمد صلى الله عليه و اله عبده الذي اصطفاه لولايته قبل كل شيء و اجتبيه ربه لمحبه في يوم الختم بعد فناء كل شيء الموجود قبل ذكر الشيء و المقصود بعد فناء الشيء

6 He is a Messenger whom God sent forth in that Day for the knowledge of His Self, and made him the station of His sovereignty in every scene of His grandeur, for God was as He is, existing before all things, unassociated with any description or mention of creation. Glorified and exalted is He above what they describe.

6 رسول قد بعثه الله في ذلك اليوم لعرفان نفسه و جعله مقام سلطنته في كل مشهد لعلو كبريائه اذ كان الله على ما هو كائن قبل كل شيء لا يقترن بوصف الخلق و لا بذكره سبحانه و تعالى عما يصفون

- 7 And I bear witness to the successors of the Messenger of God, the blessings of God be upon him and his family, even as God hath borne witness unto them through their own selves, and none knoweth the how of this save Him, for God – there is no God but Him – graspeth not the vision while He graspeth the creation of all things, and He is the All-Subtle, the All-Informed.
- 8 And I bear witness to the servant of God concerning all affliction in the presence of the Remembrance at the fourth scene, and this is among that which God took from him by the Most Great Covenant on the day of his existence, that his decree might resemble the mention of Husayn, peace be upon him, and that the people of tribulation might enter into the crimson sand-hill, and that the people of tyranny might be openly charged with every evil deed in the worlds of the unseen and of testimony.
- 9 Even so hath God willed that He should see him sitting upon the dust with the grief of all existence and contingent being. Praise be to God even as He is, and I complain not of my anguish and sorrow save unto God, my Lord. There is no God but Him, the Mighty, the All-Forgiving.
- 10 Exalted be God far above what the oppressors among the people of that land assert with great haughtiness. God will soon punish them twice for what they have wrought, and He is not unjust to His servants.
- 11 And praise be to God, the Lord of all the worlds.
- 7 واشهد لآوصيائه رسول الله صلى الله عليه وآله كما قد شهد الله لهم بانفسهم ولا يعلم كيف ذلك الا هو اذ كان الله لا تدركه الابصار وانه لا اله الا الله يدرك خلق كل شيء وهو اللطيف الخبير
- 8 واشهد لعبد الله كل المصيبة لدى الذكر عند مشهد الرابع و ذلك مما اخذ الله له بالعهد الاكبر يوم وجوده ليشابه حكمه بذكر الحسين عليه السلام و ليدخل اهل البلاء في كتيب الحمراء و ليعلن اهل الظلم بكل السيئة في عوالم الغيب و الاشهاد
- 9 كذلك قد شاء الله ان يراه جالساً على التراب يحزن كل الكون و الامكان الحمد لله كما هو ولا اشكو بئى و حزنى الا الى الله ربى لا اله الا هو العزيز الغفور
- 10 و تعالى الله عما يقول الظالمون من اهل تلك الارض علواً كبيراً فسوف يعذبهم الله مرتين بما عملوا و ما هو بظلام للعبيد
- 11 و الحمد لله رب العالمين

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Prayer in reply to Mirza Muhammad 'Ali Nahri et al

To: various believers

Date: 1261-09 [1845-Sep]

- 1 In the name of God, the Most Compassionate, the Most Merciful
- 2 O my God! I bear witness unto Thee, even as Thou dost bear witness unto Thyself and unto Thy creation, that Thou art God, and there is no God but Thee, alone, with no partner.
- 1 بسم الله الرحمن الرحيم
- 2 اللهم ائى اشهدك بما تشهد لنفسك وللخلق عبادك انك انت الله لا اله الا انت و حذك لا شريك

No attribute existeth apart from Thy Essence, and no name apart from Thy Self. There is no God but Thee, the Mighty, the Wise.

لك ولا بك صفة دون ذاتك ولا اسم دون نفسك لا اله الا انت العزيز الحكيم

- 3 O my God! Thou didst bring creation into being through Thy Will, and didst fashion it through its acceptance of itself, not from the pattern of aught else, and this is a clear decree. Whoso claimeth to know Thy Self, or uttereth a word concerning Thy unity, hath veiled himself from Thee, and comprehendeth not the examples of Thy Will, nor can he indicate aught save the station of Thy might in its essence. Glory be unto Thee, O my God, from any description save Thine own of Thyself, and from any testimony save Thine own to Thine Essence. Thou hast ever been, and there was naught else that could know Thee or point to Thee.

3 يا الهى انك قد ابدعت الخلق بمشيئتك وانشأتها بقبول نفسها لا من مثال غيرها وعلى ذلك الحكم المبين من ادعى معرفة نفسك او قال حرفاً من وحدانيتك فقد احتجب نفسه من نفسه ولا يعرف الامثال مشيئتك فى نفسها ولا يدل الا مقام عزتك فى كينونتها فسبحانك يا الهى من و صف غيرك لنفسك ومن شهادة دونك لذاتك لم تزل قد كنت ولم يك شيئاً حتى يعرفك او يشير اليك

- 4 Glorified, glorified art Thou above the description of creation and its people, and exalted art Thou far above what the wrongdoers say, with great exaltation. And I bear witness unto Muhammad, Ali, Fatima, Hassan, Hussein, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hassan and Muhammad - Thy blessings be upon them all - even as Thou didst create them for the station of Thy knowledge and didst make them the manifestations of Thy sovereignty, raising up no distinction between them and the example of Thy revelation within them, save the word of servitude. There is no God but Thee.

4 فسبحانك سبحانك من وصف الابداع واهلها و تعاليت عما يقول الظالمون علواً كبيراً واشهد لمحمد وعلى وفاطمة والحسين والحسين وعلى ومحمد وجعفر وموسى وعلى ومحمد وعلى والحسن ومحمد صلواتك عليهم كما خلقتهم لمقام معرفتك وجعلتهم مظهر سلطنتك و ارفعت الفرق بينهم وبين مثال تجليك فى انفسهم الا كلمة العبودية لا اله الا انت

- 5 O God! I bear witness before Thee that I believe in their mystery and their outward manifestation, their visible and their hidden aspects, and in whatsoever Thou hast willed for them in the knowledge of the unseen, which none encompasseth save Thee. I beseech Thee, O God, to send Thy blessings upon them in every condition, and to send Thy peace upon their resting places at all times, as becometh Thee and as Thou art worthy. Verily, Thou art the Most High, the Great.

5 اللهم انى اشهدك بانى مؤمن بسرهم و علانيتهم و ظاهريهم و باطنهم و بما قد شئت لهم فى علم الغيب و لا يحيط به احد سواك و اسئلك اللهم ان تصلى عليهم فى كل شأن و ان تسلم على مراقدهم فى كل حين ما انت اهلهم و مستحقه انك انت العلى الكبير

- 6 I bear witness, O my God, to every truth in accordance with what Thou lovest and art pleased with, and to every falsehood which Thou detesteth and abhorrest. O my God, I am innocent of those who follow their vain desires and fear not Thy justice, even as Thy angels and Thy chosen ones are innocent of them. They act only according to Thy decree, and Thou art witness over all things.

6 و اشهد يا الهى لكل حق بما تحب و ترضى و لكل باطل تبغض و تكره و انى يا الهى برئ من الذين يتبعون هواهم و لا يخافون من عدلك كما انت برئ منهم ملائكتك و اوليائك ما يعملون الا بحكمك و انك على كل شئ شهيد

- 7 O God! Thou knowest the decree of what hath befallen me from the books of Thy chosen ones, and what they have asked of Thy signs and tokens. Therefore, O God, inspire those who seek the decree of Thy pure religion, for Thou hast power over all things.

7 اللهم و انك لتعلم حكم ما قد نزل بى من كتب اوليائك و ما سئلوا من آياتك و علاماتك فالهم اللهم لمن اراد حكم دينك الخالص و انك لعل كل شئ قدير

- 8 Among them is one who hath asked about the firm word which Thou didst mention in the first part of the interpretation of the Book, which is the remembrance of the form of Divine authority and the semblance of unity in the decree of prayer.
- 9 O God! Thou knowest that prayer, from beginning to end, is Thy praise of the servant, wherein Thou hast revealed Thyself to him through Thy signs, and it relateth naught save the form of Thy authority in the mention of signs, and the semblance of Thy oneness in the station of evidences, and the first distinction between the mention of the Beloved and the sign of Thy Self in the stations which have no cessation. Glory be unto Thee! There is no God but Thee. Thee do we worship and Thy help do we seek. We associate none with Thee. All else beside Thee is Thy creation, within Thy grasp, and all are worshippers before Thy countenance.
- 10 Therefore accept, O God, their striving in Thy obedience and their migration to Thy path, and ordain, O God, for their fathers and the people of Thy love that which beseemeth Thee. Verily, Thou art the Generous, the Forbearing.
- 11 And among them, O my God, is one who hath asked about the intercession which he reciteth before Thy countenance, and who shall meet the questioning of the angels in the tomb. Do Thou, then, O God, inspire my praise of Thee at the opening of this supplication; turn Thy Face toward him and forgive him. Verily, Thou art the All-Forgiving, the All-Merciful. O my God! Thou, verily, art aware that he hath inquired concerning the decree set forth by Thy servants who have celebrated Thy Proofs – blessings be upon them – when recounting their manifestations ere the uprising of Thy Qa'im and Thy Proof, the Awaited One – He Whom men fear and expect. Send down Thy blessings upon Him and upon such as follow Thy command. Thou knowest their station, O my God, and were it not for the verse revealed in the Qur'an "God doth blot out or confirm what He pleaseth: with Him is the Mother of the Book," I would mention their station. But now the command is in Thy hands, and I have no knowledge save what Thou hast taught me. Thou art the Mighty, the Wise. Write down, O God, for those who seek Thy face what Thou lovest for Thyself. Thou art the Generous, the Bountiful.
- 12 Among them, O my God, is one who asked about the words of Thy friend, the Commander of the Faithful - Thy blessings be upon him and his family - regarding that verse in the Qur'an: "God doth blot out or confirm what He pleaseth: with Him is the Mother of the Book." Thou knowest that were it not for this verse being revealed in the Book, he - Thy blessings be upon him and his family - would have informed the people of
- 8 وَاِنَّ مِنْهُمْ قَدْ سَئَلَ مِنْ كَلِمَةٍ مُحْكَمَةٍ الَّتِي قَدْ ذَكَرْتَهَا فِي اَوَّلِ جُزْءٍ مِنْ تَفْسِيرِ الْكِتَابِ وَهِيَ ذِكْرُ صُورَةِ الْوَلَايَةِ وَشَيْخِ التَّوْحِيدِ فِي حُكْمِ الصَّلَاةِ
- 9 اَللّٰهُمَّ وَاَنْتَ لَتَعْلَمُ اَنَّ الصَّلَاةَ مِنْ اَوَّلِهَا اِلَى اٰخِرِهَا ثَنَاءٌ لِلْعَبْدِ حَيْثُ قَدْ تَجَلَّيْتَ لَهُ بِاَيَاتِكَ وَهِيَ لَا تُحْكِي اِلَّا صُورَةً وَلَا يَتَكِي فِي ذِكْرِ الْعَلَامَاتِ وَشَيْخٍ وَحَدَائِكَ فِي مَقَامِ الدَّلَالَاتِ وَاَوَّلِ فَرْقٍ بَيْنَ ذِكْرِ الْحَبِيبِ وَآيَةِ نَفْسِكَ فِي الْمَقَامَاتِ الَّتِي لَا تُعْطِلُ لَهَا سَيِّحَانِكَ لَا اِلَهَ اِلَّا اَنْتَ اَيَّاكَ نَعْبُدُ وَايَّاكَ نَسْتَعِينُ وَلَا اَشْرَكَ بِكَ اَحَدًا وَ مَا سِوَاكَ خَلَقَكَ وَ فِي قَبْضَتِكَ وَ كُلِّ لَوْجْهِكَ عَابِدُونَ
- 10 فَاقْبَلِ اَللّٰهُمَّ سَعْيَهُمَا فِي طَاعَتِكَ وَ مِهَاجَرَتَهُمَا اِلَى سَبِيلِكَ وَ اَكْتُبِ اَللّٰهُمَّ لَابَائِهِمَا وَ اَهْلِ مَحَبَّتِكَ مَا نَتَّي اَهْلُهُ اَنْتَ الْجَوَادُ الْحَلِيمُ
- 11 وَ اِنْ مِنْهُمْ يَا اَلٰهِي قَدْ يَسْئَلُ مِنَ الشَّفَاعَةِ الَّتِي يَقْرِئُهَا فِي تَلَقَّاءِ وَجْهِكَ وَ يَمْلِي سُؤَالَ الْمَلَائِكَةِ فِي الْقَبْرِ فَالْهُمُ اَللّٰهُمَّ ثَنَائِي عَلَيْكَ فِي اَوَّلِ هَذَا الدَّعَاءِ وَ اَقْبَلْ بِوَجْهِكَ عَلَيْهِ وَ اغْفِرْ لَهُ اَنْتَ اَنْتَ الْغَفُورُ الرَّحِيمُ وَ اَنْتَ يَا اَلٰهِي لَتَعْلَمُ اَنَّهُ قَدْ سَئَلَ مِنْ حُكْمِ عِبَادِكَ الَّذِيْنَ قَدْ ذَكَرُوا حُجْجَكَ صَلَوَاتِكَ عَلَيْهِمْ فِي ذِكْرِ ظُهُورِهِمْ قَبْلَ قِيَامِ قَائِمِكَ وَ حُجَّتِكَ الْمُنْتَظَرِ الْخَائِفِ الْمُنْتَرِبِ صَلَوَاتِكَ عَلَيْهِ وَ عَلَيَّ مِنْ اتِّبَاعِ حُكْمِكَ وَ اَنْتَ يَا اَلٰهِي تَعْلَمُ حُكْمَهُمْ وَ لَوْلَا نَزَلَتْ تِلْكَ الْآيَةُ فِي الْقُرْآنِ يَحْوِ اَللّٰهُ مَا يَشَاءُ وَ يَثْبُتُ وَ عِنْدَهُ اُمُّ الْكِتَابِ لَا ذِكْرَ حُكْمِهِمْ وَ لَكِنْ الْاَنَ اَمْرٌ بِيَدِكَ وَ لَا عِلْمَ لِي اِلَّا بِمَا عَلِمْتَنِي وَ اَنْتَ اَنْتَ الْعَزِيزُ الْحَكِيمُ فَارْتَبِ اَللّٰهُمَّ لِمَنْ ارَادَ وَجْهَكَ مَا تُحِبُّ لِنَفْسِكَ اَنْتَ اَنْتَ الْجَوَادُ الْكَرِيمُ
- 12 وَ اِنَّ مِنْهُمْ يَا اَلٰهِي قَدْ سَئَلَ مِنْ كَلَامٍ وَ لِيكَ اَمِيرُ الْمُؤْمِنِينَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ فِي حُكْمِ تِلْكَ الْآيَةِ فِي الْقُرْآنِ يَحْوِ اَللّٰهُ مَا يَشَاءُ وَ يَثْبُتُ وَ عِنْدَهُ اُمُّ الْكِتَابِ وَ اَنْتَ لَتَعْلَمُ لَوْ لَا نَزَلَتْ تِلْكَ الْآيَةُ فِي الْكِتَابِ بَانَهُ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ لِيُخْبِرَ النَّاسَ مَا احَاطَ عَلَيْكَ وَ اِنْ ذَلِكَ مِنْ فَضْلِكَ عَلَى النَّاسِ وَ لَكِنْ اَكْثَرُ

what Thy knowledge encompasseth. This is of Thy grace unto the people, but most people are not thankful. O God, Thou didst intend by the mention of the Mother of the Book the word Bada', and by it the people worship through the word Baha, and fear the decree of fate. I, in my station before Thee, acknowledge to Thee the Bada' which Thou didst create before the decree, however Thou willeth, and whenever Thou willeth after its execution. Thou art the All-Hearing, the All-Knowing.

