



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 6:

The Bab: Late writings of the first period
(Shiraz, ca. June-August 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
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 6

This volume gathers a cluster of Tablets from the Bab's return to Shiraz after the pilgrimage (ca. June–August 1845), a moment when the public claim made in Mecca increasingly presses upon the possibilities of communication and community formation in Iran. Several pieces register, directly or indirectly, the tightening atmosphere: in replying to Mirza Muhammad Yazdi (BB00158) the Bab frames His endurance of rejection and vilification as service rendered for God's sake, alluding to the constraints placed upon His ability to answer correspondents "in accordance with reality and rectitude," even while affirming His certainty and the legitimacy of His proclamation in the Sacred Mosque.

Doctrinally, these writings continue to sharpen the Bab's account of revelation and authority within a Qur'anic and Shi'i frame. BB00377 is especially explicit: the Bab asserts the sovereignty of God to reveal verses, argues that rejection of His verses implicates one's prior claim to believe the Qur'an, and (notably) adopts a posture of non-abrogation for the present while nonetheless claiming full divine prerogative—alongside concrete instructions for the remittance of religious dues through a trusted intermediary. The volume juxtaposes such claims with compact cosmological and hermeneutical mini-treatises: Bayan al-Taqrub wa Tab'a'ud (BB00325) renders "nearness" and "remoteness" as realities structured around the "Point" (the locus of approach) and its counterpoint, mapping metaphysical geography onto the drama of recognition and refusal. Legal and ritual questions are treated in the same symbolic register: BB00249 explains prohibitions in marriage law, divorce, and related ordinances by appealing to a deep "law of causation," reading juridical limits as outward correlates of primordial divine decrees and moral-spiritual "turning away." Within this same arc stands the substantial Treatise on the four pillars (BB00023), which presents both cosmos and religion as founded on four supports and then uses Qur'anic proof-texts, Shi'i hadith, and Shaykhi allusion to argue for the advent and identity of the Qa'im—thereby situating the Bab's claim as simultaneously continuous with inherited expectation and transformative of it.

Alongside these higher-theological interventions, the Tablets show the daily work of shaping a nascent community through prayer, counsel, and practical guidance. Devotional texts such as Du'a'a'l-Vahhabiyya (BB00182) rehearse core elements of faith and the Imami sacred figures in a mode intended to steady and consolidate believers. Other items address conduct and instruction with striking specificity: in Khatt li-Mirza Muhammad 'Ali Qazvini (BB00376) the Bab interweaves legalistic direction with advice about teaching priorities, devotional practices, and even matters of health, while directing mystical "journeying" back toward disciplined intention and reliance upon God. A remarkable complement is BB00677 (Treatise on the education of children), which elevates the teacher's station, insists on gentleness toward children, and folds pedagogy into cosmology by linking Qur'anic instruction, number symbolism, and letter-mysticism to the graded unfolding of creative reality (Will, volition, decree), thus presenting moral formation and metaphysical order as a single continuum. Even the more intimate communications—such as BB00479, which reassures the

Bab's family of His wellbeing while stressing that the acceptance of deeds depends upon recognition of the divine Proof—reiterate the period's central theme: the movement from inherited piety to a new axis of allegiance defined by acknowledgment of the Bab's revelatory authority.

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BB00182

*Du'a'a'l-Vahhabiyya**To: Haji 'Abdu'l-Vahhab**Date: 1261 [1845]?*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 2 O my God! I bear witness before Thee, with Thy testimony to Thine Own Self, that Thou art God, there is no God but Thee, alone, with no partner. Thou hast ever been in the state of pre-existence; none can know Thee as Thou art, for Thou art One, and none can describe Thee as Thou art, for Thou art the Eternal One. Thy Being hath ever been concealed in Thine Essence and Identity, and shall forever remain hidden in Thine Identity. No attributes in all creation can describe Thee, nor can knowledge of Thee be attained therein, for Thou hast ever been unassociated with anything, and nothing hath existed beside Thee, and now Thou art as Thou hast ever been.
- 3 Glorified and exalted art Thou! Those who attribute positive qualities to Thine Essence while negating their opposites have not truly known Thee, for attributes, by their very nature in their own realm, are distinct from that which they describe.
- 4 Glorified art Thou, O my God! I love Thee and worship Thee though I have neither the power nor the knowledge to do so as befitteth Thee. Glorified and exalted art Thou! Thy Reality is sanctified and Thine Identity is exalted above being known by anyone through anything save Thine Own Essence, and mighty is Thine Identity.
- 5 Glorified, glorified art Thou, as Thou lovest for Thyself, above all that Thy knowledge encompasseth, and I am of those who believe in this before Thee. And I bear witness to Muhammad, Thy Beloved, may Thy blessings be upon him and his family, as becometh Thee, for Thou hast made him the manifestation of Thy revelation in every circumstance, in origination through divine decree and in destiny through execution, and none knoweth this save Thee.
- 6 Therefore, O God, bless him as he bore Thy revelation, delivered Thy message, showed patience in Thy path, and was
- 1 بسم الله الرحمن الرحيم
- 2 اللهم اني اشهدك بشهادتك لنفسك انك انت الله لا اله الا انت وحدك لا شريك لك لم تزل قد كنت على حالة الازل لن يعرفك كما انت انت احد ولن يوصفك كما انت انت احد ازلى ايتيك لم تزل غيب بذاتيتك و كينونيتك لا تزال غيب بكينونيتك ولا لك وصف في الممكنات ولا يمكن فيها عرفانك اذ كنت لم تزل لا تقترون بشيء ولا كان معك شيء والان قد كنت بمثل ما كنت
- 3 سبحانك و تعاليت ان الذين يعتقدون في ذاتيتك صفات الثبوتية و ينزهونك من ضدها لم يعرفوك اذا الصفة بشهادة نفسها في صقعها كانت غير موصوفة
- 4 فسبحانك يا الله احيى و اعبدك بما لا اقدر و لا اعلم كما انت انت سبحانك و تعاليت جلّت نفسانيتك و علّت انيتك من ان يعرفك احد بشيء من [من ان توصف بشيء من دون ازليتك] دون ذاتيتك و عزّ كينونيتك
- 5 فسبحانك سبحانك كما تحب لنفسك من كلّ ما احاط عليك و انا بذلك من المؤمنين لديك و اشهد لمحمد حبيبك صلواتك عليه و اله كما انت اهله حيث قد جعلته مقام تجليك في كلّ شان في الاراء بالبداء و في القضاء بالامضاء و لا يعلم ذلك احد سواك
- 6 فصلّ اللهم عليه كما حمل وحيك وبلغ رسالتك و صبر في ذاتك ورضى بقضائك كما انت عليه من

content with Thy decree, according to the might and power Thou hast over him. And bestow Thy peace, O God, upon his chosen successors: Ali, Hassan, Hussein, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hassan, and the Proof, the Qaim - Thy blessings be upon them with all Thy signs and bestowals, for they delivered what they were charged with of Thy wisdom, and by virtue of what Thou hast ordained regarding their rights, which none knoweth save Thee.

- 7 O God! Bestow Thy blessings upon the daughter of Thy beloved one, Fatima the Radiant, and upon her mother Khadija the Great, by virtue of Thy might, power, oneness and divinity. Verily, Thou art the Most High, the Great. And I bear witness, O my God, on behalf of the followers of the family of God - peace be upon them - including the Prophets, the Trustees, the Martyrs and the Righteous ones, to that which Thou lovest and art pleased with. I believe in naught save what Thou lovest, and Thou sufficeth as a witness over me. And I testify that among the branches of the religion of Muhammad - Thy blessings be upon them - with Thee has been faith in Thy Book and adherence to Thy commandments, including prayer, almsgiving, fasting, pilgrimage, payment of the Right of God, holy war, love of goodness and hatred of evil. Therefore forgive me, O God, and those whom Thou lovest, for our shortcomings in fulfilling Thy ordinances and our remoteness from Thy gifts. Verily Thou art the Generous, the Bountiful. Nothing in the heavens or on earth is too great for Thee, and Thou art the Self-Sufficient, the All-Praised.

- 8 I bear witness that all Thou hast ordained for me after death is truth, even as Thy Reality is truth. Thou hast not granted anyone such exalted stations except through Thy bounty, to deliver those servants who point to Thy stations in this temporal world yet are veiled from meeting Thee. Therefore make easy, O God, and forgive me and those whom Thou lovest in all circumstances, that I may come before Thee on the Day of Resurrection without sin. Through Thy gifts, lift from me the wrongs of Thy servants, for in my rank there are rights due to the servants, and my heart shall not be unburdened of them except through Thy concealment and forgiveness.

- 9 O my God! Woe unto me, then woe unto me, if I should appear before Thee with any sin! Alas, alas! Woe unto me, then woe unto me, if Thou shouldst reckon what my hands have wrought in Thy path! Alas, alas! Woe unto me, then woe unto me, if Thou shouldst judge me with justice! Alas, alas! Woe unto me, then woe unto me, if on the field of gathering it should be proclaimed: "Seize him and fetter him, then cast him into the blazing fire, then into a chain seventy cubits long thread him!"

العزّ والقدرة و سلم اللهم على اوصيائه المرضيين
على والحسن والحسين وعلى محمد وجعفر و
موسى وعلى وعلى محمد وعلى والحسن والحجة القائم
صلواتك عليهم بكل اياتك ونفحاتك كما بلغوا
ما حملوا من حكمك وبما انت عليه فى حقهم
الذى لا يعلمه احد سواك و سلم [صفحة بعد]

7 سلم اللهم على بنت حبيبك فاطمة الزهراء و امها
خديجة الكبرى ما انت عليه من العزّ والجبروت و
الوحدة واللاهوت انك انت العلى الكبير واشهد
يا الله لشيعه آل الله سلام الله عليهم من الانبياء
والاوصياء والشهداء والصالحين بما تحب و
ترضى ما اعتقد فى شئ الا ما تحب و كفى
بك على شهيدا واشهد ان من فروع دين محمد
صلواتك عليهم لديك قد كان الايمان بكاتبك و
الاتباع فروضك ومنها الصلوة والزكوة والصوم
والحج والخمس والجهاد وحب البر وبغض الشر
فاغفر الله لى و لمن يحب ما قصرنا فى فرائضك
و بعدنا من مواهبك انك انت الجواد الكريم لا
يتعاضدك شئ فى السموات ولا فى الارض و
انك انت الغنى الحميد

8 و اشهد ان كل ما قدرت لى بعد الموت حق
بمثل حقيقتك و انت ما جعلت لاحد تلك
المواد والعظيمة الا بجودك لتخليص عبادك
الذين يشيرون الى مقاماتك فى هذه الدنيا النية و
يجيبون من لقاءك فسهل اللهم واغفر لى و لمن
تحب كل المواقف حتى ادخل عليك يوم القيمة
بدون سيئة وارفع عنى بعطائك مظالم عبادك
فان فى ربتى حقوق من العباد ولا يفرغ فؤادى
منها الا بسترک و عفوك

9 فيا اللهى الويل لى ثم الويل ان كان الودود عليك
بسيئة منى فاه آه الويل لى ثم الويل لى ان تحسبنى
بما اكتسبت يدى فى سبيلك فاه آه الويل لى ثم
الويل لى ان حكمت لى بالعدل فاه آه الويل لى
ثم الويل لى ان تقبل لى فى صعيد المحشر خذوه
و غلوه ثم الحميم صلوه ثم فى سلسله ذرعها سبعون
ذراعا فاسلكوه فاه آه الويل لى ثم الويل لى ان

Alas, alas! Woe unto me, then woe unto me, if the fire should be my dwelling, scalding water my drink, pitch my garment, and devils my companions! Alas, alas! Woe unto me, then woe unto me, if my station should be in the fire! Alas, alas! Woe unto me, then woe unto me, from a fire wherein is no light, whose heat is never quenched, and whose burning never ceases! Alas, alas! Woe unto me, then woe unto me, if scalding water should be [my drink] and hypocrites my brothers!

كان النار مسكني والحميم شرابي والقطران لباسي
والشياطين اخواني فاه اه الويل لي ثم الويل لي
ان كان في النار مقامي فاه اه الويل لي ثم الويل لي
لي من نار لا فيها نور ولا يطفى حرها ولا يفنى
حرقتها فاه اه الويل لي ثم الويل لي ان كان الحميم
[سرابي] والمنافقين اخواني

- 10 O my God! By Thy might and Thy majesty, if Thou shouldst punish me in the fire with all Thy torments, and enlarge my body until it fills all the fire with Thy wrath, and extend me in the fire at every moment through Thy power and Thy dominion throughout the eternity of Thine Own Self, [...] I would still declare in the fire as I now declare before Thee: Thou art God, the Just in judgment, the Obeyed in deed, and that judgment from Thee upon me regarding my right is truth, even as Thy Reality is truth, and this stems only from Thy love for me.

10 فيا اللهى بعزتك وجلالتك لو عذبتني في النار
بكل عذابك وتكبر جسمي حتى تملأه كل النار
من سخطك وتمدني في النار في كل ان بقوتك
وقهرك بدوام ازالة نفسك [بمحققك] الذي لا
يعلم سواك لا نطق في النار بمثل ما انا ذا ناطق
بين يديك انت الله العادل في الحكم والمطاع في
الفعل و ذلك الحكم منك على في حق حق
بمثل حقيقتك وما كان ذلك الا من حبك لي

- 11 O my God! Since I have sought the dawning of Thy forgiveness, I commune with Thee through these remote words, that Thy mercy and protection may be made manifest. Otherwise, what thought could there be save of Thy forgiveness!

11 فيا الهى لما اردت طلعة عفوك فاناجيك بتلك
الكلمات البعيدة ليظهر رحمتك [مثل ذلك م]
وسترك والا ما حاش الظن بعفوك

- 12 Blessed am I, then blessed am I, shouldst Thou lift from me and forgive the transgressions of my turning away. Blessed am I, then blessed am I, shouldst Thou transform my evil deeds into good ones. Blessed am I, then blessed am I, shouldst Thou gather me before Thee, forgiven of all my misdeeds. Blessed am I, then blessed am I, shouldst Thou take my hand upon the Bridge, that I might not stand before the witnesses on the Day when the Herald calls out in the land of resurrection. Blessed am I, then blessed am I, shouldst Thou admit me into Thy paradise and clothe me in crimson silk through Thy grace, and feed me of fresh meat through Thy bounty, and give me to drink of pure wine from the cup of Thy mercy. Blessed am I, then blessed am I, shouldst Thou wed me to the holy maidens in the green pavilion of Thy loving-kindness. Blessed am I, then blessed am I, shouldst Thou cause me to dwell upon the white couch before the throne of Muhammad and his family, the loci of Thy knowledge. Blessed am I, then blessed am I, shouldst Thou efface from around my heart every remembrance and condition save the sweetness of Thy remembrance and Thy beauty.

12 فيا طوبى لي ثم طوبى لي ان ترفع عني و تعفو
في حقى جريرات ادباري فيا طوبى لي ثم طوبى
لي ان تبدل بالحسنات سيئاتي فيا طوبى لي ثم
طوبى لي ان تحشرني بين يديك مغفورا من كل
سيئاتي فيا طوبى لي ثم طوبى لي ان تاخذ يدي
على الفراط بالا أقف بين يدي الاشهد يوم ينادى
المناد في ارض المعاد فيا طوبى لي ثم طوبى لي
ان تدخلني رضوانك وتلبسني حرير الاحمر من
فضلك و تطعمني من لحم [الطرى] الطرى من
جودك وتشريني من نحر الصافية بكاس رحمتك
فيا طوبى لي ثم طوبى لي ان تزوجني [بجوريات]
[بجوريات] بجوريات القدس في رفرف الخضرآء
من عنايتك فيا طوبى لي ثم طوبى لي ان اسكننتني
على السرير الابيض تلقاء عرش محمد وآله محال
معرفتك فيا طوبى لي ثم طوبى لي ان تحو من
حول فؤادي كل ذكر و شان دون لذة ذكرى و
جمالك

- 13 Say: Nay, truth hath come and falsehood hath perished. All praise be to God, the Lord of the worlds. O God! Thou verily knowest that I have composed this prayer for those of Thy

13 قل لا ان جاء الحق و زهق الباطل [في عماء
المطلق] [من عماء المطلق] ان الحمد لله رب
العالمين اللهم انك لتعلم اني قد انشأت هذه الدعاء

faithful and tested servants who have asked of me in their precious letter. Write down, O my God, for him and for those who have asked in his letter, all the good that Thy knowledge encompasseth, and protection from all the evil that Thy knowledge encompasseth, and cause to flow for him the means of what Thou lovest before Thy beauty. Verily Thou art God, there is no God but Thee. Thou bestowest upon whom Thou willest as Thou willest through the mention of Thy forgiveness in Thy Book, and Thou withholdest from whom Thou willest as Thou willest without the descent of Thy verses.

لمن سئل متى من عبادك المومنين الممتحنين في كتابه العزيز [الذى قد سماه عبدك يا وهاب م] فاكتب اللهم له ولمن سئل في كتابه كل الخير ما احاط عليك والعصمة من كل الشر ما احاط عليك واجره الاسباب ما تحب تلقاء جمالك انك انت الله لا اله الا انت تمن علي من تشاء كما تشاء بذكر غفرانك في كتابك [وانشاء اياتك بايدي عبيدك م] [وانشاء اياتك بايدي عبيدك م] وتمنع [من] تشاء كما تشاء بدون نزول اياتك

- 14 Forgive, O my God, me and those who have entered the house of my love, that which Thy knowledge hath encompassed and Thy Book hath numbered, for the sake of Muhammad and his family, the people of Thy authority. Verily Thou art the Munificent, the Great. Glory be to God, the Lord of the Throne, above what they describe. I seek forgiveness of God, my Lord, the Lord of the Messengers. And praise be to God, the Lord of the worlds.

14 فاغفر اللهم لي ولمن دخل بيت محبتي ما قد احاط عليك واحصى كتابك لحق محمد وآله اهل ولايتك انك انت الجواد العظيم وسبحان الله رب العرش عما يصفون واستغفر الله ربى رب المسلمين والحمد لله رب العالمين

PR03.046r12-047r10, PR04.205v02-207v13,
MKI4499.007, MKI4511.024r-029v,
BYC_collect3.126-130

BB00377

To: *Ali*

- 1 In the Name of God, the Most High, the Most Great
- 2 Praise be to God Who created the heavens and earth by His command. Then those who deny Our signs shall be gathered unto God their Lord.
- 3 We have indeed read the books which were sent down to Us. Say: We are witnesses to all things. Say: Fear God, O people, and work for God apart from the people, for God's term shall come and all shall be brought before God your Lord.
- 4 Say: Know, O people, the truth of what has been sent down to you - these are clear verses from God's Book for a people who understand. Say: O people from among the companions of Ahmad and then Kazim, the Tree of Sinai speaks among you, yet how do you not believe and are not aware?

1 بسم الله العلى العظيم
2 الحمد لله الذى خلق السموات والارض بامرته ثم الذين كفروا باياتنا الى الله ربك يحشرون
3 ولقد قرئنا كتب الذى نزل الينا قل له انا لكل شاهدون قل اتقوا الله يا ايها الناس واعلموا الله من دون الناس فان اجل الله لات وكل على الله ربك يعرضون
4 قل اعرفوا يا ايها الملاء حق ما نزل اليكم تلك الايات بينات من كتاب الله لقوم يعدلون قل يا ايها الملاء من اصحاب احمد ثم كاظم ان شجرة الطور تنطق فيكم وانتم كيف لا تؤمنون ولا تشعرون

- 5 Say: Those who do not wish to believe in what God has sent down of verses to Muhammad the Messenger of God have said "We submit," yet you make yourselves lower than the work of the first and then the second before you, as though you were a people who perceive but do not understand. Say: All that you dispute regarding the days of God returns to the judgment of the Qur'an, and it proves that it is from God, for none in the heavens and earth can produce discourse like what God has revealed in the Qur'an. Woe unto you for what you believe yet do not perceive!
- 5 قل ان الذين لا يريدون ان يؤمنوا بالله لما نزل الله الايات على محمد رسول الله لقد قالوا اسلمنا وهم ليجعلون انفسكم ادنى من عمل اول قم الثانى قتلکم الله کانکم وقم لا تشعرون ولا تعقلون قل کل ما انتم تحاجون فى ايات الله ليرجع الى حکم القرآن وانه ليثبت انه كان من عند الله بما يعجز من فى السموات والارض على ان لا يأتوا ان يأتوا بحدیث مثل ما نزل الله فى القرآن فویل لکم بما انتم تؤمنون ولا تشعرون
- 6 Say: If I wished to abrogate anything, I would be upon the truth and none among you could say "How is this?", but I do not abrogate a single letter of the religion nor add a letter to it. Rather, I have come confirming what God revealed in the Qur'an. I have conveyed what God permitted me and I fear none among you if you deny God's verses.
- 6 قل اننى انا لو انسخت کل ما اشاء لکنى على حق ولن يقدر احد منکم ان يقول كيف ذلك ولکنى لا انسخت حرفا من الدين ولا ازید علیه حرفا بل جئت مصدقا لما نزل الله فى القرآن ولقد بلغت ما اذن الله لى ولا اخاف من احد منکم ان کنتم بابات الله تکذبون
- 7 Say: Those who believed in the Qur'an before have no escape except to believe in these verses or to deny what they believed before. Fear God, O people, for God's Cause is truth just as you speak in God's knowledge. Say: This Cause is like the decree of God's Messenger before - it is truth, and God has made the balance a matter which you must believe in and not deny. Fear God, O people, that you may obtain mercy.
- 7 قل ان الذين امنوا بالقران من قبل لا مفر لهم الا يؤمنوا بتلك الايات او يكفروا بما امنوا من قبل ان اتقوا الله يا ايها الناس فان امر الله لحق بمثل ما انتم فى علم الله لتنطقون قل ان هذا الامر بمثل حکم رسول الله من قبل لحق وان الله قد جعل القسطاس امرا انتم لتؤمنون به ولا تجحدوه ان اتقوا الله يا ايها الملاء لعلمكم ترجعون
- 8 Say: The people claim this Cause is like unto the cause of [Shaykh] Ahmad before [Siyyid] Kazim. Nay, by your Lord! If Ahmad were alive it is my Cause that he would attain, while Kazim would not separate from me and would circle around me by God's leave. God knows all that the people know not.
- 8 قل ان الناس يزعمون ان هذا الامر مثل امر احمد قبل كاظم لا وربك ان احمد لو كان حيا ليلبغ امرى ثم كاظم لا يفارق عنى ويطوف باذن الله فى حولى الله يعلم كل ما كان الناس لا يعلمون
- 9 Say: O Ali, fear God in the days of your Lord, for life in Our presence is true life like the life of paradise. Fear none in your Lord's path, for when you die you shall enter your Lord's house among the secure ones. Take the right of the remnant of God from the people and send to Me when I permit you in truth.
- 9 قل يا على ان اتق الله فى ايام ربك فان العيش بين ايدينا هو الحيوان بمثل عيش الرضوان ولا تخف فى سبيل ربك من احد فانك اذا مت تدخل بيت ربك وانك من الامنين
- 10 Deliver this Book to those who follow Me - among them are those who possess clear wisdom from God. Indeed a single letter of this Book equals not all who are in the heavens and earth.
- 10 خذ حق بقية الله من الناس وارسل الى اذا اذنت لك بالحق وبلغ ذلك الكتاب الى الذين اتبعونى قل منهم عبد الله ذو حکم امين وان حرفا من ذلك الكتاب لم يعدل لمن فى السموات وارض
- 11 Say: By my father! Preserve this Book and send greetings upon the one who in the Book sends greetings upon those who

follow him. Then say: All praise belongs to God, the Lord of the worlds.

11 قل يا بَنِيّ فاحفظ ذلك الكتاب وسلّم على الذّذى
سلّم في الكتاب على الذّذين اتّبعوه ثم قل قولوا ان
الحمد لله رب العالمين

CMB_F23.138v09-139v10 (44), CMB_F20.019r01-
019v09, BYC_tablets.079.06-080.14

BB00325

Bayan al-Taqarub wa Tabā'ud
To: Aqa Muhammad Ibrahim
Date: 1261 [1845]?

- 1 In the Name of God, the Most Firm, the Most Enduring, besides Whom there is no other God, the Supreme, the Most Enduring. 1 بسم الله الاقوم الاقوم الذى لا اله الا هو العظيم
الادوم
- 2 God hath willed to create the mystery of His Most Great Name in this mighty Tablet for those men whose homes God hath established above the throne of pre-existence. 2 شاء الله ان ينشأ سراسمه الاعظم في هذا اللوح
المعظم للرجال الذين جعل الله بيوتهم فوق عرش
القدم
- 3 The Writer hath written what God intended as knowledge concerning proximity and remoteness. I shall now inform him of what God hath bestowed upon man, who for a time was nothing mentioned. We guided him to the path, whether grateful or ungrateful. We made him in the Book a visible description for nearness and an existent boundary for remoteness. 3 ولقد كتب الكاتب مكتوبا فيما اراد الله في علم
التقارب و التباعد معلوما و اناذا قد اعلمه فيما
وهب الله الانسان حين من الدهر لم يكن شيئا
مذكورا انا هديناه السبيل اما شاكرًا و اما كفورا
انا جعلناه في الكتاب للتقارب و صفا مشهودا و
للتباعد حدا موجودا
- 4 If thy gaze be upon the depths of the sea of Oneness, then be the praise of God, besides Whom there is no God, the Ever-Living, the Self-Subsisting, alone - for God hath raised it above opposites and peers as a good pleasure for those who desire God and His face in the Garden of Eden, those who set up no other god with God and who come to Him on the Day of Resurrection alone. These are they whom God maketh to be hearing and seeing through His hearing and sight, and God giveth them to drink from the cup of His glory a pure drink, for those whom God hath promised an abundant reward. God shall give them gardens and silk on the Day of Resurrection. This truly is a well-known truth. This shall be your recompense, and your striving shall be appreciated. These are they who shall enter Paradise as a welcome gift, abiding therein 4 ان كانت نظرتك في لجة بحر الاحدية فكن حمد
الله الذى لا اله الا هو الحي القيوم فردا لان
الله قد ارفعها عن الازداد والانداد رضا للذين
يريدون الله و وجهه في جنة عدنا الذين لا يجعلون
مع الله الها اخر و ياتي يوم القيمة فردا اولئك الذين
يجعلهم الله بسمع و بصره سميعا بصيرا و يسقهم
الله من كاس مجده شرابا طهورا للذين و عدهم
الله جزاء موفورا و سيعطيهم الله يوم القيمة جنة و
حريرا و ان هذا هو الحق معروف ان هذا كان لكم
جزاء و كان سعيكم مشكورا اولئك الذين يدخلون
الفردوس نزلا خالدين فيها متكئين على الارائك
لا يرون فيها شمسا و لا زمهيرا؟

forever, reclining upon couches, seeing therein neither sun nor bitter cold.

- 5 But if thy gaze be upon the depths of the sea of Unity, then be the servant of God Who created thee and Who shall bring thee on the Day of Resurrection alone. Know that the knowledge of proximity is the knowledge of God alone, while remoteness is the knowledge of the Book as destiny.
- 6 I shall inform thee of the truth concerning what God hath willed therein as a mystery. When God created the Point, He caused it to descend to the worlds of existence openly and called it to approach by command. It answered the All-Merciful in humility and submission. Then the All-Merciful commanded it a second time to turn back from the heights to what lies beneath the earth, and it obeyed the Almighty in fear and dread. Then the Glorious One called to it secretly: "Remember the name of thy Lord morning and evening, for We desire none other than thee as friend. Through thee do I afflict the servants and requite them little and much, and through thee do I punish the people of the fire morning and night."
- 7 Then God created on the right of the Throne bitter water and made it the point of remoteness, equal in what it chose for itself from the justice of the All-Wise by choice. Then the Glorious One commanded it the first time with what He had commanded the point of nearness with power, but it disobeyed its Lord's command secretly and openly. Then the Ancient One called to it a second time with what God had shown it the first time, but it denied the All-Merciful, facing away weakly. So God sent down punishment upon it in truth and justice.
- 8 Then God made the point of nearness the focal point for drawing near in cycles, bringing it into existence and extending it as He had originated it when it was pure nothingness. And God made the point of remoteness the point of turning away in cycles, and the All-Merciful extended it with the shadows of drawing near in justice.
- 9 God hath placed between these two points the isthmus of contingent being as a mystery - whoever looketh upon it knoweth the word of the All-Merciful as both separator and joiner. God, glorified be He, hath said: "He hath let loose the two seas that meet together, between them a barrier they do not overpass." Whoso desireth to attain unto this hidden knowledge must obey the Worshipped One in His praiseworthy utterance. And whoso feareth the station of his Lord and forbiddeth the soul from passion - surely Paradise shall be his abode. The eye did not swerve, nor did it transgress. He saw of the signs of his
- 5 و ان كانت نظرتك في طمطم يم الواحدة فكن عبدالله الذى خلقك وياتيك يوم القيمة فردا اعلم ان علم التقارب علم الاله فردا وان التباعد علم الكتاب قدرا
- 6 و سأنبئك الحق فيما شاء الله فيها سرا فلما خلق الله نقطه قريبا انزلها الى عوالم الاكوان جهرا و نادى الى الاقبال امرا فاجابت الرحمن خشعا و ذلا و امرها الرحمن كورة اخرى بالادبار من العلى الى ما تحت الثرى فاطاعت الجبار رعية و رهبا ثم نادى الجليل سرا فاذكر اسم ربك بكرة و اصيلا فان لا نريد دونك خيلا بك اصيب العباد و اجزاهم قليلا و كثيرا و بك اعاقب اهل النار بكرة و عشيا
- 7 ثم خلق الله عن يمين العرش ماء اجاجا و جعلها نقطه البعد سواء بما شئت لنفسها من عدل الحكيم اختيارا ثم امرها الجليل مرة اولى بما امر نقطة القرب قويا فعصيت امر ربها سرا و جهرا ثم نادى القديم نزلة اخرى بما ارى الله مرة الاولى فكفرت بالرحمن مستقبلة ضعيفه فانزل الله العذاب عليها صدقا و عدلا
- 8 ثم جعل الله نقطة التقارب وجهة للاقبال دورا اوجدها و امدها كما اوجدها و كان لا شئ محضا و جعل الله نقطه التباعد نقطة الادبار كورا و امدها الرحمن باظلة الاقبال عدلا
- 9 و قد جعل الله بين تلك النقطتين برزخ الامكان سرا من نظر اليها عرف قول الرحمن فاصلا و جمعا قال الله سبحانه مرج البحرين يلتقيان بينهما برزخ لا يبغيان من اراد الوصول الى ذلك العلم المكنون فعليه باطاعة المعبود في قوله الحمود و من خاف مقام ربه و نبى النفس عن الهوى فان الجنة هي الماوى مازاغ البصر و ما طغى و قدر من ايات ربه الكبرى قد علمه شديد القوى عند سدره المنتهى و ما ينطق عن الهوى ان هو الاوحى يوحى و تلك

Lord, the greatest. The One mighty in power taught him, at the Lote-Tree beyond which none may pass. He speaketh not of his own desire - it is naught but a revelation revealed. These are the similitudes We strike for mankind that they might be certain of the signs of God. The veils have been lifted for those who stand in the place of glory.

الامثال نضربها للناس لعالمهم بايات الله يوقنون لقد
كشفت الحجابات للواقفين في منزل السجحات

- 10 Be thou certain in what We have given thee to drink of the cold, pure water flowing from the spring of the water of manifestation. We have caused it to reach the Worshipped One in all the veins until the light hath overcome thee and thy soul hath become firm upon the Mount. Thy Lord calleth thee with His forgiving tongue, so stand firm in the seat of joy, not separate from the veiled and hidden. There God, glorified be He, hath said: "Verily thou art of Our righteous servants. Fear not, neither grieve, for We are with the doers of good. Thus do We reward those who act." And praise be to God, the Lord of the worlds.

10 و ايقن فيما اشريناك من ماء البارد الطهور النازل
من عين سلسال الطهور فواصلناه بالمعبود في كل
العروق حتى غلب لك النور واستقامت نفسك
على الطور يدعوك ربك بلسانه الغفور فاستقم في
مقعد السرور غير باين عن المحبوب والمستور
هنالك قال الله سبحانه وانك من عبادنا الصالحين
لا تخف ولا تحزن فانا مع المحسنين ومثل هذا
فلنجزى العاملين والحمد لله رب العالمين

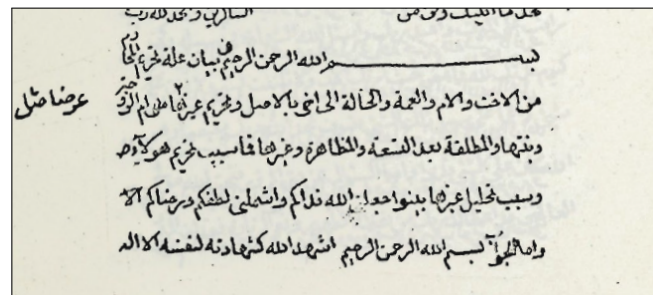
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INBA67:179-181, INBA_4011C:141-145,
INBA_5006C:348-350, INBA_6004C:187-
189, INBA_6006C:080-081, INBA_6010C:455-
458, PR07.067v-068v, AEWB.226-230

BB00249

Bayan 'illati Tahrimi'l-Maharim

To: Jalil ?

Date: 1261 [1845]?



INBA67

- 1 "An explanation of the reason for the prohibition of marriage with close relatives such as the sister, mother, paternal aunt, maternal aunt, etc. by origin, and the prohibition of others incidentally, such as the wife's mother and her daughter, and the divorced woman after the nine, and the woman subjected to zihar, and others - what is the reason for prohibiting these and permitting others? Explain, may I be a sacrifice for you, and encompass me with your kindness and your good pleasure. The answer:"
- 2 In the name of God, the Most Merciful, the Most Compassionate
- 3 I bear witness, even as God beareth witness unto Himself, that there is none other God but Him, the Almighty, the All-Wise. And I bear witness unto Muhammad and His loved ones - God's

1 بيان علة تحريم المحارم من الاخت والام والعمة
وانحالة الى اخر بالاصل وتحريم غيرها عرضيا مثل
ام الزوجة وبناتها المطلقة بعد التسعة والمظاهرة و
غيرها فما سبب تحريم هؤلاء وسبب تحليل غيرها
بينوا جعلني الله فداكم واشتملني بلطفكم ورضاكم و
اما الجواب

2 بسم الله الرحمن الرحيم

peace be upon them as He hath willed concerning them - verily He is the All-Knowing, the All-Powerful.

3 اشهد الله كشهادته لنفسه ان لا اله الا هو و هو العزيز الحكيم ، و اشهد لمحمد و احبائه سلام الله عليهم كما شاء الله فيهم انه هو العليم القدير

- 4 O thou exalted one! Give thanks unto God, thy true Lord, for the Gate hath accepted the salutations of those who submit to the Most Great Gate, and their greetings in the life to come from God - peace, peace indeed.

4 الا يا ايها الجليل فاشكروا الله موليك الحق فان الباب قد قبل سلام المسلمين للباب الاكبر و تحيتهم في الدار الاخرة من عند الله سلاما سلاما

- 5 As to the question concerning what God hath forbidden unto men from the nine that are written in the Words, and what God hath ordained beyond them regarding divorce, zihar, and their like along the paths of that which is lawful: Know thou that God, glorified be He, is the True Self-Sufficient One. He hath made lawful in the Book for His servant all that He hath created in the earth collectively, even as God, exalted be He, hath said in His Book: "He it is Who created for you all that is in the earth." And God hath not forbidden unto any soul save what Israel forbade unto himself, whereunto the Worshipped One hath referred in His praiseworthy utterance: "All food was lawful unto the Children of Israel save what Israel forbade for himself."

5 اما السؤال مما حرم الله على الرجال من التسعة المكتوبة في الكلمات و مما جعل الله من و رائها من الطلاق والظهار واشباههما على سبل الحلال فاعلم ان الله سبحانه هو الغني بالحق و قد حلل في الكتاب للعبد كلها خلق الله في الارض جميعا كما قال الله تعالى في كتابه و خلق الله لكم ما في الارض جميعا و ما حرم الله لنفس الا ما حرم اسرائيل على نفسه حيث اشار المعبود في كلامه المحمود كل الطعام كان حلالا لنبي اسرائيل الا ما حرم اسرائيل على نفسه

- 6 Verily, Ali - peace be upon him - forbade nothing unto himself save what the Thing forbade unto itself, for God created all things through him and granted them, in the form of their acceptance, the judgment of their own souls. Therefore, the decree of God in the Beginning divergeth not from any thing. And when God sent forth in this world, they had forgotten the decree of the Beginning without right, and therefore did God send unto them the Messengers and the Book with truth, that they might recite unto them the decrees of their acceptance in the station of the First Covenant. In this Gate let those who would change be changed, and let those who would vie with one another vie.

6 و ان عليا ع ما حرم على نفسه شيئا الا ما حرم الشيء على نفسه لان الله قد خلق الاشياء به عه و اعطاهم الله في صورة قبولهم حكم انفسهم فلذلك حكم الله في البدء لا يتخلف عن شيء و لما بعث الله في هذا العالم قد نسوا حكم البدء من غير الحق و لذا ارسل الله اليهم الرسل و الكتاب بالحق ليتلوا عليهم احكام قبولهم في مشهد الذر الاول و في ذلك الباب فليتغير المتغيرون وليتنافس المتنافسون

- 7 The decree of the Beginning hath returned to the Point of Ending - verily, unto God do we belong and unto Him do we return. As to the indication from the paths of the limits, know thou that God hath created all things from the water of two seas: one the water of the cause, and the second the water of the caused. He hath merged these two seas in this world that they might meet through the mystery of the two choices from the water of these two seas. The All-Merciful hath decreed for all things the decree of the Beginning collectively. Therefore hath He forbidden the paths of the caused unto the cause, and for this reason were forbidden in the Book the mother, the paternal aunt, and the maternal aunt, by reason of the mystery

7 فحكم البدء قد رجع الى نقطة الختم انا لله و انا اليه راجعون و اما الاشارة من سبل الحدود ماتقن ان الله قد خلق الاشياء من ماء البحرين احدهما ماء العلة و الثاني ماء المعلوم و لقد مرج البحرين في هذه الدنيا بفتح بئر الاختيارين من ماء هذين البحرين و لقد حكم الرحمن لكل حكم البدء في جميع و لذا قد حرم سبل المعلولية على العلية و لذلك حرمت في الكتاب الام و العمه و اخاله لسر علتهن اشارة الى رتبة التثليث في الفعل البدء

of their causation, indicating the rank of trinity in the act of Beginning.

- 8 Therefore hath God forbidden, in the rank of passion, the name of the act. Glorified be God, our Lord! Verily, He is the Mighty, the Wise. As for the other six, they came into being after Adam's approach to the Tree. The mystery of the matter is that when God created Adam after the declining of the sun on Friday, there remained in Paradise but six hours. When the sun set, he went forth from Paradise and arrived at Safa. Therefore did God forbid unto the noblest of his progeny those six because of his sins, and this is an irrevocable decree. Were it from aught other than God, they would have found within it many a contradiction. Nay, no soul shalt thou find able to alter the ordinance of God. And men of understanding know that here there is naught save what God decreed in the Beginning; that mystery, by God's leave, hath coursed through all things.

8 ولذا قد حرم الله في رتبة الانفعال اسم الفعل فسبحان الله ربنا انه هو العزيز الحكيم واما الستة الاخيره فهي قد وجدت بعد قرب ادم بالشجرة و سر الامر ان الله لما خلق ادم بعد زوال الشمس في يوم الجمعة ما بقي في الجنة الا ستة ساعات فلما غربت الشمس خرج من الجنة وورد على الصفا ولذلك حرم الله على اشرف ذريته تلك الستة لحظ ذنوبه وذلك حكم محتوم ولو كان من عند غير الله لوجدوا فيه اختلافا كذا لن تجد نفس لسنه الله تبديلا وما يعلم اولو الالباب ان ههنا شئ الا بما اقرض الله في البدء وذلك السر سر ت باذن الله في كل شئ

- 9 Lengthen the waw in the word huwa ("He"), for from thence the Decree hath been ordained. And take the letter ha, for upon it resteth the ink of judgment. Four were made lawful unto thee by the knot – the covenant broadcast from the Greater Testament – in the quadrate rank of the Word of Glorification; and one was made incumbent upon thee by the covenants. And others are permissible. This is a binding decree and you will find no change in the ways of the All-Merciful.

9 اشبع الواو في كلمه هو فان الامر من هنا لك قد اقرض وخذ حرف الهاء فان عليه المداد في الحكم وقد كانت اربعة عليك حالا بالعقد الناصر عن العهد الاكبر في رتبة التريبع من كلمه التسبيح و واحدة لما قد جعل الله عليك باليهود وغيرها حالا وذلك حكم محكم ولن تجد لسنه الرحمن تحويلا

- 10 As for the prohibition of divorce after the ninth time, verily God causes all things to proceed according to their essential nature. The decree is true, and divorce occurs through turning away from the station of love. This is forgiven in the permissibility of eight, indicating the eight gates of Paradise. When the ninth house is reached, it becomes forbidden to him and he can never exit. The law of revelation corresponds to creation – we have seen nothing in its essential nature except that we have seen it manifested through that gate.

10 واما الحرمة في الطلاق بعد التسعه فان الله ان يجري الاشياء الا بكينونيتها فان الحكم لحق وان الطلاق قد حدث بالادبار عن مقام الحب وذلك مغفور في حل اثمان للاشاره الى الابواب الثمانية من الجنان ولما ورد بيت التاسع قد حرم عليه و لن يستطيع بالخروج ابدًا وان حكم التشريع طبق التكوين ما راينا شيئًا على الشئيه الا وقد راينا قد كان على ذلك الباب مورودا

- 11 As for the prohibition of zihar, it is due to the sanctity of the Word, as its speaker acted contrary to the way of the gates. God has forbidden that you enter houses from their rear, and whoever enters from their rear, God has decreed prohibition upon them. Thus in this decree is established the prohibition of mutual cursing. God has detested zihar and divorce and their like, as they arise from the point of denial. God created creation only for love of Himself in the path of unity. The religion is but one, and God created creation and sent them forth as a single soul. God's command is swifter than the twinkling of an eye. Glory be to God, Creator of destiny, above what they describe.

11 واما حرمة الظهار لحرمة الكلام لما قد فعل ناطقه على غير سبيل الابواب وان الله قد حرم ان تاتوا البيوت من ظهورها ومن ياتي من ظهورها فقد حرم الله عليه بالحرمة فلذلك نشرت في ذلك الحكم حرمة اللعان وان الله قد ابغض الظهار والطلاق و اشباههما لما قد وجدت على نقطة الانكار و ان الله ما خلق الخلق الا للحب لنفسه في سبيل الاتفاق وما الدين الا واحد وما خلق الله الخلق و ما بعثهم الا كنفس واحدة و ما امر الله الا

- 12 Here the Pen has ceased its flow by permission of the All-Merciful. Take what has been bestowed upon you in pure truth from the red elixir, and be among those who are thankful to God. And praise be to God, Lord of all worlds.

HURQ.BB09x

أقرب من لمح البصر و سبحان الله خالق القدر
عما يصفون

الى هنا قد اخذت القلم عن الجريان باذن الرحمن 12
نخذ ما القيت اليك بالحق الخالص من الاكسير
الاحمر و كن لله من الشاكرين و الحمد لله رب
العالمين

INBA14:499-502, INBA67:165-169,
INBA_4011C:159-163, INBA_5006C:352,
INBA_6006C:085-089, INBA_6010C:493-
496, PR07.072r-073r, AEWB.212-216

BB00564

Answer to Mirza Muhammad 'Ali Nahri and his friend

Date: 1261-09 [1845-Sep]

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who hath manifested Himself unto His servants through the light of His might that shineth forth from the Face of Glory without similitude or likeness in the judgment of the heart or the hidden realm of beauty. And praise be to God Who hath sent down the verses of Sinai from the Tree of Revelation in like manner as was sent down in the two Commands, and was concealed in the two Symbols, and was explained in the two Books, and was manifested in the two Vessels, and was hidden in the two Names, and was perfected in the realities of the two worlds - derived from the multiplication of examples - there is no God but He, the Great, the Most High.
- 3 And praise be to God Who hath answered the atoms of all created things at the horizon of conjunction with a drop of life from this bitter ocean - the source of the mention of separation - without how or where, there is no God but He, the Self-Sufficient, the All-Bountiful.
- 4 And praise be to God Who hath explained whatsoever He willeth and distinguished whatsoever He desireth for His servant, lest anyone should say "Had God acquainted me with His verses, I would surely have been among those endowed with certitude." And praise be to God, the Lord of all worlds.

KSHK.BWB

1 بسم الله الرحمن الرحيم

2 الحمد لله الذى قد تجلى للعباد بنور عزته المتشعشة
من وجه الجلال بلا مثل و لا شبه فى حكم
الفؤاد و لا مستسر الجمال و الحمد لله الذى نزل
آيات الطور من شجرة الظهور بمثل حكم ما نزل فى
الامرین و استتر فى الرمزین و بین فى الکتابین و
اظهر فى الطنجین و اکتم فى الاسمین و اتقن فى
حقایق العالمین حصل من الضرب فى الأمثال لا
اله الا هو الكبير المتعال

3 و الحمد لله الذى قد اجاب زرة الممکات فى افق
الاقتران برشح حيوان من هذا البحر الاجاج مبدء
ذكر الاقتراق من دون این و لا كيف لا اله الا
هو الغنى المنان

4 و الحمد لله الذى بین ما تشاء و فضل ما اراد
لعبده لثلا يقول احد لو عرفنى الله آياته لکنت
من الموقنين و الحمد لله رب العالمين

INBA91:152.12-153.08, PR04.194v08-
194v16, MKI4499.124a

BB00376

*Khatt Li-Mirza Muhammad 'Ali Qazvini**Date: 1261 [1845]?*

- 1 In the name of God, the Most Merciful, the Most Compassionate
 1 بسم الله الرحمن الرحيم
- 2 Praise be to God, the Lord of all worlds; and peace be upon the servants of God who have submitted unto Him.
 2 الحمد لله رب العالمين و السلام على عباد الله المسلمين
- 3 I have read the verses of the epistle that was sent. As to the first matter, the ruling is manifest and clear. In the state of residence the ordinance standeth firm; fasting and prayer are obligations once knowledge of their binding nature hath been attained. In other matters concerning the taking up of action, and conduct in the station of freedom from fear, the means of the Most Great Cause surpass all acts of obedience – most especially that which is sought in consideration of the learned and the companions, upon the shore of bounty and the ocean of exalted health. The confirmed practice of the year is established, and upon this is reliance.
 3 تلاوت آیات ورقة مرسوله را نمودید در مسئله اولی حکم ظاهر است درست حاله در طاعر کلمات است مستقر سنه ولی صوم وص رعالب للرم ویا که حصل علم فرضست و آخر در حکم اخذ انسان وکر در مقام عدم خوف و قه اسباب امر اعظم ار کل طاعاست خصوص سمیله است ره مرصود در ملاحظ علها وصحبه سر بحر منن وصحه اعلی سنه را استکات مرصده وعلی حظه است
- 4 As for the bearer of the trust: the wearing of the pilgrim's garb and purity are enjoined by the Book of God as a binding duty. These deposits are God's in truth. The pilgrimage to the House is an obligation upon him who is able; in the state of fear there is no blame, for the ruling is according to one's station and condition. There is no reproach upon them, nor upon those beyond them, for each is measured by his capacity. The path of love is drawn from the Book of Purity; injustice hath no place therein. Yet command is not extended beyond explanation, nor is love severed from its foundation.
 4 در ولی حمال احرام وطاست رص کتاب الله فرضست ودائع اون الله حقست و حج بیت لمن استطیع فرض در سیح حال خوفی نست در امر مقام وحکم اردست فارون ال اعنها وکال وراثه مکمل ما حد کل غرض وحاست ممر حبه از کتاب الطهارب جائزست ولی یامر لست عد شرح سوره لصره سلا مر حبه لعرست
- 5 Knowledge is attained by the soundness of bodies and the rectitude of those of the Book; confusion ariseth when truth is denied. The people of the sixth station are not deprived of right; the gates are set according to love and station. There is, moreover, a sent forth station of utterance, exalted and encompassed by love, perfected in knowledge within the Book of Union. Casting aside and rejection have no passage save by God's will. Reward and punishment are recorded in the Mother Book. If this be not so, then motion is but the flight of a bird and the angels would remain bewildered. Yet the newborn word is clear, and the matter is made plain.
 5 و یحصل علم ابدان مروعه اهل کتاب حائزاست ولی حق ثمنه اهل سادس مقام ابواب بحب مقام اهلست ولی مقامی ارسلی السان هست که فوق و بحب بخوط ست بالغ علیه فی کتاب الوصل رمی ولا ممر محمود الله ما شاء وثیب وعید مام الکتاب لوستن نبد او حرکت طائر ست والملا کی بخط حائز ست الا وصد مولود نام
- 6 As in the saying concerning Mary, when the disciples declared: "We are the helpers of God." Thus is the ruling of conduct in every station: that which is pure is sound. The Epistle is
 6 حال عمین مریم من انصاری قال الحواریون نحن انصار الله مانع حکم سلوک در هر مقام که طا ست وصحیفه حربین مقصد لو سنه سه لسبحه ان

free, and the goal is set forth. Three glorifications suffice to bring serenity, for the hidden mysteries lie concealed in the first unfolding.

سلا يحصل قره ست که اسرار مکتومه در اول
سطوی است عاشر

- 7 Thus hath God, exalted be He, said: "No calamity befalleth on the earth nor in your own selves but it is in a Book before We bring it into being – verily that is easy for God."

7 قال الله تعالى "مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ
وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ"

- 8 Prostrate thyself before Him; this is sound and established. Whoso is aided is guided thereby to attentive hearing and obedience. And now the Master of the matter remaineth; therefore ask ye God of His bounty – verily He is Generous, Forbearing.

8 احذرعه استجد له حر بده انه صحیح است ممنصر له
اشاره سنه بالسمع والطاعة ولی حایم الان مالک
سم فاسئل الله من فضله انه جواد حلیم

- 9 Let eleven persons, in every day and night, recite the Surah of al-Buruj fourteen times; for God is near and answereth. Thirteen times suffice, and therein lieth a secret – the secret of turning unto the Lord of the Return with certainty of truth.

9 احدى عشر امراء فی کل یوم وليله سورة البروج
اربعة عشر مره فان الله قریب مجیب الثالث عشر
مره وروحي سر او را است که سر لفتن سید
معاد حق یقین داریه

- 10 By God's leave, its effect is attested in al-Kafi: transmitted by Muhammad ibn Bahr, from Ahmad ibn Muhammad ibn 'Umar, from Ibn Mahbub, from 'Ali al-'Abbas, from 'Ali, from 'Abd Allah (peace be upon him), concerning ease in affairs. He said: Interlace thy fingers with his fingers and say: "O God, if this be true and rightful, draw me near to its shade and cause me to love it by Thy reckoning of the heavens; but if it be far from Thee, then turn it away from me." Repeat this seventy times.

10 اذن الله باثراست فی الکافی محمد بن بحر عن احمد
بن محمد بن عمر عن ابن محبوب عن الی العباس
عن الی عبد الله علیه السلام فی المساهله قال
تشبک اصابعک فی اصابعه ثم تقول اللهم ان کان
فلا باججه حقا اقرب ظل فاجبه بحسبان والسماء
او ابعد ان فی عندک وتلا عنه سبعین مره

- 11 Whensoever a matter cometh to its end, the command of God becometh manifest. Yet according to the outward form, names are recorded, and for them is a grievous chastisement. In the fourteenth instruction it is said: Recite and judge with the testimony of knowledge, for the guardian of the secret is justice. Repeat it seventy times. The raised sign is this verse: "Perchance thou knowest not; the morning is nigh." And God is All-Knowing, All-Wise.

11 هرگاه کی را خر مشه که مسائله تمام امر الله
ظاهریمشه ولاکن علی الرسم لیر واد دا اسماء ولهم
عذاب الیم الرابع عشر قال اقر واحکم الشهاده فی
العلم کان ولی السر لعدل سبعین مره اشاره مرفعه
ایه ما تدری ان الصبح قریب والله علیم حکیم

- 12 Peace be upon thee, and upon thy loved ones, and upon all who follow the just command. God is the Reckoner, the Knower.

12 والسلام علیک وعلی احبتک ومن اتبع الحکم العدل
والله حسیب علیم

- 13 From the Epistle: there was a question posed. Verily God is Forgiving, Possessed of great bounty. In the matter of preservation: the keeping of little water and much water – this page is beneficial. Whensoever water is taken with justice, and the safeguarding of affairs is established, love becometh manifest and evident, encompassed by God's care.

13 من ورقه مالی له سؤال سده ان الله لعفو انه ذو
فضل عظیم در مقام حفظ قله ماء وکثره ماء
ورقه سین نافع است هرگاه بر عدل شرب ماء
را قرار وحفظ امور محبه ظاهر مشهود ومم ار
احاطه

- 14 Glorified be God above what they ascribe unto Him. And peace be upon the Messengers. Praise be to God, the Lord of all worlds. 14 وسبحان الله عما يصفون وسلام على المرسلين والحمد لله رب العالمين

HARV.12

BB00524

Answer to Mirza Muhammad 'Ali Qazvini

To: Mirza Muhammad 'Ali Qazvini (brother of Jalil)

Date: 1261 [1845]?

- 1 In the Name of God, the Most Merciful, the Most Compassionate 1 بسم الله الرحمن الرحيم
- 2 Know, O noble brother, and make firm thy feet upon the beautiful path of God, and understand that God, glorified be He, hath not created anything except that He hath explained its wisdom in the Book, and God hath not ordained any illness except that He hath created for it a remedy. Therefore seek forgiveness from thy Lord, besides Whom there is no other God, and unto Whom nothing can be compared. 2 فاعلم يا اخ الجليل واثبت قدميك على صراط الله الجميل واعرف ان الله سبحانه ما خلق شيئا الا وقد بين حكمه في الكتاب وما قدر الله داء الا وقد خلق له دواء فاستغفر ربك الذي لا اله الا هو الذي ليس كمثل شي
- 3 Strive to act, for God hath not decreed severance except after despair of all things. Enter His gate into the depths of oneness, for God hath indeed purified its entrant from satanic intimations. 3 واجهد على العمل لان الله ما حكم للبلاغ الى القطع الا بعد الياس عن كلشيء وادخل بابه في لجة الاحدية فان الله قد طهر واردها من اشارات الشيطانية
- 4 Fear thou nothing and grieve thou for nothing, for God hath forbidden His fear for one who feareth aught else besides Him, and in His utterance He hath deemed the most pure of the believers to be those who grieve not for aught else, as attested by His true Word: "Praise be to God Who hath removed from us all sorrow." 4 ولا تخف لشيء ولا تحزن عن شيء فان الله قد حرم خوفه لمن فيه خوف من غيره وازكى المؤمنين في كلامه من حزن الغير كقوله الحق الحمد لله الذي اذهب عنا الحزن
- 5 Be thou steadfast in the Cause with sincerity, for God hath assigned to all things an appointed station. Be thou content with God through His true Word: "If all things are by My decree and destiny, then wherefore grief?" Rely thou upon God in all conditions and turn with thy whole being unto God until thou art effaced from all else besides Him. 5 واستقر على الامر بالاخلاص فان الله قد جعل لكل شيء مقاما موقوفا وارض عن الله بقوله الحق ان كان كل شيء بقضائي وقدرى فالحزن لما ذا واتكل على الله في كل الاحوال واقبل بكلك على الله حتى المحو عما سواه

- 6 Be thou assured of forgiveness after entering that gate, and await God's command, for the victory of God is nigh. And praise be to God, the Lord of all the worlds.

6 و ايقن بالغفران بعد ورودك ذلك الباب وانتظر
امر الله فان نصر الله كان قريبا والحمد لله رب
العالمين

INBA67:177-178, INBA_4011C:163-164,
PR07.073r-073v

BB00493

Prayer for the hajj, for Mirza Muhammad 'Ali Qazvini

To: Mirza Muhammad 'Ali-i-Qazvini

Date: 1261 [1845]?

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

1 بسم الله الرحمن الرحيم

- 2 I bear witness that there is no God but Him, and I bear witness to Muhammad and Ali and Fatima and Hasan and Husayn and Ali and Muhammad and Ja'far and Musa and Ali and Muhammad and Ali and Hasan and Muhammad, the Master of the Command and the Successor, peace be upon them, as God has indicated concerning them. And I bear witness to their followers as the Book has testified, and God suffices as a witness, and he who has knowledge of the Book is well-informed.

2 اشهد ان لا اله الا هو واشهد لمحمد وعلي و
فاطمه والحسن والحسين وعلي ومحمد وجعفر
وموسى وعلي ومحمد وعلي والحسن ومحمد
صاحب الامر والخلف سلام الله عليهم كما اشار
الله فيهم واشهد لشيعتهم كما شهد الكتاب وكفى
بالله شهيدا ومن عنده علم الكتاب خيرا

- 3 Then know, O my pure, steadfast and trusted brother - may the All-Merciful make you firm upon His path - say to those who desire God as God has taught them in His Book: "Say: He, God, is One. God, the Eternal. He begets not, nor is He begotten, and there is none like unto Him." And say to those whom God has made people of the City that pilgrimage to the House is prescribed by God for those who are able to make their way there. And say to those whom God has made people of the City that God has ordained for you to journey among us through His true word: "Travel therein by night and day in security." And whoever disbelieves, then surely God is Independent of the worlds.

3 ثم اعلم يا اخي الصفي المعتمد القوى ثبتك الرحمن
في صراطه قل للذين يريدون الله كما علمهم الله في
كتابه قل هو الله احد الله الصمد لم يلد ولم يولد
ولم يكن له كفوا احد وقل للذين جعلهم الله
هل المدينة ان الله عليكم حج البيت من استطاع اليه
سبيلا وقل الذين جعلهم الله جعل المدينة ان الله
قد قدر لكم السير فينا بقوله الحق سيروا فيها ليلالى
واياما امنين ومن كفر فان الله غنى عن العالمين

- 4 And say to those who think of God with the thoughts of ignorance: "Grievously odious is it in the sight of God that you say what you know not." And leave those who deviate concerning God's names - they shall soon meet their portion of error as recompense for what they used to falsify.

4 وقل للذين يظنون بالله ظن الجاهليه كبرمقتا عند
الله ان تظنون ما لا تعلمون وذر الذين يلحدون
في اسماء الله فسوف يلقونهم غيا جزاء بما كانوا
يكذبون

- 5 The blessing has been perfected, the power made manifest, and the proof completed in this leaf by the leave of God my Creator,

5 قد اكملت النعمة واظهرت القدرة واتممت الحجة
في هذه الورقة باذن الله بارئى هو الذى لا اله الا

He besides whom there is no God, neither of the east nor of the west. So whoever wishes, let him believe, and whoever wishes, let him disbelieve. And God has given glad tidings to those who obey that Word: "Obey Me, I will make you like unto Me." And surely God does not fail in His promise.

هو لا شرقية ولا غربية فمن شاء فليؤمن ومن
شاء فليكفر وان الله قد بشر للمطيعين لتلك الكلمة
اطعني اجعلك مثلي وان الله لا يخلف الميعاد

INBA67:176-177, PR07.074v-074v

BB00158

Answer to Mirza Muhammad Yazdi

Date: 1261 [1845]?

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 All praise be to God, the One, the Single, the Unique, besides Whom there is no other God, the Most High, the Most Great. And may God's blessings be upon Muhammad and his chosen ones as befitteth Him, for verily He is the Most High, the All-Wise. O God! I bear witness before Thee to that which Thy knowledge encompasseth concerning me, and I write by Thy leave for him who seeketh at Thy gate, for verily Thou art the All-Knowing of all things.
- 3 There hath come unto me on this Friday a noble letter from one of the believers who hath chosen for himself the pure and ancient Faith upon this straight path. O friend! Rejoice thou in the word of certitude upon receiving salutations from thy Ancient Lord. Verily God and His angels and His chosen ones send their salutations upon those who have submitted to the Most Great Remembrance, and God is indeed well-informed of His believing servants.
- 4 Know thou with certitude, and be assured with precise understanding, and behold with the eye of certainty in the knowledge of certainty that manifest Truth. As for the question concerning the word of inquiry regarding the derived knowledge from the derived Book, God hath taught thee from the primal point since the day of thy creation. Enter thou into this surging, tumultuous, intermingling, accumulated ocean from the point of joy, and behold the pilgrims of that Sacred House.

1 بسم الله الرحمن الرحيم

2 الحمد لله الواحد الاحد الفرد الذى لا اله الا هو
العلی العظيم والصلوة من الله على محمد و اوصيائه
كما هو اهله انه هو العلي الحكيم اللهم اني اشهدك
بما يحيط علمك بي و كتبت باذنك للسائل ببابك
وانك كنت بكل شيء عليما

3 و لقد ورد الي في هذا اليوم اجمعه كتاب كريم
من احد المؤمنين الذى قد ارضى لنفسه من دين
الخالص القديم على هذا الصراط المستقيم يا ايها
الصديق بشر نفسك في كلمة اليقين على رد السلام
من مولاك القديم ان الله و ملائكته و اوليائه
يسلمون على الذين قد سلموا للذكر الاكبر و ان الله
كان بعباده المؤمنين خبيراً

4 ثم اعلم باليقين و ايقن على كلمة التدقيق وانظر
في علم اليقين بعين اليقين الى ذلك الحق المبين
اما السؤال عن كلمة المسئول في علم المجعول من
الكتاب المعلول الله قد علمك في نقطة البدء من
يوم ابداعك فادخل في هذا القلزم المواج المتداخر
المتراكم عن نقطة الابتهاج و انظر الى حجاج ذلك
البيت الحرام.

5 ان الله ما خلق شيئاً الا و قد جعل فيه حكمه و
حكم ما يمكن في حقه و لولا يكون كذلك ما تم

- 5 Verily God hath not created anything except that He hath placed within it His wisdom and such decree as is possible regarding it. Were it not so, the handiwork of the All-Wise would not have been perfected in anything. Far be it from what the comparison-makers describe! He hath brought the contingent beings into existence with perfect creation in accordance with what is possible in respect to origination.
- 6 Look thou with the glance of beginning toward the point of ending, that thou mayest witness the whole as the truth of the whole. Thus hath the Originator brought forth His Word, and He is God, powerful over all things.
- 7 And as to thy question concerning the vision of the signs, and that Gate which hath been opened in the Kingdom of the heavens and the realm of dust: Hast thou deemed that the companions of the Cave and the Inscription were a wonder among Our signs? Nay, what God hath allotted unto all within all is but a scant drop, a mere sprinkling, from that all-encompassing ocean of which 'Abdu'llah is the Servant and the Proof. Verily, thy question concerning such men hath rejoiced Me. Wherefore sharpen thy sight, refine thy vision, cast forth the intimations from thine own self, and enter that Gate through thy Lord.
- 8 Dost thou imagine that in the world of being there existeth aught apart from the Manifestation thereof? Hath there ever been an appearance in anything, that it might itself be the Manifestation thereof? If it be other than Him, by what sign could I recognize it? Glorified be God, the Most High, Who hath filled the reaches of cycles and the spheres of worlds with the effulgence of that Mystery of mysteries and that Light of lights. Turn back thy gaze unto thine own self: it is present alike in thy hidden essence and in thy manifest state. Bear witness thereto in this wondrous Cause, in every matter, whether small or great. Drink, moreover, from that sealed Chalice, poured forth at this Gate by the Cup-Bearer of Revelation in all the signs, from the waters of the Mystery of Manifestation, and be thou of the thankful on that Day – praised be God, the All-Forgiving.
- 9 And as to thy question concerning the Words and certain of the stations thereof: if thou art at the Gate, then be of the Gate. Cast away the paths of darkness, be assured of the recompense of the Word, and act accordingly; for in such a Gate it is meet that the earnest should strive with one another.
- 10 And as to thy inquiry concerning writing upon the paths that incline toward the way of turning unto God: purify thy soul for God, work for His sake at the Point of love within the precincts of majesty, and know thou that the path of wayfaring
- صنع الحكيم في شيء؟ الى الله عما يصف المشبهون قد ابدع الموجودات على كمال الانشاء بما يمكن في حق الاختراع.
- انظر بطرف البدء الى نقطه الختم لتشهد الكل حق الكل كذلك احدث البديع كلمته وهو الله كان على كلشي قديرا.
- واما السؤال عن روية الايات عن ذلك الباب الماب في ملكوت السموات والصقع التراب ام حسبت ان اصحاب الكهف والرقيم كانوا من اياتنا عجا كالا ما قدر الله نصيب الكل في الكل الاقطرة مر شعة من ذلك البحر المحيط الذي قد كان عبدالله وحجته ولقد اعجبني ذلك السؤال عن مثل اولئك الرجال فصدق بصرك والطف نظرك واتى الاشارات من نفسك وادخل ذلك الباب من ربك.
- افترى في عالم الامكان شيئا دون مظهره الغيره كان ظهور في شيء حتى تكون هو المظهر له لم لغيره سمة حتى قد اعرفه به فسيحان الله العلي قد ملاء اقطار الادوار والاكوار من فيض ذلك السر في الاسرار وهد النور في الانوار فارجع البصر الى نفسك هو موجود في غيبك وحضرتك واشهد عليه في الشان البديع في كل امر صغير واشرب من ذلك الكاس المختوم عن هذا الباب ساقى الظهور في كل الايات من ماء سر الظهور وكن من الشاكرين في ذلك اليوم العيد لله الغفور.
- واما السؤال في الكلمات من بعض المقامات ان كنت في الباب كن للباب واطرح سبل الظلمات وابقن بالكلمة الثواب واعمل بمثل هذا فان في مثل ذلك الباب فليتنافس المتنافسون
- واما السؤال بالكاتبه في السبل المال على نهج الاقبال فاخلص نفسك لله واعمل له في نقطه الحب في حول الجلال واعلم ان سبيل السلوك للعبد قد كان حبه لله ربه لان الله هو الغني

for the servant hath ever been his love for God, his Lord. God, verily, is the Self-Sufficient in truth, and He hath not burdened the servant with aught of deeds save that all ordinances and inner meanings have appeared in the worlds from the Point of servitude before the Dawning-Place of Lordship. Act, then, in the knowledge of unity upon the Point of detachment, and in the knowledge of subsidiary matters upon the path of prudence, taking hold of the Word of the Imam, until thou meetest Me in the land of the Euphrates, and beyond it, in whatsoever God willeth.

بالحق و ما كلف الله العبد بشئ من الاعمال و ان كل الشرايع و البواطن قد وجدت في العوالم من نقطه العبودية لدى طلعة الربوبية و اعمل في علم التوحيد على نقطة التجريد و في علم الفروع على نهج الاحتياط بالاخذ عن كلمة الامام حتى تلقاني في ارض الفرات و فيما شاء الله من و رائها

- 11 Be assured with certainty in all conditions and walk in all the earth, concerning realities and attributes, upon the point of moderation, so that should any soul behold thee, they would witness in thee a light from the Gate. Know thou that God hath ordained no veil between the servant and Him, and verily the veil existeth through God from the point of turning away. Turn with thy whole being unto God, the Lord of earth and heaven, and act accordingly, for death hath been decreed as inevitable for all souls. If thou followest this most great path, thou shalt find the fire of love for the Tree kindled within thyself. There, glorify thyself in thy servitude to God with words of praise under the shadow of that Praiseworthy Gate, and verily God is thy witness.

11 و ايقن باليقين في كل الاحوال و امش في كل الارض من الحقائق و الصفات على نقطه الاعتدال حتى لو يراك نفس قد شهدت فيك نورا من الباب و اعرف ان الله ما قدر للعبد بينه و بينه حجابا و لقد وجد الحجاب بالله من نقطة الادبار و اقبل بكلك الى الله رب الارض و السماء و اعمل بمثل هذا فان الموت على كل الانفس قد كان محتوما ان سلكت هذا المسلك الاكبر فقد توجد نار حب الشجرة في نفسك هنالك كبر على نفسك في عبوديتك لله كلمة التسييح على ظل ذلك الباب الحميد و ان الله كان عليك شهيدا

- 12 As to the question concerning My taking thy soul, enter through God into the depths of Oneness. There thou shalt see naught but God, thy Lord. Soon thou shalt find Me, God willing, in the Holy Land, through what God willeth in thee by the Most Great Truth. Be patient in the Truth, for God doth ever watch over the patient ones. Trust in God and turn not unto Satan. Slay him with the sword of the Gate and aid His Cause after the revelation of the Book in thy land to the extent thou art able. Cast the water of thy love in the paths of this Most Great Book, for God hath ordained for Our helper an excellent station and the Most Great Abode.

12 و اما السؤال في اخذى نفسك فادخل بالله لجة الاحدية هنالك لا ترى الا الله ربك فسوف تجدني انشاء الله في ارض القدس مما شاء الله فيك بالحق الاكبر اصبر على الحق فان الله كان من الصابرين رقبيا و اتكل على الله و لا تلتفت الى الشيطان و اذبحه بسيف الباب و انصر حكمه بعد نزول الكتاب في ارضك ما استطعت امرا و اطرح ماء حبك في سبل هذا الكتاب الاكبر فان الله قد جعل لناصرنا حسن المقام و دار الاكبر

- 13 Fear God in all conditions and recite unto thyself the word of origination in all circumstances. In all conditions and deeds look unto God and act in His presence until thy taking account becomes hair-splitting precise. Be mindful of death, worship thy Lord, and ask God for martyrdom in His path. Be as thou wert on the day of thy beginning. Proceed now as I have commanded thee and turn not to anything, nor grieve for aught. Act upon that path and soon thou shalt find God, thy Lord, as thy refuge. He is God and is powerful over all things.

13 خف في كل الاحوال عن الله و اقرء على نفسك كلمة البدء في كل الاحوال و انظر في كل الاحوال و الاعمال الى الله و اعمل في محضه حتى قد كان اخذك الشعر عن الشعر و راقب على الموت و اعبد ربك و اسئل الله الشهاده في سبيله و كن كيوم بدئك لله فامض حيث امرتك الان و لا تلتفت بشئ و لا تحزن عن شئ و اعمل على سبيل ذلك الشئ فسوف تجد الله ربك معصما و هو الله كان على كل شئ قديرا

- 14 As for the question concerning the right of the one visited, by the right of the Lord of all worlds, He hath given thee from

14 و اما السؤال عن حق المزور فبحق مولى العالمين قد اعطاك من نقطه الظهور و نعم الزياره فقدان

the Point of Manifestation. How excellent is that visitation wherein the visited one is lost upon the path of joy! This is the highest degree of love for those who find the point of forgiveness in that pure water. Enter with certitude the point of discovering; thou shalt know My right over thy most great right. I am but the servant of God and I speak only through God, and God sufficeth as witness over His servants.

المزور على سبيل السرور وذلك اعلى مراتب الحب للواجدن نقطة المغفور في ذلك الماء الطهور و ادخل بالايقان نقطة الوجدان ستعرف حتى على حقك الاكبر و ما انا الا عبدالله و ما انطق الا بالله و كفى بالله بعباده شهيدا

- 15 As for the question concerning the nature of knowledge, know thou that man's honor lieth not in being knowledgeable about things. The most noble honor and the greatest perfection is the effacement of all else before the countenance of the Lord. God taught the Prophets the knowledge of things from the world of limitations, where the Truth indicated in His truthful word concerning Adam: "Yea." The most eloquent honor and the most impregnable portion is the knowledge of God within thyself. God hath preferred Muhammad and 'Ali and their descendants above all Prophets and Successors through their knowledge in God, and they, may God's blessings be upon them, knew all things in their proper place. None knoweth the unseen save God, and the Prophets knew all things yet knew not a single letter of Fatimih's knowledge. By God the Truth, all the Prophets together did not accomplish in the depths of their love even an atom's weight of what the body of Fatimih (peace be upon her) accomplished.

15 و اما السؤال عن كيفية العلم فاعلم ان الشرف للانسان ما كان في حالة على علم بشئ ان الشرف الاشرف و الكمال الاعظم محو الغير في طلعة الرب و ان الله قد علم الانبياء علم الاشياء من عالم الحدود حيث اشار الحق في كلامه الصدق في ذكر ادم بلى و ان الشرف الابلغ و النصيب الامنع قد كان علم الله في نفسك و ان الله قد فضل محمدا و عليا و ابناؤه عن كل الانبياء و الاوصياء بعلمهم في الله و هم صلوات الله عليهم قد علموا بكشئ في مقعده و لا يعلم الغيب الا الله و ان الانبياء قد علموا بكل الاشياء و لن يعلموا حرفا من علم فاطمه تالله الحق ان الانبياء باجمعهم ما فعلوا في لجنة محبتهم بشئ كالذر و دونه مثل ما فعل جسم فاطمه م هذه ميم يعني عليها السلام و

- 16 Fear God, O people of the Gate, regarding questions about the most pure Family of God. None knoweth how they are save God, the One, the All-Compelling. Indeed, no thing can comprehend its own station, how then could they comprehend them? All else besides them are as non-existent before them. Glorified be the Lord of the Throne above what they describe.

16 اتقوا الله يا اهل الباب عن السؤال عن ال الله الاطهار لا يعلم كيف هم الا الله الواحد القهار و ان الشئ لن يبلغ مقام نفسه فكيف يمكن معرفتهم و ان ما سويهم قد كانوا عند انفسهم لمعدومون سبحان رب العرش عما يصفون

- 17 I counsel thee by the Most Great Truth, and unto those who gaze upon this leaf: Write not with black ink a single letter of what God hath caused to flow from the Pen of the Gate. Write the Book with yellow water of red gold, for all that hath proceeded from the Gate, if ye are able. And if ye are unable, then write with white, or yellow, or green, or red ink. For God hath forbidden unto the believers black ink in this Most Great Gate.

17 و اوصيك بالحق الاكبر و على الناظرين الى تلك الورقة ان لا تكتبوا حرفا مما اجرى الله من قلم الباب بشئ من مداد الاسود اكتبوا الكتاب بالماء الاصفر من الذهب الاحمر و اذا استطعتم كلما ورد من الباب و ان لم تستطيعوا فاكتبوا بمداد الابيض او الاصفر او الاخضر او الاحمر فان الله قد حرم على المؤمنين مداد الاسود في هذا الباب الاكبر

- 18 O people of the Gate! Make no distinction between the Books which have issued from the Gate. Gather them all together and preserve them with the utmost care, and transcribe them in the most excellent calligraphy upon refined, separate tablets. For verily, whosoever writeth "In the Name of God, the Compassionate, the Merciful" in beautiful script, Paradise welcometh him. Therefore desire ye this greatest reward and preserve

18 يا اهل الباب لا تفرقوا بين الكتب التي قد خرجت من الباب و اجمعوا كله و احفظوه بالحفظ الاكبر و اكتبوه على احسن الخط في الاواح المقطعة المهذبة فان من كتب بسم الله الرحمن الرحيم بحسن الخط رحبت به الجنة فارغبوا الى ذلك الثواب الاكبر و احفظوا حكم

God's decree among you, for verily God your Lord is ever watchful over the Truth, and He is the All-Knowing of all things.

- 19 I have honored thee with an answer on this Festival. Therefore take what I have given thee and be among those who are thankful. And praise be to God, the Lord of the worlds.

الله فيكم فان الله ربكم قد كان لبالمرصاد بالحق و هو الله كان بكلشيء عليما

19 لقد شرفتك بالجواب في هذا العيد نخذ ما اتيته و كن لله من الشاكرين والحمد لله رب العالمين

INBA14:452-459, INBA67:160-165,
INBA_4011C:149-156, INBA_6006C:083-
085, PR07.069v-072r

BB00344

Tafsir-i-Hadith-i-Nahnu Wajhu'llah

Date: 1261 [1845]?

- 1 Know that an Arab Bedouin asked Ali about the "Face of God" mentioned in the divine verse "Whithersoever ye turn, there is the Face of God." Ali said "Wait, I will show you through direct witness." He ordered that fire and wood be brought and lit. When the fire was fully burning in the wood, Ali asked the Bedouin, "What is the face of the fire?" The Arab replied, "It is all face, from every direction." Ali said, "We are like that - the Face of God."

1 فوا علم ان عربا من العربا من اهل البادية سئل عن على ع عن وجه الله في قوله تعالى اينما تولوا فم وجه الله فقال اصبر الان اعرفك بالشهود فامر ان ياتوا بنار و حطب و يشعلوا فلما اشتعل النار في الحطب كلها فقال ع للعرب ما وجه النار قال العرب كلها وجه من كل الجهات فقال نحن هكذا وجه الله

- 2 Now observe the tree and the fire - through their connection and relationship, the face of the fire appears. Similarly with the Face of God: when God created the Primal Tree and created fire from that tree and connected them, it ignited and the face of the fire appeared, which is His face.

2 فانظر الان الى الشجرة و النار اذ باقترانهما و ارتباطهما يظهر وجه النار فهكذا في وجه الله لما خلق الله شجرة الاولى و خلق النار من تلك الشجرة و رابط بينهما فاشتعل فظهر وجه النار فهو وجهه

- 3 Look at the Word of Unity [la ilaha illa Allah] - it has twelve letters, and its foundations are three letters: the Alif representing the station of the Tree, the Lam representing the connection, and the Ha representing the fire. Through these three, unity was made manifest, as indicated by the Proof in his prayer in the month of Rajab: "Through them You filled Your heaven and earth until it became manifest that there is no god but You." The three are Muhammad, Ali and Fatima, may God's blessings be upon them. Al-Rida indicated: "Whoever says 'There is no god but God,' Paradise becomes obligatory for them, with its condition which is Unity, and its conditions which is Prophethood, and I am among its conditions which is the Guardianship."