النَّاسُ لَا يَشْكُرُونَ اللَّهَ وَ أَنْكَ قَدْ أَرَدْتَ مِنْ ذَكَرِ
أَمَّ الْكُتَّابِ كَلِمَةَ الْبَدَاءِ وَبِهَا تَعْبُدُ عَلَى كَلِمَةِ الْبَهَاءِ وَ
يَخَافُ النَّاسُ مِنْ حُكْمِ الْقَضَاءِ وَ أَنِي فِي مَقَامِي بَيْنَ
يَدَيْكَ اعْتَرَفْتُ لَدَيْكَ بِالْبَدَاءِ أَنْشَأْتُ قَبْلَ الْقَضَاءِ وَ
كَيْفَ شَأْنْتُ وَ أَنِي شَأْنْتُ بَعْدَ الْإِمْضَاءِ وَ أَنْكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ

- 13 Among them, O my God, is one who asked about the word of Thy Proof in the Visitation of Musa ibn Ja'far - peace be upon them both - which is "O Thou in Whom God showed forth Bada'." O God, Thou knowest that he - Thy blessings be upon him - carried the burden of the Book in seven degrees of Thy manifestation in action. Without doubt in Thy decree, their command in the world of the unseen telleth of the Word of Will which Thou didst create before all things, and the decree of Thy Bada' floweth in the seventh among them like the first among them. Thou art not questioned about what Thou doest, but they shall be questioned.

13 وَ أَنَهُ قَدْ سَأَلَ يَا أَلْهِ مِنْ كَلِمَةِ حُجَّتِكَ فِي زِيَارَةِ
مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَ هِيَ يَا مَنْ بَدَأَ اللَّهُ فِي
شَأْنِ اللَّهِ وَ أَنْكَ لَتَعْلَمُ أَنَّهُ صَلَوَاتُكَ عَلَيْهِ قَدْ حَمَلَ
رَقَبَةَ الْكُتَّابِ فِي سَبْعَةِ مَرَاتِبٍ تَجْلِيكَ فِي الْفِعْلِ وَ
لَا رَيْبَ فِي حُكْمِكَ أَنَّ الْأَمْرَ مِنْهُمْ فِي عَالَمِ الْغَيْبِ
يَحْكِي مِنْ كَلِمَةِ الْمَشِئَةِ الَّتِي قَدْ أَبْدَعَهَا قَبْلَ كُلِّ
شَيْءٍ وَ يَجْرِي حُكْمُ بَدَأَتِكَ فِي السَّابِعِ مِنْهُمْ مِثْلَ
الْأَوَّلِ عَنْهُمْ وَ أَنْكَ لَا تَسْتَلُ عَمَّا تَفْعَلُ وَ هُمْ يَسْتَلُونَ

- 14 O God, Thou knowest that I have loved none in the presence of Thy face except through the proof of wisdom, for it is the station of man, and by it the people of the Bayan are distinguished from the likeness of men. I bear witness that Thy friends, even if they had answered the people with proofs of similitude from its sisters, yet the proof with them is a manifest wisdom, but since the people's station is that of remoteness, they know from it only the way of exhortation and disputation.

14 اللَّهُمَّ وَ أَنْكَ لَتَعْلَمُ يَا أَلْهِ مَا أَحْبَبْتُ لِأَحَدٍ فِي
تَلْقَاءِ وَجْهِكَ إِلَّا بِدَلِيلِ الْحِكْمَةِ لِأَنَّهَا شَأْنُ الْإِنْسَانِ
وَ بِهَا يَتَمَيَّزُ أَهْلُ الْبَيَانِ مِنْ أَشْبَاهِ النَّاسِ وَ أَشْهَدُ أَنَّ
أَوَّلِيائَكَ لَوْ كَانُوا قَدْ أَجَابُوا النَّاسَ بِأَدْلَةِ الشَّبِيحَةِ
مِنْ اخْتِيَارِهِمْ وَ لَكِنْ الدَّلِيلُ عَنْدهُمْ مُحْكَمَةٌ ظَاهِرَةٌ
وَ لَكِنَّ النَّاسَ لَمَّا شَأْنُهُمْ شَأْنُ الْبَعْدِ يَعْرِفُونَ مِنْهَا
سَبِيلَ الْمَوْعِظَةِ وَ الْمَجَادَلَةِ

- 15 Thou knowest, O my God, that the decree is not established with Thee except through wisdom. Therefore forgive those who sought the way of disputation before Thee, and establish the hearts of the unitarians by turning away from the pleasing signs of multiplicity, and bind them to the word of wisdom. Thou art Generous, Wise. Grant, O God, unto this questioner what he seeketh in Thy religion. Thou art the Generous, the Bountiful.

15 وَ أَنْكَ يَا أَلْهِ لَتَعْلَمُ أَنَّ الْحُكْمَ لَمْ يَثْبُتْ لَدَيْكَ إِلَّا
بِالْحِكْمَةِ فَاغْفِرْ لِلَّذِينَ ارْتَدَوْا سَبِيلَ الْمَجَادَلَةِ بَيْنَ يَدَيْكَ
وَ اثْبُتْ قُلُوبَ الْمُوحِدِينَ بِالْأَعْرَاضِ عَنْ آيَاتِ
الْكَثْرَةِ الْحَسَنَةِ وَ الزَّمِهِمْ كَلِمَةَ الْحِكْمَةِ أَنْكَ جَوَادٌ
حَكِيمٌ وَ اعْطِ اللَّهُمَّ هَذَا السَّائِلَ مَا أَرَادَ فِي دِينِكَ
أَنْكَ أَنْتَ الْجَوَادُ الْكَرِيمُ

- 16 O God, Thou knowest that the likeness of men have held fast to the proof of exhortation and disputation through the verse in the Book where Thou didst command Thy Prophet - Thy blessings be upon him and his family - thereby. O God, the decree is clear, and Thy command is manifest, and Thy purpose is known to the people of obedience, and the proof of exhortation and disputation is renowned among the people of authority. Thou didst command, and Thou didst not intend thereby except Thy knowledge and the knowledge of Thy creation through the decisive verse from the decisive proof. Those who seek what is ambiguous to them from Thy verses desire

16 اللَّهُمَّ وَ أَنْكَ لَتَعْلَمُ أَنَّ أَشْبَاهَ النَّاسِ قَدْ اسْتَمْسَكُوا
فِي دَلِيلِ الْمَوْعِظَةِ وَ الْمَجَادَلَةِ بِالْآيَةِ فِي الْكُتَّابِ حَيْثُ
قَدْ أَمَرْتُ نَبِيَّكَ صَلَوَاتُكَ عَلَيْهِ وَ آلَهُ بِهَا اللَّهُمَّ أَنَّ
الْحُكْمَ بَيْنَ وَ أَنَّ أَمْرَكَ ظَاهِرٌ وَ أَنَّ مَرَادَكَ عِنْدَ أَهْلِ
طَاعَتِكَ مَعْلُومٌ وَ أَنَّ دَلِيلَ الْمَوْعِظَةِ وَ الْمَجَادَلَةِ عِنْدَ
أَهْلِ الْوَلَايَةِ مَشْهُورٌ أَمَرْتُ وَ مَا قَصَدْتُ بِهَا إِلَّا
مَعْرِفَتَكَ وَ مَعْرِفَةَ خَلْقِكَ بِالْآيَةِ الْمُحْكَمَةِ مِنَ الدَّلِيلِ
الْمُحْكَمَةِ وَ أَنَّ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ عَلَيْهِمْ مِنْ آيَاتِكَ
يُرِيدُونَ الْفِتْنَةَ فِي آيَاتِ الْكَثْرَةِ وَ بَغِيرِ الْحَقِّ فَأَعْظَمُ

discord in the signs of multiplicity and without truth. Therefore, O God, make great Thy believing servants through Thy bounty, and bind them to the word of justice through wisdom. Thou art Generous, Ancient.

اللهم عبادك المؤمنين بجودك والزمهم كلمة العدل
بالحكمة انك جواد قديم

- 17 Among them, O my God, is one who hath inquired concerning the inner interpretation and the ordinance underlying the casting of parables in the Blessed Verse. Thou, verily, art aware, O my God, of the decree of the inner sense: that Thy purpose is the twin souls who summoned to Thy Cause without right, apart from Thy servant who looketh unto Thee. And the similitudes – whether in falsehood or in truth – lie beyond the compass of men's knowledge; and Thou, in truth, art Witness over all things. Thou knowest, in the inner meaning, concerning the companions of the cave, the people of the depths of Glory, and none can encompass their knowledge and mention save Thee, for Thou art the Mighty, the Wise.

17 و انّ منهم يا الهى قد سئل من باطن التفسير و حكم ضرب من الامثال فى الاية البارة و انك لتعلم يا الهى حكم الباطن بان مرادك فى النفسين اللذين قد دعيا امرك بغير الحق من دون عيدك الناظر اليك و ان الامثال فى الباطل و الحق لا يحيط بها علم الناس و انك على كلّ شئ شهيد و انك لتعلم فى حكم اصحاب الكهف اهل لجة البهاء فى باطن الحكم و لا يحيط بعلمهم و ذكرهم احد غيرك انك انت العزيز الحكيم

- 18 O my God, Thou knowest the names of Thy believing servants through Thy wisdom, while until now I know not a word of their names nor any aspect of their characteristics. Verily, the word of divine decree regarding them is established and ordained by Thee. Therefore, O my God, make them steadfast in Thy pure religion so that they may not be separated by the mention of their own selves in the Book, for Thou art the Generous, the Forbearing.

18 و انت يا الهى تعلم اسماء عبادك المؤمنين بحكمك و الى الان ما ادرى كلمة اسمائهم و لا هيكل من شمائهم و انّ كلمة البدء فى حقهم من عندك ثابت محتوم فاثبتهم يا الهى على دينك الخالص حتى لا يفرق بذكر انفسهم فى الكتاب و انك انت الجواد الحليم

- 19 Thou knowest, O my God, that interpretation hath been sought concerning the inner meaning of the Surih of Unity, before which nothing can stand and none knoweth how Thou art except Thee. The words Thou didst reveal in that blessed Surih are but the interpretation of the letter Ha in the primary letters, as was clearly stated by the Prince of Martyrs in his utterance. Its inner meaning can only be expressed through its outer form, and it speaketh in no station except through the manifestation of Thy creation - neither is it in it, nor is aught else in it besides it, and none knoweth its mention save Thee. Therefore, O God, inspire Thy believing servants with words of wisdom, that through Thee they may become independent of all else besides Thee.

19 و انك لتعلم يا الهى بانه قد سئل من تفسير باطن سورة التوحيد و هى ما لا يقوم لها شئ و لا يعلم احد كيف انت الا انت و ما كان كلماتك النازلة فى ذلك السورة المباركة الا تفسير الهاء فى حروف الاول كما صرح بذلك سيد الشهداء فى كلامه و هى لا تدل باطنها الا بنفس ظاهرها و لا تحكى فى مقام الا من تجلى ابداعك لا هى هو فيها و لا هو فيها غيرها و لا يعلم ذكرها الا انت فاهم اللهم عبادك المؤمنين كلمة الحكمة حتى استغنى بنفسك عن ما سواك

- 20 Thou knowest that I have withheld myself from being seen by any soul only because I know of the persecution that would arise in my wake amongst the people. Therefore, O God, forgive Thy servants who believe in Thy unity, through all Thy mercy, and protect them by Thy verses from my traces. For Thou, O my God, art sufficient against all things, while nothing sufficeth against Thee. There is no God but Thee, there is nothing like unto Thee, and Thou art the Generous, the Wise.

20 و انك لتعلم بانى ما منعت اترى لنفسى الا لما اعلم من الفتنة فى اثرى بين الناس فاغفر اللهم عبادك الموحدين بكل رحمتك و اكفهم باياتك من اثرى فانك يا الهى يكفى من كلّ شئ و لا يكفى منك شئ لا اله الا انت ليس كمثلك شئ و انك

Glory be to God, the Lord of the Throne, above what they describe, and peace be upon the Messengers.

انت الجواد الحكيم و سبحان الله ربّ العرش عما
يصفون و سلام على المرسلين

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315

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Prayer in reply to Mulla Ahmad Khurasani, Di'bil, et al

To: various inquirers including Mulla Ahmad, Ibn-i-'Ali, and one of the A'rab

Date: 1261-09 [1845-Sep]

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God Who hath made Himself known unto His servants; were it not for His revelation through creation, they would have been among the forgotten ones. O my God! I bear witness unto Thee on this day to that which Thou bearest witness unto Thyself before all things: There is none other God but Thee, the Ever-Living, the Self-Subsisting, the Single, the One, Who hath appointed no proof for Himself save His oneness, and Whose essential nature hath not been described to His servants. For verily He hath ever been as He was in the beginning, and now is even as He hath ever been. There is none other God but Him, and none knoweth His Essence save Him, and none can describe His Being save Him, and none knoweth how He is except Him. Verily, there is none other God but He, the Mighty, the Exalted, the Great.

2 الحمد لله الذي قد عرف العباد نفسه ولولا تعريفه
بالابداع لكانوا من المنسين اللهم اني اشهدك في
ذلك اليوم بما تشهد لنفسك قبل كل شيء لا اله
الا انت الحى القيوم الفرد الاحد الذي لم يجعل
لنفسه دليلا دون وحدانيته ولم يوصف للعباد كنه
فردانيته اذ انه لم يزل قد كان على حالة الاول و
الان قد كان بمثل ما كان لا اله الا هو و لا
يعرف ذاتيته الا هو و لا يوصف كينونيته الا هو
و لا يعلم احد كيف هو الا هو و انه لا اله الا
هو العزيز العلى العظيم

3 O my God! Thou knowest my secret and beholdest my conscience. I sought not to mention Thee, for Thy mention is unto me, and I have not borne witness to Thyself in any place except that it is severed from Thee through Thy creation. Glorified art Thou, O my God! Thy Essence transcendeth all proofs, and Thy Being is evidenced in the establishment of certitude beyond all expression. Created beings know naught save the stations of their own selves, and the examples in the essence of creation point to naught save their own realities.

3 اللهم انك تعلم سرى و تشهد ضميرى ما اردت
ذكرك لانه ذكرك لى و ما شهدت لنفسك في مثان
الا و هى مقطوعة منك بابداعك فسبحانك يا الهى
ذاتيتك مقطوعة البيان عن الاستدلال و كينونيتك
مدللة في اثبات الايقان بعد البيان لا يعلم الخلق
الا مقامات انفسهم و لا تدل المثل في جواهر
البداع الا كينونياتهم

4 Glorified, glorified art Thou! No soul hath witnessed the decree in Thine Essence save that it hath been cut off from all causes and gathered among the most abject of creatures, for Thou, O my God, canst not be known through aught else but Thyself, nor described by aught besides Thee. For the essence

4 فسبحانك سبحانك ما من نفس قد شهد الحكم
فس نفسك الا و قد تقطع منه الاسباب و يحشر
في اردل الانعام لانك يا الهى لن تعرف بغيرك
و لن توصف بسواك اذ ذاتية الشيء لا تدل الا
بالاحداث و لا وصف للمكات عند تلقاء وجهك

of a thing can only be known through its creation, and no description befiteth contingent beings before Thy face save that of impotence. The mention of attributes is severed from Thee through Thy creation and is described in the realm of possibility through Thy invention. None knoweth Thine Essence, and no name existeth with Thee for Thy oneness, and no description availeth for Thy Being, by the testimony of created things themselves and by the testimony of the Truth, Thy Self. There is none other God but Thee! Glorified and exalted art Thou above what the wrongdoers say concerning Thy signs, with great exaltation!

- 5 I bear witness, O my God, to Muhammad, Thy Beloved, may Thy blessings be upon him and his family, even as Thou didst create him unique without peer, transcendent above all likeness, sanctified from all comparison, and didst make him, through the might of Thy Self, the station of Thy power among all creation, for Thou hast ever been unassociated with the creation of things or the description of contingent beings. Bestow, O God, upon him all that which befiteth him of glory and dominion, of beauty and sovereignty. Verily, Thou art the Possessor of ancient bounty, and there is none other God but Thee, the Most High, the Great.

- 6 And I bear witness to the successors of Thy Beloved Muhammad, may Thy blessings be upon him and his family, as Thou lovest and wildest concerning them. And I bear witness that their names with Thee are 'Ali, Hasan, Husayn, 'Ali, Muhammad, Ja'far, Musa, 'Ali, Muhammad, 'Ali, Hasan, and Muhammad. Therefore, O God, send peace upon them and upon the pure leaf of the blessed Tree, as befiteth Thee. Verily, Thou art the Most High, the All-Wise.

- 7 Nothing in the heavens or on earth is too great for Thee, and with Thee is the knowledge of all things in a clear Book. O God! Thou knowest my secret and my public acts, and numerous books have come down to me from the people of Thy obedience, after I had delegated save to him who was exalted in some days and to him who was most worthy of the Book. And Thy decree is not burdensome upon me; my pleasure is in responding to those who call upon me seeking Thy good pleasure. But since the month is God's month, and I am Thy servant, grief hath encompassed my heart by reason of what the hands of the people of tyranny and transgression have wrought. I commune with Thee concerning some of that which the servants have asked of me, that each might take their portion from Thy bounties according to what the Book enumerateth.

- 8 Verily, Thou art the Mighty, the Bestower! Among that which was revealed in the Book of Ahmad from the Holy Land - O

ألا بالعجز و ذكر الصفات و هي منقطعة عنك
بإبداعها و موصوفة في الامكان باختراعها لا يعلم
احد ذاتيتك و لا اسم عندك لوحداثيتك و لا
وصف لديك لكيونيتك بشهادة الخلق انفسهم و
شهادة الحق نفسك لا اله الا انت سبحانك و
تعاليت عما يقول الظالمون في اياتك علواً كبيراً

5 و اشهد يا الهى لمحمد حبيبك صلواتك عليه و آله
كما قد خلقته منفرداً عن المثل و متعالياً عن الشبه
و منزهاً عن ابناء الجنس و جعلته لعزة نفسك
مقام قدرتك في الاماء اذ كنت لم تزل لم تقترن
بجعل الاشياء و لا بوصف الامكان صل اللهم
عليه بكل ما هو اهله من العز و الجبروت و الجمال
و الملكوت انك ذو من قديم و لا اله الا انت
العلی الكبير

6 و اشهد لاروصياء حبيبك محمد صلواتك عليه و آله
كما تحب تشاء فيهم و اشهد ان اسمائهم لديك على
والحسن و الحسين و علی و محمد و جعفر و موسى
و علی و محمد و علی و الحسن و محمد فسلم اللهم
عليهم و على الورقة المطهرة من الشجرة المباركة كما
انت اهله انك انت العلی الحكيم

7 لا يتعاضمك شيء في السموات و لا في الارض
و عندك علم كل شيء في كتاب مبين اللهم انك
تعلم سرى و علايتى و قد نزل على كتب عديدة
من اهل طاعتك بعد ما فوضت الا من كان
معلی في بعض الايام و الى من كان اولی الناس
بالكتاب و ما على على حكمك فرضی الاجابة لمن
دعانى لمن دعانى في رضاك و لكن لما كان الشهر
شهر الله و انى عبدك قد احاط على قلبى الحزن بما
اكتسبت ايدى اهل الظلم و الطغيان اناجيك في
بعض ما سئل منى العباد لياخذ كل نصيبهم من
عطايك بما يحصى الكتاب

God, send Thy blessings upon him and reward him for what he taught the people in Thy Sacred House, and inspire him with Thy good pleasure and what he intended in visiting his kindred - verily Thou art the Mighty, the Generous, and Thou art powerful over all things.

8 انك انت العزيز المَنَّان و انّ مما نزل على كتاب
احمد من ارض المقدسة فسلم اللهم عليه و اجره
فيما علم الناس في بيتك الحرام و الهمة رضاك و
ما اراد في زيارة ذوى الارحام من نفسه انك
عزيز ذو الجود و انك على كلّ شيء قدير

9 I beseech Thee, O my God, to send Thy blessings upon the people of that House and upon those who recite unto the people therein, by day and by night, Thy verses, with all Thy divine fragrances and favors. Verily, Thou art the Ancient Bestower.

9 فاستنك اللهم يا الهى ان تسلم على اهل تلك البيت
و من قرء على الناس فيها بالايام و الليالى آياتك
بكل نفحاتك و كراماتك انك ذو من قديم

10 And among that which was shown unto me was the book of Thy servant, the son of Ali, whom Thou didst cause to dwell in the land by the sea. O God, inspire him with what he desires, for I intended not to mention what he desired in the verses. O God, send Thy blessings upon those who follow Thy decree and seek Thy good pleasure. Verily, Thou art He of ancient grace.

10 و انّ مما تدل على كتاب عبدك ابن على الذى قد
اسكنته على الارض في يم النهر فالهم اللهم ما اراد
فانى ما اردت ذكر ما اراد في الايات و سلم اللهم
على من اتبع حكمك و اراد رضاك انك ذو فضل
قديم

11 And among those who asked of me was a man from among the Arabs, of a certain tribe, who had written numbered verses. After I had answered some of them before Thee one night, and sat with him until the break of dawn, I now indicate some of what he desired of me by way of wisdom from the answers of the people of the Bayan, apart from what we must answer the people by way of proof.

11 و انّ من سئل منى رجل من الاعراب من طائفة
قد كتب ايات معدودة بعد ما اجبته من بعضها
بين يديك ليلة و جلست معه الى مطلع الفجر و ان
الان اشير الى بعض ما اراد منى في سبيل الحكمة
من مجاوب اهل البيان دون ما نجب القوم من
سبيل الاستدلال

12 O God! I testify that I am Thy servant and have claimed naught but servitude unto Thee and obedience to the people of Thy love. Thou art the All-Merciful Who hath established Thyself by Thy power upon the throne. All besides Thee are Thy creation and within Thy grasp. The heavens are folded up in the hands of the people of Thy authority, and the entire earth is in their grasp, for Thou art not associated with things, nor can any mention by the people of creation encompass Thy knowledge. Verily, Thou art the Mighty, the Praiseworthy.

12 اللهم انى اشهدك بانى عبدك و ما ادعيت في شان
الا العبودية لنفسك و الطاعة لاهل محبتك و انك
الرحمن الذى قد استويت بقدرتك على العرش و
ما سويك خلقتك و في قبضتك و ان السموات
مطويات بايدى اهل ولايتك و الارض جميعاً في
قبضتهم لانك لا تقتزن بالاشياء و لا يحيط بعلبك
ذكر من اهل الانشاء و انك لعزيز حميد

13 I testify that what hath been recorded in the Book of Al-Kafi concerning the verses of Thy pure Proofs is truth wherein is no falsehood, and all are submissive unto it. Thou knowest, O my God, that He Who conversed with Moses, son of 'Imran, was, according to the explicit text of Thy chosen ones, a man from among their followers, for Thou art too glorious and great to manifest Thyself to Thy creation. Thy manifestation is none other than Thine eternal Essence, and Thy revelation none other than Thine Own sanctification.

13 و اشهد انّ ما ورد في كتاب الكافي من ايات
حججك الطيبين حق لا كذب فيه و كل له
مسلمون و انك يا الهى لتعلم ان المكلم لموسى بن
عمران قد كان بنص اوليائك رجل من شيعتهم
لانك اجل و اعظم من ان تتجلى لخلقك و ما
كان ظهورك الا عين ازليتك و ما كان تجليك
الا عين تقديسك

14 All names have been cut off from Thee and all signs have been obliterated before Thee. There hath appeared on Sinai the

14 قد انقطعت الاسماء اليك و اضمحلت كلّ
الايات لديك قد جلّت على الطور نور متجليان

light of those who manifest themselves from the mantles of Thy countenance, before which all things have bowed down and in which all believe.

من قص وجهك الذي خضع له كل شيء و
كل له مؤمنون

- 15 O God! I bear witness that he is Thy servant who hath believed in Thee and spoken of Thy verses, and hath claimed naught but servitude unto Thee. Verily Thy light, whose authority Thou hast taken from all things - and nothing exists save through his covenant - and Thou hast tested all through contemplation of his station. The Chiefs, the Nobles, the Pure Soul, the Arabian, the Yemeni, the Taliqani, and the Khurasani were none other than Thy believing servants who circle round Thy decree, and they are among those who remember him.

15 اللهم اني اشهدك بانه عبدك الذي قد آمن بنفسك
ونطق بآياتك وما ادعى في شان الآ عيوديتك و
ان نورك الذي قد اخذت ولايته من كل شيء و
لا يوجد شيء الا بعهدده وقد ابتليت كل بالتأمل
في مقامه و ما كان النقباء و لا النجباء و لا
النفوس الزكية الاعرابي و لا اليماني و لا الطالقاني
ولا الخراساني الا عبادك المؤمنين الطائفون حول
حكمك و انهم له ذاكرون

- 16 I testify that the name of Thy Proof who standeth by Thy Cause is concealed with Thee, and it is not permissible for one who knoweth not his right to mention his name or indicate his land. But for one who recognizeth him through spiritual insight, according to the decree of Thy Book, it is lawful. Verily, Thou art Kind and Merciful to the believers.

16 و اشهد ان اسم حجتك القائم بامرک مستور عندك و
لا يجوز لمن لا يعرف حقه ذكر اسمه و لا الاشارة
الى ارضه و لمن عرفه بالتورانية على حكم كتابك
حل و انك بالمؤمنين رؤف رحيم

- 17 I testify that Thou hast tested the people through the mention of Thy servant after the testimony before Thee that through him shall be revealed what is in the breasts and the people shall be called to account on the Day of Resurrection. The people of Islam said, during a numbered period after it was established with them that the Speaker intended the particular Beginning, but when the letters were changed by God's leave, they went astray and led the people astray unknowingly.

17 و اشهد انك قد امتحنت الناس بذكر عبدك بعد
الشهادة لديك بان به يظهر ما في صدور و يحسب
الناس يوم النشور و لقد قالوا اهل الاسلام في
مدة معدودة بعد ما ثبت عندهم بان القائل على
قصد الجزء مبدع فلما تغيرت الاحرف باذن الله
قد ضلوا و اضلوا الناس من حيث لا يشعرون

- 18 O God! Deal with their first and their last and their liars as beseemeth Thee. Verily Thou wrongest not anyone, and judgest, O my God, between all with justice, and forgivest not those who have wronged people without right. I bear witness that they have deserved what none among creation deserves. Deal with them according to what their hands have wrought in Thy path. Verily Thou art the All-Knowing. Nothing is hidden from Thee, whether in the heavens or on earth, and with Thee is a preserving Book.

18 اللهم افعل باولهم و اخرهم و كاذبهم ما انت
اهله انك لا تظلم على احد فاحكم اللهم يا الهى بين
الكل بالعدل و لا تغفر لمن ظلم الناس بغير الحق
فاشهد انهم قد استحقوا ما لا يستحق احد من
الخلق فافعل بهم ما اكتسبت ايديهم في سبيلك
انك بكل شيء عليم و لا يخفى عليك شيء في
السموات و لا في الارض و ان لديك كتاب
حفيظ

- 19 O God! Severe hath grown the ordeal in tribulation, and great the affliction and hardship for Thy chosen servants. Therefore, O God, send down from Thy presence the word of pardon and mercy. Verily Thou art possessed of great bounty.

19 اللهم اشتد الحكم في البلاء و عظم الباساء و
الضراء لعبادك الاولياء فانزل اللهم من عندك
كلمة العفو و الرحمة انك ذو فضل عظيم

- 20 Thou knowest, O my God, that the questioner who hath written these verses desired naught but knowledge of Thy commandments. Therefore inspire, O God, what he seeketh from Thy Book. I have not intended the path of argumentation,

20 و انك يا الهى لتعلم ان السائل الذي قد كتب تلك
الايات ما اراد الا العلم باحكامك فاهم اللهم ما
اراد من كتابك فاني ما قصدت سبيل الاستدلال

nor mentioned what Thou hast loved in the presence of the exposition. Verily Thou art cognizant of all things.

ولا ذكر ما احبته في تلقاء البيان وانك بكل شيء
علم

- 21 I have read, O my God, portions of his book which he sent to me, and I saw therein no judgment save the establishment of the word of certitude for those who act upon conjecture before Thee. I testify that this judgment in the decisive Book is a manifest truth.

21 ولقد قرأت يا الهى بعض كتابه الذى ارسل الى و
ما رأيت حكماً الا اثبات كلمة اليقين للذين يعملون
بالظن بين يديك فاشهد ان ذلك الحكم فى كتاب
الحكم حق مبين

- 22 Thou knowest, O my God, the judgment concerning what he asked of me regarding four words, and Thou dost witness that I answered him in writing. He shall discover what he sought of Thy judgment. Protect him through Thy generosity, for he is a penitent servant. Forgive, O God, those who follow Thy verses and strive in Thy path, and who fear none except Thy judgment and Thy justice. Thou art the Generous, the Forbearing.

22 وانك لتعلم يا الهى حكم ما سال منى من كلمات
اربعة وانك لتشهد قد اجبته فى ورقة وانه ليطلع
بما اراد من حكمك واعصمه بجودك فانه لعبد
منيب فاغفر اللهم للذين اتبعوا اياتك وجاهدوا
فى سبيلك ولا يخافون من احد الا من حكمك
وعذلك انك جواد حلیم

- 23 Thou knowest, O my God, the judgment of those who ask and what they will ask thereafter. Inspire them, O my God, as Thou wilt and how Thou wilt, that they may have no need to question. Verily Thou art the Bestower, the Bountiful, Who giveth to whom Thou wilt as Thou wilt and withholdeth from whom Thou wilt as Thou wilt. Thou art the Mighty, the All-Giving.

23 وانك يا الهى لتعلم حكم السائلين وما يسألون بعد
ذلك فالهمهم يا الهى كيف شئت وانى شئت
حتى لا يحتاجوا بالسؤال وانك منان ذو الجود
تمن من تشاء كما تشاء وتمنع عن تشاء كما تشاء
وانك انت العزيز الوهاب

- 24 Grant success, O God, to Thy sincere servants in reciting Thy verses and preserving all that hath been sent down from Thee and all that will be revealed hereafter in Thy days. Thou knowest all things and no knowledge of anything escapeth Thee. Verily Thou hast power over all things. There is no power nor strength save in God, the Exalted, the Great. Praise be to God, the Lord of the worlds.

24 ووفق اللهم عبادك المخلصين بتلاوة آياتك وحفظ
ما نزل من عندك كله وما ينزل من بعد فى ايامك
انك تعلم كل شيء ولا يعزب منك علم شيء و
انك لعل كل شيء قدیر ولا حول ولا قوة الا
بالله العلى العظيم والحمد لله رب العالمين

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Reply to Mirza Hadi Qazvini and Mirza Muhammad 'Ali Qazvini
Date: 1261-09 [1845-Sep]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Glorified art Thou, O my God! How can I call upon Thee when Thou knowest my innermost secret? And how can I

1 بسم الله الرحمن الرحيم

2 سبحانك اللهم يا الهى كيف ادعوك وانت تعلم
سرى وكيف لا اقول ما خطر على قلبى وانت

refrain from uttering that which hath occurred to my heart when Thou hast commanded me to pray and hast promised chastisement to the proud ones in Thy Book? Thou hast said - and Thy word is the truth - that those who disdain His worship shall enter hell and others. I know not, O my God, whether my prayer before Thee is a sign of pride, for my very mention of Thee is the greatest sin. How then if sin be compounded with sin, and one standeth before Thy countenance with yet another grievous transgression?