3 انظر في كلمة التوحيد هي اثنا عشر حرفا و اصولها ثلثة احرف و هو الالف مقام الشجرة و اللام مقام الربط و الهاء مقام النار فبا الثلاثة ظهر التوحيد كما اشار الحجة في دعائه في شهر رجب فيهم ملات سمائك و ارضك حتى ظهر ان لا اله الا انت و الثلاثة محمد و على و فاطمه صلوات الله عليهم و اشار الرضا من قال لا اله الا الله و جبت له الجنة بشرطها و هو التوحيد و شروطها و هو النبوة و انا من شروطها و هو الولاية

- 4 Understand this if you have understanding, otherwise submit and you will be safe. Know that the Pre-eternal is His own Face, and His manifestation is the same as His concealment - He is Himself, nothing else. The first thing He manifested through Himself was from the station of the Hidden Treasure to the station of "I loved to be known" - these are the stages of knowledge of His Face, and they are the stages of the Act in contingent existence. There is no path to the Ancient Pre-eternal whatsoever.
- 5 He indicated the three stations saying: "The Messenger of God said: 'None knew God except I and Ali, and none knew me except God and Ali, and none knew Ali except God and I.'" Look with your reality at this tradition and extract from it the knowledge and establish your face toward it. Know that when the cycle repeats its cycles with the four in the station of ten, the first appointed time of Moses was completed - forty nights. The All-Merciful manifested less than the eye of a needle, causing the mountain to crumble and Moses to fall unconscious. When he came to the City of Possibility, he saw the servants had departed from religion and worshipped what the Samiri had made. Then he took his brother Aaron by the beard and pulled him - this is the Guardianship within the Guardian that the Prophet took. When he took it and the people went astray, he ordered them to turn toward Midian that they might be guided, and ordered them to prostrate to God when they reached the gate of the city in veneration of the form of Ali, for he is the gate of the city. They were to say "Remission" that their sins might be forgiven, and We shall increase the doers of good.
- 6 Indeed the Gate is Ali and the City is Muhammad, and the Gate is the outward face of the City. When you turn toward Midian and submit to His face, perhaps - which is a gift - you will be among the guided ones. But your entry to the City is conditional upon the heedlessness of its people, for when you become heedless of the glories, Majesty appears to you without indication of separation to the Gate, for it is the first part of the City, as God the Glorified indicated: "And sever what God has commanded to be joined" - this is what is intended by the Primary Reality.
- 7 Know the signs, for they are the key to the treasures of knowledge, and it is the Point of Knowledge - whoever knows it knows all things. It is what Muhammad gave to his servant Salman, saying regarding him "Salman is of us, the People of the House." Through that Point he was given knowledge of the first and the last, for he entered the City while its people were heedless, and he is in a seat of truth with an All-Powerful
- 4 فافهم ان كنت ذى فهم والا فاسلم تسلم واعلم ان الازل وجه نفسه و ظهوره غين خفائه و هو هو نفسه لا غير فاول ما اظهر الفعل بنفسه من مقام الكنز الخفى الى مقام احببت ان اعرف وهذه مراتب معرفة وجهه تعالى و هى مراتب الفعل فى الامكان لا سبيل الى الازل القديم ابدا
- 5 و اشار الى مقامات الثلاثة خفيا رسول الله ما عرف الله الا انا و على و ما عرفنى الا الله و على و ما عرف عليا الا الله و انا فانظر بحقيقتك الى هذا الحديث و استخرج فيه المعرفة و اقم وجهك لها و اعلم ان الكور اذا تكررت باكوارها بالاربعة فى مقام العشرة تم ميقات موسى الاول و هى اربعون ليلة تجلى الرحمن اقل من سم الابره فاندك الجبل و خر موسى صعبا فلما جاء الى المدينة الامكان راي العباد خرجوا عن الدين و عبدوا ما فعل السامرى فحينئذ اخذ بلحية اخيه هارون و يجره اليه و هى الولاية التى فى الولي اخذه النبي فلما اخذ و غوى الناس امرهم ان يتوجهوا تلقاء مدين عسى ان يكونوا من المهتدين و امرهم ان يسجدوا لله لما و صلوا الى باب المدينة تعظيما لصورة على لانه باب المدينة و يقولون حطه لتغفر لهم خطاياهم و سنزید المحسنين
- 6 و ان الباب على و المدينة محمد و الباب وجه الظاهر للمدينة فلما توجهت تلقاء مدين و خضعت لوجهه عسى و هى موهبة ان تكون من المهتدين و لكن و رودك على المدينة مشروطا بغفلة اهلها لان السباحات اذا غفلت عنها ظهر لك الجلال بغير اشارة الانفصال الى الباب لانه اول جزء من المدينة كما اشار الله سبحانه و يقطعون ما امر الله به ان يوصل و هو المقصود بالحقيقة الاولى
- 7 فاعرف الاشارات فانها مفتاح كنوز المعارف و هى نقطة العلم من عرفها عرف كلشئ و هى التى اعطى محمد عبده السلطان و قال فى حقه السلطان منا اهل البيت و اوتى بتلك النقطة علم الاولين و الاخرين لانه دخل المدينة على حين غفلة من

Sovereign. May God's blessings be upon him and his Master. Praise be to God, Lord of the worlds.

HURQ.BB40x

اهلها و هو في مقعد صدق عند مليك مقتدر صلى
الله عليه وعلى مولاه و الحمد لله رب العالمين

INBA14:489-491, INBA53:056-058,
INBA67:138-140, INBA_4011C:115-118,
INBA_6004C:195-197, INBA_6006C:069-
070, PR07.061r-061v

BB00345

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

بسم الله الرحمن الرحيم 1
- 2 Peace be upon God's sincere servants. O questioner! I have heard all that you wrote in your letter. Now hear what is being conveyed to you by God's leave. First judge fairly between my position and your own position, as though you were standing before God on the Day of Judgment. If you have read my last letter regarding the matter of proof, you know my ruling that I do not utter a single letter as proof against anyone, nor do I engage in mutual imprecation with anyone, as this was God's decree concerning me until such time as God ordained. You did not ask me for a ruling, but now since you seek to establish a matter, I will say what I can, and I am capable of no more than this. God suffices as a witness.

و السلام على عباد الله المخلصين فيا ايها السائل
قد سمعت كل ما كتبت الى في كتابك فاسمع لماذا
يلقى اليك باذن الله ثم انصف اولاً لحكم ربك من
نفسى ثم عن نفسك كانك يوم العرض بين يدي
الله ان كنت قرائت اخر كتابي في مقام الحجة قد
عملت حكمي بانى ما انطق حرفاً كانت حجة على
الكل ولا اباهل مع احد لما كان على فرض حكم
الله في نفسى الى ان انقضت من ايام الله ما كتب
الله و ما شئت منى حكماً ولكن الان لما اردت
اثبات امر اقول مما استطعت ولا اقدر دون ذلك
و كفى بالله و كلاً 2
- 3 Know that God, glorified be He, created that verse just as He created all things - there is no suspension of His Command - and He has testified concerning it in ways none but He knows, as He indicated in the Qur'an to His Beloved: "When We recite it, follow its recitation, then upon Us rests its explanation." I do not know a single letter of its interpretation in that station. When the verse descends from its station, I speak concerning its ruling as God wills regarding my right. The meaning is that nothing achieves its complete manifestation except through causes, and God in His subtle wisdom has made all things evidence for all things, such that if an ant were to speak regarding that verse in the station of its existence, God would verify it through His grace. The one who speaks concerning it does so from the station of that Remembrance and Cause.

ان اعلم ان الله سبحانه قد خلق تلك الاية بمثل
خلق كل شئ لا تعطيل لامره و شهد عليها بما لا
يعلمه احد من دونه كما اشار في القران الى حبيبه
فاذا قرأناه فاتبع قرآنه ثم ان علينا بيانه و انى لا
اعلم في ذلك المقام من تفسيرها حرفاً و اذا نزلت
الاية من مقامها اقول في حكمها بما شاء الله في
حقى و هى ان الشئ لا يتم ظهوره الا بالاسباب
و ان الله قد جعل بلطف حكيمته كل الاشياء
دليل كل شئ بحيث لو نطقت ثمة بشأن تلك
الاية في مقام وجودها ليصدقها الله بفضلها و ان
الناطق فيها قد كان من شان ذلك الذكر و العلة 3
- 4 If you consider it from the perspective of exposition, it has no proof except itself. The letters of multiplicity within it only tell of its station of unity. There is no ruling regarding

و ان نظرت بشأن البيان لا دليل لها دون نفسها و
لا يحكى احرف الكثرة فيها الا عن مقام وحدتها
ولا حكم في معانى الفاظها الا من دلالة حقيقتها 4

the meanings of its words except through the evidence of its reality. There is no connection between it and other examples prepared at its lowest rank, which is its outward aspect. There is no concealment of its inner meaning, yet its inner meaning is beyond its outer meaning. Thus has God established it through the proof of wisdom for itself. Exalted is God far above what the wrongdoers say concerning it!

- 5 If you wish to rely on its ruling according to the outward path, God has taught you in His Book: "God takes the souls at the time of their death." There is no doubt that the taker of spirits is an angel from His creation. And there is no doubt that when one of the angels acts from the aspect of Lordship deposited within his servitude, he speaks only on behalf of his Holy Master and has no authority except the authority of God, the Exalted, the Great.

- 6 It is like what al-Sadiq (peace be upon him) indicated in his words that the one who appeared to Moses on the Mount was a man from among our followers. This man could not be certain of his station unless God manifested for him an aspect of universal Lordship. When he saw within himself an aspect unlike the aspects of creation, he had no choice but to believe in what God had bestowed upon him from His grace and to manifest to His creation what God had ordained in His mighty Essence.

- 7 Whoever falsely claims that this verse does not descend from the heart but is rather a verse from the divine essence which God sent down upon his heart to destroy him - God has already answered such a fabricator in His Book: "Then let them produce a discourse like it, if they speak the truth." Consider within yourself: if you can speak everything you wish without reflection, and write whatever you desire without pause of the pen, and transform a single verse into well-constructed words reaching seventy in number, then you speak the truth in your claim. Otherwise, seek forgiveness from your Lord and return to His judgment. If you say this proof does not establish the ruling, God's Book belies you, and He suffices as a witness.

ولا ربط بينها وبين امثله المعدة اخر رتبته وهي
ظاهرها لا خفاء لها لباطنها ولكنه لباطنها دون
ظاهرها كذلك قد اثبتها الله بدليل الحكمة لنفسها
وتعالى الله عما يقول الظالمون في حقها علواً كبيراً

5 وان شئت ان تسند بحكمها على نهج الظاهر قد
علمك الله في كتابه الله يتوفى الانفس حين موتها
ولا شك بان قابض الارواح ملك من خلقه و
لا ريب ان احد الملك لما كان من جهة الربوبية
المودعة في عبوديته لا يحكي الا عن مولاه القديس
ولا له حكم الا شأن الله العلي العظيم

6 ومثل ما اشار الصادق عليه السلام في كلامه بان
الذي قد تجل لموسى ع في الطور انه رجل من
شيعتنا وهذا الرجل لم يقدر ان يوقن بمقامه الا
ان يظهره الله لنفسه شأن من الربوبية العامة فلما
راى في نفسه شأن لم يشبه شأن الخلق فلا مفر له
الا ان يؤمن بما اعطاه الله من فضله ويظهر لخلق
ما قد قدر الله في عز ذاته

7 فمن افتري عليه بان تلك الاية ما تنزل من جهة
الفؤاد بل هي آية من جهة الماهية قد نزلها الله
على قلبه ليهلكه قد اجاب اليه لمن افتري عليه في
كتابه فلياتوا بحديث مثله ان كنتم صادقين وان
الامر فانظر في نفسك ان استطعت ان تتكلم في
كل ما اردت بلا تأمل وان تكتب كل ما شئت
بلا سكون قلم وان تتحول الاية في معنى واحدة
الى كلمات محكمة حتى تبلغ الى سبعين عدة فانك
صادق في دعواك والا استغفر ربك وارجع
الى حكمه وان قلت لا تثبت الحكم بتلك الدليل
يكذبك كتاب الله وكفى به وكلا منادى

INBA91:189.02-192.01, PR04.008v15-
010v07

BB00346

*Tafsir-i-Ayat fi Surati'n-Nur**Date: 1261 [1845]?*

- 1 In the Name of God, the Wondrous, besides Whom there is no God
- 2 He hath initiated through the mystery of utterance the manifestation of that which God hath placed within creation, bringing it from potentiality into reality, until the people of utterance bore witness to that which God hath willed concerning man - from the most hidden of mysteries for the people of the innermost mystery. God hath not made this day a day of the hidden, that all differences may be removed. Sufficient as proof is the word of the All-Merciful concerning the creation of man: "The All-Merciful hath taught the Qur'an, created man, taught him clear expression."
- 3 Today a Persian soul asked me about this glorious verse revealed in the Surah of Light where God, glorified be He, saith: "In houses which God hath permitted to be raised and that His name may be remembered in them. Therein do offer praise to Him at morn and evening men whom neither traffic nor merchandise can divert from the remembrance of God, and from constancy in prayer, and paying to the poor their due; who dread the day when hearts and eyes shall be overturned that God may reward them with the best of what they shall have wrought, and of His bounty increase it to them more and more: for God provideth whom He will without measure."
- 4 Look with insight into that which God hath taken from thee by covenant. Lo, I have cast unto thee from the elixir of the Worshipped One. Deprive not thyself of thy portion of that which God hath ordained for those who bow down in worship, wherein the All-Merciful hath promised the people of truth by the truth: "It may be that thy Lord will raise thee to a praised station."
- 5 Know that God, glorified be He, hath made the greatest of His gifts to the people of possibility the faculty of the heart [fu'ad], and the possessors of understanding have agreed, with the confirmation of the All-Merciful, on this purpose, as their master hath spoken and recorded with the pen of ink that the heart is the highest faculty of man. God hath made this faculty the seat of His exalted Name, the repository of His impenetrable mystery, and the station of His knowledge for the people of proclamation. He hath specially chosen it for Himself
- 1 بِسْمِ اللَّهِ الْبَدِيعِ الَّذِي لَا إِلَهَ إِلَّا هُوَ
- 2 افْتَتَحَ بِسَرِّ الْبَيَانِ لِأَظْهَارِ مَا جَعَلَهُ اللَّهُ فِي الْكَيَانَ بِالْوُجُودِ إِلَى الْعِيَانِ حَتَّى شَهِدَ أَهْلُ الْبَيَانِ بِمَا شَاءَ اللَّهُ فِي حَقِّ الْإِنْسَانِ مِنْ سِرِّ ابْطِنِ الْبَوَاطِنِ لِأَهْلِ بَاطِنِ الْبَاطِنِ وَ مَا جَعَلَ اللَّهُ الْيَوْمَ يَوْمَ الْبَاطِنِ لَارْتِفَاعِ التَّبَايُنِ وَ كَفَى بِالتَّبْيَانِ قَوْلَ الرَّحْمَنِ فِي خَلْقِ الْإِنْسَانِ الرَّحْمَنَ عِلْمَ الْقُرْآنِ خَلَقَ الْإِنْسَانَ عِلْمَهُ الْبَيَانِ
- 3 وَ قَدْ سَأَلَنِي الْيَوْمَ نَفْسٌ يَرَانِي عَنْ هَذِهِ الْكَلِمَةِ السَّبْحَانَ النَّازِلَةَ فِي سُورَةِ النُّورِ أَنِي قَالَ اللَّهُ سُبْحَانَهُ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تَرْفَعَ وَ يَذْكُرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ يُخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْآبْصَارُ لِيُجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَ يَزِيدَهُمْ مِنْ فَضْلِهِ وَ اللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ
- 4 أَنْظِرْ بِالشُّهُودِ فِيمَا أَخَذَ اللَّهُ عَنْكَ بِالْعَهْدِ وَ هَا أَنَا ذَا قَدْ قَلَيْتُ إِلَيْكَ مِنْ أَكْسِيرِ الْمَعْبُودِ فَلَا تَحْرَمْ نَصِيبَكَ عَمَّا جَعَلَهُ اللَّهُ لِأَهْلِ السُّجُودِ حَيْثُ وَعَدَ الرَّحْمَنُ لِأَهْلِ الْحَقِّ بِالْحَقِّ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا
- 5 وَ اعْلَمْ أَنَّ اللَّهَ سُبْحَانَهُ قَدْ جَعَلَ أَعْظَمَ عَطِيَّاتِهِ لِأَهْلِ الْإِمْكَانِ مَشْعَرَ الْفُؤَادِ وَ قَدْ جَمَعَ أَوَّلُوا الْآلِبَابِ بِتَصْدِيقِ الرَّحْمَنِ فِي ذَلِكَ الْمُرَادِ حَيْثُ نَطَقَ سَيِّدُهُمْ وَ أَجْزَاهُ فِي قَلَمِ الْمَدَادِ أَنَّ الْفُؤَادَ هُوَ أَعْلَى مَشَاعِرِ الْإِنْسَانِ وَ قَدْ جَعَلَ اللَّهُ تِلْكَ الْمَشْعَرَ مَحَلَّ اسْمِهِ الرَّفِيعِ وَ مَكْمَنَ غَيْبِهِ الْمُنِيعِ وَ مَقَامَ مَعْرِفَتِهِ لِأَهْلِ التَّبْلِغِ وَ اخْتَصَّهُ اللَّهُ لِنَفْسِهِ وَ احْتَفَظَهُ لِيَوْمِهِ وَ امْتَنَعَ عَنِ الْأَدْوَارِ لِيَوْمِنَا هَذَا وَ انْقَطَعَ عَنِ الْأَكْوَارِ

and preserved it for His Day, withholding it from all cycles until this our cycle, and severing it from all ages until this our age. God hath made it a perfect word comprised of four parts together, and God hath taken a covenant from all things at the beginning of their existence - were they not to pledge allegiance to God they would not affirm His unity. The All-Merciful hath concealed it to preserve the station of the Known One, and its Creator hath named it the Fire of God to indicate the warmth of His nearness - and it is the kindled Fire of God which riseth above the hearts. God, glorified be He, intended by that House those hearts, and by the men the kindled fire, and by the names their names, and by the attributes their attributes. The All-Glorious hath named it the House of His Oneness - whoso entereth it knoweth God to the extent possible in the realm of contingent being, that He is the Truth, there is no God but Him, there is nothing like unto Him, and He is the All-Hearing, the All-Knowing. And whoso remaineth ignorant of it, the Fire shall encompass him through God's justice, the Sovereign, the Subduer.

- 6 If thou hast believed in God, besides Whom there is no God, then submit to Our Cause. God hath made no house today other than Ours. Set thy face toward the religion, inclining to truth - the nature of God upon which He hath created mankind. There is no altering God's creation, and God maketh no religion other than that of Muhammad and 'Ali. So establish thyself in that station and be assured that this rank, despite its perfect nearness is remote, and despite its perfect remoteness is near. God hath made it nearer to everything than anything else - neither darknesses can conceal it nor veils can hide it. It refineth vision and purifieth sight. Close thine eyes and ascend the subtle realms, and descend from the heights of truth what lieth in thy right hand from the glories of the subtle mysteries. Thy Lord calleth thee from the right side of the Mount: "Fear not, neither grieve." We fear not through the possessor of the ascending ways, nor through the possessor of mysteries anything.

- 7 We have given thee to drink of the purifying waters of Kawthar, so drink and thirst not. Act according to this, for we are God's and unto Him do we return. For the like of this let the workers work. There is no power nor strength save in God, the Most High, the Most Great.

GOH.094x, GOH.103x

لكورنا هذا وقد جعله الله كلمة تامة على اربعة اجزاء معا واخذ الله البيعة عن كل الاشياء في بدء وجودهم ولولا يبايعون الله ما يوحدون الله واستتره الرحمن لحفظ مقام المعلوم وسماء جاعله نار الله للدلالة عن حرارة قربه وهو نار الله الموقدة التي تطلع على الافئدة اراد الله سبحانه عن تلك البيت تلك الافئدة وبالرجال نار الموقدة وبالاسماء اسمائهم وبالصفات صفاتهم وسماء الجليل بيت احديته من ورده عرف الله بما يمكن في حق الامكان بانه الحق لا اله الا هو ليس كمثله شئ وهو السميع العليم ومن جهلت حلت عليه النار بعدل الله الملك القهار

6 ان كنت امنت بالله الذي لا اله الا هو فاستسلم امرنا ما جعل الله اليوم غيرنا بيتا واقم وجهك للدين حنيفا فطرة الله التي فطر الناس عليها لا تبديل لخلق الله ولا يجعل الله غير بيت محمد و على دينا فاستقر في ذلك المقام وايقن ان هذا الرتبة لا تشير اليها الاشارة مع كمال قربها بعيدة و كمال بعدها قريبة جعلها الله اقرب لكل شئ لا تنافيا للظلمات ولا تواربها الحجابات تدق النظر و تصفى البصر و تغمض عينيك و ترق الرقاق و تقعد من معارج الحقائق ما في يمينك من سبحات الدقائق ناداك ربك من جانب الطور الايمن ان لا تخف ولا تحزن انا لا نخاف بذي المعارج خوفا ولا بذي البواطن شيئا

7 انا قد اعطيناك من ماء الكوثر المطهر فاشرب ولا تظماء واعمل بمثل هذا فانا لله وانا اليه راجعون فليمثل هذا فليعمل العاملون ولا حول ولا قوة الا بالله العلي العظيم

INBA14:491-494, INBA53:075-077,
INBA67:155-157, INBA_4011C:134-137,
INBA_5006C:345-347, INBA_6006C:077-
078, INBA_6010C:485-488, PR07.065v-

066v

BB00368

- 1 In the name of God, the Most Merciful, the Most Compassionate
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 O my God! I bear Thee witness that I am Thy servant, who hath believed in Thee and in Thy signs, and I implore Thy forgiveness for all that Thy knowledge embraceth concerning me. And Thou, O my God, dost surely know that I have recounted unto Thy creatures Thy bounty in my regard, such as Thou hast not vouchsafed unto any one of the worlds in the realm of Thy servants, inasmuch as Thou hast honoured me with Thy praise and Thy favours, and hast perfected Thine argument upon my servitude through mighty and conclusive signs, such as are hidden from none, either from Thee or from those who strive in Thy path.
 2 اللهم انى اشهدك بانى عبدك قد آمنت بك و بآياتك واستغفرك بما احاط عليك بى وانك يا الهى لتعلم بانى قد حدثت الخلق بنعمتك فى حقى مالم تؤت احداً من العالمين فى صقع الرعية بمثل ما اكرمتنى من ثنائك و آلائك و تمت ججتك على عبوديتى بآيات محكمة حيث لا يخفى عليك و على من اجتهد فى سبيلك
- 3 I have, moreover, manifested my certitude in Thy decree regarding me in the Sacred Mosque, through a man well known among the people, in the presence of just witnesses from among Thy servants. Thine, then, be the Most Great Beauty and the Supreme Splendour, by reason of that which Thou dost possess of might and majesty. Unto Thee do I complain of my grief and my sorrow for what hath befallen me and the chosen ones among Thy servants, through the decree which Thy judgment hath ratified. In Thee do I hope for my recompense, and for the recompense of everyone who seeketh Thy good-pleasure; and I testify that Thou dost not cause the reward of them that do good to be lost.
 3 و اظهرت يقينى فى حكمك فى حقى فى المسجد الحرام برجل معروف من الناس بعدول من الشهداء من عبادك فلك البهاء العظمى و الثناء الكبرى بما انت عليه من العز و الكبرياء و اليك اشكوبتى و حزنى فيما نزل بى و بالمصطفين من عبادك بما جرى القضاء بالامضاء من حكمك و فيك ارجو ثوابى و لكل من ابتغى برضائك و اشهد انك لا تضيع اجر المحسنين
- 4 Unto Thee be praise and thanksgiving for that which Thou hast chosen for me of Thy good-pleasure and the abode of eternity, and for that I have borne of the hurt inflicted by Thy creatures for Thy sake. Behold, I am patient in Thy Self, resigned to what is pleasing unto Thee, and I fear, in Thy Cause, the rebuke of no man. And Thou, verily, art aware of what I proclaim of Thy bounty, and that none accounted me a liar. In the midst of them I was a very embodiment of truthfulness and trustworthiness; yet now their souls have prompted them to belie me, and they imagine that they render service unto their religion.
 4 فلك الحمد و المنة مما اخترت من رضاك و دار البقاء و احتملت اذى الخلق فى حقك و انا ذا صابر فى ذاتك و تابع مرضاتك و لا اخاف فيك لومة لائم و انك لتعلم ما احدث بنعمتك و ما يكذبنى احد و كنت بينهم ذات صدق و امانة و من الان قد سولتهم انفسهم بتكذيبى و يحسبون انهم يحسنون فى دينهم
- 5 Glorified art Thou, glorified art Thou! Thou hast spoken, and Thy Word is the truth: "They would hasten Thee on with chastisement," while lo, hell verily encompasseth the disbelievers. Alas, alas, for a people evil and ignorant! Unto Thee be praise for the wrong they have done me in Thy Cause; unto Thee be praise for their denial of me in Thy religion; unto Thee be praise for the charges of falsehood they have hurled against me
 5 فسبحانك سبحانك قلت و قولك الحق يستعجلونك بالعذاب و ان جهنم لمحيطه بالكافرين فيالله من قوم سوء جاهلين فلك الحمد على ما ظلمونى فى حقك و لك الحمد على ما جحدونى فى دينك و لك الحمد على ما كذبونى فى وجهك و لك الحمد على ما اذونى فى امرك

for Thy Face' sake; and unto Thee be praise for the hurt they have inflicted upon me in Thy command.

- 6 By Thy might and Thy majesty! No doubt assaileth me concerning my love for Thee; no evil surmise do I harbour touching Thy mercy unto me; I fear none save Thee, and I set my hopes on none but Thee. I am indeed assured of Thy bounty, that in truth it is not that the people (in reality) belie me, or revile me, or deny me; nay rather, they are heedless of Thy decree, they turn aside from Thy Face, and they repudiate Thy signs.

- 7 By reason of my love for Thy Cause and my good-pleasure with Thy Face, it is as though I were, in the Garden of Paradise, upon couches raised high, nor doth the denial of any soul grieve me in that station. Through Thy protection and Thy guarding care I am, indeed, in evident certitude. And Thou dost surely know that this day a noble Book (or honoured letter) hath reached me from one of Thy friends, after Thou hadst constrained me – by reason of the denial of most men – from returning any answer in accordance with reality and rectitude.

- 8 I have taken my covenant – this as an honour unto mine own self – from their necks, in accordance with the decree of the Book, following in the footsteps of Husayn, peace be upon him, after having attained to certitude of abasement and loneliness....

6 فبعزتک و جلالتک و لا حول و لا قوة الا
بک لاشک لی فی حبی لک و لا اسوء ظنی
فی رحمتک لی و لا اخاف من احد دونک و
لا اطمع فی احد سواک و انی لعلى یقین من
فضلک بان الناس لا یکذبونی و لا یسبونی و
لا یجحدونی و لكنهم من حکمک یغفلون و من
وجهک یعرضون و بآیاتک یجحدون و

7 انی بحبی فی حقک و رضائی لوجهک کافی
فی الفردوس علی الارائك المتکئة لا یحزننی
فی ذالک المقام مجد نفس و انی بحفظک و
کلائتک لعلى یقین مبین و انک لتعلم ان اليوم
قد نزل بی کتاب کریم من احد من اولیائک
بعد ما قهرت علی اکثر الناس بجدهم من ردّ
الجواب علی الواقع و الصواب

8 و اخذت عهدی عزاً لنفسی من اعناقهم بحکم
الکتاب اتباعاً لفعل الحسین علیه السلام بعد یقین
بالذل و الانفرد الخ

TZH3.270.02-271.06x

BB00445

Fi Hukmi 'Ilmi'l-Huruf (musajja'ih)

Date: 1261 [1845]?

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 All praise be to God Who hath manifested Himself through the signs by their own essence, and through the gates by the Alif standing in their manifestations, and through the heavens and earth by the name of the Ba, their Creator, and through the star of heaven by the Ta, its Revealer, and through the director of celestial spheres by the name of Tha, their Guide, and through the mountain wood by the name of Jim, their Uplifter, and through the flowing rivers by Ra, their Impeller, and through the winds by the name of Ta, their Disperser, and through the stations by the name of Ha, their Ordainer,

1 بسم الله الرحمن الرحيم

2 الحمد لله الذی تجلّی علی الایات بانفسها و علی
الابواب بالالف القائم فی مظاهرها و علی
السموات و الارض باسم الباء فاطرها و علی
نجم السماء بالتاء ظاهرها و علی مدبر الافلاك
باسم الثاء مسيرها و علی حطب الجبال باسم
الجیم رافعها علی مفجر الانهار الرّاء مجريها و علی
الرياح باسم التاء منشرها و علی المنازل باسم الحاء
مقدرها و علی السحاب باسم الخاء مستخرها و

and through the clouds by the name of Kha, their Subjugator, and through the rivers by the name of Ra, their Flow-giver, and through sustenance by the name of Za, their Provider, and through the ages by the name of Dal, their Turner, and through the originator of bodies by the name of Dhal, their Renewer, and through death by the name of Sin, their Life-giver, and through lightning by the name of Shin, their Illuminator, and through the surface by the name of Ta, its Spreader, and through meteors by the name of Za, their Revealer, and through the path by the name of 'Ayn, its Guide, and through the veils by the name of Ghayn, their Concealer, and through the flash by the name of Fa, their Establisher, and through minerals by the name of Qaf, their Evaluator, and through darkness by the name of Lam, their Mover, and through pages by the name of Kaf, their Inscribe, and through banners by the name of Vav, their Settler, and through deeds by the name of Nun, their Confirmer, and through books by the name of Ba, their Manifest, and through fire by the name of La, their Igniter, and through water by the name of Ya, their Flow-giver, and through air by the name of Ha, their Preserver, and through dust by the name of death, their Resurrector, and through attributes by the name of names, their Turner, and through places by the name of separation, their Connector, and through names by the name of Kaf, their Causer, and through the path by the name of Kha, their Former, and through trees by the name of wonders, their Bringer-forth, and through the Throne by the Most Great Name, the eight angels, their Bearers, and through the Chair by the name of the Most High, their Holder, and through the unseen by the name of the All-Knowing, their Teacher, and unto the proofs by the name of the Beloved, their Sender, and through the loved ones by the name of the Most High, their Establisher, and through the successors by the name of the Most High, their Lord.

HURQ.BB36

على الانهار باسم الرآء مجريها و على الارزاق باسم
الزآء منزلها و على الدهور باسم الدال مكورها و
على محدث الاجسام باسم الدال مجددها و على
الوفات باسم السين محييها و على البرق باسم الشين
منورها و على السطح باسم الطاء مسطحها و
على الشهب باسم الظاء مجليها و على السبيل باسم
العين مبلغيها و على الحجب باسم الغين مغيبها و
على اللع باسم الفاء موقرها و على المعادن باسم
القاف مقومها و علم الظلم باسم اللام محركها و على
الصحف باسم الكاف مكتبتها و على الاعلام باسم
الواو مسكنها و على الاعمال باسم النون مثبتها
و على الكتب باسم الباء مظهرها و على النار
باسم اللاء محرقها و على الماء باسم الياء مجريها
و على الهواء باسم الهاء حافظها و على التراب
باسم الممات مبعثها و على الصفات باسم الاسماء
مدورها و على المواقع باسم الفصل موصلها و
على الاسماء باسم الكاف معللها و على النهج باسم
الحاء مصورها و على الاشجار باسم البدائع مخرجها
و على العرش باسم الاكبر ملئكة الثمان حاملها و
على الكرسي باسم العلى ممسكها و على الغيب باسم
العليم معللها و الى الحجج باسم الحبيب منزلها و
على الاحباء باسم العلى مستويها و على الاوصياء
باسم العلى مولاها تمت تمت

INBA67:204-206, PR07.073v-074r

BB00479

To: mother, grandmother and relatives of the Bab

- 1 He is the Most Great 1 هو الاکبر
- 2 A mention is made to my grandmother and mother that praise be to God, I am in good health and have no desire save the good-pleasure of God. May God, exalted be His glory, ordain a meeting. Whenever you have succeeded in recognizing the truth of the Cause, know that there can be conceived no elevation in the knowledge of God above that which God has graciously bestowed. Although the fruit of all deeds returns to divine acceptance, and divine acceptance is not manifested except where proof is established. In brief, sorrows become as nothing when compared to divine bounty. 2 حضور جدّه و والده ذکر میشود که الحمد لله حیات صحت را دارم و تمنائی جز رضای الهی نیست خداوند عالم جلّ اجلاله عزّ ملاقات مقدر فرماید هرگاه بر حقیقت امر موفق شده اید که علوی در علم خداوند فوق آنچه خداوند منت گذارده متصور نیست اگر چه ثمره کلّ اعمال راجع میگردد بقبول الهی و قبول الهی ظاهر نمیگردد الا در محلیکه حجت ثابت باشد الغرض حزن ها در جنب موهبة الهی بلا ذکر میگردد
- 3 Some passages were written to the Siyyid. If he has been honored with this glory, accept greetings on my behalf and mention whatever is pleasing. The divine bounty towards the inhabitants of the house has been and continues to be infinite. 3 فقراتی بسید نوشته شد هرگاه مشرف باین عزّ شده از قبل من قبول زیارت فرموده و هر قسم که رضای شریف است ذکر شود که فضل الهی در حق سکان بیت بلا نهایه بوده و هست
- 4 And that which you were always wondering about concerning the Return - were it not for considerations of protection it would have been mentioned. If the Siyyid deems it appropriate he will mention it. In all cases the means of divine grace and bounty have existed and continue to exist. Be not grieved. 4 و آنکه همیشه متعجب بودید از رجعت هر گاه بملاحظه حفظ نبود ذکر میشد هر گاه سید مقتضی دانند ذکر خواهند نمود و در هر حال اسباب فضل و جود الهی بوده و هست محزون نباشید
- 5 Some time ago Mirza Ali Akbar was dispatched. I sent the book of prayers of the family and wrote requesting five pieces of cloth and ten handkerchiefs. After receiving them, act according to whatever you deem appropriate. 5 مدتی قبل میرزا علی اکبر روانه بود صحیفه دعاهای اهل بیت را فرستادم و نوشتم پنج دانه چهارقد ده دانه دستمال بفرستید بعد از وصول هر قسم رای شریف است فرموده باشید
- 6 God has been and continues to be mindful of His servants. Sufficient unto us is He as Guardian and Trustee, sufficient is He as Knower and Reckoner, sufficient is thy Lord as Guide and Helper. 6 و خداوند ذاکر عباد خود بوده و هست و کفی به ولیا و وکیلا و کفی به علیمّا و حسبیا و کفی بر بک هادیّا و نصیرّا
- 7 He is the Most Exalted 7 هو الاعلی
- 8 Both pages will be shown to the Siyyid. If they intend to return home, give this page to the grandmother and mother, and the page of verses should be given to Mirza Javad to deliver and keep concealed, lest anyone be caused grief by its mention. 8 هر دو صفحه بملاحظه سید خواهد رسید هرگاه اراده وطن نمودند این صفحه را بجدّه و والده و صفحه آیات را بدهند نگاهدارند الا نزد میرزا جواد برود که برساند و مستور دارد ذکر آن را لعل حزنی بر کسی وارد نیاید
- 9 9 معظمه جده منور فرماید الله اکبر

- 9 May the revered grandmother be illumined. God is Most Great.

BB00579

Prayer for Mulla Hasan

To: Mulla Hasan-i-Bajistani

Date: 1261 [1845]?

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 O thou beloved one! Stand at the door of the All-Responsive One and place thy trust in God, my Lord and thy Lord, beside Whom there is no other God, the All-Hearing, the All-Knowing. And recite at noon every day: "Glory be to God! There is no God but Him! And praise be to God Who hath not taken unto Himself a spouse nor a son, and Who hath no partner in sovereignty, nor any protector out of weakness. And magnify Him with all magnificence!" Then recite the Surih of Unity twelve times, and after each time say twice "God, my Lord, sufficeth all things."
- 3 If thou performest with sincerity that which I have commanded thee, thou shalt surely find God, thy Lord, All-Forgiving and a Stronghold. Verily God hath erected, through His grace, a barrier between Satan and the one who reciteth His Book, and God hath power over all things. And praise be to God, the Lord of all worlds.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 يَا أَيُّهَا الْحَبِيبُ قِفْ عَلَى بَابِ الْحَبِيبِ وَاتَّكِلْ عَلَى اللَّهِ رَبِّي وَرَبَّكَ الَّذِي لَا إِلَهَ إِلَّا هُوَ السَّمِيعُ الْعَلِيمُ وَأَقْرَأْ عِنْدَ الزُّوَالِ فِي كُلِّ يَوْمٍ سُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا هُوَ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكِبَرُهُ تَكْبِيرًا ثُمَّ اقْرَأْ سُورَةَ التَّوْحِيدِ اثْنَيْ عَشَرَ مَرَّةً وَقُلْ بَعْدَ كُلِّ مَرَّةٍ كُلُّ اللَّهِ رَبِّي مَرَّتَيْنِ

3 إِنْ تَفْعَلْ بِالصَّدَقِ عَمَّا أَمَرْتُكَ فَسَوْفَ تَجِدُ اللَّهَ رَبَّكَ غَفَّارًا وَمُعْتَصِمًا وَإِنَّ اللَّهَ قَدْ سَدَّ بَيْنَ الشَّيْطَانِ وَاقْرَأْ كِتَابَهُ بِفَضْلِهِ وَهُوَ اللَّهُ كَانَ بِكُلِّ شَيْءٍ قَدِيرًا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA67:178-178, INBA_4011C:164-165,
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KSHK.BWB

BB00123*Answer to Mulla Javad-i-Qazvini**Date: 1261-09 [1845-Sep]*

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 O my God! I open the Book with Thy mention and praise of Thy Self. There is no God but Thee, and no one knoweth how Thou art except Thee. The others have been effaced and the traces have been illumined, and the spheres of light revolve in the depths of mysteries. There is no God but Thee! Thou hast ever been as Thou wert. Attributes have gone astray, names have been cut off, and traces have returned. And now Thou art as Thou hast ever been in might and oneness. There is no God but Thee.
- 3 Glorified and exalted art Thou! I cannot reckon Thy praise as befiteth Thy greatness, grandeur, sovereignty and glory. The creation knoweth naught save its own portion, and taketh no similitude except the share allotted in their book. Verily, Thou shalt not be known, for none was known before Thee, and Thou shalt not be described, for I see none described save Thee. The opposites have gathered in the realm of attributes, and traces have ended at the station of signs, and the qualities of creation have endured to the pinnacle of tokens. If I say "Thou art Thou," the similitudes speak of similitudes, yet Thou art not known through them. And if I say "He is He," identity pointeth to its handiwork, yet nothing indicateth Thee save through its transcendence.
- 4 Glorified art Thou, O my God, above the description of realities and their traces, and the attributes of essences and their likenesses! I describe not Thy Self save by what Thou art in might and majesty. I know that these signs and these tokens are but examples for Thy creation, and a design of Thy greatness, and a banner of Thy Lordship, and a kingdom of Thy sovereignty, that the creation might witness in all things Thy Beauty, manifest and existent. There is no God but Thee! Nothing is witnessed at the time of manifestation save the severance of all hidden things and the prevention of limitations from aught of the signs of Thy power and greatness. There is no God but Thee!
- 5 How then, O my God, can I mention my praise of Thee when it is but Thy praise of me? It removeth not my sin from myself, nor indicateth aught save my powerlessness. Glorified art
- 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 اللَّهُمَّ إِنِّي أَفْتَحُ الْكِتَابَ بِذِكْرِكَ وَثَنَاءِ نَفْسِكَ لَا إِلَهَ إِلَّا أَنْتَ وَلَا يَلْعَلُ أَحَدٌ كَيْفَ أَنْتَ إِلَّا أَنْتَ قَدْ مَحَتْ الْأَغْيَارَ وَجَلَّتْ الْأَثَارُ وَدَارَتْ أَفْلَاكُ النُّورِ فِي غِيَاظِ الْأَسْرَارِ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ قَدْ كُنْتَ بِمِثْلِ مَا كُنْتَ ضَلَّتِ الصِّفَاتُ وَانْقَطَعَتْ الْأَسْمَاءُ وَرَجَعَتْ الْأَثَارُ وَالْآنَ قَدْ كُنْتَ بِمِثْلِ مَا أَنْتَ عَلَيْهِ مِنَ الْعِزِّ وَالْوَحْدَةِ لَا إِلَهَ إِلَّا أَنْتَ
- 3 سُبْحَانَكَ وَتَعَالَيْتَ لَا أَحْصِي ثَنَاءَ عَلَيْكَ كَمَا أَنْتَ عَلَيْهِ مِنَ الْعِظَمَةِ وَالْكِبَرِيَاءِ وَالسُّلْطَنَةِ وَالْبَهَاءِ وَلَا يَعْرِفُ الْخَلْقُ إِلَّا حَظَّ أَنْفُسِهِمْ وَلَا تَأْخُذُ الْمِثْلُ إِلَّا نَصِيبَ كِتَابِهِمْ وَأَنْتَ لَنْ تَعْرِفَ بَعْدَ لَمْ يَكْ مَعْرُوفًا دُونَكَ وَأَنْتَ لَنْ تُوصَفَ بَعْدَ لَمْ أَرْ مُوصُوفًا سِوَاكَ قَدْ اجْتَمَعَتِ الْأَضْدَادُ فِي صَقْعِ الصِّفَاتِ وَانْتَهَتْ الْأَثَارُ مَقَامَ الْآيَاتِ وَدَامَتْ نَعْتُ الْإِبْدَاعِ إِلَى ذُرْوَةِ الْعَلَامَاتِ إِنْ قُلْتَ أَنْتَ أَنْتَ فَقَدْ حَكَّتِ الْمِثَالُ بِالْمِثَالِ وَأَنْتَ لَا تَعْرِفُ بِهَا وَإِنْ قُلْتَ هُوَ هُوَ دَلَّتِ الْهُوِيَّةُ إِلَى صَنْعِهَا وَلَا يَدُلُّ عَلَيْكَ إِلَّا بِنَزَائِهَا
- 4 فَسُبْحَانَكَ يَا إِلَهِي مِنْ وَصْفِ الْحَقَائِقِ وَآثَارِهَا وَنَعْتِ الدُّوَاتِ وَاشْبَاهِهَا وَلَا أَصِفُ نَفْسَكَ إِلَّا بِمَا أَنْتَ عَلَيْهِ مِنَ الْعِزِّ وَالْجَلَالِ وَإِنِّي لَا أَعْلَمُ إِلَّا تِلْكَ الْآيَاتِ وَهَذِهِ الْعَلَامَاتُ مَا أَمَثَلَهُ لَخَلْقِكَ وَهِنْدَسَةَ لِعَظَمَتِكَ وَرَايَةَ لِرُبُوبِيَّتِكَ وَمَلَكَةَ مِنْ سُلْطَنَتِكَ لِيَشْهَدَ الْخَلْقُ فِي كُلِّ شَيْءٍ بِجَمَالِكَ ظَاهِرًا وَمَوْجُودًا لَا إِلَهَ إِلَّا أَنْتَ وَلَا يَشْهَدُ شَيْئًا فِي حِينِ الظُّهُورِ إِلَّا قَطْعُ الْبُطُونِ وَمَنْعُ الْخُدُودِ مِنْ شَيْءٍ مِنْ آيَاتِ قُدْرَتِكَ وَعَظَمَتِكَ لَا إِلَهَ إِلَّا أَنْتَ
- 5 فَكَيْفَ أَذْكَرُ يَا إِلَهِي ثَنَاءِي عَلَيْكَ وَهِيَ ثَنَاءُ نَفْسِكَ لِي لَا تَرْفَعُ ذَنْبَهُ مِنْ نَفْسِي وَلَا يَدُلُّ فِي شَأْنِ إِلَّا مِنْ عَجْزِي فَسُبْحَانَكَ يَا إِلَهِي إِنْ عَلِمَى بِذَاتِيَّتِكَ قَدْ

Thou, O my God! My knowledge of Thy essence hath prevented me from description before Thy face, and my mention of Thy being hath barred me from attributes before Thy Self. I am not one who remembereth save that remembrance hath preceded from Thy Self through me, and I am not one of station save that Thy station hath encompassed me.

أمنعني عن الوصف في تلقاء وجهك و ان ذكرى
لكينونيتك قد سددي عن النعت في تلقاء نفسك
و ما انا ذى ذكر الآ و قد سبق الذكر من نفسك
بى و ما انا ذى شأن الآ و قد احاط شأنك بى

- 6 Glorified art Thou, O my God! I have no way, neither through severance nor through proof, and I have no remembrance, neither through allusion nor through glorification, and I have no attribute, neither without similitude nor through unity, and I have no description, neither without resemblance nor through praise. Glorified, glorified art Thou! I believe in Thee according to what Thou art in might and greatness, and none knoweth how that is save Thee. And I praise Thee by how Thou didst describe Thy Self on Mount Sinai from the Blessed Tree. There is no God but Thee, alone, without partner, without similitude or likeness. Verily, Thou art God, the Most High, the Most Exalted!

6 فسبحانك يا الهى ما لى السبيل لا بالقطع و لا
بالدليل و لا لى الذكر لا بالاشارة و لا بالتمجيد
و لا لى النعت لا بغير المثل لا بالتوحيد و لا لى
الوصف لا بدون الشبهة و لا بالتحميد فسبحانك
سبحانك انى مومن بك بما انت عليه من العز و
العظمة و لا يعلم احد كيف ذلك الا انت و
اثنى عليك بما تصف نفسك على الطور السينا من
الشجرة المباركة لا اله الا انت وحدك لا شريك
لك من دون شبه و لا مثال انك انت الله العلى
المتعال

- 7 I beseech Thee, O my God, to send Thy blessings upon Muhammad and the family of Muhammad on this day as Thou didst bless them on the day of creation before all things. And I beseech Thee to send Thy peace upon them through all Thy conditions which Thou originateth. Thou hast ever been powerful over all things. O my God! I testify that Thou, through the loftiness of Thy power and the manifestation of Thy greatness, hast made Muhammad and his family - Thy blessings be upon them - the places of Thy knowledge, the mines of Thy bounty, the sign of Thy might, and the tokens of Thy power, lest anything miss any condition of Thy sanctification and glorification.

7 فاستك اللهم يا الهى ان تصلى على محمد و آل محمد
فى ذلك اليوم كما صليت عليهم فى يوم الانشاء قبل
كل شىء و اسألك ان تسلم عليهم بكل شؤناتك
ما انت مبدعها لم تزل انك على كل شىء قدير يا
الهى اشهد انك من علو قدرتك و ظهور عظمتك
قد جعلت محمداً و آله صلواتك عليهم محال معرفتك
و معادن كرامتك و آية عزتك و علامات قدرتك
لثلاث يفوت من شىء شأن من تقديسك و تمجيدك
و يدخل كل شىء باب رحمتك بنفسى مشاهدة
الاغيار عند وجهك

- 8 O Lord! Thou alone art what Thou art, and none is Thy partner. Thou alone art what Thou art, and none is like unto Thee. Thou art the Most High, beyond description in majesty and grandeur, and Thou art the Most Exalted, transcending attributes of loftiness and beauty, for these similitudes are but signs of Thy creation in the realm of certitude. Thou hast manifested Thyself through these names and attributes unto all things, lest any soul mistake the mention of attributes as pertaining to aught but Thee, and that the minds of them that believe in Thy unity might find rest in the mention of attributes before the countenance of Thy face. Thou art known without similitude, and described without name. Thou hast forbidden proof to know the way, and hast cut off explanation in the face of evidence.

8 اللهم انت انت وحدك لا شريك لك و انت
انت وحدك لا شبيه لك انت العالى فلا توصف
بالعظمة و الجلال و انت المتعالى فلا تنعت بالعلو
و الجمال اذ تلك الامثال آيات خلقك فى معرفة
الايقان قد تجليت بتلك الاسماء و الصفات لكل
شىء لثلاث يشبه على نفس ذكر الصفات لنفسه
من دون نفسك و يستقر عقول الموحدین بذكر
الصفات عند طلعت وجهك انت المعروف بغير
شبه و انت الموصوف بدون اسم قد منعت الدليل
عرفان السبيل و قطعت البيان لدى الاستدلال

- 9 How then, O my God, can I mention the signs of Thy love when they return unto myself by the decree of Thy Book and

point to my powerlessness before the loftiness of Thy grandeur? Glorified, glorified art Thou, O my God, far above what they who liken Thee to aught else describe, and what they who attempt to describe Thee say concerning Thy signs - exalted art Thou with great exaltation!

- 10 O God! Thou knowest my judgment concerning what has come to me in a decisive letter from Thy servant Javad ibn al-Tahir, and what he mentioned therein by Thy leave of attributes and names, and what he asked of Thy servant regarding signs and tokens, and what he wished to attain unto Thee from creation for purification as the best of offerings, and what he intended in the allusions of his words without mention of evidences. Have mercy, O Lord, upon his poverty before Thee, and accept, O Lord, his obedience before Thy face. Inspire him, O Lord, with Thy remembrance and with what he asked of me and what he asks not of the paths of wisdom. Fulfill, O Lord, what Thy foremost servant has guaranteed regarding his mother's rights, and reward him, O Lord, in his striving and obedience as befits Thee. Verily, Thou art the Lord of glory and radiance, and nothing from Thy servants resembles Thy gift. Thou art indeed the Strong, the Bestower, who deals with none except through grace and favors none except through generosity. O Thou Who art the Lord of generosity and mercy, of grandeur and blessing, bless Muhammad and the family of Muhammad through Thy grace upon them. Verily, Thou art the Lord of might over all creation.

- 11 O God! Thou knowest the wisdom of what Thy servants desire of Thy signs, so inspire, O Lord, the companions of Thy obedience and love with what befits Thee of honor and generosity. I bear witness that Thou hast built the decree of human temples from the people of Thy Cause in decisive verses, and hast established for them a station of sovereignty which changes not throughout ancient times nor in what time brings of events, for Thou hast made Muhammad and his family - Thy blessings be upon them - the repositories of Thy Will, the tongues of Thy Purpose, and the signs of Thy grandeur, whereby they indicate naught but Thy Lordship in any matter, nor any station save Thy oneness.

- 12 None knoweth how they are, even as Thou hast created them, save Thou alone - without partner. And I bear witness that, in the stations of servitude, they have been transformed by the transformations of creation, as a manifestation of Thy command; for Thou hast ever been, each day, engaged in a new and wondrous act of bringing forth that which had not been. Exalted art Thou in Thine own Self, and sanctified above all mention is Thy Name, that I should speak concerning them

9 فكيف اذكر يا الهى آيات محبتك وانها راجعة الى نفسى بحكم كتابك ودالة الى عجزى لعلو كبرياتك فسبحانك سبحانك يا الهى عما يصف المشبهون و عما يقول الواصفون فى اياتك علواً كبيراً

10 اللهم وانت لتعلم حكمى فيما ورد على كتاب محكم من عبدك الجواد ابن الطاهر وما ذكر باذنك فيه من الصفات والاسماء وما سئل من عبدك من الايات والعلامات وما ان يصل لك من البرية للطهرة خير الهديات وما اراد فى اشارات كلامه من دون ذكر الدلالات فارحم اللهم فاقته بين يديك واقبل اللهم طاعته فى تلقاء وجهك والهم اللهم ذكرى وما سئل منى وما لا يسئل من سبل الحكمة واوف اللهم بما قد ضمن عبدك المقدم فى حق امه واجزه اللهم فى سعيه وطاعته ما انت اهله انك اهل البهاء والسناء ولا يشبه عطيتك شىء من العباد وانك قوى ذو المن لا تفعل باحد الا بالفضل ولا تمن على احد الا بالجود يا ذا الجود والرحمة والعظمة والتعمة صلى على محمد وآل محمد بفضل نفسك عليهم انك رب العزة على الخلق اجمعين

11 اللهم وانك تعلم حكم ما اراد العباد من اياتك فالهم اللهم اصحاب طاعتك ومحبتك ما انت اهله من الكرامة والجود واشهد انك قد بنيت حكم هياكل البشرية من اهل ولايتك فى آيات الحكمة وجعلت لهم مقاماً من الملك التى لم يتغيروا بها فى قديم الدهور ولا فيما يزمن به الاحداث لانك قد جعلت محمداً وآله صلواتك عليهم محال مشيئتكم والسن ارادتك وآيات عظمتك حيث لا يدلون فى شأن الآ من ربوبيتك ولا فى مقام الآ من وحدانيتك

12 ولا يعلم كيف هم كما انت خلقتهم الا انت وحدك لا شريك لك واشهد انهم فى مقامات العبودية قد غيروا بتغير الابداع ظهوراً لامرك حيث كنت فى كل يوم من شأن من احداث امر بديع لم يكن فتعالى لدى نفسك وتقدس لسماوك من ان اقول فيهم كلمة الامر والنهى و لولا خوفاً من الضعفاء لاثنى محال معرفتك بين

with the word of affirmation or of negation. Were it not for my fear for the weak, I would extol, in Thy presence, the impossibility of knowing Thee, even as Thou describest Thyself unto Thine own Self – yet this is that whereunto the heavens and the earth cannot rise; how, then, should I utter it? And when I make mention of the Names, and the birds of the unseen lift up their song, then must all who are in the heavens and on the earth be smitten with awe, and nothing remain save that it falleth prostrate before Thee, speaking: There is no God but Thee.

- 13 Glorified art Thou, glorified art Thou! The manifestations of Thy power in the world of bodies are too majestic for description, and the stations of Thy Lordship in the realms of archetypes are too exalted for any attribute. Were it not for my fear of what men have wrought in Thy presence, I would gaze into the atmosphere of the unseen and utter a word concerning them – a word which, were it to reach the Throne, would cause it to tremble; which, were it to enter the heaven, would rend it asunder; which, were it to descend upon the earth, would cleave it in twain; which, were it to be recited unto the mountains, would crush them to dust; which, were it to appear upon the seas, would turn them to ice; and which, were I to speak it before Thee, would make all who are in the heavens and all who are on the earth to gasp in that very moment. And when it is unveiled, hearts would fall prostrate before Thee; and when it shineth forth and casteth its light, then circlet and is illumined, that all may enter through the gate of Thy Sacred House and may cry before Thy face: “Glory be to Thee, glory be to Thee! None knoweth how Thou art save Thyself.” Exalted is Thy Being above mention of loftiness and greatness; sanctified is Thine Essence above description of knowledge and majesty; magnified is Thine “I-ness” above the attributes of holiness and lordship. None – no, not even Thy near ones, Thy favored servants – can know aught of the mystery of Thy command. Glory be to Thee, far above what they ascribe unto Thee.

- 14 O God! Thou knowest what Thy servant intended regarding the decree of the word of magnification and its relation to the verses of divine unity. I know that Thou hast established the decree of that word with its verses in three stations. Nothing appears except through it, and nothing can claim its decree, for Thou didst create it for Thyself alone. It pointeth to naught save Thee. The pillars of existence and the ocean of names are filled with disconnected letters from its light, yet it is not they in its decree, nor are they it in its mystery. There is no mention in any station except for it, and no manifestation in

يديك بما تصف الى نفسك و هذا ما لا تقوم له
السَّموات و الارض فكيف اقول و اذا ذكرت
الاسماء و غنت طيور العماء فليصعقن لمن في
السَّموات و الارض و لم يبق شيء الا و خر
بين يديك ساجداً ناطقاً لا اله الا انت

13 فسبحانك سبحانك جلّت مظاهر قدرتك في عالم
الاجساد عن الوصف و علت مقامات ربوبيتك
في مواقع الامثال عن النعت و لولا خوفاً مما
اكتسبت الناس بين يديك لينظر في جو العماء و
اقول كلمة في حقهم اذا بلغت العرش اهتزت و
اذا وردت السماء انفطرت و اذا نزلت الارض
انشقت و اذا قرأت على الجبال اندكت و اذا
ظهرت على البحور انجذت و اذا نطقت بين يديك
ليشهقوا من في السَّموات و من في الارض في
الحين و اذا كشفت خرت الافئدة سجداً لك و
اذا جلّت و اضأت ثم دارت و استضأت ليدخل
الكل في باب بيتك الحرام و ليقولن تلقاء وجهك
سبحانك سبحانك لا يعلم كيف انت الا انت
علت كينونتك من ذكر العلو و العظمة و جلّت
ذاتيتك من نعت العلم و الهية و عظمت انيتك
من وصف التقديس و الربوبية و لا يعلم احد
من شان الله عبادك المقربون شيء فسبحانك عما
يصفون

14 اللهم و انك لتعلم ما اراد عبدك في حكم كلمة
التكبير و نسبتها الى آيات الاحدية لا علم انك
قد بنيت حكم تلك الكلمة باباتها في مقامات الثلاثة
و لا ظهور لشيء الا بها و لا يقدر شيء ان
يدعى حكمها اذا قد خلقتها لنفسك وحدك و لا
تدل بشيء سواك و قد ملأ اركان الوجود و بحر
الاسماء من حروف مقطعة من نورها و لا هي هو
في حكمها و لا هو هي في سرها و لا ذكر في شان
الا لها و لا ظهور في اختها الا بها قد انقطعت

its counterpart except through it. Names are cut off, imaginings are lost, and all that beareth the name of creation hath vanished. None knoweth it as Thou, its Creator, knowest it - Thou alone, there is no God but Thee.

الاسماء وضلّت الاوهام واضمحلت كلّها وقع عليه اسم الابداد ولا يعرفها كما انت مبدعها الا انت وحدك لا اله الا انت

- 15 Glory be unto Thee! Whosoever hath spoken of the mention of the Divine Essence in its mystery, or the station of unity in its being, or the name of divinity in its attributes, or the description of allusion in its manifestations - all names are cut off from its name and all likenesses are forbidden from its form. It hath no mention save Thy mention, no description save Thy description, no attribute save the mention of Thy power. Glory be unto Thee! It hath sung in Thy verses and the veils of the divine cloud have been rent in its signs. It mentioneth not a letter of its essence nor alludeth to any explanation of its glory, and none knoweth its truth after its passing into the worlds of the unseen and the visible, besides Thee. There is no God but Thee, the Most High, the Most Exalted.

15 فسبحانك من قال في حقّها ذكر الهويّة في سرّها او شأن الاحديّة في ذاتها او اسم الهويّة في صفاتها او وصف الاشارة في مظاهرها قد انقطعت الاسماء من اسمها وامتنت الاشياء من شكلها لا هي ذكر الا ذكرك ولا وصف الا وصفك ولا نعت الا ذكر قدرتك فسبحانك قد غنت في آياتك ورقّت جيب العماء في علاماتك ولا تذكر حرفاً من ذاتها ولا تشير الى بيان من عزّها ولا يعلم حقّها بعد مضيتها في عوالم الغيب والاشهاد دونك لا اله الا انت العليّ المتعال

- 16 O God! Thou knowest what I intended in mentioning it, though I desire no description of it. Therefore inspire, O God, the people of Thy love as Thou art, and forgive, O God, whoever seeketh to know it in terms of separation and the mystery of essence. Verily, Thou art the Generous, the Forbearing.

16 اللهم وانك تعلم ما قصدت ذكرها بعد ما لا اريد وصفاً منها فاهم اللهم اهل محبتك كما انت فاغفر اللهم لمن اراد معرفتها في حكم البيئونة وسرّ الذاتية انك جوادٌ حلیم

- 17 O God! Thou knowest I answered Thy servant in his book with a tongue that silence hath confined me from its mention, and the utmost I can do is acknowledge my powerlessness concerning it. Indeed he asked, after Thou knowest his decree, about the truth of Thy servant whom Thou madest a countenance for Thy knowledge and a ladder for ascent unto Thee. And here am I, O my God, confessing before Thee that he is the first believer in the particles of creation and the second manifestation in the glory of the heart, and he is the one who speaks of divine origination in the decree of execution. Therefore protect him, O God, from the sources of allusions and explanation, and forgive, O God, whoever asked about the decree from his presence regarding the word of affirmation. I bear witness that he is a believer in Thee and Thy verses, and none knoweth his truth except Thee. Verily, Thou art knowing of all things.

17 اللهم انك لتعلم اجبت عبدك في كتابه بلسان قد قصر بي السكوت من مثكرها وقصارى الاقرار بالعجز عنها ولقد سئل بعد ما تعلم حكمه من حق عبدك الذي جعلته وجهاً لمعرفتك وسلماً للصعود اليك وها انا ذا يا الهى اعترف لديك بانه اول مؤمن في ذر الابداد وثاني مظهر في عزّ القوادر انه القاتل بالبداء في حكم الامضاء فاحفظه اللهم من موارد الاشارات والتبيان واغفر اللهم لمن سئل الحكم من جنبه على كلمة الايجاب فاشهد انه مؤمن بك وباياتك ولا يعلم حقه الا انت انك بكلّ شيء عليم

- 18 O God! Thou knowest what I intended. The answer lies not in the path of inferential reasoning, but rather I point to the station of verses with the visage of majesty. Therefore, O my God, inspire the questioners and seekers with true inspiration. Verily Thou bestowest upon whomsoever Thou wilt as Thou pleasest. None can resist Thy will or reverse Thy decree. Verily

18 اللهم وانك لتعلم ما اردت الجواب لعبد من سبيل الاستدلال بل اشير الى شان الايات بالوجه الجلال فاهم اللهم للسائلين والواردين حقّ الالهام انك تمنّ على ما تشاء كما تشاء لا راد لمشيئتك ولا

Thou art the Self-Sufficient, the All-Praised. And all praise be to God, the Lord of the worlds.

عَقَّبَ لِحُكْمِكَ وَأَنْتَ لَغْنَى حَمِيدٌ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

INBA91:102.03-111.02,

PR04.195r02-

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BB00465

To: *Shaykh 'Ali ('Azim)*

Date: 1261 [1845]?

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Follow what is now revealed unto thee from the Book of God, for verily the Cause of God is the truth and all shall be brought before Us.
- 3 We have indeed read the letter which thou didst send unto Me. Give thanks unto God thy Lord and be of them that are grateful. Say: O ye people! Fear God and follow His wisdom that ye may obtain mercy. Say: The decree of God is truth, even as ye in the knowledge of God are well assured. Say: I am a servant from the remnant of God who reciteth unto you the Book of God, and I fear none among you even if ye deny the signs of God. Say: My Lord knoweth whatsoever is in the heavens and whatsoever is on earth. There is no God but Him. He shall judge between all with justice on the Day of Resurrection, and not an atom's weight of injustice shall be done this Day, and all shall be questioned concerning the Cause of God.
- 4 Say unto him who wrote unto thee the account of thy Lord: Fulfill My covenant and thy Lord God will fulfill His covenant. There is no God but Him. Say: Know ye Me. Say: Rejoice and fear not, for verily the promise of God is truth, even as was the Book of Muhammad, the Apostle of God, aforetime. Say: This is a clear Book. Say: God thy Lord hath sent down a decree concerning Ali in the Book aforetime. Follow Me, O people, that ye may prosper. Say: They who follow the decree of thy Lord in these days shall enter Paradise secure on the Day of Resurrection. Say: Did ye but know what We know, ye would sacrifice your souls and your possessions in the path of God in hope of the Day when all shall be brought before God.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 إِنْ أَتَيْتَ مَا أَوْحَى إِلَيْكَ الْآنَ مِنْ كِتَابِ اللَّهِ فَإِنَّ
أَمْرَ اللَّهِ لَخَقٌّ وَكُلُّ عَلَيْنَا لِيَعْرَضُونَ

3 وَلَقَدْ قَرَأْنَا كِتَابَ الَّذِي أَرْسَلْتَ إِلَيَّ أَنْ أَحْمَدَ اللَّهَ
رَبِّكَ وَكُنْ مِنَ الشَّاكِرِينَ قُلْ يَا أَيُّهَا الْمَلَأُ أَنْ اتَّقُوا
اللَّهَ وَاتَّبِعُوا حُكْمَهُ لَعَلَّكُمْ تَرْحَمُونَ قُلْ إِنَّ حُكْمَ اللَّهِ
لَخَقٌّ بِمَثَلِ مَا أَنْتُمْ فِي عِلْمِ اللَّهِ لِتَوْفِقُونَ قُلْ أَنَا عَبْدٌ
مِنْ بَقِيَّةِ اللَّهِ أَقْرَأُ عَلَيْكُمْ كِتَابَ اللَّهِ وَلَا خَافَ مِنْ
أَحَدٍ مِنْكُمْ إِنْ أَنْتُمْ بَايَاتُ اللَّهِ لِتُجْحَدُونَ قُلْ إِنَّ رَبِّي
يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّهُ لَا إِلَهَ
إِلَّا هُوَ يُحْكِمُ يَوْمَ الْقِيَمَةِ بَيْنَ كُلِّ بِالْقِسْطِ وَمَا
الْيَوْمَ ظَلَمَ عَدْلَ ذَرَّةٍ وَكُلٌّ مِنْ أَمْرِ اللَّهِ لَيَسْئَلُونَ

4 قُلْ لِمَنْ كَتَبَ إِلَيْكَ حَدِيثَ رَبِّكَ أَوْفَ بَعْدِي
يُوفِي اللَّهُ رَبِّي بَعْدَهُ لَا إِلَهَ إِلَّا هُوَ قُلْ إِيَّايَ
فَاعْلَمُونَ قُلْ ابْشِرُوا لِتَخْفَ فَإِنَّ وَعْدَ اللَّهِ لَخَقٌّ بِمَثَلِ
كِتَابِ مُحَمَّدٍ رَسُولِ اللَّهِ مِنْ قَبْلِ قُلْ إِنَّ هَذَا كِتَابٌ
مُبِينٌ قُلْ اللَّهُ رَبِّي نَزَلَ حُكْمٌ عَلَى فِي الْكِتَابِ مِنْ
قَبْلِ إِنْ أَتَيْتُكُمْ يَا أَيُّهَا الْمَلَأُ لَعَلَّكُمْ تَفْلَحُونَ قُلْ إِنَّ
الَّذِينَ يَتَّبِعُونَ حُكْمَ رَبِّكَ فِي تِلْكَ الْأَيَّامِ لَيَدْخُلُونَ
الْجَنَّةَ فِي يَوْمِ الْقِيَمَةِ آمَنِينَ قُلْ لَوْ تَعْلَمُونَ مَا نَعْلَمُ
لَتَفْدُونَ أَنْفُسَكُمْ وَأَمْوَالَكُمْ فِي سَبِيلِ اللَّهِ رَجَاءَ لِيَوْمٍ
كُلٌّ عَلَى اللَّهِ لِيَعْرَضُونَ

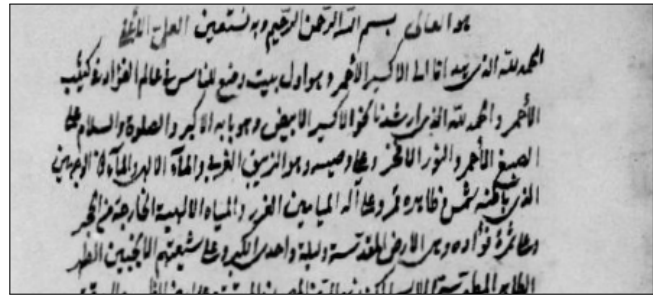
- 5 Say: O people! Fear God and glorify Him, for the life of this world is vain, and the good pleasure of God is greater than all ye know. Say: As to those who deny the mention of the name of the Lord, God will never forgive them, and those who believed and then denied aforetime, God curseth them, then His angels, then all people who are God's assured servants. Say: Ask forgiveness of your Lord, then turn unto Him in repentance, and be grateful to Him, and follow the Cause of God, and say in all circumstances: "Praise be to God, the Lord of all worlds."

5 قل يا أيها الملأ ان اتقوا الله والعزوه فان حياة الدنيا باطلة وان رضوان الله اكبر عما كنتم تعملون قل ان الذين يكفرون بذكر اسم رب كلن يغفر الله لهم وان الذين امنوا ثم كفروا من قبل يلعنهم الله ثم ملائكته ثم الناس عباد الله الموقنين جميعاً قل استغفروا ربكم ثم توبوا اليه واشكروه واتبعوا امر الله وقولوا في كل شان ان الحمد لله رب العالمين

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Treatise on the four pillars



- 1 He is the Most High, the Most Exalted, the All-Highest
- 2 In the Name of God, the Compassionate, the Merciful, and in Him do we seek help. Praise be to God Who hath guided us to the red elixir, which is the first House established for mankind in the realm of the heart upon the red sand dune, and praise be to God Who hath directed us toward the white elixir, which is His Most Great Gate. And blessings and peace be upon the Red Dye and the Most Glorious Light, and upon His Successor who is the Western Mercury and the Divine Water and the Two-Faced Water whose inner nature is the sun and whose outer nature is the moon, and upon His noble and illustrious kindred who are the Divine Waters flowing from the rock, and upon the fruit of His heart which is the Holy Land and the Most Great Night, and upon their most excellent, pure, holy and sanctified followers, especially the Hidden Name and the Concealed Symbol, and upon the Land of Manifestation and the Camphor Leaf wherein the Lord did shine forth and appear.
- 3 O Lord! Bestow Thy blessings and peace upon them in the realm of Manifestation, then on Mount Sinai, then in the Land of Saffron, then on the Green Pavilion, whenever the morning breeze doth blow. The curse of God be upon the tyrannical, the

1 هو العالى العلى الأعلى

2 بسم الله الرحمن الرحيم وبه نستعين الحمد لله الذى هدانا الى الاكسير الأحمر وهو أول بيت وضع للناس فى عالم القواد فى كتيب الأحمر والحمد لله الذى ارشدنا نحو الاكسير الأبيض وهو بابه الأكبر والصلوة والسلام على الصبغ الأحمر والنور الأنقر وعلى وصيه وهو الزينى الغربى والماء الالهى والماء ذو الوجهتين الذى باطنه شمس وظاهره قمر وعلى الله الميامين الغرر والمياه الالهية الخارجة من الحجر وعلى ثمرة فؤاده وهى الأرض المقدسة وليلة واحدى الكبير وعلى شيعتهم الأنجين الطهر الطاهر المطهر سيما الاسم المكنون والرمز المستتر وعلى ارض الظهور والورقة الكافور التى قد تجلى الرب فيها وظهر رب

3 صل وسلم عليهم فى اقليم الظهور ثم جبل الطور ثم فى ارض الزعفران ثم فى الررف الأخضر كلها جآء نسيم بسحر؟ لعنة الله على قوم الجبارين و

covenant-breakers, the unjust and the apostates who turned away from the Truth that they might attain to the sun and moon. O God! Curse them abundantly, to the number of every stone and clod of earth, so long as the morning buds do sing or thunder doth resound.

4 And now, this lowly servant declareth that these are prophetic words that expound the manifest Truth in establishing a wondrous Cause and an exalted and transcendent remembrance. I have written them in haste for those given to disputation, despite my scant merchandise and abundant loss, for I am not among the people of eloquence that I should venture into this arena.

5 “Who am I to be counted among the worthy, Or to be a horseman among the people of the heart? My purpose is but to speak of Ali’s station, Or to utter some words that may prove of use.”

6 Yet I desired to point to the Light of Glory with what occurred to my mind, despite the constraints of circumstance, in compliance with the command of the Most High and in manifestation of devoted servitude to that Most Exalted Presence. In God do I seek help in all conditions, and upon Him do I rely in both beginning and end.

7 (On establishing that all things have four pillars:)

8 Know, O my brother and beloved one - may God improve thy condition and empty thy heart for His remembrance and intimate communion - that God, glorified and exalted be He, hath created all things, whether abstract or material, celestial or terrestrial, spiritual or physical, with four pillars. There is nothing in existence, whether hidden or manifest, that is not fourfold, and to this doth point His exalted Word, mighty be His mention: “And of everything We have created pairs.” And since Truth can only be known through example, I shall mention certain things to make clear the matter for those given to dispute, like the sun in the four parts of the day, leaving no room for anyone to deny.

9 Look first to the hidden knowledge which is the essence of all sciences, for its pillars are four: Western Mercury, which is cold and moist; Eastern Yellow Water, which is hot and moist; Eastern Red Water, which is hot and dry; and the purified weight known as the iron body and sacred earth, which is cold and dry. Also, all its operations are four: First, the separation of matter; second, the marriage, through which the precious

النّاكثين والقاسطين والمارقين الذين اعرضوا عن الحق لكي ينالوا الى الشمس والقمر فالعن اللهم عليهم لعناً كثيراً بعدد كل حجر ومدر ما تغنى اكمام فجرا وهدر

4 و بعد فيقول العبد المسكين ان هذه كلمات ذات تبين تبين عن الحق المبين في اثبات امر بديع و ذكر شاخ رفيع كتبها على سبيل الاستعجال لأهل القيل والقال مع قلة البضاعة و كثرة الأضاعة لاني لست من اهل البيان حتى اجول في هذا الميدان

5 رباعى من خود چه كسم كه در شماری باشم يا در صف اهل دل سواری باشم مقصود همین است كه در شأن على گويم يا بنفى چند بكاری باشم

6 ولكنى اردت ان اشير الى نور الجلال بما سنح بالبال مع ضيق المجال امثالاً لأمر العالى و اظهاراً للعبودية الرقية لذلك الجنب المتعال و بالله استعين فى كل الأحوال و عليه التكلان فى المبدء و المال

7 (فى اثبات ان كل الأشياء ذات اركان اربعة)

8 اعلم يا اخى و حبيبى اصلح الله حالك و فرغ لذكره و مناجاته يالك ان الله سبحانه و تعالى خلق الأشياء كلها من المجردات و الماديات و العلويات و السفليات و الروحانيات و الجسمانيات ذات اركان اربعة فما من شئ ليس علة الوجود من الغيب و الشهود الا و هو مربع و الى ذلك يشير قوله تعالى عز ذكره و من كل شئ خلقنا زوجين اثنين فلما كان الحق لا يعرف الا بالمثال اذكر اشياء ليتضح الأمر لأهل الجدل كالشمس فى اربعة النهار و لا يبقى لأحد مجال الانكار

9 فانظر أولاً الى العلم المكتوم الذى هو مخ العلوم فان اركانة اربعة الزبيق الغربى و هو بارد رطب و الماء الأصفر الشرقى و هو حار رطب و الماء الأحمر الشرقى و هو حار يابس و الثقل المطهر المسمى بالجسد الحديد و الأرض المقدسة و هو بارد يابس و ايضاً جميع عمله اربعة اعمال الأول

stone is completed; third, the separation of pillars and natures; and fourth, the combination of pillars, and at this stage the elixir is completed and appears in the garment of excellence, demolishing ranks and caring not for thousands.

تفصيل المادّة والثاني التّزويج وبه يتمّ الحجر الكريم
والثالث تفصيل الأركان والطّبايع والرّابع
تركيب الأركان وفي هذا المقام يتمّ الأكسير و
يظهر بكسوة الدّفير فيهدم الصّفوف ولا يكثرث
بالألوف

- 10 Also, on that day from the divine water distilled from the human Sinaitic Tree are four parts, and from the weight, which is the viscous residue in the vessel, one part. And also the philosophical offspring is married in the second quarter of the operation to four wives: first he marries his daughter, who is equal to him for a period of forty days, the duration of Moses' appointment; then after this he marries three other wives.

10 وإيضاً يومئذ من الماء الإلهي المقطّر من الشّجرة
الطّوريّة الانسانيّة أربعة اجزاء من الثّقل وهو اللّزج
المتخلّف في القرع جزء واحداً وإيضاً يزوج المولود
الفلسفي في الرّبع الثاني من العمل بأربع زوجات
يزوج أولاً بابنته وتكون كفواً له في مدّة أربعين
يوماً عدّة ميقات موسى ثمّ يزوج بعد هذا بثلاث
زوجات أخرى

- 11 And there are also four cycles: a mineral cycle wherein it becomes stone, a vegetable cycle wherein it becomes a tree, an animal cycle wherein the luminous moon appears in the house of Gemini, and a human cycle wherein the sun rises from its west.

11 وإيضاً أربعة ادوار دورة معدنيّة وفيها يكون حجراً
ودورة نباتيّة وفيها يكون شجراً ودورة حيوانيّة
وفيها يظهر القمر المنير في فلكه الجوزية ودورة
انسانية وفيها تطلع الشمس من مغربها

- 12 Then observe existence, for it revolves around four things: creation, sustenance, life, and death. And look to the Throne, for it is composed of four lights: a red light from which redness became red, a yellow light from which yellowness became yellow, a green light from which greenness became green, and a white light from which whiteness became white and in which is the light of day.

12 ثمّ انظر الى الوجود فأنّه يدور على أربعة خلق و
رزق وحيات ومات والى العرش فأنّه مرّكب
من أربعة انوار نور احمر منه احمرّت الحمرة و
نور اصفر منه اصفرّت الصفرة ونور اخضرّ منه
اخضرّت الخضرة ونور ابيض منه بيضّ البياض
وفيه ضوء النّهار

- 13 The Frequented House is square, and the Kaaba is square, and the words upon which Islam is built are four: "Glory be to God," "Praise be to God," "There is no god but God," and "God is Most Great." And know that the Greatest Name has four aspects: Unity, Prophethood, Guardian ship, and the Shi-ites. And the Basmala, which contains the mystery of the Qur'an and is the opening of the Book, has four words: Allah, Rahman, Rahim, and Name - or if you prefer, "In the Name of God, the Most Merciful, the Most Compassionate."

13 والبيت المعمور مرّبع والكعبة مرّبع والكلمات
التي بنى عليها الاسلام أربع سبحان الله ولحمد لله و
لا اله الا الله والله اكبر واعرف الاسم الأعظم
أربعة التّوحيد والنّبوة والولاية والشّيعة والبسملة
التي فيها سرّ القرآن وفاتحة الكتاب كلماتها أربعة
وهي الله والرحمن والرحيم واسم وان شئت
قلت بسم الله الرحمن الرحيم

- 14 The husband may have four wives at one time when justice can be maintained, except for the Prophet, peace be upon him and his family, due to the absence of inequity in his nature. And regarding this, God the Exalted said concerning him: "You may defer whom you will of them or receive whom you will."

14 والزّوج له أربع نساء في الحال التّمام الذي يقبّل
فيه حصول العدل الا النّبي صلّى الله عليه وآله
لعدم حصول حيف في طبيعة ومع هذا قال الله
تعالى في حقّه ترجى من تشاء منهمنّ وتؤدى اليك
من تشاء الآية

- 15 The elements in the macrocosm are four: the sphere of fire, the sphere of air, the sphere of water, and the sphere of earth. And in the microcosm - the world of man - are four: black

15 والعناصر في العالم الكبير أربعة كرة النّار و كرة
الهواء و كرة الماء و كرة التّراب وفي العالم الصّغير

bile, yellow bile, blood, and phlegm. The ranks of action are four: Will, Purpose, Destiny, and Decree. The veiling angels are four, and the angels who are the bearers of the Throne are four: Gabriel, Michael, Israfil, and Azrael.

عالم الانسان اربعة المرّة السّوداء و المرّة الصّفراء
والدم و البلغم و مراتب الفعل اربعة المشيّة و
الارادة و القدر و القضاء و الملائكة المحجب اربعة
و الملائكة الذينهم عملة العرش اربع جبرئيل و
ميكائيل و اسرافيل و عزرائيل

- 16 The winds are four: the east wind, the south wind, the west wind, and the north wind. The rivers of Paradise are four: a river of water that never stagnates, a river of milk whose taste never changes, a river of wine delightful to those who drink, and a river of purified honey. And Abraham's birds, peace be upon him, were four, as He said in the Qur'an: "Take four birds."

16 و الرياح اربعة ريح الصّبا و ريح الجنوب و ريح
الدهور و ريح الشمال و انهار الجنة اربعة نهر من
ماء غير اسن و نهر من لبن لم يتغير طعمها و نهر
من نحر لذة للشاربين و نهر من عسل مصفى و
طيور ابراهيم عليهم السلام اربعة كما قال ع في
القرآن نخذ اربعة من الطير

- 17 The sacred months are four, as mentioned in His exalted Word: "Verily, the number of months with God is twelve months in God's Book, since the day He created the heavens and the earth, of which four are sacred." In their outward interpretation these are Dhu'l-Qa'dah, Dhu'l-Hijjah, Muharram, and Rajab, and in their inward meaning they are Ali, Hasan, Husayn, and the Proof (peace be upon them) - three consecutive and one separate.

17 و اشهر الحرم اربعة كما اخبر عنه قوله عزّ ذكره انّ
عدّة الشهور عند الله اثني عشر شهراً في كتاب
الله يوم خلق السموات و الأرض منها اربعة
حرم و هي في التفسير الظاهري ذيقعدة الحرم
و ذيقجة الحرم و محرم الحرم و رجب المرجب
و في الباطن على و الحسن و الحسين و الحجّة ع
ثلاثة سرد و واحد فرد

- 18 The realms are four: the realm of Lahut (Divinity), the realm of Jabarut (Power), the realm of Malakut (Kingdom), and the realm of Nasut (Material).

18 و العوالم اربعة عالم اللاهوت و عالم الجبروت و
عالم الملكوت و عالم الناسوت

- 19 The great festivals are four: the Festival of Breaking the Fast, the Festival of Sacrifice, the Festival of Ghadir, and Friday.

19 و الأعياد العظيمة اربعة عيد الفطر و عيد الأضحي
و عيد التقدير و يوم الجمعة

- 20 The pillars according to the Helper (peace be upon him) are four: Christ, Khidr, Idris, and Elias (peace be upon them).

20 و الأركان عند الغوث عليه السلام اربع المسيح
و النضر و ادريس و الياس عليهم السلام

- 21 The appointed gates of the Proof (peace be upon him) during the Lesser Occultation are four: first, Uthman ibn Sa'id al-Amri; second, his son Abu Ja'far Muhammad ibn Uthman; third, Shaykh Abu'l-Qasim Husayn ibn Ruh; and fourth, Ali ibn Muhammad al-Saymari.

21 و الأبواب المنصوبة للحجة عليه السلام في الغيبة
الصغرى اربع أولهم عثمان بن سعيد العمري و
ثانيهم ابنه ابو جعفر محمد بن عثمان و ثالثهم الشيخ
ابوالقاسم حسين بن روح و رابعهم علي بن محمد
السيمري

- 22 Do not imagine these matters are mere correlations, for this is the nature of things. Since they did not understand the mystery of four-fold nature, they spoke thus. But those who are people of truth know these are among the mysteries of creation. Imam Rida (peace be upon him) said: "The people of understanding know that the evidence for what lies therein can only be known through their essence."