امرتني بالدعاء و وعدت للمستكبرين كلمة العذاب في كتابك قلت و قولك الحق ان الذين يستكبرون عن عبادته سيدخلون جهنم و آخرين و اني لا اعلم يا الهى بان دعائى لديك شان من الاستكبار لان ذكرى لديك اعظم ذنب فكيف اذا اكتسب الذنب ذنباً اخرى و استقام تلقاء وجهك بخطيئة اخرى كبرى

- 3 But since it is Thy way to make manifest and Thy nature to show loving-kindness, and since Thou hast permitted Thy believing servants in the Qur'an, I call upon Thee, O my God, with a tongue shortened by its inability to praise Thee and rendered powerless before Thee to make mention of Thee. Then I call upon Thee with what Thou hast attributed to Thyself: Verily Thou art God, the Single, the One, the Eternal, the Unique, the Ever-Living, the Self-Subsisting, Whom no description of glory and oneness can capture save what is worthy of Him, Whom none can describe save with what befiteth His might and grandeur, and Whom no one knoweth as He is except Him.

3 و لكن لما كان عادتك البيان و شانك الاحسان و اذنت لعبادك المؤمنين في القران اناديك يا الهى بلسان قد قصره شركك و عجزه من بين يديك ذكرك ثم اناديك بما تصف الى نفسك انك انت الله الفرد الاحد الصمد الوتر الحى القيوم الذى لا ياخذهُ دون ما هو عليه من العز و الوحدة و لا يوصفه دون ما يستحق عليه من القهر و العظمة و لا يعلم احد كيف هو الا هو

- 4 O my God! I cannot reckon Thy praise, for Thou canst not be described by other than Thyself, nor be known by any save Thyself. Indeed I know, O my Lord, that Thine Essence hath severed all from knowledge of Thee, and that Thy Being hath barred all from describing Thee. Thou hast ever been what Thou art, and there was naught else beside Thee, for Thou art God. Thou hast ordained as Thou wert in eternity - creation altereth Thee not, for it is itself created, nor can invention describe Thee, for it is itself invented through origination.

4 يا الهى لا احصى ثناء عليك لانك لا توصف بغيرك و لا تعرف بسواك و انى لا اعلم يا مولاي بان ذاتيتك مقطعة الكل عن العرفان و ان كينونيتك مسدودة الكل عن البيان و انك لم تزل قد كنت و لم يك معك شيء ما لان انت الله قد كتبت بمثل ما كنت في الازل لا يتغيرك الابداع لانها مخترعة بنفسها و لا يوصفك شان الاختراع لانها محدثة بالانشاء

- 5 Whoso claimeth Thou art known through Thine Essence hath invalidated his claim through association, for naught besides Thee can know aught save what is allotted to creation, nor be described save in terms of limitation. And whoso quieteth himself through inability to know Thee hath judged according to Thy Book as though making false claims about Thee, for Thou art not known through inability, which is itself cut off from Thee through Thy creation of its essence.

5 و من قال انك معروف بذاتك قد بطل دعواه في اقترانه لان ما سواك لا يعرفون الا حظ الخلق و لا يوصفون الا مقام المنع و من سكن نفسه بالعجز عن معرفتك و قد كان الحكم في كتابك بمثل ما افترى عليك لانك لا تعرف بالعجز و هى منقطعة عنك بابداعك ذاتها

- 6 Therefore glory be unto Thee, glory be unto Thee! None hath any way unto Thee - neither through inability nor through exposition nor through proving Thy salvation in one who believeth in Thee as Thou art in Thy might and power. I bear witness before Thee that this sign in myself is but a portion of creation that neither points to Thee nor indicates Thee, nor tells of Thy Lordship nor proves Thy unity.

6 فسبحانك سبحانك ما لاحد سبيل اليك لا بالعجز و لا بالبيان و لا باستدلال منجاتك في مؤمن بك بما انت عليه من العز و الجبروت و اشهد لديك بان تلك الاية في نفسى حظ من الخلق لا يشير اليك و لا يدل عليك و لا يحكى من ربوبيتك و لا يستدل لوحدايتك

- 7 Glory be unto Thee, O my God! I have no way - neither through explanation nor through certitude nor through silence nor through extinction. I acknowledge before Thee in this my station what Thou lovest for Thyself and for all the people of creation together. None encompasseth Thy knowledge and nothing deserveth Thy mention. There is no God but Thee, the Most High, the Most Great.
- 8 And I bear witness in this Book to Muhammad and 'Ali and Fatimih and Hasan and Husayn and 'Ali and Muhammad and Ja'far and Musa and 'Ali and Muhammad and 'Ali and Hasan and Thy Proof who standeth by Thy Command - Thy blessings be upon them as Thou wilt concerning them and as Thy knowledge encompasseth them - for Thou hast created them as the Manifestation of Thy Lordship and the Sign of Thy Oneness and the Station of Thy knowledge, and Thou hast raised the distinction between them and Thee save that they are Thy honored servants who speak not before Him and who act by His command.
- 9 I bear witness unto Thee, O God, my Lord, that I claim naught for them save servitude unto Thee, and none knoweth them as they are in their servitude save Thee alone, Who hast no partner. Whoso claimeth aught else regarding them hath disbelieved according to the judgment of Thy Book, for they are Thy servants who possess nothing.
- 10 They can neither benefit nor harm themselves, and they act only according to Thy will, and desire naught except what Thou hast desired, and judge not in any matter save by Thy sovereignty, and none can describe them, for naught besides them exists save by Thy leave. From the effusion of their light do they exist and worship. And I bear witness, O my God, to all truth as Thou lovest for Thyself, and to all falsehood as Thou abhorrest in Thy Book. I love not to will aught save as Thou wilt. There is no power nor strength except through Thee, and Thou art God, the Lord of the worlds.
- 11 O God! Thou knowest that I have claimed nothing regarding any matter or any letter of Thy verses except the word of my own shortcoming, and I have not fabricated anything against Thee. I have completed my proof to all on earth with a single verse, and sufficient art Thou as a witness over me.
- 12 O God! Thou knowest what the oppressors have fabricated against me regarding Thy words. I have neither written nor spoken concerning any letter of my proof to the people except in their own tongue and according to their rules, save what proceeded from me by virtue of Thy grace without regard to limitations and what the people infer from established ways.
- 7 فسبحانك يا الهى ما لى السبيل لا بالتبيان ولا بالابقان ولا بالسكوت ولا بالاضمحلال اعترف لديك فى مقامى هذا بما تحب لنفسك و من اهل الابداع اجمعهم ولا يحيط بعلمك احد ولا يستحق بذكرك شئ لا اله الا انت العلى الكبير
- 8 و اشهد فى ذلك الكتاب لمحمد و على و فاطمة و الحسن و الحسين و على و محمد و جعفر و موسى و على و محمد و على و الحسن و حجتك القائم بامرک صلواتك عليهم كما تشاء فيهم و احاط علمك بهم حيث قد خلقتهم مظهر لربوبيتك و آية لوحدايتك و مقاماً لمعرفتك و ارفعت الفرق بينهم و بينك الا انهم عبادك مكرمون الذين لا يسبقونهم بالقول و هم بامرهم يعملون
- 9 فا اشهدك اللهم يا الهى بانى ما ادعيت فيهم الا العبودية لنفسك و لا يعرفهم كما هم عليه من المعبودية الا انت وحدك لا شريك لك فبمن ادعى فيهم دون ذلك فقد كفر بحكم كتابك
- 10 و انهم عبادك الذين لا يملكون لانفسهم نفعاً و لا ضرراً و لا يفعلون الا بارادتك و ما يشاؤون الا بمشيئتك و لا يحكمون فى شان الا لسلطنتك و لا يقدر احد لوصفهم اذ ما سويهم لهم باذنك من فاضل نورهم يوجدون و يعبدون و اشهد لكل حق يا الهى بما تحب لنفسك و لكل باطل بما تبغض فى كتابك ما احب ان اشاء الا كما تشاء و لا حول و لا قوة الا بك و انك انت الله رب العالمين
- 11 اللهم انك لتعلم ما ادعيت فى شاءن و لا فى حرف من آياتك الا كلمة التقصير لنفسى و ما كنت مفترى عليك و قد اتممت حجتى لمن على الارض بآية واحدة و كفى بك على شهيداً
- 12 اللهم و انك لتعلم عما اقترى الظالمون على فى كلماتك ما كتبت و لا نطقت فى شان حرفاً من حجتى على الناس الا بلسانهم و قواعدهم الا ما وقع منى بحكم فضلك من غير ملاحظة الحدود و ما يستدل القوم فى طرق المنضود فاصلح اللهم

Therefore, O God, set right my affair as Thou wilt and however Thou wilt, and suffice against Thy servants who desire naught but to extinguish Thy light. Deal with them as befitteth Thee. Thou knowest all things and nothing is hidden from Thee in the heavens or on earth. Thou art the Mighty, the Wise.

أمرى كيف شئت واني شئت و اكف عبادك
الذين ما ارادوا الا اطفاء نورك و افعل بهم ما
انت اهلكه انك تعلم كل شيء و لا يخفى عليك شيء
في السموات و لا في الارض و انك لعزیز حكيم

- 13 O God! Thou knowest I desired not to answer anyone according to the way of the people, but since the month is Thy month and the servants are Thy guests, and there came to me a decisive letter from two of Thy servants who have fulfilled Thy covenant and feared Thy justice - and Thou knowest they are leaves from the tree of Thy name, the All-Bountiful - therefore, O God, set right what they desire regarding Thy verses and aid them through the glances of Thy favor. Thou bestowest upon whom Thou wilt as Thou wilt, and withholdest from whom Thou wilt as Thou wilt. None can resist Thy will or reverse Thy decree. Thou art powerful over all things.

13 اللهم و انك لتعلم ما اردت جواباً لاحد على سبيل
القوم و لكن لما كان الشهر شرك و العباد ضيفك
و قد ورد على كتاب محكم من عبدك الذين قد
صدقا عهدك و خافا من عدلك و انك لتعلم انهما
قد ورقا من شجرة اسمك الوهاب فاصلح اللهم ما
ارادا في آياتك و ايدهما بملاحظة نظرتك انك تمن
على من تشاء كما تشاء و تمنع عن تشاء كما تشاء لا
راد لمشيئتك و لا مرد لارادتك و انت على كل
شيء قدير

- 14 They have asked of me certain verses, and Thou knowest, O my God, that I have answered them with allusion in verses indicating their meaning. Thou hast indeed explained the decree of all this in what is now revealed in those verses. Thou art witness over all things.

14 و لقد سئلا مني من آيات معدودة و انك لتعلم يا
الهي باني قد اجبتهما بالاشارة في ايات دلالتها و
انك قد بينت حكم كل ذلك فيما تنزل الان في
تلك الايات و انك على كل شيء شهيد

- 15 O my God! Thou hast ordained for those who desire the decree of questioning for those who were foreordained to answer in the particles of creation at that scene, and Thou hast made obligatory the pilgrimage to the House for those who are able to find a way thereto.

15 و انك يا الهي قد فرضت لمن اراد حكم السؤال
لمن سبق بالاجابة في ذر الانشاء في ذلك المشهد و
انك قد وجبت حج البيت لمن استطاع اليه سبيلا

- 16 And Thou, O my God, hast granted leave unto Thy servants who are assured in faith to observe the ordinance of mubahalah at the time of the manifestation of Thy Word and the proclamation of Thy oneness. There is no doubt that Thou art present in every gathering, and that Thou hearest, from every thing, whatsoever is intended in the turning of faces toward Thee. Thou hast made clear the ruling of this matter through the tongue of Thine intimate and near ones - those who are never heedless of Thy path for the blink of an eye, and unto whom all submit - that the hour of mubahalah [mutual execration] is made manifest at the appearance of Thy Word and the declaration of Thy unity.

16 و انك يا الهي قد اذنت لعبادك الموقنين حكم
المباهلة عند اظهار كلمتك و توحيدك و لا شك
انك حاضر في كل ملاء و تسمع من كل شيء
ما اراد في تلقاء وجهك و بينت حكم ذلك
الامر بلسان اوليائك المقربين الذين لا يغفلون
عن صراطك لحظة عين و كل لهم مسلمون بان
ساعة المباهلة ظهر عند اظهار كلمتك و توحيدك

- 17 And again - there is no doubt that Thou art present in every assembly, and that Thou hearest, from every thing, whatsoever it purposeth in turning toward Thy countenance. Thou hast set forth the ordinance of this matter through the tongue of Thine near ones, those who never for a moment turn away from Thy straight path, and all are resigned unto them - that

17 و لا شك انك حاضر في كل ملا و تسمع من كل
شيء ما اراد من تلقاء وجهك و بينت حكم ذلك
الامر بلسان اوليائك المقربين الذين لا يغفلون عن
صراطك لحظة عين و كل لهم مسلمون بان ساعة
المباهلة الى لديك حين الذي قد طلع خيط البضاء

the time appointed for mubahalah before Thee extendeth from the moment when the white thread dawneth upon the horizon of darkness until the rising of the sun in the Dayspring of Splendor.

من افق السوداء الى حين ما طلع الشمس في مطلع البهاء

- 18 Whosoever, then, desireth to perform this ordinance is commanded that he interlace his fingers with his fingers, and then utter, in Thy presence:

18 فلن اراد ذلك الامر حكم عليه بان يشبك اصابعه في اصابعه ثم ان يقول بين يديك

- 19 O God! If such a one has denied the truth and affirmed falsehood, then afflict him with a reckoning from heaven or with a punishment from Thee. And he recites it seventy times: "Verily, Thou dost establish truth and nullify falsehood before Thy Lord, though the idolaters be averse."

19 اللهم ان فلاناً ان كان جحد حقاً و اقرّ بباطل فاصبه بحسبان من السماء او بعذاب من عندك و يتلو عليه سبعين مرة و لا ريب انك عند ربك تثبت الحق و تبطل الباطل و لو كره المشركون

- 20 O my God! I complain unto Thee of my grief. The Christians were willing to engage in mutual imprecation before Thee, yet that people would not consent to this even after reading that decree in my verses. Therefore, O God, judge between us with truth, for Thou art the Best of Judges.

20 فيا الهى اشكو اليك حزنى ان النصرارى قد رضوا بالمباهلة بين يديك و ان تلك الامة لن يرضوا بذلك بعد ما قد قرأوا ذلك الحكم في آياتى فاحكم اللهم بيننا بالحق و انت خير الحاكمين

- 21 O God! Thou knowest the decree concerning what was asked of me, which I mentioned before Thy face. There is no doubt that the greatest of all acts of obedience is to affirm Thy decree after attaining certainty. The nearest is nearest in all things. O Lord, establish him upon the straight path, for Thou art the Strong, the Mighty.

21 اللهم و انك لتعلم حكم ما سئل منى من بعد ما ذكرته في تلقاء وجهك و لا شك ان اعظم الطاعات اثبات حكمك بعد اليقين و ان الاقرب اقرب في كل شأن و اثبتة اللهم على الصراط فانك قوى عزيز

- 22 I bear witness that Thy decree concerning this trial and the tribulation that befell the questioner is written in Thy Book, where Thou didst say - and Thy word is the truth: "No misfortune befallerth on earth nor in your own souls, but it is in a Book before We bring it into being - that is truly easy for God."

22 و اشهد ان حكمك في هذه الفتنة و ما ورد من البلاء على السائل مكتوب في كتابك حيث قلت و قولك الحق و ما من مصيبة في الارض و لا في انفسكم الا في كتاب من قبل ان نبراهها ان ذلك على الله يسير

- 23 O God! I know that Thou dost not love the recitation of verses by those who believe not in Thy Word, for they are a people gone astray. Thou hast permitted those who are compelled in any matter, for Thou art the Forgiving, the Merciful.

23 اللهم و انى لاعلم انك لا تحب قراءة آيات الذين لا يؤمنون بكلمتك لانهم كانوا قوماً ضالين و انك قد اذنت لمن اضطر في شأن و انك غفور رحيم

- 24 O God! Thou hast created the Gates through the light of Thy might and established their station below that of the Prophets and Successors through Thy power. They are Thy servants who desire naught except what Thou desirest for them. Thou knowest all things. Thou hast created me and recorded my decree in a Book with Thee: "God doth blot out or confirm what He pleaseth: with Him is the Mother of the Book."

24 اللهم و انك قد خلقت الابواب بنور عزتك و جعلت مقامهم تحت مقام الانبياء و الاوصياء بقدرتك و انهم عبادك الذين ما يشاؤون الا بما تشاء فيهم انك تعلم كل شيء قد خلقتنى و جعلت حكى في كتاب عندك يحو الله ما يشاء و يثبت و عنده ام الكتاب

- 25 O God! Thou knowest what they both asked in their letter regarding the decree of walking toward Thee. Therefore, O

25 اللهم و انك لتعلم بما سئلا في كتابهما من حكم السلوك اليك فوققهما يا الهى بالاخذ من آيات

my God, help them to take from the verses of the Two Sanctuaries, for it is a clear Book of truth. Inspire them, O my Lord, with words of protection for themselves, for Thou art the Self-Sufficient, the All-Praised.

الحرمين فانه لكاتب حق مبين والمهمهما يا مولاي
كلمة الحفظ لانفسهم انك غني حميد

- 26 O God! Thou knowest the decree of testimony before Thee. Therefore, O God, inspire Thy believing servants in their souls at the station of fear, without openly proclaiming it. Apart from that, it is permissible for whoever seeketh Thee. Verily, Thou art Kind and Merciful to Thy assured servants.

26 اللهم وانك لتعلم حكم الشهادة في بين يديك فالهم
اللهم عبادك المؤمنين في انفسهم في مقام الخوف
من دون الجهر بالقول من دون ذلك حل لمن
ارادك انك بعبادك الموقنين رؤوف رحيم

- 27 O God! The servants are Thy servants, standing at Thy gate and seeking refuge in Thy presence. Therefore, O God, grant victory to whoever desireth Thee in supporting Thy religion and Thy chosen ones, for Thou art the Generous, the Forbearing.

27 اللهم ان العباد عبادك واقف ببابك و لائد
بجنايبك فاجعل اللهم لمن ارادك في انتصار دينك
و خلاصائك انك جواد حلیم

- 28 O God! Thou knowest that I have indicated in that Book all that they asked of me with a firm and perfect explanation from Thy decree. I sent the garment to the one who desired it, so O God, make that garment to be the garment of Thy glory and protection for him. Thou knowest that today I have clothed it with a leaf from the First Tree, after knowing that the path does not descend from me and the bird cannot be protected. Therefore, O God, judge with justice between Thy servants and forgive whoever repenteth and turneth unto Thee, for Thou art the Generous, the Gracious. Nothing in the heavens or earth is too great for Thee, and Thou hast power over all things.

28 اللهم وانك لتعلم قد اشرت في ذلك الكتاب كلها
ستلا مني ببيان محكم متقن من حكمك و ارسلت
لمن اراد القميص اليه فاجعل اللهم ذلك القميص
قميص عزتك و حراستك له و انك لتعلم ان اليوم
قد قصتها ورقة من شجرة الاول بعد ما عرفني ان
السييل لا يتحدر عني و ان الطير لا يوقى الى فاحكم
اللهم بالعدل بين عبادك و اغفر لمن تاب و اناب
اليك انك جواد ذو المن لا يتعاضمك شئ في
السموات و لا في الارض و انك على كل شئ
قدير

- 29 I seek Thy forgiveness, O my God, for what I said in that Book, for whatever sin hath proceeded from me, I compare it not with any sin. Here am I, seeking Thy forgiveness and turning unto Thee. Forgive me and whomever Thou lovest as Thou willest, for Thou art possessed of great grace. May God's blessings be upon Muhammad and his pure family. And praise be to God, the Lord of the worlds.

29 و استغفرك يا الهى بما قلت في ذلك الكتاب لان
كلها صدر مني ذنب لا اقاويه بذنب فيها انا ذا
استغفرك و اتوب اليك فاغفر لي و لمن تحب كما
تحب انك ذو من عظيم و صلى الله على محمد و آله
الطاهرين و الحمد لله رب العالمين

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*Reply to Mulla Ja'far-i-Shubbar**Date: 1261-09 [1845-Sep]*

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be to God Who hath testified of His own Self that there is none other God but He, the Most High, the Most Great. O my God! I bear witness before Thee in this Book, even as Thou lovest for Thyself from all the people of creation, that Thou art God, the Single, the One, the Self-Subsisting, the Unique, the Ever-Living, the Self-Sustaining. Thou hast ever been what Thou art; no thing can know Thee, for things are brought into being through creation out of nothingness, and those who exist cannot attain unto the knowledge of that Most Holy One, for Thou canst not be described save by Thyself, nor be known through Thy creation. No proof in all contingent being exists for Thy Self, for proof is an attribute of creation in origination, and such was not in the nature of the path nor of evidence, since the path is the decree of separation and proof is the station of conjunction, these being attributes of creation.

2 الحمد لله الذي شهد بذاته لا اله الا هو العلي العظيم اللهم اني اشهدك في ذلك الكتاب بما تحب لنفسك من اهل الابداع اجمعهم انك انت الله الفرد الابد الصمد الوتر الحي القيوم الذي لم تزل قد كنت بمثل ما كنت لن يعرفك شيء اذ الشيء بالابداع لا من شيء قد ذوت ولا يقدر من يوجد؟ معرفة ذلك الاقدس اذ انك لن توصف بغيرك ولن تعرف بخلقك ولا دليل في الامكان لنفسك اذ الدليل شان الخلق في الاختراع وما كان ذلك في شان سبيل ولا دليل اذ السبيل حكم الاقتراق والدليل شان الاقتراق وهي صفة الخلق

3 I cannot describe Thy Self nor reckon Thy praise nor venture upon Thy glorification, for all these are but the geometry of servants and words in existence. Glory be unto Thee! Glory be unto Thee! Whosoever speaketh of Thee, verily he but pointeth to Thy creation and reacheth naught save through the portion Thou hast ordained, for such words are Thy creation and cannot indicate Thee in any wise nor express aught save Thy power. How then can creation prove through its effects, and contingent beings through their signs? Glory be unto Thee! Glory be unto Thee!

3 لا اصف نفسك ولا احصى ثنائك ولا اجترح بمحمدك اذ كل ذلك هندسة للعباد وكلمة في الابداع سبحانك سبحانك من قال فهو هو لن يشير الا بخلقك ولا يوصل الا بحظ نفسك لان تلك الكلمة خلقك لن تدل عليك في شأن ولا تحكي الا من قدرتك فكيف استدل الخلق باثره والممكنات بآياته فسبحانك سبحانك

4 The letter "Ha" hath returned to the station of names, and the letter "Waw" hath been concealed in turning toward the presence of majesty. Glory be unto Thee! Glory be unto Thee! This is the decree of essentiality in the atoms, and whosoever saith concerning the accidental letters in the verses "Thou art Thou," verily the decree concerning him is as that which he hath ventured upon Thee in the first letter.

4 قد رجع حرف الهاء الى مقام الاسماء واستجن حرف الواو بالتوجه الى تلقاء الجلال فسبحانك سبحانك هذا حكم الجوهرية في الذرات ومن قال في وصفات احرف العرضية في الايات انت انت فقد كان الحكم في حقه بمثل ما اجترح عليك في حرف الاول

5 Glory be unto Thee! Glory be unto Thee! O my God! My knowledge of Thy Being hath prevented me from description before Thy face, and the witness of my innermost heart to the created nature of all that Thy knowledge encompasseth hath forbidden me from proof, for creation shall ever know naught

5 فسبحانك سبحانك يا الهى ان علمي بذاتيتك قد سدنى عن الوصف في تلقاء وجهك وان شهادة سرى بخلقية ما احاط علمك لى قد امنعتني من الاستدلال لان الخلق لم يزل لن يعرفوا الا حظ انفسهم ولن يدركوا الا مقامات كينونياتهم و

save their own portion and shall comprehend naught save the stations of their own beings. Thou, O my God, art far more glorious and greater than that I should say concerning Thee "Thou art He" or "He is Thou." Lord of creation! There is none other God but Thee. Glory be unto Thee and exalted art Thou above what they who liken Thee to Thy signs declare, with an exaltation surpassingly great!

انك يا الهى اجل واعظم من ان اقول فيك انت هو وهوانت رب الخلق لا اله الا انت فسبحانك وتعاليت عما يقول المشبهون فى آياتك علواً علواً كبيراً

- 6 I bear witness, O my God, before Thee concerning Thy chosen ones as Thou lovest and art well-pleased, and I bear witness that the most noble of them in Thy knowledge and the first of them in Thy Book is Muhammad - Thy blessings be upon him and his family - whom Thou didst create unique among his kind, free from likeness, and didst make him the station of Thy Self in every respect, purified from similarity and comparison. I bear witness that he fulfilled what Thou didst desire in Thy creation. Therefore, O God, reward him with the description of Thy Self as Thou art worthy and deserving, for none else can describe any of his station, for verily he, even as he is, indicateth naught save the ultimate manifestation of Thy revelation in the plane of creation, and through this all know Thy unity and the atoms testify to Thy sanctity.

6 واشهد يا الهى لديك فى حق اوليائك بما تحب وترضى واشهد ان اشرفهم فى علمك واولهم فى كتابك محمد صلوتك عليه وآله حيث قد خلقتهم منفرداً عن الشبه من ابناء الجنس وجعلته مقام نفسك فى كل شأن مطهراً عن الشبه والمثل اشهد انه قد بلغ ما اردت فى خلقك فاجزه اللهم بوصف نفسك عليه كما انت اهله ومستحقه اذ ما سواه لن يقدروا بوصف من شانه اذ انه كما هو هو لن يدل الا بمنتهى تجليك فى شأن الاختراع وبذلك يعرف الكل توحيدك وتشهد الذرات تقديسك

- 7 Glory be unto Thee and exalted art Thou! His Reality is far above indication in utterance and His Being is beyond conjunction with contingent existence. Therefore, O God, bless him as Thou art Thou. Thou hast ever been Thou. None knoweth how Thou art save Thee. Verily Thou art the Mighty, the Wise.

7 سبحانك وتعاليت جلت ذاتيته عن الاشارة فى البيان و علت كينونته عن الاقتران بالامكان فصل اللهم عليه كما انت انت لم تزل انت انت لا يعلم احد كيف انت الا انت انك انت العزيز الحكيم

- 8 And I bear witness for the successors of Thy Beloved what I have witnessed concerning him before Thy face, save for the letter which Thou didst specially ordain for him alone among Thy chosen ones. And I beseech Thee, O God, to send Thy peace upon them through all Thy attributes and the signs of Thy power and the manifestations of Thy Will which Thou art their Originator. Thou hast ever been verily the All-Bountiful, the All-Wise.

8 واشهد لاولصياء حبيبك ما شهدت فى حقه تلقاء وجهك دون حرف التى قد اختصاصته دون احد من اوليائك واسئلك اللهم ان تسلم عليهم بجميع شئونناك وآيات قدرتك وتجليات مشيئتك ما انت مبدعها لم تزل انك انت الجواد الحكيم

- 9 And I bear witness concerning myself, O my God, whatsoever Thy knowledge hath encompassed aforetime and Thy Book shall reckon hereafter. I desire naught save what Thou desirest, and were aught else to proceed from me it would not be in denial of Thy Lordship nor in rejection of Thy Oneness, but rather my desires would have overcome me according to Thy decree, that in my lands might be manifested the countenance of Thy pardon and mercy, and that through my disobedience servants might commune with Thee in Thy name of Forgiveness. There is no doubt that I was as nothing, and even now I know not whether my station was aught before Thee. And by

9 واشهد لنفسى يا الهى ما احاط علمك من قبل ويحصى كتابك من بعد ما ارات ان اشاء الا كما تشاء ولا ان احب الا بما تحب ولو صدر منى دون ذلك ما كان بحدى ربوبيتك ولا لانكار بوحدايتك بل غلبنى هوائى لحكم قضائك ليظهر باديارى طلعة عفوك ورحمتك ويناجيك العباد بمعصيتى باسم غفرانك ولا شك انى لم اكن شيئاً وان الان لا ادرى ان شانى قد كان بمثل قبلى لديك شيئاً وبحقك العظيم الذى لا اله الا انت

Thy mighty truth, besides which there is no God, were Thou to punish me with all Thy power as recompense for my recognition of Thy unity, I would deserve such, for Thou art praised in Thy judgment and Thou art the Most High, the Great.

- 10 O God! Thou knowest that numerous letters have come to me from those who love Thee, and I desired not to answer any of Thy creatures, having relegated the matter to those closest to Thy Book. But as this is Thy month, and as the servants have divided in their books the ruling of response, and as grief has come upon me for what the hands of men have wrought, I commune with Thee with my tongue thus before Thee. Thou dost witness that among them is a letter from Thy guided servant Ja'far the Elder, and Thou knowest the purpose he intended in Thy pure religion. Therefore inspire, O God, what Thou lovest for Thy sake, for Thou art the Generous, the Wise.
- 11 O God! Thou knowest the ruling of dissimulation in the days of concealment, as mentioned by Thy proof speaking with justice, Muhammad ibn 'Ali, peace be upon them both, who said - and his word is truth - that "these teachings of yours cause men's hearts to recoil; who accepts them, give him more, and who denies them, leave him be. There must needs be a trial wherein close companions will fall away, until he who splits a hair in two will fall, until none remain save us and our followers."
- 12 O God! Thou dost witness in the day of Thy Guardian's concealment unto Thy days a period wherein appeared teachings from which hearts recoiled - the hearts of men - and these teachings of mine over which the heavens and earth have wept. And Thou, my God, in Thy subtle wisdom, had concealed dissimulation in a ruling that people from the beginning of the concealment until now followed, namely the mention of the testimony of guardianship before Thee. But when it appeared with a more perfect name and more eloquent word, the people denied Thy ruling and became as those who denied Thy oneness. I feel neither sorrow nor grief, for the servants are Thy servants and Hell has its portion through Thy justice. I ask not of Thee, my God, Thy ruling for those who denied Thy covenant in this false world, for it has no permanence. Therefore do, O God, unto those who acted contrary to the ruling of Thy Book what Thou art worthy and deserving of, for Thou art possessed of severe punishment and mighty retribution. Were they to know with the knowledge of certainty, they would see the fire in their souls as absolute truth. Therefore recompense, O God, all Thy servants who act according to what their hands have earned in Thy path, for Thou art not unjust to Thy servants.