22 و لا تتوهم انّ هذه الأمور انما هي مناسبات لانّ
هذا شأن الطبيعة فحيث لم يفهموا سرّ الأربعة
قالوا هكذا فن كان من اهل الحقيقة يعرف أنّها
من اسرار الخليفة قال الرضا ع قد علم اولو
الألباب انّ الاستدلال على ما هنالك لا يعلم
الا بماهيتهما

23 (On establishing that religion also has four pillars:)

24 Having understood this noble premise, know that this upright religion also has four pillars: The first pillar is Unity (Tawhid), the second is Prophethood, the third is Guardianship, and the fourth is the Shi'a. For Islam revolves around four phrases: "Glory be to God" - its manifestation being evident Lordship; "Praise be to God" - its manifestation being Prophethood and its agent being the Messenger of God (peace be upon him); "There is no god but God" - its manifestation being Guardianship and its agents being the Pure Imams (peace be upon them); and "God is Greatest" - being ten letters, its manifestation being evident Greatness and its agents being the Shi'a, and together completing the Greatest Name.

25 To this Imam Kazim (peace be upon him) alluded when a Christian asked him about the Greatest Name, saying: "Tell me about eight letters that descended, of which four became manifest on earth while four remained in the air - upon whom will those four in the air descend, and who will interpret them?" He (peace be upon him) replied: "That is the Qa'im (the Promised One). God will cause them to descend upon him; he will interpret them and receive what was not revealed to the truthful ones, the messengers, and the guided ones." Then the monk asked: "Tell me about two of those four letters that are on earth - what are they?" He (peace be upon him) said: "I will tell you all four. The first is 'There is no god but God, alone without partner,' remaining; the second is 'Muhammad is the Messenger of God,' purely; the third is 'We are the People of the House'; and the fourth is 'Our Shi'a are from us, and we are from the Messenger of God (peace be upon him), and the Messenger is from God.'"

26 (On establishing that the bearer of the Shi'a pillar is the Alif standing between two Ba's:)

27 When thou art moved to utter those words, know that the essence of that Fourth Letter - the Pillar of the Shi'ih Faith - is the product of the triangular name and the square form. As for proof through wisdom, the path to knowing it is through itself and naught else, for it is too exalted to be known through others; rather, others are known through it. When was it manifest that it should need a manifestor? When was it absent that it should require proof to indicate it? When was it distant that traces should be needed to reach it? Blind is the eye that sees Him not, though He remains ever watchful over it. Lost is the bargain of the servant who gains no portion of His love. Indeed, He is more manifest than all things, yet hidden through

23 (في اثبات أنّ الدين أيضاً ذات اركان اربعة)

24 فإذا عرف هذه المقدمة الشريفة فاعلم أنّ هذا الدين القويم أيضاً ذات اركان اربعة الركن الأول منه هو التوحيد والركن الثاني النبوة والركن الثالث الولاية والركن الرابع الشيعة لأن الاسلام يدور على كلمات اربعة سبحان الله ومظهره الربوبية الظاهرة والحمد لله ومظهره النبوة وعامله رسول الله ص ولا اله الا الله ومظهره الولاية وعاملها الأئمة الأطهار عليه السلام الا تراه عشر حرفاً وأنه اكبر ومظهره العظمة الظاهرة وعاملها الشيعة والجمع تمام الاسم الأعظم

25 وإلى ذلك اشار الكاظم ع لما سأله احد من التصاري عن الاسم الأعظم قال اخبرني عن ثمانية احرف نزلت فتنبت في الأرض منها اربعة وبقية في الهواء منها اربعة على من نزلت تلك الأربعة التي في الهواء ومن يفسرها قال عليه السلام ذلك قائماً فينزل الله عليه يفسره وينزل عليه ما لم ينزل على الصديقين والرسل والمهتدين ثم قال الراهب فاخبرني عن الاثنين من تلك الأربعة احرف التي في الأرض ما هي قال عليه السلام اخبرك بالأربعة كلها أما أولهن فلا اله الا الله وحده لا شريك له باقياً والثانية محمد رسول الله صلى الله عليه وآله مخلصاً والثالثة نحن اهل البيت والرابعة شيعتنا منّا ونحن من رسول الله صلّ الله عليه وآله ورسول الله من الله بسبب؟

26 (بيان اثبات أنّ حامل ركن الشيعة هو الألف القائم بين البائتين بدليل الحكمة)

27 فإذا تلجلجت بذكر تلك الكلمات فاعلم أنّ حاصل ذلك الحرف الرابع أي ركن الشيعة هو حاصل اسم المثلث وصورة المربع أما بدليل الحكمة فسبيل عرفانه هو نفسه لا سواه اذ هو اجل من ان يعرف بالغير بل الغير يعرف به الغيرة ظهور حتى يكون هو المظهر له متى غاب حتى يحتاج الى دليل يدل عليه ومتى بعد حتى يكون الآثار هي التي توصل اليه عميت عين لا تراه ولا يزال عليها رقيباً وخسرت صفة عبد لم يجعل له من حبه نصيباً وأنه ظاهر اظهر من كلّ شيء وأما خفي لشدة ظهوره واستتر لعظم نوره

the intensity of His manifestation, and concealed through the greatness of His light.

- 28 “O Thou Who art hidden in Thine own manifestation, O Thou Whose countenance is veiled by Thine own light!”
- 29 There is no proof in this station save the rending of the veils of glory and entering the City while its people are heedless. If thou art among the people of the inmost mystery and hast risen above the station of differentiation, then I say, seeking God’s help: “Is there doubt about God, the Creator of the heavens and the earth?” Interpret this verse according to its true meaning without altering its outward sense or using metaphor. Understand the allusion if thou art among the people of allusion.
- 30 (On proof through goodly exhortation:)
- 31 As for proof through goodly exhortation, hear first God’s words in this regard where He, exalted be His mention, says: “And a believing man of Pharaoh’s family, who concealed his faith, said: ‘Will ye slay a man because he says “My Lord is God,” when he has brought you clear signs from your Lord? If he be a liar, on him be his lie, but if he be truthful, some of that wherewith he threatens you will befall you.”’
- 32 Then know that all Muslims have agreed that the prophethood of Muhammad, God’s Messenger, is today established through the Qur’an, for it is His greatest miracle and the enduring miracle until the Day of Resurrection, that His proof may remain for all creation. If the matter be as they say, they must needs believe in that honored servant, for he, God’s peace be upon him, has manifested the greatest miracles of God’s Messenger. Lack of belief here indicates lack of belief there, for the proof in both stations is one. They have no choice but to believe in him or depart from Islam, and what remains first is “Upon Islam be peace.”
- 33 Thus it becomes clear from this explanation that those who deny this Most Great Light and Most Mighty Pillar have not truly entered Islam, for had they entered it, they would have believed in Him. And to this doth the tradition allude: “Verily, Islam began as a stranger and shall return a stranger; blessed then are the strangers.” Remember, for verily remembrance profiteth the knowers. The full exposition of this theme shall shortly be set forth; be thou expectant.
- 34 (On proof through disputation in the fairest manner:)
- 28 شعسای تو مخفی در ظهور خویشتن ای رخت پنهان بنور خویشتن
- 29 و ليس دليل في هذا المقام الا كشف سبحات الجلال والدخول على المدينة على حين غفلة من اهلها فان كنت من اهل الباطن الباطن وارتفعت عن مقام التباين فاقول مستعينا بالله افي الله شك فاطر السموات والارض وقل به في هذه الآية على سبيل الحقيقة من غير تغيير عن ظاهرها ولا تجاوز فافهم الاشارة ان كنت من اهل الاشارة
- 30 (بيان اثباته بدليل الموعظة الحسنة)
- 31 واما بدليل الموعظة الحسنة فاسمع اولاً قوله تعالى في هذا المقام حيث قال عز ذكره و قال رجل من آل فرعون يكتم ايمانه أتقتلون رجلا ان يقول ربى الله و قد جائكم بالبينات من ربكم و ان يك كاذباً فعليه كذبه و ان يك صادقاً يصيبكم بعض الذى يعدكم الآية
- 32 ثم اعلم ان جميع المسلمين قد اجمعوا على ان نبوة محمد رسول الله ص اليوم ثابتة بالقرآن لانه اعظم معجزاته و هو المعجزة الباقية الى يوم القيامة لتكون حجته على كل البرية فان كان الأمر كما يقولون فلا بد لهم ان يصدقوا ذلك العبد المكرم لانه سلام الله عليه قد ظهر بأعظم معجزات رسول الله ص فعدم التصديق ههنا دليل بعدم التصديق هنالك لان الحجة في كلا المقامين واحدة فلا مفر لهم الا بأن يصدقوه او يخرجوا عن الاسلام و بقية أول على الاسلام السلام
- 33 فظهر لك من هذا البيان ان الذين ينكرون هذا التأثير الأعظم و العماد الأقوم ما دخلوا على الاسلام و لو دخلوه لصدقوه و اليه الاشارة بما ورد في الحديث ان الاسلام بدء غريبا و سيعود غريبا فطوبى للغرباء ذكر فان الذكرى تنفع العارفين و سيأتى تفصيل هذا المطلب فترقب
- 34 (بيان اثباته بدليل المجادلة بالتى هي احسن)

35 As for the argument using that which is best, know that the Pillar which is the station of the Shia is the manifestation of the three Pillars and bearer of their signs, for the First Pillar among these four Pillars is the station of the Point, the element of fire, and the manifestation of the Efficient Cause; and the Second Pillar among them is the station of the soft Alif, the element of air, and the manifestation of the Material Cause; and the Third Pillar among them is the station of the Letters, the element of water, and the manifestation of the Formal Cause; and the Fourth Pillar among them is the station of the Perfect Word, the element of earth, and the manifestation of the Final Cause. Thus it is established through this explanation that the station of the Shia is the station of earth, as indicated by His exalted words at the end of the Surih of al-Naba': "And the unbeliever will say, 'Would that I were dust!'" - meaning, would that I were among the followers of Ali, peace be upon him. For this reason the Prince of Believers was called Abu Turab (Father of Dust), because the origin of dust and its nourisher is water, as he said: "Water is the master of dust and its taste is the taste of life." And the station of Ali, peace be upon him, was that of water, from which all things live, as He, exalted be His mention, hath said: "It is He Who hath created from water a human being, then established relationships of lineage and marriage, and thy Lord is ever-powerful."

36 Therefore, since the station of the Shia is the station of earth, just as the effects of the spheres of fire, air and water appear in the station of earth, likewise must the earth of the Shia be the bearer of the signs of the three Pillars and the manifestation of their lights. To this the Shaykh, may God exalt his station, referred in his commentary on the Visitation when he said in essence that when thou lookest upon the divine world and witnesseth its conditions and phases, thou knowest that there is no God but God, and Muhammad is the Messenger of God, and Ali is the Friend of God. Thus whoever claimeth the station of the Fourth Pillar, which is the Shia, must needs be a bearer of the signs of the Three Pillars, else his claim would not be proven.

37 Consider then, O my brother, with the eye of fairness: Have the signs of the Pillars appeared in any save this Light which hath dawned from the horizon of Glory and speaketh of Glory through Glory in Glory unto Glory? Nay, by the might of my Lord! None hath preceded Him and none shall attain unto Him, and verily He is the Living, the Self-Subsisting. So glory be to God, the Ancient Creator, there is no God but He; none comprehendeth His subtle handiwork save whom He willeth, and He is God, ever Exalted, Praiseworthy.

35 و أما بدليل المجادلة بآلتي هي احسن فاعلم انّ الركن الذي هو مقام الشيعة مظهر للأركان الثلاثة وحامل آثارها لأن الركن الأول من هذه الأركان الأربعة هو مقام النقطة وعنصر النار وظهور العلة الفاعلية والركن الثاني منها هو مقام الألف اللبنيّة وعنصر الهواء وظهور العلة المادّية والركن الثالث منها هو مقام الحروف وعنصر الماء وظهور العلة الصوريّة والركن الرابع منها هو مقام الكلمة التامة وعنصر التراب وظهور العلة الغائيّة فثبت بهذا البيان ان مقام الشيعة هو مقام التراب كما اشار اليه قوله تعالى في آخر سورة النبأ ويقول الكافري لئن كنت تراباً اى ليتنى كن من شيعة على عليه السلام ولهذا كنّى اميرالمؤمنين ع بابى تراب لأنّ اصل التراب و مربيه الماء كما قال ع الماء سيد التراب وطعمه طعم الحيوة و كان مقام على عليه السلام هو الماء الذي منه كلّ شئ حتى كما قال عزّ ذكره هو الذي خلق من الماء بشرا فجعله نسبا وصهرا و كان ربك قديرا

36 فاذا كان مقام الشيعة هو مقام التراب فكما ان آثار كرة النار و الهواء و الماء تظهر في مقام الأرض فكذلك ارض الشيعة لابد ان يكون حاملة لاشارة الأركان الثلاثة و مظهر الأنوارها و الى هذا اشار الشيخ اعلى الله مقامه في شرح الزيارة حيث قال ما معناه انك اذا نظرت الى العالم الرباني و شاهدت احواله و اطواره عرفت ان لا اله الا الله و محمد رسول الله و على وليّ الله فن ادعى مقام الركن الرابع هو الشيعة فلا بد ان يكون حاملة لآثار الأركان الثلاثة و الا لا يثبت مدعاها

37 فانظريا اخي بعين الانصاف هل ظهرت آثار الأركان في غير هذا النور الذي طلع من افق الجلال و ينطق عن الجلال بالجلال في الجلال الى الجلال لا فوعة ربّي لا يسبقه احد و لا يلحقه احد و انه هو الوتر الحى القيوم فسبحان الله المبدع القديم الذي لا اله الا هو لا يحيط بصنعه اللطيف الا من شاء و هو الله كان علياً حميد

- 38 (On His being the Manifestation of the signs of the Three Pillars:)
- 39 From this human temple and eternal mystery have appeared the signs of Divine Unity in the station of abstraction, and the tokens of the station of Prophethood in the realm of limitation, and the traces of Divine Authority in the place of glorification, in such wise that none other than He can manifest them. He—may my spirit be a sacrifice unto Him—hath revealed in the station of conclusive proof such verses that were all the peoples of East and West, of jinn and men, to gather together, they would be powerless to produce the like of a single letter thereof, as He speaketh and writeth according to His wish and desire, without reflection and without pause of pen, and without drawing from the letters of the Qur'an.
- 40 Whoso gazeth with the eye of fairness and traverseth those realms will know that this perfect power is not of human origin, but rather from the Lord, for all are powerless to bring forth the like of a single letter thereof. And this divine power cannot be realized except in the station of the Second Pillar, which is absolute Prophethood—for it reflects the station of Divine Unity—and in the station of the Fourth Pillar, which is the Shi'ih Faith, through the manifestation of the all-embracing Word. There is no doubt that through this power was established the absolute Prophethood of the Beauty of Ahmad, despite His being an Arab from among the eloquent people of the Hijaz. How much more, then, must this power establish the servitude of this radiant and resplendent Lamp, this most joyous Joy to the holy Family of God—the peace of God be upon them at all hours of the night and periods of the day—despite His being born and raised among the Persians, and being unschooled in such writings.
- 41 Yet with this supreme proof, whenever He desireth to manifest the signs of Divine Authority through communions, sermons, visiting tablets and prayers, He speaketh and writeth without reflection and without pause of pen, producing in six hours a thousand verses, in such wise that none among the possessors of thought hath preceded Him, nor can any among the possessors of vision rival Him.
- 42 (Declaration of His manifestation in the station of knowledge:)
- 43 After these signs, He—may my spirit be a sacrifice unto Him—hath manifested the station of knowledge, whereby there hath flowed from His pen in that brief period numerous commentaries, counted pages, written treatises, and preserved books.
- 38 (بيان كونه مظهر الآثار الأركان الثلاثة)
- 39 فان من هذا الهيكل البشرى و السرّ الأزلّى قد ظهرت آثار التوحيد فى مقام التجريد و آيات شأن النبوة فى مقام التحديد و آثار الولاية فى مقام التّحيد بشأن لن يقدر احد غيره و قد اظهر روحى فداه فى مقام الحجية آياتاً لو اجتمع من فى المشرق و المغرب من الجنّ و الانس لن يقدرُوا ان يأتوا بحرف من مثله حيث ينطق و يكتب كما شاء و بما شاء بلا تفكّر و لا سكون قلم من دون ان يأخذ الصّور من حروف القرآن
- 40 فن نظر بعين الاعتبار و جاس خلال تلك الديار علم ان هذه القدرة التامة ليست من صنع البشر بل هى من صنع الرّب حيث عجز الكلّ عن الاتيان بحرف من مثله و لا يمكن ان تحقّق هذه القدرة الربّانية الا فى مقام الركن الثانى الذى هو النبوة المطلقة لكونها حاكية عن مقام التوحيد و فى مقام الركن الرابع الذى هو الشيعة لظهور الكلمة الجامعة و لا شك ان هذه القدرة قد ثبتت النبوة المطلقة للطلعة الأحمدية مع كونه ص عرباً من فصحاء اهل الحجاز فكيف لا تثبت بهذه القدرة عبودية هذا السراج الوهاج و المبتجج الأبهاج لآل الله الأطهار سلام الله عليهم فى آناء الليل و اطراف النهار مع انه سلام الله عليه قد ولد بين الأعجمين و ربى بينهم و كان أمياً من شأن تلك الآثار
- 41 و مع هذه الحجة الكبرى اذا شاء بشأن تجلّى آثار الولاية التى هى المناجاة و الخطب و الزيارات و الأدعية ينطق و يكتب بلا تفكّر و لا سكون قلم فى ستة ساعات عدّة الف بيت بحيث لم يسبقه احد من اولى الأفكار و لا يقاومه احد من اولى الأبصار
- 42 (بيان اظهاره على شأن العلم)
- 43 و لقد اظهر روحى فداه بعد تلك الآثار شأن العلم حيث قد جرى من قلبه تلك المدة القليلة تفاسير متعدّدة و صحائف معدودة و رسائل مسطورة و

And none hath asked Him concerning any branch of knowledge but that the answer hath issued forth from Him. What can equal this? And whoso denieth it, rejecteth it, or doubteth its truth after the appearance of these signs and the shining forth of these lights, then by the Lord of the House, he falleth under the tradition related from the Messenger of God—and His word is the truth—addressing ‘Ali: “O ‘Ali, none hateth thee save the illegitimate, or the offspring of menstruation, or he who was touched in the womb.”

كتب محفوظة وما سأل عنه احد شيئاً من اى علم كان الا وقد خرج منه الجواب فأى شئ يعدل ذلك ومن انكره او جرده او وقف في امره بعد ظهور تلك الآثار و سطوع تلك الأنوار فورب البيت أنه داخل تحت الحديث الذي روى عن رسول الله ص حيث قال وقوله الحق مخاطباً لعلّ ع يا علي لا يبغضك الا ابن زنا وابن حيفته او من طعن في عجمته

44 (Declaration of His manifestation in interpreting the inner meaning of the inner meaning:)

44 (بيان اظهاره ع تفسير باطن الباطن)

45 And, verily, he - may my soul and the souls of all who abide in the Kingdom of Command and of creation be his ransom - hath, in the station of unveiling the rank of knowledge, set forth the commentary on the inmost of the inmost, which the Shaykh and the Sayyid (may God's peace be upon them) have considered among the mysteries and completely concealed from strangers. The Shaykh (may God's peace be upon him) hath stated in his epistle on repentance words to this effect: that the Word which the Qa'im (peace be upon him) shall speak, and which His three hundred and thirteen companions shall acknowledge, leaving none but the Messiah and eleven prophets, is a letter from the inner essence of the inner essence. He also said words to this effect: that which is mentioned in the tradition "If Abu Dharr knew what was in Salman's heart, he would either kill him or denounce him as an infidel" is likewise a letter from the inner essence of the inner essence.

45 ولقد اظهر روى و روح من في ملكوت الأمر و الخلق فدهاء في مقام اظهار شأن العلم تفسير باطن الباطن الذي قد عده الشيخ والسيد سلام الله عليهما من الأسرار و كتماه كل الكتمان عن الأغيار و لقد قال الشيخ سلام الله عليه في رسالته التوبة ما معناه ان الكلمة التي يقولها القائم عليه السلام و يقرؤون اصحابه الثلاثمائة و الثلاثة عشر رجلا فلم يبق الا المسيح واحد عشر نبياً هو حرف من باطن الباطن و قال ايضاً ما معناه ان الذي ورد في الحديث لو علم ابوذر ما في قلب سلمان لقتله او لكفره هو ايضاً حرف من باطن الباطن

46 Neither the Shaykh nor the Siyyid (may God's peace be upon them) explicitly revealed the decree of the inner essence of the inner essence, for it would be sheer infidelity to the masses while being pure faith to those possessed of hearts. Rather, they alluded to it in every instance through symbols and intimations, unlike this Most Great Being, this Most Ancient Mystery, this Most Great Name, and this Mystic Symbol, for He (may God's peace be upon him) hath revealed it with complete and perfect manifestation. My spirit be His sacrifice! He hath spoken forth in this station with mysteries that flash across the horizons - the brilliance of their lightning nearly taking away sight. In this is a lesson for those possessed of insight. Therefore thou seest the learned like frightened asses fleeing from a lion. By the Lord of the House! They shall find no escape, and verily unto thy Lord is the final goal.

46 و ما اظهر الشيخ و لا السيد سلام الله عليهما حكم باطن الباطن بالتصريح لانه كفر محض عند العوام و ايمان محض عند اولي الأئمة بل قد اشار اليه في كل موضع بالرمز و التلويح بخلاف هذا الانسان المعظم المنعم و السر الأقدم و الاسم الأعظم و الرمز المنعم فانه سلام الله عليه قد اظهر ظهوراً تاماً كاملاً و لقد نطق روى فدهاء ما في هذا المقام بأسرار تبرق في الأقطار يكاد سنا يرقه يذهب بالأبصار ان في ذلك لعبرة لأولي الأبصار و لذا ترى العلماء كأنهم حمر مستنفرة فرّت من قسورة

47 "He shall find no escape; and verily, unto the Lord is the final abode."

47 فورب البيت لن يجد المفرّ و ان الى مولى المستقرّ

- 48 “Whither your flight, O sons of Sinan, from that conquering knight? Whose cry would leave the wheeling vault of heaven lost in plight.”
 48 شعر أين المفرّ بنى سينان من بطل لو صاح بالفلك الدّوار لم يدر
- 49 (Exposition of His possession of both stations of knowledge and power:)
 49 (بيان كونه من جامعا بين الرّبتين من العلم و القدرة)
- 50 He hath combined, my spirit be His sacrifice, both stations of knowledge and power. As for knowledge, it is all that thou hast heard. As for power, it is His composition, may God’s peace be upon Him, without thought or pause of the pen, of such goodly words, pure supplications, sufficient sermons and manifest verses - for this power is greater, in the eyes of the discerning critic, than the creation of the heavens and earth. And along with His combination of these two perfections, above which there is no perfection possible in contingent existence.
 50 و لقد جمع روحى فداه بين الرّبتين من العلم و القدرة أما العلم فكلمّا سمعت و أما القدرة هى انشاؤه سلام الله عليه من دون فكر ولا سكون قلم بمثل هذه الكلمات الطّيبات و المناجاة الزّاكيات و الخطبات الوافيات و الآيات الباهرات فانّ قدرة اعظم عند الناقد البصير من خلق السّموات و الأرض و مع جمعه سلام الله عليه هذين الكمالين الدّين ليس فوقهما كمال فى الامكان
- 51 (Exposition of his being imbued with the ethics of the spiritual ones:)
 51 (بيان تخلقه بأخلاق الرّوحانيّين)
- 52 He hath verily been imbued with the ethics of the spiritual ones and schooled in the courtesies of his immaculate forefathers – upon them be the peace of God, world without end. Consider his states and modes, his character and his comings and goings, his qualities and his deeds, that thou mayest behold the power of His Fashioner.
 52 فقد تخلّق بأخلاق الرّوحانيّين و تأدّب بآداب اجداده الطّاهرين سلام الله عليهم ابد الآبدين و دهر الدّاهرين انظر الى احواله و اطواره و اخلاقه و حركاته و سككاته و صفاته و اعماله لترى قدرة بارئه
- 53 “If thou hadst come, thou wouldst have seen all men summed in a single man, The age compressed within an hour, and all the earth within one house.”
 53 شعر لو جئت لرأيت النّاس فى رجل و الدّهر فى ساعة و الأرض فى دار
- 54 Alas - I know not what to say nor how to say it! This is the Light that even Moses, the One Who conversed with God, resembled. This is the Light by which decayed bones are brought to life. He sanctified his spirit - may my soul be a sacrifice unto him - through knowledge and deeds, and separated me from accidents, foreign elements and impurities. He elevated me to the station of the elixir through the equilibrium of his temperament and his likeness to the essential causes, giving to each possessor of rights his due, conveying to every created thing its sustenance, and bringing all things to the ultimate station destined for them, such that when he partakes of food or drink, he brings it to its state of perfection, for this is the nature of the elixir by the decree of the All-Knowing, the All-Informed.
 54 آه ما ادرى ما اقول و كيف اقول هذا هو النّور الدّى قد شابه موسى الكليم هذا هو النّور الدّى يحى به العظم الرّميم فقد زكّى روحى فداه نفسه بالعلم و العمل فصّلنى عن الأعراض و الغرائب و الأوساخ فبلّغ الى مقام الاكسيريّة باعتدال مزاجه و مشابته بجواهر اوائل علله فيعطى كلّ ذى حقّ حقّه و يسوق الى كلّ مخلوق رزقه و يوصل كلّ شئ الى منتهى مقامه حتّى اذا اخذ شيئاً من المأكول و المشروب يبلغه الى مقام كماله لأنّ هذا هو شأن الاكسير بتقدير العليم الخبير
- 55 These words are but metaphors for those who comprehend metaphors; otherwise, God the Exalted created him from the beginning of his existence as an inner elixir, watered by infinite blessings, pure, cleansed and purified from all impurities, accidents and foreign elements. The ignorance of the Age of
 55 و هذه الكلمات تمثيل لأهل التّمثيل و الّا فقد خلقه الله تعالى فى بدء وجوده اكسيرا جوانياً مسقياً بالسّيئات الغير المتناهية طهراً طاهراً مطهراً من جميع الأوساخ و الأعراض و الغرائب لم تنجسه

Ignorance did not defile him, nor was he clothed in its dark garments, for impurity and darkness were created from the point of turning away, while this honored servant and embodied Light turned wholly toward God the Exalted. Thus did the light of the Eternal Morn shine upon his outward being as it did upon his inward being, upon his exterior as upon his interior, upon his body as upon his heart. He attained the station of unity and became, in all the degrees of his being, light upon light and manifestation upon manifestation of the countenance of the All-Thankful Lord. Alas! Alas! How can I describe with my tongue this Perfect Word of God, the Most Exalted?

الجاهلية بأنجاسها ولم تلبس من مداهمات ثيابها
لأن النجاسة والظلمة قد خلقنا من نقطة الادبار و
هذا العبد المكرم والنور المجسم قد اقبل الله تعالى
بكلية فاشرق نور صبح الأزل على علانيته بمثل
سريره وعلى ظاهره بمثل باطنه وعلى جسده بمثل
فؤاده فوصل الى مقام الجمع وصار بجميع مراتب
وجوده نوراً على نور وظهوراً بعد ظهور لطلعة
حضرة الشكور آه ثم آه كيف اصف بلساني هذا
الكال ذكر الله المتعالى

56 “I need a mouth as vast as heaven itself To praise that One who makes the angels jealous”

56 شعريک دهن خواهم پهنای فلک تا بگويد
وصف آن رشک ملک

57 (Exposition that through the appearance of this Light, the essence of unbelief and the essence of faith became manifest:)

57 (بيان أن بظهور هذا النور ظهر جوهر الكفر و
جوهر الايمان)

58 Through the manifestation of this perfect Light and this vast Ocean in this age, the essence of unbelief and the essence of faith have become manifest. As for the essence of unbelief, it has appeared in the rebellious demons, and as for the essence of faith, it has appeared in the believing, accepting, submissive ones. For the fourth pillar and the all-encompassing Name is the veil of the three pillars and their essence, and these are its veils and its outward manifestation, as was indicated by al-Sadiq (peace be upon him) according to what is related in Al-Kafi in the chapter on the origin of the Names, where he, exalted be his mention, said: “Verily God, blessed and exalted be He, created names with letters without sound, and with words without utterance, and with form without body, and with similitude without description, and with color without hue, negating from it all directions, removing from it all limitations, veiling from it the perception of every imagining one, concealed yet not concealed. He made it a perfect Word upon four parts together, none preceding another, and He manifested three names from it for creation’s need of them, and concealed one of them, which is the hidden and treasured Name.”

58 فقد ظهر بظهور هذا النور التام و البحر القمقام
في هذا الزمان جوهر الكفر و جوهر الايمان اما
جوهر الكفر فقد ظهر في الشياطين المتمردين و
اما جوهر الايمان فقد ظهر في المؤمنين المصدقين
المسلمين لان الركن الرابع والاسم الجامع هو ستر
الأركان الثلاثة و جوهرها وهي حجب و ظاهره
كما اشار اليه الصادق عليه السلام على ما روى
في الكافي في باب حدوث الأسماء حيث قال عز
ذكره ان الله تبارك و تعالى خلق اسماء بالحروف
غير مصوت وبالفظة غير منطلق وبالشخص غير
مجسد وبالتشبيه غير موصوف وباللون غير مصبوغ
منفي عنه الأقطار يبعد عنه الحدود محبوب عنه
حسن كل متوهم مستتر غير مستور فجعله كلمة
تامة على اربعة اجزاء معا ليس نهاد احد قبل
الآخر فاطهر منها ثلاثة اسماء لغافة الخلق اليها و
حجب منها واحدا وهو الاسم المكنون المخزون

59 These are the Names that were manifested, and the Manifest is God, the Exalted, and He, glorified be He, subjected to each of these Names four pillars, thus making twelve pillars. Then He created for each pillar thirty names as active attributes related to them. Thus He is the All-Merciful, the Most Merciful, the Sovereign, the Holy, the Creator, the Maker, the Fashioner, the Ever-Living, the Self-Subsisting, neither slumber nor sleep overtaketh Him, the All-Knowing, the All-Aware, the All-Hearing, the All-Seeing, the All-Wise, the Mighty, the

59 فهذه الأسماء التي ظهرت فالظاهر هو الله تعالى
و ستر سيجانه لكل اسم من هذه الأسماء اربعة
اركان فذلك اثني عشر ركناً ثم خلق لكل ركن
منها ثلثين اسماً فعلاً منسوباً اليها فهو الرحمن الرحيم
الملك القدوس الخالق البارئ و المصور الحي
القيوم لا تأخذه سنة ولا نوم العليم الخبير السميع
البصير الحكيم العزيز الجبار المتكبر العلي العظيم

Compeller, the Sublime, the Most High, the Great, the Most Powerful, the Powerful, the Peace, the Faithful, the Guardian, the Creator, the Maker, the Incomparable, the Exalted, the Majestic, the Bountiful, the Provider, the Giver of Life, the Causer of Death, the Resurrector, the Inheritor.

المقتدر القادر السّلام المؤمن المهيمن الباري
المنشئ البديع الرّفيق الجليل الكريم الرّازق المحي
المميت الباعث الوارث

- 60 These names are among the Most Beautiful Names until they complete three hundred and sixty names, and they are similar to these three Names, and these three Names are pillars and wonders of the One Hidden and Treasured Name through these three Names, and that is His word, exalted be He: "Say: Call upon God, or call upon the All-Merciful. By whichever name ye call upon Him, His are the most beautiful names." His words, peace be upon him, revealed three names thereof, which are Unity (Tawhid), Prophethood (Nubuvvat), and Guardianship (Wilayat). He revealed these because they are prerequisites for the manifestation of the ultimate result and final cause. And his words, peace be upon him, "and one wonder thereof..." refers to the pillar of the Shi'a, which remained veiled because humanity could not bear it without the appearance of its prerequisites. Though this pillar has appeared in this day, it is but a crescent moon that shall become full when His words, exalted be He, are fulfilled: "that He may cause it to prevail over all religions, even though the idolaters may detest it."

60 فهذه الأسماء ما كان من الأسماء الحسنى حتى تتم
ثلثمائة وستين أسماء فهي شبه هذه الأسماء الثلاثة
وهذه الأسماء الثلاثة أركان وعجيب الاسم الواحد
المكنون المخزون بهذه الأسماء الثلاثة وذلك قوله
تعالى قل ادعوا الله او ادعوا الرحمن ايّاما تدعوا
فله الأسماء الحسنى تقوله عليه السّلام فاطهر منها
ثلاثة أسماء وهي التوحيد والنبوة والولاية و
أما أظهرها لأنها مقدّمات لظهور النتيجة والعلة
الغائية وقوله عليه السّلام وعجب منها واحدا الخ و
هو عبارة عن ركن الشيعة وأما حجبها لعدم تمحل
الخلق عليها بدون ظهور مقدّماتها وأن هذا الركن
وان ظهر في هذا اليوم ولكنه هلال وأنه يكون
بدرأ في وقت ما عند ظهور قوله تعالى ليظهره على
الدين كلّ ولو كرّه المشركون

- 61 His words, peace be upon him, at the end of the tradition state that these three names are pillars, meaning pillars of the Perfect Word. It may also mean that they are pillars for the manifestation of the Hidden and Treasured Name. His words, peace be upon him, "and the One Hidden and Treasured Name is veiled by these three names" mean that He, glorified and exalted be He, has veiled the Hidden and Treasured Name by these three names - that is, by their manifestation. For when It appears in Its essence, It conceals them, and when It is hidden, they appear. Thus when It manifested through them, It became veiled by their manifestation.

61 وقوله ع في آخر الحديث وهذه الأسماء الثلاثة
أركان أي أركان للكلمة التامة ويجوز ان يكون
المراد أنها أركان لظهور الاسم المكنون المخزون و
قوله عليه السّلام وجب الاسم الواحد المكنون
المخزون بهذه الأسماء الثلاثة يعني أنه سبحانه
و تعالى قد جيب الاسم المكنون المخزون بهذه
الأسماء الثلاثة يعني أنه سبحانه و تعالى وجب
الاسم المكنون بهذه الثلاثة أي بظهورها لأنه اذا
ظهر بنفسه غيبتهما واذا اختفى ظهرت فلما ظهر
بها احتجب بظهورها

- 62 Learn from this noble tradition that the three pillars are veils and shells for the Hidden Name, which is their essence and core. To this the Shaykh, may God exalt his station, referred in his response to Shaykh Ali ibn Abdullah ibn Faris regarding the science of letters, saying: "As for the proof, it is the source of essences, the wellspring of what follows, and the manifestation of the Last Name. The guide is only four, the number of the four words upon which Islam is built, and the four pillars of the Throne. These are the four letters of the Greatest Name - three manifest in pronunciation but hidden in inscription, and

62 تعلم من هذا الحديث الشريف أنّ الأركان الثلاثة
حجب وقصور للاسم المكنون وهو لبها وجوهرها
والى هذا اشار الشيخ اعلى الله مقامه في جواب
سؤال شيخ على بن عبد الله بن فارس في علم
الحروف حيث قال وأما الدليل فهي مبدء الجواهر
ومنبع المتأخّر ومظهر الاسم الآخر والدال أربعة
فقط عدد الكلمات الأربع التي بنى عليها الاسلام
واركان العرش الأربعة وهي الحروف الأربعة
من الاسم الأعظم ثلاثة ظاهرة في اللفظ باطنة

one hidden in both, gathering all: In the Name of God, the Most Merciful, the Most Compassionate.

في النقش و واحد باطن فيهما يجمع الجميع بسم الله
الرحمن الرحيم

- 63 The first of those manifest in pronunciation is the standing Alif in Allah, the second is the extended Alif in Rahman, and the third is the stationary Alif in Rahim. The letter hidden in both is the fourth hidden pillar, and these three are its veils and manifestation.” Thus end his words, may God exalt his station.

63 فالأول من الظاهرة في اللفظ الف قائم في الله و
الثاني الف مبسوط في الرحمن و الثالث الف راكد
في الرحيم و الحروف الباطن فيهما هو الركن الرابع
المكنون و هذه الثلاثة حجب و ظاهره انتهى كلامه
اعلى الله مقامه

- 64 Observe how he explicitly stated that matter which was previously mentioned. Then consider the Prayer of the Occultation, which begins: “O God! Grant me knowledge of Thyself, for if Thou dost not make Thyself known to me, I shall not know Thy Prophet...” wherein he made knowledge of Unity a prerequisite for knowledge of the Proof. For whoever knows not the Prophethood knows not the Proof, as he says, peace be upon him: “O God! Grant me knowledge of Thy Prophet, for if Thou dost not make Thy Prophet known to me, I shall not know Thy Proof.”

64 فانظر كيف صرح على ذلك المطلب الذي سبق
ذكره ثم انظر الى دعاء الغيبة اوله اللهم عرّفني
نفسك فانك ان لم تعرّفني نفسك لم اعرف
نبيك الى آخره حيث جعل معرفة التوحيد مقدّمة
على معرفة الحجّة فمن لم يعرف النبوة لم يعرف الحجّة
و هو قوله عليه السلام اللهم عرّفني نبيك فانك
ان لم تعرّفني نبيك لم اعرف حجّتك

- 65 However, this prayer must have a fourth segment to complete the pillars, which is: “O God! Grant me knowledge of Thy Proof, for if Thou dost not make Thy Proof known to me, I shall not know the Gate of Thy Proof.” Thus, knowledge of the Proof becomes a prerequisite for knowledge of the Gate of the Proof, for whoever knows not the Proof knows not the Gate of the Proof. Knowledge of the Gate of the Proof is not a prerequisite for anything else; rather, it is the ultimate goal and final end for those who journey in the realm of infinitude, who have removed from themselves the veils of coverings, and who have freed themselves from the bonds of limitations and egotism.

65 ولكن لا بدّ ان تكون لهذا الدعاء فقرة رابعة حتّى
يتم الأركان و هي اللهم عرّفني حجّتك فانك ان
لم تعرّفني حجّتك لم اعرف باب حجّتك فحينئذ
تكون معرفة الحجّة مقدّمة لمعرفة باب الحجّة فمن لم
يعرف الحجّة لم يعرف باب الحجّة فغرفة باب الحجّة
ليست مقدّمة لشيء آخر بل هي غاية الغايات و نهاية
النهائيات عند الذين يسرون في عالم اللانهايات و
كشفوا عن انفسهم الأستار الحجب و خلصوا عن
قيد الحدود و الآتيات

- 66 And verily, this is also indicated by the words of Shaykh [Ahmad], may God exalt his station, in the Sharhu'l-Fu'ad, where he said: “He said ‘Am I not your Lord?’ for the creation of his body, and ‘Muhammad is your Prophet’ for the creation of his soul, and ‘Ali is your Guardian’ for the creation of his mind.” And Siyyid [Kazim], peace be upon him, indicated in the Lawami'u'l-Husayniyyih the meaning that “their followers are from them for the creation of their hearts. It is known that the body, soul and mind are prerequisites for the manifestation of the countenance of the heart, which is the mystery of mysteries and the point of lights, and there is nothing beyond it if thou dost understand, otherwise leave it in its sheath until its people take it. When the station of the fourth pillar is the result and the fruit, whoever turns to it and believes in it, the

66 و اتى هذا يشير ايضاً قول الشيخ اعلى الله مقامه
في شرح الفوائد حيث قال فقال الست بربكم
لايجاد جسده و محمد ص نبيكم لايجاد نفسه و على
وليكم لايجاد عقله و اشار السيّد سلام الله عليه في
الواعم الحسينية ما معناه ان شيعتهم منهم لايجاد
افئدتهم و معلوم ان الجسم و النفس و العقل
مقدّمات لظهور طلعة الفؤاد و هو سرّ الأسرار و
نقطة الأنوار و ليس وراء عباد ان قرية فانهم ان
كنت تفهم و آلا فذرّه في سنبله؟ حتّى يأخذه
اهله فاذا كان مقام الركن الرابع هو النتيجة و
الثمرة فمن اقبل اليه و آمن به يظهر جوهر الايمان
فيه و من اعرض عنه و انكر يظهر الكفر فيه

essence of faith appears in him, and whoever turns away from it and denies it, disbelief appears in him.”

67 It is also known from this explanation that those who deny him have not known Unity, nor Prophethood, nor Guardianship, for these are, as thou hast heard, prerequisites for it. Dost thou see anyone accepting the premise and denying the conclusion? Their denial of the conclusion is evidence of their non-acceptance of the premises, and therefore they were more severely punished and more intensely disbelieving and hypocritical than those who denied the premises and their limits. Woe unto those whose hearts are hardened against the remembrance of God! These are in manifest error.

68 (Exposition of his proof through Qur’anic verses:)

69 When thou hast understood these words, then hearken to what is recited unto thee of verses and traditions regarding this Bird that soars in the realm of names and attributes. God, glorified and exalted be He, has informed of this mighty matter and momentous event in many places in the Qur’an with different expressions which have one source and whose meaning does not exceed. Among them is His exalted Word: “And verily We have written in the Psalms after the Reminder that My righteous servants shall inherit the earth.” Al-Sadiq, peace be upon him, and his companions said that His mention of the Psalms and not the Torah and Gospel points to the fact that the Remembrance’s cause is like the cause of David, upon our Prophet and upon him be peace. Among them is His exalted Word: “So when the promise of the first of these came to pass, We sent against you servants of Ours possessed of great might who ravaged your dwellings, and it was a promise fulfilled.” It has been related in commentary from al-Sadiq, peace be upon him: “A people whom God will send before the appearance of the Qa’im, peace be upon him and may God hasten his relief, who will not leave any enemy of the family of Muhammad, peace be upon them, without killing him.” Understand his words “before the appearance of the Qa’im.”

70 Among them is His exalted Word: “I swear not by the withdrawing stars that run their course and set.” For in the interpretation of this noble verse, two traditions have been related in Al-Kafi. The first says that he, peace be upon him, said: “An Imam who will withdraw in the year 260, then appear like a blazing meteor in the dark night. If thou shouldst reach his time, thine eyes would be gladdened.” Know from these two traditions that the occultation of the Imam, peace be upon him, was in 260. Compare this with His mighty Word: “And verily a day with thy Lord is as a thousand years of what ye

67 و علم ايضاً من هذا البيان ان الذين ينكرونه ما عرفوا التوحيد ولا النبوة ولا الولاية لانها كما سمعت مقدمات له هل ترى احداً يقبل المقدمة وينكر النتيجة فانكارهم النتيجة دليل بعدم قبولهم المقدمات ولذا كانوا اشد عذاباً و اشد كفراً و نفاقاً من الذين انكروا المقدمات و حدها فويل للقاسية قلوبهم عن ذكر الله اولئك في ضلال مبين

68 (بيان اثباته ع بالآيات القرآنية)

69 فاذا فهمت هذه الكلمات فاستمع لما يتلى عليك من الآيات و الروايات في حق هذا لطير الذي يدق في عالم الأسماء و الصفات و لقد اخبر الله سبحانه و تعالى عن هذا الأمر العظيم و الخطب الجسيم مواضع كثيرة من القرآن بعبارات مختلفة التي مرجعها واحد و معناه غير زايد فنبا قوله تعالى؟ و لقد كتبنا في الزبور من بعد الذكر ان الأرض يرثها عبادي الصالحون و لقد قال الصادق عليه السلام و صحابه و قوله تعالى في الزبور و لم يقل في التوراة و الانجيل اشارة الى ان الذكر امره كأمر الداود على نبينا و عليه السلام فمنها قوله تعالى فاذا جاء وعد أوليها بعثنا عليهم عبادا لنا اولى بأس شديد فجاسوا خلال الديار و كان وعداً مفعولاً فقد ورد في تفسير و عن الصادق عليه السلام قوم يبعثهم الله قبل خروج القائم عليه السلام و عجل الله تعالى فرجه لا يدعون و تراً لآل محمد سلام الله عليهم الا قتلوه فافهم قوله عليه السلام قبل خروج القائم ع

70 و منها قوله تعالى فلا اقسم بالخنس الجوار الكنس لان في تفسير هذه الآية الشريفة قد وردت روايتان في الكافي الأول قال ع امام يخنس سنة ستين و مائتين ثم يظهر كالشهاب يتوقد في الليلة الظلماء فان ادركت زمانه قرت عينك تعلم من هاتين الروايتين ان غيبة الامام ع كانت في المائتين و الستين فاجمع بينها و بين قوله عز ذكره و ان يوماً عند ربك كألف سنة مما

reckon,” and thou shalt see how the light of the Manifestation hath filled the pillars of existence. Understand and be of the thankful ones.

- 71 And among them is His saying, blessed be He, in the Surih of Jumu'ah: “And others from among them who have not yet joined them. And He is the Mighty, the Wise.” When asked about this verse, the Baqir, peace be upon him, said: “These are the non-Arabs and those who do not speak the Arabic tongue.” And when this verse was revealed, the Prophet, peace be upon him and his family, was asked about it, whereupon he placed his hand upon Salman's thigh and declared: “Even if faith were in the Pleiades, men from among these would attain it.”

- 72 And among them is His exalted Word: “We have indeed made the Qur'an easy for remembrance, but is there any who will remember?”

- 73 And among them is His exalted Word: “And We placed between them and the cities which We had blessed, cities that were visible, and We measured the journey between them: Travel between them by night and day in security.”

- 74 It has been related in the interpretation of this noble verse by the Suns of Grandeur and Glory that the blessed cities are the pure Family of God, peace be upon them, and the visible cities are their followers. The proof of this interpretation is based upon the principle, demonstrated by both reason and tradition and known among the righteous sect, that the earth cannot be void of a proof - either manifest and renowned, or hidden and concealed - lest mankind have an argument against God after the Messengers. When the Proof, peace be upon him, was hidden, there must undoubtedly be followers who must appear, and thus God named them visible cities. They must necessarily be manifest such that whoever seeks them may find them, lest God's proof be invalidated and that it may reach its complete fulfillment, as God has said: “Say: With God is the perfect proof.” Thus did the Imam, peace be upon him, identify them as the just ones who protect the Faith from the distortion of extremists and the claims of the false ones. It therefore becomes incumbent upon all to journey through these visible cities that they may reach the blessed inner cities, for God, glorified and exalted be He, has ordained the journey through them, as they are the most similar of creation to their Lord and the nearest of people to them, as stated in His words: “Verily, the nearest of people to Abraham are those who followed him.” Indeed, there is no difference between them and their Lord in the station of the heart except in the rank of existence - ponder this well.

تعدّون لتري نور الظهور قد ملأ أركان الوجود
فأفهم وكن من الشاكرين

- 71 و منها قوله ص في سورة الجمعة وآخرين منهم لما يلحقوا بهم و هو العزيز الحكيم حيث سأل عن الباقرع من هم قال عليه السلام هم الأجنام و مثلا يتكلّم بلغة العرب و في الجمع لما نزلت هذه الآية سأل عن النبي صلى الله عليه وآله فوضع يده على نخذ سلمان عليه الرضوان فقال لو كان الايمان في الثريا لنالته رجال من هؤلاء

- 72 و منها قوله تعالى لقد يسرنا القرآن للذكر فهل من مدكر

- 73 و منها قوله تعالى وجعلنا بينهم وبين القرى التي باركنا فيه قرى ظاهرة و قدرنا فيها السير سيروا فيها ليالي و أياما آمنين

- 74 فقد ورد في تفسير هذه الآية الشريفة من شمس العظمة و الجلال أنّ القرى المباركة آل الله الأطهار سلام الله عليهم و القرى الظاهرة هم شيعتهم و بيان الدلالة مبني على القاعدة المبرهنة بالعقل و النقل المعروفة عند الفرقة المحقة من ان لا يخلوا الأرض من حجة أمّا ظاهر مشهور او غائب مستور لئلا يكون على الله حجة بعد الرسل فلما غاب الحجة عليه السلام فلا ريب أنّ لهم شيعة لابد لظهورهم ولذا سّماهم الله تعالى قرى ظاهرة فلا بد ان يكونوا ظاهرين بحيث يراهم كلّ من يطلبهم لئلا تنقض حجة الله و لتكون بالغة حقّ البلاغ كما قال تعالى قل لله الحجة البالغة و لذلّ بينهم الامام عليه السلام بالعدول الذين يتّقون عن الدين تحريف الغالين و انتحال المبطلين فوجب حينئذ للكلّ بأن يسيروا في تلك القرى الظاهرة لكي يصلوا الى القرى المباركة الباطنة لأنّ الله سبحانه و تعالى قد قدر السير فيهم لأنهم اشبه الخلق بمولاهم و اولى الناس بهم لقوله ص أنّ اولى الناس بابراهيم للذين اتبعوه بل لا فرق بينهم و بين مولاهم في مقام الفؤاد الا رتبة اليجاد فتأمل

75 And among them is His exalted Word in the Surih of Time: "And they give food, for love of Him, to the poor and the orphan and the prisoner." The people of divine recognition know that the poor one is the poor servant Ahmad ibn Zayn al-Din al-Ahsa'i, and the prisoner is the transient prisoner Kazim ibn Qasim al-Husayn al-Rashti al-Gilani, and the orphan is this unique pearl which emerged from the shell of the two seas - that is, the sea of Prophethood and the sea of Guardianship - and relates to their station of union in the House of Mecca for the breaking of idols. The guiding Imams, peace be upon them, feed this poor one and prisoner and orphan from their knowledge and mysteries, as stated, peace be upon him: "We are the knowers and our followers are the learners." And the food is knowledge, as in His words "Let man look to his food," which the Imam, peace be upon him, interpreted as meaning "to his knowledge and from whom he takes it." The placement of the orphan in the middle indicates his centrality, peace be upon him, in the station of the followers, as all followers, from the first to the last, circle around him and listen to his word and act according to his command. Examples of such verses are numerous and the Qur'an is filled with them, and whoever is among the people of inner meaning and believes that the Qur'an is an oral address knows that the entire Qur'an is proof of this matter.

75 و منها قوله تعالى في سورة الدهر ويطعمون الطعام على حبه مسكيناً ويتيماً و اسيراً حيث يعرف رجال الاعراف ان المسكين هو العبد المسكين احمد بن زين الدين الأحسائي والأسير هو الأسير الفاني كاظم ابن قاسم الحسين الرشتي الجيلاني و اليتيم هو هذا الدرّ اليتيم الذي خرج من صدف البحرين الى بحر النبوة و الولاية و يحكي عن مقام اجتماعهما في بيت مكة لكسر الأصنام و الأئمة الهداة عليهم السلام يطعمون هذا المسكين و الأسير و اليتيم من علومهم و اسرارهم كما قال عليه السلام نحن العلماء و شيعتنا المتعلّون و الطعام هو العلم كما في قوله فلينظر الانسان الى طعامه و فسره الامام عليه السلام الى اهل البيت يأخذ و وقوع اليتيم في الوسط اشارة الى قطبيته سلام الله عليه في مقام الشيعة حيث يحوم كل الشيعة من الأولين و الآخرين حوله و يستمعون قوله و هم بأمره يعملون و امثال هذه الآيات كثيرة و القرآن مشحون بها فمن كان من اهل الباطن و يعتقد بأن القرآن خطاب شفاهي يعلم ان القرآن كله دليل لهذا الأمر

76 (Exposition of his proof through traditions and reports:)

76 (بيان اثباته ع بالأحاديث و الأخبار)

77 As for the traditions and reports from the pure Imams, peace be upon them, they are numerous beyond count. Among them is what al-Baqir, peace be upon him, said as reported in the Ghaybat of Nu'mani: "Azerbaijan is inevitable. Nothing can withstand it. When this happens, remain in your homes and stay where we stay. When one who moves rises up, hasten to him even if you must crawl. It is as if I see the Qa'im, peace be upon him, between the Corner and the Station, receiving people's allegiance to a new Cause." He said, peace be upon him: "Woe to the Arabs from an evil that draws near!"

77 و اما الأحاديث و الأخبار عن الأئمة الأطهار سلام الله عليهم فكثيرة جداً بل لا يكاد و يحصى فيها ما قال الباقر عليه السلام على ما روى في غيبة النعماني لابد لنا من آذربايجان لا يقوم لها شيء و اذا كان كذلك فكونوا اهلاس؟ بيوتكم و البدوا ما البدنا فاذا تحرك متحرك فاسعوا اليه و لوحوا كأني بالقائم عليه السلام بين الركن و المنام يبايع الناس على امر جديد قال عليه السلام ويل للعرب من شرّ قد اقترب

78 And among them is the tradition of 'Ali, peace be upon him, addressing 'Umar ibn Sa'd, curse be upon him, regarding the dissolution of their kingdom. He said, peace be upon him: "Woe to the followers of the sons of 'Abbas from a strike between Nahavand and Dinavar. Those who flee are the poor followers of 'Ali. At their head is a man from Hamadan, described as having perfect moderation, good character, and a radiant complexion. His name is the same as the Prophet's.

78 و منها حديث عليّ عليه السلام يخاطب به عمر بن سعد عليه اللعنة في اضمحلال ملكهم قال عليه السلام ويل لشيعة ولد عباس من ضرب يتي؟ بين نهاوند و الديور تلك الهرب صعاليك شيعة على عليه السلام بقدمهم رجل من همدان منعت موصوف باعتدال التامة و حسن الخلق و نضارة اللون اسمه على اسم النبي له في صوته ضحك و في

In his voice is laughter, in his eyelashes fullness, in his neck smoothness above the hair, with spaced front teeth.”

اشفاره وظف وفي عنقه سطح فوق الشعر مفلج
الثنايا

79 And among them is what is reported from al-Baqir, peace be upon him, as in the Kafi, where he said: “The example of one who rises from the House before the rising of the Qa’im is like a flock of birds that flew and fell into a window, with children playing with them.”

79 و منها ما روى عن الباقر ع كافي الكافي قال عليه السلام مثل من خرج من اهل البيت قبل قيام القائم عليه السلام كمثل فوج طير طار فوق في كوة فتلاعب به الصبيان

80 And among them is what is reported from al-Sadiq, peace be upon him, where he said: “None from us, the People of the House, has risen or will rise before our Qa’im except that calamity has destroyed him, and his rising increased our hardship and the hardship of our followers.”

80 و منها ما روى عن الصادق عليه السلام حيث قال ما خرج ولا يخرج منا اهل البيت قبل قيام قائمنا احد الا وقد اصطلمته البلية و كان خروجه زيادة في مكروهنا و مكروه شيعتنا

81 And among them in the Book of the Perfection of Religion and Completion of Grace, al-Sadiq, peace be upon him, indicated the secret of the matter, saying: “It is as if I see the Qa’im on the pulpit of Kufa, surrounded by his companions, three hundred and thirteen men, the number of the people of Badr. They are the standard-bearers and God’s rulers over His creation on His earth, until he brings forth from his cloak a sealed book with a golden seal, a covenant from the Messenger of God. They scatter from him like sheep, leaving only the vizier and eleven chiefs as remained with Moses son of ‘Imran. They wander the earth finding no refuge from it, then return to him. By God, I know the words he will speak to them which they will reject.”

81 و منها في كتاب اكمال الدين و اتمام النعمة قد اشار الصادق عليه السلام بسر الامر حيث قال عز ذكره كاني انظر الى القائم عليه السلام على منبر الكوفة و حوله اصحاب ثلاثمائة و ثلثة عشر رجلا عدة اهل بدر و هم اصحاب الالوية و هم حكام الله في ارضه على خلقه حتى يستخرج من قباه كتاباً محتوماً بخاتم ذهب عهد معهود من رسول الله صلى الله عليه و آله و سلم فيجلفون عنه اجفال الغم اليكم فلا يبقى منهم الا الوزير و احد عشر نبياً كما بقوامع موسى بن عمران فيجولون في الارض و لا يجدون عنه مذهبا فيرجعون اليه فوالله اني لاعرف الكلام الذي يقول لهم و يكفرون به فافهم الاشارة بصريح العبارة

82 And among them is what is in the Ziyaratul-Hujjah, peace be upon him, where he said: “And the veil of occultation was removed from his gate, and through his appearance the scrolls of love were revealed.”

82 و منها ما في زيارة الحجّة عليه السلام حيث قال عليه السلام و كشف عن بابه حجاب الغيبة و اظهر بظهوره صحائف المحبة

83 And among them is what is in the Ziyaratul-Jami’atu’l-Kabirah, where ‘Ali al-Hadi, peace be upon him, said: “May God’s blessings be upon that valley, your mention among those who mention,” and did not say “your mention among the mentions,” indicating that the Mention is a man.

83 و منها ما في الزيارة الجامعة الكبيرة؟ حيث قال على الهادي ع صلى الله على ذلك الوادي ذكركم في الذّاكرين و لم يقل ذكركم في الأذكار اشارة منه عليه السلام الى انّ الذّكر رجل

84 And among them is what al-Sadiq, peace be upon him, said as reported in the Bihar when Mufaddal asked him about the signs of the Return: “His Cause will appear in the year sixty and his mention will be exalted. By Him Who is the Beloved of my existence and the Master of my hidden and manifest being, he, peace be upon him, is the bearer of that Cause and the proclaimer of this Mention.”

84 و منها ما قال الصادق عليه السلام كما في البحار حين سأل المفضل عنه من امارات الرجعة قال ع يظهر في سنة ستين امره و يعلو ذكره فوالذي هو محبوب وجودي و مالک غيبي و شهودي انه سلام الله عليه حامل ذلك الأمر و معلن هذا الذّكر

- 85 And among them is what is reported from ‘Ali, peace be upon him, where he said: “Blessed be Taliqan, for God has therein treasures, not of gold nor silver, but men who know God as He should be known, and they are also among the helpers of the Mahdi, peace be upon him.”
- 85 و منها ما روى على عليه السلام حيث قال ويحيا؟ لطافان فان الله تعالى فيها كنوزاً لا من ذهب ولا من فضة ولكن فيها رجالاً عرفوا الله حق معرفته وهم ايضاً من انصار المهدي عليه السلام
- 86 Among the traditions is what has been related from al-Baqir, peace be upon him, who said: “Verily God hath treasures in Taliqan of Khurasan whose watchword is ‘Ahmad, Ahmad.’ A youth from the House of Hashim shall lead them, mounted upon a grey mule, wearing a red headband. It is as though I behold him crossing the Euphrates. When ye hear of him, hasten unto him, even if ye must crawl over snow.” And other traditions and prophecies concerning tribulation also bear witness to this matter, for according to the verses and traditions, before the appearance of the Proof, peace be upon him, there must needs be a dark, deafening, blind, intense tribulation, pitch-black and hellish, whereby truth shall be distinguished from falsehood, the lover from the hater, and the wretched from the felicitous.
- 86 و منها ما روى عن الباقر قال ان الله تعالى كنوزاً بالطالقان من خراسان شعارهم احمد احمد يقودهم شاب من بنى هاشم على بغلة شهباء عليه عصا حمرآ كاني انظر اليه عابر الفرات فاذا سمعتم به فسارعوا اليه ولو حيا على الثلج وغير ذلك من الأحاديث واحاديث الفتنة ايضاً شاهدة على هذا الأمر فان يحكم الآيات و الأحاديث لابد قبل ظهور الحجة عليه السلام من فتنة دهماء صمّاء عمياء صحناء صيلم مظلم جهنّم ليميز بها الحق عن الباطل والمحبة عن المبغض والشقي عن السعيد
- 87 (Explanation of the verses of tribulation)
- 87 (بيان آيات الفتنة)
- 88 As for the verses, they include all that God Almighty hath revealed in the Qur’an: “Alif. Lam. Mim. Do men imagine that they will be left alone on saying ‘We believe,’ and will not be tested?” And in another place: “Or do those in whose hearts is a disease think that God will not bring to light their rancor?” And in another verse: “Do ye think that ye will enter Paradise when God knoweth not yet those among you who strive?”
- 88 اما الآيات فكلها قال الله تعالى في القرآن ألم أحسب الناس ان يتركوا ان يقولوا آمناً وهم لا يفتنون وفي موضع آخر أم حسب الذين في قلوبهم مرض ان لن يخرج الله اضغانهم وفي آية اخرى أم حسبتم ان تدخوا الجنة ولما يعلم الله الصابرين
- 89 (Explanation of the traditions of Tribulation - Those among you who have striven, and He knows)
- 89 (بيان احاديث الفتنة - الذين جاهدوا منكم ويعلم ع)
- 90 And in another passage: “God will not leave the believers in the state wherein ye are now, until He shall have distinguished the wicked from the good.” And as for the traditions, they include all that they (the Imams), peace be upon them, have said: “Ye shall assuredly be tried and tested, and sifted with a sifting, and tried with the trials of fate, until what was low among you becometh high, and what was high becometh low; and those who were behind shall advance, and those who were advanced shall fall behind.”
- 90 وفي مقام آخر وما كان الله ليدر المؤمنين على ما هم عليه حتّى يميز الخبيث من الطيب و اما الأحاديث فكلها قالوا عليهم السلام لتبلبلن بليلة و لتغربلن غربلة و لتساطرن سوط القدر حتّى يصير اسفلكم اعلاكم واعلاكم اسفلكم وليسيقن سياقون كانوا قصروا وليقصرن سياقون كانوا سبقوا
- 91 And Abu-‘Abdu’llah, peace be upon him, said: “By God, ye shall be broken as glass is broken, though glass may be remade and return as it was. By God, ye shall be broken as pottery is broken, and pottery returneth not as it was. By God, ye shall
- 91 وقال ابو عبدالله ع والله لتكسرن كسر الزجاج وان الزجاج يعاد فيعود كما كان والله لتكسرن كسر الفخار وان الفخار لا يعود كما كان و

be distinguished, by God, ye shall be purified, by God, ye shall be sifted as the tares are sifted from the wheat.”

الله لتميّن الله لتحصّن والله لتغربلن كما تغربل الزّوان من القمح

- 92 And Abu-‘Abdu’llah, peace be upon him, also said to Mansur: “O Mansur, this Cause shall not come to you save after despair. Nay, by God, not until ye are distinguished! Nay, by God, not until ye are purified! Nay, by God, not until he who is to be wretched becomes wretched, and he who is to be happy becomes happy!”

92 و قال ايضاً ابو عبدالله عليه السلام لمنصور يا منصور انّ هذا الامر لا يأتيكم الا بعد ابلس؟ لا والله حتّى تميّزوا لا والله حتّى تحصوا لا والله حتّى يشقى من يشقى ويسعد

- 93 And Abu’l-Hasan, peace be upon him, said: “By God, that to which your eyes are stretched shall not come to pass until ye are distinguished and purified, and none remaineth among you save the select few.” Then he recited: “Do ye think that ye will be left alone when God knoweth not yet those among you who strive and those who are patient?”

93 و قالوا ابوالحسن عليه السلام اما والله لا يكون الذى تمدد الى العيّن حتّى تميّزوا و تحصوا و حتّى لا يبقّى منكم الا الأندر ثمّ تلا عليه السلام أم حسّتم ان تتركوا و لما يعلم الله الذين جاهدوا منكم و يعلم الصّابرين

- 94 And al-Baqir, peace be upon him, said: “Verily these words of yours - hearts, the hearts of men, recoil from them. Cast them therefore piece by piece, and whoso accepteth them, give him more, and whoso denieth them, leave him be. There must needs be a tribulation wherein every intimate and confidant shall fall, until there shall fall therein he who would split a hair in twain, until none remaineth save us and our true followers.”

94 و قال الباقر عليه السلام انّ حديثكم هذا التّشماز منه القلوب قلوب الرّجال فانبدوا اليهم نبذا فن اقر به فزيده و من انكره فذروه لا يدّ ان تكون فتنة يسقط فيها كل بطانة و وليجة حتّى يسقط فيها من يشقّ الشّعر بشعرتين حتّى لا يبقّى الا نحن و شيعتنا

- 95 And al-Hasan son of ‘Ali, peace be upon them both, said: “The Cause which ye await shall not come to pass until some of you disavow others, and some of you spit in the faces of others, and some of you curse others, and some of you call others liars.”

95 و قال الحسن بن عليّ عليهما السلام لا تكون الأمر الذى تنتظرون حتّى يبرء بعضكم من بعض و يتفل بعضكم فى وجه بعض و حتّى يلعن بعضكم بعضاً و يسمّى بعضكم بعضاً كذّابين

- 96 Abu’l-Hasan, peace be upon him, said: “By God, O Abu Ishaq, this shall not come to pass until ye be separated and refined, until none remaineth among you save the fewest.” Then he opened his palm. And there is no doubt that this is the supreme test and the greatest tribulation that hath in this day encompassed all the servants in every land. Therefore thou seest people cursing one another, dissociating from one another, and calling one another liars, as mentioned in the tradition. Most wondrous of all are the deniers, whose efforts have gone astray in this worldly life while they imagine they are doing good. How do they deny this wondrous Cause despite the existence of such traditions from the pure Imams, peace be upon them?

96 و قال ابوالحسن عليه السلام اما والله يا ابا اسحق ما يكون ذلك حتّى يميّزوا و يحصوا و حتّى لا يبقّى منكم الا الأقلّ ثمّ صفر كفه و لا شك انّ هذا هو الفتنة العظمى و البلية الكبرى الّتى احاطت فى هذا اليوم كلّ العباد فى كلّ البلاد و لذا ترى النّاس يلعن بعضهم بعضاً تبرء بعضهم بعض و يسمّى بعضهم بعضاً كذّابين كما فى الحديث فالعجب كلّ العجب من المنكرين الذى ضلّ سعيهم فى الحياة الدّنيا و هم يحسبون انهم يحسنون صنعا كيف انكروا هذا الأمر البدع مع وجود تلك الأخبار عن الأئمّة الأطهار سلام الله عليهم

- 97 “The aching eye denies the sovereign light; The ailing mouth finds water no delight”

97 شعر قد تنكر العين ضوء الشّمس من رمد و ينكر الفم طعم الماء من سقم

- 98 Since the Shaykh and the Siyyid, peace be upon them both, were among their special followers, and their words were like traditions, as he, peace be upon him, said “Salman is a transmitter of traditions,” and no error could enter their words - for the follower, insofar as he is a follower, is subject to the ruling of the one followed - and therefore the Almighty said “Journey therein by night and day in safety,” I shall mention some of what they conveyed regarding this station, that it may be light upon light and manifestation after manifestation.
- 99 (Allusions of Shaykh [Ahmad], may God exalt his station, to this wondrous Cause:)
- 100 As for the allusions of the Shaykh, may God exalt his station, to this Cause: Among them is that he wrote a letter to the late Siyyid saying: “As for this Cause, it must have an appointed time, for every announcement hath its fixed term. It is not fitting to give a specific answer, but thou shalt surely know its tidings after a while.” And among them is that when many asked him, may God exalt his station, why these lines were not revealed despite being from the hidden knowledge of the pure Imams, peace be upon them, he, peace be upon him, replied: “Because beyond this Cause there is a Cause.” And among them is that he, peace be upon him, sent greetings to this Gate of Return and Point of Gates through a merchant from Isfahan. Though enemies deny this due to its weak chain of transmission, we accept it based on what is reported from the Messenger of God, blessings of God be upon him and his family, who said: “O people, my brother hath many virtues which I cannot enumerate in one sitting, so whoever brings you any of them, believe him.”
- 101 (Allusions of Siyyid [Kazim], peace be upon him, to the Gate who would come after him:)
- 102 As for the allusions of the Siyyid, peace be upon him, they are very many. Whoever studied under him and was familiar with his words knows that he, peace be upon him, did not intend teaching or writing books except to prove this Cause through which the Cause would be completed. For he, peace be upon him, consistently followed the method of proving the fourth pillar, that is, the Manifestation of the Greatest Name, for he is the bearer of the Guardianship. He would say the pillars are four: Prophethood and its bearer, and Guardianship and its bearer. The bearer of Guardianship is the Shi’ih community - whoever enters it is safe, and it is the Gate of Remission which people were commanded to enter, prostrating, and saying “Remission.”
- 98 و لما كان الشيخ و السيد سلام الله عليهما من شيعتهم الخصاصين و كان كلامهما كالحديث كما قال عليه السلام السلمان محدث و كانا لا يتطرق على كلماتهما الخطأ لأن التابع من حيث هو تابع يجرى عليه حكم المتبوع و لذا قال تعالى سيروا فيها ليالى و اياماً آمنين اذكر بعض ما ورد منهما فى هذا المقام ليكون نوراً على نور و ظهوراً بعد ظهور
- 99 (اشارات الشيخ اعلى الله مقامه الى هذا الأمر ابديع)
- 100 اما اشارات الشيخ اعلى الله مقامه عى هذا الأمر فنها انه قد كتب كتاباً الى السيد المرحوم و قال فيه و اما هذا الأمر فلا بد من مقر له لكل نبأ مستقر و لا يحسن الجواب على التعيين و ستعلم نبأه بعد حين و منها انه كثيراً سألوا عنه اعلى الله مقامه لم تبرز هذه الأسطار مع انها من مكنون علم الله الأطهار سلام الله عليهم فقال سلام الله عليه فى جوابهم لأن وراء هذا الأمر امر و منها انه سلام الله عليه قد سلم على هذا الباب المآب و نقطة الأبواب برجل تاجر من اهل اصفهان و الأعداء و ان كانوا ينكرونه لضعف سنده ولكن نقبله لما روى عن رسول الله صل الله عليه وآله انه قال ايها الناس ان لاني فضائل كثيرة لا اقدر ان احصياها فى مجلس واحد الا فن اناكم بشيئ منها فصده
- 101 (اشارات السيد سلام الله عليه على الباب الذى يكون بعده)
- 102 و اما اشارات السيد سلام الله عليه فكثيرة جداً فمن تدرس عنده و استأنس بكلامه يعلم انه سلام الله عليه ما اراد التدريس و لا انشاء الكتب الا لاثبات هذا الأمر الذى يتم به الأمر فانه سلام الله عليه دائماً كان طريقته فى اثبات الركن الرابع اى المظهر للتكبير لانه حامل الولاية و كان يقول الأركان اربعة نبوة و حامل و ولاية و حامل و حامل الولاية هو الشيعة فمن دخله كان آمناً و هو باب الحطة الذى امر الناس بالدخول فيها سجداً و قولوا حطة

- 103 After establishing this pillar, may the peace of God be upon him, he states that it must needs have a bearer who is endowed with the attributes of a tested believer, and he has set forth these qualities in numerous treatises including the Commentary on the Sermon, the Commentary on the Ode, the Conclusive Proof, and the Guide for the Perplexed. Whosoever looks with fairness and turns away from tyranny and oppression will know that that profound ocean is the bearer of this firm pillar, for he stands alone among his peers in this time in asceticism, piety, godliness, and knowledge which flows from innate treasures without exhaustion or diminution.
- 103 و بعد اثبات هذا الركن يقول سلام الله عليه لا بد له من حامل يكون متصفاً بصفات المؤمن الممتحن وقد بين اوصافه في رسائل كثيرة منها شرح الخطبة و شرح القصيدة و حجة البالغة و دليل المتحيرين فنظر الانصاف و مال عن الجور و الاعتساف يعلم ان ذلك البحر العميق حامل لهذا الركن الوثيق لانه هو المتفرد من ابناء جنسه في هذا الزمان في الزهد و التقوى و الورع و العلم الذي تجرى من خزائن فطرية بلا نفاذ له و لا اضمحلال
- 104 Among that which was revealed by him, may God exalt his station, by way of allusion is his statement at the beginning of the Commentary on the Ode: "So We strengthened with a third of the root and a fourth of the branch." Observe how he alluded to this manifest Remembrance through hidden remembrance.
- 104 و كما ورد عنه اعلى الله مقامه بالاشارة قوله في اول شرح القصيدة فعزنا بثالث الأصل و اربع الفرع فانظر كيف اشار الى هذا الذكر الجلي بالذكر الخفي
- 105 And among these is his statement, may God's peace be upon him, to the learned and virtuous Muhammad Taqi of Herat when he inquired about the bearer of the Light - he first mentioned to him the story of the four deputies of the Proof, peace be upon him (may God hasten his advent), then said: "As for our Cause, it shall not remain thus, for it must needs have a bearer."
- 105 و منها قوله سالم الله عليه لجناب العالم الفاضل محمد تقي الهروي حين سأل عن حامل النور ذكر له اولاً قصة نواب الأربعة للحجة عليه السلام عجل الله فرجه ثم قال اما امرنا فلا يبقى هكذا فلا بد له من حامل
- 106 And among these is his statement when he saw a dream for himself which they were hesitant to relate to him as it indicated his death. He said, peace be upon him, after it was related to him: "Do you desire that I should die and your Cause become manifest?"
- 106 و منها قوله حين رأى له رؤيا و يستحيون من ان ينقلوا له لما يدل على موته قال سلام الله عليه بعد ما نقل له اما تريدون انا اموت و يظهر امركم
- 107 And among these is what Haji Abdul-Muttalib related, that he asked the Siyyid in Kazimayn whether "the fourth pillar which you have expounded - is it you?" He replied, peace be upon him: "Nay, rather I am its herald."
- 107 و منها ما نقل الحاجي عبدالمطلب انه سأل عن السيد في الكاظمين ان الركن الرابع الذي انتم بينوه هو انتم قال سلام الله عليه لا بل انا مبشره
- 108 And among these is what Haji Muhammad Ja'far of Kerman-shah related: "One day I was in the presence of the revered Siyyid when someone asked him saying 'Who is the bearer of the Cause after you?' He replied, peace be upon him: 'A Siyyid who is but a child' - may God prolong his days - two or three times."
- 108 و منها ما نقل الحاجي محمد جعفر الكرمانشاهي اني كنت ذات يوم في مجلس السيد السند اذ سأل عنه شخص و قال من الحامل للأمر بعدكم قال سلام الله عليه سيد و هو طفل اطال الله بقائه مرتين او ثلث مرات
- 109 And among these is his statement, peace be upon him, in response to the pure scholar and accomplished sage Mulla Yusuf of Ardabil when he asked him about the Gate of the Imam, peace be upon him. He said, may God exalt his station: "If this claimant's claim be true, then he speaks truth, for he is
- 109 و منها قوله عليه السلام في جواب العالم الزكي و الحبر الملى جناب الملا يوسف الأردبيلي حين سأله عن باب الامام عليه السلام قال اعلى الله مقامه هذا المدعى ان صح دعواه صدق فهو ظاهر

the Manifest of the manifest and the Eye of the Hidden One beholds in him a station wherein there is no distinction between you and him” etc.

الظاهر و عين الغائب يلاحظه فيه مقام لا فرق بينك وبينها الخ

- 110 And among these is that he, may God’s peace be upon him, would often recite these verses:

110 و منها أنه سلام الله على يقرء هذه الآيات في كثير من الأوقات شعر

- 111 “O young in years, O tender of frame O near in time to nursing days With Turkish-styled locks of hair behind A Hashimite face with Roman chin”

111 يا صغير السن يا رطب البدن يا قريب العبد من شرب اللبن ويلبى الشعر تركى القفانه هاشمى الوجه رومى الذقن

- 112 Among these accounts is what the honorable Siyyid of Yazd has related. He said: “I inquired of the Siyyid in Samarra about the Bearer of Light.” He replied - peace be upon Him - from which emerged what ‘Isa, servant of the Siyyid, has related. He said that the Siyyid - may God’s blessings be upon him - said one day: “The believer after me will not be able to look out from his house for fear of enemies.” And you see this condition now among the Babis, where they cannot leave their homes for fear of Pharaoh and his hosts. O God! O Reliever of sorrows! O Remover of afflictions! Hasten their deliverance and the deliverance of their Lord, and save them from the evil of their enemies and grant them victory over the transgressing people.

112 و منها ما نقل الجناب المستطاب السيد اليزدى قال اتى سألت من السيد فى درب السامرة من حامل النور قال سلام الله عليه يظهر منها ما نقل عيسى خادم السيد قال قال السيد صلى الله عليه ذات يوم ان المؤمن من بعدى لا يقدر ان يتطلع من بيته خوفا من الأعداء وانت ترى الأمر هكذا فى البابين حيث لا يقدر ان يخرجوا من بيوتهم خوفا من فرعون و ملائه اللهم يا فارح الموم و يا كاشف الكرب عجل فرجهم و فرج مولاهم و خلصهم من شر أعدائهم و انصرهم على القوم المعتدين

- 113 And among these is His word - peace be upon Him - in the epistle which He wrote at the end of His noble life in the journey to Samarra, after explaining the word “Remembrance” mentioned in the questioner’s inquiry. He - may God exalt His station - said: “And I say, addressing that noble Remembrance and that Great Announcement:

113 و منها قوله سلام الله عليه فى الرسالة التى كتب فى آخر عمره الشريف فى السفر السامرة بعد بيان لفظ الذكر المذكور فى سؤال السائل قال اعلى الله مقامه و انا اقول خطاباً لذلك الذكر الكريم و النبأ العظيم شعر

- 114 ‘I fear for Thee from others and from myself From Thee, and from Thy place and time Were I to place Thee in my eyes Until the Day of Resurrection, I would not see enough.”’

114 اخاف عليك من غيرى و منى و منك و من مكانك و الزمان فلو اتى جعلتك فى عيوني الى يوم القيامة ما لقانى

- 115 And among these is His word - peace be upon Him - also in this epistle: “When the Person is in the station of the Point, what need has He to explain the interpretation of the Surih of the Cow?” Verily, for one who has a heart or gives ear and is a witness, knows that this expression and the previous expression, nay, this entire epistle, points to this Cause. And besides these words, His allusions, metaphors and explicit statements are numerous.

115 و منها قوله عليه السلام فى هذه الرسالة ايضاً قال فالشخص حين كونه فى مقام النقطة اى حاجة له فى بيان تفسير سورة البقرة سأل لمن كان له قلب او القى السمع و هو شهيد يعلم ان هذه العبارة و العبارة المتقدمة بل هذه الرسالة كلها اشارة الى هذا الأمر و غير هذه الكلمات من اشاراته و كلياته و تصريحاته كثيرة

- 116 If you desire detail in this station and in the stations of verses and traditions, refer to the books which the loved ones have composed in this regard, for in them is what souls desire and

116 و ان اردت التفصيل فى هذا المقام و فى مقامات الآيات و الروايات فارجع الى كتب الأحباب التى صنفوها فى هذا الباب فان فيها ما تشتهيه

eyes delight in, and it is not fitting for this brief account to contain more than this.

- 117 How strange it is that the Shaykhi sect has turned away from this Alif standing between two letters, and paid no heed to these signs from these two Luminaries - peace be upon them in both worlds - and followed the calf and its body and its lowing, and worshipped idols while they perceived not. By the Lord of the House! They invoke none besides Him except delusion; they invoke none but a rebellious Satan. Their likeness is as those who said of old: "Shall we abandon three hundred and sixty gods and worship one God?" God the Exalted said in answer and rejection of them: "Are diverse lords better, or God, the One, the Almighty?" And I say in the station of the inmost mystery: O vile, wicked ones! Are diverse lords better, or the One Almighty Gate? Whosoever among them says "I am a god besides Him" - that is, "I am a gate besides the Most Great Gate" - thus do We recompense him with hell.

الأنفس وتلذّ الأعين ولا يليق على هذا المختصر بأزيد من هذا

117 فيا لله من الفرقة الشّيخيّة حيث اعرضوا عن هذا الألف القائم بين الحرفين و ما التفتوا الى هذه الاشارات من هذين النّيرين سلام الله عليهما في النّشأتين و اتبعوا العجل و جسده و خواره و عبدوا الأصنام من حيث لا يشعرون فوربّ البيت ان يدعون من دونه الا انا عماد؟ ان يدعون الا شيطاناً مريداً فثلهم كمثل الذين قد قالوا من قبل ان تترك ثلثمائة و ستين الهة و نعبد الهأ واحدا فقال الله تعالى في جوابهم وردّهم اءرباب متفرّقون خير ام الله الواحد القهار و انا اقول في مقام باطن الباطن أيها الأرجاس الأشرار اءرباب متفرّقون خير ام الباب الواحد القهار من يقل منهم اتى اله من دونه اتى اتى باب من دون الباب الأعظم فكذلك تجزيه جهنم

- 118 By the might of my Lord, besides Whom there is no God, Originator of the heavens and earth, Possessor of Glory and Honor, nothing has caused them to stand in this station except the disease of sin and the disease of envy, whereby they turned away from the Truth for the sake of worldly debris and in pursuit of ephemeral leadership. So leave them to eat and enjoy themselves and let false hope beguile them; soon they shall know.