لو تعذبني بكلّ قدرتك جزاء لتوحيدى نفسك لقد كنت مستحقاً بذلك و انك المحمود في حكمك و انك انت العليّ الكبير

10 اللهم و انك لتعلم قد نزل بي كتب عديدة من اهل محبتك و اني ما اردت الجواب لاحد من خلقك لما فوضت الامر الى اولى الناس بكتابك و لكن لما كان الشهر شهرك و العباد قد قسموا في كتبهم حكم الجواب و قد على حزن ما اكتسبت ايدي الناس اناجيك بهذا الكال لساني بين يديك و انك تشهد ان منها كتاب من عبدك المسدد جعفر الشير و انك لتعلم حكم ما اراد في دينك الخالص فالهم اللهم ما تحب لوجهك انك انت الجواد الحكيم

11 اللهم و انك لتعلم حكم التقية في ايام الغيبة حيث قد ذكرها جتكت الناطق بالعدل محمد بن علي عليهما السلم من قال و قوله الحق الا ان حديثكم هذه لتشماز منه قلوب الرجال لمن اقر به فزيده و من انكره فدرزه لا بد من ان تكون فتنة تسقط فيها بطانة وليجة حتى يسقط من يشق الشعر بشعرتين حتى لا يبقى الا نحن و شيعتنا

12 اللهم و انك لتشهد في يوم غيبة و ليك الى ايامك مدة و اظهرت حديث تشماز منه القلوب قلوب الرجال و ان هذه حديثي التي قد بكت عليها السموات و الارض و انك يا الهى من لطيف حكمتك قد جهلت التقية في حكم كان الناس من اول الغيبة الى الان فيها و هي ذكر شهادة الولاية بين يديك فلما ظهرت باسم اتم و كلمة ابلى قد جحد الناس حكمك و كانوا كالذين جحدوا وحدانيتك و لا اسف و لا حزن لى لان العباد عبادك و للبحيم نصيب من عدلك و ما اسئل منك يا الهى حكمك للذين قد جحدوا عهدك في هذه الدنيا الباطلة لانها لا ثبات لها فافعل اللهم للذين عملوا غير حكم كتابك ما انت اهله و مستحقه انك انت ذو البأس الشديد و النكال العظيم و انهم لو يعلمون علم اليقين ليرون النار في انفسهم كالخق اليقين فاجز اللهم كل عبادك العاملين بما اكتسبت ايديهم في سبيلك و ما انت بظلام للعبيد

- 13 My God! Thou knowest I have not studied the science of eloquence from any creature, but Thou hast inspired me when and how Thou wished with what Thou wished concerning what Thou wished. And this ruling corresponds to the tradition of the people and their principles, save what I have taken regarding the ruling of Thy good pleasure in their books. There is no doubt that a verse corresponding to the people establishes proof for all upon the earth. Therefore reform, O God, the condition of Thy servants and guide them through the exaltation of Thy Word, and protect them from Thy words through which appear the rancor of the hypocrites. Thou knowest, my God, that I have entrusted the matter to Thee just as the beginning in every affair was from Thee, and I have cast the covenant just as the covenant was from Thee.
- 13 و انك يا الهى لتعلم ما قرئت علم الفصاحة احد من الخلق وانك قد اهتمتني حيث شئت وكيف شئت بما تشاء عما تشاء وذلك حكم وذلك حكم يطابق السنة القوم وقواعدهم الا ما اخذت في حكم رضاك في كتبهم ولا شك بان آية تطابق القوم تثبت الحجّة لمن على الارض اجمعهم فاصالح اللهم شان عبادك و سددهم باعلاء كلمتك و احفظهم من كلماتك التي يظهر بها احتقاد المنافقين و انك لتعلم يا الهى بانى فوضت الامر اليك كما كان البدء في كلّ شان منك و القيت العهد كما كان العهد منك
- 14 Thou art One, no partner hast Thou, and verily, O my God, Thou bearest witness that I have not penned a single letter, nor uttered any wisdom, nor engaged in any matter except by Thy leave and the decree of Thy Book. This hath been true of those who came before and shall likewise be true of those who come after. How great is my sorrow for that which hath flowed from my pen, for none hath recognized its right nor hath any soul perceived its wisdom.
- 14 وحدك لا شريك لك و انك يا الهى لتشهد بانى ما كتبت حرفاً و ما نطقت حكماً و ما كنت في شأن الا باذنك و حكم كتابك و هى قد مضت في الاولين وتقضى في الاخرين بمثله فيا اسفى على ما جرى من قلبى حيث لم يعرف احد حقه و لا يستشعر نفس بحكمه
- 15 O God! I pour out my grief and lamentation unto Thee, and I entrust all my verses as a deposit from Thee until the Day when I shall meet Thee while Thou art well-pleased with me. Verily, Thou art witness over all things. O God! All hope is cut off save from Thy grace, and in all things I am independent of all else through my knowledge of Thy power. Thou doest what Thou wilt as Thou wilt. None can reverse Thy will or alter Thy word, and there is no forgiveness for those who associate partners with Thy Self and deny Thy verses. Thou bestowest upon whom Thou wilt whatsoever Thou wilt of trials and hardships, and Thou withholdest from whom Thou wilt as Thou wilt what Thou wilt. Thou art not to be questioned about what Thou doest, but they shall be questioned. Here am I, seeking Thy forgiveness for all that Thou abhorrest in Thy Book, and I turn unto Thee in repentance. There is no refuge for anyone save unto Thee, and none can intercede except by Thy leave. Therefore do I cast myself and my covenant unto Thee. Do with me as befitteth Thee, for Thou art the Lord of grace and bounty, of might and utterance. There is no power nor strength save in God, the Exalted, the Great. And praise be to God, the Lord of the worlds.
- 15 اللهم انى اشكو حزنى و بئى اليك و اجعل كلّ آياتى وديعة منك الى يوم الذى القاك و انت عنى راض و انك لعلّى كلّ شئى شهيد اللهم انقطع الرجاء الا من فضلك و انا فى كلّ شئى مستغنى عن كلى بالعلم على قدرتك لا تفعل ما تشاء كما تشاء لا مردّ لارادتك و لا معقب لكلمتك و لا غفران لمن اشرك بنفسك و جحد آياتك و انك تمنّ على من تشاء بما تشاء بالبلاء و الضراء و تمنع عن من تشاء كما تشاء بما تشاء لا تسئل عمّا تفعل و هم يسألون و ها انا ذا استغفرك من كلّ شئى تكره فى كتابك و اتوب اليك لا ملجاء لاحد الا اليك و لا شفيع لاحد بغير اذنك فانا ذا القيت نفسى و عهدى اليك فافعل بى ما انت اهله انك اهل الكرم و الامتتان و العزة و البيان و لا حول و لا قوة الا بالله العلى العظيم و الحمد لله ربّ العالمين

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BB00196

*Reply to Mulla Ibrahim Mahallati**Date: 1261-09 [1845-Sep]*

- 1 Praise be to God Who hath revealed unto His creation His signs deposited within the glory of their realities, and all that He hath created in the horizons without likeness or similitude, that all might attain unto clear certitude. 1 الحمد لله الذي قد عرف الخلق آياته المودعة في عز حقايقهم وما خلق في الافاق بغير شبه ولا مثل لكان الكل في يقين مبين
- 2 O God! I bear witness unto Thee in this Book even as Thou bearest witness unto Thyself before all things, that Thou art God, there is no God but Thee. Thou hast never been known by aught in the eternity of eternities, nor shalt Thou be described by any mention in all that is brought forth through creation, for Thou art God, Who hath ever been as Thou art, and naught existed besides Thee. And now Thou art even as Thou wert in the eternity of eternities. If it be said "He is He," the Oneness itself pointeth to its own essence, yet is severed from Thee in its origination from naught. And if it be said "Thou art Thou," like resembleth like, yet indicateth Thee not as Thou art in the glory of Oneness save through what the symbol signifieth in its counterpart. 2 اللهم اني اشهدك في ذلك الكتاب بما تشهد لنفسك قبل كل شيء انك انت الله لا اله الا انت لم تعرف بشيء في ازل الازال و لن توصف بذكر فيما تحدث بالابداع اذ انت الله لم تزل كان و لم يك موجوداً سواك و الان قد كنت بمثل ما كنت في ازل الازال ان قلت انت هو قد دلت الاحدية ذاتها و هي منقطعة عنك باحداثها لا من شيء و انتقلت انت انت قد حكك المثال بالمثال ولا تدل عليك كما انت عليه في عز الاحدية الا بما حكك الاشارة في اختها
- 3 Glorified art Thou, O my God, above the attributes of contingent beings and all that is possible in creation before Thee, and above the description of existent things and all that cometh into being through Thy Command. Thou art He Who cannot be known through Thy creation, nor described through Thy signs, nor can aught indicate Thee save Thine own Self, alone, without partner. When Thou didst manifest creation, entities came into being from naught through Thy creative act. When Thou didst describe Thyself for invention's sake, the perplexed were bewildered in their knowledge of Thy signs, being prevented from attaining their own reality and in every state indicating their impotence from their limitations. 3 فسبحانك يا الهى من نعت الممكنات و ما يمكن في الابداع لديك و من وصف الموجودات و ما يحدث في الانشاء من امرك انت الذى لن تعرف بخلقك و لن توصف بابائك و لن يدل عليك شيء الا ذاتك وحدك لا شريك لك فلما تجليت بالابداع قد تذوت المتذوات لا من شيء بانشاءك و لما وصفت نفسك للاختراع قد تلجلجت المتلجلجات بمعرفت آياتك و هي ممتعة عن نفسها بنفسها و دالة في كل الشان بعجزها من حذها
- 4 Glorified, glorified art Thou! No description befitteth Thee save Thine own Self, no name belongeth to Thee save Thine own Essence. Whoso claimeth to describe Thy Being or name Thy Self hath fabricated against Thee according to his own judgment, for Thou hast existed in the eternity of eternities without description or name, while he hath come into being by Thy command. How then can one brought into existence through creation know Him Who is not bound by the making of things? Glorified, glorified art Thou! The mention of attributes is prevented from reaching Thee by its own testimony that it is Thy creation, and the condition of names is cut off 4 فسبحانك سبحانك لا وصف لك الا نفسك و لا اسم لك الا ذاتك ممن ادعى وصفاً لكيونيتك او اسماً لنفسانيتك فقد اقترى عليك بحكم نفسه لانك قد كنت في ازل الازال بلا وصف و لا اسم و انه قد وجد بامرك فكيف يقدر من وجد بالاحداث ان يعرف من لا يقترن بجعل الانشاء فسبحانك سبحانك ذكر الوصفية ممتعة عنك بشهادة نفسها بانها خلق غيرك و شان الاسمية منقطعة من امرك بشهادة الازلية من نفسك لنفسك لا اله الا انت و لا يعلم احد كيف انت الا انت

from Thy Command by the testimony of eternity from Thyself unto Thyself. There is no God but Thee, and none knoweth how Thou art save Thee.

5 Thou art the Truth without likeness or similitude, and all else besides Thee is Thy creation, within Thy grasp. Thou hast placed naught between Thee and Thy creation save their own selves, bringing them forth through the Word of creation that they might exist.

6 And I bear witness unto Muhammad - Thy blessings be upon him and his family - even as Thou hast testified in the glory of the Unseen, unconnected with any mention, for Thou didst create him for the glory of Thyself, the station of Thy sovereignty, and made him the station of Thy Lordship in fulfillment and decree, where nothing passeth from thing to thing save through him, nor is anything raised unto Thee save by his leave. The others have been effaced and the traces have been illumined, and all upon which the name of creation hath fallen revolveth by Thy leave around the thousand unconnected from his attributes originated in the realities of creation, and none knoweth him as Thou createst him save Thyself alone. Verily Thou art the Lord of might over all creation.

7 And I bear witness unto the successors of Thy beloved Muhammad - Thy blessings be upon him and his family - according to what Thou willest for them of exaltation and power, and none encompasseth their knowledge save by Thy leave. Verily Thou art powerful over what Thou willest.

8 And I bear witness unto everything upon which the name of a thing hath fallen according to what Thy knowledge and Thy Book have encompassed of love and hatred from Thyself and from Thy near servants who love nothing save through Thy love and hate nothing save through Thy hate, and who are fearful from awe of Thee.

9 O God! Thou knowest that my judgment hath descended upon one of Thy servants, a written book in which the Word of Sinai is recounted in the horizon of Manifestation. O God, cause them to remember Thee and to attain Thy good-pleasure, and enable them to progress from the station of knowledge to the realm of deeds, that they may not be veiled by names and attributes from beholding Thy countenance, and may behold Thee at every moment even as Thou didst reveal Thyself to them on the first day. Verily, Thou art witness over all things.

10 I was asked about five decisive verses wherein many have gone astray. Thou knowest, O my God, that I desired not to answer through the ways of reasoning, as I had delegated authority to him who was my teacher in the realm of names and attributes,

5 انت الحق بلا مثل ولا شبه وما سواك خلقتك و في قبضتك و ما جعلت بينك وبين خلقتك شيئا دون انفسهم ازالهم من كلمة الابداع ليوجدون

6 و اشهد لمحمد صلواتك عليه و آله بما قد شهدت في عتر الغيب غير مقتراً بشئ من الذكر اذ قد خلقتة لعزة نفسك مقام سلطنتك و جعلته مقام ربوبيتك في الاداء و القضاء حيث لم يزل شيئاً الى شئ الا من عنده و لا يرفع اليك شئ الا باذنه قد تحت الاغيار و جلت الآثار و دارت كل ما وقع عليه اسم الانشاء باذنك في حول الف غير معطوفة من وصفه المبدعة في حقايق الخلق و لا يعرفه كما انت تتبدعه الا نفسك وحده انك رب العزة على الخلق اجمعين

7 و اشهد لارصياء حبيبك محمد صلواتك عليه و آله كما تشاء فيهم من العلو و القدرة و لا يحيط بعلمهم احد الا باذنك انك على ما تشاء قدير

8 و اشهد لكل شئ وقع عليه اسم شئ بما قد احاط علمك و كتابك من الحب و البغض من نفسك و من عبادك المقربين الذين لا يحبون شيئاً الا بحبك و لا يبغضون شيئاً الا لبغضك و هم من خشيتك يشفقون

9 اللهم و انك لتعلم حكمي قد نزل على من عبدك كتاب مسطور الذي يحكي كلمة الطور في افق الظهور فانهم اللهم ذكرك و رضاك و بلغه من مقام العلم الى مواقع العمل حتى لا تحتجبه الاسماء و الصفات عن ملاحظة وجهك و يراك في كل آن بمثل ما تجليت له في يوم الاول انك على كل شئ شهيد

10 و لقد سئل مني من خمسة آيات محكمات التي قد ضل فيها كثير و انك يا الهى لتعلم اني ما اردت الجواب على سبل الاستدلال لما فوضت الحكم الى

and who was the most worthy of all people in regard to the Book. But since the remembrance is Thy remembrance, I commune with Thee concerning His verses in ways that Thou lovest and with which Thou art well-pleased. Thou bestowest upon whom Thou wilt whatsoever Thou wilt, and withholdest from whom Thou wilt as Thou wilt when Thou wilt. None can resist Thy Will or reverse Thy decree. Thou art witness over all things.

من كان معلّى في مقام الاسماء والصفات ومن كان اولى الناس بالكتاب ولكن لما كان الذكر ذكرنا اناجيك في آياته بما تحب وترضى انك تمن على من تشاء بما تشاء وتمنع عن تشاء كما تشاء لما تشاء لا راد لمشيئت ولا معقب لسنتك وانك على كل شيء شهيد

- 11 O God, Thou knowest that Thy servant, in what he mentioned regarding the first question, neither possesseth for himself any benefit nor harm, and whatsoever existeth is Thy creation and within Thy grasp, and none hath power to withhold or bestow except by Thy will. Sufficient art Thou as a witness over me. O God, Thou hast appointed for all things a limit, and whoso transgresseth Thy bounds deserveth the judgment that is with Thee. Thou hast veiled the veil of Thy loved ones, and none is permitted to uncover what Thou hast concealed for them. The questioner hath mentioned in the first question Thy hidden secret, Thy veiled Word, and Thy manifest and established Sign. For each there is a portion from the Book. Blessed is he who hath recognized Thy power as it behooveth Thy glory and grandeur, and who seeth none besides Thee, O my God, as independently existing. Thus should the workers work.