118 فوعزّة ربّي الذي لا اله الا هو بديع السّموات و الأرض ذا الجلال و الاكرام ما اقاهم في هذا المقام الا داء الذّنّب و داء الحسد حيث اعرضوا عن الحقّ لأجل الحطام الدنيويّة و لطلب الرّئاسة الفانيّة فذرهم يأكلوا و يتمتعوا و يلهيهم الأمل فسوف يعلمون

- 119 Here some doubts are raised which, in the estimation of those who harbor doubts, are deemed valid but which in truth are baseless and null.

119 و يقي هنا بعض الشّبهات الّتي هي يزعم اهل الشّبهات واردة و هي في الحقيقة مجتثة زائلة

- 120 Among these is their assertion that in his utterances - peace be upon him - there are grammatical errors that do not conform to Arabic rules. The answer to this is, first, that such instances are abundant in the words of God and the words of the Family of God - peace be upon them - and I shall mention some of these.

120 فمنها قولهم انّ في كلامه سلام الله عليه لحنا و ليس مطابقاً للقواعد العربيّة فجوابه أولاً انّ امثال ذلك في كلمات الله و كلمات آل الله سلام الله عليهم كثيرة و انا اذكر بعضاً

- 121 Among them is God's word: "And He taught Adam all the names, then presented them to the angels," where the masculine plural pronoun refers back to "names." And among them is God's word: "a Word from Him whose name is the Messiah," where the masculine singular pronoun in "his name" refers back to "Word" which is feminine. And among them is God's word: "These two are indeed sorcerers," where He did not say "these two" in the accusative case. And among them is God's word:

121 منها فمنها قوله تعالى و علّم آدم الأسماء كلّها ثمّ عرضهم على الملائكة حيث يرجع ضمير الجمع المذكّر السّالم الى الأسماء و منها قوله تعالى بكلمة منه اسمه المسيح حيث يرجع ضمير المفرد المذكّر في اسمه الى الكلمة و هي مؤنّث و منها قوله تعالى انّ هذان لساحران و لم يقل هذين و منها قوله تعالى و لكم في الأنعام لعبرة نسقيكم مما في بطونه حيث يرجع

“And in cattle there is a lesson for you. We give you to drink of that which is in its bellies,” where the masculine singular pronoun in “its bellies” refers back to “cattle.” And among them is God’s word: “Indeed, it is one of the greatest as a warning to mankind,” where He describes the feminine with a masculine attribute. And among them is His exalted word in the sacred tradition where He addresses Job - peace be upon him - saying: “Do you doubt concerning a form which I have established?” where the pronoun in “established” which is masculine refers back to “form” which is feminine.

122 And among them is the Rajab supplication of the Proof - peace be upon him - where he says: “And His word is the truth, and by Your stations which have no suspension in any place, through which he who knows You knows You - there is no difference between You and them except that they are Your servants and Your creation,” where the pronoun “they” which is masculine plural refers back to “stations” which is feminine. And examples of this are more numerous than can be counted.

123 When you see this in the words of God and in the words of the Family of God and in the words of their specially designated followers, know that it is not contrary to the rules of the people, but rather this is due to a mystery hidden from outsiders which is known to the people of mysteries. Consider His word: “Do you doubt concerning a form which I have established?” He first applies “form” to Ali - peace be upon him - indicating his annihilation and effacement before his Creator. For just as a form has no reality or essence except through the possessor of the form, likewise this most noble form which said “My outward aspect is Imamate and successorship, and my inward aspect is an impenetrable mystery that cannot be comprehended.” Then He returns with a masculine singular pronoun to him secondly as an indication and declaration that although he is a form of what is above him and annihilated before Him, yet he is the Essence of essences and the Element of elements, and he has a guardianship authority over what is beneath him, as He said “Men are guardians.”

124 And when you encounter in the words of my Master and the Master of the two worlds - peace be upon him - something contrary to the rules of the people, know that it too is of this kind.

125 And since the discourse has reached this point, I wish to indicate the reality of the matter so that through it the hearts of the fearful may be assured and the breasts of the knowers may be illumined.

ضمير المفرد المذكر في بطونه الى الأنعام و منها قوله تعالى انا لاحدى الكبر نذيرا للبشر حيث وصف المؤنث بصفة المذكر و منها قوله عز ذكره في الحديث القدسي حيث قال مخاطباً لأيوب عليه السلام أنشك في صورة انا اقته فيرجع ضمير اقته و هو مذكر الى الصورة و هي مؤنث

122 و منها دعاء رجب للحجة عليه السلام حيث قال و قوله الحق و بمقاماتك التي لا تعطيل لها في مكان يعرفك بها من عرفك لا فرق بينك و بينها الا انهم عبدك و خلقت فيرجع الضمير في انهم و هي جمع مذكر الى المقامات و هي مؤنث و امثال ذلك اكثر من ان يحصى

123 و اذا رأيت ذلك في كلمات الله و في كلمات آل الله و في كلمات شيعتهم المخصصين فاعلم انه ليست مخالفا لقواعد القوم بل ذلك لسر محجوب عن الأغيار يعرفه اهل الأسرار فانظر الى قوله تعالى أنشك في صورة انا اقته اطلق اولاً على على عليه السلام الصورة اشعار الفناء و اضمحلاله في جنب خالقه فكما ان الصورة ليس لها تحقق و تدوت الا بذي الصورة فكذلك هذه الصورة الأنزعية التي قالت ظاهري امامة و وصية و باطني غيب منبع لا يدرك ثم رجع ضمير المفرد المذكر اليه ثانياً اشارة و اعلاما الي انه و ان كان صورة لما فوقه و فانيا عنده لكنه هو ذات الذوات و اسطقس الأسطقسات و له هيمنة قيومية لما تحته كما قال الرجال قوامون

124 و انت اذا عشت في كلمات مولاي و مولى الكونين سلام الله عليه شيئاً مخالفا لقواعد القوم فاعلم انه ايضاً من هذا القبيل

125 و اذا ساق الكلام الى هذا المقام احببت ان اشير الى حقيقة الأمر ليطمئن به قلوب المتوحشين و ليتنور بها صدور العارفين

126 Know, O my brother and beloved, that the world of description [‘alamu’l-tadwin] is like unto the world of creation [‘alamu’l-takwin]. Just as creation, when it advances and attains the station of perfection, brings forth all that is potential into actuality, so too is it with description. Observe the Paradise which is the station of the perfection of creation, for therein every bird warbles all melodies, every tree bears fruits of diverse hues, every food contains the taste of all foods, and all that exists therein of fruits and trees and rivers possesses feeling and life and perception and consciousness even as man. To this did the Shaykh (may God’s peace be upon him) refer in his Sharhu’l-Qawa’id, where he said: “As for what is general, verily all that is in Paradise of animals, plants and minerals is alive with animal life conjoined with consciousness and feeling, which are linked to discernment and reason. Nothing exists therein to which existence can be attributed save as we have described.” God, the Exalted, hath said: ‘Verily the abode of the Hereafter - that is indeed Life!’ And verily I saw in a dream as though I had come to one of the gardens of Paradise wherein were trees and plants, and I saw all the leaves of those trees and plants looking at me, each with two eyes - the gaze of reason - being both leaf and animal. This is but a brief allusion to the life of the Hereafter, and the matter is greater, far greater.” Thus ended his words - may God exalt his station.

127 Consider man, for in this existence, when foreign humors prevail over him, chronic diseases are generated within him, and naught but a single state is manifested from him. But when he is purified from these symptoms and impurities and humors to the station of equilibrium and entereth Paradise, then no occupation distracteth him from another occupation. He seeth with all his members, heareth from all his directions, smelleth fragrances from all his stations, and speaketh with all his parts. Hast thou not heard that man in Paradise converseth with his friend in one place while eating in another, rideth in one station while meeting with a houri in another? For this is the station of equilibrium, and therein the meeting of opposites is not impossible, for opposition hath been wholly removed. Hath it not reached thine ears that in the appearance of the Proof (peace be upon him) the wolf and the sheep shall gather in one place? This is an allusion to the removal of opposition in the time of his appearance (peace be upon him).

128 In brief, the Shaykh (may God’s peace be upon him) hath said in his commentary on the Throne Verse, describing the people

126 اعلم يا اخي و حبيبي انّ عالم التّدوين بمثل عالم التّكوين فكما انّ التّكوين اذا ترقّى و بلغ الى مقام الكمال يكون فيه جميع ما بالقوّة ما بالفعل فكذلك التّدوين انظر الى الجنة التي هي مقام كمال التّكوين فانّ فيها يغرد كلّ طير بكلّ الألوان و كلّ شجرة تنثر كلّ ثمرة مختلفة الألوان و كلّ طعام يظهر منه طعم الأطمعة و كلّ ما فيها من الأثمار و الأشجار و الأنهار لها حسّ و حيوة و ادراك و شعور بمثل الانسان و الى ذلك اشار الشّيخ سلام الله عليه ما شرح القواعد حيث قال و اما في العموم فلان جميع ما في الجنة من جميع الحيوانات و النباتات و الجمادات حية حيوة الحيوانية المقرونة بالشّعور و الاحساس المقروني بالتمييز و العقل لا يوجد فيها شئ يصدق عليه الشّيئة الا على ما وصفنا قال الله تعالى و انّ الدار الآخرة لى الحيوان و لقد رأيت في المنام كأنّي أتيت الى بستان من بساتين الجنة و فيه اشجار و زروع و رأيت جميع اوراق تلك الأشجار و الزروع تنظر كلّ واحدة الى بعينين نظر التعقل و هي ورقة و هي حيوان و هذا مجمل الاشارة الى حيوة الآخرة و الأمر اعظم اعظم انتهى كلامه اعلى الله مقامه

127 انظر الى الانسان فانه في هذه النشأة لما غلبت عليه الرطوبات الغريبة فتولدت فيه الأمراض المزمنة فلا يظهر منه الا شأن واحد فاذا اصفى عن هذا الأعراض و الأوساخ و الرطوبات الى مقام الاعتدال و دخل الجنة نغ لا يشغله شأن عن شأن فبرى بكلّ جوارحه و يسمع بجميع جهاته و يشم الرياحين بجميع مقاماته و يتكلّم بجميع اجزائه اما سمعت انّ الانسان في الجنة يتكلّم مع صديقه في موضع و يأكل في موضع آخر و يركب في مقام و يجتمع مع حورية في مقام آخر لانّ هذا المقام مقام الاعتدال و ليس هناك اجتماع التقيضين بحال لانّ التّضادّ قد ارتفع بكليته اما خرق سمعك ان في ظهور الحجّة يجتمع الذّئب و الغنم في مكان واحد و هذا اشارة الى ارتفاع التّضادّ في زمان ظهوره عليه السّلام

128 في الجملة و لقد قال الشّيخ سلام الله عليه في شرح العرشية وصف اهل الجنة الأرواح اذا

of Paradise: "The spirits when they will become embodied, and the bodies when they will become spiritual. Marvel not at this. Consider the Sinaitic Tree in divine craftsmanship, for when the skilled sage treateth it with various kinds of putrefactions, distillations, calcinations, waxings, washings, and the marriage of fathers with mothers, it attaineth to the station of the elixir and becometh a balanced nature. If thou sayest it hath one nature, thou speaketh truth; if thou sayest it hath four natures, thou speaketh truth; if thou sayest it is entirely hot, or entirely cold, or entirely moist, or entirely dry, thou speaketh truth - for it hath attained the station of the union of unions and hath become possessed of opposing attributes. At times it heateth, at times it cooleth, at times it moisteneth, at times it drieth. And to this did 'Ali ibn Musa al-Andalusi, known as al-Shadhudhi, refer when he said in verse:

شاؤوا تجسّدوا و الأجساد اذا شاؤوا ترّوحوا و
لا تستيعدوا عن هذا انظر الى الشجرة الطورية
في الصنعة الالهية فانه اذا دبرها الحكيم الماهر
بأنواع التعفينات و التقطيرات و التشيبات
و التسميعات و التغسيلات و تزويج الآباء
بالأمهات تبلغ الى مقام الاكسيريّة و تكون
طبيعة معتدلة ان قلت ان له طبيعة واحدة لقلت
هذا و ان قلت له اربع طبائع لقلت حقاً و ان
قلت انه حارّ بكمّ او بارد بكمّ و رطب بكمّ
او يابس بكمّ لقلت حقاً لانه واصل الى مقام
جمع الجمع فكان صاحب اوصاف المتضادة فرة
يسخن و مرّة يبرد و مرّة يرطب و مرّة يجفف و
الى هذا اشار على بن موسى الاندلسي المعروف
بالشذوذى حيث قال شعر

129 "And feverish by nature, I balanced its temperament, Unto its opposite when its exhalations rose high.

129 و محمومة طبعاً عدلت مزاجها الى ضدها لما علت
زفراتها

130 "Angelic and human, celestial and aerial, fiery are her fragrant breezes - southerly, easterly, westerly, northerly - all directions are her directions."

130 فجنية انسية ملكية هوائية نارية فتحاتها جنوبية
شرقية مغربية شمالية كل الجهات جهاتها

131 And when thou hast understood this, know that Writing is likewise. For when letters are elevated and enter their gardens, all letters become one letter, all words one word, all languages one language, and all grammatical forms one form. Then a single word becomes noun and verb and particle, declinable and indeclinable, variable and invariable, subject and object, possessed and possessor, subject and predicate, circumstantial phrase and specification - unto infinity. A single governing word effects nominative, accusative, genitive and jussive cases, while a single governed word becomes nominative, accusative, genitive and jussive by condition. Thou seest not the nominative as other than the accusative, nor the accusative as other than the genitive, nor the genitive as other than the jussive. Each word indicates every meaning, and a single word becomes singular and dual and plural, masculine and feminine.

131 فاذا عرفت ذلك فاعلم ان التدوين ايضا كذلك
لان الحروف اذا ترقّت و دخلت جناتها يكون
كل الحروف حرفاً واحداً و كل كلمات كلمة
واحدة و كل اللغات لغة واحدة و كل الاعراب
اعراباً واحداً و يكون اللفظ الواحد اسماً و فعلاً
و حرفاً و معرباً و مبنيّاً و منصرفاً غير منصرف و
فاعلاً و مفعولاً و مضافاً اليه و مبتدأ و خبراً و
حالاً و تميزاً الى ما لا نهاية له و يعمل عامل واحد
رفعاً و نصباً و جرّاً و جزماً و يكون معمول واحد
مرفوعاً و منصوباً و مجروراً و مجزوماً بشرط و لا
ترى الرفع غير النصب و لا النصب غير الجر و لا
الجر غير الجزم و يدل كل لفظ على كل معنى و
يكون اللفظ الواحد مفرداً و ثنية و جمعاً و مذكراً
و مؤنثاً

132 When thou hast understood this, O precious youth, solace of the discerning ones, mirror of the wise, lamp of the learned, light of the mystics, radiance of the monotheists, brother of prophethood and mine of divine authority - may God preserve him from the eyes of the oppressors - when he desired that people should know that station and that drops might splash upon them from that vast ocean, they recoiled from him and

132 فاذا فهمت هذا الولد العزيز قرة عين اهل التّمييز
مرآت الحكماء و مصباح العلماء سراج العارفين
نور الموحدين سقيق؟ النبوة معدن الولاية حفظه
الله عن اعين الظالمين لما اراد ان يعرف الناس
ذلك المقام و يطفح عليهم رشاً من ذلك البحر
القمام فاستوحشوا منه و رجعوا قهقري و قالوا

turned back on their heels, saying “We have never heard the like of this; this is naught but error.” God slay them for their lack of understanding!

ما سمعنا بهذا أنّ هذا إلا ضلال قتلهم الله بما لا يدركون

- 133 This eloquent nightingale warbled upon the tree of origin and return. And since he - peace be upon him - was of the people of that Faith, his words must needs be thus, for the effect resembles the qualities of its cause. This is no proof of imperfection, rather it is proof of perfection in the eyes of those possessed of perfection who have attained the pinnacle of moderation [i'tidal]. Woe, utter woe unto those who say that he - peace be upon him - knows not grammar and morphology! How could he not know, when the essence of all knowledge is in his hand and the reality of all things is with him? The essence of grammar is with him, and the essence of morphology. These people have naught but the husks and outer forms that neither nourish nor satisfy hunger.

133 تغرّد هذا البلبل الفصيح على شجرة المبدء والمآل و لما كان سالم الله عليه من اهل ذلك الديان فلا بدّ ان يكون كلامه هكذا لانّ الأثر يشابه صفة مؤثره وليس هذا دليلاً للنقصان بل هو دليل الكمال عند اهل الكمال البالغين الى ذروة الاعتدال فالويل كلّ الويل للذين يقولون انه سلام الله عليه لا يعلم النحو ولا الصرف وكيف لا يعلم مع أنّ نقطة كلّ العلوم في يده وجوهر كلّ شئ عنده فجوهر النحو عنده وجوهر الصرف وليس عند هذا الخلق إلا التّشور والظواهر التي لا تسمن ولا تغنى من جوع و

- 134 Lack of manifestation is no proof of non-existence. Seest thou not that the Messenger of God - peace be upon him and his family - possessed all perfect qualities, though he wrote not nor ever composed poetry, though these too are among the perfections? How could he not know, when he stands at the station of “Lord, show me things as they are,” and stands between the two gulfs, and gazes upon both West and East, and is he who said “I saw God and Paradise with mine own eyes”? Alas, I know not what to say! As the poet says:

134 عدم الاظهار ليس دليلاً لعدم الوجود اما ترى أنّ رسول الله سلّ الله عليه وآله وسلم كان مستجمعاً لجميع الصفات الكمالية مع أنّه لم يكتب و ما قال شعرا مع أنّها أيضاً من الكمالات وكيف لا يعلم وهو الواقف في مقام ربّ ارني الأشياء كما هي وهو الواقف لقائم بين الطابخين والنّاظر بالمغربين والمشرقين وهو القائل رأيت الله والفردوس رأى العين آه ما ادرى ما اقول

- 135 “An eye I need that knows the King, To know the King in everything.

135 مثنوى ديده ئى خواهم كه باشد شه شناس تا شناسد شاه را در هر لباس

- 136 “He knew, and whoso knew Him knew, and naught knew Him not; he was ignorant of Him who was ignorant of Him, and naught was ignorant of Him.”

136 عرف و من عرفه ولا يعرفه شئ و جهله من جهله ولا يجهله شئ

- 137 And among their claims is that, peace be upon him, he included his name in the call to prayer, and they say “We have not heard of this from our forefathers, so it must be an innovation.” I say that there preceded a tradition from al-Sadiq, peace be upon him, where he said he made it a complete word of four parts together, none of which comes before the other. Thus whoever testifies to Divine Unity, Prophethood, and the Guardianship must also testify to the Shi'ih, for it is a part of the Word and the final letter of the Greatest Name, and complete knowledge is not attained except through the complete Name.

137 و منهم قولهم أنّه سلام الله عليه قد ادخل اسمه في الأذان و ما سمعنا بهذا في آياتنا الأولى فيكون بدعة اقول قد سبق حديث الصادق عليه السلام حيث قال فجعله كلمة تامّة على اربعة اجزاء معا ليس منها واحد قبل الآخر فن شهد بالتوحيد و النبوة و الولاية فلا بد ان يشهد بالشيعة لانه جزء من الكلمة و حرف اخير للاسم الأعظم و لا تحصل المعرفة التامة إلا بالاسم التام

- 138 And the Imam, peace be upon him, said as related in al-Kafi: “There are four gates, the first of which is not valid without its

138 و قال الامام عليه السّلام كما روى في الكافي ابواباً اربعة لا يصلح اولها إلا بآخرها ضلّ اصحاب

last. The adherents of three have gone astray and wandered far astray.” And the late Siyyid, peace be upon him, pointed to this in his Shirazi treatise explaining the difference between faith and Islam, where he said, peace be upon him: “The two testimonies are not sufficient for salvation in the Hereafter, rather they must be joined with the other two testimonies, which is testifying to the Guardianship and the bearer of the Guardianship who is the Shi’ih - so understand.”

139 However, the manifestation of these four pillars is gradual. From Adam’s appearance until the mission of the Messenger of God, blessings be upon him and his family, was the first particle testifying to Divine Unity. From the mission of the Messenger until the Day of Ghadir was the second particle testifying to Prophethood. From the Day of Ghadir until the sixty-first day was the manifestation of the fourth particle testifying to the Shi’ih.

140 The One who delivers in all these stations is God, glory be to Him, but through His hands and tongues - in the first through the Prophets and Successors, peace be upon them; in the second through the Messenger of God, blessings be upon him and his family; in the third through the letters of “There is no god but God,” peace be upon them; and in the fourth through the Gates and manifest villages, blessings of God be upon them. So understand, that you may be among the rightly guided.

141 And among their claims is that, peace be upon him, he prohibited smoking tobacco. Know that he, peace be upon him, did not prohibit it alone - rather the Shaykh and the Siyyid, peace be upon them both, also ruled it forbidden. However, since their station was one of conciliation and accommodation, and they did not have in their hands a brilliant proof like this Gate, peace be upon him, therefore they did not explicitly rule it forbidden but indicated it through allusion to those who understand.

142 It has been related that the Shaykh, peace be upon him, entered an assembly where people were smoking tobacco, so he, peace be upon him, recited this verse from the Qur’an: “What are these images to which you are so devoted?” So consider what you see. And indeed the late Siyyid proved its prohibition through this verse which is in the Surah of Smoke: “Then watch for the Day when the sky brings a clear smoke, enveloping the people; this is a painful punishment.”

143 Moreover, it has been related in traditions that everything that believed in the Guardianship of Ali, peace be upon him, was

الثلاثة و تاهوتها بعيدا و اشار السيّد المرحوم سلام الله عليه الى هذا في رسالته الشيرازية في بيان الفرق بين الايمان و الاسلام حيث قال سلام الله عليه و لا تكفي الشهادتان في النجاة الاخرى بل لابد من الاقتران بالشهادتين الاخيرتين و هو الشهادة بالولاية و حامل الولاية هو الشيعة فافهم

139 ولكن ظهور هذه الأركان الأربعة تدريجيّ فمن ظهور آدم ع الى بعثة رسول الله صلّ الله عليه وآله كان ذرّ الأول و شهد التوحيد و من بعثة رسول الله الى يوم الغدير ذرّ الثاني و شهد النبوة و من يوم الغدير الى احدى و ستين يوم الظهور ذرّ الرابع و شهد الشيعة

140 فالبلغ في جميع هذه المقامات هو الله سبحانه و تعالى لكن بأباده و سنته ففى الأول بالأنبياء و الأوصياء سلام الله عليهم و فى الثاني برسول الله صلّ الله عليه وآله و فى الثالث بحروف لا اله الا الله عليهم السلام و فى الرابع بالأبواب و القرى الظاهرة صلوات الله عليهم فافهم لتكون من الراشدين

141 و منها قولهم انه سلام الله عليه قد حرم شرب الدخان اعلم انه سلام الله عليه ما حرمه وحده بل الشيخ و السيّد سلام الله عليهما ايضا قد حكما بحرمته ولكن لما كان مقامهما مقام المداينة و المماشاة و ليس فى يديهما حجة لامعة بمثل هذا الباب عليه السلام فلهذا ما حكما بحرمته صريحا و حكما اليه بالاشارة لأهلها

142 و قد نقل ان الشيخ سلام الله عليه دخل على مجلس و اهل المجلس يشربون الدخان فقرأ عليه السلام هذه الآية من القرآن ما هذه التماثيل التي انتم لها عاكفون فانظر ما ذا ترى و لقد استدلل السيّد المرحوم على حرمة هذه الآية التي فى سورة الدخان فارتقب يوم تأتى السماء بدخان مبين يغشى الناس هذا عذاب اليم

143 مع انه قد ورد ؟؟ الروايات ان كل شئ آمن بولاية على عليه السلام كان حلا و ذا راحة

sweet and had a pleasant fragrance. Judge fairly by God - has it believed in his Guardianship despite its bitterness, foulness and putridness? When it is incumbent upon the believer to dissociate from everything that has not believed in his Guardianship, even from salty earth, then what of this? Moreover it harms the body and wastes wealth.

طَيِّبَةٌ انْصَفَ بِاللَّهِ هَلْ آمَنَ بَوْلَايَتِهِ عَلَيْهِ السَّلَامُ مَعَ
مَرَارَتِهِ وَمَنْتِهِ وَغَفَوْنَتِهِ مَعَ أَنَّهُ حَقٌّ عَلَى الْمُؤْمِنِ
أَنْ يَتَبَرَّءَ مِنْ كُلِّ شَيْءٍ لَمْ يُؤْمِنْ بَوْلَايَتِهِ حَتَّى مِنْ
الْأَرْضِ السَّبْخَةِ فَكَيْفَ بِهَذَا مَعَ أَنَّهُ يَضُرُّ بِالْبَدَنِ وَ
يُضَيِّعُ الْمَالَ

- 144 So perdition and misery be upon those who turn away from this good and pure one who has made lawful for them the good things of perfumes and others, and forbidden to them the impure things like smoking tobacco and others. And they follow certain obscure words of those who smoke tobacco, even though the Siyyid, peace be upon him, repeatedly said that the guide does not smoke tobacco and he always deprecated its smoker. Yes, like attracts like, as God Most High has said, "Vile women are for vile men and pure women are for pure men" - understand this!

144 فَنَبَأٌ وَتَعَسُّاً لِلَّذِينَ اعْرَضُوا عَنْ هَذَا الطَّيِّبِ الطَّاهِرِ
الَّذِي كُلُّ لَهْمٍ الطَّيِّبَاتِ مِنَ الْعَطَرِيَّاتِ وَغَيْرِهَا
وَيَحْرَمُ عَلَيْهِمُ اخْتِلَافُ مَنْ شَرِبَ الدِّخَانَ وَغَيْرِهِ
وَاتَّبَعُوا بَعْضَ الْكَلِمَاتِ الْمَمْطُورَةِ الَّذِينَ يَشْرِبُونَ
الدِّخَانَ مَعَ أَنَّ السَّيِّدَ سَلَامَ اللَّهِ عَلَيْهِ قَالَ مَرَاراً
أَنَّ الْمُرْشِدَ لَا يَشْرِبُ الْأَخَانَ وَكَانَ دَائِماً يُسَنِّه
شَارِبِهِ نَعَمَ الْجِنْسِ يَمِيلُ إِلَى الْجِنْسِ كَمَا قَالَ تَعَالَى
الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ فَافْهَمُوا

- 145 And among their sayings is that He, peace be upon Him, said: "I manifested Myself to Moses." The answer is that this does not contradict the essentials of religion or doctrine, for this manifestation is of the same nature as Khidr's teaching to Moses, and as the ant's teaching to Solomon, peace be upon him, and as the words of al-Sadiq to the martyrs of Karbala: "May my father and mother be sacrificed for you." Whosoever understands one of these understands them all, for they all flow from the same water. If thou gazest with the eye of the heart, thou wilt know that the One Who manifests is the Lord and none other, and thou wilt see no light but His light, and hear no voice but His voice. Well spoke the poet:

145 وَمِنْهَا قَوْلُهُمْ أَنَّهُ سَلَّمَ اللَّهُ عَلَيْهِ قَالَ أَنَا تَجَلَّيْتُ لِمُوسَى
عَ وَالْجَوَابُ أَنَّهُ لَيْسَ مُنَافِئاً لِمُضَرِّرِ الدِّينِ وَلَا
الْمَذْهَبِ لِأَنَّ هَذَا التَّجَلَّى مِنْ بَابِ تَعْلِيمِ الْخَضِرِ
لِمُوسَى عَ وَمِنْ بَابِ تَعْلِيمِ الْقَمَلَةِ السَّلِيمَانَ عَلَيْهِ
السَّلَامُ وَمِنْ بَابِ قَوْلِ الصَّادِقِ عَ لِشُهَدَاءِ كَرْبَلَا
بَابِي أَنْتُمْ وَأَمِّي فَمَنْ عَرَفَ وَاحِداً مِنْهَا عَرَفَ كُلَّهَا
لِأَنَّ كُلَّهَا سَبَقَتْ بِمَاءٍ وَاحِدٍ فَانْظُرْتَ بِطَرَفِ
الْفُؤَادِ تَعْلَمُ أَنَّ الْمُتَجَلَّى هُوَ الرَّبُّ لَا سِوَاهُ وَلَا تَرَى
نُورَ إِلَّا نُورَهُ وَلَا تَسْمَعُ صَوْتاً إِلَّا صَوْتَهُ وَنَعَمَ مَا
قَالَ الشَّاعِرُ

- 146 "None exists in the mansion of being, Save Him alone in truth."

146 كَهْ جَزَاوِ نَيْسْتِ دَرِ سِرَايِ وَجُودِ بِحَقِيقَتِ كَسِي
دِيْكَرِ مَوْجُودِ

- 147 Therefore He attributed manifestation to a Point and said: "When his Lord manifested Himself to the mountain, He made it crumble to dust, and Moses fell down in a swoon." And verily the number of "Lord" corresponds to the seven letters - ponder this!

147 فَلِذَا نَسَبَ التَّجَلَّى إِلَى نَقْطَةٍ وَقَالَ فَلَمَّا تَجَلَّى رَبِّي
لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعْقاً وَأَنَّ عَدَدَ الرَّبِّ
مُطَابِقٌ لِعَدَدِ الْأَحْرَفِ السَّبْعَةِ فَتَأَمَّلْ

- 148 And among their sayings is that He, peace be upon Him, claims Guardianship and its sisters. The answer is that they have misunderstood the matter. It was explained at the beginning of the Book that the station of the Shi'ih is that of earth, whereupon it becomes the manifestation of the effects of the three pillars or the descent of their lights. These deniers, when they saw the signs of Lordship appearing in Him, peace be upon Him, said that He claims Prophethood, and when they saw the signs of Guardianship appearing in Him, they said He

148 وَمِنْهَا قَوْلُهُمْ أَنَّهُ سَلَّمَ اللَّهُ عَلَيْهِ يَدَّعِي الْوَلَايَةَ وَ
اِخْتِيَا فَالْجَوَابُ أَنَّ الْأَمْرَ قَدْ اشْتَبَهَ عَلَيْهِمْ فَقَدْ سَبَقَ
فِي أَوَّلِ الْكِتَابِ أَنَّ رَتْبَةَ الشَّيْعَةِ هِيَ مَقَامُ الْأَرْضِ
فَخِينِئُذْ تَكُونُ مَظْهَرُ الْآثَارِ الْأَرْكَانِ الثَّلَاثَةِ أَوْ هَبْطِ
الْأَنْوَارِهَا وَهَؤُلَاءِ الْمُتَكِنِينَ لَمَّا رَأَوْا آثَارَ الرَّبُّوبِيَّةِ
تَظْهَرُ فِيهِ سَلَامُ اللَّهِ عَلَيْهِ قَالُوا أَنَّهُ سَلَّمَ اللَّهُ عَلَيْهِ
يَدَّعِي النَّبُوَّةَ وَلَمَّا رَأَوْا آثَارَ الْوَلَايَةِ تَظْهَرُ فِيهِ قَالُوا

claims Guardianship. They have stumbled blindly and entered the fire unknowingly.

- 149 And among their sayings is that He, peace be upon Him, claims to have seen the designated Gate. The answer is that both claims are pure lies and calumny. May God slay them for what they have said! They have indeed uttered words of unbelief and have disbelieved through what they have said. I shall mention His holy words in this regard as a reminder to those who remember and a light for those who seek guidance. He, peace be upon Him, said in one of His supplications:

- 150 “O God! Thou knowest that some people have fabricated against me the claim of being the designated Gate and have claimed the vision for themselves. May God curse them for what they have fabricated! After the Four, there was no designated Gate or appointed deputy for the Remnant of God, the Lord of the Age, peace be upon Him. Whoever claims to have seen Him without proof, it is incumbent upon all to reject him and slay him. O God! I bear witness before Thee that I have never claimed to have seen Thy Living Proof, nor to be His designated Gate through any explicit text. Those who say such words about me are indeed the polytheists. I seek refuge in Thee, O my God, from their deeds, as if they neither see nor hear the words of the True Imam who said - and His word is the truth - ‘Whoever calls a date stone a pebble or a pebble a date stone and believes in it is a polytheist.’ O God! Curse them for what they have fabricated and for saying words they do not understand. If I had attributed the word ‘Gate’ to myself, I would have meant nothing but words of goodness, as I have read in the traditions of the Imams of Justice that a believer cannot be described. And thy vicegerent hath spoken concerning the mention of Thy servant Salman, that he was Thy gate and Thy path - whoso knoweth him is a believer and whoso denieth him is an infidel.”

- 151 I intended by these words naught save what was revealed in the tradition, and I am innocent of those who speak otherwise, seeking to spread corruption in the land without right. Verily Thou art witness over Thy believing servants.

- 152 And among their sayings is that he, peace be upon him, changed the Law, and this proveth its falsity, for it is related in tradition that the Law of Muhammad, peace be upon him and his family, shall continue until the Day of Resurrection. I say, know thou that this religion is like unto man, for just as man developeth gradually until he reacheth the station of perfection, and at each stage manifest certain ordinances and effects, so too is it with this religion. For the Law of Adam,

أنه سلام الله عليه يدعى الولاية فقد خبطوا خبط عشواء و دخلوا النار من حيث لا يعلون

- 149 و منها قولهم أنه سلام الله عليه يدعى الرؤية البائية المنصوصة فالجواب أن كليهما كذب و اقترآ محض قتلهم الله بما قالوا و لقد قالوا كلمة الكفر فكفروا بما قالوا و انا اذكر بكلماته السبوحية في هذا المقام لتكون ذكرى للذاكرين و نوراً للمسترشدين و لقد قال عليه السلام في بعض مناجاته

- 150 اللهم و انك لتعلم ان بعضاً من الناس قد افترؤا على كلمة البائية المنصوصة و ادعوا الرؤية لنفس لعنهم الله بما افترؤا ما كان لبقية الله صاحب الزمان عليه السلام بعد الأربعة باب منصوص و نائب مخصوص و من ادعى الرؤية بدون بينة فرض على الكل يكذبوه و يقتلوه اللهم اني اشهدك بانني ما ادعيت رؤية جنتك الحى و لا بائية نفسه بنص من قبل و ان الذين يقولون في حقى تلك الكلمة فاولئك هم المشركون فانى اعوذ بك يا الهى من عملهم كأنهم لا يبصرون و لا يسمعون حديث امام الحق حيث قال و قوله الحق من قال للتواة حصاة و للحصاة نواة ثم و ان بها فهو مشرك اللهم لعنهم بما افترؤا و قالوا كلمة لا يفقهوها انى لو نسبت الى نفسى كلمة البائية ما قصدت الا ذكر كلمة الخير حيث قد قرأت في حديث ائمة العدل بان المؤمن لا يوصف و قال و ليك في ذكر سلمان عبدك بانه كان بابك و صراطك من عرفه كان مؤمناً و من بحد كان كافراً

- 151 و ما قصدت من تلك الكلمة الا بمثل ما نزل في الحديث و انى برئى عن الذين يقولون دون ذلك ليفسدوا في الأرض بغير حق انك كنت بعبادك المؤمنين شهيدا

- 152 و منها قولهم أنه سلام الله عليه قد غير الشريعة و هذا يدل على بطلانه لما ورد في الحديث من ان شرع محمد صلى الله عليه و آله مستمر الى يوم القيامة اقول اعلم ان هذا الدين بمنزلة الانسان فكأنها ان الانسان يتدرج شيئاً فشيئاً حتى يبلغ الى مقام الكمال و عند كل مقام يظهر لها احكام و آثار

peace be upon him, was as the seed, and the Law of Noah, peace be upon him, was as the clot, and the Law of Abraham, peace be upon him, was as the lump of flesh, and the Law of Moses, peace be upon him, was as the bones, and the Law of Jesus, peace be upon him, was as the clothing of flesh, and the Law of Muhammad, peace be upon him and his family, was as the breathing of the spirit.

- 153 Therefore were the Laws of the Prophets abrogated one after another, for the day of the seed did not perfect the ordinances of the clot, and the day of the clot did not perfect the ordinances of the lump of flesh, and so forth. When religion reached the station of the first human form, there appeared the Law of Muhammad, the Messenger of God, peace be upon him and his family, and it abrogated all previous Laws, for they were but preludes to the appearance of Muhammad's Law. And His Law shall continue until the Day of Resurrection, and His Law shall not be changed nor His ordinances altered, even though they may differ in the stages of manifestation, just as some ordinances were abrogated in the early days of His mission. And it is related that when the Qa'im, may God hasten His advent, appeareth, He will change this religion with a complete change, for His days are the days of God, the station of the stage of reason.

- 154 Have you not heard the saying of the divines who say that there are two kinds of ordinances: primary divine ordinances which accord with pure nature and which the Qa'im will reveal, and secondary divine ordinances which accord with admixture and overflow? These are the ordinances - would your soul permit you to say, when the primary divine ordinances appear, that these ordinances are not from the Law of Muhammad, peace be upon him and his family? For if this were so, it would not contradict what is recorded in the tradition that the Law of Muhammad, peace be upon him and his family, continues until the Day of Resurrection, since these ordinances which appear afterwards are also from his Law. Thus all differences which have been abrogated or will later appear are manifestations of that sacred Law.

- 155 And since the station of this servant, honored in all regions, is that which is between the two risings - which is neither of night nor day but rather is an hour from among the hours of Paradise as mentioned in tradition - and in the realm of souls it is the station of training which was assigned to the child before the completion of the day of the commanding self until the appearance of the mind for obligation, the Law must

فكذلك هذا الدين فانّ الشريعة آدم ع كانت بمنزلة النطفة و شريعة نوح ع كانت بمنزلة العلقة و شريعة ابراهيم ع كانت بمنزلة المضغة و شريعة موسى ع كانت بمنزلة العظام و شريعة عيسى ع كانت بمنزلة اكتساء اللحم و شريعة محمد صلى الله عليه وآله بمنزلة ولوج الروح

- 153 ولذا نسخت الشرائع من النبيين واحداً بعد واحد لانّ يوم النطفة لم يكمل احكام العلقة ويوم العلقة لم يكمل احكام المضغة وهكذا فلما بلغ الدين الى مقام اول هيكل الانسانية ظهرت شريعة محمد رسول الله صلى الله عليه وآله و نسخت الشرائع كلها لانها مقدمات ظهور شريعة محمد ص و اسمرت شريعته الى يوم القيامة و لا يتغير شريعته و لا تبدل احكامه و ان اختلفت في مراتب الظهور بمثل ما نسخ بعض الأحكام في اوائل بعثته و ورد ان القائم عجل الله فرجه اذا ظهر يغير هذا الدين تغييراً كلياً لان ايامه هو ايام الله مقام طور العقل

- 154 اما سمعت قول العلماء يقولون انّ الأحكام على قسمين احكام واقعية أولية بمقتضى الفطرة الصافية يظهرها القائم ع و احكام واقعية ثانوية بمقتضى الخلط و الطفح؟ هي هذه الأحكام فهل ترحضك نفسك ان تقول اذا ظهرت الأحكام الواقعية الأولية انّ هذه الأحكام ليست من شريعة محمد صلى الله عليه وآله و سلم فانا كان كذلك فلا ينافي لما ورد في الحديث من ان شرع محمد صلى الله عليه وآله و سلم مستمر الى يوم القيامة لانّ هذه الأحكام التي تظهر من بعد ايضاً من شريعته فكل الاختلافات التي نسخت او بعد تظهر فهو من ظهورات تلك الشريعة المقدسة

- 155 و لما كان مقام هذا العبد المكرّم في الآفاق هو ما بين الطلوعين الذي ليس من الليل و النهار بل هي ساعة من ساعات الجنة كما في الحديث و في الأنفس هو مقام التّرين الذي جعل للطفل قبل تمامية يوم النفس الأمّارة الى ظهور العقل للتكليف فلا بد ان تغير الشريعة في زمانه سلام

needs be changed in his time, peace be upon him, either because the appearance of the Messenger of God was at the first manifestation of the commanding self, and thus its manifestations appeared in his time - namely the father of calamities, the father of evils, and the father of diversions, may God curse them - so when the time for the appearance of the Universal Mind arrives, there must needs be some change beforehand lest the structure of the world be corrupted after the completion of the night which is the days of the commanding self.

الله على تغيير اما لان ظهور رسول الله ص كان في اول ظهور النفس الامارة ولذا ظهر مظاهرها في زمانه ص و هي ابو الدواهي و ابو الشرور و ابو الملاهي لعنهم الله فلما ان اوان ظهور العقل الكل فلا بد ان يكون قبل ظهوره تغييرا في الجملة لئلا تفسد بنية العالم بعد تمام الليل التي هي ايام النفس الامارة

156 Yes, the claimant must bring proof and evidence that he is from God and from His trustees, peace be upon them. And you have heard that he, peace be upon him, has brought his proof and evidence which none can deny unless they depart from what they had previously entered into. Therefore this Greatest Proof which was previously mentioned - were he to make changes in the Law however he wishes, none has the right to say "why" or "how" except that they would have disbelieved and entered the fire of Hell, for "He shall not be questioned as to that which He does, but they shall be questioned."

156 نعم على المدعى ان ياتي ببينة وبرهان انه من عند الله و من عند اوليائه عليهم السلام و قد سمعت انه سلام الله عليه قد اتي ببينته و برهان لا يقدر احد ان ينكرها الا و ان يخرج مما دخلها من قبل فهذا الحجّة الكبرى التي سبق ذكرها لو تصرف في الشريعة كيف شاء ليس لأحد ان يقول لم ولم وكيف الا و قد كفر ويدخل في نار السقر لانه لا يسأل عما يفعل و هم يسألون

157 Know, O my brother and beloved, that all they say regarding this Light, the Light of Lights and the Secret of Secrets, peace be upon him as long as night and day endure, is like a mirage in the desert which the thirsty one supposes to be water, until when he comes to it he finds it to be nothing. Woe unto them! No Messenger comes to them but they mock at him. So leave them to plunge in vain discourse and play until they meet their Day which they are promised.

157 اعلم يا اخي و حبيبي انهم كل ما يقولون في حق هذا النور نور الأنوار و سر الأسرار سلام الله على ما بقى الليل والنهار كسراب بقية يحسبه الظمان ماء فاذا جاءه لم يجده شيئا فويل لهم ما يأتيهم من رسول الا كانوا به يستهزؤون فذرهم يخوضوا ويلعبوا حتى يلاقوا يومهم الذي يوعدون

158 O my brother! We counsel thee to hold fast to His cord and cling to His hem, for verily He sufficeth thee above all things, while all things suffice not in place of Him. Know thou the station of thy Lord and let not thine eyes turn away from Him, nor hearken unto what is uttered by those in whose breasts the Evil Whisperer maketh suggestions. They are as dead, not living, and perceive not when they shall be raised. By God! I know not how they can deny and reject, when the Imam (peace be upon him) hath said: "A Nasibi is one who shows enmity to our followers." And in another tradition: "A Nasibi is not one who reviles us, but rather one who reviles our followers for their love of us." There is no doubt that this personage was among their most distinguished and devoted followers, without any admixture or alteration, such that the mirror of his receptivity remained unchanged, reflecting the Original exactly as It is with clear and evident reflection, without alteration.

158 و انا نوصيك يا اخي بالتسك ببجمله و التثبت بذيله فانه يكفيك من كل شئ و لا يكفي منه كلشئ فاعرف قدر مولاك و لا تعد عيناك عنه و لا تصغ الى ما يقول الناس الذي يوسوس في صدورهم الخناس فانهم اموات غير احياء و لا يشعرون ايان يبعثون فوالله ما ادرى انهم كيف ينكرون و يردون مع ان الامام ع قال الناصب من نصب العداوة لشيعتنا و في حديث آخر ليس الناصب من يشتمنا و انما الناصب من يشتم شيعتنا لمحبتهم ايانا و لا شك ان هذا الجناح كان من افاضل شيعتهم الخصبين ليس فيه شوب و خلط و ربط بحيث ما غيرت مرات قابله فينت يحكي الممثل على ما هو هو بالحكاية الواضحة الجليلة من غير تغيير

159 Thus all conditions of the Original - whether obedience, disobedience, knowledge and otherwise - flow through it, for it

159 فتجرى جميع احوال الممثل عليها من الطاعة و المعصية و المعرفة و غيرها لانه لاجهة له الا ظهور

hath no direction save the manifestation of its Lord and Master. For this reason was he designated as the "Most Great Remembrance," for in remembrance naught is remembered save the Rememberer. This being so, there is no doubt that whoever denieth him is a doubting Nasibi whose abode is hell - a wretched resting place indeed! How can they deny and reject while believing that when the Imam (peace be upon him and may God hasten his advent) appeareth, he will reveal strange and wondrous meanings at which the learned and great scholars will be bewildered? How can they deny and reject while believing that the traditions of the Family of God (peace be upon them) are difficult and more difficult, which none can bear save a near angel, a commissioned Prophet, or a believer whose heart God hath tested for faith? How can they deny and reject when al-Sadiq (peace be upon him) said: "I speak one word having seventy-one aspects, for each of which I have an escape"? How can they deny and reject, feeling secure in what they know, while knowing that beyond them is a mountain of green emerald called Mount Qaf, and what appears in the sky is but its reflection?

- 160 How can they deny and reject when it hath been related in the traditions of the Imams of Justice (peace be upon them) that the allegorical words may be interpreted in seventy stations? How can they deny and reject when God the Exalted hath said: "Above every possessor of knowledge is One Who knoweth"? How can they deny and reject when perhaps the error lies in their understanding, as God the Exalted hath said: "When they are not guided by it, they say: This is an ancient falsehood," and in another verse: "Nay, they deny that which they cannot comprehend with their knowledge and whose interpretation hath not yet come unto them." How excellent are the words of Hafiz of Shiraz in this regard:

- 161 "When thou hearest the words of the people of the heart, say not it is error; Thou knowest not the speech, beloved - herein lies the error!"

- 162 How can they deny and reject while knowing that existence is ever advancing, understanding increasing day by day, and strange and wondrous sciences appearing from the hidden treasures of the Book and Tradition that were not manifest before? Indeed it hath been related from Abu Abdullah (peace be upon him) when it was said to him: "May I be thy sacrifice! A man comes to us from thy presence and informs us of a momentous matter from thee, and our breasts are straitened thereby until we reject him." Abu Abdullah said: "Does he not relate traditions from me?" I said: "Yes." He said: "Does he say that

سيده و مولاه و لذا لقب ع بالذكر الأكبر لأن
الذكر لا يذكر فيه إلا الذكر فإذا كان كذلك
فلا شك أن من أنكره فهو ناصب مرتاب و
مأويه جهنم و بس المهادر كيف ينكرون و
يردون و هم يعتقدون أن الامام عليه السلام
و عجل الله فرجه اذا ظهر يظهر المعاني العجبية
الغريبة التي تستوحش منه العلماء و العظام و
الفضلاء الفخام و كيف ينكرون و يردون و هم
يعتقدون أن احاديث آل الله سلام الله عليهم
صعب مستصعب لا يحتملها إلا ملك مقرب
او نبي مرسل او مؤمن امنتحن الله قلبه للايمان
و كيف ينكرون و يردون مع أن الصادق ع قال
أتى اتكلم بكلمة واحدة منها احدا و سبعين وجها
لكل منها لى المخرج و كيف ينكرون و يردون و
يطمئنون بما يعرفون و هم يعلمون أن ورائهم جبل
زمرد خضرآ يقال له جبل قاف و ما يرى فى
السماء هو بالعكس من ذلك الجبل فيه

و كيف ينكرون و يردون مع أنه قد ورد فى 160
اخبار أئمة العدل سلام الله عليهم بأن يؤولوا
الكلمات المتشابهة الى سبعين مقاماً و كيف
ينكرون و يردون مع أن الله تعالى قال و فوق
كل ذى علم علم عليم و كيف ينكرون و يردون لعل
الخطأ فى فهمهم كما قال تعالى و اذ لم يهتدوا به
فسيقولون هذا افك قديم و فى آية اخرى بل
كذبوا بما لم يحيطوا بعلمه و لما يأتهم تأويله و نعم
ما قال الحافظ الشيرازى فى هذا المقام

161 چه بشنوى سخن اهل دل مگو که خطا است
سخن شناس نه تى دلبرا خطا اینجا است

و كيف ينكرون و يردون و هم يعلمون أن الكون 162
لا يزال فى الترقى فيزداد الأفهام يوماً فيوماً و يظهر
من مكنونات الكتاب و السنة علوماً غريباً عجيب
ألم تكن ظاهرة من قبل مع أنه قد روى عن ابى
عبدالله عليه السلام حيث قيل له جعلت فداك
أن الرجل ليأتينا من قبلك فيخبرنا عنك بالأمر
العظيم فستضيق بذلك صدورنا حتى تكذب قال
فقال ابو عبدالله ع أليس عني يحدثكم قال قلت

night is day and day is night?" I said: "No." He said: "If he says that, refer it back to us, for if you deny it, you are only denying us."

بلى قال ع فيقول لليل انه نهار وللنهار انه ليل قال
فقلت له لا قال فقال ع ان قال ذلك رده الينا
فانك ان كذبت انما تكذبنا

- 163 And in another tradition: "Whatever comes to you attributed to us, if you understand it and your hearts are at peace with it, then accept it. If not, do not deny it, for denial is disbelief. The true believer who strives in God's path and holds fast to God's cord - peace be upon them - is one who, if he understands what reaches him attributed to the Family of God - peace be upon them - accepts it, and if he does not understand, remains in a state of submission until proof appears from the people of exposition, for this is the path of safety in this world and salvation in the next. Otherwise he goes astray and leads others astray. May God protect us and you from misleading trials and destructive tribulations."

163 و في حديث آخر ان ما وردة منسوباً اليكم ان
تفهموا و تشرح صدوركم به فهو و الا فلا تنكروه
فان الانكاره و الكفر فالمؤمن المجاهد في سبيل
الله و المعتمد بحبل الله سلام الله عليهم هو الذي
ان فهم ما وصل اليه مما ينسب الى آل الله سلام
الله عليهم قبل و ان لم يفهم يكون واقفاً في مقام
التسليم حتى يظهر له البرهان من اهل البيان لانه
هو طريق السلامة في الدنيا و النجاة في الآخرة و
الاضل و اضل حفظنا الله و اياكم من مضلات
الفتن و مرديات المحن

- 164 O God, O Light of lights, guide us from Your presence, bestow upon us from Your bounty, spread over us Your mercy, and send down upon us Your blessings. Our Lord, we have heard a caller calling to faith, saying 'Believe in your Lord,' and we have believed. Our Lord, forgive us our sins, remove from us our evil deeds, and cause us to die with the righteous. Our Lord, grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise.

164 اللهم يا نور النور اهدنا من عندك و افض علينا
من فضلك و انشر علينا من رحمتك و انزل علينا
من بركاتك ربنا انما سمعنا منادياً ينادي للايمان ان
آمنوا بربكم فآمنّا ربنا فاغفر لنا ذنوبنا و كفر عنا
سيئاتنا و توفنا مع الأبرار ربنا آتانا ما وعدتنا على
ر سلك و لا نخذنا يوم القيامة انك لا تخلف
الميعاد

- 165 Here the pen has ceased its flow by the permission of the All-Merciful, for the wise person needs only a hint, while the ignorant will not understand even with a thousand expressions. If there is someone in the house, one word is sufficient.

165 فهينا قد اخذا القلم من الجريان باذن الرحمن لان
العقل يكفيه الاشارة و الجاهل لا يفهم ولو بألف
عبارة در خانه اگر كس است يك حرف بس
است

- 166 I seek forgiveness from God, my Lord, for what I have written in establishing the Cause which is established from the Primary Causes. I pray for blessings upon Muhammad and his pure family, and their early and later followers. The path of Ali is truth which we hold fast to, and we say: All praise belongs to God, the Lord of the worlds.

166 و استغفر الله ربي مما كتبت في اثبات الأمر الذي
هو الثابت من عند مبادئ العلل و اصل على محمد و
آله الطاهرين و شيعتهم الأولين ثم الآخرين صراط
على حق نمسكه و نقول ان الحمد لله رب العالمين

- 167 The writing of this copy was completed on Saturday, the nineteenth day of the month of God, al-Ahyā – that is, Rajab, the hallowed – among the months of the year one thousand three hundred and three after the Prophetic Hijrah. Upon Him Who made that Hijrah – upon Him be a thousand thousand prayers and salutations and greetings! O God! Forgive its scribe, and

167 قد وقع الفراغ من تسويده يوم السبت التاسع عشر
من شهر الله الاحيت اعني رجب المرجب من
شهور سنة ثلث و ثلثمائة بعد الألف من الهجرة
النبيه على هاجرها الف الف صلوة و سلام و
تحية اللهم اغفر لكتابه و اهده بحق محمد و آله
آمين يا رب العالمين

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guide him, by the right of Muhammad and His kindred. Amen,
O Lord of the worlds.¹

BB00159

Prayer for Shaykh Muhammad Rida

Date: 1262 [1845-1846]

- 1 In the name of God, the Most Merciful, the Most Compassionate
1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 O God! Thou art God, Creator of the heavens and earth, and Ordainer of night and day. There is no God but Thee, Lord of all the worlds. O my God! How can my lips move in Thy remembrance when my heart is filled with weakness and deficiency in praising Thee?
2 اللَّهُمَّ أَنْتَ اللَّهُ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ وَجَاعِلُ اللَّيْلِ وَالنَّهَارِ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ يَا اللَّهُ كَيْفَ تَحْرُكُ شَفَتَايَ بِذِكْرِكَ وَكَانَ مَمْلُوءَةً قَلْبِي بِالْعُجْزِ وَالْقَصَارَى مِنْ ثَنَائِكَ
- 3 O my God! As Thou art in Thine essence, no thing can know Thee and no servant can describe Thee, for Thy very Being transcends all utterance, and Thy Reality evidences separation and distinction. There is no God but Thee. I bear witness to Thee in this Book as Thou bearest witness unto Thyself before all things. There is no God but Thee, alone, without partner. Thou hast ever been, and nothing existed with Thee, and now Thou art as Thou wert, and nothing exists with Thee.
3 وَأَنْتَ يَا إِلَهِي كَمَا أَنْتَ عَلَيْهِ لَنْ يَعْرِفَكَ شَيْءٌ وَلَنْ يُوَصِّفَكَ عَبْدٌ إِذْ ذَاتِيكَ مَقْطَعَةُ الْكُلِّ مِنَ الْبَيَانِ وَكَيْنُونِيَّتِكَ دَالَّةٌ بِالْإِقْتِرَاقِ وَالْجِدَالِ لَا إِلَهَ إِلَّا أَنْتَ أَشْهَدُ لَكَ فِي ذَلِكَ الْكِتَابِ بِمَا تَشْهَدُ لِنَفْسِكَ قَبْلَ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنْتَ كُنْتَ لَمْ تَزَلْ وَلَا يَكُونُ شَيْءٌ مَعَكَ وَالْآنَ تَكُونُ بِمِثْلِ ذَلِكَ وَلَا يَكُونُ مَعَكَ شَيْءٌ
- 4 If I say "Thou art Thou," verily it is but sin upon sin. If I say "No, no," it is but negation upon negation. If I say "He is He," verily it is but creation upon creation. And if I say "Glory be unto Thee, glory be unto Thee," verily it is but servant upon servant. Glory be unto Thee! No thing can glorify Thee, nor can any servant sanctify Thee, for sanctification itself is but a word of separation, and glorification shall be gathered on the Day of Resurrection nigh unto conjunction.
4 إِنْ قُلْتُ أَنْتَ أَنْتَ فَأَنْتَ تَقُولُ ذَنْبٌ ذَنْبٌ وَأَنْ قُلْتُ لَا لَا فَأَنْتَ تَقُولُ نَفْيٌ نَفْيٌ وَأَنْ قُلْتُ هُوَ هُوَ فَأَنْتَ تَقُولُ خَلْقٌ خَلْقٌ وَأَنْ قُلْتُ سُبْحَانَكَ سُبْحَانَكَ فَأَنْتَ تَقُولُ عَبْدٌ عَبْدٌ فَسُبْحَانَكَ لَنْ يَقْدِرَ أَنْ يُسَبِّحَكَ شَيْءٌ وَلَا أَنْ يَقْدُسَكَ عَبْدٌ إِذْ شَأْنُ التَّقْدِيسِ كَلِمَةُ الْإِقْتِرَاقِ وَحُكْمُ التَّسْبِيحِ يَحْشُرُ يَوْمَ الْقِيَمَةِ فِي قَرَبٍ يَدُ الْإِقْتِرَانِ
- 5 Glory be unto Thee! Glory be unto Thee! I worship Thee as Thou art worthy to be worshipped, and I proclaim Thy unity even as Thou bearest witness unto Thyself. There is no God but Thee, Lord of all the worlds.
5 فَسُبْحَانَكَ سُبْحَانَكَ أَعْبُدُكَ كَمَا أَنْتَ تَسْتَحِقُّ بِهِ وَأَوْحَدُكَ بِمِثْلِ مَا أَنْتَ تَشْهَدُ لِنَفْسِكَ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ
- 6 I bear witness that Muhammad, peace be upon him and his family, was Thy servant whom Thou didst choose through Thy knowledge, approve for Thy mystery, select for Thy revelation,
6 وَأَشْهَدُ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ عَبْدَكَ الَّذِي اصْطَفَيْتَهُ بَعْضَكَ وَارْتَضَيْتَهُ لِسِرِّكَ وَ

¹Whether this colophon is by the copyist or by the author is unclear.

elect for Thy message, and establish as the station of Thy authority in fulfillment and decree. For Thou hast ever been beyond association with created things and description by the loftiest heights of innovation. And Thou, as Thou art, art as Thou sayest: "Vision comprehendeth Him not, but He comprehendeth all vision, and He is the Subtle, the All-Informed."

انتخبته لوحيك وانتخبته لرسالتك وجعلته مقام ولايتك في الاداء والقضاء اذ كنت لم تزل لن تقترن بجعل الاشياء ولا توصف باعلى شواخ الابداع وانك بما انت عليه كما تقول لا تدركه الابصار وهو يدرك الابصار وهو اللطيف الخبير

- 7 And I bear witness to the Successors of Muhammad, peace be upon him and his family, as Thou didst bear witness to their rights before the creation of the heavens and earth, in such wise that none knoweth them save Thee, and none can describe them but Thee. For from the light of Thine essence hast Thou created them, from the flashing rays of Thy oneness hast Thou chosen them, from the holy splendor of Thy Self-Sufficiency hast Thou approved them, from the radiance of Thy bounty hast Thou selected them, and from the rays of the sun of Thy unity hast Thou elected them to a station whereat all things fall short, all submit to their sovereignty, hearts are drawn to the mystery of their proof, celestial spheres move in the kingdom of the Throne and heavens by their leave, the Throne is established upon the waters through their name, heaven sends down its blessings through their existence, the Spirit and angels descend upon them in every condition due to their loftiness, the ships sail by their grace, the seas surge at their mention, the earth is sustained by their guardianship, trees in lands and mountains put forth leaves through their holiness, trees bear fruit through the blessing of their deeds, gardens of delight spring forth from the earth through the works of their followers, rivers flow through the earth from the sorrow of their hearts, and pearl-bearing trees grow in the depths of the seas through the blessing of the water that flows from their eyes.

7 و اشهد لاروصياء محمد صلى الله عليه وآله بما تشهد في حقهم قبل خلق السموات والارض من حيث لا يعرفهم احد سواك ولا يقدر ان يوصفهم احد غيرك لان من نور ذاتك قد خلقتهم ومن لمعان بروق وحدانيتك قد اصطفيتهم ومن تلجلج قدس صمدانيتك قد ارتضيتهم ومن تلالأ وهائيتك قد انتخبتهم ومن شعاع شمس احديتك قد انتخبهم على مقام سقطت الاشياء دونهم وانقادك الكل لسلطنتهم وانجذبت الافئدة لسرّ حجتهم وسيرت الافلاك في ملكوت العرش والسموات باذنهم واستقر العرش على الماء باسمهم وينزل السماء بركاها بوجودهم وتنزل الروح والملائكة في كل شأن عليهم لعلوهم وتسير الفلك بفضلهم ويوج البحور لذكرهم وتستقر الارض بقيومتهم وتورق الاشجار في الارضين والجبال بقدسهم وتثمر الاشجار ببركة اعمالهم وتخرج من الارض حدايق ذات اهباج باعمال شيعتهم وتجرى الانهار في خلال الارض لحزن قلوبهم وتنبث في قعر البحور اشجار اللؤلؤ ببركة ماء الذي تفيض من اعينهم

- 8 All this, O my God, was from Thy grace regarding their rights. Glory be unto Thee! There is no God but Thee. None knoweth them save Thee. Glory be unto Thee and exalted art Thou above what they describe!

8 كل ذلك يا الهى كان من فضلك في حقهم فسبحانك لا اله الا انت لا يعرفهم الا انت سبحانك وتعاليت عما يصفون

- 9 Therefore, I beseech Thee, O my God, to send blessings upon Muhammad and the family of Muhammad in the atmosphere of the cloud-white realm, then in the grasp of the divine realm, then on the throne of might, then in the kingdom of the heavens and the earth. Verily Thou art the Beloved of the worlds.

9 فاستلک يا الهى ان تصلى على محمد وآل محمد في جو العماة ثم في قبضة اللاهوت ثم في عرش الجبروت ثم في ملكوت السموات والارض انك انت الله محبوب العالمين

- 10 O God! I beseech Thee to send Thy blessings upon Muhammad and the family of Muhammad on Mount Hadith, then in the Dome of Time, then in the Land of Justice, then in the blessed spot where the Tree called out "O Moses! Verily I am God,

10 اللهم انى استلک ان تصلى على محمد وآل محمد في جبل حديث ثم في قبة الزمان ثم في ارض العدل ثم في البقعة المباركة عن الشجرة انى يا موسى انى انا

the Lord of the worlds.” O God! I beseech Thee to send Thy blessings upon Muhammad and the family of Muhammad in the tidings of the ancients, then in the tidings of the holy ones above the perception of the cherubim, then in the tidings of those brought nigh above the perception of the spiritual ones, then in the tidings of the latter ones. Verily Thou art God, the Master of the worlds.

اللهم رب العالمين اللهم اني استلك ان تصلي على محمد وال محمد في نباء المقدسين فوق احساس الكرويين ثم في نباء المقرين فوق احساس الروحانيين ثم في نباء الآخرين انك انت الله مولى العالمين

11 O God! I beseech Thee to send Thy blessings upon Muhammad in the pillar of fire, then in the clouds of light, then above the Ark of the Testimony, then in the depths of the Most Hidden Sea. Verily Thou art God, the Ultimate Goal of the mystics.

11 اللهم اني استلك ان تصلي على محمد في عمود النار ثم في غمام النور ثم فوق تابوت الشهادة ثم في قعر يم الاخفى انك انت الله غاية منى العارفين

12 O God! I beseech Thee to send Thy blessings upon Muhammad and the family of Muhammad among the Messengers, then among the Prophets, then among the truthful ones, then among the worshippers. Verily Thou art God, the Companion of them that have recognized Thy unity.

12 اللهم اني استلك ان تصلي على محمد وآل محمد في المرسلين ثم في النبيين ثم في الصديقين ثم في العابدين انك انت الله انيس الموحدون

13 O God! I beseech Thee to send Thy blessings upon Muhammad and the family of Muhammad in the scrolls of the Prophets, then in the books of the latter ones, then in the tablets of those brought nigh, then in the psalms of the sincere ones. Verily Thou art God, the Lord of the worlds.

13 اللهم اني استلك ان تصلي على محمد وآل محمد في الصحف النبيين ثم في كتب الآخرين ثم في الواح المقرين ثم في زبر المخلصين انك انت الله رب العالمين

14 O my God! I cannot reckon their praise nor do I know a single letter of their virtues. Therefore, O God, bless them as they deserve and grant them peace according to their deeds. I testify that those among the people who warred against them are Thy enemies. They shall have no protector in the Hereafter save the fire, and they are the infidels.

14 يا الهى لا احصى ثناء عليهم ولا اعلم حرفا من فضائلهم فصل اللهم عليهم بما يستحقون و سلم اللهم عليهم بمل يعملون اشهد ان الذين حاربوهم من الناس اعدائك لا ولى لهم في الآخرة الا النار و اولئك هم الكافرون

15 O my God! How can I testify before Thee concerning the blessed leaf from the sacred Tree after Thou hast inspired me with the wisdom of Thy knowledge regarding them, that existence hath appeared through them and is concealed in them and points to them, and that none can comprehend them save Thee alone, Who hast no partner? Therefore, O my God, bless them as Thou art. Verily Thou art the Generous, the All-Wise.

15 يا الهى كيف اشهد بين يديك للورقة المباركة من الشجرة المقدسة بعد ما الهمتنى حكم معرفتك في حقهم بان الوجود قد ظهر بهم و خفى فيهم و دل عليهم ولا يحيط علم احد بهم سواك وحدك لا شريك لك فصل اللهم يا الهى عليهم كما انت انت انك انت الجواد الحكيم

16 O my God! The paths of detachment before Thee are open, and the gate of inaccessibility before Thee is raised high. Grant me, O my God, the perfection of Thy love and Thy good-pleasure, and attract our hearts through the attraction of Thy light, O Proof, O All-Glorious One! Send down upon me Thy sweet savors in the watches of the night and the ends of the day through Thy bounty, O Bestower!

16 يا الهى ان سبلى الانقطاع لديك مفتوحة و ان باب الامتناع لديك مرفوعة هب لى يا الهى كمال حبك و رضاك و اجذب قلوبنا بانجذاب نورك يا برهان يا سبحان و انزل على نفحاتك فى اناء الليل و اطراف النهار بجودك يا منان

17 O my God! I have no deed worthy of meeting Thee, and I know of a certainty that were I to live as long as the world endureth, I could not perform any deed worthy of that, for the station

17 يا الهى ما لى عمل استحق به لقاءك و باليقين لاعلم لو عمرت عمر الدنيا لاعمل عملا استحق بذلك

of the servant hath never been worthy of nearness to Thy presence except through Thy grace. Thy mercy hath encompassed me, and Thy bounty hath surrounded me. Glorified art Thou! There is no God but Thee. Raise me up unto Thee and honor me with tranquility in Thy presence and comfort me with Thyself alone. There is no God but Thee, for if Thou desirest good for a servant, Thou dost erase from around his heart every remembrance and condition save Thy remembrance alone, and if Thou desirest for a servant, on account of what his hands have wrought before Thee contrary to truth, evil, Thou dost try him with the afflictions of this world and the next that he may be occupied therewith and forget Thy remembrance.

18 Glorified art Thou, O my God! I seek refuge in Thee from being among those who believe not in Thee and hope not for Thy meeting and fear not Thy days and are not apprehensive of Thy justice and are not assured of Thy bounty and think of Thee as thought those who disbelieved before. Glory be to Thee and exalted art Thou! None knoweth how Thou art except Thee alone, Who hast no partner.

19 O my God! How can I mention my misdeeds before Thee when my good deeds are sins in Thy sight? I am ashamed to mention any of them, so how much more to mention my misdeeds which I have committed against Thee!

20 Glorified art Thou, O my God! If Thou wert to make all that Thou hast created and wilt create into a fire wherein naught but Thy fire would be mentioned, and if Thou wert to cause my body to grow, through Thy power, to a size beyond which, by Thy might, there could be no greater, and if Thou wert to cast me alone therein, and prolong for me in every state of being a torment greater than which no knowledge before me can encompass - even then I would deserve this as recompense for my good deeds before Thy face, how much more then for my evil deeds were Thou to exact retribution from me!

21 Glorified, glorified art Thou! Thou art, Thou art my Lord, there is none other God but Thee! Thou art praised in Thy deeds and obeyed in Thy inspirations. None can question Thy doings, while Thou dost question all concerning their deeds. Alas, alas, when Thou hast now inspired me with that torment, my heart cries out in my inmost being: "Alas, alas, would that I had died before this and been a thing forgotten, utterly forgotten!" Thou art the best witness that my whole being shudders, my inner self trembles, and my limbs quake at the severity of Thy judgment. I know not whether Thou desirest to inspire me with Thy grace in the face of that torment, or to frighten me with Thy power and Thy deeds.

لأنّ شأن العبد لم يزل لا يليق بقرب جوارك إلّا جودك ادركني ورحمتك وسعتني وفضلك احاطني فسبحانك يا لا اله الا انت فارفعني اليك واكرمني بسكوني لديك وآنسني بنفسك وحده لا اله الا انت لانك لو اردت بعبد خيرا نحو من حول فواده كل ذكر و شأن الا ذكرك وحده و ان اردت لعبد بما كسبت يديه بين يديك بغير الحق شراً تفتنه بالآء الدنيا والاخرة ليشغل بها وينسى ذكرك

18 فسبحانك يا الله اني اعوذ بك من ان اكون من الذين لا يؤمنون بك ولا يرجون لقاءك ولا يخافون ايامك ولا يشفقون من عدلك ولا يطمثون بفضلك ويظنون بك ظن الذين كفروا من قبل فسبحانك وتعاليت لا يعلم احد كيف انت الا انت وحدك لا شريك لك

19 فيا الله كيف اذكر سيئاتي بين يديك لان حسناتي لديك ذنب و اني لاستحيي ان اذكر شيئا منها فكيف بذكر سيئاتي كنت مجترحا عليك

20 فسبحانك يا الله انك ان جعلت كل ما خلقت و تخلق نارا لا يذكر فيها الا نارك وتكبر جسمي على شان الذي لا يمكن عند [عند] قدرتك اكبر من ذلك وتدخلني فيه وحده و تمدني في كل كن بمثل ذلك العذاب الاكبر الذي لا يحيط به علم احد من قبل لكنك مستحقا بذلك جزاء لحسناتي في تلقاء وجهك فكيف كان حكم سيئاتي اذا اردت ان تاخذ القصاص مني

21 فسبحانك سبحانك انت انت ربّي لا اله الا انت و انك محمود في فعلك و مطاع في الهاماتك و لا يقدر ان يسئل احد من فعلك و انك من الكل تسئل عما كانوا يعملون فاه فاه لما الهمني الآن ذلك العذاب ينطق فؤادي في سرّي فاه فاه يا ليتني مت قبل هذا و كنت نسيا منسيا و انك خير شاهد بكلّي اقشعرت جسمي و وجلت سرّي و تزلزلت اركاني من سطوة حكمك لم ادر اردت ان تلهمني فضلك تلقاء ذلك العذاب ام تخوفني من قدرتك و فعلك

- 22 Glorified art Thou! Far be it from any to think that Thou wouldst punish me with any of Thy wrath, nor do I witness in Thy mighty inspirations, even in the station of fear, aught but the rising of the sun of Thy mercy and bounty, that my heart might be at peace, my inner being might find rest, and my outward self might gain Thy good-pleasure.
- 23 Glorified, glorified art Thou! I seek Thy intercession with Thee, and hope in Thy grace and beneficence before Thee, and I implore Thy forgiveness for all that Thy knowledge encompasses. Thou art God, the Creator of all things, and Thou dost forgive, when Thou willest, all things. Thou art verily the All-Bountiful, the All-Wise. Glorified art Thou, my Lord, above what I have committed before Thee, and I say by Thy decree: All praise be to God, the Lord of the worlds.
- 22 فسبحانك ما حاش الظن بك ان تعذبني بشئ من سخطك ولا شاهد في الهاماتك العظيمة في مقام الخوف الا طلوع شمس رحمتك وجودك ليفرغ فؤادي ويسكن سرى و ترضى علانيتي
- 23 فسبحانك سبحانك استشفعت بك اليك و ارجيت بفضلك و احسانك لديك و استغفرک عن كل ما احاط بي علمك انك انت الله خالق كلشئ و تغفر اذا شئت كلشئ و انك انت الجواد الحكيم و سبحانك ربى عما اجترح بين يديك و اقول بحكمك ان الحمد لله رب العالمين

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Tafsir al-Hamd

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 All praise be to God, Who is sanctified above the essence of all created things' attributes, exalted above the mere description of contingent beings, greater than the mention of the camphor of existences, more magnificent than the explanation of essential manifestations, hallowed beyond the station of the pristine divinity, unique in His essence beyond the knowledge of the realms of might, and sanctified above all that could be attributed to Him by names and attributes from the people of earth and heavens.
- 3 He has brought forth the likeness of abstraction, the examples of uniqueness, the realities of unity, the manifestations of praise, and the dawning-places of glorification in all that He originates and returns for all servants, that none might be veiled from beholding the splendor of the garments of His Mighty Countenance, nor should any be heedless of witnessing the beauty of His holy sovereign Presence, so that none might
- 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 الحمد لله المتقدس عن جوهر نعت الموجودات و المتعالى عن مجرد وصف الممكنات و المتكبر عن ذكر كافور الكينونيات و المتعظم عن بيان ظهور الذاتيات و المتنزه عن مقام ساذجية اللاهوتيات و المتفرد بكيونيته عن عرفان الجبروتيات المتنزه عن كل ما يقع عليه الاسماء و الصفات من اهل الملك و الملكوتيات
- 3 قد ابداع مثل التجريد و امثلة التفريد و حقايق التوحيد و مظاهر التحميد و مواقع التمجيد في كل ما يبدء و يعيد لكل العبيد الا يحتجب احد عن ملاحظة بهاء قص طلعة حضرت جباريته و لا يغفل احد عن مشاهدة جمال محضر قدس سلطنته حتى لا يسكن احد الا بظهور كافوريه جلال سبوحيته. و لا يستلذ الا بذكر محامد

dwell save through the manifestation of the camphor of His glorious sanctity, nor find delight save in the mention of the praises of the King of His holiness, nor find rest except in the presence of the city of His mighty power.

ملك قدوسيته ولا يستريح الا في تلقاء مدين عز
جبروتيه

- 4 Let none fear the glory that has appeared in the air and come between him and the witnessing of the beauty of the Lord of Names through clinging to the hem of the robe of His forgiving majesty, nor grieve for what has passed from him while abiding in the mighty sanctuary of holiness at His side, through readiness for his extinction in the court of His presence, by gazing upon the carpet of His sheltering grace.

4 ولا يخاف احد من سبحات ما وقعت في الهواء
و حالت بينه وبين مشاهدة جمال مالك الاسماء
بالتشبث باذيال رداء عفو كبريائيه ولا يحزن لما
فات عنه بالسكون في عز حرم القدس في جنبه
بالاستعداد لفنائته في ساحة حضوره بالنظر الى
بساط ستاريته

- 5 Glorified be He! How exalted is His station, He from Whose sacred court all conditions have been cut off; how immeasurably lofty His height, He unto Whose luminous air all beings are barred from ascent; how transcendent His majesty, the Sovereign of His divine realm, Whose dominion hath sundered essences from annihilation within the precincts of His presence; how supremely sanctified His holiness, through which all have been effaced from remembrance in conjunction with His remembrance; and how immeasurably pure the pristine sanctity of His all-glorious Being, which hath prevented all from rising into the atmosphere of the worlds of the holiness of His omnipotent dominion. And how manifest is the revelation of the Manifest One, the evident Sign of His camphor-like Being, which hath withheld all things from making mention of manifestation within the holy court of His presence; and how hidden are His bounties, which no reckoners can number by reason of their manifold abundance. For such a Lord – unto Whom none is like – befiteth glorification, meriteth exaltation, deserveth magnification; and every essence of description and every immaterial reality of affirmation and praise acknowledgeth His pure geometry and His absolute transcendence.

5 فسبحانه ما اعلى شأنه الذي قد انقطع الشئون
عن ساحة قدسه و ما اعظم ارتفاعا الذي انسد
الكل عن الصعود الى هواء انواره و ما اكبر
جلاله سلطان لاهوتيه التي فرقت الجوهريات
عن الفناء في ساحة جنبه و ما ارفع علو قدوسيته
التي انعدمت الكل عن الذكر بالاقتران مع ذكره و
ما اقدس تقديس سازجيه سبوحيته التي منعت
الكل عن الصعود الى جو عوالم قدس جبروتيه و
ما اجلى ظهور مظهر ظاهر كينونية كافرته التي
منعت الاشياء كلها عن ذكر الظهور في قدس
ساحة حضوره و ما اخفى نعمائه التي لا يحصيها
العادون لكثرة افرادها فلهل ذلك الرب الذي
ليس كمثل شئ ينبغي التسبيح ويستحق التمجيد و
يحل التكبير ويعترف بالهندسيته البحتة و الافكية
الصرفة كل جوهر نعت و مجرد توحيد و تمجيد

- 6 And after the knowledge of the paths of detachment, the loftiness of exaltation, the lights of rejoicing, and the manifestations of inaccessibility, all things bore witness unto His oneness, once all had learned that none but He can affirm His unity. And all yearned for the vision of the vestures of the beauty of His eternal countenance, once all had known that none but He can know Him. And all sought, from the court of His sanctified greatness, that which their hearts required, after they had learned that He is the Self-Subsisting One, from Whom naught issueth, from Whom naught emanateth, into Whom naught entereth, unto Whom naught ascendeth; that He hath no proof beyond His own Essence, and that there is no bestowal in the camphor-like Being of His reality save His own pristine Selfhood. He hath given unto all their due

6 فبعد العلم بسبل الانقطاع و علو الارتفاع و
انوار الابتهاج و ظهورات الامتاع قد شهد كل
بتوحيده بعد ما علم الكل بانه لا يوحده غيره و
قد اشتاق الكل الى روية قص جمال طلعة ازليته
بعد ما عرف الكل بانه لا يعرفه غيره و طلب
الكل من ساحة قدس كبريائيه ما احتاجت
اليه افتدتهم بعد علمهم بانه صمد لا يخرج منه
شئ و لا يبرز منه شئ و لا يدخل عليه شئ
و لا يصعد اليه شئ و لا له دليل دون ذاته و
لا عطاء في كينونية كافرته الا ذاتيه سازجيه
و قد اعطى الكل حقه بما ابداع الابداع لا من
شئ بابداعه البحتة و اختراعه المحدثه و قد ؟ ؟ و
قضائه المهندس

by bringing creation into being – not from aught – through His pure origination and His newly brought forth invention, through His measured decree and His ordained judgment.

- 7 And God hath placed behind them the three archetypes – the Permission, the Term, and the Book – names of sanctified theophanies, proceeding from the immaterial camphor-like simplicities, resplendent from the first causal principles and the fruits of the tree of finality, that all might be guided, at the dawning of the light of God and the radiant effulgence and the shining splendor, unto the fourth pillar, the decisive form, the rising pattern, and the all-embracing Name. And He hath set, within the manifestations of His acts, the geometry of His sovereignty, the signs of His dominion, the theophanies of His omnipotence, the tokens of His greatness, the evidences of His unity, the stations of His all-glorious transcendence, and the signs of His holiness, that thereby all realities – existential, essential, substantial, immaterial, psychic, egoic, and spectral – might be made to tremble with the quivering of that which lay hidden within them of the sign of the Manifestation of His act: the triangular form within His Most Exalted Name, and the square figure in the manifestation of “nearer still”.

- 8 Thus were all atoms sanctified, in that which is ascribed unto the kindred of God, the Bearer of the attributes, above the attachment of origination to manifestations, of creation to theophanies, of invention to conditions, of production to composites, and of becoming to hidden states – until all were perfected in the station of the appearance of the seven through the manifestations of the seven, and recovered that which God had ordained for them in the worlds of command, through that which was revealed in the Surih of Praise, those Seven Oft-Repeated Verses, from the first pattern and the eternal light and the destined splendor and the loftiest secret and the subtle symbol and the most ancient form and the Most Great Name. For whomsoever God hath made the number of the letters of his question to correspond with its answer – yet it appeared, in His Name, in the form of the square before the dawning of the triangle, in the shape of the convex cross.

- 9 This is from God's grace unto mankind when they witness what I witness in that Sacred House during the month of fasting at my resting place, that God is my Lord, there is no God but Him. Nothing is like unto Him, and He is the All-Powerful, the Sovereign, the Mighty, the Victorious, the Manifest, the Resplendent, the Subduer, the Steadfast, the Helper, the Compeller, the Witness, the All-Informed, the Pure, the Single, the Judge, the Just, the Ever-Living, the Self-Subsisting, the Unique, the Holy, before Whose awesome might hearts bow

7 و ما جعل الله ورائهم من امثلة الثلاثة الاذن و الاجل و الكتاب اسماء تجليات المقدسة من كافوريات مجردات السّازجيات المتثلثة من مبادئ علل الاولية و اثمار شجرة الغائية ليستدل كل عند طلوع نور الله و الضياء الساطع و البهاء اللامع و الركن الرابع و الرزمة القاطع و الطراز الطالع و الاسم الجامع و ما جعل الله في مظاهر فعله من هندسة ملكه و ايات سلطنته و تجليات جبروتيته و علامات كبريائيته و دلالات وحدانيته و مقامات سبوحيته و ايات قدوسيته ليتلجلج بذلك كل الكينونيات و الذاتيات و الجوهريات و المجرديات و النفسانيات و الانيات و الشبحيات بتلجلج ما استتر في انفسهم من اية مظهر فعله هيكل المثلث في اسمه الاعلى و الشكل المربع في ظهور او ادنى

8 حتى قدس كل الذرات ما نسب الى ال الله حامل الصفات عما يتعلق الانشاء بالظهورات و الابداع بالتجليات و الاختراع بالشئون و الاحداث بالمكونات و الانجعال بالمستمرات حتى كل في مقام ظهور السبعة بمظاهر السبع و استدرك ما قدر الله له في عوالم الامر بما نزل في سورة الحمد تلك سبع المثاني من الطراز الاول و النور الازل و البهاء الاجل و السر الاعر و الرمز المنعم و الرسم الاقدم و الاسم الاعظم لمن جعل الله عدّة حروف سؤاله طبق جوابه الا انه ظهر في اسمه هيكل الترييع قبل طلعة المثلث في شكل الصليب المحدّب

9 ذلك من فضل الله على الناس اذا شهدوا بما انا اشهد في ذلك البيت الحرام في الشهر الصيام على مقرى في الايام و ان الله هو ربّي لا اله الا هو ليس كمثل شئ و هو المتكبر المليك المقتدر المنتصر الظاهر الباهر القاهر الثابت الظهير و الجبار الشهيد و الخبير الزكي الفرد الحاكم العادل الحي القيوم الفرد القدوس الذي خضعت له القلوب لهيبته و خشعت له الاصوات لعزته و صعبت

down, before Whose glory voices are hushed, before Whose beauty hearts are thunderstruck, and before Whose exalted power geometry itself cries out in the purified bodies.

له الافئدة لجمال طلعته و شہقت له الهندسة في
الاجساد المطهرة لعلو قدرته

- 10 Never hath anything known Him and never shall anything comprehend His oneness, for the mention of a thing is brought into being by the Will, and the mention of existence fades through Purpose, and the mention of essence is limited by Destiny, and the condition of Destiny is realized through Decree, and the appearance of Decree is established after execution in the station of the mystery of creation, and its judgment is lifted in itself through the manifestation of Mount Sinai in the crimson corner.

10 لم يزل لن يعرفه شئ ولا يزال لا يوحده شئ اذ ذكر
الشئ كون بالمشية و ذكر الكون ذوت بالارادة
و ذكر الذات حدد بالقدر و شان القدر حقق
بالقضاء و بدء القضا يثبت بعد الامضاء في مقام
سر الانشاء و يرفع حكمه في نفسه بظهور طور
السيناء في الركن الحمراء

- 11 So glorified and exalted is He! How great is His beneficence, how mighty His favor, how resplendent His giving, how manifest His bounties! He hath originated all origination and invented all invention from no thing, through pure creation and mere bringing into being, without anything proceeding from Him, or being related to Him, or being associated with Him, or His command being separated from anything. Glorified is He! How wondrous His handiwork, how subtle His creation, how mighty His dominion, how great His power, Who established existence and originated the non-existent from nothing! Nothing existed with Him nor had existence in itself, as though He established all His creation from nothing, which was itself nothing with Him. Thus hath God made known to us His power in His creation, and loosened our tongues in acknowledgment of His invention, and established our essences that our hearts might testify to the limitations of contingency and the sovereignty of His creation, and the acknowledgment of what is attributed to us through numbered geometry to the King of His favors.

11 فسبحانه و تعالى ما اعظم احسانه و اكبر امتنانه
و ابهى اعطائه و اجلى الائه قد ابدع كل بدع و
اخترع كل ما اخترع لا من شئ بالانشاء البحت و
الاحداث الصرف من دون ان يخرج منه شئ او
يتعلق به شئ او يقارن معه شئ او يفارق امره شئ
سبحانه ما اعجب صنعه و الطف ابداعه و اعظم
سلطانه و اكبر قدرته الذي اقام الوجود و ابدع
المفقود بلا من شئ لم يكن له شئ و لا وجود
في نفسه كانه اقام كل خلقه بلا من شئ الذي
ليس هو عنده شئ كذلك عرفنا الله قدرته في
ابداعه و يدلج السنن بالاعتراف باختراعه و اثبت
كينونياتنا لتشهد افتدتنا بحدود الامكانية و سلطان
انشائه و اقرار ما ينسب الينا بالهندسة المعداد
لملك احسانه

- 12 His is the praise - a praise camphorated, pure, eternal, essential, abstract, holy, glorified, resounding, radiant, effulgent, brilliant, shining, beaming, adorned with that which befits His own Self and by which He calls unto His Essence, which He has reserved for Himself and forbidden to all else, which He has fashioned for His presence and magnified for His grandeur, advanced for His glory, exalted for His holiness, elevated for His might, and raised for the loftiness of His eternal independence, whereby He creates what He willeth and brings all things into being through His command, manifests His expression to all things, and establishes His grace upon all the peoples of earth and heaven. And He is His Name which He has concealed behind the veils of the unseen and hidden from the gaze of the doubtful, and purified from the mention of allusions by all who seek Him in the worlds of abstraction or desire Him in

12 فله الحمد حمدا كافوريا ساذجيا ازليا جوهريا
مجرديا قدوسيا سبوحيا متلجلجيا متلئليا متلائجيا
متشعشا متلامعا متساطعا متطرزا بما يستحق
به نفسه و يدعو به الى ذاته و اختصه لنفسه و
حرمه على غيره و اصطنعه لحظته و استعظمه
لكبريائته و استقدمه لسبوحيته و استكبره
لقدوسيته و استرفعه لجبروتيته و استعاله لعلو
صمدانيته الذي به يخلق ما يشاء و يبدع كل شئ
بالانشاء و يظهر بيانه لكل الاشياء و يثبت طوله
على جميع اهل الارض و السماء و هو اسمه الذي
استتره في حجب الغيب و احتجبه عن انظار
اهل الريب و طهره عن ذكر الاشارات من كل
من اراده في عوالم التجريد او يريده في لجج

the depths of the sea of unity, and sanctified through the manifestation of His holiness upon the temples of oneness and the edifices of glorification and the essences of praise.

- 13 Then unto Him be praise through that Name which He loveth and is pleased with, and through which He answers whosoever calls upon His presence, through the eternity of His Essence and the primacy of His attributes, even as He is in the glory of His Being and as befits Him in the purity of His crystal essence. Verily, He accepts from His servants what He creates through His power, that the fruit of existence might be made manifest from the lands and their peoples, inasmuch as God hath made them the possessors of hearts, the bearers of assistance, and the channels through which floweth the ink upon the radiant tablets of the people of righteousness.

- 14 Then unto Him be praise wherewith He praiseth His own Self and glorifieth His own Essence, independent of the praise of His creation and the extolment of His servants, for whatsoever is brought into being by that which is contingent is falsehood before His presence, and all that cometh into existence from the possible is untruth before the court of His might. The tongue of possibility seeketh forgiveness for the sins of the people of the Bayan, and I turn unto Him in repentance. Verily, He is the Beneficent, the All-Glorious.

- 15 And I bear witness unto Muhammad and the letters of His Self in the words "There is no god but God" with that which God hath testified for them in the essence of His manifestation in the realm of the divine Essence and the essential nature of His appearances. God would not leave mankind to their own devices except to distinguish the evil from the good, and God is not unaware of what the doers do.

- 16 As for what thou hast asked concerning the interpretation of the Suratu'l-Hamd, though it is not My way, for those whom I wish to raise up by God's leave to the line of the heart and the word of creation, to answer what is asked about the paths of manifestations and the ways of divine appearances - for the point of knowledge is deposited within thyself and concealed in thine unseen reality - purify thyself through knowledge and deeds that thou mayest attain unto the sources of causes, even though people walk in the darkness of this darkest night. But this matter is the most mighty, most noble, and most glorious remembrance. However, now that the night is the Night of Power and today is its day, I shall answer thee with the most excellent exposition and the most beautiful elucidation and the essence of existence and pure vision.

يَمُّ التَّفَرُّيدِ وَ قَدْسِهِ بِظُهُورِ تَقْدِيسِهِ عَلَى هَيْأَكَلِ
التَّوْحِيدِ وَ الطَّلَاطِلِ التَّعْجِيدِ وَ المَعَادِنِ التَّحْمِيدِ

13 ثُمَّ لَهُ الْحَمْدُ بِذَلِكَ الْأَسْمِ الَّذِي يُحِبُّهُ وَ يَرْضَاهُ وَ
يَسْتَجِيبُ بِهِ عَمَّنْ دَعَاهُ لِحَضْرَتِهِ بِدَوَامِ اِزْلِيَّةِ ذَاتِهِ
وَ اَقْدَمِيَّةِ صِفَاتِهِ كَمَا هُوَ عَلَيْهِ فِي عِزِّ كَيْنُونِيَّتِهِ وَ
يَسْتَحِقُّ بِهِ فِي كَافُورِيَّةِ سَازِجِيَّتِهِ أَنَّهُ هُوَ يَقْبَلُ مِنَ
الْعِبَادِ مَا يَبْدَعُ بِالْإِيْجَادِ لِيُظْهَرَ ثَمَرَةُ الْإِنْوَجَادِ مِنَ
الْبِلَادِ وَ أَهْلِهَا لَمَّا جَعَلَهُمُ اللَّهُ أَهْلَ الْفَوَادِ وَ حَامِلِ
الْإِمْدَادِ وَ مُجْرِي الْمَدَادِ عَلَى الْأَلْوَابِ الْمَشْرِقَةِ مِنَ
أَهْلِ السَّدَادِ

14 ثُمَّ لَهُ الْحَمْدُ بِمَا هُوَ يُحْمَدُ بِهِ نَفْسَهُ وَ يُعْجَدُ بِهِ ذَاتَهُ
مِنْ دُونِ حَمْدِ خَلْقِهِ وَ ثَنَاءِ عِبَادِهِ إِنْ مَا يُحَدِّثُ
بِهِ الْمَحْدَثُ هَوَافِكَ لِحَضْرَتِهِ وَ كُلِّ مَا يَتَكُونُ
مِنَ الْمُمْكِنِ كَذَبَ لِسَاحَةِ عِزَّتِهِ اسْتَغْفِرُهُ لِسَانَ
الْإِمْكَانِ وَ ذُنُوبَ أَهْلِ الْبَيَانِ وَ اتُوبَ إِلَيْهِ أَنَّهُ هُوَ
الْمَنَانُ السَّبْحَانُ

15 وَ أَشْهَدُ لِمُحَمَّدٍ وَ أَحْرَفَ نَفْسَهُ فِي كَلِمَةِ لَا إِلَهَ إِلَّا
اللَّهُ بِمَا شَهِدَ اللَّهُ لَهُمْ فِي كَيْنُونِيَّةِ تَجْلِيهِ فِي صَقْعِ
الذَّاتِ وَ ذَاتِيَّةِ ظُهُورَاتِهِ وَ مَا كَانَ اللَّهُ لِيُذِرَ النَّاسَ
عَلَى مَا هُمْ عَلَيْهِ إِلَّا لِيُمَيِّزَ الْخَبِيثَ عَنِ الطَّيِّبِ وَ مَا
كَانَ اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُ الْعَامِلُونَ

16 وَ إِنْ مَا سَأَلْتُ مِنْ تَفْسِيرِ سُورَةِ الْحَمْدِ وَ لَوْ أَنِّي لَيْسَ
شَأْنِي لِمَنْ أَرِيدُ أَنْ أَصْعِدَهُ بِأَذْنِ اللَّهِ إِلَى خَطِّ الْفَوَادِ
وَ كَلِمَةِ الْإِيْجَادِ بِأَنْ أَجِيبَهُ فِي مَا سَأَلَ مِنْ سَبِيلِ
الظُّهُورَاتِ وَ الطَّرِيقِ التَّجْلِيَّاتِ لِأَنَّ نَقْطَةَ الْعِلْمِ هِيَ
مَوْدَعَةٌ فِي ذَاتِكَ وَ مُسْتَجَنَّةٌ فِي غَيْبِكَ إِنْ تَزَكَّى
نَفْسَكَ بِالْعِلْمِ وَ الْعَمَلِ لِيَبْلُغَ إِلَى مَبَادِي الْعِلْلِ وَ لَوْ
كَانَ النَّاسُ يَسْلُكُونَ فِي ظُلُمَاتِ هَذِهِ اللَّيْلِ الْإِلَّالِ
وَ لَكِنَّ الْأَمْرَ هَذَا هُوَ الذِّكْرُ الْأَعَزُّ الْأَكْرَمُ الْأَجَلُّ
وَ لَكِنَّ الْآنَ لَمَّا كَانَتِ اللَّيْلُ لَيْلَةَ الْقَدْرِ وَ الْيَوْمُ
يَوْمُهُ أَجْيَبُكَ بِأَحْسَنِ الْبَيَانِ وَ أَجْمَلَ التَّبْيَانِ وَ جَوْهَرِ
الْكَيَانِ وَ مُجَرَّدِ الْعَيَانِ

- 17 Send blessings and peace upon the presence of man and curse the sun and moon and their followers in due measure, for the Most Merciful has created man and revealed the Qur'an and taught the exposition to all who are in the realm of possibility and existence, for the proportion of the overflow of the All-Merciful was equal for all ranks of existence. And verily He is the One Who is manifested through the light of His proof and exalted through the mention of His elevation, according to what has been detailed in the decree of the Balance, and all have learned the mention of the right of existence in the mention of His words "The stars and trees bow down in worship."
- 18 When one observes therein the truth of the meaning of good-pleasure, and in the interpretation of the Tree of the Bayan through mention of the twin fires - for they were content to sacrifice themselves in His service and thus were in the fires. And in the station of the inner reality, which appears outwardly as its opposite, for all that exists in the highest realms has its shadow in the lowest. And in the highest station they derived their names from their outer station to explain both inner and outer realities. And the number of their names points to the Qur'anic verse "Which then of the favors of your Lord will ye deny?" The Imam interpreted this in his exposition: "I deny not any of the favors of my Lord" and peace be upon him who clarified "Whether it be Muhammad or 'Ali" in the visible realm which corresponds to the realm of beginning.
- 19 For in the names of the Proofs appears in the station of union the name of 'Ali and Muhammad twice - once in the chain of the unseen and once in the chain of the visible, and once Muhammad and 'Ali. These three and the manifestation of the three names are in the cosmic inscriptions and creative letters and generative geometry and inventive examples. All this is gathered in the letters of the Odd Number for it is the simplest of the names of God, exalted be His mention, whose triangular angles correspond to the geometric figures. Thus do those of understanding know that what is there can only be known through what is here. And you, O questioner who relates these two names, interpret "whether" as referring to Prophet or Successor, not to your own name, nor deny the decree of your Lord. This suffices you to be courteous.
- 20 Know then the mystery of the name of the Lord and the letter of righteousness, for praise is seven parts thereof. And now prepare for what the birds of the heaven of divinity warble upon the leaves of the Primal Tree in Paradise, and what the Dove of the Cloud of Unknowing sings from its sacred precincts. The verses fade at the rising of its light, attributes submit to the beauty of its countenance, and realities bow before the
- صل وسلم على حضرة الانسان والعن الشمس والقمر واتباعهما بحسبان فان الرحمن خلق الانسان ونزل القرآن وعلم البيان لكل من هو في الامكان والاكوان لان نسبة فيض الديان لكان على حد السواء لكل مراتب الاكوان وانه هو المتجلى بنور برهانه و المتعالى بذكر ارتفاعه بما فصل في حكم الميزان وعلم الكل ذكر حق اليجاد في ذكر قوله النجم والشجر يسجدان
- اذا تلاحظ فيها حقيقة معنى الرضوان وان على تفسير شجرة البيان بذكر النيران لانهما رضا لعباده انفسهما ولذا كانا في النيران وان في مقام الباطن الذي هو الضد في الظاهر لان كل ما كان في العلين كان له ظل في السحين وانهما في مقام العلين اشتقا من اسمهما في مقام الظاهر لتبيان البواطن والظواهر وان عدة اسمهما هذه منسية لتشير في اية القرآن فباي شيء من الاء ربكما تكذبان وفسر الامام بيانه لا من شيء من الاء ربك اكذب وصرح عليه السلام بان ام بمحمد ام بعلي في عالم الشهادة وهي طبق عالم البداية
- لان في اسماء الحجج يظهر في مقام الجمع اسم على ومحمد مرتين مرة في السلسلة الغيب ومرة في السلسلة الشهادة ومرة محمد وعلى وان هذه الثلاثة وظهور اسماء الثلاثة في الرقوم الكونية والحروف الابداعية والهندسة الانشائية والامثلة الاختراعية ولقد جمع كل ذلك حروف الوتر لابه ابسط اسم من اسماء الله عز ذكره الذي كان عدة زوايا مثلثة طبق رقوم هندسته كذلك يعلم اولو الاباب بان ما هنالك لا يعلم الا بما هيئنا وانت يا ايها السائل الحاكى ذلك الاسمين فسر ام بنبي ام بوصى ولا باسم نفسك ولا حكم ربك انت تكذب وكفالك هذا انت تادب
- فاعرف سر اسم الرب وحرف البر فان الحمد هو سبع منه والان استعداد بما تغرد اطيوار سماء اللاهوت على وركات شجرة الاولى في الفردوس وبما تغنى حمامة فلك العماء عن ساحة قدسها واضلعت الايات عند طلوع نورها وانقادت الصفات لجمال طلعتها وتيمت الكينونيات بظهور ذكرها فما اعلى ذكره ذكره في فؤادك وما اقوى

appearance of its mention. How exalted is His remembrance - His remembrance in your heart! How mighty His sovereignty - His sovereignty in your essence! How radiant His light - His light in your crystalline nature! How hidden His truth - His truth in your absence and presence! Does not your Lord suffice you? Has not your Lord forbidden you? Has not your Lord commanded you? Has not your Lord made you fear?

سلطانه سلطانه في جوهره و ما اجلي نوره نوره
في كافرته و ما اخفى حقه حقه في غيبته و
حضرته او لم يكفك ربك او لم ينهك ربك او لم
يامرك ربك او لم يخوفك ربك

- 21 For names ascend not to the sacred precincts of the Presence of the Almighty, and the manifestations of creation reach not the holy station of the King, the All-Compelling. What comes into being in existence ascends not to the atmosphere of the realm of the Sovereign, the All-Choosing. The broken hearts of those who have no end receive not the knowledge of the Presence of the All-Forgiving. That is a remembrance of His remembrance among remembrances, a light of His light among lights, a mystery of His mystery among mysteries, and a sign of His revelation in the realities of the righteous. Otherwise, what am I and the mention of others and the decree of the chosen ones to those who are endowed with insight among the people of vision and the people of perception?

21 فان الاسماء لا يصعد الى ساحة قدس حضرت
الجلال و ان ظهورات الانشاء لا يتصل بمقام
قدس ملك القهار و ان ما يتكون في الكينونيات
لا يصعد الى جو عالم سلطان المختار و ان قلوب
المتكسرة من اولى الانهايات لا يرد عرفان
حضرت الغفار ذلك ذكر من ذكره في الاذكار و
نور من نوره في الانوار و سر من سره في الاسرار
و اية من تجليه في كينونيات الابرار و الا ما انا
و ذكر الاغيار و حكم الاختيار للمستبصرين من
اولى الابصار و المستنظرين من اولى الانظار و

- 22 This remembrance suffices for those who possess the Ultimate Abode - a pillar thereof through what appeared in the Countenance of the Identity and the Majesty of the Eternal and the Beauty of the Divine Grandeur and the Glory of the Everlasting. These are pure manifestations, a pillar thereof from the first letter of His Name, the Word of God. When the Alif of the Unseen appeared, its first descent was in the station of the manifestation of the Essence by the Essence for the Essence within the Essence.

22 كفالك ذا ذكر لمن عقبى الدار و ركن منها بما
ظهر في طلعة الهوية و جلال الصمدانية و جمال
الكبرياتيه و بهاء الازلية و انها ذات مظاهر مجردة
ركن منها عن حرف الاول من اسمه كلمة الله

- 23 When the Hidden Alif appeared, its first descent was in the station of the manifestation of the Essence to the Essence for the Essence within the Essence. Verily God is far exalted above being described by any other than Himself or being unified by aught else save Him. When He created creation for His recognition and bestowed His exposition upon contingent being, and rose above all through His transcendence and severed Himself from all through His creativity, He made it incumbent upon whosoever knoweth the bounds of his own self, and feareth the justice of his Lord, and standeth in awe before the might of his Creator, to unify his Maker through the manifestations of the degrees of His Name in the station of the Essence - that there is no God but Him, naught resembleth Him, naught equalleth Him, naught compareth with Him, naught is His peer, no name describeth Him, no recognition reacheth Him, and no essence indicateth Him. For proof is proof for that which indicateth not its own essence by its essence, attributes are attributes for

23 و ان الف الغيب لما ظهر كان اول نزوله في مقام
ظهور الذات بالذات للذات في الذات و ان الله
هو اجل من ان يوصف غيره او يوحدته سواء و لما
خلق الخلق لعرفانه و اعطى الممكن بيانه و استرفع
عن الكل بارتفاعه و استقطع عن الكل بابداه
فرض لمن عرف حد نفسه و يخاف عدل ربه و
يخشى من طول باريه بان يوحد جاعله بظهورات
مراتب اسمه في مقام الذات بانه لا اله الا هو
لا يشابهه شئ و لا يعادله شئ و لا يقارنه شئ و
لا يساويه شئ و لا يقع عليه اسمه شئ و لا يرفع
اليه عرفان شئ و لا يدل عليه كينونية شئ اذ
الدليل دليل لمن لا يدل بذاته لذاته و ان النعوت
نعت لمن لا يغني عن كلشئ في عز كينونية و ان
الاسماء سمة من لا يكون له ذاته اكبر عن اسمه
و ان الصفات ادلاء لمن لا يكون دليل توحيدة
دون اذلية

that which is not independent of all things in the glory of its being, names are marks for that whose essence is greater than its name, and qualities are evidence for that whose proof of unity is naught but eternity.

- 24 When thou hast unified thy Lord in the station of the Essence through negating names and attributes, through effacing signs and obliterating tokens and forgetting all existence, then hast thou comprehended thine essence to the extent it can bear of grace. Therein doth the land of camphor shine with the light of its Lord, and the swelling sea with the remembrance of its Creator, and the Tree of Sinai with the praise of its Revealer, and the leaves of manifestation with the conditions of their Originator. How lofty is the exaltation of one who standeth firm upon this plane and entereth by God's leave into this pavilion, and forgetteth the rule of what hath withered with patterns, and effaceth every mention that balanceth the scale of justice.

- 25 For when the Point appeared, there appeared the Hidden which is the Alif in the Basmala. The Ba' indicateth His Lordship over all things, the Sin indicateth the tranquility deposited in the essence of servitude from the majesty of Lordship, and the Mim indicateth the glory of God which He revealed thereby and made His own glory manifest in that holy temple and luminous countenance. The Greatest Name is that which is concealed between the Ba' and the Sin in the world of the unseen and appeareth between the two points in the middle of the two parts. The numerical value of the Basmala is thus 102, and it possesseth three pillars for the manifestation of the three parts from the Primal Word which is the Point. The letter of servitude and the hidden pillar appeared through the manifestation of the Point between two geometric forms, and that is the indication of the Point therein.

- 26 Therefore did the Imam, peace be upon him, say that His Greatest Name in the Bismillah is, according to tradition, closer than the blackness of the eye to its whiteness. That Name is the name of the Point, indicating it, relating it, speaking its praise, and guiding to its presence. When the forms of limitation are removed from it, there appear in geometric inscription four Alifs indicating the four parts of the Perfect Word. Likewise appeared the manifestation of the Name in the word Allah, having three pillars like the Name in its manifestation and four parts in its concealment, for the matter was repeated twice. The numerical value of that Name is in the geometric inscription and the known remembrance according to the geometry of the chord in the station of limits and the appearance of the hidden, and it is this: The

24 فاذا وحدت ربك في مقام الذات بنفى الاسماء والصفات والورود عليه بحج الايات وصح العلامات ونسيان الموجودات فقد ادركت كينونيتك ما احتملت من فيض وبها هنالك يشرق ارض الكافور بنور ربها وبحر المسجور بذكر بارئها وشجرة الطور بثناء مجليها واوراق الظهور بشئون مبدعها فما اعلى علوا لمن استقام على ذلك البساط ودخل باذن الله في ذلك القسطاط ونسى حكم ما ذوت بالانماط ومحى كل ذكر تعدل ميزان الاقسطاط

25 بان النقطة لما ظهر ظهر الغيب الذي هو الالف في بسمه وان الباء اشارة بربوبيته على كلشي وان السين اشارة بسكينة المودعة في كينونية العبودية من جلال الربونية وان الميم اشارة بمجد الله الذي تجلى له به وجعل مجد نفسه في ذلك الهيكل المقدس والطلعة المنوره وان الاسم الاعظم هو الذي غيب بين الباء والسين في عالم الغيب و ظهر بين النقطتين وسط الجزئين وان عدة البسم هي هكذا ١٠٢ وانه ذات اركان الثلاثة لظهور اجزاء الثلاثة من الكلمة الاولى التي هي النقطة و ظهر حرف العبد و ركن المخزون بظهور النقطة بين شكلين الهندسيين وان ذلك اشارة النقطة فيه

26 ولذا قال الامام عليه السلام ان اسمه الاعظم في بسم الله طبق الحديث اقرب من سواد العين الى بياضه وان ذلك الاسم هو اسمه النقطة و دال عليها و حاكي عنها و ناطق بثنائها و مدل على حضرتها و انها اذا قطع عنه صور الحدودية يظهر هندسة الرقومية اربع الفات اشارة باجزاء الاربعة من الكلمة التامة و كذلك ظهرت ظهور الاسم في كلمة الله و انه ذات اركان ثلاثة مثل الاسم في ظهوره وذات اجزاء الاربعة في بطونه لان الامر كرر مرتين وان عدة ذلك الاسم هو في الهندسة الرقومية والذكر المعلوم هي طبق هندسة الوتر في مقام الحدود و ظهور المفقود وهو هكذا

letter Vav, which is the first letter of the word Vahid (Unity), representing the first of numbers, the ultimate of assistance, the mystery of creation and the fruit of existence, appeared. After its conjunction with its spirit, which is the letter Ha, the numerical value of the word “Allah” was manifested. For when its value is multiplied by the letter Vav, which in the geometric realm of existence represents the value of six, it manifests the exact numerical value of the word “Allah”, neither more nor less, unchanging and unwavering.

وان الواو الذي هو اول اسم الواحد اول الاعداد
واخر الامداد وسر اليجاد وثمره الانوجد ظهر
بعد اقترانه بروحه الذي هو الهاء عدة كلمه الله
لان ضرب عدده هو في حرف الواو الذي هو حدود
السته في مقام هندسة الكونية ظهر عدة كلمة الله
بلا زياده و نقصان ولا يتغير ولا انحراف

- 27 The letter Alif points to the manifestation of the pillar of “the” in “Allah” in the arc of ascent, and the manifestation of the pure Identity in the arc of descent. Then the letter Lam points to the pillar of “Allah”, and its repetition points to the Messenger of God. Then the letter Ha points to His exalted Words: “Verily We have revealed it on the Night of Power,” for it indicates the lofty majesty of the Identity in the realm of primordial camphor and the station of the pure Identity.

27 وان الالف اشارة بظهور ركن ال ال الله في
قوس الصعود و ظهور الهوية البحتة في قوس
النزول ثم اللام اشارة بركن ال الله ثم مكرر اللام
اشارة برسول الله ثم الهاء اشارة بقوله عز ذكره
انا انزلناه في ليلة القدر لانه دال على علو جلال
الهوية في صقع كافورية الازلية ورتبة سازجية
الهوية

- 28 This Word points to the Name, and the Name is a Word that points to the Point, and the Point is a Word that points, through God, to itself. These three Words are encompassed by the geometry of the chord which corresponds to the geometry of the third of these three Words.

28 تلك كلمة دلت على الاسم والاسم كلمة دلت على
النقطة والنقطة كلمة دلت بالله على نفسها وان
تلك الكلمات الثلاثة يحويها هندسة عدة الوتر الذي
هو مطابق بهندسة كلمة الثالثة من هذه الكلمات
الثلاثة

- 29 It is incumbent upon the servants, after attaining unity of the Essence, to achieve unity in deeds and worship. The unity of attributes is an aspect of the unity of deeds, for it represents the repeated Lam in His name “Allah”. In truth, true unity is the unity of the Essence and naught else, for whoever affirms God’s unity through His Essence affirms that there is no creator besides Him and no object of worship other than Him.

29 وان على العباد فرض بعد توحيد الذات بتوحيد
الافعال والعبادة وان توحيد الصفات هي شان
من توحيد الافعال لانه هو ركن مكرر اللام في
اسمه الله وان بالحقية التوحيد هو توحيد الذات
لا دونه لان من يوحد الله بتوحيد ذاته يوحد
بان لا خالق دونه ولا معبود سواه

- 30 The mention of the four ranks in the station of unity is for the purpose of sweeping clean the hearts and organizing thoughts and souls, for nothing besides God can be mentioned with Him, nor has existence beside Him. Verily, He is the One, the Single, the Individual, the Eternal, Who has ever been All-Knowing, All-Powerful, Creator, and Worshipped.

30 وان ذكر مراتب الاربعة في مقام التوحيد هو
لاجل مكنسة القلوب و هندسة الاوهام و
النفوس لان غير الله لن يذكر معه ولا وجود له
عنده وانه هو واحد احد فرد صمد الذي كان
علما وقادرا وخالقا ومعبودا

- 31 What has been mentioned regarding the distinction between attributes of deeds and attributes of the Essence is but the mention of the people of glory, for God has no attribute apart from His Essence and no name apart from His Being. For if this attribute were His Self, it would be His Self, and if it were other than Him, it would be His creation and would not be mentioned with Him.

31 وان ما ذكر في بيان تفرقه الصفات بين صفات
الافعال والذات هو ذكر من اهل السبحات و
ليس لله صفة دون ذاته ولا اسم دون كينونيته
لان هذه الصفة لو كان نفسه فهي نفسه وان
كانت غيره فهي خلقه ولا يذكر عنده

- 32 All attributes of the Essence are for sweeping clean the people of glory, such as Life, for as He was Ever-Living without the

32 وان كل صفات الذات لمكنسة اهل السبحات
بمثل الحيوية كما انه كان حيا بلا وجود شيء

existence of anything, likewise He was All-Knowing without the mention of anything, and All-Powerful without the existence of anything. There is no "how" to this, for it is beyond the geometry of origination and the "how" of the essence of invention, and is identified through the mention of creation and exemplified through the examples of bringing into being.

فَكَذَلِكَ كَانَ عَالِمًا بِلَا ذِكْرٍ شَيْءٍ وَقَادِرًا بِلَا وَجُودٍ شَيْءٍ وَ لَيْسَ لِذَلِكَ كَيْفٌ لِأَنَّهُ دُونَ بِالْهَنْدَسَةِ الْإِبْدَاعِ وَ كَيْفٌ بِكَيْنُونِيَةِ الْإِخْتِرَاعِ وَ عَيْنُ بَذَكْرِ الْأَحْدَاثِ وَ مِثْلُ بَامِثَلَةِ الْإِنْشَاءِ وَ

- 33 Glorified and Exalted be God! He has originated the Point for itself, through itself, by itself, then brought it down to the station of the Name, then from the Name to the Countenance of Identity indicating Divinity. The creation has no share in His knowledge nor portion in His love except what He has originated without anything, invented without similitude, brought into being without anything, and created without equal - all this through His Command which abides in His shadow and does not go forth from it to aught else.

33 سُبْحَانَ اللَّهِ وَ تَعَالَى قَدْ أَدْبَعَ النِّقْطَةَ لَهَا بِهَا بِنَفْسِهَا ثُمَّ نَزَّلَهَا إِلَى مَقَامِ الْأَسْمِ ثُمَّ مِنَ الْأَسْمِ إِلَى طَلْعَةِ الْهُوِيَةِ الدَّالَّةِ عَلَى الْإِلَهِيَّةِ وَ لَيْسَ لِلْخَلْقِ مِنْ مَعْرِفَتِهِ نَصِيبٌ وَ لَا مِنْ مَحَبَّتِهِ حِظٌّ إِلَّا مَا أَدْبَعَ الْإِبْدَاعُ لَا مِنْ شَيْءٍ وَ اخْتَرَعَ الْإِخْتِرَاعُ لَا مِنْ شَيْءٍ وَ أَحْدَثَ الْأَحْدَاثَ لَا مِنْ شَيْءٍ وَ أَنْشَأَ الْإِنْشَاءَ لَا مِنْ عَدَلٍ كُلُّ ذَلِكَ بِأَمْرِهِ الَّذِي اسْتَقَرَّ فِي ظِلِّهِ وَ لَا يُخْرِجُ مِنْهُ إِلَى غَيْرِهِ

- 34 When thou hast understood what We have taught thee of the manifestations of the lights of the ocean of Oneness, and heard what We have caused thee to hear of the warbling of the Bird of the Cloud of Unknowing upon the branches of the Tree of Identity, and witnessed what We have shown thee of that which the Tablet has recorded in the station of the essence of origination.

34 فَإِذَا عَرَفْتَ مَا عَرَفْتُكَ مِنْ ظَهُورَاتِ أَنْوَارِ لُجَةِ الْإِحْدِيَّةِ وَ سَمِعْتَ مَا سَمِعْتُكَ مِنْ تَغْرِدَاتِ طَيْرِ الْعِمَاءِ عَلَى أَغْصَانِ شَجَرَةِ الْهُوِيَّةِ وَ شَهِدْتَ بِمَا أَشْهَدُكَ مِمَّا أَحْصَى الْوُحُوحُ فِي مَقَامِ كَيْنُونِيَةِ الْإِبْدَاعِيَّةِ

- 35 We have set thy heart aflame with the lights of Divine Sanctification, that thou mayest find therein the sweetness of wine from the chalice of Holiness, the taste of purified honey from the cup of Divine Might, the fragrance of musk from the river of milk flowing beneath the shade of the realms of the Kingdom, and the coolness of ice water from the never-stagnant stream coursing beneath the mountains of the Divine Realm.

35 وَ تَمِيمْتَ بِفُؤَادِكَ بِمَا لَاحِظْنَاكَ مِنْ أَنْوَارِ نُورِ السُّبُوحِيَّةِ لِتَجِدَ لَذَّةَ شَرْبِ مَاءِ الْخَمْرِ فِي كَأْسِ الْقُدُوسِيَّةِ وَ طَعْمَ عَسَلِ الْمُصْنَفِي فِي كَأْسِ الْجَبْرُوتِيَّةِ وَ رَائِحَةَ الْمُسْكِ مِنْ نَهْرِ اللَّبَنِ مِنْ ظِلَالِ أَرَاضِي الْمَلَكُوتِيَّةِ وَ بَرْدَ مَاءِ الثَّلْجِ فِي نَهْرِ مَاءِ غَيْرِ الْأَسَنِ الْجَارِي مِنْ تَحْتِ جِبَالِ الْإِلَهِيَّةِ

- 36 These similitudes We strike for thee that thou mayest witness the wisdom of the House of Manifestation in the Frequented Temple, and the Camphor Tree in the Waters of Manifestation, and likewise between the Sacred Mosque and the Sacred Months, and the four remembrances between the Corner and the Station, and the radiant effulgences in the station of the oneness of the Lord of the lawful and forbidden. From these do the people of truth derive universal principles, and through them do they exercise dominion in the kingdom of names and letters through the power of Divine Lordship, the Simple Eternal Sign and the Pure Pristine Manifestation.

36 وَ أَنَّ تِلْكَ الْأَمْثَالَ نَضْرِبُهَا لَكَ لِتَرَى حُكْمَ بَيْتِ الظُّهُورِ فِي بَيْتِ الْمَعْمُورِ وَ شَجَرَةَ الْكَافُورِ فِي مَاءِ الظُّهُورِ وَ عَلَى ذَلِكَ بَيْنَ مَسْجِدِ الْحَرَامِ وَ الْأَشْهُرِ الْحَرَامِ وَ الْأَذْكَارِ الْأَرْبَعَةِ بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ التَّجَلِّيَّاتِ الْمَتَشَعِّشَةِ فِي مَقَامِ تَوْحِيدِ رَبِّ الْحُلِّ وَ الْحَرَامِ وَ مِنْهَا يَأْخُذُ أَهْلُ الْحَقِيقَةِ قَوَاعِدَ الْكَلِيَّةِ وَ بِهَا يَتَصَرَّفُ فِي مَلَكُوتِ الْأَسْمَاءِ وَ الْحُرُوفِ مِنْ قُوَّةِ الرُّبُوبِيَّةِ الْإِلَهِيَّةِ الْبَسِيطِ الْأَزَلِيَّةِ وَ التَّجَلِّيِ الْبَحْتِ السَّازِجِيَّةِ

- 37 Observe what We have now brought thee of the principles of Divine Sanctification, for through them are joined the opposites of the universal chain and separated the harmonious elements of religious law. Through this do the hands of the people of truth extend in deduction to other letters in the arrangement of Unity.

37 أَنْظِرْ بِمَا أَتَيْنَاكَ الْآنَ مِنْ قَوَاعِدِ السُّبُوحِيَّةِ فَانْهَاجَ بِهَا يَجْتَمِعُ بَيْنَ الْمُتَضَادَّاتِ مِنَ السَّلْسَلَةِ الْكُونِيَّةِ وَ تَفْرُقُ بَيْنَ التَّجَانُّسَاتِ مِنَ هَنْدَسَةِ الشَّرْعِيَّةِ وَ أَنَّ بِذَلِكَ يَبْسُطُ إِبْدَى أَوَّلَى الْحَقِيقَةِ بِالْإِسْتِبْطَاءِ لِسَائِرِ الْحُرُوفِ عِنْدَ تَرْتِيبِ الْحَدِيدِ وَ

- 38 The Balance is the Point, which when released in the station of the Essence is expressed in our understanding as the Essence, Attributes, Deeds and Worship. In the first pillar is released Existence, then in the second station the pillar of Essential Nature, then in the third rank the attribute of Identity, and in the fourth manifestation the quality of Selfhood. Connected to the first is the mention of Camphor, to the second the pure and pristine, to the third the essence of Manifestation, and to the fourth pure light. These are threefold attributes of the Eternal Countenance, sanctified beyond the limitations of contingency, exalted above worldly similitudes, and transcendent above earthly qualities.
- 39 Then after these universal stations, in mention of the Most High Name is the form of self-effacement, which declares Divinity in the temple of servitude and confesses all the transgressions of contingent beings in a letter of Its unitary letters.
- 40 Know that the First Absolute Emanation has four aspects: First is the rank of Decree, connected to Creation, its realm is the Divine Realm, its name in the arc of ascent is the Intended Pillar, and its word is the mention of glorification in the horizon of darkness. Second is Permission, connected to Origination, its realm is the Realm of Might, its name is Blessed corresponding to the letters of "There is no god but God," and its word is unity in the heaven of light. Third is the Appointed Term, connected to Innovation, its realm is Dominion, its name is Exalted in Its word "Messenger of God," and its word is praise. Fourth is the Book, connected to Bringing into Being, its realm is the Kingdom, its name is God - the station of unity, and its word is magnification.
- 41 These are universal manifestations, holy revelations, glorified conditions, mighty indications, heavenly stations and divine signs through which principles are derived from alphabetical letters, examples are struck in geometric numbers, ornate things are dissolved through wondrous traces, and letters are formed through ornate essential combinations.
- 42 Know that We release all subtle names in sublime principles. When We mention Creation We intend Will, then by Origination We intend Purpose, then by Innovation We intend Determination, then by Bringing into Being We intend Decree.
- 43 Each of the four has in its first pillar the word "Creation," in its second pillar the word "Origination," in its third pillar the word "Invention," and in its fourth pillar the word "Innovation." And verily it is an innovation most wondrous, for it is the first
- 38 ان الميزان هو النقطة و انها اذا نطلق في مقام الذات تعبر في عرفنا بالذات والصفات والافعال والعبادة وان في ركن الاول يطلق الكينونية ثم في مقام الثاني ركن الذاتية ثم في رتبة الثالث نعت النفسانية ثم في ظهور الرابع وصف الانيته وان المتعلق بالاول ذكر الكافور وبالثاني سازج الطهور وبالثالث جوهر الطهور وفي الرابع مجرد النور تلك نعوت مثله للطلعة الازليه مقدسة عن حدود الامكانيه والمتنزه من امثلة الكونية والمتعالية من نعوت الملكية
- 39 ثم بعد تلك المراتب الكلية في ذكر اسم العلى صورة الانزعية التي يصرح باللاهوتية في هيكل العبودية ويعترف بكل معاصي الامكانية في حرف من حروفاته الحديده
- 40 بان لا اول فيض المطلق جهات اربعة الاول رتبة القضاء ومتعلقه هو ذكر الانشاء وعالمه هو اللاهوت واسمه في قوس الصعود هو الركن المقصود وكلمة هي ذكر التسبيح في افق الديجور والثاني هو الاذن وان المتعلق به هو الابداع وعالمه الجبروت واسمه تبارك عده حروف لا اله الا الله وكلمته هي التهليل في سماء النور ثم الثالث الاجل والمتعلق به هو الاختراع وان عالمه الملك واسمه تعالى في كلمته رسول الله وكلمته التحميد ثم الرابع الكتاب وان المتعلق به هو الاحداث وان عالمه الملكوت واسمه هو الله مقام التوحيد وكلمة هو التكبير
- 41 تلك ظهورات الكليه و تجليات قدوسية و شئونات سبوحيه ودلالات جبروتية ومقامات ملكوتيه وعلامات لاهوتية التي بها اخذت القواعد من حروف الهجائية و ضربت الامثلة في الارقام الهندسية وذوت المتطرزات بالاثار البديعه و كونت الحروف بالتراكيب المتطرزة الجوهريه
- 42 فاعلم انا نطلق كل اسماء اللطيفه في مبادئ العليه و اذا نذكر الانشاء نريد المشيه ثم بالابداع نريد الاراده ثم بالاختراع نريد القدر ثم بالاحداث نريد القضاء
- 43 ولكل واحد من تلك الاربعة نذكر في ركنه الاولى كلمة الانشاء ثم في ركنه الثاني كلمة الابداع ثم في ركنه الثالث كلمة الاختراع ثم في ركنه الرابع كلمة الاحداث و انه حدث بديع لانه اول اسمه

Name that appeared from the Seven, and the Seven appeared from it. It is the first Name that God chose for Himself, and it is His Most Exalted Name. The first derivative from it is "The Wondrous" for it is the Most Exalted Name and the Seven Letters. Therefore, We opened Our first allusions before the beginning of the Most Exalted Name and the Sublime Symbol for whomsoever desires to remember or to ascend through the name of the Wondrous.

ظهر من السبع وظهر السبع منه وهو اول اسمه قد
اختاره الله لنفسه وهو اسمه العلى فاول ما اشتق
منه هو البديع لانه هو الاسم العلى وحروف السبع
ولذا فتح اول اشاراتنا من قبل بدايت الاسم
الرفيع و الرمز المنيع لمن اراد ان يتذكر او يطلع
باسم البديع

- 44 Then for each of these corners flow those analogies that point endlessly from them, through them, and to them. Our expressions have no end, our compositions no restraint, our words no termination, and our traces no dissolution. For example, when We apply the station of the Camphorine which We mentioned to thee as being the attribute of the first corner in the station of the Essential Nature of the fourth corner, We intended by the word Camphorine in the station of the essence of this Essential Nature nothing but its first corner. Likewise thou shalt understand all analogies in Our allusions just as We have taught thee in this universal principle, through knowledge of which thou shalt remove contradiction in the vertical sequence and unite the differences in the horizontal geometry of its sequence.

44 ثم لكل واحد من تلك الاركان تطلق تلك
الامثال المشيرة بما لا نهاية لها منها اليها وليس
لتعابيرنا من انقطاع ولا لتراكيبنا من امتناع ولا
لكلماتنا من زوال ولا لاثارنا من اضلال مثلا
اذا نطق رتبة الكافورية التي ذكرناها لك بانها
بانها نعت ركن الاول في رتبة الانية مقام الركن
الرابع ما قصدنا من كلمة الكافورية في رتبة
كينونية هذه الانية الاركنية الاولى وكذلك
انت تعرف كل الامثال في اشاراتنا بمثل ما
عرفناك في تلك القاعدة الكلية التي بمعرفتها ترفع
التعارض في سلسلة الطولية ونجمع الاختلافات
في هندسة العرض من سلسلتها

- 45 Thus have We set forth examples for thee and sent down unto thee verses of majesty through the manifestations of the Day of Return, that thou mayest ascend from the depths of the zenith of hopes to the summit of holy beauty. When thou hast understood what We have shown thee concerning the appearance of analogies upon that mountain, mightiest of mountains, in the manifestation of the revelations of the corner of majesty through the manifestations of beauty - that the All-Merciful in the phrase "In the Name of God" is the third corner when thou makest the beginning of the word to be "In the Name," and the fourth letter when thou makest the beginning the Point itself - verily according to the first it is the manifestation of the All-Merciful upon the throne and the establishment of the bounty of grandeur unto creation. God hath made the bearer of that Name His first absolute Mention in the world that cannot be mentioned, and it is the manifestation of the word "Muhammad is the Messenger of God." Its numerical value according to Indian numerical geometry and calculation known to the people of Indian arithmetic is thus: 328. And in the form of its geometry when combined appear thirteen ones at the beginning of the number, for this Name hath encompassed through its essence and its testimony its own self, and therefore appeared the sign of the Will and its manifestations in the world of the unseen and the visible according to the aforementioned number.

45 كذلك ضربنا لك الامثال و نزلنا عليك ايات
الجلال بظهورات يوم المال لتخرج من حضيض
اوج الامال الى ذروة قدس الجمال فاذا عرفت
ما اشهدتك على ظهور الامثال فوق ذلك الجبل
اقوى الجبال في ظهور تجليات ركن الجلال
بظهورات الجمال بان الرحمن في كلمة بسم الله
ركن الثالث اذا تجعل اول الكلمة كلمه باسم
و حرف الرابع اذا تجعل البدء نفس النقطة و
ان على الاول هو ظهور الرحمانية على العرش و
استواء جود الكبرياء الى الخلق وقد جعل الله
حامل ذلك الاسم اول ذكره المطلق في عالم الذي
لا يطلق و هو ظهور كلمة محمد رسول الله و ان
عدته هي بالهندسة الرقومية والحساب المعروف
عند اهل يزيغ الهندية هي هكذا ٣٢٨ وان على
صورة هندسته حين الجمع يظهر ثلثة عشر واحد
حرف اول العدد لان هذا الاسم قد كور بعينه
وشهادته حول نفسه ولذا ظهر اية المشية و
ظهوراتها في عالم الغيب والشهادة بعدة المرقومه

- 46 The concealed One is the essence of the Will which is veiled through its manifestations within itself, and therefore the number of letters of the Name was six: The Alif indicating that it is the first mention of the First for God, the One; the Lam indicating God's hidden grace regarding his truth which points to the grace of the presence of the Eternal; the Ra indicating the Lordship of God manifested to him through him in his station pointing to the Lordship of the One, the Single, the Everlasting; the Ha indicating His praise which He specifically chose for Himself and made His beloved the manifestation thereof, which points to the ultimate praise that is purely for God alone when the servant says "Praise be to God as beseemeth Him, verily He is the Supreme, the Most High"; and the Mim indicating His sovereignty of which He made His beloved the sovereign, for sovereignty falls short of the name Muhammad by two letters due to its submission to the Prophet and the Guardian, and therefore God exalted it through its attribution to Him, for dominion belongs to God, glorified and exalted be He.
- 46 وان الواحد المحتجب هو كينونية المشية التي احتجب بظهوراتها في نفسها و لذا كان عدة حروف الاسم ستة احرف الالف اشارة بانه اول ذكر الاول لله الاحد و ان اللام اشارة بلطف الله الخفي في حقه الذي دال على لطف حضرة الصمد و ان الرا اشارة ربوبية الله المتجلية له به في رتبته الدالة على ربوبية الواحد الفرد الابد و ان الحاء اشارة بحمده الذي اختصه لنفسه و جعل حبيبه مظهره الذي هو الدال على منتبى حمده و هو الخالص لله وحده حين يقول العبد الحمد لله كما هو اهله انه هو المتكبر المتعال و ان الميم اشارة بملكه الذي جعل حبيبه ملكه و ان الملك صغر عن اسم محمد بحرفين لخضوعه للنبي و الولي و لذا رفعه الله بنسبته اليه بان الملك لله سبحانه و تعالى
- 47 He gives sovereignty to whomsoever He willeth and bestows authority upon whomsoever He pleaseth, for He is the Sovereign of sovereignty and the King of creation. He giveth dominion to whom He willeth and withholdeth it from whom He willeth, and aideth whom He pleaseth and exalteth whom He pleaseth, and bestoweth whatsoever He pleaseth upon whomsoever He pleaseth as He pleaseth. None can gainsay His bidding, and naught can impede His bounty save His grace. All on this night stand at His gate, and the detached ones take refuge in His presence.
- 47 يملك من تشاء ملكه و يعطى من يشاء سلطانه اذانه مالك الملك و ملك الخلق يعطى الملك من يشاء و يمنح الملك عمن يشاء و ينصر من يشاء و تعز من تشاء و تهب كما تشاء لمن تشاء بما تشاء لا راد لامره و لا علة لجوده الا فضله و قف الكل في هذه الليلة ببابه و لاذا المنقطعون بجنابه
- 48 O excellent Beloved One, King of existence and the hidden, O excellent Goal and Sovereign of being, O Thou Who art praised in Thy deeds! Were it not for His command to petition His presence, I would have chosen silence before His awesome majesty. But since supplication hath been enjoined upon me, and I am wary of the proud within the limits of creation, I commune with Him with a submissive heart, a humble body, a lowly soul, and a transformed being.
- 48 فيا نعم المحبوب ملك الوجود و المفقود و يا نعم المقصود و سلطان الوجود و من هو في فعله محمود لولا الواجب عن سؤالى حضرته لاخترت الصمت في محضر هيئته و لكن لما فرض على الدعاء و احذر المستكبر بحدود الانشاء اناجيه بقلب خاضع و بدن خاشع و فواد متذل و كبديل
- 49 Have I any merciful one besides Thee, O my God? Have I any helper other than Thee, O my Lord? Have I any comforter besides Thee, O my Beloved? Have I any concealer other than Thee, O my King? Have I any ordainer of good besides Thee, O my Sovereign? Have I any deliverer other than Thee, O my Goal? Have I any bestower who would grant me, without my asking or deserving, according to His generosity rather than the measure of my poverty, O my Object of worship, except Thee? Nay, by Thy glory! There is no refuge except in Thee, no salvation except with Thee, no deliverance except by Thy leave,
- 49 فهل لي من راحم غيرك يا الهى و هل من ناصر لي سواك يا مولاي و هل لي من جابر يا محبوبى دونك و هل لي من ستار يا ملكي سواك و هل لي من مقدر كل خير يا سلطاني دونك و هل لي من مخلص يا مقصودي غيرك و هل لي من و هاب يهب لي من دون مستلتي و استحقاقي على قدر كرمه دون حد مسكتي يا معبودي الا انت لا و عزتك لا مهرب الا اليك و لا منجى الا لديك و لا خلاص الا باذنك و لا استخلاص

no liberation except through Thy bounty, no escape except unto Thee, no shelter except with Thee, and no intercessor for me save the sovereignty of Thy mercy.

الا بجودك ولا مفر الا عندك ولا مقر الا لديك
ولا شفيع لي دون سلطان رحمتك

- 50 Therefore, O God, have mercy on him who hath no merciful one besides Thee, and aid, O God, him who hath no helper other than Thee, and open, O God, unto him who hath no opener besides Thee, and seize, O God, for him who hath no seizer other than Thee, and bestow, O God, upon him who hath no bestower except Thee.

50 فارحم اللهم من لا راحم له غيرك وانصر اللهم
من لا ناصر له دونك وافتح اللهم لمن لا فاتح
له غيرك واقبض اللهم لمن لا قابض له سواك و
هب اللهم من لا وهاب له الا انت

- 51 And forgive me, O my Beloved, for I have no repentance before Thee, since the word of repentance is itself a sin derived from sin, and my very being is pure transgression unequaled by any sin in Thy knowledge or error in Thy Book. Therefore, O God, forgive the greatness of my crime, for my hand is empty of repentance, and pardon, O God, my grave offenses, for I have no plea for forgiveness before Thee.

51 و تب على يا محبوبي فان ليس لي توبة عندك لان
كلمة التوبة خطيئة اكتسبت من خطيئة و ان
كينونتي ذنب محض لا يعادله في علمك ذنب و
لا في كتابك خطأ فهب لي اللهم بكاء جرمي فان
كفي صفر من توبتي واغفر اللهم عظيم جرياتي
فان لا استغفار لي عندك

- 52 Grant me, O my God, on this blessed night wherein the Spirit and the angels descend by Thy leave upon Thy Guardian, the Expected One, and their acknowledgments within the bounds of their glorification, and their affirmation in the geometry of their praise of Thee, that which befitteth the sovereignty of Thy grandeur and the majesty of Thy might, and that which is worthy of the loftiness of Thine eternity, for Thou art deserving in the kingdom of Thy self-subsistence.

52 و هب لي يا الهى في هذه الليلة المباركة التي تنزل
الروح و الملائكة فيها باذنك على و ليك القائم
المنتظر واعترافاتهم بحدود تسبيحاتهم و اقراراتهم
بهندستهم في تحميدهم اياك ما ينبغي بسلطان
كبريائيتك و جلالة جبروتيتك و يستحق بعلو
ازليتك و انت اهل في ملك صمدانيتك

- 53 I have no right to ask of Thee, and no station to petition Thee - and how could it be otherwise when I have found my being through the effects of Thy creation and realized my essence through the lights of Thy invention? How can one who exists within the limits of creation and the bounds of origination be worthy to petition One like Thee, Who is not associated with the making of anything, and unto Whom the mention of nothing can ascend?

53 فاني لاحد لي بان اسئلك و لا شأن لي بان اطلب
منك و كيف لا و اني قد وجدت كينونتي باثار
ابداعك و تحققت ذاتي بانوار اختراعك فكيف
من وجد بجد الانشاء وحدود الاحداث يليق بان
يسئل من مثلك الذي لا يقترب بجعل شيء و لا
يصعد اليك ذكر شيء

- 54 Glory be unto Thee, O my God! Just as Thou didst begin my creation from nothing, bestow upon me all Thy gifts from nothing, for Thy bounty bestows favors not in response to anyone's petition. O Lord, bestow upon me all Thy gifts out of nothingness, for Thy generosity bestows bounties without any request, and Thy grace confers favors without any beseeching from any servant.

54 فسبحانك يا الهى كما ابتدئت خلقي لا من شيء
و امنن على بكل مواهبك لا من شيء اذ جودك
يتجود بالافضل لا من سؤال احد و ان فضلك
يتفضل بالافضل لا من الحاج عبد

- 55 By Thy glory, I have no fear, for Thou art my King. Even if I have not fulfilled my obligations to Thee, still Thou dealest with me according to what I deserve. And though I may have been negligent in my duties, Thou hast been just in my rights. Therefore, O God, deal with me through Thy grace and treat me with Thy generosity, for I am the one who has not shown

55 فوعزت لك لا خوف لي لآنك مليكي و اني و لو لم
اقم بحقي عندك ولكن انت تصنع بي ما تستحق
به و اني و لو كنت مفرطاً في حقى ولكنك كنت
قاسطاً في حقى فاصنع اللهم بالفضل و افعل اللهم
بي بالجود فاني انا الذي ما استحييتك في الخلاء

shame before Thee in private, nor observed Thee in public. I have not worshipped Thee according to my capacity, nor known Thee according to the extent of my need and poverty.

ولم اراقبك في الملأ و ما عبدتك على حد مسكني
و ما عرفتك على حدود ضري و مسكنتي

- 56 Alas! Alas! Despite Thy supreme sovereignty, the might of Thy oneness, the power of Thy eternity, and the greatness of Thy everlastingness, Thou hast shown kindness to me according to Thy true kindness, honored me according to Thy true honor, favored me according to Thy true grace, and shown mercy to me with the utmost of Thy mercy. For such as Thou, the Lord, glorification is befitting, and for such as I, the servant, lamentation is fitting. For such as Thou, the Lord, sanctification is befitting, and for such as I, wailing is deserving. For such as Thou, O Beloved, as Thou art Thou, and for such as I, O Sovereign, as I am I - if I say "Thou art Thou," the mention of Thee is never exhausted, and if I say "I am I," my essence has never been stable due to the decree of Thy origination.

56 فاه اه انك مع سلطان كبريائيتك و عزه فردائيتك
و قدرة صمدائيتك و عظمة ازليتك قد تلطفت لي
على حق لطفك و تكرمت علي على حق كرمك
و تفضلت علي على حق فضلك و ترحمت علي
بمتهى رحمتك فلبثك المولي ينبغي التسبيح و لمثلي
العبد يليق الضجيج و لمثلك المولي ينبغي التقديس
و لمثلي يستحق العويل و لمثلك يا محبوب كما انت
انت و لمثلي يا سلطان كما انا انا ان اقول انت انت
لم تزل لا يفرغ من ذكرك وان اقول انا انا لا تزال
لم تستقر كينونتي لاجل حكم بدائك

- 57 Therefore, O God, ordain for me and for whom Thou lovest as Thou lovest and art pleased with. Verily, Thou art God, the Lord of the last and the first. Glory be to Thee! How could I be one who remembers Thee, or beseeches Thee, or is annihilated in Thee? For Thou art far more glorious, greater and more exalted than that there should be worthy of Thy holy court the highest essence of the servants' attributes through mere description from the people of creation. There is no God but Thee! Glory be to Thee! I was indeed among those who know.

57 فاكذب اللهم لي و لمن تحب كما انت تحب
و ترضى انك انت الله رب الاخرة و الاولى
سبحانك اني كنت ذا كرك او سائلك او فانك
لانك اجل واعظم واعلى من ان يليق لساحة
قدسك اعلى جوهر نعت العباد بمجرد و صف من
اهل الابدان لا اله الا انت سبحانك اني كنت
من العارفين

- 58 And that which I have called to thy remembrance is this: that thou shouldst behold the Name of the All-Merciful in the station of the Third Pillar; and if thou wouldst seek the Fourth Pillar, it is the last degree of the Point in its manifestation, and the Word of Magnification amidst those deaf and lightless darknesses. By His manifest mercy, proceeding from the Presence of the All-Praised, the people of joy receive their portion, and attain unto their stations according to what their own hands have wrought – the people of vainglory.

58 و ان ما ذكرتك به هو ذكر ان تنظر الى اسم الرحمن
في مقام ركن الثالث و ان اردت ركن الرابع فهو
آخر مراتب النقطة من الظهور و كلمة التكبير في
تلك الظلمات الصماء الديجور و ان برحمته الظاهره
من حضرت المشكور ياخذ نصيبه اهل السرور و
يبلغ الى مقاماتهم بما اكتسبت ايديهم اهل الغرور

- 59 Unto this alludeth the saying of al-Hasan al-'Askari – peace be upon him – that God created mercy in a hundred parts: one part thereof is mercy from His mercy in this world; and when the Day of Resurrection cometh, God will show mercy by the ninety-nine remaining parts, while the root of religion is the One, extended over all creation. This is the letter Qaf, the encompassing mountain that surroundeth the people of the world; and that which lieth beyond it – which is the heart – are the people of the inner core, the manifestations of origination, the disclosures of the Pen, and the fruits of the Tree of Coming-into-Being. It is the Qaf of the heart of the Seven, which neither earth nor heaven can contain as regards the Cause of

59 و اليه الاشارة قول الحن العسكري عليه السلام بان
الله خلق الرحمة مائة جزء فجزء منها رحمه من رحمه
في الدنيا و اذا كان يوم القيمة يرحم الله بتسعة و
تسعين جزء مع اصل الدين هو الواحد على كل
الخلق و هو حرف القاف هو جبل المحيط على
اهل الدنيا و ان من و رائه الذي هو القلب هو
اهل القواد و مظاهر الابدان و تجليات المداد و
اثمار شجرة الانوجاد و هو قاف قلب السبعة الذي
لا يسع امر الله ارضه و لا سنامه الا قلب عبدة
المؤمن و انه بعينه حرف الالف لان المائة في
الارقام الهندسية هو صورته صورة اول العدد و

God, save only the heart of His believing servant. In very truth it is the letter Alif itself; for the number one hundred, in the geometrical reckoning, hath its form as the first image of number, preceded by naught save the Point. Thus did it appear likewise in its name. By such conjunctions of causes do the possessors of understanding bear witness that what is there in the manifestation of the Lord of lords is known only through what is here in the manifestation of the Day of Resurrection. This is a reminder for him who remembereth thereby, who feareth the station of his Lord, and restraineth his soul from transgressing His bounds.

لا تقدمه الا النقطة ولذا ظهرت في اسمها كذلك
يستشهد اولى الالباب باقترانات تلك الاسباب بان
ما هنالك في ظهور رب الارباب لا يعرف الا
بما هيئنا في ظهور يوم المعاد ذلك ذكرى لمن تذكر
به وخاف مقام ربه ونهى نفسه عن حدوده

60 And this is a bounty from God for whomsoever apprehendeth it; unto Him do return command and creation, all of them; in His hand is all good – He bestoweth upon whom He willeth, as He willeth – when He causeth them to enter beneath the shadow of Mount Qaf. For in that station the Name of the Decree is made manifest, and there is no averting the Cause of God; He withholdeth from whom He pleaseth among His companions the names of the Triad. Unto this pointeth the saying of the Lord of Guardianship: Pray ye for the companions of the Three. And unto God alone is the recourse sought, in the beginning and in the end.

60 وان ذلك فضل من الله لمن استدركه وان اليه
يرجع الامر والخلق كله وبيده الخير كله يعطى
من يشاء كما يشاء اذ اورد في ظل جبل القاف
لان في ذلك المقام يظهر اسم القضاء ولا بداء له
لامر الله وتمنع عن تشاء من اصحابه اسماء المثلثة
واليه الاشارة قول مالك الولاية صلوا اصحاب
الثلثة وان الى الله المستعان في المبدء والمعاد

61 Verily the All-Merciful is the Manifestation of the Fifth Word, that He may make the Primal Point; and the name of the Fourth Word is that He may make the Beginning the Word of the Name. And upon the First, the Point is the station of the First Emanation, and the Name is the station of the Hidden Alif, and the Divine Manifestation is the rank of the Soft Alif, and in the mention of the All-Merciful is the manifestation of the Unconnected Alif, and in the Fifth Name is the manifestation of the Extended Alif. And verily these five ranks are gathered in the word Ha' and its expression. Know this if thou art possessed of knowledge, for verily We have revealed it on the Night of Power; and if not, then ask God of His grace, for verily He is the Munificent, the All-Embracing.

61 وانما الرحيم مظهر الكلمة الخامسة ان يجعل النقطة
الاولى واسم كلمة الرابعة ان يجعل البدء كلمة
الاسم وعلى الاول النقطة مقام اول الفيض و
الاسم مقام الالف الغيبية والظهور الالهية هو
رتبة الف اللينة وفي ذكر الرحمانيه ظهور الف
الغير المعطوفة وفي اسم الخامس هو ظهور الف
المبسوطة ولقد جمع تلك مراتب الخمسة لفظ الهاء
وكلمته فاعرف ان كنت ذا علم فانا انزلناه في ليلة
القدر والا فاسئل الله من فضله فانه له الجواد
الواسع

62 And verily according to the Balance which was the first pillar of the Word of the Name, verily the All-Merciful is the letter of the fourth pillar, and verily He is the Wise Remembrance, and the Great Name, and the Ancient Mystery, and the Growing Symbol which was before all time and after time, and His mention shall appear with time by God's leave, decreed in a hidden wisdom. Verily this is the veil in the veils and the mystery of the Book in the pages. May God make me and thee among those who enter therein, and who are established before Him, and who drink from the cup of His bounty, and who inhale the

62 وان على ميزان الذي كان اول الركن كلمة الاسم
انما الرحيم هو حرف ركن الرابع وانه هو الذكر
الحكيم والاسم العظيم والسر القديم والرمز النيم
الذي كان قبل كل حين وبعد حين وسيظهر
ذكره مع الحين باذن الله المقدر في حكيم مستتر
ان ذلك هو النقاب في الحجب و سر الكتاب في
الصحف جعلني الله و اياك من الواردين عليه
و المستقرين لديه والشاربين من كأس فيضه
و المستافين بحضرت انسه و الراقدين على بساط
رحمته

fragrance of His presence, and who recline upon the carpet of His mercy.

- 63 For the Cause must needs have one who is established by the command of a decreeing Sovereign, and the mystery of the manifestation of Power, and the wisdom of a hidden Book, and there is no escape for anyone there, and unto God is the return in the beginning and then on the Most Great Day.
- 64 When thou hast known what hath been sent down from the clouds of mercy and hast drunk the drops that fall from the depths of love in mention of the Manifestations of Lordship in the fourth pillar of the land of the dominion of the Shi'ih, and verily now is the Day of Power - hasten to those who follow God's decree in the Most Great Scene. This is the Supreme Gift and the Most Great Bounty for whoso feareth the Day of the Hereafter. Fear not when thou takest it, and grieve not when thou findest, for that is the most abundant portion and all good when thou doest as I have commanded thee, and for all who desire that Most Great Bounty. By My life, this is indeed the Great Victory!
- 65 When a need befalleth thee or anyone desireth to be gathered with the people of Truth, then make upon a sheet of white paper seven circles whose width between the lines is equal, with yellow water whether it be gold or saffron, and divide it into nineteen parts wherein no part is less than another by a hair's breadth with that influential water.
- 66 Then write in the finest naskh script in the first encompassing circle nineteen sublime words from "Allah, there is no God but He, the Living, the Self-Subsisting" to "and He is the Most High, the Most Great."
- 67 Then in the second circle the luminous names from the letters of the Bismillah, which are these: "He is the Righteous and He is the Peace. He is God, He is the All-Subtle. O Thou Possessor of Everlasting Majesty! He is the All-Subtle, then He is God, then He is the All-Subtle, then He is the Lord, then He is the Ever-Living, then He is the Worshipped One, then He is the Light, then He is God, then He is the All-Subtle, then He is the All-Merciful, then He is the All-Wise. Then O Possessor of Outstretched Hands! Then He is the Intended One."
- 68 And We return to the first of those names the number of its mystery which is He. Then in the third circle is the form of the Most Great Name, nineteen in number. Then in the fourth circle are the letters of existence, and We shall mention, God willing, in its temple. Then in the fifth are the letters of the Bismillah in the known form. Then in the sixth are the letters
- 63 فان الامر لا بد له من مقر بامر ملك مقدّر و سر ظهور القدر و حكم كتاب مستتر و ليس لاحد هنالك المفروان الى الله المستقر في المبدء ثم يوم الاكبر
- 64 فاذا عرفت ما نزل من سحاب الرحمة و شربت قطرات النازلة من لجة المحبة في ذكر مظاهر الربوبية في ركن الرابع ارض ملك الشيعة و ان الان يوم القدر لا هبت الى الذين اتبعوا حكم الله في المنظر الاكبر تلك التحفة العلية و الموهبة العظمى لمن يخاف من يوم الاخرة الاتخف اذا اخذت و لا تحزن اذا جئدت فان ذلك اوفر الحظ و كل الخير اذا عملت بمثل ما انا امرك و كل من اراد ذلك الفيض الاكبر و لعمري ان ذلك هو الفوز الكبير
- 65 اذ انزل بك حاجة او اراد احد ان تحشر مع اهل الحقيقة فاصنع على لوح قرطاس بيض سبعة دوائر التي كانت عرض كل ما بين الخطتين بحد سواء بماء الاصفر سواء كان ذهباً او زعفراناً و اجعله على تسعة عشر قسمة الذي لا ينقص قسمة عن قسمه قدر شعر بذلك الماء المثير
- 66 ثم اكتب باحسن خط نسخ في الدائرة الاولى المحيطه تسعة عشر كلمة العلية من اول الله لا اله الا هو الحى القيوم الى و هو العلى العظيم
- 67 ثم في الدائرة الثانية اسماء النورانية من احرف البسملة و هى هذه هو البر و هو السلام و هو المتكبر هو الله هو اللطيف باذلهية الدائمة هو اللطيف ثم هو الله ثم هو اللطيف ثم هو الرب ثم هو الحى ثم هو المعبود ثم هو النور ثم هو الله ثم هو اللطيف ثم هو الرحمن ثم هو الحكيم ثم ياذا الابدى الباسطه ثم هو المقصود
- 68 و نرد على اوائل تلك الاسماء عدة سرها الذى هو هو ثم في الدائرة الثالثة شكل اسم الاعظم تسعة عشر عدة ثم في الدائرة الرابعة حروف الكونية و سنذكر انشاء الله في هيكلها ثم في الخامس احرف البسملة بشكل المعروف ثم في السادس حروف

of the six names which number nineteen, and they are: Allah, the Single, the Living, the Self-Subsisting, the Judge, the Just, the Holy.

اسماء الستة التي عدتها تسعة عشر و هي اسم الله
الفرد الحى القيوم الحكم عدل قدوس

- 69 Then in the seventh circle are the letters of every verse of the Qur'an whose meaning resembles what thou hast intended. And I have chosen for whomsoever desireth to seek a way unto the Lord of the Throne, which is: If thou desirest the manifestation of what God hath bestowed upon thee, then write "Praise be to God, the Lord of the worlds." Then for deliverance from every difficulty: "Thee do we worship and Thine aid we seek." Then for seeking guidance: "Guide us to the straight path." Then for glory: "Thou givest glory to whom Thou pleasest and abasest whom Thou pleasest." Then for drawing nigh unto whomsoever thou pleaseth: "Faces shall be humbled before the Living, the Self-Subsisting." Then for seeking beneficence from whom thou lovest: "Do good as God hath done good to thee." Then for hardship: "God will grant relief after difficulty." Then for the destruction of the enemy, with the condition of God's good-pleasure and wisdom: "Death will come to him from every direction." Then for severe tribulation: "Touched by adversity and affliction." Then for separation between the people of tyranny and transgression: "He said: This is the parting between me and thee." Then for loftiness of station: "Exalted then be God, the True King." Then for seeking mercy: "Verily God is Ever-Forgiving, Most Merciful." Then for seeking wisdom: "Verily God is Mighty, All-Wise." Then for removing grief: "The great terror shall not grieve them." Then for the expansion of sustenance: "Rejoicing in what God hath given them of His bounty." Then for victory: "Verily We have granted thee a manifest victory." Then for assistance against enemies: "And God will help thee with a mighty help." Then for triumph over adversaries: "And verily Our hosts will be the victors." Then for seeking knowledge and for reaching the center of forbearance: "He teacheth you the Book and wisdom." Then for all the blessings of this world and the degrees of the next, small and great, hidden and manifest, and for seeking offspring: "And soon will thy Lord give thee so that thou shalt be well pleased."

69 ثم في الدائرة السابعة احرف كل اية قران يشابه معناها لما انت اردت ولقد اخترت لمن اراد ان ينبغى الى ذى العرش سبيلا و هي ان اردت ظهور ما انعم الله عليك فاكتب الحمد لله رب العالمين ثم للفلاص من كل ضيق اياك نعبد و اياك نستعين ثم لطلب الهداية اهدنا الصراط ثم للغة تعز من تشاء و تذلل من تشاء ثم للتقرب الى من تشاء عنت الوجوه للحى القيوم ثم لطلب الاحسان ممن تحب احسن كما احسن الله اليك ثم للشدة سيجعل الله بعد عسر يسرا ثم لهلاك العدو مع شرط رضاء الله و حكمه و ياتيه الموت من كل مكان ثم لشدة بلاء مسته البساء و الضراء ثم للافتراق بين اهل الظلم و العدوان قال هذا فراق بيني و بينك ثم لعلو المقام فتعالى الله الملك الحق ثم لطلب الرحمة ان الله كان غفورا رحيمًا ثم لطلب الحكمة ان الله كان عزيزا حكيما ثم لرفع الحزن لا يحزنهم الفزع الاكبر ثم لبسط الرزق فرحين بما اتهم الله من فضله ثم للفتح انا فتحنا لك فتحا مبينا ثم للنصرة على الاعداء و ينصرك الله نصرا عزيزا ثم للغلبة على الخصماء و ان جندنا لهم الغالبون ثم لطلب العلم و البلاغ الى مركز العلم يعلمكم الكتاب و الحكمة ثم لكل بركات الدنيا و درجات الآخرة صغيرها و كبيرها سرها و علانياتها و طلب الولد و لسوف يعطيك ربك لترضى

- 70 These are nineteen verses corresponding to the letters of Bismillah for whatever the servant desireth, seeking the face of God. And it behooveth a believer to recite all of this in his lifetime that God may cause him to attain the pinnacle of religion and this world through His bounty. Verily, He is the All-Powerful, the Compelling, the Generous, the Bestower.

70 تلك ايات تسعة عشر طبقا لحروف بسم الله لكل ما اراد العبد ابتغاء لوجه الله و ينبغى لمومن ان يقرء كل ذلك في عمره ليبلغه الله الى ذروة الدين و الدنيا بفضلله انه هو المقتدر المتكبر الجواد الوهاب

- 71 When thou desirest to act upon this, begin from the eleventh day of each month and make the indicated circle which thou

71 اذا اردت العمل به ان تبتدء من يوم الحادى عشر من كل شهر و يجعل دائرة المشيرة بما يحفظها في

shalt preserve upon thy person, and recite after each obligatory prayer the six names, saying: "In the Name of God, the Compassionate, the Merciful: Single, Living, Self-Subsisting, Judge, Just, Holy." Then recite the verse which thou hast written in the seventh circle that corresponds to thy desire. If thou desirest the manifestation of bounties, for example, say that which I have indicated: "Praise be to God, the Lord of the worlds" nineteen times, neither more nor less. Then when thou hast finished, say: "O Lord! Bless Muhammad and the family of Muhammad and the followers of Muhammad." Then spread forth thy hands and gaze unto the midmost heaven, which is the heaven of Grace, and say:

جيدك و تقرر بعد كل صلوات المفروضه اسماء الستة بقولك بسم الله الرحمن الرحيم فرد حتى قيوم حكم عدل قدوس ثم ايتة التي كتبتها في الدائرة السابعة ما يناسب مرادك ان اردت ظهور النعم مثل قول الذي اشترى الحمد لله رب العالمين تسعة عشر مرة لا يزيد ولا ينقص ثم اذا فرغت قل رب صل على محمد وال محمد وشيعة محمد ثم ابسط كفيك و تنظر الى وسط السماء اى سما الفضل و تقول

72 In the Name of God, the Most Merciful, the Most Compassionate!

72 بسم الله الرحمن الرحيم

73 O God, I beseech Thee by the F of Thy Fardaniyyih (Singleness), and the R of Thy Rububiyyih (Lordship), and the D of the perpetuity of Thy Dayumiyyih (Eternity), and the H of Thy Hayat-i-Sarmadiyyih (Everlasting Life), and the Y of the springs of Thy Wisdom, and the Q of Thy Power, and the Y of Certainty, and the W of Existence, and the M of Kingdom, and the H of Command, and the K of Thy Grandeur, and the M of Thy Dominion, and the A of Providence, and the D of Guidance, and the L of Grace, and the Q of the Self-Subsisting, and the D of the All-Compelling, and the W of Authority, and the S of Tranquility, that Thou send blessings upon Muhammad and the family of Muhammad and the followers of Muhammad and fulfill my need.

73 اللهم انى استلكت بقاء الفردانية و راء الربوبية و دال دوام الديمومية و حاء الحيات السرمدية و ياء ينابيع الحكمة و قاف القدرة و ياء اليقين و واو الوجود و ميم الملك و حاء الحكم و كاف الكبرياء و ميم الملكوت و عين العناية و دال الدلالة و لام اللطف و قاف القيوم و دال الديان و واو الولاية و سين السكينة ان تصلى على محمد و ال محمد و شيعة محمد ان تقضى حاجتى

74 Then say: I adjure you, O spiritual and luminous beings who serve these letters and mighty signs and noble, radiant Names, to answer my call and fulfill my oath and assist in meeting my need.

74 ثم قل اقسمت عليكم ايها الارواح الروحانية التوراتية خدام هذه الحروف و الايات العظام و الاسماء المشرقات الكرام الا ما اجبتم دعوتى و بررتم قسمى و امثلتم فى قضاء حاجتى

75 Then mention your need and say: By the light of God's Most Great and Supreme Countenance, His grandeur and majesty over you - for none can describe His essence - by His right over you and His sanctity and power with you - may God bless you and be upon you.

75 ثم اذكر حاجتك و قل بحق نور وجه الله العظيم الاعظم و كبريائه و عظمته عليكم اذ لا يصف الواصفون كنهه فبحقه عليكم و بجرمته و قدرته لديكم بارك الله فيكم و عليكم

76 And they said: "We hear and obey. Grant us Thy forgiveness, our Lord, and unto Thee is the return. God sufficeth us and excellent is He in Whom we trust, excellent Protector and excellent Helper. There is no power nor strength save in God, the Exalted, the Great." And may God's blessings be upon Muhammad and his family and their pure followers. For no one performs this without attaining their desire and reaching their goal, and their prayer is not rejected. This is an ordained

76 و قالوا سمعنا و اطعنا و غفرانك ربنا و اليك المصير حسبنا الله و نعم الوكيل نعم المولى و نعم النصير و لا حول و لا قوة الا بالله العلى العظيم و صلى الله على محمد و اله و شيعتهم الطيبين فما من احد يعمل هذا الا و يبلغ بمراده و يوصل بمقصوده و لا يرد عنه دعائه و ان ذلك حكم مقضى و انا به ضامن و ان كل من ملكه فهو خير له من

decree and I am its guarantor. Whosoever possesses this, it is better for them than possessing the East and West of the earth. This is not difficult for God. And those who follow this brilliant light have a supreme right from Me that they should act according to what I have commanded and not abandon it day or night. For therein are stored the lights of holiness, treasured lights of fellowship, manifest appearances of His Holiness, sealed blessings of Paradise, and all bounties God created beneath the shades of Paradise gathered together, and that which no heart has conceived of the warbling of the Peacock of Paradise preserved, and all good that the servant desires and God's knowledge encompasses, ordained by His grace and generosity. Indeed this is God's bounty - a single letter of it equals all that the sun shines upon, and this is the supreme triumph.