11 اللهم وانك لتعلم ان عبدك فيما ذكر في مسألة الاول لا املك لنفسي نفعاً ولا ضرراً وكلما وقع عليه اسم شيء خلقك وفي قبضتك ولا لاحد قبض ولا بسط الا بمشيئت وكفى بك علي شهيداً اللهم قد جعلت لكل شيء حداً ومن يتعد من حدودك يستحق بما كان عندك من الحكم وانك قد سترت ستر اوليائك ولا يجوز لاحد كشف ما سترت لهم ولقد ذكر السائل في مسألة الاولى سرّك المستسر وكلمتك المستتر وآيتك الظاهرة المستقر وان لكل نصيب من الكتاب فيا طوبى لمن اعترف بقدرتك على ما انت عليه من العز والعظمة ولا يرى غيرك يا الهى موجوداً بالاستقلال وان مثل ذلك فيعمل العاملون

- 12 I testify that Thy decree concerning the second verse is as Thy decree concerning the first verse. As for us, we make no distinction between any of Thy Messengers, and we are unto them submissive. I testify that Thou hast not placed anyone in the station of legislation at the level of Thy loved ones except that Thou hast placed them in the station of creation at the level of Thy trustees. The two Babs are before Thee the manifestation of Thy light and Thy mystery in all the worlds, and they are among the chiefs who circle round Thee, as was inscribed in the Mother Book.

12 واشهد ان حكمك في الاية الثانية حكمك في الاية الاولى واما نحن لا نفرق بين احد من رسلك وانا لهم مسلمون واشهد انك ما جعلت احداً في التشريع مقام اوليائك الا وقد جعلته في مقام التكوين مقام امناك وان البابين لديك مظهر نورك وسرّك في كل العوالم وانهما من النقباء الطائفتين حولك قد كانا في ام الكتاب لمكتوب

- 13 I testify that Thy decree concerning the third verse is as Thy decree concerning what Thou didst mention in the second, save for the special honor Thou didst bestow upon these two. And verily today he is a gate whose obedience is obligatory upon all, and from whose presence all must receive. O God, protect those who turn to him and abandon those who deny him. Thou art witness over all things.

13 واشهد ان حكمك في الاية الثالثة حكمك فيما ذكرته في الثانية دون ماخصصتهما من الكرامة وانه اليوم باب قد فرضى على الكل طاعته والاخذ من جنبه فاحفظ اللهم من اراده واخذل اللهم من بحده وانك على كل شيء شهيد

- 14 I testify that Thy decree concerning the fourth is decisive that in derivative matters one must ask of the two whom Thou hast appointed for mankind, and they have authority over all the believers. For those who cannot reach them in times of struggle, nor journey to them, it is permissible to act according to the

14 واشهد ان حكمك في الرابعة حتم بان يسئل فيها يحتاج في الفروع من اللذان قد نصبتهما للناس وانهما اولى الناس بالمؤمنين جميعاً يحيط ولقد حل من لا يقدر الاخذ منهما في ايام المجاهدة والمشى

Book and the Tradition with utmost precaution. God is ever-forgiving, merciful toward those possessed of certitude.

- 15 O God, Thou knowest the fifth verse and what was intended in the allusions of his words. O God, assist those who desire to convey Thy judgment and manifest Thy Cause according to the Book and the Tradition, and aid those who desire to help Thy Faith and exalt Thy Word. Verily, Thou art the Beneficent, the Bountiful, and Thou art the Most High, the Great.

- 16 O God, Thou knowest regarding what was asked concerning the Majesty and the Beauty that I am fearful and expectant in the station of witnessing, but Thou, O my God, hast set forth such examples in his absence and presence.

- 17 O my God! Hasten our days by granting us presence before Thy assured servants, for their hearts tremble to behold Thy light. Verily, Thou art the Bestower of great bounty. There is no power nor strength except in God, the Most High, the Most Great. Immeasurably exalted is God above what the oppressors say, and praise be to God, the Lord of the worlds.

اليهما العمل بالكتاب والسنة على حض الاحتياط
وكان الله بالموقنين غفوراً رحيماً

15 اللهم انك تعلم آية الخامسة وما اراد في اشارات
كلامه فوقك اللهم لمن اراد ابلاغ حكمك واظهار
امرك على طبق الكتاب والسنة وانصر اللهم لمن
اراد نصره دينك واعلاء كلمتك انك منان ذو
الجود وانك انت العلي الكبير

16 اللهم وانك لتعلم فيما سئل من تلقاء الجلال
بالجمال بانى خائف مترقب في مقام الاشهاد و
لكنك يا الهى قد جعلت تلك الامثال في غيبته و
حضرته

17 وقرب اللهم ايامنا بالحضور بين يدي عبادك
الموقنين فان قلوبهم وجلة لمشاهدة نورك وانك
ذو من عظيم ولا حول ولا قوة الا بالله العلي
العظيم وتعالى الله عما يقول الظالمون علواً كبيراً
والحمد لله رب العالمين

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Study guide to this volume

This chapter follows the Bab's writings from the autumn of 1844 through the summer of 1845: His departure by sea from Bushihr, the long voyage to Jidda, His arrival in Mecca, the proclamation made within the precincts of the Ka'ba, the encounter with Mirza Muhit-i-Kirmani, the journey to Medina and back, the return through Masqat and Bushihr, and the cascade of letters He dispatched along the way to His family, His earliest disciples, the divines, the Sultan in Istanbul, the Shah and his vizier in Tehran, the Sharif of Mecca, and the Hanafi imam. The volume is shaped by movement – ship, sanctuary, road, shrine, letter, index – and shows pilgrimage becoming proclamation while sacred geography is reread as a map of recognition. Read alongside the Qayyumu'l-Asma' written in the months just before, these tablets place the new revelation within the very architecture of Islamic devotion and Shi'i expectation, and at the same time begin to remap that architecture from within.

The Voyage and the Sacred Geography of Recognition

Key Passages

Praise be to God, Who hath caused His servant to depart from the abiding city unto the small vessel, unto the constrained ark that moveth upon the waters, ere yet the white line had risen above the black horizon, and before the sun had ascended the heaven – within the space of three hours – on the ninth day after the first ten days of the Sacred Month, that he might go up unto the Ka'bah, the Sacred House of God; that the pilgrims in the Sacred Month might bear witness, in the Sacred Land, unto the truth of the House in the Holy City; and that all men might recognize, from those peerless verses sent down from the radiances of the King of the White Tree, the truth of origination from the Yellow Tree upon Mount Sinai. — BB00265

Glorified be God, Who hath decreed for the pilgrims that go up unto the Sacred House the knowledge of the mystery of that House, that no soul might have power to turn away from the recognition of the Gate. By the Lord of earth and heaven! God hath ordained the pilgrimage to the House because, in the realm of countenances, the truth of love for the Gate hath been accepted as an obligation. — BB00265

And I, in my station upon the black mountain in the land of the Two Sacred Precincts, beneath the shade of that green tree adorned with yellow leaves, do bear witness that

there is no God but Him, alone with no partner, the One God, the Living, the Self-Subsisting, the Eternal. —

BB00216

O my sweet heart, may God Most High protect you! Think not that the cessation of letters stems from weariness, or that there is something in my heart that would scorch it. Rather, my hand wrote to you letters which my tears raced to wash away. God is my witness that since the time of our parting, such grief has encompassed me that I cannot write, but since destiny flows according to wisdom, it has flowed thus. —

BB00541

Context for Study

The Bab does not treat the voyage to the Hijaz as a travel episode standing outside revelation; the ship, the dawn, the sea, the camel-stage outside Medina, the shadow of a green tree on a black hill all become part of revelation's imagery. The opening of the Khutbah fi'l-Bakarih dates the departure with a kind of liturgical precision – the ninth night of Dhi'l-Qa'da, three hours into the night, the white thread not yet on the horizon – so that the moment of embarkation rhymes with the Qur'anic dawn of Ramadan and the moment of the muezzin's first call. The pilgrimage rite itself, with its prescribed stations of ihram, talbiya, tawaf, sa'y between Safa and Marwa, kissing of the Black Stone, and standing at Arafat, is read in the Bab's khutbas as a coded itinerary toward the recognition of a present Proof. This rereading echoes a long Islamic mystical tradition – al-Ghazali's interiorization of the Hajj, Ibn 'Arabi's reading of the Ka'ba as the heart of the believer, the Shi'i ziyarat literature that turns geographic distance into spiritual nearness – yet the Bab pushes further by making the Ka'ba's secret point beyond itself to a living Gate. Christian readers may compare the way the Gospel of John transposes Temple language onto the body of Christ ("Destroy this temple, and in three days I will raise it up"), and Jewish readers may recall how the Aleinu prayer and the Passover Haggadah make geographic pilgrimage into a rehearsal of inward redemption. The letter to His wife, set against the high cosmological prose of the khutbas, restores the human voice of the pilgrim: tears that wash away the ink, the heat of Bushihr, an unmet grandmother, a half-arranged purchase of cloth – the same hand that signs "the Remnant of God" also writes "my sweet heart."

Questions for Reflection

1. In what sense does the Bab's khutba reread the Hajj as a journey of recognition rather than as the completion of a Qur'anic ordinance only?
2. How does the imagery of ship, dawn, white thread, and Yellow Tree braid the Qur'anic motifs of Sinai, Ramadan, and night journey into a single signature of the new revelation?
3. Compare the interiorization of pilgrimage in this khutba with al-Ghazali's *Inner Dimensions of Pilgrimage* and with the Christian motif of the heart as temple in Augustine or Bernard of Clairvaux.
4. What does the letter to His wife teach us about the human texture of revelation, and how should later Baha'i piety hold together the cosmic claims and the domestic affections of the Bab's life?

5. How might the Bab's sacralization of the route – Bushihr, Jidda, Mecca, Medina, Masqat – prefigure the later Baha'i practice of pilgrimage to Bahji and the House of the Bab in Shiraz?

Proclamation at the Heart of Islam

Key Passages

I am the Qa'im whom you were expecting! I am the Qa'im whom you were expecting!
I am the Qa'im whom you were expecting! — BBU0019

O Muhit! You regard yourself as one of the most outstanding figures of the Shaykhi community and a distinguished exponent of its teachings. In your heart you even claim to be one of the direct successors and rightful inheritors of those twin great Lights, those Stars that have heralded the morn of Divine guidance. Behold, we are both now standing within this most sacred shrine. Within its hallowed precincts, He whose Spirit dwells in this place can cause Truth immediately to be known and distinguished from falsehood, and righteousness from error. Verily I declare, none besides Me in this day, whether in the East or in the West, can claim to be the Gate that leads men to the knowledge of God. My proof is none other than that proof whereby the truth of the Prophet Muhammad was established. — BBU0002

Say: O people of Mecca! Believe in God and His signs and follow the decree of the Book if it is Him you worship. He is the One besides whom there is no god. He has created all things by His command and unto Him shall all be gathered. Say: If mankind were to gather together to produce the like of this Book, they would not be able to do so, even if they were to assist one another, and God suffices as witness and helper. — BB00333

For hadst thou uttered "Here am I" at the time We sent thee the Book, We would have admitted thee to the company of such of Our servants as truly believe, and would have graciously praised thee in Our Book, until the Day when all men shall appear before Us for judgment. ...Yet notwithstanding that We had called thee into being for the purpose of attaining Our presence in the Day of Resurrection, thou didst shut thyself out from Us without any reason or explicit Writ. — BB00689

Context for Study

The triple cry within the Ka'ba places the Bab's claim at the geographic and symbolic center of the Islamic world. The Qa'im – the Riser, the Mahdi, the one whose appearance the Shi'i ummah had awaited for a millennium – is announced in the very precinct where every Muslim has, at least once in life, dreamed of being. To proclaim such a claim there, in front of the Ka'ba, on a pilgrimage day, demands the comparison with three earlier scenes: Jesus cleansing the Temple at Passover, Muhammad re-entering Mecca and breaking the idols, and the awaited descent of the Mahdi from the Jamkaran or Samarra of pious imagination. The encounter with Mirza Muhit-i-Kirmani turns the proclamation into a personal test for the Shaykhi leadership that had, only months earlier, been

the seedbed of those who recognized Him in Shiraz. The Bab here demands the very logic by which the Qur'an itself had vindicated Muhammad: the production of inimitable verses. The letter to the Sharif of Mecca refines the drama into a single biographical hinge – a lifetime of worship made void by one missed “Here am I” (*labbayk*, the very word every pilgrim chants on approach to the House) – a Qur'anic and biblical motif in which the moment of address is the moment of judgment. For Baha'i history, this section reveals both the boldness of unveiled disclosure and the tragedy of nonrecognition by those most fluent in the language of expectation. Shi'i hadith on the conditions of the Qa'im's appearance, Christian discussions of the rejection of Christ by His own (John 1:11), and philosophical accounts of the way a horizon of expectation can become a veil – Gadamer's “prejudice,” Heidegger's “forestructure,” Newman's “illative sense” gone wrong – all illuminate this moment.

Questions for Reflection

1. Why does the Bab choose the Ka'ba itself rather than a private Shaykhi gathering as the site of His Qa'imhood proclamation, and what does that choice say about the public character of revelation?
2. The Bab offers Muhit two paths – unconditional acceptance or written repudiation – and refuses a third path of polite delay. How does this echo the rhetorical strategies of the Qur'an against the Quraysh and of the Gospel against the Pharisees?
3. How does the Letter to the Sharif use the pilgrim's labbayk to expose a deeper meaning of the rite itself: that every Hajj implicitly rehearses readiness to say “Here am I” to the Promised One?
4. Compare the Bab's challenge “produce the like” with the Qur'an's *tahaddi* verses and with the Hebrew Bible's pattern of prophetic confrontation (Elijah and the priests of Baal on Carmel, Jeremiah in the Temple court).
5. What does this section teach about the way prior learning can either prepare or block recognition, and how might the later Baha'i emphasis on independent investigation of truth be a structural response to this very pattern?