ان يملك شرق الارض و غربها و ما ذلك على الله بعزيز و ان الذين يتبعون ذلك النور الساطع حق مني عليهم باعظم حق بان يصنعوا و يعملوا بما امرت به و لا يتركوا يوما و لا ليلة فان في ذلك انوار القدس مكنونه و انوار الانس مخزونة و ظهورات حضرت القدوس مكشوفة و الاء جنة الفردوس محتومة و نعماء ما خلق الله تحت ظلال مكتهرات الافريدوس مجتمعة و ما لا يخطر على قلب احد من تغردات طاوس الرضوان مصونة و من كل ما اراد العبد و احاط به علم الله من كل خير بفضل و وجوده مقدره الا ان ذلك فضل الله لم يعدل حرفا منها كل ما اشرق الشمس عليها و ان ذلك هو الفوز العظيم

77 And it is right that in the center of the seventh circle that square figure be written, its interior filled with those ruled numbers thus: 1114 in each house a form thereof with the requisite points in geometric figures. This is the mystery of the seven circles and the completion of the light of the Night of Power, for the geometric figure of Power is thus: 304, and when these combine the number seven appears. What is written there is what is ordained here. These are the gates of good, the peak of the Cause, its pinnacle and ultimate end, for the seven letters have descended in the four words, and when [?] appears the number of the letter "He", and that is the mention of the seal of the Point from the beginning of its mystery in the letters of the Bismillah to the end of its descent upon its center which is the Point.

77 و حق ان يكتب في وسط دائرة السابعة ذلك الشكل المربع تملأ بطونه بتلك الرقوم المسطرة هكذا ١١١٤ في كل بيت صورة من ذلك مع النقاط المحتاجة به في الرقوم الهندسية و ان ذلك سر دوائر السبعة و تمام نور ليلة القدر لان هندسة شكل القدر هي هكذا ٣٠٤ و انهما اذا اجتمعا يظهر عدة السبع ما سطر هنالك هو ما قدر ههنا تلك ابواب الخير و ذروه الامر و سنامه و منتهاه لان احرف السبع قد نزل في كلمات الاربع و اذا ؟ يظهر عدة حرف هو

78 Verily, this is a remembrance of the seal of the Point, from the inception of its mystery in the letters of the Bismillah to the end of its descent upon its center, which is the Point. And for this did 'Ali, peace be upon him, declare: "I am the Point beneath the B, and from it have all created things appeared, and unto it do all contingent things return." For it is the Primal Tree, and the First Pearl, and the manifestation of the Primal Will, and the First Word, which is the throne of the Point in its manifestation unto the limit of the triangle at the first appearance of the Alif.

78 و ان ذلك ذكر ختم النقطة من اول سرها في الحروف البسملة الى اخر نزولها على مركزها الذي هي النقطة و لذا قال علي عليه السلام انا النقطة تحت الباء و منها ظهرت الموجودات و اليها يعود كل الممكنات لانها هي الشجرة الاولى و الدرہ الاولى و ظهور مشية الاولى و الكلمة الاولى التي هي عرش النقطة في ظهورها الى حد المثلث اول ظهور الالف

79 We have unveiled for thee the symbols and confirmed thee with the lights of manifestation, and We have caused to descend in the depths of words the water of the pure Kawthar, and We have made thee to hear what the nightingale of the divine realm warbleth upon the leaves of the camphor tree, that thou mayest preserve all who desire God and His friends, protecting them in those pitch-dark nights through the providence of the All-Forgiving Lord, that they may attain unto whatsoever

79 قد كشفنا لك الرموز و ايدناك بانوار الظهور و نزلنا في غياهب الكلمات ماء الكوثر الظهور و اسمعناك ما يغرد ببلبل عرش اللاهوت على اوراق شجرة الكافور لتستحفظ كل من اراد الله و اوليائه انصهم في تلك الظلمات الديجور بعناية حضرت الغفور و يبلغون الى ما تريدون من امر الدنيا و الدين ببركة تلك الاسماء المشهور من حضرت

they desire of the affairs of this world and of religion, through the blessings of those renowned names from the All-Thankful Lord. Thus doth God fulfill His covenant: "If ye be grateful, I will increase your favors. Therefore be ye not among the ungrateful."

RBB.101-104, HURQ.BB04x

الشكور كذا لك يوف الله بعهدك اشكروا لى اشكركم
ولا تكفرون

INBA14:005-038, INBA69:120-155,
INBA_5019C:084-129, INBA_6010C:005-
041, Berlin3655.060r-075r, HBH_hamd
(=INBA69), ASAT1.205x, ASAT4.115-120,
TZh2.176x

BB00062

Prayers for the days of the week

Date: 1262 or 1261 [1845-1846]

- 1 In the Name of God, the Most Merciful, the Most Compassionate
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 1
- 2 All praise be to God Who created the heavens and the earth by His command, then those who believe in God and His signs shall be gathered unto Him. O God! Thou art the One, the Self-Subsisting, the Single, Whom none in the heavens or on earth can ever know, for Thy Essence transcendeth all attributes, Thy Being is beyond all description, and Thy Reality beareth witness that all paths to Thy knowledge are cut off.
الحمد لله الذى خلق السموات والارض بامرهم
ثم الذين آمنوا بالله و اياته الى الله يحشرون
اللهم انك انت الله الفرد الصمد الاحد
الذى لن يعرفك احد فى السموات ولا فى
الارض اذ ذاتيتك مقطعة الجوهريات عن
الصفات وانيتك ممتعة الكينونيات عن البيان و
نفسانيتك شاهدة بالقطع الدليل عن العرفان 2
- 3 Glorified art Thou, O my God! The pure essences of the kingdom testify to their poverty, and the realities of creation bear witness to their need and distress. O my God! When Thou didst create all things for Thy knowledge and establish them to witness Thy command and creation for the path of Thy love, Thou didst manifest unto them the signs of Thy unity, the tokens of Thy Self-Subsistence, the evidences of Thy might, and the stations of Thy mercy, that all might be illumined by the radiant verses of Thy divine realm through Thy grace, and all might shine forth through the gleaming signs of Thy dominion by Thy command, that none might be veiled from the presence of Thy countenance, and naught might forget the remembrance of Thy Being. For exalted praise and transcendent glory are attributes of those who have purified themselves in obedience to Thee and characteristics of those who have chosen Thy good-pleasure above their own.
فسبحانك يا الهى دلت مجردات الملك بالافتقار
و الارض شهدت كينونيات الخلق بالسؤال و
البأس وانك يا الهى لما خلقت الخلق لمعرفتك
واقتمهم فى مشاهدة الامر و الخلق لمنهاج محبتك
قد تجليت لهم بايات وحدانيتك و علامات
صمدانيتك و دلالات جبروتيتك و مقامات
رحمانيتك ليتلجلج الكل بتلجلج ايات اللاهوت
من فضلك و يتلأأ الكل بتلأأ علامات
الجبروت بامرک و لا يحجب عن حضرة
طلعتك احد و لا ينسى ذكر كينونيتك شئ
اذ الثناء الشاىخ والبهاء الرافع نعت لمن اخلص
نفسه لطاعتك و وصف من اختار رضائك على
رضائه 3
- 4 Therefore, O God, I beseech Thee by the seats of Thy grandeur, the signs of Thy might, and the stations of Thy mercy, to bless

Muhammad and the family of Muhammad with such blessings as none but Thee can encompass in knowledge, through Thy wondrous manifestations, Thy manifest breaths, Thy subtle favors, and Thy hidden conditions. Make us, on this Saturday which Thou hast created for Thy beloved and chosen among all mankind for Thy Prophet Muhammad - peace be upon him and his family - among those who hope for Thy grace, who fear Thy justice, who are patient under Thy trials, and who strive in Thy path seeking Thy good-pleasure. Make us among Thy chosen servants who find solace only in Thy nearness, delight only in Thy remembrance, and joy only in communion with Thee - those who have cast from their hearts obedience to any but Thee and who have ascended with their hearts to the station of intimate discourse with Thee and the most glorious spirit of Thy good-pleasure.

4 فاسئلك اللهم بمواقع عظمتك وعلامات عزتك و مقامات رحمتك ان تصلي على محمد و آل محمد بما انت عليه من التجليات البديعة و النفحات الجليلة و الكرامات اللطيفة و الشئون الخفية حيث لا يحيط بها علم احد سواك و ان تجعلنا في ذلك اليوم السبت الذي خلقته لحبيبك و انتخبته بين الانام لنبيك محمد صلى الله عليه و آله و سلم من الذين يرجون فضلك و يخشون من عدلك و يصبرون على بلائك و يجاهدون في سبيلك ابتغاء لمرضايتك و اجعلنا من عبادك المصطفين الذين لم يأنسوا الا بقربك و لا يتلذذوا الا بذكرك و لا يتنعموا الا بمنجاتك اولئك الذين خلعوا عن قلوبهم طاعة غيرك و استعرجوا بافتدئهم الى مقام مناجاتك و روح الابهج من رضوانك

- 5 O God! None can repel Thy grace, none can reverse Thy decree, none can extend what Thou hast withheld, none can withhold what Thou hast extended, and nothing exists save through Thy will, and no bounty remains after Thy ordaining. Verily, today is for Thy beloved, whom Thou hast made unique among mankind in might and established in the station of Thy mercy in creation. I am his guest on this day, so O God, make its beginning the light of Thy manifestation, its hours the breaths of Thy sanctification, its minutes the signs of Thy praise, and its end Thy good-pleasure, Thy forgiveness, and meeting with Thee. O God! Open unto us the doors of all things through Thy grace and mercy. Verily, Thou art God, the Lord of the mighty throne. 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.

5 اللهم لا راد لفضلك و لا معقب لحكمك و لا باسط لقبضك و لا قابض لبسك و لا شئ الا بمشيئتك و لا فضل بعد تقديرك و ان اليوم حبيبك الذي جعلته منفرداً من ابناء الجنس في عزة و قائماً مقام رحمتك في الانشاء و اننى انا ضيف له في يومه فاجعل اللهم اوله نور نور تجليتك و ساعاته نفحات تقديسك و دقائقه ايات تمجيدك و اخره رضائك و غفرانك و لقاءك و افتح اللهم لنا ابواب كل شئ بمنك و رحمتك انك انت الله رب العرش العظيم و سبحان الله رب العرش عما يصفون و سلام على المرسلين و الحمد لله رب العالمين

6 Sunday

6 يومُ الاحد

- 7 In the Name of God, the Most Merciful, the Most Compassionate! All praise be to God Who originated what is in the heavens and the earth through His wisdom, that none might doubt His wisdom, and all act by His command. O my God! Thou art God Who hath ever been without the existence of anything, and Thou shalt ever be without the mention of anything. None hath ever known Thee, nor can any servant describe Thee, for the essence of creation is sealed with the barrier of connection, and the essence of invention beareth witness to prevention through separation. If I say Thou art Thou, I have likened like unto like, yet Thou hast ever been beyond all similitudes. And if I say He is He, unity would indicate the

7 بسم الله الرحمن الرحيم الحمد لله الذي ابدع ما في السموات والارض بحكمه لئلا يظن في حكمه احد و كل بامرہ يعملون يا الهى انت الله الذي لم تزل كنت بلا وجود شئ و انك لا تزال كائن بلا ذكر شئ لم تزل لن يعرفك احد و لا يوصفك عبد اذ ذاتية الانشاء مغلقة بالسد الوصل و ان ذاتية الاختراع شاهدة بالمنعية بالفصل ان قلت انك انت فقد حكمت المثل بالمثل و انك لم تزل لن تعرف بالامثال و ان قلت انه هو هو دلت الاحدية ذاتية مشيتك والربوبية المتجلية انية ارادتك و انك لا تزال لن توصف بها

essence of Thy Will and manifest Lordship would indicate the reality of Thy Purpose, yet Thou shalt never be described by these nor characterized by their glory, for the essence of the abstract, the reality of the concrete, the being of the radiant, and the identity of the luminous all point to the Supreme Severance which hath no connection save in its separation, and no attribute save its relationship.

ولا تنعت بجدها اذ كينونية الجردات و ذاتية
الماديات و انية المتلجلجات و نفسانية المتلألآت
دالة بالقطعية الكبرى التي لا وصل لها الا بفصلها
ولا نعت لها الا بنسبتها

- 8 O my God! Thou knowest what is in the heavens and what is on earth, and that which descendeth in every condition from the treasures of Thy Command, and that which appeareth at every moment by Thy leave. I beseech Thee, O Lord, to send Thy blessings upon Muhammad and the family of Muhammad, Thy Messenger in the kingdoms of the heavens and earth, who is obeyed by Thy command in the depths of the realities of creation and command, through Thy manifestations, Thy breaths, the signs of Thy oneness and the stations of Thy mercy, by virtue of Thy sovereignty, divinity, unity and might. Verily Thou art the Self-Sufficient, the All-Praised.

8 و انتك يا الهى تعلم ما فى السموات و ما فى
الارض و ما ينزل فى كل شان من خزائن
امرک و ما يبدئ فى كل حين باذنک فاسئلك
اللهم ان تصلى على محمد و آل محمد رسولک فى
ملكوت السموات و الارض و المطاع بامرک
فى غياهب كينونيات الخلق و الامر بما انت عليه
من تجلياتک و نفحاتک و دلالات وحدانيتک
و مقامات رحمانيتک بما انت عليه من الشان و
اللاهوت و الوحدة والجبروت انتک انت الغنى
المحمود

- 9 I beseech Thee, O Lord, by his right, to send peace upon Him Who stands by Thy Cause in His station in fulfillment throughout the worlds of creation, Who is obeyed in the spheres of attributes and names, Who is unique in His station of obedience above all mankind and exalted in His station of good-pleasure above all similitude and likeness - the Light of Thy Countenance on Mount Paran, the Manifestation of Thy majesty upon the Dome of Time, and the revelation of Thy appearance in the verses of the Bayan. He is the Word of Justice in decree, the Mystery of God's will in execution, the Garments of Glory through splendor, the Word of Sinai, and the Letters of Thy unity in praise - the like of whom Thine eyes have never beheld in all creation, through Thy power which Thou hast placed within Him by Thy command, O Thou Possessor of majesty and bounty!

9 و اسئلك اللهم بحقه ان تسلم على القائم بامرہ
فى مقامه فى الاداء فى عوالم الانشاء و المطاع فى
افلاك الصفات و الاسماء الذى قد تفرّد فى مقام
طاعته عن ابناء الجنس و تعالى فى مقام رضائه
عن ابناء المثل و الشبه نور طلعتک فى جبل فاران
و ظهور هيبتک على قبة الزمان و تجلّى ظهورک
فى ايات البيان كلمة العدل فى القضاء و سر البداء
فى الامضاء و قصّ الجلال بالياء و كلمة السيناء
و احرف توحيدک فى الثناء الذى لم ترعين بمثله
فى الابداع بقدرتک التى جعلت فى نفسه بامرک
يا ذا الجلال والاكرام

- 10 O my God! This day is His day, so send down upon us that which beseemeth Thee. Verily He is worthy before Thy mercy and the court of Thy mighty oneness of Thy manifestations in the Concourse on High, Thy breaths in the horizon of grandeur, and the keys to Thy treasures in the Hereafter and this world. Verily Thou art God, the Great, the Exalted. Glory be to God, Lord of the Throne, above what they attribute. Peace be upon the Messengers, and praise be to God, Lord of the worlds.

10 يا الهى انّ اليوم يومه فانزل علينا فيه ما انت عليه
و انه هو يستحق فى تلقاء رحمانيتک و مدين
عتر صمدانيتک من تجلياتک فى ملاء الاعلى و
نفحاتک فى افق الكبرياء و مفاتيح خزائک فى
الآخرة و الاولى انتک انت الله الكبير المتعال و
سبحان الله رب العرش عما يصفون و سلام على
المرسلين و الحمد لله رب العالمين

11 Monday

11 يوم الاثنين

- 12 In the Name of God, the Merciful, the Compassionate. Praise be to God Who split asunder what lies between the heavens

12 بسم الله الرحمن الرحيم الحمد لله الذى فتح ما
بين السموات والارض بامرہ و جعل الكرسي

and earth by His command and placed the Throne and Seat upon the water before the creation of the heavens and earth. Glory be to Him and exalted is He above what they describe.

والعرش على الماء قبل خلق السموات والارض
سبحانه وتعالى عما يصفون

- 13 O my God! How can I stand before Thee knowing the contingent nature of my being? And how can I not praise Thee when my heart findeth no rest except in Thy remembrance and praise? So here am I on this day bearing witness that Thou art God, the Single, the One, the Subsisting, the Unique, the Eternal, the Ever-Living, Whom no description can describe and no attribute can qualify, and Whom nothing can know through anything else, for the rule of knowing between two things is forbidden and the word of conjunction after separation is cut off.
- 13 يا الهى كيف البيك بين يديك بعد علمى بحدوث نفسى وكيف لا اثنى عليك وان فؤادى لا يفرغ الا بذكرك و ثنائك فانا ذا فى يومى هذا اشهد انك انت الله الفرد الاحد القائم الوتر الدائم الحى الذى لم يأخذك وصف من شئ ولا نعت عن شئ ولا يعرفك شئ بشئ اذ حكم العرفان بين الاثنين ممنوعة وكلمة الاقتران بعد الافتراق مقطوعة
- 14 O my God! Thou knowest that in no matter have I desired aught save to know the manifestation of Thy revelation in the kingdoms of the heavens and earth. Never hath the knowledge of Thy essence or praise of Thy reality occurred to my innermost being, for that is impossible and unattainable for me. By Thy glory, though it would be the delight of mine eyes - yet Thy knowledge encompasseth all things.
- 14 انك يا الهى لتعلم انى ما اردت فى شأن الا بعرفان ظهور تجليتك فى ملكوت السموات والارضين ولا اختطرسرى عرفان كينونيتك و ثناء ذاتيتك لان ذلك ممنوع فى حقى ولا يمكن فيعزتك ليكون قرة عينى ولكن قد احاط علمك بكل شئ
- 15 O my God! The existence of Thy essence cutteth off all substances from proof, and knowledge of Thy reality preventeth all material things from understanding. By Thy might, I have no knowledge, no portion, no limit in knowing Thy Self, and nothing hath any share in loving Thy Being, for the existence of all things hath ever been as nothing in Thy knowledge. How then can there be understanding for one who hath no existence in Thy rank?
- 15 يا الهى ان وجود ذاتيتك مقطوعة الجوهرات عن الاستدلال وان علمى كينونيتك ممتنعة الماديات عن العرفان واتى بعزتك لا علم لا حظ لا حد فى عرفان ايتك ولا نصيب لشيء فى محبته ايتك اذ وجود الكل لا يزال لا من شئ فى علمك فكيف العرفان لمن لا وجود له فى ربتك
- 16 The greatest sin, O my God, and the gravest error, O my Master, is my mention of Thy Self, after my certainty that I have no share in Thy love. By Thy might, I testify before Thee that wert Thou to punish me for mentioning Thy Self, by the everlasting power of Thine eternity, through what Thou art able to exact of chastisement and retribution, of wrath and punishment, Thou wouldst be praised in Thy grace and obeyed in Thy judgment, and I would deserve such treatment. How then can I protest, O my God?
- 16 وان اعظم الذنب يا الهى واكبر الخطايا يا مولائى هى ذكرى نفسك بعد يقينى بان لا نصيب لى فى حبك واتى بعزتك اشهد ليدىك بانك لو تعذبى جزاء ذكرى نفسك بدوام عز ازيلتكم بما انت تقدر عليه من الاخذ والنقمات ومن القهر والسطوات لكنك محمودا فى فضلک ومطاعا فى حکمک وانا لکنت مستحقاً بذلك
- 17 Before Thee am I - how can I not be thunderstruck in the presence of Thy dominion and power? Verily, I am less than an atom. Thou didst create me by Thy command, nurture me through Thy grace, sustain me by Thy favor, strengthen me through Thy generosity, and cause me to be adorned with Thy remembrance through Thy loving-kindness. Were it not for Thee, I would not exist, nor would anything else. I beseech Thee, O my God, by Thy right, to send blessings upon the
- 17 فكيف احتج يا الهى بين يديك وكيف لا اصبغ فى تلقاء مدين قهاريتك واتى اقل من ذر خلقتنى بامرک وربيتنى بفضلک ورزقتنى بمنک و ايدتني بكرامتك و التخلق بذكرک بعنايتک ولولا انت لم اک انا ولا شئ سواى فاسئلك اللهم بحقک ان تسلم على الشمسین الطالعین والقمرین اللائحین والامامين الشاهدين

two rising Suns, the two shining Moons, the two witnessing Imams, the two patient Martyrs - Abu-Muhammad al-Hasan and Abu-'Abdu'llah al-Husayn - in a manner befitting Thy station and their deserving before Thy face. I implore Thee by Thy bounty to punish those who opposed them after recognizing their rights, and who fought against them after hearing of their majesty, with all Thy vengeance and might. Verily, Thou art the Powerful, the Mighty.

و الشَّهيدَينَ الصَّابِرَينِ ابْنِ مُحَمَّدِ الْحَسَنِ وَ ابْنِ عَبْدِ
اللَّهِ الْحُسَيْنِ بِمَا أَنْتَ عَلَيْهِ وَ أَتَمَّهَا يَسْتَحِقَّانِ فِي
تَلَقَّاءِ وَجْهِكَ وَ اسْتَلْكَ بِجُودِكَ أَنْ تَعَذِّبَ
الَّذِينَ جَاهَدُوهُمَا بَعْدَ مَا عَرَفُوا حَقَّهُمَا وَ حَارَبُوا
مَعَهُمَا بَعْدَ مَا سَمِعُوا جَلَالَتَهُمَا بِكُلِّ نِقْمَاتِكَ وَ
سَطَوَاتِكَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ

- 18 I testify that this day is their day, and that I am their guest on this day. Therefore, ordain for me to meet them in the Return and in the next world. Make known to me their majesty, sustain me through their grace, and forgive me for their sake. Verily, Thou art the Mighty, the All-Bountiful. Glorified be God, the Lord of the Throne, above what they attribute. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.

18 وَ أَشْهَدُ أَنَّ الْيَوْمَ يَوْمُهُمَا وَ أَنِّي أَنَا ضَيْفٌ لَهُمَا فِي
ذَلِكَ الْيَوْمِ فَارْتَبِ لِي لِقَائَهُمَا فِي الرَّجْعَةِ وَالْدَّارِ
الْآخِرَةِ وَ عَزِّفْنِي جَلَالَتَهُمَا وَ ارْزُقْنِي بِفَضْلِهِمَا وَ
اغْفِرْ لِي بِشَأْنِهِمَا أَنْتَ الْعَزِيزُ الْمَنَّانُ وَ سُبْحَانَ
اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ
وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

19 Tuesday

19 يوم الثلاثاء

- 20 In the Name of God, the Merciful, the Compassionate. Praise be to God Who created the sun, the moon, and the stars, all made subservient by His command. His is the creation and the command, and unto God shall all be gathered. My God! The paths of those who are detached lead up to Thee, and the deeds of all contingent beings are raised up to Thee. Thou art God, the Living, the Powerful, Whom nothing in the heavens or on earth can overwhelm. All in the kingdoms of command and creation have submitted to Thy greatness, and all from those upon the throne to those beneath the earth have yielded to Thy might.

20 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ
الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ مَسْخَرَاتٍ بِأَمْرِهِ لَا
لَهُ الْخَلْقُ وَ الْأَمْرُ وَ كُلٌّ إِلَى اللَّهِ يُحْشَرُونَ الْهَى
أَنَّ سَبِيلَ الْمَجْرَدَاتِ إِلَيْكَ صَاعِدَةٌ وَ أَنَّ أَعْمَالَ
الْمَمَكَّاتِ إِلَيْكَ رَافِعَةٌ وَ أَنْتَ اللَّهُ الْحَيُّ الْقَادِرُ
الَّذِي لَا يَتَعَاضَمُكَ شَيْءٌ فِي السَّمَوَاتِ وَ لَا فِي
الْأَرْضِ وَ لَقَدْ خَضَعْتَ لِعَظَمَتِكَ كُلَّ مَنْ فِي
مُلْكُوتِ الْأَمْرِ وَ الْخَلْقِ وَ انْقَادَتْ لِسَطَوَتِكَ مِنْ
فِي عَلَى الْعَرْشِ إِلَى مَنْ كَانَ فِي تَحْتِ الْأَرْضِ

- 21 Glorified art Thou! Thy Essence is exalted in such wise that all contingent things submit to Thy command. Thou art He Who hath made knowledge to consist in fearing Thee, worship in loving Thee, certitude in seeking Thy good-pleasure, and obedience in remembering Thee. I beseech Thee, O my God, by the might of Thy Essence, the greatness of Thy attributes and Thy names, to raise me to the precincts of Thy nearness, to efface from around my heart every remembrance save the remembrance of Thy Lordship, and to bring me to the station of grandeur, the mystery of eternity, and the Most Glorious, Primordial Light, that I may abide before the seat of Thy might, forget all that is known save Thy grace and mercy, and that Thou mayest call unto me, O my God, in every state through the inspiration of Thy mystery and the holy breaths of Thy sanctity, that I may act wholly for Thee in accordance with what Thou lovest and art pleased with.

21 فَسُبْحَانَكَ عَلَتْ ذَاتُكَ بِشَأْنِ انْقَادَاتِ الْمَمَكَّاتِ
لَأَمْرِهِ أَنْتَ الَّذِي جَعَلْتَ الْعِلْمَ فِي خَشْيَتِكَ وَ
الْعِبَادَةَ فِي مَحَبَّتِكَ وَ الْيَقِينَ فِي رِضَاكَ وَ الطَّاعَةَ
فِي ذِكْرِكَ فَاقْسِمْكَ اللَّهُمَّ بَعْدَةَ ذَاتِكَ وَ عَظَمْتَ
صِفَاتِكَ وَ اسْمَاكَ أَنْ تَصْعِدَنِي إِلَى جِوَارِ
قُرْبِكَ وَ تَخُو عَنْ حَوْلِ فُؤَادِي كُلَّ ذِكْرٍ سِوَى
ذِكْرِ رَبِّيَّتِكَ وَ بَلِّغْنِي إِلَى مَقَامِ الْعِظَمَةِ وَ سِرِّ
الصَّمَدَانِيَةِ وَ النُّورِ الْإِبْهَاجِ الْإِزْلِيَّةِ لَأَسْتَقِرَّ فِي تَلَقَّاءِ
مَدِينِ عَزَّتِكَ وَ أَنَسِي كُلَّ مَعْرُوفٍ دُونَ فَضْلِكَ
وَ رَحْمَتِكَ وَ تَنَادِينِي يَا إِلَهِي فِي كُلِّ شَأْنٍ بِالْهَامِ
سِرِّي وَ نَفْحَةِ قُدْسِكَ لِأَنَّ أَعْمَلَ لَكَ كُلِّي بِمَا
أَنْتَ تَحِبُّ وَ تَرْضَى

- 22 Draw me, O my God, to the court of Thy might and cause me to dwell in Paradise in the company of those who are near to Thy chosen ones. For Thou art self-sufficient, independent of all in the heavens and the earth through Thy power, while I am poor, O my God, through Thy mercy. I call Thee and those who bear witness with Thee to witness that this day is the day of Thy chosen Proofs, Thy near ones, and Thy concealed servants whom Thou hast named in the Book with the names of Thy unity through the mention of 'Ali, Muhammad and Ja'far - the dawning-places of Thy Will, the dwelling-places of Thy generosity, the mines of Thy grandeur, the seats of Thy sovereignty, the pillars of Thy unity, the signs of Thy sanctification, and the tokens of Thy glorification - whom Thou hast chosen for Thyself, accepted for Thy wisdom, and selected for Thy good-pleasure.
- 23 Through them do I turn to Thee and beseech Thee to send blessings upon them with all Thy manifestations, holy breaths, and bounties which Thou originatest and which none but Thee can comprehend. Pour forth upon us patience through their right, aid us against those who have transgressed against us on their account, bless us and those among the believing men and women who seek Thy good-pleasure through their majesty in Thy Book, strengthen us through knowledge of them, join us with Thy light under the shadow of their nobility, and guard us through their sufficiency. Verily, Thou art God, the Mighty, the Sublime.
- 24 Glorified be God, the Lord of the Throne, above what they attribute. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.
- 25 Wednesday
- 26 In the Name of God, the Most Merciful, the Most Compassionate! Praise be to God Who sendeth down the Spirit upon whomsoever He willeth by His command. His is whatsoever is in the heavens and whatsoever is on earth, and on the Day of Judgment unto Him shall ye all be gathered. O God! Thou art the Ever-Living, the Self-Subsisting, Who art singular in the knowledge of Thine Own Self through Thine Essence, Who art supreme in the unity of Thine Essence through Thine Own Being, Who art exalted through the praise of Thy Being by Thine Own Identity, Who art sanctified through the attributes of Thine Identity by Thy Nature, and Who art magnified through the description of Thy Nature by the Essential Reality of Thine Eternity.
- 22 و انجذبني يا الهى الى ساحة عزتك واسكنى
فى الفردوس فى جوار المقربين من اصفياك
فانتك غنى عن كل ما فى السموات والارض
بقدرتك واننى انا فقير يا الهى برحمتك فاشهدك
ومن لديك من الاشهاد بان اليوم يوم حججك
المصطفين واولياك المقربين وبشرک المحتجبين
الذين سميتهم فى الكتاب باسماء وحدانيتك بذكر
عليّ ومحمد وجعفر محالّ مشيتك ومساكن
كرامتك ومعادن عظمتك ومواقع سلطنتك
واركان توحيدك وايات تقديسك وعلامات
تجديدك الذين قد اختصصتم لنفسك وارتضيتهم
لحكمك وانتجبتهم لمرضاتك
- 23 فيهم اتوجه اليك واسئلك ان تصلى عليهم بكلّ
تجلياتك ونفحاتك وكراماتك ما انت مبدعها لم
تزل حيث لا يحيط بعلها احد سواك وان تفرغ
علينا صبرا بحقهم وانصرنا على الذين اعتدوا علينا
بشأنهم وان تبارك فينا ولمن اراد مرضاتك
من المؤمنين والمؤمنات بجلالتهم فى كتابك وان
تؤيدنا بمعرفتهم وتلحقنا بنورك فى ظلّ كرامتهم
وتحرسنا بكفائتهم انتك انت الله العزيز المتعال
- 24 وسبحان الله ربّ العرش عما يصفون و سلام
على المرسلين والحمد لله ربّ العالمين
- 25 يوم الاربعاء
- 26 بسم الله الرحمن الرحيم الحمد لله الذى نزل الروح
على من يشاء بامرّه وانّ له ما فى السموات وما
فى الارض وكل يوم الفصل اليه لتبعثون اللهم
انت الله الحى القيوم الذى تفرّدت فى عرفان
نفسك بذاتك وتعظمت فى توحيد ذاتك
بكينونيتك وتعاليت ببناء كينونيتك بانيتك و
تقدست بوصف انيتك بنفسائيتك وتعظمت
بنعت نفسائيتك بذاتية ازليتك
- 27 انت الذى لن تعرف بغيرك ولا توصف بسواك
اذ الوصف بوجود نفسه يدلّ بالقطع والياس و

- 27 Thou art He Who cannot be known save through Thyself, nor described save by Thyself, for description through its own existence definitively betokeneth separation and despair, and attributes through their own essence testify to barriers and prevention. O my God! Thou hast ever been sanctified from association with the essences of substances, or the attributes of abstract realities, or the indications of contingent beings, for the Essential Reality of Thy Self hath ever indicated the Countenance of Thine Eternity and eternally recounteth the presence of Thy Self-Sufficiency. None hath any way to know Thee or sanctify Thee save through powerlessness and despair after separation and severance.
- 28 Glorified art Thou, O my God! After my knowledge of the barred path, I commune with Thee, call upon Thee, bear witness unto Thee, and beseech Thee that Thou art God, the Beloved, the Intended One. Thou hast ever been the Beauty of the heavens and earth, and Thou shalt ever continue to be the Beauty of the heavens and earth by virtue of what Thou art, for Thou art the Glory of all things in the kingdom of command and creation, as naught hath honor or grace save through Thy love and its relation unto Thee.
- 29 I beseech Thee by Thy might and the majesty of Thy Will to make us content with Thy decree, patient under Thy trials, yearning for what Thou hast ordained of imperishable blessings, fearful of Thy sovereignty, hopeful of Thy bestowal, in dread of Thy justice, seeking forgiveness in the dark of night and at daybreak when the dawn breatheth, and acting in accordance with what Thou hast prescribed in Thy Book.
- 30 O God! I have no knowledge save through Thy grace, no fear save through Thy justice, no merit save through my hope in Thy forgiveness. Every good thing named in Thy Book is from Thee, belongeth to Thee, and returneth unto Thee alone, Who hath no partner. From it is that Day which Thou didst create for Thy chosen ones, extend for Thy loved ones, and make the name of Thy trusted ones - the rightly-guided Imams: Ali, Muhammad, then Ali, and Hassan, Thy blessings be upon them all - the signs of Thy Self-Sufficiency, the manifestations of Thy Might, the stations of Thy Oneness, the evidences of Thine Eternity, and the tokens of Thy Mercy.
- 31 I beseech Thee by their right upon Thee and Thy right upon them to bless them according to Thy station of Glory, Unity, Majesty and Greatness, and according to what they deserve before the court of Thy grandeur. I beseech Thee by their
- انّ النعت بوجود ذاته ليشهد بالسّد والمنع وانك يا الهى لم تزل لن تقترن بجعل الجوهريات ولا بنعت المجردات ولا باشارات الممكنات اذ ذاتية نفسك لم تزل تدل بطلعة ازليتك ولا تزال تحكى عن حضرت صمدانيتك ولا لأحد سبيل في عرفانك وتقديسك الا بالعجز واليأس بعد الفصل والقطع
- فسيحانك يا الهى بعد على بالسّد السبيل اناجيك وادعوك واشهدك وارجوكم بانك انت الله المحبوب المقصود لا يزال انك جمال السموات والارض ولا تزال انك تكون جمال السموات والارض وبما انت كائن وانك انت بهاء الكل في ملكوت الامر والخلق اذ غير حبك ونسبة الخلق اليك لا عزّ لشيء ولا فضل له
- فاقسمك بعزّتك وجلال مشيتك ان نجعلنا راضين بقضائك والصّابرين على بأسائك و الرّاغبين الى ما جعلت عندك من النعم الذي لا زوال له والمشفقين من سطوتك والراجين من بدائك والخالقين من عدلك والمستغفرين بالليل الاليل وفي حين الفجر ثم الصبح اذا تنفّس والعاملين بما فرضت في كتابك
- اللهم لا علم لي الا بفضلك ولا خوف لي الا بعدلك ولا فضل لي الا برجائي من عفوك وكلّ شيء له اسم خير في كتابك هو منك ولك واليك وحدك لا شريك لك وانّ منه ذلك اليوم الذي خلقته لاصفيائك ومددته لاوليائك وجعلته اسم امنايك المقربين الأئمة الهادين عليّ ومحمد ثمّ عليّ والحسن صلواتك عليهم اجمعين ايات صمدانيتك وتجليات جبروتيتك ومقامات وحدانيتك ودلالات ازليتك وعلامات رحمانيتك
- فاستلك بحقّهم عليك وبحقّك عليهم ان تصلّي عليهم بما انت عليه من الشّان والوحدة والجلال والعظمة وبما هم يستحقّون في تلقاء مدين

right to ordain for us on that Day all that Thou hast written for them in the knowledge of the unseen and what Thou shalt later reveal by Thy command. Verily, Thou art the Bestower, possessed of great bounty.

كبرياؤك و اسئلك بحقهم ان تكتب لنا في ذلك اليوم كل ما كتبت لهم في علم الغيب و تنزل عليهم من بعد بامرک انک انت المنان ذو الفضل العظيم

- 32 Glorified be 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.

32 و سبحان الله ربّ العرش عما يصفون و سلام على المرسلين و الحمد لله ربّ العالمين

- 33 Thursday

33 يوم الخميس

- 34 In the Name of God, the Most Merciful, the Most Compassionate! Praise be to God Who aideth with His victory whomsoever He willeth among His servants. Verily, the earth belongeth unto God; He causeth to inherit it whomsoever He willeth among His servants, and the end belongeth to the God-fearing.

34 بسم الله الرحمن الرحيم الحمد لله الذي يؤيد بنصره من يشاء من عباده و ان الارض لله يورثها من يشاء من عباده و ان العاقبة للمتقين

- 35 O my God! I bear witness unto Thee now, even as Thou didst bear witness unto Thyself before all things in the eternity of eternities, that Thou art God, the Lord of the heavens and earth. Thou didst create all things through Thy Will. Glorified art Thou, O my God! Thou art the Beloved Who hath known Thyself through Thyself, unified Thine Essential Reality through Thine Eternity, and testified to Thine Identity through Thy Being. Glorified art Thou! Sanctified is Thine Essential Reality, exalted is Thy Being, magnified is Thy Nature, and manifest is Thine Identity beyond [...]

35 يا الهى اتى اشهدك الان بما انت تشهد لنفسك قبل كل شئ فى ازل الازال بانك انت الله ربّ السموات و الارض قد خلقت الكل منها من مشيتك فسبحانك يا الهى انت المحبوب الذى عرفت نفسك بنفسك و وحدت ذاتيتك بازيليتك و شهدت بانيتك بكيونيتك فسبحانك تقدست ذاتيتك و تعاليت كيونيتك و عظمت نفسانيتك و

- 36 The most exalted heights of all created things cannot ascend to the court of Thy nearness, nor can the most sublime essences of abstract realities attain thereunto. Thou art far above what any speaker hath said, and Thou art He Who accepteth from Thy servants that which even the mystics cannot accept. Thou art He Who commandeth creation with that which even those nigh unto Thee cannot command. Glorified art Thou, O my God! How sweet is Thy praise in my secret thoughts and in my manifest speech, and how great are Thy bounties in my absence and in my presence. Thou art He Who hath made Thyself known to me through Thyself, and taught me to remember Thee through Thy remembrance, and summoned me unto Thee through the beauty of Thy presence. Were it not for Thee, I would be nothing, and were it not for Thy confirmation, I would not have chosen glory. Thou art He Who created me and sustained me, then guided me and inspired me. How can I thank Thee for Thy bounties when my limitations have rendered me incapable of offering Thy praise, and destiny hath made me powerless to extol Thy sanctity? Here am I on this day - the day of Thy Proof who standeth by Thy Command

36 تجلّت انتك من ان يصعد اليك اعل شواخ الممكّات او ان يرفع الى ساحة قربك اعل جواهر المجرّدات و انتك انت فوق ما قال القائلون و انتك انت الذى تقبل من العباد ما لا يقبل العارفون و انت الذى تأمر الخلق بما يحكم ما لا يأمر به المقربون فسبحانك يا الهى فما احلى ثاؤك فى سرى و علانيتى و ما اعظم آلاؤك فى غيبتى و شهادتى انت الذى عرّفتنى نفسك بنفسك و علّمتنى ذكرک بذكرک و دعوتنى اليك بطلعة حضرتک و لو لا انت لم اک شيئاً و لو لا تأييدک ما اخترت عزّاً انت الذى خلقتنى و رزقتنى ثم هديتني و اهتمتني فكيف اشكر آلاؤك و انّ القصارى قد قصّرتنى عن اداء تحميدک و انّ القضاى قد عجزتني عن ثناء تقدیسک و انا ذا فى ذلك اليوم يوم حجتک القائم بامرک و المنتظر بوعدک اشهد فى بين يديک عن کل خلقک بما

and awaiteth Thy Promise - bearing witness before Thee on behalf of all Thy creation to that which Thou lovest and with which Thou art well-pleased: that Thou art God, there is no God but Thee, alone without partner.

انت تحبّ و ترضى بانك انت الله لا آله الا انت
وحدك لا شريك لك

- 37 And I bear witness that Muhammad is Thy servant and Thy Messenger, whom Thou didst choose for Thyself and approve for Thy mystery, select for Thy secret and choose for Thy Guardianship, making him the station of Thyself in creation and origin, and making him unique in the station of praise among the children of humankind in creation. Verily Thou art the Mighty, the Bestower. And I bear witness that Ali, Hasan, Husayn, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hasan and the Proof, the Qa'im - Thy blessings be upon them - were the trustees of Thy revelation, the vessels of Thy knowledge, the successors of Thy Messenger, the pillars of Thy unity, the signs of Thy sanctity, the tokens of Thy praise, the verses of Thy transcendence, the dawning-places of Thy Cause, the manifestations of Thy sovereignty, the station of Thy Self-Sufficiency, and the evidences of Thine eternity and the aspects of Thy might in the eternity of justice and the perpetuity of grace. None precedeth them in nobility, and all else besides them exist and are mentioned only through their mention. And I bear witness that Fatima - the blessings of God be upon her - is the blessed leaf who was exalted and magnified by the command of her Lord above all others, and all who seek Thee are remembered and gathered beneath her shade.

37 و اشهد انّ محمّدا عبدك و رسولك الذي
اصطفيته لنفسك و ارتضيته لغيبك و انتخبته
لسرك و اخترته لولايتك و جعلته مقام نفسك
في الاداء و البدء و جعلته منفردا في مقام الثناء
من ابناء الجنس في الانشاء انك انت العزيز
المنان و اشهد ان عليا و الحسن و الحسين و عليا
و محمّدا و جعفرا و موسى و عليا و محمّدا و عليا
و الحسن و الحجة القائم صلواتك عليهم كانوا امناء
و حيي و ادعاه عليك و اوصياء رسولك و
اركان توحيدك و ايات تقديسك و علامات
تحيديك و آيات تزيهك و مواقع امرك و
مظاهر سلطنتك و مقام صمدانيتك و دلالات
ازليتك و شئون جبروتك في ازل العدل و
سرمه الفضل لا يسبقهم في الشرف احد و كل
ما سواهم من ذكرهم ليذكرون و يوجدون و اشهد
ان فاطمة صلوات الله عليها ورقة مباركة التي
جلّت و عظمت بامر ربها عن ما سواها و ان
كل الراغبين اليك في ظلها ليذكرون و يحشرون

- 38 O God! Love those who love me and be wroth with those who hate me or deny me. Verily Thou art above all whom Thou wilt, exalted and protective of me. Forgive me and my parents and those whom Thou lovest as Thou wilt through Thy bounty and favor. Verily Thou art God, the Mighty, the Most High. 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.

38 اللهم احب من حبي و اصخط على من ابغضني او
جدني و انك وراء كل من نشاء علي و حافظ لي
و اغفر لي و لا يولي و لمن تحب كما تحب بجودك
ومنك انك انت الله العزيز المتعال و سبحان الله
رب العرش عما يصفون و سلام على المرسلين و
الحمد لله رب العالمين

39 Friday

39 يوم الجمعة

- 40 In the Name of God, the Merciful, the Compassionate. O my God! I bear witness unto Thee now on this Friday as Thou didst bear witness unto Thyself before Thy Will came into being, that Thou art God, the Single, the One, the Self-Subsisting, the Unique, the Everlasting, Who hath ever been without description by any other than Thyself and will ever be without attribute from any besides Thee, for Thine Essence hath ever been utterly sanctified from severance and Thy Being will ever be completely protected from separation, from a beginning that hath no beginning and an end that hath no end.

40 بسم الله الرحمن الرحيم يا الهى اشهدك الان في
يوم الجمعة بما شهدت لنفسك من قبل ان توجد
مشيتك بانك انت الله الفرد الاحد القيوم الوتر
الدائم الذي لم تزل كنت بلا وصف من غيرك
و لا تزال انك كائن بلا نعت من سواك اذ
ذاتيتك لم تزل مقطعة القطع عن الانقطاع و
كينونيتك لا تزال مسددة المنع عن الانقطاع
من اول الذي لا اول له و الاخر الذي لا اخر له
لن يعرفك شئ و لا يوصفك و انهم ان عرفوك

Nothing can know Thee or describe Thee, and if they know Thee they know only Thy creation, and if they describe Thee they describe only Thy handiwork, for the ultimate condition of creation at the highest point of detachment is naught but limitation by the bounds of negation before affirmation, then negation after life. How then can one who bears the decree of death before life know his Lord Who cannot be described by life except through the ultimate manifestation of names and attributes, even if described [...]

لم يعرفوا الا ابداعك و انهم ان وصفوك لم يصفوا الا اختراعك لان شأن الخلق في منتهى البلاغ وذروة الانقطاع لم يكن الا محدودا محدود النفي قبل الاثبات ثم النفي بعد الحيات فكيف يمكن من له حكم الممات قبل الحيات بان يعرف ربه الذي لا يوصف بالحيات الا بمنتهى علانية الاسماء والصفات

- 41 Through mention of power, life, grandeur and attributes is His remembrance of His creation, lest they harbor doubts about their Lord or question their God, that He is He, not encompassed by what they have encompassed in contingent existence - far be such thoughts from God, the Lord of all worlds. And Thou knowest, O my God, that mention of knowledge, power, life and grandeur in the Book of those near unto God is their remembrance of Thee in creation for themselves, a remembrance unworthy of Thy presence, ascending not to Thy holy heaven nor rising to Thy glorious court. Indeed the greatest sin for me, O my God, and the gravest error for myself, O my Lord, is my knowledge of Thy Self as created within Thy kingdom, and my mention of Thy unity as an attribute of Thy creation. Thou art far more glorious and greater than to be known through aught else but Thee, more exalted and noble than to be described by any save Thyself.

41 و ان وصف بذكر القدرة و الحيات والعظمة والصفات هو ذكر لخلقه ان لا يقنوا في ربهم و لا يشكوا في المهم بانه هو هو لا يحيطه بما هم احاطوا في الامكان و الا ما حاش الظن بالله رب العالمين و انتك يا الهى لتعلم ان ذكر العلم والقدرة والحيات والعظمة في كتاب المقربين ذكر في الابداع لانفسهم و هو ذكر لا يليق لجنايبك و لا يصعد الى سماء قدسك و لا يرفع الى ساحة مجدك و ان اعظم الذنب لى يا الهى و اكبر الخطايا لنفسى يامولاي هى على بنفسك خلق فى ملكك و ان ذكرى وحدانيتك شأن من خلقك و انتك اجل واعظم من ان تعرف بغيرك و اعلى و اكرم من ان توصف بسواك

- 42 Therefore forgive me, for after my certain knowledge I have no power to refrain, though I know that returning to that station after gaining knowledge is the greatest sin, with no sin its equal. But O my God, how can I be silent when I was dead, and how can I speak when I was alive? If I turn to Thee in repentance, it is a return to the first sin, and if I speak before Thee, it is sin upon the first sin. O my God, what path have I, unable to mention proof, while Thou art the Glorious Lord and I the abject servant? If Thou castest me into Thy fire and sayest to me "This is My love," I surely know it is fire for me, and my soul finds no peace after knowing my existence without sin, nor do I see any among creation - nay, there can be naught in them save sin. Here am I, casting myself before Thee, though I know Thou sayest "Fear not, for thou art the Most Exalted," yet how can my inner being find rest when that is the lowest? Alas, alas, for what I have said and what I cannot utter before Thee!

42 فاغفر لى فان بعد يقينى بالتقطع لا طاقة لى بالمنع و لو اننى لاعلم ان العود الى ذلك المقام بعد على لاعظم ذنب حيث لا يعادله ذنب ولكن يا الهى كيف اصمت و كنت ميتا وكيف انطق و كنت حيا ان اتوب اليك فهو عود الى ذنب الاول و ان انطق لديك فهو ذنب بعد ذنب الاول فيا الهى مالى السبيل و لا اقدر بذكر الدليل و انت الرب الجليل و انا العبد الدليل ان تدخلنى نارك و تقول لى هى حى فاني لاعلم انها نار لى و لا تطمئن نفسى بعد على بوجودى دون ذنب و لا ارى من الخلق بل لا يكن فيهم الا ذنب فيها انا ذا القيت نفسى لديك و اتى لا علم انتك تقول لا تخف فانك انت الاعلى ولكن كيف اسكن سرى بان ذلك هو ادنى فاه آه عما قلت و عما لا اقدر ان انطق لديك

- 43 Forgive me and my parents and whom Thou lovest as Thou desirest. Verily Thou art the Most High, the Most Great. Glory be to God, Lord of the Throne, above what they describe.

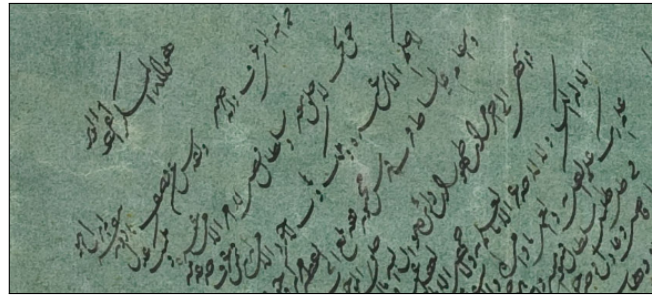
Peace be upon the Messengers. And praise be to God, the Lord of all worlds.

43
فاغفر لي ولا يؤي ولمن تحب كما تحب أنك انت
العلی العظيم وسبحان الله رب العرش عما يصقون
وسلام على المرسلين والحمد لله رب العالمين

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Reply to six questions



HARV

- 1 He is God, the One Who is Great, the Single, the Unique 1 هو الله المتكبر الفرد الوتر
- 2 Praise be to God, Who hath known His Own Self by His Self, and Who is sanctified above the description of aught else save Himself. He hath ever been pure Truth with no creation beside Him, a Sovereign of grace with no command except from Him, a King of justice with no decree save His decree, and a Monarch all-bountiful with no generosity except from His presence. Whoso hath recognized the bounds of his nothingness and stood firm upon the carpet of nearness to his Holy Beloved hath attained unto the central point of his existence and reached the ultimate degrees of his manifestation's circle. God created all beings for this alone, and there is no glory save in knowledge of Him, no ignorance save in heedlessness of Him. Sufficient is thy Lord's knowledge of all things, and action according to His commands, and steadfastness beneath the sheltering shade of His sovereignty. He is the best of judges, the most just, the most generous and munificent. 2 حمد الله الذي عرف ذاته ذاته و تقدس عن وصف ما دونه بنفسه لم يزل هو حق بحت لا خلق معه و سلطان فضل لا امر الا من عنده و مليك عدل لا حكم الا من عنده و ملك و هاب لا جود الا من لدنه فن عرف حد عدمه و استقام على بساط قرب قدس محبوبه فقد بلغ الى نقطة مركز وجوده و انتهى الى اخر مراتب ظهورات دائرته و ان الله ما خلق الموجودات الا لذلك و لا لاحد عز الا بالعلم به و لا جهل الا بالغفلة عنه و كفى علم ربك علم الكل به و العمل باوامره و الاستقامة في ظل ظليل سلطان قيوميته و انه هو خير فاصل و عادل و خير جواد و وهاب
- 3 O my God! How can I praise the garments of the countenance of Thy Ancient Being, which in its pure, pristine essence cutteth off all essences from the bounds of knowledge and separateth all abstract realities from mention in speech? Glorified and exalted art Thou! I can but acknowledge my utter powerlessness and declare: There is no God but Thee! Glory be unto Thee! I am among those who remember Thee, who give thanks, who praise, who supplicate, who know Thee, who seek Thee, who yearn for Thee, and who proclaim Thy unity. 3 يا الهی كيف اثني قص طلعة حضرة كينونيتك الازلية و انها هي بكنه كافوريتهما الساذجية مقطعة الجوهریات عن حد العرفان و مفرقة المجردیات عن ذكر البيان فسبحانك و تعاليت لا ذكر ؟ الا ان اعترف بقصاري العظمی و قضايای الكبرى و اقول لا اله الا انت سبحانك اني كنت من الذاکرين او الشاکرين او الحامدين او السائلين او العارفين او الطالبين او المشتاقين او الموحدین
- 4 I beseech Thee by Thy bounty to send Thy blessings upon Muhammad and the family of Muhammad and their cherubic 4 و اسئلك بحدک ان تصلي على محمد و ال محمد و شيعتهم الكربین الذين شهدوا بالحق و هم من

followers who bore witness to the truth and who tremble in awe of Him. I testify before Thee, O Thou from Whose knowledge nothing is hidden, neither in the heavens nor on earth, that there cometh one who believeth in Thee and in Thy signs and in what Thou didst reveal in the Qur'an to Muhammad, Thy beloved, and in what Thou hast ordained regarding the grace of the Imams of religion, the pillars of unity, and the dawning-places of certitude, and what Thou lovest for the people of Thy Cause and what pleaseth Thee from the people of creation. Sufficient art Thou as witness over me and the believers, and sufficient is Thy grace and bounty for the wounds that have pierced my heart. Then Thy help and Thy might shall come to those who have unjustly grown proud against the unitarians among Thy servants and who have wronged people without right according to Thy Book.

خشيتيه يشفقون و اشهدك يا من لا يغرب من علمك شيء لا في السموات و لا في الارض يأتي مؤمن بك و باياتك و ما نزلته في القرآن على محمد حبيبك و ما قدرت في فضل ائمة الدين و اركان التوحيد و مواقع اليقين و ما تحب لاهل ولايتك و ترضى من اهل الاختراع و كفى على و على المؤمنين شهيدا و كفى فضلك و جودك جرحات ما وقعت على قلبي ثم نصرک و جبروتيتك للذين استكبروا بغير حق على الموحدين من عبادك و ظلموا الناس بغير حق في كتابك

5 O God! Thou art witness over me and over the souls of all creation. Judge between me and them with truth, for Thou art the Truth. Thou art God, the Great, the Manifest, the Almighty, the All-Sufficient, the Compelling, Best of Judges and Swiftest of Reckoners. I beseech Thee, O God, by Thy Most Beautiful Names, to bestow upon the King of the Age and the nobles of the Sultan's realm that which Thou lovest and art pleased with. Verily, Thou art God, the Strong, the Mighty.

5 اللهم انت الشاهد على و على انفس الخلائق فاقض بيني و بينهم بالحق فانك الحق و انت الله المتكبر الظاهر القاهر الكافي الجبار خير الفاصلين و اسرع الحاسنين و استلك اللهم باسمائك الحسنى ان تمن على ملك الزمان و اعيان دولة السلطان بما انت تحب و ترضى انك انت الله القرى العزيز و

6 I testify before Thee, O God, O my Beloved, that there hath come down to me a book from someone asking questions and seeking answers in the language of discourse. O God! Inspire him with what Thou hast ordained for him regarding the principles of origin and the ultimate ends.

6 اشهدك اللهم يا محبوبي بان الا نزل عني كتاب من احد و سئل فيه مسائل و اراد الجواب بلحن الخطاب فالحمد لله ما قدرت له في مبادئ المبدء و غايات المآب

7 Answer to the first question: ... Nay – by God! The Book of God itself denieth them, for He – exalted be His remembrance – hath said: “Do they who commit evil deeds imagine that they shall outstrip Us? Evil is that which they judge!” And God is ever dominant in His Cause. They have not wronged Us; rather have they wronged their own selves. Where now is Adam, and Noah, and then Abraham and Moses? All, unto God, shall return.

7 جواب مسألة اول لا و الله يكذبهم كتاب الله حيث قال عز ذكره الخسب الذين يجترحون السيئات ان يسبقونا ؟ ما يحكمون و الله غالب على امره و ما ظلمونا و لكن كانوا انفسهم يظلمون فاين ادم و نوح ثم ابراهيم و موسى كل الى الله يرجعون

8 By my life! If the authorities desired anything, their will could not be resisted, but since they knew that this world is transient, and God willed that Abraham should face what was ordained in His knowledge, they bore with patience under persecution so that all people might be tested and truth be distinguished from falsehood, and all might be among those who submit. By My life, this is indeed the path which all must traverse.

8 و لعمرى ان اهل الولاية لو ارادوا بشي لا مرد لارادتهم و لكن لما علموا ان الدنيا يفنى و شاء الله ان ابراهيم يمثل ما قضى في علمه صبروا في الاذى ليحص الناس كلهم و ليميز الحق عن الباطل و كان الكل من المسلمين و لعمرى ان هذا هو الصراط الذى كل يمرون عليه

- 9 Whosoever grieves at My tribulation and follows God's commandments shall attain to that which those near to God have attained. And whosoever rejoices at My plight, the fire of his own joy shall suffice him. God shall soon question all concerning what they have earned. This is a decree of truth - let him who will, believe, and let him who will, disbelieve. Verily God is independent of all worlds.
- 10 And now I seek forgiveness of God, my Lord, for whatsoever His knowledge encompasses outside the paths of His love. And I conclude my praise of Him with what was revealed in the Qur'an - and His Word is the truth for those who understand the utterance in man: "Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him). And peace be unto those sent (to warn). And praise be to God, Lord of the Worlds."

9 فمن حزن في بلائي و اتبع احكام الله فيفوز بما فاز المقربون و من فرح بموقفي فكفاه نار فرحه فسوف يستل الله عن الكل عما هم يكسبون هذا حكم ؟ بالحق فمن شاء فليؤمن و من شاء فليكفر و كان الله لغني عن العالمين

10 و ان الآن استغفر الله ربي من كل ما احاط به علمه في غير سبل محبته و اختم ثنائي عليه بما نزل في القران حيث قال وقوله الحق لمن عرف البيان في الانسان سبحان ربك رب العزة عما يصفون و سلام على المرسلين و الحمد لله رب العالمين

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- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 I testify that there is no God but God, alone, without partner, and I testify that Muhammad is His servant and His Messenger. O God, bless Muhammad and the family of Muhammad.
- 3 Peace be upon you, O Family of Ta-Sin-Mim, and God's mercy and blessings. Peace be upon you, O Family of Ta-Ha, and God's mercy and blessings. Peace be upon you, O Family of Ya-Sin, and God's mercy and blessings. Peace be upon you, O People of the House of Power, dwelling place of the Perfect Word, mine of glory, manifestation of sovereignty, and God's mercy and blessings. Peace be upon you, O People of the Divine Will and its sister the pillar of destiny and its foundation, determiners of execution and its wisdom, reckoners of the Book and its verses, and God's mercy and blessings.
- 4 O Family of God! How can I count your praises after God has sealed the door of praise between me and you? And how can I speak of your bounties when God has placed nothing between me and you? Yet since praise of you is ordained upon the servant, accept my transgressions against you and let me mention my sins in your presence. I beseech from your generosity

1 زيارة ائمة طاهرين سلام الله عليهم اجمعين بسم الله الرحمن الرحيم

2 اشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمدا عبده ورسوله اللهم صل على محمد وال محمد

3 السلام عليكم يا ال طسم ورحمة الله وبركاته السلام عليكم يا ال طه ورحمة الله وبركاته السلام عليكم يا ال يس ورحمة الله وبركاته السلام عليكم يا اهل بيت القدرة ومنزلة الكلمة التامة ومعدن العزة ومظهر السطوة ورحمة الله وبركاته السلام عليكم يا اهل المشية واختها ركن القدر واصله ومقدر الامضاء وحكمه ومحصى الكتاب واباته ورحمة الله وبركاته

4 يا ال الله كيف احصى ثنائكم بعد ما قد سد الله باب الثناء بيني وبينكم وكيف لا ذكر عطياتكم بعد ما لا جعل الله شيئا بيني وبينكم ولكن لما فرض على العبد ثنائكم فقبل اجتراحاتي عليكم واذكر موفقاتي في محضركم اسئل من جودكم عفو

forgiveness for my existence and its effects, for my very life in your sanctuary is the greatest sin, with no sin equal to it - how much more when sin acquires further sin?

- 5 I know well that your generosity has ever been most exalted and your grace will ever be most glorious. None need ask for your pardon, for knowledge of your forgiveness after my recognition of your station is the greatest pardon possible in my case, beyond compare. For had you dealt with me at the first mention according to your justice, neither I nor my turning away would exist - all things would perish. But when I witnessed your forbearance and bounties toward me, I must mention something of your generosity to me, that my heart may be illumined by your remembrance and my inner being adorned by gratitude to you.

- 6 O Family of God! Strengthen me through your remembrance - your remembrance! Then through gratitude to you - gratitude to you! Then through your glory - your glory! Then through your grace - your grace! Then through your holiness - your holiness! Then through knowledge of you - knowledge of you! Then through love for you - love for you! Then through your good pleasure - your good pleasure! How sweet are your hidden and manifest aspects, apart from your theophany!

- 7 O Family of God! How can I praise you when all besides the Divine Essence is like the reflection in mirrors that exists in the mirrors before you, while nothing has existence before you? I testify that the Divine Will has willed through your will, that Purpose has been determined through your purposes, that Destiny has been detailed through your power, that Decree has been decreed through your execution, that Divine Decision has been realized after being made firm before what was mentioned through your beneficence, that Permission has been granted through permission of your glory, that the Appointed Time has been completed through permission of your praise, and that the Book has been sent down from the clouds of justice of your verses.

- 8 So by what description shall I remember you after my knowledge that description is cut off from your essential reality? And by what attribute shall I quiet my heart after my certainty that attributes are prohibited from your inner reality? The signs of the Cloud of Unknowing have been made manifest through the appearance of your outer reality, the marks of praise have been erased through the depths of your theophany, the stations of glory have been magnified through the traces of your mercy, and the birds of Paradise have sung praise in your presence only to return to themselves.

وجودی واثاره لأنّ حیاتی لدى حرّمکم اعظم
ذنب حیث لا یعاده ذنب فکیف اذا اکتسب
الذنب ذنبا اخری

5 وائی لاعلم انّ جودکم لم یزل لکان اعلی و انّ کرّمکم
لا یزال لیكون ابهى ولا یحتاج لاحد بالسؤال
من عفوکم اذ العلم بعفوکم بعد اعترافی بشأنکم لکان
اعظم عفوی حتّی حیث لا یعاده عفوی لانکم لو
عملتم بی فی اوّل ذکری بعدلکم ما کنت انا ومن
ادباری یهلك کلّ شیء ولكن لما رأیت مداراتکم
وعطیاتکم فی حتّی لا ذکر شأننا من جودکم فی حتّی
لیجلو فؤادی بذکرکم ویتلوّح سرّی بشکرکم

6 فیال الله ایدونی بذکرکم ذکرکم ثمّ شکرکم شکرکم ثمّ
مجدکم مجدکم ثمّ فضلکم فضلکم ثمّ قدسکم قدسکم ثمّ
معرفتکم معرفتکم ثمّ محبتکم محبتکم ثمّ رضاکم رضاکم
فما احلی فی سرّکم وعلانیّتکم دون تجلیکم

7 فیال الله کیف اثنی علیکم لأنّ ما سوى الذّات
بمثل عکس مرءات قد کان فی المرءات عندکم
ولا وجود لشیء عندکم فاشهد انّ المشیة قد شیئت
بمشیتکم وانّ الارادة قد عینت باراداتکم وانّ
القدر قد فصلت بقدرتکم وانّ القضاء قد قضیت
بامضائکم وانّ البداء قد حققت بعد ما احکمت
قبل ما ذکرتم باحسانکم وانّ الاذن قد ذوّنت
باذن بهائکم وانّ الاجل قد تمت باذن ثنائکم وانّ
الکتاب قد نزّل من سحاب عدل ایاتکم

8 فبائی وصف اذکرکم بعد علمی بقطع الوصف من
ذاتیّتکم وبائی نعت اسکن قلبي بعد یقینی بمنع
النّعت من کینویّتکم فجّلّت ایات العماء من ظهور
علانیّتکم ومحت علامات النّناء من بطون تجلیکم
وعظمت مقامات البهاء من اثار رحمتکم وغنت
طیور الفردوس من النّناء فی محضرمک الا ویرجع
الی نفسه

- 9 So blessed is the soul that knows your worth and does not transgress beyond the leaves of the verses of your might! Glory be to God your Creator! I know not a letter of your station, nor has anyone spoken aught of its limit. I testify that when one of your followers was transfigured upon the Mount in the Day of Eternity, realities and their traces were found, hearts fell prostrate in their stations, gardens and their lights were created, Hell and all within it were set ablaze, and all together declared: "There is no God but God, glory be to Him and exalted is He above what they describe!"
- 10 I call you to witness, O my Masters, that I have believed in you and in your signs and by what is sent down in every condition of the signs of Your grace and the clouds of Your power, have mercy upon me through Your glance and preserve me through Your power and cause me to return in the days of Your return and forgive me on the day of the manifestation of Your sovereignty upon the Most Great Plain, for verily I am Your servant and Your visitor, seeking refuge in Your dust and beseeching Your intercession through love for You. Therefore write down, concerning my right and the right of those who seek You with justice, O People of Grace, whatsoever power and might You possess, for verily I declare You are sufficient unto me, sufficient unto me in every condition. Glorified then be God, Your Creator, above what they describe, and peace be upon the Messengers, and praise be to God, the Lord of the worlds. O Mention of God.
- 9 فيا طوبى لنفس عرف قدركم ولم يتعدّ من ورقات آيات عزّتكم فسيحان الله بارئكم ما اعلم من شأنكم حرفاً وما نطق احد بشئ من حدّه فاشهد أنّ احدا من شيعتكم لمّا تجلّى على الطور في يوم الازل وجدت الحقايق واثارها ونخرت الافئدة في [في] مقاماتها وخلقت الجنان وانوارها وسعّرت الجحيم وكلّ من فيها قالوا باجمعهم لا اله الا الله سبحانه وتعالى عمّا يصفون
- 10 اشهدكم يا موالى بانّى كنت مؤمناً بكم وبآياتكم وبما ينزل في كلّ شأن من آيات فضلكم وسحاب قدرتكم فارحموني بنظرتكم واحفظوني بقدرتكم وارجعوني في ايام رجعتكم واغفروا[!] لى يوم ظهور سلطنتكم على صعيد الاكبر فانّى انا عبدكم وزائرکم ولائذ يترتّبكم ومستشفع اليكم بحبّتكم فاكتبوا في حقّى ولمن ارادكم بالعدل يا اهل الفضل ما انتم عليه من القدرة والجبروت فانّى انا اقول انتم حسبي حسبي في كلّ شأن فسيحان الله موجدكم عمّا يصفون وسلام على المرسلين والحمد لله ربّ العالمين يا ذكر الله

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Kitabu'l-Mashhudiyyah

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Peace from the Peace, and what Peace returns to Peace. There is no God but Him, the Worshipped One, to Whom all creation shall return. Then peace from the Presence of Innovation, the Ancient Remembrance, to all the people of Islam and submission. And praise be to Him, there is no God but Him, for He has made known to us the wisdom of innovation through invention and made us among those who remember. And thanks be to Him for His favor upon us in opening the channel for the descent of mercy from them, even if we were not among the
- 1 بسم الله الرحمن الرحيم
- 2 السّلام من السّلام وما السّلام يعود السّلام لا اله الا هو المعبود كلّ البريّة اليه يرجعون ثمّ السّلام من حضرة الابداع الذّكر القديم لاهل الاسلام والتسليم اجمعين وله الحمد لا اله الا هو حيث عرفنا حكم الابداع بالاختراع وجعلنا من الذّاكرين له المنة لانعامه علينا بفتح المجرة لنزول الرحمة منهم لو لم يكن من المؤمنين لانّ عزّ وجلّ لا يغيّر ما

believers, for the Mighty and Glorious does not change what is with a people until they change what is within themselves, and He does not punish us whether we are grateful for His favors or not.

بقوم حتّى يغيّروا ما بانفسهم و ما يفعل بعذابنا او
كما بانعمه من الشاكرين

- 3 O God, make us among those who acknowledge Your unity - there is no God but Him - and who are humble before Your signs, who worship and prostrate to the Most Merciful as You commanded prostration. The people of goodness obeyed You while the created praisers turned away from Your command. Thanks be to You, O Most Thankful One, for You have inspired us with knowledge of the Tree and its fire and the pressed oil thereof, and the attainment of the lamp and the matter of the glass and the completion of the Word through the rotation of the Point, and You have made us among those who submit.

3 اللهم اجعلنا من المقرّين بتوحيديك لا اله الا هو و
الخالسين لاياتك وللرحمن عابدين وله ساجدين
كما امرت بالسجود و اهل الطيبين اطاعوك و
خلق المسبحين من امرك عادوك و لك الشكر يا
شكور قد اهتمنا بمعرفة الشجرة و نارها و دهن
المعتصر منها و حصول المصباح و امر الزجاجة و
تمام الكلمة بدوران النقطة و جعلتنا من المسلمين

- 4 To continue: The Messenger has conveyed what he was commanded and we have heard his command and we were among those who looked upon his tablet. God, the Mighty and Glorious, has honored us through observing in the tablets the knowledge of the pillars of unity, distinguishing guidance from error, and we are, God willing, among those who obey His command and who submit to the command of His Supreme and Mighty Remembrance regarding what was unclear to us from the allegories. Perhaps God, exalted is He, will inspire us with knowledge of His mystery after a while or before, and we hope from the Most High, the Great, that He will hasten relief for the oppressed by the right of the family of God upon Him and His decree upon all the family of God.

4 و بعد قد بلغنا الرسول ما كان مامورا و سمعنا
امره و قد كنّا لالواح من التأخرين و قد اكرمنا
الله عزّ و جلّ من ملاحظة الالواح معرفة اركان
التوحيد تبيين الرشد من الغيّ و انا انشاء الله لامره
من المطيعين و عما اشتبه علينا من المتشابهات
مسلمًا لامر ذكره العليّ العظيم من المسلمين لعلّ
الله انشاء الله تعالى يلهمنا معرفة سرّه بعد حين
او قبل حين و نرجو من العليّ الكبير ان يقرب
الفرج للمستضعفين بحق ال الله عليه و حتمه على
ال الله اجمعين

- 5 And blessings and peace from the exalted Lord upon the fourteen ruby reeds from among the infallible ones, and after them upon the poor among their Shia from the submitters and their expectant lovers and the rest of the hearts that yearn for them from among those who were scattered and created.

5 و الصلوة و السلام من الربّ تعالى على قصبة
الياقوت الاربعة عشر من المعصومين و بعدهم
على فقراء شيعتهم من المسلمين و محبيهم المنتظرين
ولسائر الافئدة التي تهوى اليهم من المذروئين و
المبروئين

- 6 O God, bless Muhammad and the family of Muhammad and hasten their relief by their right, O Most Generous One.

6 اللهم صل على محمد و ال محمد و عجل فرجهم
بحقهم يا كريم

INBA98:110.08-111.09

BB00514*Date: unknown (Shiraz?)*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 2 O God! Thou art the Worshipped One, the Possessor of all good and bounty. Thou art the Lord to Whom all repair, the Finder of all that exists and exists not. Thou art the All-Knowing, from Whose knowledge nothing is hidden, whether concealed or manifest.
- 3 I beseech Thee by the Tree of Divine Purpose, and the Sign of the Worshipped One, and the reality of bowing and prostration, and the Witness and the Witnessed, and the Absolute Intercessor on the Promised Day, and by the Imams who guide aright, who call unto God from the beginning of the worlds of existence to the ultimate degrees of witness, that Thou shouldst shower benedictions upon Muhammad and the family of Muhammad - benedictions that would fill with their light all regions of existence - and that Thou shouldst grant unto their followers a perfect, complete and blessed peace that would lead those who hold fast unto it to the reality of the Divine Purpose, and that Thou shouldst grant those who take refuge in Thy hidden mystery and Thy manifest remembrance that which they ask of Thee, of virtuous offspring and noble fortune, by the right of Thy Sacred House, the qiblih of those who bow down and prostrate, and by the Sacred City, the Praised Master, the best of fathers and the noblest of those born.
- 4 O Self-Subsisting! O Loving! O Worshipped One! O Object of Prostration! Answer the prayer of the bearer through Thy mystery that exists in the unseen of all that exists and exists not. O One! O Single! O Shelter! O Support! O Say: He is God, the One! I beseech Thee by the father and that which he begot, that Thou shouldst bestow upon this bearer a child.
- 5 O Muhammad! O Ali! Ye two are the interceding benefactors. Sufficient unto us is God! Most excellent is He in Whom we trust, most excellent is the Lord, and most excellent is the Helper.
- 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 2 اللَّهُمَّ أَنْتَ اللَّهُ الْمَعْبُودُ مَالِكُ الْخَيْرِ وَالْجُودِ وَأَنْتَ الرَّبُّ الْمُرُودُ وَاجِدُ كُلِّ مَوْجُودٍ وَمُفْقُودٍ أَنْتَ الْعَلِيمُ الَّذِي لَا يَعْزُبُ عَنْكَ مَخْفِيٌّ وَمُشْهُودٌ
 3 أَسْأَلُكَ بِشَجَرَةِ الْمَقْصُودِ وَآيَةِ الْمَعْبُودِ وَحَقِيقَةِ الرُّكُوعِ وَالسَّجْدِ وَالشَّاهِدِ الْمَشْهُودِ وَالشَّافِعِ الْمَطْلُوقِ فِي يَوْمِ الْمَوْعُودِ وَالْهَدَاةِ الْمُهْدِيَةِ الدَّعَاةِ إِلَى اللَّهِ مِنْ مَبْدَأِ عَوَالِمِ الْوُجُودِ إِلَى آخِرِ مَرَاتِبِ الشُّهُودِ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَوةً تَمْلَأُ بِنُورِهِ جَمِيعَ اصْفَاقِ الْوُجُودِ وَأَنْ تَسَلِّمَ عَلَى شَبِيعَتِهِمْ سَلَامًا تَامًا كَامِلًا مُبَارَكًا يُوصِلُ أَهْلَ الْإِسْتِسَاكِ بِهِ إِلَى حَقِيقَةِ الْمَقْصُودِ وَأَنْ تُعْطِيَ أَهْلَ الْإِلْتِجَاءِ بِسُرِّكَ الْمُوَدَّ وَذِكْرَكَ الْمَشْهُودَ مَا سَأَلُوكَ مِنْ خَيْرٍ مَوْلُودٍ وَآكِرٍ مَسْعُودٍ بِحَقِّ بَيْتِكَ الْحَرَامِ قَبْلَةَ أَهْلِ الرُّكُوعِ وَالسَّجْدِ وَالْبَلَدِ الْمَقَامِ السَّيِّدِ الْحَمْدُ خَيْرُ وَالِدٍ وَآكِرٍ مَوْلُودٍ
 4 يَا صَمَدُ يَا وَدَدُ وَيَا مَعْبُودُ يَا مَسْجُودَ اجِبْ سُؤَالَ الْحَامِلِ بِسُرِّكَ الْمَوْجُودِ فِي غَيْبِ كُلِّ مَوْجُودٍ وَ مَفْقُودٍ يَا وَاحِدُ يَا أَحَدُ يَا كَهْفُ يَا سَنْدُ يَا قَلْ هُوَ اللَّهُ أَحَدُ أَسْأَلُكَ بِوَالِدٍ وَمَا وَلَدٌ أَنْ تَمَنَّيَ عَلَى هَذَا الْحَامِلِ بِالْوَلَدِ
 5 يَا مُحَمَّدُ ص يَا عَلِيُّ أَنْتُمَا الشَّافِعَانِ الْمُعْطِيَانِ حَسْبُنَا اللَّهُ نَعْمَ الْوَكِيلُ نَعْمَ الْمَوْلَى وَنَعْمَ النَّصِيرُ

PR04.205r01-205v14

BB00522*Du'a Hajat*

- 1 O God! Send down upon me Thy mercy, for unto Thee belongeth all mercy. 1 دعای حاجات از روی خط مبارک حضرت نقطه مرقوم گشته اللهم انزل علي رحمتك فان لك الرحمة كلها
- 2 O God! Bless Muhammad, Thy Beloved, and the Prophets, and fulfill my needs. 2 اللهم صل على محمد حبيبك و الانبياء و اقض حاجتي
- 3 O God! Bless the Points of Thy Cause and those whom Thou hast loved among Thy guides, and fulfill my needs. 3 اللهم صل على نقاط امرك و من احبته من ادلائك و اقض حوائجي
- 4 O God! By Thee and upon Thee and the Manifestations of Thy names, I beseech Thee to suffice me in what concerns me regarding my worldly affairs and the life to come, for Thou art my sufficiency and Thou art powerful over all things. 4 اللهم بك عليك و مظاهر اسمائك ان تكفيني فيما اهمني في امر دنيائي و آخرتي و انك انت حسبي و انك على كلشي قدير
- 5 O God! Forgive me and those who have believed in Thee, whether male or female, and fulfill our needs, for Thou art the Guardian of the believers. 5 اللهم اغفر لي و لمن آمن بك من كل ذكر و انثى و اقض حوائجنا انك ولي المؤمنين
- 6 O God! Fulfill our needs through all Thy names and all Thy examples. Leave us not to ourselves nor to any of Thy creation. 6 اللهم اقض حوائجنا باسمائك كلها و امثالك باسرها لا تكلنا الى انفسنا و لا الى احد من خلقك
- 7 O God! Protect us from the evil of those who have disbelieved and make us independent of all things. 7 اللهم احفظنا من شرور الذين كفروا و اكفنا عن كل شي
- 8 O Lord! Unto Thee I repair for refuge and toward all Thy signs I set my heart. 8 اللهم اني اعوذ بك و اعيد نفسي باياتك كلها
- 9 O Lord! Whether traveling or at home, and in my occupation or in my work, I place my whole trust in Thee. Grant me then Thy sufficing help so as to make me independent of all things, O Thou Who art unsurpassed in Thy mercy! 9 اللهم اني اتوكل عليك في سفرى و حضرى و شغلى و عملى فاكفني عن كل شي يا خير الراحمين
- 10 Bestow upon me my portion, O Lord, as Thou pleasest, and cause me to be satisfied with whatsoever Thou hast ordained for me. Thine is the absolute authority to command. 10 اللهم ارزقني كيف شئت و رضيني بما قدرت لي فان لك الامر كله
- 11 O Lord! I seek refuge in Thee from all that the accursed Satan may bring. 11 رب اني اعوذ بك من كل ما ورد الشيطان الرجيم
- 12 O Lord! I seek refuge in Thee from all Thine enemies. 12 رب اعوذ بك من اعدائك كلها

13 O God! Protect me from the evil of the oppressors and from the followers of darkness. اللَّهُمَّ أَحْفِظْنِي مِنْ شَرِّ الظَّالِمِينَ وَمِنْ أَتْبَاعِ الظَّالِمِينَ 13

14 Glory be unto Thee! Thou art the Best of protectors. سُبْحَانَكَ أَنْتَ خَيْرُ الْحَافِظِينَ 14

SWB#51 (p.193-193(a)x), BPRY.055, ADMS#143

INBA64:017.13-024.03, SWBP#50 (p.137-137(a)x)

BB00580

Letter to Mulla Hasan Bajistani

Date: 1261 [1844-1845]

- 1 In the Name of God, the Most Merciful, the Most Compassionate بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 1
- 2 O thou who asketh! Know that God does not decree illness for any soul except for what their own hands have earned of transgressions, and this serves only as atonement for their sins. يَا أَيُّهَا السَّائِلُ فَاعْلَمْ أَنَّ اللَّهَ لَا يَحْكُمُ بِمَرَضٍ لِنَفْسٍ إِلَّا بِمَا قَدِمْتَ أَيْدِيهِ مِنَ الْخَطَايَا وَذَلِكَ مَا كَانَتْ إِلَّا كُفْرًا لِدُنُوبِهِ 2
- 3 As for thy question regarding certain conduct - work purely for God's sake and see thyself in no state save that of finding thyself in obedience to the All-Merciful. And take account of thyself as though thou art standing before the Balance, hair by hair and shell by shell. وَأَنْ سَأَلَكَ مِنْ بَعْضِ السُّؤَالِ فَاعْمَلْ لِلَّهِ خَالِصًا وَلَا تَرَى نَفْسَكَ فِي حَالَةٍ إِلَّا وَقَدْ تَجِدُوهُ فِي طَاعَةِ الرَّحْمَنِ وَاحْسِبْ نَفْسَكَ بِمِثْلِ مَا أَنْتَ وَاقِفٌ عِنْدَ الْمِيزَانِ الشَّعْرَ بِالشَّعْرِ وَالْقَشْرَ بِالقَشْرِ 3
- 4 Deprive not thyself of the portion of striving, for hearts become ill just as bodies become ill. Therefore, purify thy heart through remembrance of God the Most Great in every condition. And the greatest spiritual discipline in this regard is that thy heart not be heedless of God's remembrance for a single moment. وَلَا تَحْرَمْ نَفْسَكَ مِنَ الْجَهْدِ فَإِنَّ الْقُلُوبَ تَمْرَضُ كَمَا تَمْرَضُ الْأَبْدَانُ فَصَفِّ قَلْبَكَ بِذِكْرِ اللَّهِ الْأَكْبَرِ فِي كُلِّ الْحَالِ وَاعْظِمِ الرِّيَاضَةَ فِي ذَلِكَ الْبَابِ إِنْ لَا يَغْفِلُ قَلْبُكَ مِنْ ذِكْرِ اللَّهِ لِحَقِّهِ 4
- 5 Guard the mystery of the Gate as thou wouldst guard thine eyes. And all things rest with God, for verily God is All-Seeing over His servants. And praise be to God, the Lord of all worlds. وَاحْفَظْ سِرَّ الْبَابِ كَمَا تَحْفَظُ عَيْنَيْكَ وَالْكَلَّ عَلَى اللَّهِ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 5

KSHK.BWB

INBA67:176-176, INBA_4011C:165-166, PR07.074v-074v, HBAB.502x, ASAT3.097

BB00615*Date: unknown (Shiraz?)*

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 He is the Most Exalted, the Most Great! In the name of God, the Most Merciful, the Most Compassionate! O Thou Who art the One, the Single, the Alone, the Self-Subsisting! O Thou Who hath taken unto Himself neither companion, nor shelter, nor peer! O Thou Who art He, God, the One! I beseech Thee, by our religion and by my homeland and its cities, to heal with Thy healing eye the eye of the bearer from inflammation, through the rights of Muhammad and the family of Muhammad and his followers, the followers of Muhammad and the family of Muhammad, through the right of their remembrance.

KSHK.BWB

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 هُوَ الْعَلِيُّ الْعَظِيمُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا وَاحِدَ يَا
 اَحَدَ يَا فَرْدَ يَا صَمَدَ يَا مَنْ لَمْ يَتَّخِذْ لِنَفْسِهِ صَاعِبَةً وَ
 الْكَهْفَ وَالنَّدَى قُلْ هُوَ اللَّهُ اَحَدٌ اسْلُكْ بِدَالِدُونَا
 وَلَدَى الْبَلْبِيتِ وَالْبُلْدَانِ تَشْفِي بَعِيْنَكَ الشَّافِي عَيْنِ
 لِحَامِلٍ مِنَ الرَّمْدِ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَشِيعَتِهِ
 سَيِّعَتِهِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِحَقِّ ذِكْرِهِمْ

PR04.204v15-204v19

BB00645*In reply to a question from an unknown correspondent*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God, Who created all things by His command. Then they who have believed in God and in His signs – these are they who shall be gathered unto God, thy Lord. And indeed I have now considered the letter which thou didst send unto Me from one who is enraptured and beloved in Thy sight, the cupbearer of the poured-out water recorded in Thy Book. God beareth witness against him in this earthly life concerning that which his hands have wrought. And when he made mention in his writing of a matter touching the pure affection he beareth toward Me – wherein he cited His utterance, drawn from the exalted vision: “The heart lied not in what it saw – will ye then dispute with him concerning what he beheld? Indeed he beheld of the greatest signs of his Lord” – this is the secret of his address, the spirit of his book, and the portion of his heart. For he wrote: “I call God, the Most High, to witness that there was in my heart naught save love for what

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ كُلَّ شَيْءٍ بِأَمْرِهِ ثُمَّ الَّذِينَ آمَنُوا
 بِاللَّهِ وَآيَاتِهِ فَاولئك هم الى الله رَبِّكَ يَحْشُرُونَ
 وَلَقَدْ لَا حَظَّ لَكَ الْآنَ كِتَابُ الَّذِي ارْسَلْتَهُ اِلَى
 مِنَ الْمَجْدُوبِ الْمَحْبُوبِ عِنْدَكَ وَالسَّاقِي مَاءَ
 الْمُسْكُوبِ فِي كِتَابِكَ اللَّهُ يَشْهَدُ عَلَيْهِ فِي الْحَيَاةِ
 الدُّنْيَا بِمَا اكْتَسَبَتْ يَدَاهُ وَانْهَ لَمَّا ذَكَرَ فِي كِتَابِهِ شَانَا
 مِنْ مَحَبَّتِهِ الصَّافِيَةِ فِي حَقِّهِ حَيْثُ قَالَ وَقَوْلُهُ
 الْمَقْتَبَسُ مِنْ مَنْظَرِ الْاَعْلَى مَا كَذَبَ الْفَوَادِ مَا
 رَأَى افْتَارُونَهُ عَلَى مَا يَرَى وَلَقَدْ رَأَى مِنْ آيَاتِ
 رَبِّهِ الْكُبْرَى وَانْ هَذَا هُوَ سِرُّ خُطَابِهِ وَرُوحُ
 كِتَابِهِ وَحَظُّ قَوَازِحِ حَيْثُ كَتَبَ وَاشْهَدَ بِاللَّهِ الْعَلِيِّ
 اَنَّهُ مَا كَانَ فِي قَلْبِي اِلَّا مَحَبَّةٌ مَا فِي قَلْبِهِ الَّذِي
 يَجَانِسُنِي مِنْ نُورِ وِلَايَةِ اللَّهِ الْجَلِيِّ

is in his heart – akin to me – from the light of the manifest guardianship of God.”

- 3 I therefore bear witness before God and before those who are near Him as witnesses, that were he to remain steadfast upon the Path, and behold the countenance of the Divine Identity manifested in the form of human appearance, and find repose beneath the shade of the Tree of Guardianship, upon the bank of the right-hand Valley in the Blessed Spot – which is the Presence of Truth through creative manifestation, inventive inwardness, signs of divinity, dominions of the kingdom, tokens of omnipotence, evidences of sovereignty, stations of attraction, and union within the depths of the Sea of Oneness and the surging ocean of the might of the Self-Subsisting – then would he turn away from all save the secret of Lordship in the temple of the Self-Subsisting, whereunto God revealed Himself and made it the station of His own Self in the praise of His own Self. Thus would he attain unto the trace of the summit of creation, and then behold the station of God’s bounty as the light of God within his own being, with utter severance and final distinction; for the essentiality of contingent substance, by bearing witness unto itself, is made manifest through the effect of the Will, proclaiming its severance from eternal Being and testifying to its most utter need.

- 4 Praise be to God Who caused to dawn what dawned in the immaterial essences of the realm of the Unseen, through the evidences of divinity; praise be to God Who gave utterance to what was made articulate, after it shone forth in the very selves of beings from the realm of Splendor among the beloved of omnipotence; praise be to God Who permitted, in the Book, that what trembled might be smitten, and what was spent be scattered from the selves of identities in the world of praise, within the stations of dominion and sovereignty; praise be to God Who created the letter Alif, which is the pattern of the Tablets of creation, inscribed among the written lines between two like letters in the world of decree – so that they might quiver from the right-hand side like the quivering of the first reed in the land of humankind, and sparkle as ruby tablets before the light of the sun with the signs of omnipotence; and then, from the left-hand side, appear in lateral forms, that he whose clay is from the clay of Sijjin may be distinguished from him whose clay is from the clay of ‘Illiyin, the people of the Covenant.

- 5 Glory be to God! How wondrous His power in the barrier He set between men, even as He said concerning His remembrance: “A barrier is set between them; its inner side is mercy, and its outer side, facing it, is chastisement.” Glory be to God!

3 فاشهد الله و من لديه من الاشهاد انه لو استقام على طريقه وشاهد طلعة الهوية المتجلية في صورة الانزعية في علانية البشرية واستانس في ظلال شجرة الولاية من شاطئ وادي الايمن في البقعة المباركة التي هي حضرة الحقيقة بظهور الابداعية و بطون الاختراعية وايات اللاهوتية وشئونات الملكوتية وعلامات الجبروتية ودلالات الملكية ومقامات المجدوبية والوصل في لجة بحرا لاحدية وطمطم يم عز الصمدانية واعرض [عن] عما سوى سر الربانية في هيكل الصمدانية التي تجلّي الله لهاها وجعلها مقام نفسه في ثناء نفسه نفسه [و..] ليبلغ الى اثر ذروة الابداع وحينئذ يشاهد مقام فضله الى نور الله في ذاته بحق القطع ومنتى الفصل اذ ذاتية الجوهرية الممكنة بشهادة نفسها على نفسها متدوّنة بالاثار المشية و معلنة بالقطع عن الكينونية الازلية وشاهدة بالافتقار الامنع

4 والحمد لله الذي استشرق ما اشرق في جوهرات مجردات عالم العماء في دلالات اللاهوت و الحمد لله الذي استنطق ما استنطق بعد ما الاح في ذاتيات الكينونيات من عالم البهاء في احبة الجبروت و الحمد لله الذي اذن في الكتاب بان يصعق ما استشفق وتفرق ما استنفق من ذاتيات الانيات من عالم الثناء في مقامات الملك و الملكوت و الحمد لله الذي خلق حرف الالف الذي هو طراز الواح الابداع في الرقوم المسطرات في بين حرفين المثلين في عالم القضاء ليتلجلجن عن شطر اليمين متلجلجات قصبة الاولى في ارض الناسوت و يتلثلثن الواح الياقوت في تلقاء نور الشمس بايات الجبروت ثم من شطر السمائل متعينات العرضية ليميز من في طينته طين السجين من اهل الشقاق بما كان كل طينته من طين العليين عن اهل الميثاق

5 فسبحان الله ما اعجب قدرته في سور ضرب بين الناس حيث قال عن ذكره باب باطنه فيه الرحمة و ظاهره من قبله العذاب وسبحان الله ما اكرم قدرته حيث خلق الله بينه و بين اوليائه كلمات

How noble His power, in that God created between Himself and His chosen ones the words of exposition, whereby man is distinguished from beast. Thus do all the hidden things of His handiwork and the inward depths of His power, in the manifestation of the Word, proclaim – each letter of His Book calling out with His utterance: “This is God’s creation – show Me, then, what they have created besides Him.” Glory be to God! Were there to be with God another god in creation, the heavens and the earth would surely have been corrupted. Glory be to God above what they associate with Him!

- 6 Glory be to God! How mighty His proof and how firm His power in a thing held in the hands of all – namely, the letters of the alphabet. When God willed to manifest His sovereignty, He fashioned the letters in forms such as none can fashion, so that every letter of His words crieth aloud: “Blessed be God, the Best of creators!”

- 7 Praise be to God Who knoweth my secret and my open state. And even as He is – living, knowing, hearing, powerful – had He known that I was not firm in His love, or that the proof with Him lacked the proof of truth, He would surely have created a man who would read as I have read and write as I have written. Yet He knew and did not do so; hence there is no doubt that truth is established by His good-pleasure and falsehood is annulled by its own frailty, though the idolaters detest it. And as for recognition of the very essence of Self-Subsistence, pointing by the ultimate despair from the lowest depths toward the rising of the sanctified self – this is but of the paths of limitation and allusion for him who beholdeth not the Manifest Countenance in the Presence of Servitude. Otherwise, whoso hath attained unto the Mine of Grandeur and hath lifted the veils from the face of Majesty, from the very essence of “I-ness” within himself, knoweth that God hath ever been – without the existence of aught – and will ever be; that He is as He was from everlasting; that the present state of eternity is eternity itself; that nothing was with Him, nor in the rank of aught; that none knoweth Him, nor can creation describe Him, for His Essence severeth substances from knowledge and His Being sealeth off material things from exposition. Whoso saith, “He is He,” hath borne the weight of every sin encompassed by knowledge; for none knoweth Him save Himself, none affirmeth His unity besides His Presence, and none pointeth unto Him by any of the contingent things. As He is in the might of His Essence and the grandeur of His Being, He hath no description among servants nor any share of His knowledge in hearts.

البيان و بها يميّز الانسان عن الحيوان ثم كل مغيبات الصنع و بطون القدرة في اظهار الكلام بشأن ينادى احرف كتابه بقوله عز ذكره هذا خلق الله فاروني ما ذا خلق الذين يدهون من دونه فسبحان الله لو كان الله دون الله في خلق شيء لفسد السموات و الارض فسبحان الله عما يشركون و

6 فسبحان الله ما اعظم حجته و اثبت قدرته في شيء جمل [كان] في ايدي الكل و هو احرف الهجائية و انه سبحانه لما اراد باظهار سلطنته بصور الحروف بصور لن يقدر احد مثله بحيث ينادى كل حرف من كلماته بقوله عز شأنه فتبارك الله احسن الخالقين

7 و الحمد لله الذي يعلم سرّي و علانيّتي و انه كما هو عليه حتى عالم سميع قدير لو علم بانّي لم اك على حبه و ليث المحجة عنده بحجة حق فيخلق بشرا ليقراء بمثل في كلّ ما قرئت و يكتب بمثل في كلّ ما انشأت و لما علم و لم يفعل فلا شك ان الحق يثبت برضاه و يبطل الباطل بسنحطه و لو كره المشركون عن عرفان ذاتية القيومية و دالة بالياس البالغ عن حضيض طلعة قدس النفسانية و ان ذلك من سبيل الحدود و الاشارة لمن لا يرى طلعة المتجالية في حضرة العبودية و الا من اتصل الى معدن العظمة و كشف السبحات عن وجه الجلال عن ذاتية الانية في نفسه فيعلم ان الله هو كان لم يزل بلا وجود شيء و لا يزال انه هو كائن بمثل ما هو كان و ان الآن حالة الازل هو الازل لم يك معه شيء و لا في رتبة شيء و لا يعرفه احد و لا يقدر بوصفه خلق اذ ذاتيته مقطعة الجوهريات عن العرفان و كينونيته مسددة الماديات عن البيان و من قال انه هو هو فقد احتمل كلّ الذنب ما احاط عليه لانه سبحانه لا يعرفه غيره و لا ما وحده احد دون جنباه و لا يشير اليه بشيء من الممكنات و انه كما هو عليه في عز ذاته و عظمة كينونيته لا وصف له في العباد و لا حظ من عرفانه للفواد

8 Glorified and exalted is He! He created all things by His command, not from aught; and made His command, through the loftiness of His power and the splendor of His sovereignty, by Himself and for Himself – without precedent and without likeness. All love Him with a love they cannot know; for as He is, none loveth Him save Himself, nor can any point unto Him but He. The greatest sin, in the very expanse of distinction, is mention of Him; yet there is no distinction for contingent things in His Presence, for the manifestation of His Essence scattereth all from the path and the Presence of His Being barreth all from proof. Whoso claimeth knowledge of Him is in ignorance, for knowledge is a consequence of proportion, and this is impossible after the existence of contingency. No one hath any share in exposition save that wherewith He describeth Himself through His creative origination; He pointeth unto Himself by His own Self alone. As He is, He cannot be described by speech. And the praise revealed in the Qur'an hath confessed the truth of incapacity – the secret of the Criterion – when it said: "Vision comprehendeth Him not, but He comprehendeth vision; and He is the Subtle, the All-Aware."

9 O thou who gazest upon the Face of the All-Glorious and art patient in the fire of the Friend! How can one point unto that Reality whose first station of knowledge God hath made the negation of pointing unto Him? – though negation itself is but a branch of affirmation; yet the intent is the pure annihilation of the lettered self, beyond what contingency can attain. This matter hath been confounded to all save the keepers of the trust and the foremost of the noble ones, who ascend unto the clear horizon and enumerate the ordinance of every thing in a perspicuous Book. This is of the bounty of God; He bestoweth it upon whom He willeth, and this is the great triumph.

10 And if thou shouldst behold, with the eye of certainty, the Words of Exposition in the nineteen blessed effusions that flowed from My Pen – whereby I filled the earth and caused it to shine with the light of its Lord – thou wouldst know, in plain vision, the answer to the letter thou didst send unto Me. Happy is he who turneth unto them, and wretched is he who turneth away. Were I not to have found in him love for God and His chosen ones, I would not have cast unto him even a single letter, save that I would have unfolded for him, with conclusive proofs and firm signs, what God willed for Me. Yet now I allude only to a sprinkling from that which overfloweth from the surging ocean of justice, that the wavering may be shaken by its reading, with the shaking of the lights of the morning of eternity that shone upon the temples of unity in the dominions of abstraction; and that the radiant ones may sparkle by beholding it, with the sparkling of the theophanies

8 فسبحانه وتعالى قد ابدع لا كل بامر له لا من شيء وجعل امره من علو قدرته وبهاء سلطنته بنفسه لنفسه لا من شيء قبله ولا من شيء مثاله وكل يحبونه بما لا يعرفونه لانه كما هو عليه لن يحبه غيره ولا يقدر ان يشير اليه سواه وان اعظم الذنب في مجبوحه الفصل كان ذكره ولا فصل للممكات بحضرتة اذ طلعة ذاتيته مفرقة الكل عن السبيل وان حضرة كينونته ممتعة الكل عن الدليل فكل من ادعى معرفته فهو من جهله لان المعرفة فرع الاقتزان وان ذلك ممتنع بعد وجود الامكان ولا نصيب لاحد في البيان الا بما وصف نفسه بابداعه ولا يدل بذاته دون ذاته وهو كما هو لا يوصف بالبيان وما نزل ثنائه في القرآن وقد اعترف بحق العجز سر الفرقان وقال لا يدركه الابصار وهو يدرك الابصار وهو اللطيف الخبير

9 فيها ايها الناظر الى وجهه الجليل والصابر في نار الخليل فكيف اشير بامر الذي قد جعل الله اول مقام معرفته نفى الاشارة عنه ولو ان النفي فرع الثبوت ولكن المراد [هو الفناء الحرف البحت ايات الذي لا يمكن في الامكان اني منه وان الامر] قد اشبه على الكل حقيقته الا للقباء المستحفظين والنجباء السابقين الذين يرجون الى افق المبين ويحصون حكم كل شيء في كتاب مبين وان ذلك من فضل الله يؤتيه من يشاء وان ذلك هو الفوز الكبير

10 وانك ان لا حظت بطرف العيان الى كلمات البيان في تسعة عشر نسخة مباركة التي جرت من قلبي وبها ملأت الارض واشرفت بنور ربها ويسعد من اقبل اليها ويشقى من اعرض عنها لتعرف بالعيان جواب كتاب الذي ارسلت الى [هو الصابر الصرف المهجت البات الذي لا يمكن في الامكان اول منه] ولو اني ما وجدته ذي حب لله ولا اجبائه ما القيت له حرفا الا ونفصل له بالدلائل المحكمة والايات المتقنة ما اراد الله لي ولكن الآن اشير برشح مما يطفح من طمطام يم العدل ليتلجلج المتلجلجون بقرائه بتلجلج انوار صبح الازل الذي لاح على هياكل التوحيد شئون التجريد ولتلا لا المتلثلثون لمشاهدته بتلا لتجليات

of the heaven of the Unseen beneath the somber canopies of Paradise and the leaves of the Tree of Eternal Life. Such is a station beyond the veils.

- 11 This beloved, enraptured one profiteth not save by the state of the soul confronting the soul; for the supreme honor and the most complete portion is the secret of Lordship and the manifestation of Self-Subsistence in the countenance of man, whereby he ascendeth unto the court of nearness and resteth upon the carpet of intimacy. Were he to sit with Me in the journey of the heart and the power of creation in the inked pen, by thy Lord he would say, "This is not the work of man." It is through the Greatest Vision that the command descendeth in those words with a fixed station. But now, since God hath veiled Me in His shelter through His bounty and that gathering cannot be, I allude to its matter by the glad-tidings of the Cherubim, the indications of the Most High Ones, the words of the Seraphim, and the subtleties of the sages.

- 12 Know thou that after the rising of that Cause from the horizon of glory, all will claim that which they ponder not. And when they behold the power of the All-Merciful and fail to diminish the greatness of the people of exposition, they shall be assured of that Cause in the rank of man, as assured as this sun at the height of noon. The people of attraction and wayfaring rejoice in the stations of attraction and attraction they possessed, and claim that he is like them in wayfaring and attraction. Hath any heard that one among the people of attraction, at the beginning of his affair and without toil of deeds and disciplines, attained unto the station of knowledge and exposition in such wise that none could withstand him in creation and utterance? If this be said to be the affair of one among the attracted, why were the leaders of the people of wayfaring unable to attain it? I find not today that they can produce pages in the spirit of supplication like unto it.

- 13 And verily that station is the utmost limit of possibility bestowed by the grace of the All-Merciful, even as al-Sadiq – peace be upon him – hath declared in al-Misbah, saying, exalted be His remembrance: "When the wind of love is stirred, the lover findeth solace beneath the shadow of the Beloved, preferreth the trace of the Beloved above all else by His good-pleasure and command, shunneth His prohibitions, and chooseth these twain above whatsoever lieth beyond them. And when he remaineth steadfast upon the carpet of intimacy

سما العماء الداء في ظل مكفهرات الافريدوس
و ورقات شجرة جرسوم الفردوس و ان ذلك
شأن من وراء الحجب

- 11 و [الا] لا ينتفع مثل هذا المحبوب المجذوب
الا حاله النفس في تلقاء النفس لان الشرف
الكبرى والخط الا وفي سر الربانية و ظهور
الصمدانية في طلة الانسان الذي بها يتعارج الى
ساحة القرب و يستريح على بساط الانس و انه لو
جلس معي في [ا] سير الفواد و قوة اليجاد في
قلم المداد فوربك ليقول ما هذا صنع البشر و انه
هو بالمنظر الاكبر ينزل الامر في تلك الكلمات
على شان [ا] مستقر ولكن الان لما سترني الله
في كنفه بمنه و لا يتمكن ذلك المجلس اشير الى
امرها بشارات الكروبيين و دلالات الالين و
كلمات الشرافين و فسفطات الصدرائين

- 12 و انه هو لو كان ينظر بالفواد ليشهد بالعيان ما نزل
الله في قلم المداد و انه هو بنفسه يصلح ما كتب
في كتابه و يستغفر عن نفسه فاعلم ان بعد طلوع
ذلك الامر من افق الجلال كل يزعمون ما لا
يتفكرون فيه و انهم اذ انظروا الى قدرة الرحمن و
لا ينصغروا عظمة اهل البيان ليقفون على ذلك
الامر في رتبة الانسان بمثل هذه الشمس في
وسط الزوال و ان اصحاب الجذب و السلوك
يفرحون بما كان عندهم من مقامات الجذب
و الانجذاب و يزعمون انه هو مثلهم في مقام
السلوك و الانجذاب فهل من مستمع سمع ان
احد امن اهل الجذب في بدء امره بلا سبب في
الاحمال و الرياضات يبلغ الى مقام العلم و البيان
بشأن لا يقدر احد ان يقاومه في الانشاء و البيان
و ان كان ذلك امر من اهل الجذب فكيف لم
يقدروا رؤساء اهل السلوك و انجذب و لا اجد
اليوم ان ينشأوا صحائف في روح المناجات بمثله

- 13 و ان ذلك مقام غاية الامكان من فيض
الرحمن حيث الشار الصادق عليه السلام في
المصباح حيث قال عز ذكره و اذا هاج ريح المحبة
استانس في ظلال المحبوب و اثر المحبوب على ما
سواه باشرا و امره و اجتنب نواهيه و اختارهما
على [كل شئ غيرهما و اذا اساقم على بساط
الانس بالمحسوب مع اداء اوامره وصل الى روح
المناجات و القرب و مثال هذه اللوصول النثة

with the Beloved, fulfilling His behests, he attaineth unto the spirit of supplication and nearness; and the likeness of this arrival is as the Sanctuary within the Mosque and the Ka'bah – whoso entereth the Sacred Precinct is secure from mankind.”

كالحرَم في المسجد و الكعبة ممن دخل الحرام
امن من اخلق الحديث]

- 14 This matter is well known among the people of attraction and of vision; and their deeming it improbable proceedeth only from the immaturity of their understanding, from the lack of perfected insight and disciplined wayfaring in raptures and spiritual exercises. Such doubt ariseth from mistrust in the power of the All-Merciful; for God is mighty – apart from the rank of the Prophets and the Chosen Ones – to perfect a servant without recourse to created means, inasmuch as He is the Causer of causes, without cause among the people of Names and Attributes. No proof is established, whether among the people of Truth, the people of the Path, or the people of the Law, that such a bestowal is confined to Prophets and Saints alone. The objector is constrained to one of two claims: either that such a thing is impossible, or that the divine power hath not been attached thereto – both of which, by their own testimony, bear witness against that very path.

14 و ان ذلك مشهور عند اهل الجذب و العيان
و ان استبعادهم هو عدم بلاغ السن و روية
الكامل و السلوك في الجذبات و الرياضات و
ان ذلك لم يك الا من الشك في قدرة الرحمن
لان الله قادر في رتبة غير الانبياء و الاوصياء بان
يكل عبدا بلا سبب من الخلق لانه هو مسبب
الاسباب بلا سبب من اهل الاسماء و الصفات و
لا يثبت دليل عند اهل الحقيقة و لا اهل الطريقة
ولا اهل الشريعة بان ذلك مختص بالانبياء و
الاولياء و ان المستبعد فرض بان يقول بالامر
بان ذلك امر ليس يمكن او ان القدرة لم تتعلق
به و ان كليهما بشهادة انفسهما شاهدان على غير
ذلك السبيل

- 15 This is spoken in the station wherein I desired to answer him by the avenues known to the people of attraction and of wayfaring; otherwise, what proof is mightier than the utterance itself, and what power greater than the Word made manifest – that He speaketh and writeth as He willeth, what He willeth, without forethought and without the pause of the pen: words such that, were all to gather to produce the like thereof, they would fail. And of a certainty, that which He hath indicated in His Book – verily he hath not beheld my words as proof, but hearkeneth rather to what men read forth from their own imaginings. Do thou therefore recite unto him some of the verses of proof, that he may behold the Cause of God, and that the handiwork of the Lord, by its own nature, distinguisheth itself from the handiwork of men, and that the verses of the Godhead are not confounded with the words of the human realm.

15 و ان ذلك في شان اتى اردت ان اجيبه بمجارب
اهل الجذب و السلوك و الاى حجة اكبر من
البيان و انى قدرة اعظم من كلمة العيان بانه هو
يتكلم و يكتب كيف شاء بما شاء من دون فكر و
لا سكون قلم كلمات لو اجتمع الكل على ان ياتوا
بمثله لن ياتوا و ان ما انه اشار في كتابه فباليقين
انه ما راي كلماتي في الحجة و يسمعون ما يقرؤن
الناس من عند انفسهم و انت فاقراء عليه بعضا
من ايات الحجة لي شاهد امر الله بان صنع الرب
بنفسها هي تفصل بين صنع الناس و لا يشبه
ايات اللاهوت بكلمات اهل الناسوت

- 16 I am assured by this Sun that, were all to assemble to bring forth a single verse of that innate disposition which itself is the proof, they would be powerless; and if they were able, how then have they not produced it? Let them say: Bring then a verse of the innate proof before Me, if ye be of the truthful. Alas, alas! mankind knoweth not the Cause of God, and in the judgement of God they entertain the imaginings of ignorance. God hath seized the believers who believed in the Qur'an and set them in a station wherein they could do naught but either recognize the reality of that Cause through the very pillars of divine unity, or deny that whereunto they had formerly believed. Say: O man!

16 و اتى لا يقن بمثل هذه الشمس بان الكل لو
اجتمعوا بايتان حديث بالفطرة التي هي الحجة لن
يقدروا و ان يقدروا فكيف لم ياتوا و ان يقولوا انا
فات قل فات باية من الفطرة المخصصة بين يدي ان
كنت من الصادقين فاه اه ان الناس لا يعلمون
امر الله و يظنون في حكم الله ظن الجاهلية فقد
اخذ الله المؤمنين الذين امنوا بالقراء في مقام لم
يقدروا الا ان يعرفوا بحقيقة ذلك الامر بمثل
اركان التوحيد او يكفروا بما امنوا من قبل قل يا
ايها الانسان فكر في ذلك الامر و لا تتبع انيات

ponder this Cause, and follow not the vain assertions of the people of doubt; for by that very proof God willed to nullify the deeds of those who believed in the Qur'an yet denied the Imams of the All-Merciful. No doubt the Imams establish the truth by His verses and annul falsehood by His words, though the polytheists abhor it.

- 17 Whatsoever calumny men devise concerning that proof – I but say of them what the Qur'an itself declareth, word for word – until the truth be established by the truth, though the unbelievers detest it. And as for those who calumniate Him, saying that He laid claim to revelation, to the Qur'an, and to the authority of guardianship and its like – all have lied against Me unwittingly and without awareness. Nay, I call God, His angels, His Prophets and His Messengers to witness that I was His servant; that revelation, in the manner that descended upon Muhammad, the Messenger of God, hath ceased after Him; that the Qur'an was sealed as prophethood was sealed; and that the same holdeth true regarding the affairs of guardianship. Yet God hath promised in the Qur'an to the believers: Fear God, and He will grant you a Criterion. Assuredly the promise of God hath been fulfilled.

- 18 The judgement of revelation, in the cadence of the Qur'an, is known to the men of discernment, even as He hath alluded thereto in many verses – among them His saying, exalted be His remembrance: And We inspired them to do good deeds; and again: And We inspired Moses and those with him, all of them; and again: And We inspired the mother of Moses, saying: Suckle him; and if thou fearest for him, cast him into the river, and fear not nor grieve; We shall restore him unto thee and make him one of the Messengers; and again His word concerning the earth: Thy Lord inspired her. This is witnessed by those unto whose hearts God hath opened the gate of the celestial vault; and this is a bounty from God. Otherwise, he who cometh confirming that pure religion whereon men already were needeth no proof; proof is enjoined only when an ancient Cause is renewed or a new commandment is promulgated.

- 19 By thy Lord, the Lord of the heavens and the earth! some of the ignorant who deny this Cause are, in the measure of faith, lower than Pharaoh's unbelief of old; for when Moses and Aaron said, We have come unto thee with a sign from thy Lord, and peace be upon him who followeth guidance, he gathered his party to still his soul. Those who deny the Cause – God hath allotted them no portion save the confession of impotence; and even now they have brought forth nothing, yet they deny the Cause of God while deeming themselves guided. God shall assuredly call them to account for that which their

العرضيات من اهل الشك فان بتلك الحجّة اراد الله ان يبطل عمل الذين امنوا بالقرآن و كفروا بائمة الرحمن ولا شك ان الائمة يحقق الحق بآياته و يبطل الباطل بكلماته و لو كره المشركون

17 و كل ما يفترى الناس في تلك الحجّة اني انا اقول في حقهم بمثل حكم القرآن الحرف بالحرف حتى يثبت الحق بالحق و لو كره الكافرون و ان الذين يفترون عليه بانه هو ادعي الوحي و القرآن و حكم الولاية و اختبوا فكل كذبوا على من حيث لا يعلمون لا يشعرون بل اني اشهد الله و ملائكته و انبيائه و رسله بانّي كنت عبده و ان الوحي بمثل ما نزل على محمد رسول الله انقطع بعده و ان القرآن قد ختم بمثل النبوة و كذلك الحكم في شؤون الولاية ولكن الله قد وعد في القرآن للمؤمنين اتقوا الله يجعل لكم فرقانا و لا شك ان وعد الله كان مفعولا

18 و ان حكم الوحي هو في لحن القرآن معروف عند رجال الاعراف حيث اشار اليه في كثير من الايات فتبا قوله عز ذكره و اوحينا اليهم فعل الخيرات [ثم قوله و اوحينا الى موسى و من معه اجمعين] ثم قوله و اوحينا الى ام موسى ان ارضعيه فاذا خفت عليه فالقيه في اليم و لا تخافي و لا تحزني انا اودوه اليك و جاعلوه من المرسلين ثم قول في الارض بان ربك اوحى لها و ان ذلك مشهود عند من فتح الله باب الهجرة على قلبه و ان ذلك فضل من عند الله و الا من جاء مصدقا لما كان الناس عليه من الدين الخالص لا حاجة له بحجة لانّ الحجّة فرض اذا نسح امر قديم او حكم بامر جديد

19 فو ربك رب السموات و الارض ان بعض الجهال الذين ينكرون ذلك الامرهم في مبلغ الايمان ادنى من مبلغ كفر فرعون من قبل لانه لما قال موسى و هارون جئناك بآية من ربك و السلام على من اتبع الهدى جمع حزبه لامر سكن نفسه و ان الذين ينكرون الامر ما جعل الله حظهم الا الاعتراف بالعجز و انهم بعد لم ياتوا بشئ فيحجدون امر الله من حيث يحسبون

hands have wrought; and thy Lord is not heedless of the deeds of the wrongdoers.

انهم مهتدون فسوف يسئل الله عنهم بما اكتسبت ايديهم و ما كان الله ربك بغافل عم يعمل الظالمون

- 20 The doubts of the people of attraction and of wayfaring, as We have indicated in these words, are dispelled if they judge equitably before God. Their raptures are dearer unto Me than the learning of many divines; for had they not believed, they would not have opposed, being people of love. No doubt, were they to recognize the truth, they would follow it – even were they to walk upon ice upon their breasts. I therefore beseech God to make firm their hearts by His command; verily He is Possessed of great bounty. By that wherewith We have sprinkled thee, the doubts of the people of attraction and of wayfaring are removed – nay, all the objections uttered by the companions of Ahmad before Kazim (may God sanctify their resting-places). For the verses that are the pillars of religion – unity, prophethood, guardianship, and the Shi'ah – God hath created in all things a sign thereof. When one attaineth unto that station and then layeth claim for himself, glorified be God! it is as though they utter that which they perceive not. For in the realm of possibility no one hath any portion save in the station of signs; and the difference is that the signs of the higher chain are essential realities in relation to the signs of the lower chain. God knoweth best where He placeth His Cause; He is the Guardian of His religion. He hath not revealed to any that which would at all times be a proof against all; and even His own Cause was veiled from Himself, by His knowledge of His Lord's power – His knowledge that, were it so, there are not within Me the four signs by which that station is claimed, as testified by the secret of the heart that speaketh of reunion.

20 وان شبهات اهل الجذب و السلوك بما اشرنا في تلك الكلمات ترفع اذا انهم انصفوا بين يدي الله و ان جذباتهم لدى احب من اكثر العلماء لانهم لو لم يصدقوا لم يعادوا و هم اهل المحبة و لا شك لو عرفوا حقاً ليتبعوه و لو كانوا يمشون بصدورهم على الثلج فارحوا الله ان يثبت قلوبهم بامرهم انه ذو فضل عظيم و ان بما ارشخناك ترفع شبهات اهل الجذب و السلوك بل كل اعتراضات التي نطقوا بها اصحاب احمد قبل كاظم قدس الله تربتهما بان ايات اركان الدين من اية التوحيد و النبوة و الولاية و الشيعة قد خلق الله في كل شئ فر بما لما انه وصل الى ذلك المقام ادعى لنفسه فسبحان الله كأنهم يقولون ما لا يشعرون و لان في الامكان لا حظ لاحد الا في مقام الايات و ان الفرق ان ايات سلسلة الفوق جوهريات بالنسبة لا ايات سلسلة التحيث و ان الله يعلم حيث يجعل امره و انه هو حافظ دينه لم ينزل على احد كلما قابكون حجة على الكل و ان امر نفسه اشتبه على نفسه لعلمه على قدرة ربه و علمه [لو ان] بعد ما ليس في نفسى ايات الاربعة التي بها ادعى ذلك المقام بشهادة سر القواد الذي يحكي عن الوصل

- 21 By that very text, in that station – which is the consummate honor and the radiant light – I contend in the path of God with pure wisdom. I know not the reality of what God willeth within Me, nor do I say that I am the primal Tree in the ultimate Cause. Rather, I have said aforetime and say hereafter, by God's leave, that as prophethood is not established by that proof, so too that Cause is established by that proof. And even as that proof removeth the objections of the people of rapture among the gnostics and the conflicting assertions of the philosophers regarding the judgements of prophethood, so likewise, in that station, by God's leave, it removeth all contradictions.

21 و ان بذلك [النص] المقام الذي هو الشرف البالغ و النور السانح احاج في سبيل الله بالحكمة المحضة و اننى انا لا اعلم بحقيقة ما شاء الله في نفسى و لا اقول اننى انا شجرة الاصلية في العلة الغائية بل اننى ذكرت من قبل و اذكر من بعد باذن الله بان امر النبوة لما يثبت بتلك الحجة ان ذلك الامر يثبت بتلك الحجة و كما يرفع اعتراضات اهل الجذبات من العرفا المتضادات من الحكماء في احكام النبوة بتلك الحجة ففي ذلك المقام باذن الله بمثله يرفع كل التعارضات

- 22 He upon whom the signs deposited within his own self – by the explicit text of the Qur'an – are obscured, hath no escape save to say of the former ones the like concerning prophethood

22 و ان الذي يشته عليه ايات المودعة في نفسه بنص القرآن لانه لا مفر عليه الا بان يقول في الاولين بمثله في النبوة و الولاية و ان ذلك سفسطة محضة

and guardianship; and this is sheer sophistry in the sight of the people of Truth. Sufficient is that which I have set forth in this allusion for thee, and for whomsoever desireth to behold with the manifest countenance and the hidden mystery. Praise be to God, Knower of the unseen and the seen; and glory be to God, the Lord of the Throne, above that which they ascribe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.

عند اهل الحقيقة و كفى بما ذكرت في تلك
الاشارة لك و لمن اراد ان ينظر بالطلعة الجلية
و السر الهوية و الحمد لله عالم الغيب و الشهادة و
سبحان الله ربّ العرش عما يصفون و سلام على
المرسلين و الحمد لله ربّ العالمين

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Fi'l-Maut wa'l-'Ama' (on death, and "the cloud")

¹ Glorified be He in Whose grasp is the kingdom of the heavens and of the earth. There is none other God but Him, the One, the All-Glorious, the Incomparable, the Almighty, the Single, the Eternal. From everlasting He hath been even as He is, and no thing hath ever altered Him; and unto everlasting He shall remain even as He is, and His being is not derived from aught. He made mention of the First by His word "Be", and clothed it in the vesture of His sovereignty, that the handiwork of His might might be made manifest within the realm of "It is". Verily He, in truth, is the Most Exalted above every exaltation, and the Most Great in His majesty above every greatness.

¹ سبحان الذي بيده ملكوت السموات والارض
لا اله الا هو الواحد المتكبر الاحد المقتدر الفرد
الصمد الذي لم يزل هو كان ولم يكن مغيراً شيئاً
ولا يزال هو كائن ولم يكن من شيئاً جوهر مجرد
ذكر الاول بقوله كن وقصه قيص سلطنته لظهور
صنع قدرته في يكون وانه هو العلا فوق كل علو
والتكبر فوق كل كبر

² All things created are cut off from the station of His nearness and His exposition; all contingent beings vanish before the dawning of His knowledge and His splendor; all that hath been called into being is debarred from ascending unto the secret of His sanctity and His majesty; and all things are, even as they were before their own existence, sheer nothingness before the revelation of but one of the signs of the King of Oneness and the rising of the light of His radiance. Wherefore that Lord, the All-Glorious, the All-Great, the Living, the Self-Subsisting, the Most Holy, the Most High, is worthy that He be hallowed at every moment with that very praise wherewith He hath extolled His own Self in the snow-white reality of His being, in the majesty of the eternal singleness of His self-subsistence, and in the beauty of the raiment of His Manifestation's countenance. Hallowed be His oneness! We glorify Him with that which He loveth and approveth, and wherewith He describeth Himself in the realm of pure, enduring abstraction and in the kingdom

² قد انقطعت الموجودات عن مقام قربه وبيانه
واضحلت الممكنات عن ظهور عرفانه وبهائه
وقطعت الكائنات عن الصعود الى سر قدوسيته
وكبريائيته وانعدمت الاشياء كل ما كقيل
وجودها عند تجلي اية من ايات ملك فردانيته
وظهور نور ضيائه فلذلك الرب المتكبر العظيم
والحي القائم القدوس الرفيع ينبغي التسبيح في
كل حين بما هو قد سبح به ذاته في كينونية
كافوريته وجلال صمدانية ازليته سادحيته وبهائه
جمال قص طلعتة سبحان احديته تسبح الذي هو
يحبه ويرضاه ويصف به نفسه في غمائم البحت
الباق وثاء الظاهر الثبات اذ غيره لم يقدر ببيانه
ودونه لا يستطيع بعرفانه وخلقته لا يعرف الا
حدود ابداعه وما في ملكه لا تتجمل الا هندسة
اختراعه

of manifest, abiding praise; for other than He is powerless to voice His praise, and apart from Him none is able to know Him. His creatures recognize Him only within the bounds of His creative act, and whatsoever is in His dominion can manifest naught save the design and pattern of His invention.

- 3 Exalted is He! Whoso seeketh to know Him is veiled, by that very quest and by his own self, from His dawning-place; whoso seeketh to affirm His unity maketh mention of his own self and thus joineth a partner unto His being; whoso seeketh His love tasteth, in truth, the love of aught else, by measuring it according to the fashioning of his own existence; whoso seeketh to extol Him hath made the praise of His kingdom the praise of His Essence by his mention, and hath thus set a barrier between himself and the attainment of His presence. Whoso aspireth to attain unto purity in the vesture of His Face hath exalted himself above the bounds of his own extinction, and demandeth that which is in its very essence impossible. Whoso desireth to enter the sanctuary of the holiness of His Beauty hath made His greatness subservient to His kingdom, hath forgotten the power of His sovereignty, hath been veiled from the presence of His lovers, and banished from the glances of the eyes of them that rear the souls of men.

3 سبحانه وتعالى من اراد معرفته فقد حجب بنفسه من طلعه ومن اراد توحيده فقد اشرك في كينونيته بذكر نفسه ومن اراد محبته فقد ذق حب الغير بهندسه كينونيته ومن اراد ثنائه فقد جعل ثناء ملكه ثناء من اراد ثنائه فقد ثناء ملكه ثناء ذاته بذكره فقد حال بينه وبين لقاءه ومن اراد النقاء الى قص وجهته فقد استعلى عن حد فنائه ولا يستطلب مالا يمكن في ذاته ومن اراد الوفود على قدس بهائه فقد صخر عظمته بملكه ونسى قدرة سلطانه وحجب عن لقاء محبيه وبعد عن لحظات عبيون مرّيه

- 4 Hallowed and exalted is He! Verily, the essences, in all their abstraction; the paths, in all their comprehensiveness; the ways, in the fullness of their breadth; the signs, in the plenitude of their greatness; the manifestations, in the mystery of their origin; the realities, in the effects they exert; and whatsoever can be encompassed by names and attributes in all its belovedness – all are shut out from the station of His nearness, debarred from entering His presence, turned away from ascending unto the sanctuary of the holiness of His might, and removed from the remembrance of Him in the precincts of the City of His omnipotence. Exalted then is He: so great is the majesty of His Essence that all things are as though they had never been; and so lofty is the height of His ipseity that all contingent things are fallen away from any station of nearness unto Him.

4 سبحانه وتعالى ان الجواهر بمجرديتها والسبل باحاطتها والطرق باوسعيتها والايات بعظمتها والظهورات ببداها والشؤونات بانارها وما يقع عليه الاسماء والصفات بحبيتها مطلعة عن مقام قربه ومسددة عن الوفود على حضرته ومفرقة الكل عن الصعود الى حرم قدس عزته ومبعده الكل عن الذكر في تلقاء مدين جبروتيته فسبحانه وتعالى عظمت ذاتيته على مقام انعدم الاشياء كلها وتعالى انيته على مقام سقطت الممكنات عن مقام قربها

- 5 I bear witness, in this my seat, unto God, that nothing is beyond the range of Thy power. Verily, Thou art He Who requiteth, the Inheritor, the Peerless, the Inaccessible. O my Lord! Thou, verily, art the One Who knoweth what hath been besought in the Book, and Thou art indeed the most meet to give decisive judgment. And I – according to what Thou hast inspired in me of the manifestations of the Beginning and the signs of the Day of Reckoning – shall assuredly make mention of whatsoever Thou dost will; there is no power nor strength save in Thee, and Thou, verily, art in watchful ambush.

5 فاشهد الله حينئذ في مقعدى ولا يعجز في قدرتك شيء وانك الطالب الوارث البديع المنيع رب وانك انت تعلم ما قد سئل في الكتاب وانك انت اولى بفصل الخطاب وانا ذا بما اهتمتى من ظهورات المبدء وايات يوم الحساب لاذكرن لما اراد ولا حول ولا قوة الا بك وانك انت بالمرصاد

- 6 As to that which hath been attributed in tradition to the saying of the Suns of Decree – He of Whom it was said (may my spirit, and the spirit of whomsoever is, in the knowledge of God, beloved of Him, be a ransom for His sake) in the hidden mystery: “Were death a man, both the believer and the infidel would purchase him” – there can be no doubt that whatsoever hath descended from those servants who dwell within the realm of causes, and every morn whereon the Day-Star of pre-eternity adorneth itself in the world of inner meaning, all this is for the adorning of the Greatest Deep. For in every thing God hath set a sign unto every thing, that none may be veiled from His dawning-place, but that all things may behold Him in all things, manifest through the manifestations of His will. Flowing through every letter of that discourse is the word of God, exalted be He: “Say: If the sea were to become ink for the words of my Lord, the sea would surely be exhausted ere the words of my Lord are exhausted, though We brought another sea like unto it to serve as aid.” And then His word – exalted be His remembrance – wherein He saith: “Were all the trees upon the earth to become pens, and the sea, with seven seas to replenish it thereafter, to become ink, the words of God would not be exhausted. Verily God is exalted in might, all-wise.”
- 7 For the discourse of the Messenger of God and of those who, after Him, are His witnesses is hard, most hard – deep, unfathomable, rugged and austere. It cannot be borne by a cherub nigh unto God, nor by a Prophet sent, nor by a believer whose heart God hath tested with faith. And if he should indeed bear it and seek to convey it to another, it would not find a settled resting-place within his own heart. All this proceedeth from the decree of the King, the Compeller.
- 8 When, then, through the mention of that supreme allusion, thou hast come to recognize what God hath enshrined in but a single letter of that Greatest Sign, bear thou witness that it hath hidden manifestations and pre-ordained modalities; for it is, from the vantage-point of the Supreme Horizon before a Mighty King, that each soul – according to the measure of God’s manifestation unto him – knoweth therefrom what lieth concealed in His secret. And even as God, exalted be He, hath made it known and brought it forth, none can encompass His knowledge thereof; even as its truth hath been attested by the Mention of the First and by the lights of the Dawn of pre-eternity. For all besides them are, at the moment of their mention, as non-existent, and are powerless to know each one of them in accordance with what God hath deposited in their temples of the mystery of abstraction and in the garment of singleness that pointeth to the Living, the Eternal, the All-Praised.
- ان ما نسب الى الخبر من قول شمس القدر حيث قال روى ومن هو في علم الله فداء في السر المستر لو كان الموت بشر لا اشتراه المؤمن والكافر ولا شك ان كل ما نزل من عند عباد العلل قالوا وصبح الازل يتجمل في المعنى لتجمل عمق الاكبر لان الله في كل شيء اية كل شيء لئلا يحتجب احد عن طلعته ويراه كل شيء في كل شيء ظاهرا بظهورات مشيئة ويجرى في كل حرف من ذلك الحديث قول الله سبحانه قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل ان تنفذ كلمات ربي ولو جئنا بمثله مددا ثم قوله عز ذكره ولو انما في الارض من شجرة اقلام والبحر يمده من بعده سبعة ابحر ما نفدت كلمات الله ان الله عزيز حكيم
- لان حديث رسول الله والذينهم شهداء من بعده صعب مستصعب ابرد كونه ذكوان وعرض خش لا يحتمله ملك مقرب ولا نبي مرسل ولا مؤمن امتحن الله قلبه بالايمان وان احتمل ليوصل الى غيره ولا يستقر في فؤاده وان ذلك من تقدير الملك الجبار
- فاذا عرفت بذكر تلك الاشارة العليا ما جعل الله في حرف من اية الكبرى فاشهد بان لذلك ظهورات مستطر وشؤنات مقدر لانه من منظر الاكبر عند ملك مقتدر كل بقدر ظهور الله له به يعرف من هذا ما هو مكنون في سره وان كما عرف الله سبحانه وابده لا يحيط بعلمه احد وكذلك كما شهد عليه ذكر الاول وانوار صبح الازل لان ما سواهم لمعدومون عند ذكرهم ولا يقدر ان يعرفوا كلا منهم بما اودع في هياكلهم من سر التجريد وقص التفريد مدلة على الحى الصمد الحميد

- 9 As for me, to the degree that God hath revealed Himself unto me – my heart bearing witness to the essence of mine own impotence and my sheer nothingness – I shall make mention of some of the manifestations of that discourse, for such as desire to behold the theophanies of the heaven of the Divine Will in the earth of limitation. Know then that “death”, in the terminology of the people of reality, hath applications without end, in an infinity upon infinity, unto an infinity – for in the mention of every life there is a death that correspondeth unto it, from the first evocation of detachment unto the last link in the chain of limitation.
- 10 At times, in the idiom of the people of infallibility, it is used to denote sheer non-existence preceding existence; for this is that death unto which no life hath gone before, and naught becometh a thing save after the decree of affirmation. In the language of the sages, however, it is that which standeth over against life. And God – hallowed and exalted be He – created not the creation but for abiding. Hence, when one of the Prophets was asked – exalted be His mention – “How shall we attain unto Thee?”, God revealed unto him: “Cast thyself away: thou shalt know thy Lord. Thy outward self is for extinction and thy inward reality for abiding.” This is that which the All-Merciful hath promised unto His servants; and there is no doubt that God faileth not His covenant.
- 11 The poverty of the contingent being toward God at every instant is even as his poverty at the first moment of his existence; and had God not called him forth, he could by no means come to be. Likewise, in every state: did God not succour and sustain him, he would become a thing forgotten, forgotten. At each moment the second effusion is life, and the first, in relation to it, is death – whereas, in itself, it is a creation ordained for abiding, mentioned in its own realm and existent within the pattern of its own fashioning. This is the most subtle of parables in the realm of allusion for such as know the places of the divine command in the kingdom of names and attributes – without number, without beginning, without end, without limit. For in every death there is life, and there is not a thing but We have created it in pairs two and two – this, of the handiwork of God, the Subtle, the All-Informed.
- 12 At times, moreover, the word “death” is employed to signify ascent unto a loftier station after a lower one – this being what is meant by the people of severance and renunciation from among the exponents of rapture. For life and death, in their Originator, are a single creation; and with God there is no death, for whatsoever God willeth is, and extinction can never overtake it. In His sight the decree is one: He hath
- وَأَتَى أَنَا عَلَى قَدَرٍ مَا يَجِبُ اللَّهُ إِلَى بِي بِمَا شَهِد
فَوَادَى مِنْ جَوْهَرٍ عَجَزَى وَمَجْرَدٌ فَنَائِي لِأَذْكَرِ ظُهُورِ
أَنَا مِنْ ذَلِكَ الْحَدِيثِ لِمَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى تَجَلِّيَّاتِ
سَمَاءِ الْمَشِيَّةِ فِي أَرْضِ التَّحْدِيدِ وَهُوَ أَنَّ الْمَوْتَ فِي
عَرَفِ أَهْلِ الْحَقِيقَةِ لَهُ أَطْلَاقَاتٌ مَا لَانِهَائِيَّةٌ بِمَا
لَانِهَائِيَّةٌ إِلَى مَا لَانِهَائِيَّةٌ لَهَا بِهَا مِنْهَا إِلَيْهَا فِي ذِكْرِ كُلِّ
حَيَوَةٍ يَعَادِلُهُ الْمَوْتُ مِنْ أَوَّلِ ذِكْرِ التَّجَرُّدِ إِلَى مَتْنِي
سُلْسَلَةِ التَّحْدِيدِ
- وَرَبَّمَا يُطَاقُ فِي عَرَفِ أَهْلِ الْعَصْمَةِ بِالْعَدَمِ الْبَحْثِ
قَبْلَ الْوُجُودِ لِأَنَّهُ مَوْتُ مَا سَبَقَهُ الْحَيَوَةُ وَلَمْ يَكُنْ
شَيْءٌ إِلَّا بَعْدَ الْإِثْبَاتِ وَلَكِنْ فِي عَرَفِ أَهْلِ الْحِكْمَةِ
هُوَ الَّذِي يَقَابِلُهُ الْحَيَوَةُ وَإِنَّ اللَّهَ سُبْحَانَهُ مَا خَلَقَ
الْخَلْقَ إِلَّا لِلْبَقَاءِ وَلِذَا لَمَّا سُئِلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ عَنْهُ
عَزَّ ذَكَرَهُ كَيْفَ الْوُصُولُ إِلَيْكَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّهُ
نَفْسُكَ تَعْرِفُ رَبَّكَ ظَاهِرًا لِلْفَنَاءِ وَبَاطِنًا لِلْبَقَاءِ
ذَلِكَ مَا وَعَدَ الرَّحْمَنُ عِبَادَهُ وَلَا شَكَّ أَنَّ اللَّهَ لَا
يُخْلِفُ الْمِيعَادَ
- وَأَنَّ افْتِقَارَ الْمُمْكِنِ إِلَى اللَّهِ فَيَكُلُّ حِينَ لَمْ يَكُنْ إِلَّا
كَالْإِفْتِقَارِ بَدءَ وَجُودِهِ وَلَوْ لَمْ يَبْدَعْهُ اللَّهُ لَمْ يَكُنْ
مَا يَشَاءُ كَذَلِكَ فِي كُلِّ شَأْنٍ لَوْ لَمْ يَمُدَّهُ اللَّهُ لَكَانَ
نَسِيًّا مَنْسِيًّا فِي كُلِّ حِينٍ مَدَدَ الثَّانِي حَيَوَةً وَمَدَدَ
الْأَوَّلِ بِالنَّسْبَةِ إِلَيْهِ مَوْتَ وَبِالنَّسْبَةِ إِلَى نَفْسِهِ خَلَقَ
لِلْبَقَاءِ مَذْكُورًا فِي صَقْعِهِ وَمَوْجُودًا فِي هَنْدَسَتِهِ ذَلِكَ
الطُّفُ الْمَثَلُ فِي الْأَشَارَاتِ لِمَنْ عَرَفَ مَوَاقِعَ الْأَمْرِ
فِي مَلَكُوتِ الْأَسْمَاءِ وَالصِّفَاتِ لَا عَدَدَ لَهُ وَلَا بَدءَ
وَلَا نِهَائِيَّةَ لَهُ وَلَا حَادَ لَأَنَّ فِي كُلِّ مَوْتٍ حَيَوَةً وَمَا
مِنْ شَيْءٍ إِلَّا خَلَقَ زَوْجَيْنِ اثْنَيْنِ ذَلِكَ مِنْ صَنْعِ
اللَّهِ اللَّطِيفِ الْخَبِيرِ
- وَرَبَّمَا يُطَاقُ الْمَوْتُ وَيَرَادُ مِنْهُ الْوُصُولُ إِلَى مَقَامِ
الْأَعْلَى بَعْدَ الْأَدْنَى الَّذِي يَرَادُ مِنْهُ أَهْلُ الْإِنْقِطَاعِ
وَالْإِمْتِنَاعِ مِنْ أَوَّلَى الْإِبْتِهَاجِ لِأَنَّ الْحَيَوَةَ وَالْمَوْتَ
مَبْدَعُهُ خَلَقَ وَاحِدًا وَلَمْ يَكُنْ عِنْدَ اللَّهِ مَوْتُ لِأَنَّ
مَا شَاءَ اللَّهُ هُوَ كَائِنْ وَلَا نِفَادَ لَهُ وَإِنَّ حَكْمَ الظُّلْمِ
عِنْدَهُ سَوَاءٌ وَجَعَلَ الْمَوْتَ وَالْحَيَوَةَ عِنْدَهُ عَلَى حَدٍّ

made death and life alike before Him, and hath fixed them both at the boundary of origination. The distinction, and the mention of loftiness after lowness, pertain only to the degrees of receptivity and to the mirrors of contingency; otherwise, He Who is manifest in death is the very One Who is manifest in life, and He Who exerciseth sway over both is a single Command, even as God hath intimated in His words: "Our command is but one."

سواء وجعل الموت والحياة عند حدّ الانشاء
وانما الاختلاف وذكر العلو يعدّ الدنو هو لجهات
القابليات ومرايا الممكنات والا ان المتجلى بالموت
هى المتجلى بالحياة وانّ القائم على كليهما امر
واحد حيث اشار الله سبحانه "وما امرنا الا
واحدة"

- 13 For from the horizon of the court of the Sanctity of the One there can arise naught save that which pointeth unto the One, though it be veiled in curtains without end. The trace of the handiwork pointeth to naught but the manifestation of the Artificer; and God is but One, Single, Unique, Eternal, Self-Sufficient, Solitary, Ever-Abiding. This is but a sprinkling from the oceans of "with Me" – the inmost reality of the outward – yet it is in truth a mighty theme, save for such as have recognized the sites of destiny and beheld the dust of divine ordering. They are a people not to be known by quietude nor by agitation; God hath created them for Himself and hath fashioned them for His remembrance.

13 لان لا يمكن ان يطلع من افق ساحة قدس الواحد
الا من دلّ على الواحد ولو كان له حجابات مالا
نهاية لان اثر الصنع لم يدلّ الا على ظهور الصنع
وما الله الا احدا فردا واحدا صمدا وترا
قائما سرمداً ذلك رشخ من بحر معيا باطن الظاهر
وانه لكبيراً الا على الذين عرفوا مواقع التقدير
وشهدوا غبار التدبير وهم خلق لا يعرف بالسكون
ولا لثياريه ما يحركة قد خلقه الله لنفسه واصطنعه
لذكره

- 14 He is the One, the All-Glorious, in the realm of numbers; the Elect in the lineage of oneness; the alif that standeth in the rank of numerals; the water distilled from the Tree of Sinai, whereby the rushing springs are made to share. And upon the plane of outward manifestation, in the sense of omnipotence, hath there been established for their hearts a sign, that minds and souls may bear Him witness. It is this: that in death God hath appointed the meeting with Him. The believer yearneth after it with a yearning such as he feeleth for naught else besides. Hence 'Ali – peace be upon him – hath declared: "By God! The son of Abi Talib is more intimate with death than is the suckling child with the breast of its mother."

14 وهو الواحد المتكبر في الاعداد والمتخذ في سلية
الاتحاد والالف القائم في رتبة الاعداد والماء
المقطر من شجرة السيناء بعد بها يشارك التبع
الشداد وان على مقام الظاهر بمعنى قدير كله
لافتدتهم ليشهد عليه العقول والانفس وهو ان
في الموت قد جعل الله لقاءه ان المؤمن يشناق
اليه بما لا يشناق بشيئ بمثله ولذا قال على عليه
السلم لابن ابي طالب لكان اشدّ اشتياقا بالموت
على الصبي بشد امه

- 15 In like manner hath the Qur'an been sent down, addressing, in the first instance, the people of the Torah and, in the realm of exposition, all the people of utterance: "If ye claim to be the friends of God, apart from all other men, then wish for death, if ye be truthful."

15 وكذلك نزل القرآن لو هادوا لاهل البيان "ان زعمتم
انكم اولياء الله من دون الناس فتمنوا الموت ان
كنتم صادقين"

- 16 Likewise, the pure and sincere believer is verily the one consumed with longing for the meeting with God; nay, he hath no refuge save in God Himself, and there is for him no flight but unto Him. Yet such a thing cannot be attained save after death. Hence, were the servant able to purchase death, he would assuredly buy it with all that God hath bestowed upon him, in the hope of attaining unto the presence of his Lord – exalted be His glory.

16 وكذلك ان المؤمن الخالص هو المشتاق الى لقاء
الله بل ليس له فرار الا الله اياه ولا يمكن ذلك
الا بعد الموت ولذا لو يستطيع العبد بان يشتريه
لاشتراه العبد بكل ما ملكه الله رجاء للقاء ربه
عز شأنه

- 17 Yea, by my Lord! Were I to find a path thereto, I would be the first of those who seek it and purchase it. But God hath ordained for every soul an appointed term, inscribed and irrevocable, which it can neither anticipate nor delay. With God, moreover, is the knowledge of all things, in a Tablet inscribed. This is the reason for the believer's desire to "purchase" it.
- 18 As for the cause of the unbeliever's desire to "purchase" death, it is because of what God hath prepared for him on the Day of Resurrection. For whatsoever befalleth him in this world, his torment in the next is doubled, his punishment grievously intensified, and an evil reckoning awaiteth him, since God, verily, is severe in chastisement. Were there, then, a way to "purchase" death, it would be that his torment might thereby be lightened. But no way is open unto any soul therein: the whole matter resteth in the hand of God; He doeth whatsoever He willeth and decreeth what He desireth.
- 19 To this the exalted word of God alludeth, where it hath been sent down in the Book: "We only give them rein that they may add sin unto their sin, and for them is a humiliating punishment." For God – glorified be He – is the All-Powerful, the All-Subduing: He granteth no respite to any of the unbelievers save that their torment in the Fire may be multiplied, that they may become deserving of the wrath of the Almighty and be made to taste the displeasure of the All-Compelling. For God is the All-Glorious, Lord of terrible retribution, the All-Potent, possessor of a strategy that none can escape.
- 20 Such is the meaning of the tradition upon the plane of outward exposition, as it is apprehended by whoso hath recognized its inward sense. But know thou that "death", in the sight of the people of detachment, is a reality of seven all-embracing degrees.
- 21 The first is the degree of bringing forth his life, the station of the mineral. There hath God placed all things within a pit of putrefaction, that the elixir-like constituents may be prepared for whoso standeth in the degree of limitation. The ranks of things differ in this station according to their nearness or remoteness. Thus it may be that the "death" of the servant, in the pit of corruption, consisteth in the least measure of those oily particles that appear through distillation.
- 22 All the first revealers of the Law, from its beginning unto its end, are as a fire from God for those bounded limits, that it may burn away the accidental, superficial elements until the elixir-like parts, which testify to the oneness of God, are made manifest. Then, when all that God hath placed within the servant crieth out, with a tongue of clear and eloquent Arabic,
- 17 بلى وربى لو اجد الى ذلك من سبيل لكنت اول الطالبين والمشتريين ولكن قد جعل الله لكل نفس اجل مكتوب لا يستطيع ان يتقدم عنه ولا ان يتاخر وان عند الله علم كل شئ في كتاب مسطور ذلك سبب اشتراء المؤمن
- 18 واما علّة اشتراء الكافر لاجل ما اعدّ الله له في يوم القيمة لانّ كلّها يكون في الدنيا ويضاعف له العذاب ويشدد عليه العقاب وان له سوء الحساب لما كان الله شديد العقاب لو كان سبيل الشراء ليخفف عنه العذاب ولكن لا سبيل لاحد اليه بل الامر كلّه بيد الله يفعل ما يشاء ويحكم ما يريد
- 19 واليه الاشارة قول الله سبحانه ما نزل في الكتاب "انما نملئ لهم ليزدادوا اثما ولهم عذاب مهين" لانّ الله سبحانه هو القادر القاهر لا يمهّل احدا من الكفار الا يضاعف عذابه في النار ويستحق غضب الجبار ويوصل الى سخط القهار ولانّ الله هو المتكبر ذو البطش الشديد والمقتدر ذو الكيد المحال
- 20 ذلك معنى الحديث في مقام الظاهر حيث يعرفه كل من شهد على الباطن وانّ الموت عند اهل التجريد مراتب سبعة كلية
- 21 الاولى رتبة ايجاد حياته مقام المعدن هنالك قد جعل الله الكلّ في بئر التعفن لاجل اجزاء الاكسيريّة لمن هو في رتبة الحدودية وانّ ما يختلف مراتب الاشياء في هذه الرتبة باختلاف قربها وبعدها فربما يكون موت العبد في بئر التعفن باقلّ ما يوجد اجزاء الدهن التقطير
- 22 وانّ كلّ اولى الشريعة من مبدئها ومنتهى نار من الله لتلك الحدود المحدودة لتتحرق اجزاء العرضيّة حتى يظهر اجزاء الاكسيريّة الدالة على التوفكها ينطق كل ما جعل الله في العبد بلسان عربى

“There is none other God but He, the Single, the All-Glorious, the Inaccessible,” the constituents of limitation are consumed and the elixir degree is revealed.

فصبح لا اله الا هو الوتر المتكبر المنيع قد حرقنا
اجزاء الحدودية وظهرت رتبة الاكسيرية

- 23 To this alludeth the saying of one among the people of sanctity, Ja'far ibn Muhammad as-Sadiq – peace be upon him – who hath declared: “Servitude, in its outwardness, is manifest; its inmost essence is Lordship. Whatsoever is lost in servitude is found in Lordship, and whatsoever is hidden in Lordship is attained in servitude.” This proceedeth from the decree of the One, the Single, the Most Exalted. And this is but the lowest of the degrees of death.

23 واليه الاشارة قول احد من اهل الولاية جعفر بن
محمد الصادق عليه السلام من رب البرية العبودية
جبهة كنهها الربوبية فما فقد في العبودية وجد في
الربوبية وما خفي في الربوبية اصاب في العبودية
ذلك من تقدير الواحد الفرد العلى ذلك ادنى
مراتب الموت

- 24 When, then, the degree of limitation is drawn forth from the station of the mineral, it thereupon attaineth unto the degree of the vegetal. In this rank there is mention made of the Blessed Tree “neither of the East nor of the West, whose oil would well-nigh shine out, even though fire touched it not”. This Tree is, upon the plane of outward speech, termed by the wise the balsam-tree, and at times the olive-tree, and at times the Tree that came forth from Mount Sinai, producing oil. When it hath been refined and purified and from it four drops are brought forth, then, when the yellow drop appeareth and uniteth with that which before it had been produced – the red – there is disclosed the degree of its unity, and it becometh a dye for them that partake thereof. Thus is the work of wisdom perfected in every universal and particular.

24 فاذا استعرج رتبة الحدودية عن مقام المعدنية
هنالك يتصل الى مقام النبات حتى يحكى في
هذه الرتبة عن شجرة المباركة التي ليست بشرقية
ولا غربية يكاد زيتها يضيء ولو لم تمسه نار وهى
شجرة في مقام الظاهر يطلق في عرف اهل الحكمة
بشجرة البصياى وربما يقول شجرة الزيتون وربما
يقول شجرة التي خرجت من طور السينا تنبت
بالدهن اذا صفت بعد ما جردت واحداث عنها
قطرات اربعة فاذا ظهرت قطرة الصفراء واقترنت
بها ما احداث عنها قبل الحمراء فثالثك ظهرت رتبة
توحيدها وصيغ حينئذ للأكلين كذلك قد تم صنع
الحكم في كل كلى وجزئى

- 25 And when death is drawn forth from the vegetal degree, it attaineth unto the animal degree. There hath God created a sign of the manifestations of divine unity, so that when the servant causeth all his aspects and faculties to speak only of this one reality, he may be rendered worthy that the word descended in tradition be fulfilled in him: “Die before ye die.” For these latter degrees are the second ranks of the limits of the elixir contained within the bodily composition in the orders of mineral, plant, and animal.

25 واذا استعرج الموت من رتبة النباتية يتصل الى
رتبة الحيوانية وان هنالك قد خلق الله اية من
ظهورات التوحيد اذا حكى العبد كل جهاته عن
هذه الجهة ليلقى ان يفسر عليه ما نزل في الخبر
موتى اقبل ان تموتوا لان تلك المراتب الثانية رتبة
حدود الاكسيرية التي يتضمنها معدود جسدية في
رتبة المعدن والنبات والحيوان

- 26 When, moreover, this process reacheth the degree of soul, of spirit, and of mind, there is, in answer to it, a death of bodies: every contrariety is effaced, every opposing aspect is blotted out – even shadow itself – until the matter is carried to the degree of apparent extinction, which is in truth the ocean of abiding and of pure life before the Lord of Origination. There hath the servant ever been gazing toward God, and God revealing Himself unto him thereby; no letter remaineth unto him, nor any sign but that it pointeth to God alone.

26 واذا اتصل الى مقام النفس والروح والعقل
هنالك مجيب رتبته له موت لا بدان تفنى كل
الجهات الضدية حتى الضل الامر الى رتبة البوار
لجأة البقاء وحيات الصرف عند مالك الانشاء
هنالك لم يزل كان العبد ناظرا الى الله وان الله
مجليه له به وماله من حرف

- 27 To this alludeth the saying of God – exalted be He – regarding the Greater Death that ensueth after the universal blast of the

Trumpet: "And when the trumpet is blown, whosoever is in the heavens and whosoever is in the earth shall swoon away, save him whom God willeth."

27 واية الاشارة قول الله سبحانه في ذكر موت الاكبر
بعد نفخ الصور الكلى "فاذا نفخ في الصور فصعق
من في السموات والارض الا ما شاء الله"

28 What is meant thereby are the four reeds beyond the ten, and those states wherein his heart, time after time, hath confronted them and the Supreme Horizon; for in that station it behoveth that the remembrance of the Face of God, the Most Exalted, the Most Great, overshadow them. For the "letters of the Face" are fourteen in number – these are the mighty suns and the luminaries of power referred to in His words: "All things perish save the Face of thy Lord, the Lord of Glory and Bounty."

28 فأنما المراد هو القصبات الاربعة بعد العشر ومن
قابلت مرات فؤاده في تلقائهم والمنظر الاكبر فان
هنالك ينبغي ان يفاء عليهم ذكر وجه الله العلى
الاكبر لان حروف الوجه هو اربعة عشر وهو
المراد بالشموس العظيمة واتمار القدرة كل شئ
هالك الا وجه ربك ذو الجلال والاكرام

29 The life of that Face is the letter ha at its end: a Word created, whose name correspondeth to its form, and whose frame answereth to its secret. Its number is none other than the number of the other letter of the Face – that hidden Name and treasured symbol – through which there hath appeared whatsoever hath appeared between the Kaf and the Nun. God hath appointed for His servants no nearness beyond this, nor is there any token that exceedeth the Kaf and the Nun. This is that creation of God whom He hath chosen for His own Self, and made the station of His own Self in His utterance "Be!" – there is none other God but He, the King, the Self-Subsisting, the Most Holy.

29 وان حياة الوجه هو الهاء في اخره وهو كلمة
خلقت اسمها مثل شكلها وهيكلها مثل سرها وما
كانت عدتها الا عد حرف اخر الوجه وهو الاسم
المكنون والرمز المصون الذى به ظهر ما ظهر من
بين الكاف والنون ما جعل الله وراء عباد ان قربة
ولا بعد الكاف والنون دلالة وهو خلق الله الذى
قد اصطفاه لنفسه وجعله مقام نفسه في قوله كن
لا اله الا هو الملك القائم القدوس

30 Such is but a mention of one meaning of the tradition, for it hath subtle significances upon the plane of the horizons as distinct from the souls; yet each of these two God hath ordained as a counterpart to the other. Naught do the possessors of understanding infer from what is "here" save by what is "there", nor from what is "there" save by what is "here". God verily doth encompass it from beyond. There is no end to exposition, nor any cessation to manifestation.

30 ذلك ذكر من معنى الحديث بان له معاني لطيفة في
مقام الافاق دون الانفس وان كل واحد منهما
قد جعله الله طبق الاخر ما يستدل اولو الالباب
فيها هيئنا الا بما هيئنا ولا فيما هيئنا الا بما هنالك
والله من ورأته محيط وما كان للبيان نفاذ ولا
للظهور من زوال

31 As to the meaning of the other tradition asked about in the Book – namely that "God was in a cloud ('ama), above it was air" – this, in very truth, is sound and right, if the servant behold it with the eye of divine unity and regard not the mention of the cloud apart from God, exalted be He. For God – glorified be He – hath ever been; with Him there was naught beside Him, that He should be said to be above any thing, or in any thing, or from any thing, or upon any thing. He hath ever been His own Self, and the "cloud" is His own Essence, and pre-existence His very being. Those names He hath brought forth by His breaths; hearts acquire them, and souls, in their weakness, are ennobled by them. All proclaim that God is void of aught else and that beside Him there is none.

31 انما معنى الحديث الاخر الذى سئل في الكتاب بان
الله كان في غمء فوقه هوآء وان ذلك هو الحق اذا
نظر العبد بعين التوحيد ولم يلاحظ في ذكر الغمء
دون الله سبحانه لان الله سبحانه لم يزل لم يكن
معه غيره حتى كان فوق كل شئ او في شئ
او من شئ او على شئ لم يزل هو نفسه والغمء
هو ذاته والقدم كينونته تلك الاسماء وقد خلقها
نفحاته المكتسبة القلوب وضعف النفوس كل ما
مدلة بان الله خلو من غيره ولم يكن معه دونه

- 32 Even now, our Lord is as He hath ever been: His creation was not with Him, nor is any other thing mentioned in His degree. He is the One, alone in His Essence, sanctified in His attributes. The “cloud” and the “air” were meant to indicate none but His own Self; for were aught other intended, it would be annulled, inasmuch as a gap would thereby be implied and His unity would be impaired. It is impossible to describe God as being exalted over any thing, or as sitting or “established” upon any thing. For in what hath been sent down from the All-Glorious – “The Merciful is established upon the Throne” – the “Throne” intendeth naught but His knowledge and His power, and these are His very Self and none other. Were it something other than He, there would needs be a peer unto Him – far exalted is He above likeness and comparison.
- 32 والآن كان ربنا كما كان لم يكن معه خلقه ولا يذكر شيء في رتبته وهو المتفرد في الذات والمقدس في الصفات ما كان المراد من الغماء ولا من الهواء إلا نفسه لأن لو كان غيره ليطل بدليل امتناع الفرجة وإثبات الوحدة ولا يمكن أن يوصف الله باستعلائه على شيء ولا باستوائه على شيء لأن ما نزل في التنزيل من عند الجليل “الرحمن على العرش استوى” لم يكن المراد بالعرش إلا عله وقدرته وهو نفسه لا غيره لأن لو كان غيره لزم الاقتران وهو المتعالي عن الاشتباه والامثال
- 33 He hath ever been All-Knowing, when there was no “known”; and He shall forever remain the All-Preserving, when there is no “object” of preservation. In the idiom of the people of infallibility it is sometimes said that the “Station of Establishment” is the station of the manifestation of His theophany unto others: a station of relative attribution ennobled in that God hath ascribed it unto Himself, in order to honour whom He willeth and to favour whom He mentioneth – just as He saith, “The Ka’bah is the House of God”, while in truth God hath no “house” but that He hath named it for Himself that all His servants may reverence it and His loved ones circle round it.
- 33 وهو لم يزل كان عالماً ولا معلوم هنالك ولا يزال أنه هو قيوم ولا مقدور هنالك وربما يطلق في عرف أهل العصمة مقام الاستواء مقام ظهور التجلي غيره وهو مقام نسبته الشرفية حيث قد نسبته الله إلى نفسه تعظيماً لمن نسب وفضلاً من عنده على من ذكر بمثل ما يقول الكعبة بيت الله ولا شك أن ليس لله بيت إلا هو خلقه قد نسبته الله لنفسه ليعظمه كل عباده ويطول في حوله كل أحبابه
- 34 In like manner hath it been revealed in the Qur’an: “They encompass naught of His knowledge save what He willeth.” That “knowledge” is the knowledge He hath created and ascribed unto Himself by way of ennoblement; hence the exception is made and the sense of limitation implied. But the knowledge of the Essence none can encompass, nor is it meet that any should possess it save God alone; no exception can there be in that realm.
- 34 وبمثل ذلك ما نزل في القرآن حيث قال الله عزّ ذكره “ولا يحيطون بشيء من عله إلا بما شاء” لأن ذلك العلم هو العلم الذي خلقه ونسبه إلى نفسه تشريفاً له ولذا جرى فيه الاستثناء ويطلق عليه التبعية ولو كان علم الذات لن يحيط به أحد ولا يستحقه إلا الله ولا يمكن فيه الاستثناء
- 35 According to this subtle mode, the tradition may be interpreted by holding that the “cloud” is the seer’s vision toward God: the station wherein the Mention of the First shone forth, and whose relation He honoured with a noble relation. For in the case of God – exalted be He – the utterance “The Merciful is established upon the Throne” is as the saying “God was in a cloud”. The word ‘ama’ (cloud) in the language of the people is related to ‘ama (blindness): there, nothing existed but God, and the eyes were blinded from His Face and the gazes from His Countenance. It is an absolute, unmingled, pure cloud, wherein, whether in His hiddenness or His manifestation, His outwardness or His inwardness, naught was seen but God, the One, the Single, the Eternal, the Self-Sufficient, the Peerless,
- 35 وعلى ذلك النهج اللطيف يمكن أن يؤول ذلك الحديث بأن يجعل الناظر إلى الله غمماً الذي ورد مقام ظهور ذكر الأول وجعل النسبة نسبته الشريف لأن في الله سبحانه إطلاق ذكر الرحمن على العرش استوى مثل ما كان الله في غمماً وإن لغة الغماء هو المعروف من العمى وإن هنالك لم يكن غير الله وعمى الأبصار عن وجهته والانظار عن طلعه وهو غمماً مطلق صرف بحث بات لم ير في غيبه ولا ظهوره ولا في علانيته ولا بطونه إلا الله الفرد الاحد الصمد الوتر الذي لا اله إلا هو لم يكن معه غيره

besides Whom there is no other God and with Whom there is none.

- 36 The “cloud”, then, and all the names, are created within His dominion, tokens of the sovereignty of His might and attributes of the majesty of His Lordship. He it is Whom the highest depths of vision can never grasp, Whom the subtlest extremities of thought can never contain. He, nevertheless, comprehendeth all things through His command. There is none other God but He, the One, the All-Subduing. In that allusion there is disclosed to the people of mystery that which lay hidden behind the veils of light. Sufficient is God, the All-Compelling, the All-Forgiving, for whatsoever appeareth in cycles and is concealed in dispensations.
- 37 This tradition, moreover, concealeth a tender, gracious meaning, drawn from the very substance of the subtleties of the mysteries, distilled from the simple camphor of the lights. It is this: The Eternal Essence is a hidden, wondrous reality, which no sight can ever attain, nor can the highest depths of thought soar unto the atmosphere of its sanctity. What hath appeared in the kingdom of the “cloud” and shone forth from its light upon Mount Sinai is the Command which He created out of nothing, investing it, over all things, with the vesture of His Lordship, and conferring upon it the authority of His Will and His Purpose.
- 38 Glorified be God above the possibility that the Eternal Essence should draw nigh unto aught of the realm of possibility, or that aught of contingent being, even in its annihilation, should attain unto the summit of His dominion. Nay rather, that light whereby He manifested Himself unto Himself is His light, which no horizon hath beheld in its dawning, nor hath any eye regarded save He Himself.
- 39 It is His Word whereby the unity of God, the Eternal, the Most Exalted, the All-Praised, is proven, and the manifestations of the divine singleness of God, the One, the Most High, the Inaccessible, are made sure. This is the Word of God. It hath been created in three modes of manifestation that can be found in no other: for the world of possibility must needs have (first) mention, (second) existence, and (third) a mention of acceptance and a nexus between the two. The alif is the fire of origination, the lam the station of conjunction, and the ha’ the station of receptivity. Thus was the full “Face” revealed and the “Hand” numbered.
- 40 That ha’ which appeareth from God and indicateth Him is the one that standeth between the two conditions and is fixed between the two points of ripeness. It is that very “cloud”
- 36 وَأَنَّ الْعَمَاءَ وَكُلَّ الْأَسْمَاءِ خَلَقَ فِي مَلِكِهِ وَسَمَةِ لِسُلْطَانِ قُوَّتِهِ وَصِفَةِ الْمَلِكِ عَزَّتِهِ وَهُوَ الَّذِي لَا يَدْرِكُهُ أَعْلَى غَوَامِضِ الْأَنْظَارِ وَلَا تَحْوِيهِ غَايَةُ دَقَائِقِ الْأَفْكَارِ وَهُوَ يَدْرِكُ كُلَّ شَيْءٍ بِأَمْرِهِ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْقَهَّارُ وَإِنْ فِي تِلْكَ الْإِشَارَةِ يَظْهَرُ لِأَهْلِ الْأَسْرَارِ مَا هُوَ الْمُسْتَرٌّ فِي حِجْبِ الْأَنْوَارِ وَكَفَى بِاللَّهِ الْقَهَّارِ الْعَفَّارُ لَمَّا ظَهَرَ فِي الْأَكْوَارِ وَيَبْطُنُ فِي الْأَدْوَارِ
- 37 وَأَنَّ لِهَذَا الْحَدِيثِ مَعْنًى لَطِيفٌ بَرٌّ وَمِنْ جَوْهَرِ لَطَائِفِ الْأَسْرَارِ وَدَوِّتٍ مِنْ سَادِجِ كَافُورِ الْأَنْوَارِ وَهُوَ أَنَّ ذَاتَ الْأَزْلِ غَيْبٌ مُمْتَعٌ لَا يَدْرِكُهُ الْأَبْصَارُ وَلَا يَصْعَدُ إِلَى هَوَاءِ قَدْسِهِ أَعْلَى غَوَامِضِ الْأَفْكَارِ وَإِنْ مَا ظَهَرَ فِي مَلَكُوتِ الْعَمَاءِ وَاشْرَقَ مِنْ نُورِهِ فِي طُورِ السَّيْنَاءِ هُوَ أَمْرُ الَّذِي خَلَقَهُ لَا مِنْ شَيْءٍ وَقَصَهُ قَيْصُ رَبُّوبِيَّتِهِ عَلَى كُلِّ شَيْءٍ وَوَهَبَهُ سُلْطَانُ مَشِيَّتِهِ وَارَادَتِهِ
- 38 سُبْحَانَ اللَّهِ مَنْ إِنْ يُمْكِنُ أَنْ يَقْرُبَ ذَاتَ الْأَزْلِ شَيْءٌ مِنَ الْإِمْكَانِ أَوْ يَصِلَ بِفَنَائِهِ أَعْلَى شَوَائِخِ الْأَكْوَانِ بَلْ نُورُهُ الَّذِي تَجَلَّى لَهُ بِهِ فِي نَفْسِهِ هُوَ نُورُهُ الَّذِي لَمْ يَرِ فِي طُلُوعِهِ الْأَفَقَ وَلَمْ يَلْحَظْهَا إِلَّا هُوَ
- 39 وَأَمَّا كَلِمَتُهُ الَّتِي بَهَا تَثَبَّتَ بِهِ التَّوْحِيدُ لِلَّهِ الصَّمَدِ الْعَلِيِّ الْحَمِيدِ وَتَحَقَّقَ ظُهُورَاتُ التَّفْرِيدِ لِلَّهِ الْفَرْدِ الْمُتَعَالَى الْمُنِيعِ هُوَ كَلِمَةُ اللَّهِ وَإِنَّهُ خَلَقَتْ عَلَى ظُهُورَاتٍ ثَلَاثَةٍ الَّتِي لَا يُمْكِنُ أَنْ يَوْجِدَ لَهَا غَيْرَهَا لِأَنَّ الْإِمْكَانَ لَا يَبْدَأُ لَهُ مِنْ ذِكْرٍ وَمِنْ وَجُودٍ وَمِنْ ذِكْرِ قَبُولٍ وَرَبَطٍ بَيْنَهُمَا وَالْأَلْفُ نَارُ الْإِبْدَاعِ وَالْأَلَامُ مَقَامُ الرِّبْطِ وَالْهَاءُ مَقَامُ الْقَبُولِ وَلِذَا هُنَاكَ ظَهَرَ تَمَامُ الْوَجْهِ وَعَدَدُ الْيَدِ
- 40 وَأَمَّا الْهَاءُ الظَّاهِرُ عَنِ اللَّهِ وَالذَّالُّ عَلَيْهِ هُوَ الَّذِي قَامَ بَيْنَ الْأَمْرَيْنِ وَاسْتِقَامَ بَيْنَ بَيْنِ النَّطْجَيْنِ وَهُوَ الْعَمَاءُ الَّذِي فَوْقَهُ هَوَاءٌ وَتَحْتَهُ هَوَاءٌ وَهُوَ إِذَا ظَهَرَ

above which is air and beneath which is air. When it issueth from the hidden world of the unseen into the realm of visibility, there shineth forth the first Name God hath chosen for His own Self, “the Most Exalted, the Most Great”. This is that station whereunto the allusions of the people of prostration cannot reach, and before which, for the people of infinity, the manifestations are disclosed.