The Verses as Their Own Proof

Key Passages

This is a Book which hath been sent down upon the Holy Land between the Two Sanctuaries [baynu'l-Haramayn] from One Who is All-Wise, All-Knowing, and hath been expounded by the hand of the Remembrance. This is the Path of God in the heavens and on earth, in response to the supplication of the seeker Haji Siyyid Ali-i-Kirmani, in seven decisive verses by God's leave according to a clear measure. —
BB00019

The perishing ones shall perish by thy Lord's decree through this pure water between these two seas, and the saved ones shall be saved through the Word of the Book by

drinking this camphor-like water from these two rivers – one sweet and pleasant to drink, the other salt and bitter, God’s retribution upon the idolaters. — BB00019

As for the word of the idolaters concerning what We have revealed unto thee – that the Remembrance taketh letters from the Qur’an and sendeth down verses in a clear Arabic tongue – by thy Lord! They have lied against God and have fabricated concerning Our verses, prompted by what Satan cast into their souls. ...Had the Remembrance so willed, he would have sent down, in all things, the like of the verses of the Qur’an.— BB00091

Know, O king, that I am a non-Arab youth from among the just merchants, unlettered in such wise that none hath encompassed my knowledge. The All-Wise hath chosen me, and verily there is no God but Him, the Mighty, the Powerful. — BB00224

Context for Study

The *Sahifa Baynu’l-Haramayn*, written for Haji Siyyid Ali-i-Kirmani on the road between Mecca and Medina, is both an answer to questions and a proof made of the very act of answering. The Bab refuses to argue about the verses; He produces them. The image of the two seas – one sweet and one salt – comes directly from the Qur’an (25:53; 55:19–20) and was already a favorite of the Sufi commentators, who heard in it the meeting of mercy and rigor or of inward and outward knowledge. In the Bab’s hands the two seas frame the act of discrimination by which souls are saved or lost: drinking from the camphor-cool water (an echo of Qur’an 76:5–6) is the same as accepting the new Book. The *Kitabu’l-‘Ulama*, addressed directly to the divines of Iran and Iraq, defends the verses against the charge of plagiarism: a sufficient sign of revelation is that no community of jinn or men could produce the like. The argument from inimitability (*i’jaz*) is famously how Sunni and Shi’i theology vindicated the Qur’an itself; the Bab now turns it forward, against the very class whose office is to defend it. The Epistle to Muhammad Shah’s claim to be “a non-Arab youth from among the just merchants, unlettered” deliberately echoes the Qur’anic description of Muhammad as *ummi* (7:157–158), and aligns the Bab with the prophetic pattern of one whose authority is given rather than studied. Comparable patterns appear in the Hebrew Bible (Amos’s “I was no prophet, neither was I a prophet’s son, but a herdsman”), in the New Testament (the apostles described as “unlearned and ignorant men” in Acts 4:13), and in Western philosophy in Pascal’s argument that the hiddenness of the proof is itself a feature of true revelation: God gives “enough light for those who desire to see, and enough obscurity for those whose disposition is contrary.”

Questions for Reflection

1. How does the location “between the Two Sanctuaries” charge the *Sahifa Baynu’l-Haramayn* with a particular authority, and what does it suggest about a new “intermediate sanctuary” opening within Islamic geography?
2. In what way does the Bab’s challenge of inimitability turn the most cherished Islamic argument for the Qur’an back upon the divines? How does this resemble Paul’s use of Hebrew scripture against Pharisaic readings in Romans?
3. What is the relationship between answering a questioner and revealing a scripture, and how does this redefine the act of theological inquiry?

4. Compare the imagery of the two seas (sweet and bitter) with the Buddhist motif of the two truths, the Vedantic distinction of *vidya* and *avidya*, and the Christian distinction of grace and judgment.
5. Why does the Bab choose to address Muhammad Shah as a merchant rather than as a sayyid or scholar, and what does this signal about the kind of person revelation can choose?

Husayn, Martyrdom, and the Pattern of Suffering

Key Passages

He hath caused every atom of existence to grieve for Husayn, peace be upon him, that the meaning of martyrdom might be known in the letters of unity through his testimony to His Face that there is none other God but Him. ...Had Husayn, peace be upon him, not been martyred in the first scene through his self-testimony to his Lord, creation would not have been established in its creation, nor would origination have been originated in its origination. — BB00122

The days of your companionship with Me are drawing to a close. The hour of separation has struck, a separation which no reunion will follow except in the Kingdom of God, in the presence of the King of Glory. ...The hand of destiny will ere long plunge you into an ocean of tribulation for His sake. I, too, will follow you; I, too, will be immersed beneath its depths. Rejoice with exceeding gladness, for you have been chosen as the standard-bearer of the host of affliction, and are standing in the vanguard of the noble army that will suffer martyrdom in His name. — BBU0006

Verily, We raised up ‘Ali from His resting-place and sent Him unto thee. Hadst thou recognized Him, thou wouldst have bowed down before Him. — BB00684

O God! A luminous Leaf hath descended upon me – lofty and ennobled – wherein the signs of Thy glory shine resplendent, and whose intimations are refined of all but the Bayan. Thou, verily, knowest that it is a blessed Leaf, not the yellowed leaf of the crimson tree. — BB00152

Context for Study

The Khutba on the suffering of Imam Husayn, composed at sea on the first day of Muharram 1261 – the very anniversary of Karbala – is one of the most theologically dense pieces in the volume. Husayn’s martyrdom is read as the metaphysical hinge of creation itself: were it not for his self-testimony, “origination would not have been originated.” This anticipates the New Testament logic of the Lamb “slain from the foundation of the world” (Revelation 13:8), the Pauline theology of the cross as cosmic disclosure (Colossians 1:20), the Lurianic kabbalistic motif of *shevirat ha-kelim*, and the Mahayana Buddhist conception of compassionate suffering as the engine of all bodhisattva activity. By writing this khutba on the ship, in the very Gulf where many of His own companions would later be martyred, the Bab is anticipating His own arc: the words to Quddus during the

journey are explicit – “I, too, will follow you; I, too, will be immersed beneath its depths.” The terse Admonishment to the Najafi mujtahid, written in connection with the arrest of Mulla ‘Ali Bastami (the first Babi to be tried as a heretic, in Baghdad in early 1845), echoes the very pattern by which Husayn was rejected by his time’s religious authorities. The prayer in reply to Tahirih (al-‘Alawiyyah, Qurratu’l-‘Ayn), one of the most luminous letters in this volume, recognizes her as a “blessed Leaf” distinguished from “the yellowed leaf” of mere lineage, a quietly radical theological elevation of a woman to the rank of one of the Letters of the Living and a foreshadowing of her own martyrdom in 1852. Students may consider Husayn’s martyrdom less as one event among others and more as a key that unlocks every later Baha’i martyrdom: the Bab’s, Tahirih’s, Quddus’s, the seven martyrs of Tehran, and the Yaran of recent decades.

Questions for Reflection

1. How does the Bab’s claim that creation itself depends on Husayn’s self-testimony reframe Karbala from a historical tragedy into an ontological event?
2. Compare this metaphysics of redemptive suffering with Christian atonement theology, with the Jewish concept of *kiddush ha-shem* (sanctification of the Name), and with the Buddhist bodhisattva ideal of taking on the suffering of others.
3. In what sense are the Bab’s words to Quddus a prophecy of His own martyrdom, and how should we read them in light of the Bab’s own execution in 1850?
4. How does the Bab’s address to Tahirih – recognizing her as a “blessed Leaf” distinct from the merely yellowed leaf of inherited honor – illuminate the elevation of feminine spiritual authority in the new dispensation, and how does it anticipate Tahirih’s later unveiling at Badasht and her martyrdom?
5. What does it mean that the Bab pronounces judgment on the Najafi mujtahid by invoking the figure of ‘Ali rather than a Qur’anic title? How is this a Shi’i mode of warning, and how does it foreshadow the later confrontation between Babi messianism and Usuli jurisprudence?

Wisdom, Dissimulation, and the Pastoral Letters of the Cause

Key Passages

O uncle, behold what thou deemest concerning My return; for the Cause of God is greater than what men know. Most men, indeed, are in a far-off valley. In the station of fear, the ordinance of thy Lord is the occultation of the Cause. — BB00315

Verily those who pledge their troth to the Mention of the Name of thy Lord – they pledge their troth unto God; the hand of God is above their hands. Thy Lord encompasseth all things. Send, then, a like Book unto those who, in truth, have followed the ordinance of God – for they are the guided. — BB00315

They have confounded the Cause, and have ascribed it – God forbid! – to the august Court of him who holdeth authority, the Pivot of greatness. At those times when I was

in Shiraz, from what soul among the people did I ever hear a claim of any matter on my part? ...The purport of all these passages is this: it is falsehood entire; I am not one who layeth claim unto any Cause. God willing, after my arrival in the august Presence, the Court of Justice, I shall set forth my petition. — BB00513

Guard your religion and conceal it through dissimulation, for there is no faith for one who has no dissimulation. ...People were commanded two qualities which they have lost, thereby becoming as nothing: patience and concealment. — BB00415

Context for Study

After the Hajj, the Bab's correspondence reveals a movement under pressure: the Sharifate has refused, the divines of Najaf have moved against Mulla 'Ali Bastami, the Persian authorities are watching the road from Bushihr, plans of escape by sea to Karbala have to be abandoned, messengers must be dispatched and sometimes lose their burdens, and the Cause must sometimes hide. The Letter to the uncle from Bushihr names this candidly: "In the station of fear, the ordinance of thy Lord is the occultation of the Cause." The doctrine being invoked is the venerable Shi'i discipline of *taqiyya* – pious dissimulation under threat, far removed from any concession of weakness – whose hadith corpus is quoted at length in the Letter to Mulla Husayn III. The remarkable Kinar-Takht letter, written when the Bab is intercepted on His way back to Shiraz under arrest, displays this discipline at the level of forensic strategy: He denies any "claim" before the civil authorities while continuing in His own writings to make claims of universal scope. Readers should weigh this against later Baha'i teachings on truthfulness as "the foundation of all human virtues" (Baha'u'llah) and 'Abdu'l-Baha's nuanced commendation of wisdom; the Bab's practice insists that frankness and prudence are coordinated rather than opposed when both serve the protection and spread of the Cause. The pledge of allegiance to "the Mention of the Name of thy Lord" is identified with allegiance to God Himself, an echo of Qur'an 48:10 ("The hand of God is above their hands") applied now to the new dispensation; letters and messengers thereby become covenantal acts. The wife's letter, the Khal-i-Akbar letters from Masqat, the steady stream of guidance to Mulla Husayn (the first Letter of the Living) as he moves between Iran and the Holy Land, all show a community being slowly knit together by paper, ink, ships, and trusted couriers – a quiet infrastructure of revelation that contrasts strikingly with the public drama of the Ka'ba proclamation.

Questions for Reflection

1. What does the Bab mean by "the occultation of the Cause" in a moment of fear, and how does it relate to the long Shi'i tradition of *taqiyya* traceable through Ja'far al-Sadiq?
2. Compare the Bab's strategic concealment with biblical models of hiddenness: Joseph in Egypt, David in the cave at Adullam, the early Christian *disciplina arcani*, and Jesus's frequent commands "tell no man."
3. How can a community distinguish wisdom from mere caution, and concealment from compromise? Where, if anywhere, does dissimulation cross into denial?
4. The Bab states baldly to the agents at Kinar-Takht that He is not a claimant of any Cause, yet in His tablets He claims to be the Qa'im. How should later Baha'is read this in light of Baha'u'llah's principle that "truthfulness is the foundation of all human virtues"?

5. Why might letters and messengers carry a theological significance that goes well beyond their logistical role in early Babi history, and how do they prefigure later Baha'i covenantal practice of correspondence and pilgrimage tablets?

The Letters of Unity and the Kitab al-Fihrist: Inner Geometry and the Consciousness of a Canon

Key Passages

The fourth station is the mystery veiled by mystery, the temple of oneness. He said: "The mystery of the Basmala is in the letter B, and the mystery of the B is in the point, and I am the point beneath the B." And in the traditions it is related that all existents came forth from the Ba' of "In the Name of God, the All-Merciful, the Compassionate."
— BB00022

The first of the seven observances is carrying the impregnable blessed circle. The second is abstaining from the water-pipe. The third is drinking Chinese tea, beloved by the people of certitude. The fourth is mentioning the concealed pillar in the call to prayer after bearing witness to the vicegerency of the merciful successors. The fifth is prostration upon the soil of Husayn – upon him be thousands of praises and greetings – with the nose and forehead. The sixth is reciting the comprehensive visitation prayer every Friday and holiday and every blessed day and auspicious night. And the seventh is wearing a ring of white carnelian inscribed with "There is no god but God, Muhammad is the Messenger of God, 'Ali is the Friend of God."
— BB00562

This is that Book from God concerning the judgment of a wondrous servant. Verily it is a Book sent down from the Remnant of God, the Ancient, True Imam. He is the Truth in the heavens and on earth; nothing escapeth His knowledge and no created thing can encompass His remembrance.
— BB00128

God – exalted be He – saith in the Holy Hadith: "My servant ceaseth not to draw nigh unto Me by works of supererogation until I love him. And when I love him I become his hearing wherewith he heareth, his sight wherewith he seeth, and his hand wherewith he graspeth. If he calleth upon Me I answer him; and if he is silent concerning Me, I begin with him."
— BB00128

Context for Study

A whole stratum of this volume is given over to inner geometry: the four stations of the Basmala in BB00022; the science of letters in the Khutba on gematria (BB00175); the Letters of Unity (the fourteen pure ones – Muhammad, Fatima, and the twelve Imams) in countless prayers; the Seven Directives that prescribed a simple, recognizable practice for the early believers; and finally the Kitab al-Fihrist, the Book of the Index, in which the Bab catalogues His own writings while the mission is still young. The point beneath the B (*nuqtat al-ba'*), spoken originally by Imam 'Ali and now claimed by the Bab as the "Point of the Bayan," is more than a piece of esoteric lore; it is a

way of saying that all multiplicity returns to one indivisible disclosure of the Real, and that this Point has now become flesh-and-ink in the person and verses of the Bab. The Khasa'il-i-Sab'ih, by contrast, is breathtakingly concrete: wear this ring, prostrate on this soil, recite this visitation, drink this tea, refuse the qalyan – a discipline that bound a hidden community together by visible signs and small daily resistances. The Kitab al-Fihrist deserves particular attention. To catalogue one's own scriptures so early is to assert two things at once: that revelation is a coherent canon rather than a series of ad hoc letters, and that the Babi community must learn to receive and transmit these texts with the same care that Muslims gave the Qur'an and the People of the Book gave the Bible. The Fihrist is also a humble document; it ends in confession of shortcoming and trust in God. The hadith *qudsi* of supererogatory works – “I become his hearing wherewith he heareth, his sight wherewith he seeth” – comes from the heart of Sufi devotion (Bukhari's chapter on humility, beloved of Junayd and Ibn 'Arabi and quoted by John of the Cross's translators in the West), and locates the Bab's own writing inside that current: revelation as the result of a servant so far drawn near that God speaks through him.

Questions for Reflection

1. How does the doctrine of the “Point beneath the B” compress the entirety of metaphysics, and how does the Bab's appropriation of this saying anchor His own self-understanding as the Point of the Bayan?
2. The Khasa'il-i-Sab'ih asks early believers to be recognized by small visible signs – a ring, a posture, a drink. What is the spiritual logic of such practices, and how do they compare with Jewish tzitzit and tefillin, Christian crosses and scapulars, Sikh kakar, and the Buddhist robe?
3. Why would the Bab catalogue His own writings at this stage of the mission? How does this anticipate the later Baha'i emphasis on authentic texts, careful copying, and the role of the Universal House of Justice in identifying authoritative writings?
4. How does the hadith of supererogation help frame the relationship between human servitude and divine speech, and how is it congruent with the Bab's claim to be “a non-Arab youth from among the just merchants, unlettered”?
5. Compare canon formation here with the analogous Jewish (Yavneh and the closing of Tanakh), Christian (Nicaea and the Athanasian list), and Muslim (the codex of 'Uthman) precedents – what is gained, and what risks must be guarded against, when a community begins to know its own scriptures as scriptures?

The guiding question for the chapter is this: how does pilgrimage become proclamation, and how does proclamation become a portable, written sanctuary? In these months the Bab does not stay in one place; He moves – by ship, on camel, on foot – across the very seam between Iran and Arabia, Shi'a and Sunni, the Persian Gulf and the Red Sea, His native merchant culture and the courts of kings. In every place He writes, and in each writing the geography is folded into the act of revelation: the small boat off Bushihr becomes the ark of the Basmala, the precinct of the Ka'ba becomes the stage of the Qa'im, the road between Mecca and Medina becomes the seam of two seas, the customs houses of Masqat become a Holy Land in miniature, the prison-house of Mulla 'Ali in Baghdad becomes a witness of Husayn returned. The pilgrim has gone home to Bushihr, but the

Pilgrimage continues in every letter He sends out across the sea – carrying, beneath its outward forms of greeting and request, an inward summons that asks each reader, like every pilgrim before the House, to answer *labbayk*.