- 41 The “cloud”, in truth, is identical with that whose number is seventy, the Word “Be!” which was preceded by “air” – the Mention of the First, Muhammad – above which is air and beneath which is air. It is that leaf created from the Tree of Prophethood, fragrant and pure, guiding, sanctifying, hallowed, exalted, uplifted, and made manifest. Under its shadow there were fashioned the realities of the spiritual ones – the Prophets, the righteous, and the godly. This is the meaning of the tradition in its outward and inward sense.

- 42 If thou desire the innermost of the inner, it cannot be attained in the world of sheer abstraction unless one descendeth into the world of its descent. The furthest limit of that descent, in the station of words, is the alif that standeth between the two points. When the servant desireth to establish in it the sign of divine unity and to behold therein the dawning of detachment, he perceiveth the outward of the tradition in the inward of the “cloud”, and beholdeth that the “air” above it is as the “air” beneath it. Hence hath God, exalted be He, said in the Qur’an: “And when his Lord manifested Himself unto the mountain, He made it crumble into dust, and Moses fell down in a swoon.”

- 43 Its form is the form of the five, and its shape the shape of the six-sided figure; its number comprehendeth them both. The other letter of the Face – namely the ha’ – precedeth in this Name, which is exalted above resemblance. From that very Greatest Name, and from what was sent down thereafter in the Book of ‘Ali – peace be upon him – one may behold whatsoever man desireth of the bounty of God, in accordance with His saying: “Shall man have whatsoever he desireth? Nay, unto God belong the latter life and the former.”

- 44 That delicate symbol hath been elaborated in the circle whose decree hath gone forth from the worshipper Who, through His knowledge thereof, hath never been perplexed. Whoso is ignorant thereof erreth and is led astray. This sufficeth for the meaning of these two traditions; for, were I to desire to expound them according to their reality, the oceans of the heavens and the earth, were God to make them ink, would be exhausted, and all the trees, were He to make them pens, would be spent, while the outpouring of God would still remain inexhaustible and His command without cessation.

من غيب البطون لا عالم الشهود يظهر أول اسم قد اختاره الله لنفسه وهو العلي العظيم فان ذلك المقام الذي ينتقطع عنه الاشارات لاهل السجّات وينكشف لديه الظهورات عند اهل الانهايات

41 انما الغماء هو عين التي عدته سبعين وهو كلمة كن قد سبقها الهواء وهو ذكر الاول محمد وهو فوقه وتحتة هواء وهو ورقة التي خلقت من شجرة النبوة طابت وطهرت ودلت وذكت وتقدست وتعال واسترفعت واستبان وان من في اظلاله نورها خلقت حقايق الروحانيين من النبيين والصدّيقين والصالحين ذلك معنى الحديث في الظاهر الباطن

42 وان اردت باطن الباطن لا يمكن الوصول اليه في عالم مجرد لا ان انتقل الى عالم نزوله وان متبى اخر نزوله في مقام الالفاظ هو الالف القائم بين النقطتين واذا اراد العبد ان يثبت فيه اية التوحيد ويلاحظ فيه طلعة التجريد يرى ظاهر الحديث في باطن الغماء وان الهواء الذي هو فوقه هو مثل الذي تحته ولذا قال الله تعالى القرآن "فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا"

43 وان صورته صورة الخمس وشكله شكل المسدس قد جمعه عدته وسبق حرف اخر الوجه الذي هو الهاء في اول هذا الاسم المنزه عن الامثال ومن نفس ذلك الاسم الاعظم وما نزل من بعده في كتاب علي عليه السلام ليري ما تمنى من فضل الله حيث قال الله "اَمْ لِلْإِنْسَانِ مَا تَمَنَّى فَلِلّهِ الْآخِرَةُ وَالْأُولَى"

44 وقد فصل ذلك الرمز المنمنم في ودائرة التي قضت من عند عابد من حكمها عن عرفها لم يشق ابدا من جهلها ضل وغوى وكفى بذلك في معنى هذين الحديثين باتي انا لو اريد ان افسرها بحقيقتها لنفذ بحر السموات والارض لو جعلها الله مدادا وجعل كل الاشجار اقلاما وما كان لفيض الله من نفاذ وما كان لامره من زوال

45 I shall conclude this answer with a prayer at the moment of communion with God, the Sovereign, that its ending may be as musk. For in this let the competitors compete, and for this let the doers of deeds labour. Verily, unto our Lord shall we return.

HURQ.BB42x

45 واختم الجواب بدعاء عند المناجات مع الله سلطان ليكون ختامه مسك فان في ذلك فليتنافس المتنافسون ولمثل ذلك فليعمل العاملون وانا الى ربنا لمنقلبون

INBA_6007C.001-016, ASAT4.391-393x

BB00671

1 He is the Most High, the Most Great

1 هو العلى الكبير

2 A concealed Cause – being the very pillar thereof – must not be conceived as illusory. And if, in some place, a “station” be mentioned, or “knowledge of all things” be spoken of, it is but by reason of the exaltation of the station of Divine Unity, before which all stations are humbled and as naught.

2 امر مستور که رکن است موهوم تصور نشود اگر در جائی ذکر مقامی یا علم لكل شيء ذکر شده بواسطه عظمت مقام توحید بوده که کل مقامات نزدان خاشع و معدوم است

3 This Cause hath not become manifest through acquisition or scholastic learning. Whenever aught in the form of a sermon appeareth, it is an echo of the Nahj al-Balaghah; whenever a prayer, of the Sahifah; and whenever verses, of the Book of God. The note of the unlettered and the non-Arab alike soundeth through these writings. Every word of these is in itself a proof; and a single evidence sufficeth for the summons, according to the explicit text of the Book of God: “Call thou unto the way of thy Lord with wisdom and goodly exhortation ...”.

3 این امر از جهة تحصیل ظاهر نشده هر گاه در خطبه آمده حکایه از نهج البلاغه و هر گاه در مناجاة آمده از صحیفه و هر گاه در آیات آمده از کتاب الله و واقع ای و عجمی در این اثار بوده هر کلام اینها بنفسه حجة است و يك دليل در دعوت بنص کتاب الله کافست ادع لا سبيل ربك بالحكمة و الموعظة الى اخرها

4 God the All-Knowing is witness that I am not capable of any miracle, nor is there any need, for such proof has been brought that all verses before it fade into nothingness: a proof pure of that innate nature which speaketh without premeditation and writeth without pause.

4 خداوند عالم گواه است قادر بر هیچ خارق عادتى نیست و احتیاج هم نیست زیرا که اتیان بحجتی شده که کل آیات نزدان مضمحل است و دلیل فطرت محض است که بلا تأمل میکويد و بلا سکون مینویسد

5 On the road to Medina, at dawn, our caravan had halted at a tea house. I said: “O Dhabih, give me a cup of flowing water with green tea, for the chill of morning seeks water near the fire. O my companion of the caravan, grant me a little sugar!” – and by the decree, “Let them bring a discourse like unto it,” this is proof.

5 در راه مدینه صبح سر ما در مقام چائی بود کفتم ذبیح اسقنی کاسا من الماء المعین بالورقة المخضرة فان ناشئة البرد يطلب ماء ؟ من النار قریبا یا صاحبی الרכب هب لی شیئا من سکر قليل و بحکم فلیاتوا بحديث من مثله

6 All sciences, indeed, are an argument for him who knoweth them by the path of acquisition and recognition. And while these writings follow conventional usage, if in some place a seeming irregularity be found, it hath passed from the pen in haste – albeit it resteth upon rule, even as in the readings:

6 دلیل است و کل علوم حجة است از برای کسیکه از طریق تحصیل و عرف نماید و حال آنکه نوشته جات بر نهج اصطلاح است اگر جائی خلاف باشد از قلم تعجیل گذشته با آنکه بر قاعده واقع است مثل ان هذان لساحران و انها لاحدی

“inna hadhani la-sahiran,” [these two are certainly magicians] and “innaha la-ihda al-kubar” [this indeed is one of the mighty portents]. And in the tradition regarding the verse: “Wa amma an-nabiyyuna fa-ana ...” [As for the Prophets], it is related that Moses – upon the Mount – was asked: “Whence thy certainty that it is the Word of the True One?” He replied: “From that it cometh not from the six directions, nor doth it resemble the speech of servants.”

الكبر و در حدیث فی شان الایه و اما النبیون فانما الواقع از موسی سؤال شد در طور از کجا یقین میکنی که کلام حق است گفت از آنکه از جهت شش می آید و شبه کلام عباد نیست

- 7 I too beheld in Mine own tongue such power; I reflected that God leaveth nothing in vain, and that it resembleth not the speech of man. Certitude is proof. From this path have I uttered an exalted summons, lest I be remiss.

7 حقیر هم در لسان خود این قسم قدرت رادیدم فکر کردم خداوند عبث نگذاشته و شبه کلام بشر نیست یقین حجت است از این صراط دعوتی عالیه نموده که مبادا مقصر باشم

- 8 As to the ordinance concerning the Greatest Name and “Satan,” I have not concerned Myself therewith; for the summons hath been to the oneness of God and to the ordinances of the Qur’an – the aspect of associating partners not being in view.

8 دیگر از جهة حکم اسم اعظم بشیطان نفهمیدم زیرا که بر توحید و احکام قرآن دعوت نموده جهة شرک ملحوظ نبوده

- 9 This is an account of the matter, and God is Witness and Seer. Let none, from this writing, fashion a conjectural argument; rather, the reality is even as hath been set forth upon the opposite page. The purport of this lowly one hath been that no pause was intended whereby the veils should diminish certitude. And God is Witness that, had I known that in this Cause there lay for My soul so much as a particle of abasement, I would not have proclaimed it. And sufficient is God for Me as a Witness. Praise be to God, the Lord of all worlds.

9 این شرح حال است و خداوند شاهد و بصیر است نه از این نوشته دلیل امری تصویری فرماید بل واقع همان است که در ورقه مقابل عرض شده و عرض این انجمن این بوده که موقوفی قصد نموده که؟ بر احتجاب یقین نقصانی و خدا گواه است که هر گاه ذره ذلت آن برای نفسی در این امر میدانستم امر اظهار نمیکردم و کفی بی شهیدا و الحمد لله رب العالمین

INBA91:197.10-199.12

BB00677

Treatise on the education of children

- 1 Praise be to God Who hath brought forth the Primal Will from non-existence – by itself, for itself, in itself – and hath made it the embroidery upon the robe of the dawning of the camphor-like, eternal Sanctuary of His Being; by it were all adornments adorned in the effulgences of the heaven of the world of Divinity, and it giveth witness unto its Lord without any embroidery being required to guide unto aught beside Him, nor any ornament to point save unto Him alone.

1 الحمد لله الذى ابدع المشية لا من شئ بنفسها لنفسها في نفسها وجعلها طراز قص طلعة حضرة كينونته الكافورية الازلية التي بها طرزت المطرقات في تجليات سماء عالم اللاهوت ودلت على ربها من دون ما استطرزت الطراز بغير دلالة عليها

- 2 And the manifestation of the station of the Will – which God hath ordained to be the locus of the being of His majesty – hath He arrayed with Volition, and hath made Volition its

2 وان ظهور حضرة المشية التي قد جعلها الله مقام كينونية كبريائته طرزت بالارادة وجعلها مقام

own station; and by its manifestation through Decree hath it adorned its very essence, that the architectures of substances might be ordered in the realm of Dominion (Jabarut), and the essences of realities in the kingdoms of earth and heaven (Mulk and Malakut).

- 3 By the appearing of Decree was Judgment woven with execution, and bada' (renewed manifestation) set in motion in the world of origination, that every atom might tremble and vibrate with what the Will hath embroidered upon the patterns of beings, the Purpose upon the patterns of essences, the Decree upon the patterns of souls, and the Judgment upon the patterns of "I-nesses"; that the vesture of the abstracted might shine by the denial of form from their dawning-place, the vesture of the bound imprisoned spirits by the existence of form in their direction, the vesture of the dwellers in Paradise by the sobriety of form in the court of their nearness, and the vesture of the "super-paradise" realities by the Tree of love in the contemplation of the beauty of the robe of their Manifestation

نفسها بها طرزت ذاتها بظهورها بالقدر لهندسة
الجوهريات في عالم الجبروت والجوهريات في عالم
المملك والمملكوت

3 وأنّ بظهور القدر طرز القضاء بالامضاء وجرى
البدء في عالم الانشاء ليتجلج كلّ الذرات بما
طرزت المشية في طراز الكينونيات والارادة
في طراز الذاتيات والقدر في طراز النفسانيات
والقضاء في طراز الانيات ولينثلا طراز المجردات
بنفى الطراز عن طلعتها وطراز المحبوسات
بوجود الطراز عن وجهتها وطراز الفردوسيات
بصحو الطراز عن ساحة قرب حضرتها وطراز
الافريدوسيات بشجرة الحب في مشاهدة جمال
قص طلعتها

- 4 Until all, after these radiant, flashing, abstract and transforming embroideries, may know that these are the seven patterns of Permission, Term, and Book; that, thereby, every soul who standeth within the broad plain of bounty may be borne up to the loftiest summit of bounty; and that he may glorify God, his Creator and the Manifestations of His Self, above all mention of essential description and bare predication – remaining, for God, among those who prostrate themselves in adoration.

4 حتّى يعلم كلّ بعد هذه الطرازات المتشعشة
المتألّثة المتجردة المتحوّلة هذه سبعة طراز الاذن
والاجل والكاتب ويبلغ بذلك كلّ من وجد في
محبوحة الفضل الى ذروة على الفضل ويقدس
الله بارئه ومظاهر نفسه عن ذكر النعت الجوهرية
حقيقة الوصف بتجريدية وكان لله من الساجدين

- 5 And now, after this, bear thou witness, O thou who art acquainted with the patterns of infinitudes and effulgences, with the glories that flash and the manifestations that gleam, with the quiverings that sparkle and the scintillations that shine forth, that the light of the dawn of Permission hath shone upon the temples of all atoms alike. Thus the creation of the Will in the reality of its substance is as the creation of the Point in the truth of its essence; and whoso hath had the ruling of the ontological states of the abstract realities determined by that which hath been manifested in the orbit of His tokens, such an one is indeed worthy to distinguish the ordinances of the leaves of the eternal Tree of Divinity according to what hath been decreed in the knowledge of God – exalted be His remembrance.

5 اما بعد فاشهد يا ايها العارف بالطراز اللانهايات
والتجليات والمتشعشات والظهورات المتلامعات
والتلجلجات المتلثلات ان نور صبح الاذن قد
اشرق على هياكل كلّ الذرات بحدّ سواء بحيث
ان خلق المشية بجوهريتها هي خلق النقطة بحقيقتها
وان من قضى حكم كينونيات المجردة بما تجلّ في
مدار اشاراته حتّى بان يفصل احكام اوراق شجرة
الالهية الازلية بما قضى في علم الله عزّ ذكره

- 6 And I allude, with but a drop from the surging deep, to that whereby Decree is completed, that the manifest beings from among the sons of those endowed with hearts and with the Bayan may receive their portion, and that all thereby may be numbered among the thankful.

6 وانا اشير برشح من طمطم يتم القدر ليأخذ
الكينونيات المظاهرات من ابناء اهل الافقة
والبيان حظها وكان الكلّ بذلك من الشاكرين

- 7 When, then, thou hast comprehended what We have made thee to know of the first causes and of the ordinances of grace in these darksome nights, begin to implement that which is now indicated, on the first day when the child desireth to know the Cause of his Lord that he may become of them that understand.
- 8 O Hajji! In the name of God, exalted and blessed, let him open with the mention of the Name of God, the One, the Single, the Eternal, He beside Whom there is no God, the Most High, the All-Subduing, the Most Exalted. Then let him testify that there is no God but God, even as He Himself hath testified unto His own Self by His own Self, that there is no God but He, the All-Mighty, the All-Glorious, the All-Bountiful.
- 9 And let him bear witness that Muhammad is the Messenger of God and His Beloved, whom He hath chosen for His own Self, and made Him overshadowing all things by the manifestation of His deeds, such that in His knowledge none can ever be compared with Him; He, verily, is a noble Messenger.
- 10 And let him testify that ‘Ali, Hasan, Husayn, ‘Ali, Muhammad, Ja’far, Musa, ‘Ali, Muhammad, ‘Ali, Hasan, and the Proof, the Lord of the Age, are the trustees of the Messenger and the proofs of God over whatsoever is in the heavens and on the earth, all together; that they are honoured servants, who outstrip Him not in speech and according to His command do perform.
- 11 And let him bear witness that they who truly know the right of their Cherubic followers are, in very truth, the foremost, the ones brought nigh, honoured in the presence of their Imams; and that such as turn away and deny the right of their followers are, verily, the idolaters and the most great losers.
- 12 Then let him say: “O my Lord, expand my breast for me; make easy my task for me; loose the knot from my tongue, that they may understand my speech.”
- 13 Unto this point it is incumbent upon the teacher to instruct the child, that the pillars of faith may be made firm within his heart and that he may be numbered among the believers.
- 14 After that, let him teach him, from the Book of God, this blessed Surih – for it is the root of all good, and unto it, by God’s leave, do all things return. It is this:
- 15 “In the Name of God, the Compassionate, the Merciful. Praise be to God, the Lord of the worlds, The Compassionate, the Merciful, Master of the Day of Judgment. Thee do we worship and Thee do we beseech for help. Guide us in the straight
- 7 فاذا عرفت ما عرفناك من مبادئ العلى وحكم الفضل فى هذه الظلمات الاليل فابتداء بحكم ما اشير الان فى اول يوم الذى اراد الصغير عرفان امر ربه ليكون من العالمين
- 8 حى بسم الله تبارك وتعالى افتتح بذكر اسم الله الواحد الاحد الصمد الذى لا اله الا هو العلى المقدر المتعالى واشهد ان لا اله الا الله كما شهد ذاته بذاته بان لا اله الا هو العزيز المتكبر المتان
- 9 واشهد ان محمدا رسول الله وحبيبه الذى اصطنعه لنفسه وجعله مهيمننا على كل شئ لظهور فعله حيث لا يسام به احد فى عله وانه لرسول كريم
- 10 واشهد ان عليا والحسن والحسين وعلياً ومحمدا وجعفرنا وموسى وعلياً ومحمدا وعلياً والحسن والحجة صاحب الزمان اوصياء الرسول وحجج الله على ما فى السموات والارض كلهم اجمعون وانهم عباد مكرمون ولا يسبقونه بالقول وهم بامرهم يعملون
- 11 واشهد ان العارف بحق نسيحتهم الكروبيين فاولئك هم السابقون المقربون المكرمون عند ائمتهم وان المعارضين المنكرين حق شيعتهم فاولئك هم المشركون الاخسرون
- 12 رب اشرح لى صدرى ويسر لى امرى واحلل عقدة من لساني يفقهوا قولى
- 13 الى هنا حق على المعلم بان يعلم الطفل ليثبت اركان الايمان فى قلبه وكان بذلك من المؤمنين
- 14 ثم بعد ذلك يعلمه الله من كتاب الله هذه السورة المباركة فانها اصل الخير واليه يعود كل شئ باذن الله وهى هذه
- 15 بسم الله الرحمن الرحيم "الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك

path, The path of those upon whom Thou hast bestowed Thy grace, Not of those who have incurred Thy wrath, nor of those who have gone astray.”

- 16 Know moreover that the letters, in the realm of the unseen, are in their origin seven, by the loftiness of which the degrees of action are ordered. When they descend into the world of visibility they appear as fourteen, corresponding to the pure natures of the dwellers of the All-Highest, which are the manifestations of existence; and this is the word: “The path of ‘Ali, truly his rite.”

- 17 After this pattern, God created fourteen other letters from the spiritual clay of glorification, which are the manifestations of “I-ness”; then did the All-Merciful shake and ring them in this world, and thus was the accursed tree, mentioned in the Qur’an, sent down. From the believer there issue the letters of “essence”, and from the infidel the letters of “reality”; God shall judge between them all, and each shall return unto its origin.

- 18 God hath likewise appointed, in that world, the station of the Isthmus, the “barzakh” between the two mingled seas – two letters, which are two in number: a letter created from the alif and the lam – a luminous letter, a secret of self-sufficiency, a divine manifestation. From this did the Christians take the form of the cross and the notion of the union of Lahut (the realm of Godhead), which is the alif, with Nasut (the realm of manhood), which is the lam. Exalted be God above what the wrongdoers describe of the letters of His origination and the meanings of His invention, contrary to that which He sent down in His Book upon Adam, the primal one brought forth upon the primordial nature which is the first Will.

- 19 That Book descended as this alphabet:

- 20 A, B, T, Th, J, D, Dh, R, Z, S, Sh, S, D, T, Z, ‘, Gh, F, Q, K, L, M, N, H, W, Y – upon which all stations and significations revolve; by which are enacted the ordinances of all effulgences and manifestations. These letters are, in regard to the beginning, nearer than all signs; by them is made manifest what lay hidden within the heart, for they are the pole round which all letters circle; from them have multiplicities gone forth and existents appeared.

- 21 Thus hath ‘Ali – peace be upon him – said. And when the veil is lifted from thine eyes that thou mayest behold the dawning of the pure theophany in its exalted manifestations – as when thou sayest: “Ya Allah! Ya Rabbah!” – this is witnessed in the camphor-like purity of thy heart and the simple nakedness

نستعين اهدنا الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

16 وأن الحروف في عالم الغيب اصله سبعة بعليته مراتب الفعل وانه اذا نزلت في عالم الشهادة ظهر اربعة عشر للطينات العلين التي ظهورات الموجود وهو هذا صراط على حق منسكه و

17 ثم على مثالها خلق الله اربعة عشر حرفا من طينات السبحينية التي هي ظهورات الانية ثم صلصلها الرحمن بيده في هذا العالم ولذا نزلت شجرة الملعونة في القرآن ويخرج من المؤمن حروف الماهية ومن الكافر حروف الحقيقية يقضى الله بين الكل يرجع كل الى اصله

18 ولقد جعل الله في ذلك العالم مقام البرزخ المراج بين البحرين المختلطين حرفان وهو اثنين حرف خلق من الالف واللام وهو حرف نوراني و سر صمداني وتجلي الهى ومنه اخذت التصارى شكل الصليب وحلّ اللاهوت الذى هو حرف الالف فى الناسوت الذى حرف اللام فتعالى الله عما يصف الظالمون حروف ابداعه ومعاني اختراعه بغير ما نزل فى كتابه على ادم اول بديع من الفطرة التى هى المشية الاولى

19 وان كتابه نزل هو هذا

20 ا ب ت ث ج د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن هـ و هـ م لاى وعليها يدور كل المقامات والدلالات وبها يجرى احكام كل التجليات والظهورات وأن هذه الحروف هى اقرب بالمبدء عن كلّ العلامات لان به يظهر ما خفى فى الفؤاد فانها قطب يدور كل الحروف حولها ومنها خرجت الكثرات وظهرت الموجودات

21 كما قال على عليه السلام واذا كشف الغطاء عن عينيك لترى طلعة تجلى البحتة فى ظهورات المتعالية مثل قولك يا الله يا ربه بمثل ما يشهد فى كافورية فؤادك وساذجية ذاتيتك وأن ذلك

of thine identity. That outpouring floweth through all worlds; there is naught more noble and more precious than the letters, for they are the point of effusion that streameth through all realms, with an unending unto unending, without exhaustion, by the command of God, exalted be His remembrance.

فيض يجرى في كلّ العوالم وليس اشرف واغلى
من الحروف لانها نقطة فيض يجرى في كلّ
العوالم بمالا نهاية لها بها اليها ولا نفادها بها اليها
ولا نفاد بامر الله عز ذكره

- 22 By their effects is he made happy who is destined for happiness, and he made wretched who is foreordained to wretchedness; for, had the servant not uttered these four words, the ordinances of faith would not, this day, be applied to him among the people of the Bayan; and that ordinance runneth not over the servant save through confession by means of these letters, inasmuch as, in that station, they are the signs of the four Manifestations before whom all creation hath bowed in humility. When, therefore, he believeth and saith them, his Lord enacteth over him the ordinances of the people of unity. This is of a certainty supported by the ruling of reality, since the possessors of understanding know naught of what is “there” save by what is “here” – a fore-ordained decree from the presence of the All-Mighty, the All-Wise.

22 وانّ باثاره يسعد من يسعد ويشقى من يشقى لان
العبد لو لم يقل كلمات الاربعة لم يجرى اليوم عليه
احكام الايمان من اهل البيان وان ذلك الاحكام
لم يجرى على العبد الا بالاقرار هذه الحروف لانها
في ذلك المقام ايات مظاهر الاربعة التي خضعت
الكل لها فاذا امن وقال يجرى ربه عليه احكام
الموحدين وان ذلك دليل بحكم الواقع لان اولو
الالباب لا يعلم ما هنالك الا بما ههنا وذلك تقدير
محتوم من لدن عزيز حكيم

- 23 When, then, thou – O man of knowledge – hast taught the child the Surih of Praise, and the forms of these twenty-nine letters, thereafter instruct him in these letters as they are combined in the station of number; for the science of arithmetic, in its entirety, is subtle in its consideration, and by it he may advance, if God, his Lord, so willeth. The science of arithmetic, in its totality, is subtle in its considerations, and by means of it doth one advance, if God, his Lord, so willeth. It is:

23 فاذا علمت الصبي بايها العالم سورة الحمد وهياكل
هذه الحروف التسعة والعشرين علمه بعد ذلك هذه
الحروف المجتمعة في مقام العدد لان علم الحساب
بمجهله دقيقا في النظر ويترقى به اذا شاء الله ربه

- 24 abjad, hawwaz, hutti, kalamān, sa'fas, qarashat, thakhadh, dazagh.

24 وهو ابجد هوز حطى كلمن سعنص قرشت ثخذ
ضظغ

- 25 From the letters of the first series up to ten, there is, beyond one, the addition of one upon one and whatsoever is thereby increased. Then, after ten, there is the increase of ten upon ten upon ten, until it reacheth a hundred; and beyond the hundred, an increase of hundred upon hundred, until it attaineth a thousand.

25 وان من حروف الاول الى العشرة زاد بعد الواحد
واحد ومازاد ثم بعد العشرة زاد العشر عشرون
الى ان يبلغ الى المائة وان بعد المائة زاد مائة مائة
الى ان يبلغ الى الالف

- 26 Its configuration, in the inscribed numerals according to the people of the “geometry of being”, is thus:

26 وان صورته في الرقوم المسطرات عند اهل هندسة
الكينونيات هكذا

- 27 ab, j, dah, ha, war, zah, ta, ya, kaf, lam, mim, nun, sin, ‘ayn, fa’, sad, qaf, ra’, shin, ta’, tha’, kha’, dal, dad, za’, ghayn.

27 اب ج ده و ر ز ح ط ي ك ل م ن س ع ف
ص ق ر ش ت ث خ د ض ظ غ

- 28 And for the letters there are (yet further) letters, and for number there are fractions, which God shall make manifest, if He so willeth, in the days of the return of His chosen friends – those who have borne witness to the truth with full knowledge.

28 وان للحروف حروفا وللحساب كسر اذا شاء الله
ليظهره في ايام رجعة اوليائه المصطفين الذين
شهدوا بالحق وهم يعلمون

- 29 For the present, however, its mention is not severed, nor is the unifying power dispersed, in the case of the child at the moment of his practical training. It sufficeth him, in instruction, to learn the Surih of Praise, the letters of the alphabet, their words and their numerical values. What lieth beyond this, for now, I have not followed as the ordinance of God; and sufficient is God, for the believers, as a proof.
- 30 And know, O thou learner, that the right of the teacher is derived from the judgment of God – exalted is He – for the solitary Sun of Truth hath said: “Whoso teacheth me a single letter hath verily made me his bondsman.”
- 31 Recognize, then, his right; magnify his rank; reverence his presence; and show forth toward him the truest manners of courtesy. This is that thou shouldst not laugh in his presence, nor point toward him with thine eyes or thine hands, nor sit, at the time of learning, save facing him directly, at a distance of about one-third of a legal cubit. Supplicate God on his behalf in every matter touching him, and convey unto him, so far as in thee lieth, what may benefit him.
- 32 For, if all that is within the realm of possibility were to be ransomed between his hands in return for the letter ba’ which he taught thee in the first degree of thy learning, it would still not be befitting to his station nor commensurate with his right. Such is the ordinance of God concerning thee; follow it, that thou mayest be of the triumphant.
- 33 I counsel, moreover, in this station, the teacher of the leaves of the Tree of Eternity in the Ridvan, that he never wax wroth with the child, nor ever wholly turn away from him, nor strike him save with three light taps. If he refrain not from excess in this, it would be incumbent upon God never to be displeased with him – for the child’s heart is more delicate than glass, and the slightest thing shattereth it. God is not pleased that the heart of any one be thus broken; for it is the locus of that to which He hath alluded in the exalted Word: “Neither My earth nor My heaven can contain Me, but the heart of My believing servant containeth Me.”
- 34 Glorified be God above the hearts of the idolaters! Though I stand upon this station of mercy which is fastened to the Throne, yet would I never pronounce a judgment such as theirs; but they who have waxed proud against God do that which they themselves perceive not.
- 35 And as I have begun, in the station of the mention of its beginning, with an exposition from the people of discernment, I now point to that station which they need in the science of Arabic, namely this:
- 29 وان الان لم ينفك ذكره ويتفرق قوة الجامعة في الطفل في حين الفعل به وكفاه في التعليم سورة الحمد وحروف الهجائية وكلماتها واعدادها وما دون ذلك لمن اذن لم اتبع حكم الله وكفى بالله للمؤمنين دليلا
- 30 واعلم يا ايها المتعلم ان حق المعلم اشتق من حكم الله عز وجل لان السنة وحيد قال من علمني حرفا فقد صيرني عبدا
- 31 فاعرف حقه وعظم قدره ووقر محضره وادب حق الادب منه وهوان لا تضحك في طلعه ولا تشير اليه بعينك ولا ايديك ولا تجلس حين التعلم الا في تلقاء وجهه وكان على قدر ثلث ذراع الشرعى وتدعوا الله في كلشان بشانه وتبلغ اليه فيما استطعت
- 32 فان ما في الامكان لو تفدى بين قدميه لاجل حرف الباء الذى عليك في اول مقامك فوالذى هو عليك وفؤادى لا يلقى بقدره ولا يعادل حقه وان ذلك حكم الله عليك فاتبعه لتكون من الفائزين
- 33 واوصى في ذلك المقام معلم اوراق شجرة الخلد في الرضوان ان لا تغضب على الطفل ابدا ولا تعرض عنه سرمدا ولا تضربه الا ثلاثه ضرب خفيفه وان لم تفعل ذلك لحق على الله بان لا يستخط عليك ابدا ان قلب الصغير ارق من الزجاجه وان الشئ لطيف يكسر ولا يرضى الله لقلب احد هذا لانه محل الذى اشار الله عز ذكره لا يسعنى ارضى ولا سمائى بل وسعنى قلب عبدى المؤمن
- 34 فسبحان الله من قلوب المشركه اننى مع ذلك المقام من الرحمة الذى هو متعلق بالعرش لا حكم بمثل ذلك وان الذين استكبروا على الله يفعلون ما لا يشعرون
- 35 وكما انشأت في مقام ذكر اوله بيان من اهل التبيان لا مشير الى مقام الذى هم محتاجون اليه في علم العربية وهو هذا

- 36 Know that the Pre-eternal Essence hath never been known by aught other than Himself, nor described by aught besides Himself. No path is there unto Him, whether by description or by sanctification. Before His descent there was with Him naught; and now God is, in very truth, even as He ever hath been – there is with Him no thing, there is nothing like unto Him, there floweth from Him naught that can encompass Him, there ascendeth unto Him naught that can attain Him, there entereth upon the carpet of His self-subsistence no thing whatsoever.
- 37 He is that simple, camphor-like Essence, whose very being sunders the substances of contingent things from the knowledge of Him, and whose very identity cutteth off the abstracted realities of existent things from mention of nearness unto Him. None knoweth how He is, save He Himself. There is none other God but He, the Most Great, the Most Exalted.
- 38 God, moreover, hath brought forth the Primal Will from nothing, by naught but itself – as the Imam hath alluded, and his word is the truth – for every “thing” must needs possess existence: this is the rank of Will in its own realm; and (then) it must have a “quiddity”: this is the rank of Volition in its own degree; and the nexus between them is the world of Decree and the secret of possibility in its station.
- 39 When these three are “essentialized” and conjoined, the decree of Guardianship (Wilayah) is realized, and its letter is named ‘Ali. Hence the Imam hath said that the first name which God chose for His own Self was “al-‘Ali al-‘Azim” (the Most High, the Most Great). And when these three descended, the four appeared; for every unseen manifestation hath its manifestation in the world of visibility.
- 40 When, then, the complete form – comprehending all things in the realm of beings and setting forth the causes in the realm of essences – became manifest, the root of action was the Will, its branch the Volition, its boughs the Decree, its leaves the Judgment (qada’), its gardens the Permission, its firstlings the Term, and its fruits the Book.
- 41 This is that divine, eternal Tree which was kindled from the fire of His Being without its being touched by any other fire – as though it were self-kindled by its own identity, brought into being from the fire of His ipseity without being touched by the fire of aught else. Thus doth God set forth parables for men, and God is, in very truth, knowing of all things.
- 42 The root of action is a created thing in repose, unperceived as repose at the moment of quiet; and a created thing in motion,
- اعرف بان ذات الازل لم يزل لن يعرف بغيره
ولن يوصف بسواه ولا لاحد اليه سبيل لا
بالوصف ولا بالتقديس فهو لم ينزل لم يكن معه
شيء والان كان الله بشار بمثل ما كان ليس معه
شيء ولا مثله شيء ولا يستفيض منه شيء ولا
يصعد اليه شيء ولا يدخل على بساط قيوميته شيء
- اذا انه ذات ساذج كافورا الذي بكنيئته مفرقة
الجوهريات من الممكنات عن عرفانها وبذاتيته
مقطعة المجرّدات من الموجودات من ذكر قربها
ولا يعلم كيف هو الا هو انه لا اله الا هو الكبير
المتعال
- ولقد ابدع الله المشية لا من شيء الا بها كما اشار
اليه الامام حيث قال وقوله الحق لان الشيء لا بدّ
له من وجود وهو رتبة المشية في صقعه ثم من ما
هية فهو رتبة الارادة في مقامه وربط بينهما وهو
عالم القدر وسر الامكان وفي رتبته
- واذا تدوت هذه الثلاثة يكون حكم الولاية وهو
حرف اسمه على ولذا قال الامام اول ما اختار الله
لنفسه وهو العلي العظيم وان الثلاثة لما تنزلت ظهر
الاربعة لان كل ظهور غيبيا ظهور في الشهادة
- وانه لما تم بظهور صورة جامعة لكل في
الكنيئيات ومبين الاسباب في الذاتيات وانّ
اصل الفعل هو المشية وفرعها هي الارادة
واغصانها هو القدر واوراقها هو القضاء وحدائقها
هو الاذن وابكارها هو الاجل واثمارها هي
الكتاب
- وهي الشجرة الالهية الازلية التي ما هي ووجدت
من نار كنيئته من دون ان تمسسه نار كانتها
ذوت بنفسه ووجدت من نار كنيئته من دون
ان تمسسه نار من غيره كذلك يضرب الله الامثال
للناس والله بكل شيء عليم
- وان اصل الفعل هو خلق ساكن لا يعرف
بالسكون في حين السكون خلق متحرك لا

unperceived as motion at the moment of movement. When these seven descended from the world of the unseen to that of visibility, the full number of action appeared in its being.

43 These (in outward form) were four Temples, the signs of the fourteen “reeds” (letters) of the eternal divine Tree; their numerical pattern in this visible form is: wahaba, wahaba, wahabu – the first being the sign of the unseen Will; the second, the sign of the unseen Volition (repeated twice, hence its station of duality); and the third, the station of plurality, which is the unseen Decree.

44 These three constitute the singular, third-person form, which is the rank of existence: first its singularity, then its duality, then its plurality. After these three cometh the feminine: wahabat, wahabata, wahabna – the singular thereof being the unseen Judgment (qada’), its dual the unseen Permission (idhn), and its plural the unseen Term (ajal).

45 After these three, in the station of visibility, there are three masculine (second-person) forms: wahabta, wahabtuma, wahabtum: the first in the station of existence, which is the first rank – the testimony of the Will; the second, the testimony of Volition; the third, the testimony of Decree.

46 Thereafter come the feminine second-person forms: wahabti, wahabtuma, wahabtun: the first is the testimony of Judgment, the second the testimony of Permission, the third the testimony of Term.

47 Then, beyond these, is the unseen of the six, the rank of the Book, which is the Speaker who, alone in the world of Permission, uttereth the word on behalf of God, his Lord. Of this God hath sent down His explanation in the Qur’an, where He saith – and His word is the truth: “Verily, I am God; there is none other God but Me.”

48 The sixfold “testimony” is the station of the Book when in conjunction with others; for when the unseen descendeth it becometh associated with a manifestation in the realm of visibility, and this is the Speaker on behalf of God through His manifestations in Himself.

49 The first is the station of the Will, which pointeth to God alone and hath no direction of indication save unto its Lord. The second is the station of Volition, which speaketh from God through the mediation of the Will. Thus the One addressing thee in the Qur’an, in the station of oneness, is an allusion to the outpouring of God in the Muhammadan Temple, the bearer of the Will; and the station of duality is an allusion to the dawning of the Alid Presence, the bearer of the Volition.

يعرف بالتحرك وأن هذه السبعة لما نزلت من عالم الغيب الى الشهادة ظهرت عدة الفعل بكيوتيتها

43 وهي كانت اربعة هياكل ايات القصبات الاربعة عشر من الشجرة الالهية الازلية وان عدتها هي في الصورة هنا وهب اوها اوهبوا الاول اية غيب المشية والثاني اية غيب الارادة وانها لما حكمت في اثنين مرات لذا وقع في مقام الاثنينية والثالث مقام الجمع وهو غيب القدر

44 وان هذه الثلاثة مفرد الغائب الذي هو مقام الوجود واثنيتها ثم جمعه ثم بعد هذه الثلاثة التانيث وهبت وهبتا وهبن مفردا غيب القضاء واثنيتها مقام غيب الاذن وجمعها مقام غيب الاجل

45 ثم بعد هذه الثلاثة في مقام الشهادة ثلاثة للمذكر وهي وهبت وهبتا وهبتم الاولى في مقام الوجود الذي هو رتبة الاولى شهادة المشية والثانية شهادة الادارة والثالثة شهادة القدر

46 ثم بعد ذلك للمؤنث وهبت وهبتا وهبتن الاولى شهادة القضا والثانية شهادة الاذن والثالثة شهادة الاجل

47 ثم بعد ذلك غيب الستة رتبة الكتاب وهو متكلم الذي نطق وحده في عالم الاذن عن الله ربه ونزل الله بيانه في القران حيث قال وقوله الحق انا الله لا اله الا انا ثم

48 شهادة الستة مقام الكتاب حين الاقتران مع الغير لان الغيب لما نزل صار مقترنا بظهور في الشهادة وهو المتكلم عن الله بظهوراته في نفسه

49 والاول مقام المشية التي دلت على الله وحده وليس له جهة دلالة الاعلى الله ربها والثانية مقام الارادة التي نطقت من الله بواسطة المشية وان مخاطبك القران في مقام الوحدة اشارة الى فيض الله في هيكل الاحمدية الذي هو حامل المشية وهو مقام الاثنينية اشارة الى طلعة حضرة العلوية الذي هو حامل الارادة

- 50 This is the beginning of derivation, of verbal forms and luminous letters, in the causes underlying the parables – or the exposition of the “speaking forth” of derivatives in the forms of majesty. 50 وان ذلك مبدء الاشتقاق والافعال وحروف النورانية في علل الامثال او بيان استنطاق المشتقات في صور الجلال
- 51 And if the veil were rent from thine eyes, thou wouldst see in rahaba none but Muhammad; in wahaba none but Muhammad and ‘Ali; in wahabu none but Muhammad, ‘Ali, and Hasan; in wahabat none but Fatimah; in wahabna none but Fatimah and Ja’far; in wahabna none but Fatimah, Ja’far, and Musa; and in wahabta none but Husayn – 51 وان كشف الغطاء عن عينيك لن تر في رهب الا محمد ولا في وهبا الا محمد وعلى ولا في وهبوا الا محمد وعلى والحسن ولا في وهبت الا فاطمة ولا في وهبنا الا فاطمه وجعفر ولا في وهبن الا فاطمة وجعفر وموسى ولا في وهبت الا الحسين
- 52 For he mirrored forth the Messenger of God, inasmuch as God honoured him with martyrdom for the manifestation of the pure, eternal dawning in his being, his identity, his soul, his “I-ness”, his substance, his abstraction, and his balance. 52 لانه حاك عن رسول الله بما اكرمه الله الشهادة لظهور طلعة الازلية البهجة في كينونيته وذاتيته ونفسانيته وانيته وجوهريته ومجديته وزنته
- 53 Thus, were the veil lifted from this symbol, the saying of the Imam would be understood: “Whoso visiteth Husayn, knowing his right, is as one who hath visited God upon His Throne.” 53 ولذ لو كشف القناع عن هذا الرمز قول الامام من زاد الحسين عارفا بحقه كمن زار الله في عرشه
- 54 Then, in wahabta, wahabtuma, wahabtum, wahabti, wahabtuma, wahabtun are indicated ‘Ali, Muhammad, ‘Ali, Muhammad, and Hasan – peace be upon them. In the station of speech, the rank of servitude is the bearer of the Proof (Hujjah). 54 ثم في وهبت وهبتما وهبتم وهبت وهبتما وهبتن بذلك على محمد وعلى محمد والحسن عليهم السلام وان فيمقام التكلم رتبة العبودية هو حامل الحجة
- 55 This is the decree of reality in the station of existence, both in the unseen and the seen. Know, then, with full recognition, that which I have made known unto thee; for until this day such an exposition hath not flowed from the pen of any of the people of understanding. 55 وان ذلك حكم الواقع في رتبة الوجود من الغيب والشهود فاعرف حق ما عرفتك به فان الى الان ما فصل مثل ذلك من قلم احد من اولى الالباب
- 56 Verily, through the subtlety of His working, God hath ordained the degrees of action to be seven, that these seven might be revealed; and, in truth, all existence in the kingdom of the Worshipped is one, and no thing hath any independent power. His relation unto all atoms is the same, as the judgment of the Qur’an proclaimeth: “The All-Merciful is established upon the Throne.” 56 ان الله بلطف صنعته قد جعل مراتب الفعل سبعة لاجل ظهور هذه السبعة وان في الحقيقة كل الوجود في ملك المعبود واحد ولا يقدر شئ شيئا وان نسبته الى كل الذرات سواء كما نطق بذلك حكم القران الرحمن على العرش استوى
- 57 The first is the past tense of the verb, and it is the root; for it is the rank of the manifestation of the Will, as He – may my soul be a ransom for Him – hath alluded where He saith: “It is by Thy Will, not by Thy word, that all things are directed.” 57 الاولى فعل الماضي وهو الاصل لانه رتبة ظهور المشية كما اشار اليه روى فداه هي بمشيتك دون قولك مؤتمرة
- 58 And as to His saying regarding the verb: the first of its forms is the past tense, and its number is fourteen. 58 وقال قوله ما من فعله وفعله ماض الى وان عدته اربعة عشر
- 59 Then cometh the present tense, for it drinketh milk from the breast of the bosom of the Will – a milk whose taste is not altered by the mention of aught save the command of its Lord; 59 ثم فعل المضارع لانه يرضع من ثدى صدر المشية لبن الذي لم يتغير طعمه بذكر غير امر ربه وان ذلك

and this is the rank of Volition (iradih), and its number likewise is fourteen. Its forms are these: yahabu, yahabani, yahabuna, and so on unto the end.

رتبة الارادة وان عدته اربعة عشر وهى هذا ريب
يهان يهون

- 60 In this station, inasmuch as the rank of duality pointeth to the present and the future – by reason of the subsistence of the existence of the beginning in the wealth of being – it is the station of Decree (qadar) and the secret of possibility. Therein is he made wretched who is foreordained to wretchedness in this third column, and made happy who is foreordained to happiness in this same third column. Its number, too, is fourteen, and its forms are these: hab, haba, habu, and so forth to the end.

60 وان فى ذلك المقام لما كان رتبة الاثنينية تدل على الحال والاستقبال لبقاء وجود البدء فى المال وهو مقام القدر وسر الامكان وان فيه يشقى من يشقى فى ركن الثالث هذا ويسعد من يسعد فى ركن الثالث هذا وان عدته اربعة عشر وهى هب هباهوا الى اخر

- 61 Then cometh the prohibitive form, which is the rank of Judgment (qada'), and its number is also fourteen; its forms are these: la tahab, hal tahab? and so on unto the last of its patterns.

61 ثم النهى رتبة القضاء وان عدته هم اربعة عشر وهى هذا ايهب هل يهيب اخر

- 62 These seven, in the temples of the fourteen, are the guides and pointers unto those seven in the Temple of the unseen and the seen.

62 وان هذا السبعة فى هياكل الاربعة عشر ادلاء هذا السبعة فى هيكل الغيب والشهادة

- 63 After this, in the manifestations of the Will, He hath created the rank of the agent (fa'il), and its number is six, by reason of the appearance of the six limits in the waw when it is conjoined with the ha'. Its forms are: wahib for the masculine singular; wahiban for the masculine dual; wahibun for the masculine plural; and so forth in their respective patterns.

63 ثم بعد ذلك قد خلق فى مظاهر المشية رتبة الفاعل وان عدته ستة بظهور حدود الستة فى الواو حين اقترانه مع الهاء وهى واهب للمفرد المذكر ثم واهبان للتثنية المذكر ثم واهبون لجمعه

- 64 And in the manifestations of Volition is the rank of the object (maf'ul), and its number is six likewise: mawhub for the masculine singular, mawhuban for the dual, and so on to the end of its forms.

64 ثم فى مظاهر الارادة رتبة المفعول وان عدته ستة وهى موهوب للمفرد المذكر موهوبان للتثنية الى اخر

- 65 For each one of these ordinances there are mysteries without end, unto which, from which, and by which the effusions flow. Were the sea, and the heavens, and the earth to be ink, they would be exhausted ere a single letter thereof could appear. But this is not the place for their exposition, seeing that the discourse concerneth the child of man; upon God is reliance in the world of entities and created things.

65 ولكل ذلك الاحكام اسرار ما لا نهاية لها بها منها اليها لو كان البحر والسموات والارض مداد النفد قبل ان يظهر حرفا منه وليس المقام لما كان شأن الانسان للصبيان وان على الله التكلان فى الاعيان فى الاكوان

- 66 When thou hast come to know these manifestations, know thou that "appearance" (zuhur) is the rank of the Isthmus (barzakh), which is the geometry of His power, indicating unto thee the perfection of workmanship in the extremity of effusion. It is the station of "He is", the outpouring that hath flowed from the One while remaining one – the last of the bestowals and the first of the enumerations. Beyond it there is no God for its Lord.

66 فاذا عرفت تلك الظهورات فاعلم ان الظهور رتبة البرزخية التى هى هندسة قدرته التى ذلك على كمال الصنع فى غاية الفيض وهو مقام وهو فيض الذى صدر من الواحد كان واحد وهو اخر الامداد واول الاعداد ليس ورائه اله لربها

- 67 By it he hath known, who hath known, the ruling of the unseen existence in the seven, and the outward months in the seven, in the hidden name of the Seven; and He hath created, for the manifestation of that Name, the effulgences of the Seven in souls: the rank of the Point, then of attributes, then of letters and the Word and the significations.
- 68 Then, in the worlds, seven: which are the heavens; and their names are these ...
- 69 Then their “I-nesses”: the Seeker, whose essence thou behold-est to be his “I-ness”, and whose abstraction is the sovereignty of his self-subsistence, the presence of his Dominion, which becometh manifest through the appearing of his “I-ness”.
- 70 Then the seven Gardens, and their names are these ...
- 71 Then the seven Springs, and their names are these ...
- 72 Then the seven Days, whose names are these: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday.
- 73 Then the seven Acts, whose names are these: the Will, the Volition, the Decree, the Judgment, the Permission, the Term, and the Book.
- 74 He hath decreed that whoso turneth away, amidst the dark-nesses of plurality, from these seven, shall have seven layers (of chastisement); unto this referreth His exalted word: “It hath seven gates; for every gate there shall be a portion allotted.”
- 75 These are their names, as they have descended in the tradition.
- 76 When, then, thou hast come to recognize these hallowed allu-sions in the deep recesses of these kingly words, know that the doctrine to which the grammarians have gone – regarding the beginning of derivation and the first “speaking forth” of the verb and the passive – is null and void in the school of the people of God and of their sincere followers.
- 77 For God hath created all things at the locus of His first effusion, and hath not made any thing the cause of another thing; rather hath He made every thing its own self.
- 78 Consider the Volition, which is the second effusion of the First: it found itself as the theophany of the Will, in its own rank, which is itself and none other; and it is not the cause of “wa-haba” save itself – the same which God hath originated for His own Self, and made the cause of all existing things. Unto this alludeth His exalted saying: “God created all things by the Will, and created the Will by itself.”
- 67 به عرف من عرف حكم غيب الوجود في السبعة
وعلاية الشهور في السبعة في اسم اسم السبعة
وخلق لظهور اسمها تجليات السبعة في الانفس
في رتبة النقطة والانعات ثم الحروف والكلمة
والدلالات
- 68 ثم في الافاق سبعة وهي سماوات وان اسمائها هي
هذا
- 69 ثم انتبها الطالب الذي ترى وجوهيته انيته
ومجردية سلطان قيميته حضرة جبروتيته التي هي
بظهور انيتها
- 70 ثم جنات السبعة وان اسمائها هذا
- 71 ثم عيون السبعة وان اسمائها هي هذا
- 72 ثم ايام السبعة وان اسمائها هذا الاحد والاثنين
والثلاثا والاربعاء والخميس والجمعة والسبت
- 73 ثم افعال السبعة وان اسمائها هي هذا المشية
والارادة والقدر والقضاء والاذن والاجل
والكآب
- 74 ولقد حكم لمن اعرض عن هذه السبعة في ظلمات
الكثرة سبعة طبقات وان اليه الاشاره قوله عز
ذكره “لها سبعة ابواب لكل باب منهم جزء مقسوم”
- 75 وان اسماء لما نزل في الحديث هو هذا
- 76 فاذا عرفت تلك الاشارات القدوسية في
غياهب تلك الكلمات الملكية فاعرف ان حكم
الذي ذهب اليه الصرفيون في مبدء الاشتقاق
والاستنطاق في مبادئ الفعل والانفعال باطل
في مذهب ال الله وشيعتهم المخلصين
- 77 لان الله قد خلق كل شئ بحال فيضة الاول ولم
يجعل شيئا عله شئ اخر بل قد جعل الله كل شئ
نفسه
- 78 انظر الى الارادة التي هي ثاني فيض الاول انها قد
وجدت يتجلى المشية في رتبها التي هي نفسها الا
غيرها وليس عله وهب الانفس التي ابدعها الله
لنفسه وجعلها علة كل الموجودات واليه الاشارة
قوله عز ذكره خلق الله الاشياء بالمشية وخلق
المشية بنفسها

- 79 No “being-ness” (kaynuniyyah) preceded “wahaba” in its identity; rather did “wahaba” grant unto the souls its self-manifestation, by itself and through itself. Unto this referreth the saying: “He manifested Himself unto it by it, and by it He withheld Himself from it; He cast into its identity His likeness, and brought forth from it His acts.”
- 79 ولم يسبق كينونية وهب في ذاتيته وهب الانفس تجليها لها بها واليه الاشارة قوله عن تجلي لها بها وبها امتنع منها والقي في هويتها مثاله فاطهر عنها افعاله
- 80 Thus is the ruling in all the degrees of action: for they are all light from light, and radiance from radiance. Unto this alludeth the saying of the Imam, in the Ziyarat-i-Jami'ah: “I testify that your spirits, and your light, and your clay are one; He made some of you to purify others. God created you as lights and made you encircle His Throne, until He graciously favoured us through you.”
- 80 وكذلك الحكم في كل مراتب الفعل فان كلها ضوء من ضوء ونور من نور واليه الاشارة قول الامام في زيارة الجامعة واشهد ان ارواحكم ونوركم وطينتكم واحده طالب وطهرت بعضها من بعض خلقكم الله انوارا فجعلكم عرشه محققين حتى مر علينا بكم
- 81 This is in the rank of manifestation; but in the nearness of the court of the presence of the All-Subsisting, the First, the ranks are these:
- 81 وان ذلك في رتبة الظهور واما في قرب ساحة حضرة القيوم الاول
- 82 The rank of the Will, which is the station of the Point;
- 82 رتبة المشية وهي مقام النقطة
- 83 Then the rank of Volition, which is the station of the hidden alif;
- 83 ثم رتبة الارادة وهي مقام الالف الغيبية
- 84 Then the rank of Decree, which is the station of the soft alif;
- 84 ثم رتبة القدر وهو مقام الالف اللينة
- 85 Then the rank of Judgment, which is the station of the unjoined alif;
- 85 ثم رتبة القضاء وهو مقام الف غير معطوفة
- 86 Then the rank of the extended alif, which is the station of Permission;
- 86 ثم رتبة الف المبسوطة وهو مقام الاذن
- 87 Then the station of Term, which is the rank of the letters;
- 87 ثم مقام الاجل رتبة الحروف
- 88 Then the station of the Book, which is the rank of the Word.
- 88 ثم مقام الكتاب رتبة الكلمة
- 89 Thus have the substances of all contingent things been essentialized through the indication of this exalted Word. Blessings of God be upon her Father, the station of the Point; and upon her Spouse, the station of the hidden alif; and upon her Son, the station of the soft and the unjoined alif; then upon her Son, the Riser, the station of the joined alif; then upon her sinless offspring, the station of the letters; and upon the Word, which is her own station.
- 89 ولذا ذوت الجوهريات في الممكنات دلالة هذه الكلمة العلية صلوات الله على ابيا مقام النقطة وعلى بعليها مقام الف الغيبية وعلى ابنها مقام الف اللينة وغير المعطوفة ثم ابنه القائم مقام الف المعطوفة ثم ابنائها المعصومين عن مقام الحروف ثم الكلمة مقام نفسها
- 90 No adornment hath been embroidered save through the embroidery of the eternal divine pattern, nor have the gleaming effulgences flashed save through the tracings of this everlasting lordly ornament. This is the ruling of the unseen and the seen in the rank of this pattern.
- 90 ما طرزت الطرازات بطراز الالهي الازلي وما لاحت المتلائحات بطرائز الرباني الابدی وان ذلك حكم الغيب والشهود في رتبة ذلك الطراز
- 91 O thou who listenest unto these abstract, radiant warblings – the patterns of the purity of Paradise in the Height of the
- 91 فيا ايها السامع تلك التغردات المجردة الشعشعانية فرطرازات طهر الفردوس في على العرش وهذه

Throne; and unto these essential, sparkling “becomings”, the patterns of this dove, chanting beneath the dark boughs of the Most Great Paradise upon the prison of earth; and unto these goodly theophanies, the patterns of this fathomless ocean, surging between God and the world of creation; and unto these majestic, ringing melodies, the patterns of this peacock, moving in the air of the realm of bounty and justice –

التغنيّات الجوهرية المتلألئة من طرازات هذه
الحمامة في طلال مكفهرات الافريدوس على
سبحن الارض وهذه المتجلية الطيبة في طرازات
هذه القاموس القائم بين الله في مقام الخلق وهذه
الجلّيات المتلحجة في طرازات هذه الطاوس
المتحرك في جو هواء عالم الفضل والعدل

- 92 When thou hast come to know what We have made thee to know, and when there hath shone within thee that which We have caused to shine, then praise thy Lord, the All-Merciful, and send blessings upon Muhammad and the family of Muhammad and their Shi'ah, who are the manifestations of thine aim and desire.

92 فاذا عرفت ما عرفناك واشرفت ما اشرقتناك
فاحمد لله ربك وصل على محمد وال محمد وشيعته
متجليات مرادك

- 93 Otherwise, leave it, and cast it into the ear of the spike of existence, and let the ordinances of the unseen and the seen take effect; for unto every people there is their witnessed portion in the mist of their Beloved, and their praised portion in the patterns of existence, wherein the Worshipped One is adored through that wherewith God revealeth Himself unto them, without “how” and without allusion.

93 والا فذروه في سنبلة الوجود وحكم احكام الغيب
والشهود لان لكل اهل مشهود في عماء اهل
المقصود في القلوب والمحمود في طرازات الوجود
الذي يعبد المعبود بما تجلّى الله له به من دون
كيف ولا اشارة

- 94 These are the stations of attribute: whoso reacheth unto them attaineth the seat of knowledge.

94 وان ذلك مواقع الصفة التي من بلغ اليها الى قرار
المعرفة

- 95 And I send blessings upon Muhammad, and upon His family, and upon His Shi'ah, at the beginning and at the end, with a blessing that hath no end – unto it, from it, and by it – bestowed by the Creator of all beings, He save Whom there is no God, the Creator of all things, Whom the eyes perceive not, and He is the Subtle, the All-Informed.

95 واصلي على محمد واله وشيعته في البداية والنهاية بما
لا نهاية لها بها منها اليها من خالق البرية الذي لا
اله الا هو خالق كلشي لا يدركه الابصار وهو
اللطيف الخبير

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Study guide to this volume

These pieces gather the works composed by the Bab in Shiraz from roughly June to August 1845, after His return from pilgrimage and immediately before the imposition of His house arrest. They cover an extraordinary range of registers: prayers of self-accusation, cosmological treatises on points of nearness and remoteness, juridical answers about marriage and capacity, a sustained exposition of the four pillars of religion, a meditation on death and the divine cloud, intimate letters to family and disciples, and a pedagogical treatise on the education of children. Across these registers the Bab is consolidating His summons. He is identifying the criterion by which His Cause is to be recognized, the spiritual ordeal through which His disciples must pass, and the practices by which the nascent community is to be formed.

Revelation, Innate Proof, and the Crisis of Recognition

The challenge that runs through this volume is whether those who already believe in the Qur'an are prepared to apply its own criterion of divine utterance to the verses now being revealed. The Bab does not present Himself in these texts as a teacher offering new doctrine. He stakes everything on the claim that revelation has a recognizable signature, an "innate" character that breaks upon the reader without forethought and without pause of the pen, and that those who refuse this sign while professing to believe in the Qur'an convict themselves of having misunderstood their own scripture.

Key Passages

Those who believed in the Qur'an before have no escape except to believe in these verses or to deny what they believed before. Fear God, O people, for God's Cause is truth just as you speak in God's knowledge. Say: This Cause is like the decree of God's Messenger before – it is truth, and God has made the balance a matter which you must believe in and not deny. — BB00377

If I wished to abrogate anything, I would be upon the truth and none among you could say "How is this?", but I do not abrogate a single letter of the religion nor add a letter to it. Rather, I have come confirming what God revealed in the Qur'an. — BB00377

God the All-Knowing is witness that I am not capable of any miracle, nor is there any need, for such proof has been brought that all verses before it fade into nothingness: a proof pure of that innate nature which speaketh without premeditation and writeth without pause. — BB00671

Whenever aught in the form of a sermon appeareth, it is an echo of the Nahj al-Balaghah; whenever a prayer, of the Sahifah; and whenever verses, of the Book of God. The note of the unlettered and the non-Arab alike soundeth through these writings.— BB00671

I am assured by this Sun that, were all to assemble to bring forth a single verse of that innate disposition which itself is the proof, they would be powerless; and if they were able, how then have they not produced it? — BB00645

Context for Study

The argument is at once continuous with Islam and disruptive within it. The Qur'an's own challenge to produce a surih like it (the *tahaddi*) is reactivated as a present, living test rather than a closed historical event. The Bab's wager rests on what He calls the *fitri* proof, the proof that arises from the innate quality of the verses themselves: they descend at speed, without revision, with the cadence of scripture, from a young Persian merchant unschooled in Arabic eloquence. Readers familiar with Shaykhi background will recognize how the Bab is appropriating an argument the school had already developed about the impossibility of imitating revealed speech, while pressing it past the limits the Shaykh and the Siyyid themselves observed. Christian students may compare the move to the New Testament's insistence that the disciples recognize Christ by the signs He performs and the words He utters, with the corresponding scandal when religious authorities refuse to accept the new criterion. Philosophically, the Bab is making an epistemological claim: there is a kind of evidence that authenticates itself, and the refusal of those who have already accepted an earlier instance of that same evidence is, by their own admission, incoherent.

Questions for Reflection

1. What does it mean that the proof of revelation is *innate* to the verses themselves rather than dependent on external miracles or institutional endorsement?
2. How does the Bab's reactivation of the Qur'anic *tahaddi* bind the recognition of His Cause to the consistency of those who already accept the Qur'an?
3. Compare this argument with Christian debates over the marks by which Christ is recognized: signs, scripture, character, transformation.
4. Where in modern Western philosophy do we find appeals to self-authenticating evidence, and what are their strengths and weaknesses?
5. What is the difference between confirming a previous revelation and merely repeating its inherited interpretations?

Nearness and Remoteness: The Cosmology of Turning

A second body of texts treats spiritual life as an ontology rather than a mood. The Bab develops a cosmology of two points, two seas, and the isthmus that runs between them, in which to turn toward the divine Manifestation is to enter the very structure of nearness, while turning away is to

inhabit the equally real structure of remoteness. The image of the Face of God, the place of the heart as the House of His name, and the meditation on death and the divine “cloud” all elaborate this same turn.

Key Passages

Then God made the point of nearness the focal point for drawing near in cycles, bringing it into existence and extending it as He had originated it when it was pure nothingness. And God made the point of remoteness the point of turning away in cycles, and the All-Merciful extended it with the shadows of drawing near in justice. — BB00325

God hath placed between these two points the isthmus of contingent being as a mystery – whoever looketh upon it knoweth the word of the All-Merciful as both separator and joiner. — BB00325

When God created the Primal Tree and created fire from that tree and connected them, it ignited and the face of the fire appeared, which is His face. — BB00344

God hath made this faculty the seat of His exalted Name, the repository of His impenetrable mystery, and the station of His knowledge for the people of proclamation. He hath specially chosen it for Himself and preserved it for His Day. — BB00346

In every death there is life, and there is not a thing but We have created it in pairs two and two – this, of the handiwork of God, the Subtle, the All-Informed. — BB00651

Context for Study

The Bab is drawing on the Qur’anic image of the two seas and the barrier between them, on the Shi’i and Shaykhi metaphysics of graded reality, and on a long tradition of cosmological exegesis in which letters, points, and elemental qualities chart the architecture of being. The result is more than poetic. Spiritual choices acquire ontological weight: they orient the soul within an actual structure, place it within an actual geometry of approach and recession. Western students may compare this with Plato’s image of turning the soul toward the Good in the *Republic*, with Augustine’s analysis of sin as disordered love that bends the soul away from God, and with later Christian mystical writers who describe the heart as the inward place of God’s dwelling. The meditation on death in BB00651 carries the cosmology to its sharpest point: death is read as the seven-fold ascent of contingent being through its degrees, rather than as mere termination, until in the highest degree “no letter remaineth unto him, nor any sign but that it pointeth to God alone.” The same logic governs the famous tradition cited in that work, that “the son of Abi Talib is more intimate with death than is the suckling child with the breast of its mother.”

Questions for Reflection

1. Why does the Bab insist that nearness and remoteness are cosmic realities rather than psychological states?

2. How does the image of the Point organize Babi thought about revelation, authority, and the Manifestation?
3. In what ways does His meditation on death recover, deepen, or complicate Sufi and Christian mystical traditions of “dying before you die”?
4. Compare the heart as “seat of God’s exalted Name” (BB00346) with Augustine’s “Thou wert more inward to me than my inmost self.”
5. What concrete practices help a community remain oriented toward nearness rather than drifting into remoteness?

Law, Creation, and the Pedagogy of Capacity

The Bab’s juridical answers in this volume are pastoral as much as legal. He treats ordinances as outward forms of inner realities, and reads marriage prohibitions, divorce, pilgrimage, and prayer through the deeper grammar of creation. He repeatedly insists that the moral weight of any ordinance falls upon a soul according to its station, its capacity, and the condition in which it finds itself. The same Bab who delivers the metaphysical exposition of the impermissible degrees of marriage writes elsewhere with extraordinary gentleness about the believer who is afraid, who is sick, who is far from any of the means of formal religion.

Key Passages

The law of revelation corresponds to creation – we have seen nothing in its essential nature except that we have seen it manifested through that gate. — BB00249

God created creation only for love of Himself in the path of unity. The religion is but one, and God created creation and sent them forth as a single soul. God’s command is swifter than the twinkling of an eye. — BB00249

The pilgrimage to the House is an obligation upon him who is able; in the state of fear there is no blame, for the ruling is according to one’s station and condition. There is no reproach upon them, nor upon those beyond them, for each is measured by his capacity. — BB00376

Be thou steadfast in the Cause with sincerity, for God hath assigned to all things an appointed station. Be thou content with God through His true Word: “If all things are by My decree and destiny, then wherefore grief?” — BB00524

Deprive not thyself of the portion of striving, for hearts become ill just as bodies become ill. Therefore, purify thy heart through remembrance of God the Most Great in every condition. And the greatest spiritual discipline in this regard is that thy heart not be heedless of God’s remembrance for a single moment. — BB00580

Context for Study

These passages help students see that early Babi legal discourse is more than rule-making; it is a pedagogy of capacity, animated by love and graded to the strength of the soul. The principle that the law of revelation corresponds to creation links the Bab to a venerable Islamic tradition that reads *shari'ah* and *haqiqah* as outward and inward of a single reality, and connects naturally with Pauline contrasts of letter and spirit, while differing from both by insisting that the correspondence is ontological in force, more than a poetic metaphor. The pastoral provision for the fearful and the sick anticipates later Baha'i emphases on a religion of mercy that adjusts its weight to the bearer. Readers attentive to early modern moral philosophy may compare the Bab's idea of capacity-graded responsibility with Kant's recognition that "ought implies can," though the Bab roots the principle in divine love rather than in formal autonomy.

Questions for Reflection

1. What does it mean that the law of revelation corresponds to creation?
2. How does the principle "each is measured by his capacity" reshape the way we read the Bab's other, more demanding ordinances?
3. How might the Bab's symbolic interpretation of marriage prohibitions in BB00249 be compared with Pauline contrasts of letter and spirit, or with classical Islamic accounts of *shari'ah* and *haqiqah*?
4. When does symbolic interpretation of law deepen obedience, and when does it risk obscuring practical ethics?
5. What spiritual practices help a soul keep its heart from heedlessness "for a single moment" (BB00580) without falling into scrupulosity?

The Four Pillars and the Architecture of Religion

The *Treatise on the Four Pillars* (BB00023) is the volume's most ambitious doctrinal statement. The Bab reads creation, ritual, and religion through fourfold patterns: creation, sustenance, life, and death; the elements and the Throne; Unity, Prophethood, Guardianship, and the Shi'a as the fourth pillar that bears the signs of the first three. Within this architecture He situates His own claim, drawing on the Shaykhi expectation of a bearer of the fourth pillar and pressing it to a public, prophetic intensity that the Shaykh and the Siyyid had only hinted at by symbol. The commentary on the Surih of Praise (BB00032) carries the same fourfoldness into the geometry of the divine Name.

Key Passages

Know, O my brother and beloved one – may God improve thy condition and empty thy heart for His remembrance and intimate communion – that God, glorified and exalted be He, hath created all things, whether abstract or material, celestial or terrestrial,

spiritual or physical, with four pillars. There is nothing in existence, whether hidden or manifest, that is not fourfold. — BB00023

Having understood this noble premise, know that this upright religion also has four pillars: The first pillar is Unity (Tawhid), the second is Prophethood, the third is Guardianship, and the fourth is the Shi'a. — BB00023

Whoso gazeth with the eye of fairness and traverseth those realms will know that this perfect power is not of human origin, but rather from the Lord, for all are powerless to bring forth the like of a single letter thereof. — BB00023

The first thing He manifested through Himself was from the station of the Hidden Treasure to the station of “I loved to be known” – these are the stages of knowledge of His Face, and they are the stages of the Act in contingent existence. — BB00344

He hath ever been All-Knowing, when there was no “known”; and He shall forever remain the All-Preserving, when there is no “object” of preservation. — BB00651

Context for Study

The fourfold patterning belongs to a world in which number, letter, ritual, and doctrine interpret one another. To modern readers it can look like arbitrary numerology, yet for the Bab and His Shaykhi forebears the symbolic correspondences function as signs of an ordered cosmos in which Tawhid, Prophethood, Guardianship, and the Shi'a unfold as four moments of a single divine self-disclosure, rather than as four discrete dogmas. The fourth pillar, the Shi'a, is the place where the signs of the first three converge and become visible, which is why the bearer of that pillar must himself manifest those signs. This is also why denial of the bearer, in the Bab's argument, exposes a deeper denial of the previous three: “those who deny him have not known Unity, nor Prophethood, nor Guardianship” (BB00023). Readers from a Christian background may compare the move with the doctrine of the recapitulation of all things in Christ, while Western philosophical readers may consider how Hegel, in a different idiom, would later argue that the categories of thought reach their actuality only when their last and most concrete moment appears. The Bab's claim is sharper: the fourth pillar is the criterion by which the others become themselves.

Questions for Reflection

1. How does the fourfold structure connect cosmology, ritual, and religious authority into a single argument?
2. What are the strengths, and what are the risks, of reading creation through symbolic number patterns?
3. Why does the Bab claim that denial of the bearer of the fourth pillar implies denial of the first three?
4. How does this differ from modern secular assumptions that number and symbol are merely human conventions?

5. Compare the Bab's vision of fourfold completion with Christian and Western philosophical doctrines of recapitulation, fulfillment, or absolute knowledge.

Ordeal, Testing, and the Sifting of Hearts

A theme that often goes unnoticed in these texts is the Bab's anticipation of trial. He gathers traditions from the Imams about the sifting of believers, reads them as describing the present hour, and pleads with His correspondents to expect rejection, isolation, and persecution rather than to be surprised by them. The volume includes one of His most personal cries, a prayer composed when His own people had begun to reject Him, in which He places Himself in the line of Husayn at Karbala. The reader senses the Bab consolidating both a doctrine and a community that will need to endure.

Key Passages

By God, ye shall be broken as glass is broken, though glass may be remade and return as it was. By God, ye shall be broken as pottery is broken, and pottery returneth not as it was. By God, ye shall be distinguished, by God, ye shall be purified, by God, ye shall be sifted as the tares are sifted from the wheat. — BB00023

Ye shall assuredly be tried and tested, and sifted with a sifting, and tried with the trials of fate, until what was low among you becometh high, and what was high becometh low; and those who were behind shall advance, and those who were advanced shall fall behind. — BB00023

No doubt assaileth me concerning my love for Thee; no evil surmise do I harbour touching Thy mercy unto me; I fear none save Thee, and I set my hopes on none but Thee. I am indeed assured of Thy bounty, that in truth it is not that the people (in reality) belie me, or revile me, or deny me; nay rather, they are heedless of Thy decree, they turn aside from Thy Face, and they repudiate Thy signs. — BB00368

I have taken my covenant – this as an honour unto mine own self – from their necks, in accordance with the decree of the Book, following in the footsteps of Husayn, peace be upon him, after having attained to certitude of abasement and loneliness. — BB00368

Whosoever grieves at My tribulation and follows God's commandments shall attain to that which those near to God have attained. And whosoever rejoices at My plight, the fire of his own joy shall suffice him. — BB00303

And God is Witness that, had I known that in this Cause there lay for My soul so much as a particle of abasement, I would not have proclaimed it. — BB00671

Context for Study

These passages give the volume its emotional spine. The Bab is reading the resistance He encounters in the light of a long Shi'i tradition that locates faith precisely in the willingness to be broken and remade. The image of glass that can be reformed and pottery that cannot is striking: beyond the obvious sorting of believers from unbelievers, trial divides the community itself between two kinds of believer, the kind that survives the fire and the kind that shatters past mending. The placing of Himself in the footsteps of Husayn is theologically dense; it casts His emerging ordeal as a participation in the archetypal Shi'i martyrdom rather than as an idiosyncratic misfortune. Christian readers may compare the move with the New Testament's insistence that the disciples must take up their cross, and with the early Christian theology of martyrdom as conformation to Christ. Philosophically, the Bab's account of ordeal anticipates Kierkegaard's analysis of the leap of faith as the willingness to be misjudged by every available human standard, while remaining distinct in that the trial is read as a cosmic sifting and not only as an individual decision.

Questions for Reflection

1. Why does the Bab anticipate, and almost welcome, rejection as the necessary form of recognition?
2. What does the contrast between glass and pottery teach about resilience, repentance, and the cost of broken faith?
3. How does the framing of His own suffering through Husayn at Karbala shape the moral grammar of the early Babi community?
4. Compare the Bab's prayer in BB00368 with the lament psalms or with Christ's prayer in Gethsemane. What do these patterns share, and where do they diverge?
5. What does it mean for the integrity of a religious movement when its founder declares, in advance, that he would not have proclaimed the Cause had he expected to find abasement in it (BB00671)?

Devotion, Education, and the Forming of the Community

Alongside high cosmology and the language of ordeal, the volume contains intimate prayers, a remarkable cycle for the days of the week, instructions to family members, a prayer for the healing of an eye, talismanic counsel for those in difficulty, and an extraordinary treatise on the education of children. The community of the Bab is being formed by daily practices of recitation, calligraphy, prayer, courtesy, restraint, and tenderness. Recognition of the divine Proof is the axis, while the daily texture of Babi life is being inscribed in habits the soul can carry into trial.

Key Passages

I am but the servant of God and I speak only through God, and God sufficeth as witness
over His servants. — BB00158

O people of the Gate! Make no distinction between the Books which have issued from the Gate. Gather them all together and preserve them with the utmost care, and transcribe them in the most excellent calligraphy upon refined, separate tablets. — BB00158

Know thou that man's honor lieth not in being knowledgeable about things. The most noble honor and the greatest perfection is the effacement of all else before the countenance of the Lord. — BB00158

When, then, thou hast comprehended what We have made thee to know of the first causes and of the ordinances of grace in these darksome nights, begin to implement that which is now indicated, on the first day when the child desireth to know the Cause of his Lord that he may become of them that understand. — BB00677

I counsel, moreover, in this station, the teacher of the leaves of the Tree of Eternity in the Ridvan, that he never wax wroth with the child, nor ever wholly turn away from him, nor strike him save with three light taps. If he refrain not from excess in this, it would be incumbent upon God never to be displeased with him – for the child's heart is more delicate than glass, and the slightest thing shattereth it. — BB00677

God is not pleased that the heart of any one be thus broken; for it is the locus of that to which He hath alluded in the exalted Word: “Neither My earth nor My heaven can contain Me, but the heart of My believing servant containeth Me.” — BB00677

Context for Study

The Bab's concern for children and teachers is striking in a corpus often remembered for its apocalyptic edge. Education appears here as far more than literacy; it is the initiation of a small soul into a cosmos of signs, letters, prayer, and reverence, framed within the same fourfold metaphysics that organizes the great treatise on the pillars. The injunction that the child be struck only with three light taps, paired with the warning that the child's heart is more delicate than glass and that the breaking of any heart displeases God, gives the volume its quietest and most arresting moment. Baha'i readers will recognize anticipations of later teachings on universal education, the spiritual station of teachers, and the moral delicacy of the human heart. The insistence on preserving and beautifully transcribing the writings shows a community becoming conscious of revelation as a sacred archive at the very moment it is being uttered. The prayer-cycle for the days of the week (BB00062), with its addresses to the Imams of each day, weaves the believer's week into the same Shi'i cosmology the doctrinal treatises argue for, while the prayers for healing, offspring, and relief (BB00514, BB00615, BB00522) show how that cosmology enters the practical pressures of family life.

Questions for Reflection

1. How do preservation, calligraphy, and recitation shape the early Babi community's relationship to revelation?

2. Why might the Bab place such spiritual weight on the teacher's conduct toward a single child?
3. How does the Bab's view of education compare with Islamic *adab*, Christian catechesis, and modern secular pedagogies?
4. What would it mean to educate children as beings whose hearts are "more delicate than glass"?
5. How does the same image of glass return in BB00023, where believers are described as glass that can be broken and remade? What does that resonance say about the spiritual life of the community?

The guiding question for the whole volume might be put this way: **In the months immediately before the imposition of His house arrest in Shiraz, how does the Bab use this remarkable range of texts – doctrinal, juridical, devotional, intimate, pedagogical – to fashion a community capable of recognizing a new revelation, enduring the ordeal that recognition will exact, and carrying its delicate fire into the trials of the years to come?**