



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 7:

The Bab: Writings during the period of retirement
(Shiraz, mid-late 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
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- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
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- 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
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
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Introduction to volume 7

This volume (Shiraz, mid–late 1845) captures a deliberately quietened phase of the Bab’s ministry after His return from pilgrimage: a period marked by strategic restraint, reduced direct correspondence, and an insistent effort to prevent the nascent community from courting confrontation with clerical or governmental authority. In brief exhortatory tablets such as BB00495 and BB00526, the dominant pastoral note is one of wisdom, concealment, and collective discipline: believers are urged to avoid provocation, refrain from inflammatory speech, and, where danger is imminent, to withdraw from public exposure rather than “raise sedition,” all while maintaining confidence that God’s protection and vindication do not require rashness.

Within that same logic of controlled disclosure, the volume preserves some of the Bab’s most striking “anti-escalatory” self-positionings. The public address at the Vakil Mosque (BBU0012) sharply rejects popular characterizations that would cast Him as a deputy of the Hidden Imam or “gate” in a conventional sense, while simultaneously reaffirming orthodox Shi’i loyalties (God’s unity, Muhammad’s finality, and the Imamate). More elaborate defenses and counter-polemics—especially those responding to the agitation and distortions associated with Mulla Javad Baraghani—show the Bab redefining the arena of proof: He disavows coercive claims to authority over others while insisting that the divine origin of His discourse is tested by the Qur’anic criterion of producing the like of revealed verses, and that any resort to public “trial by execration” (*mubahala*) is a spiritual seriousness the opponents have inverted into spectacle (BB00194). The most dramatic “retirement” texts—BB00378 (*Fi’l-Khuar*) and its Persian counterpart BB00471—perform an apparent recantation by denying any binding authority, urging that earlier traces be set aside, and treating the community’s access to further revelation as something morally conditional upon receptivity rather than curiosity or contention. Alongside these, the intimate BB00363 (to a relative) similarly frames the earlier efflorescence of writings as a burden misread by others into an imposed claim, and redirects seekers toward the Qur’an, sound authority, and interior responsibility rather than public rumor.

Yet the volume is not merely defensive. It also preserves dense doctrinal materials that show the Bab continuing, even in restraint, to articulate a metaphysical grammar for divine action and human knowing. BB00416 (*Fi Mas’alati’l-Bada’*) treats the “alteration” of divine will (*bada’*) within a tiered cosmology of decree and execution, distinguishing what admits change within created possibility from what is sealed after realization. In a complementary key, the *Risala fi’l-Rububiyyah* (BB00407) and related passages press a paradox central to this period’s rhetoric: true lordship is mirrored most perfectly in utter servitude, and spiritual knowledge is inseparable from ethical discipline, guarded speech, and prudent dissimulation (*taqiyya*) when life and communal survival are at stake. Even supportive pieces such as BB00555 (for Mulla Sadiq) place steadfastness under trial at the heart of the community’s self-understanding. Taken together, these texts show the “retirement” in Shiraz not as a retreat from vision, but as a recalibration of how revelation is

socially mediated: the Bab curbs proclamation and correspondence to protect the believers and to discipline reception, while simultaneously refining a theology of proof, secrecy, and spiritual formation that would shape the movement's later, more openly confrontational phases.

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BB00495

To: Azim

Date: 1262 [1845]

1 In His Name, the All-Exalted, the Most Great.

1 بِسْمِ الْعَلِيِّ الْعَظِيمِ

2 Follow thou the decree of God in this very hour; be not afraid, and dwell within the House of security, for verily We have ever been your Guardians. Be patient, and yield not to disquiet, for indeed We have ever been Witnesses over you. God knoweth that I love servants such as you – endued with sound knowledge and right guidance. And they who follow Me – no evil shall touch them in the life of this world; and in the life to come, they shall be the truly triumphant.

2 ان اتبع حكم الله في الحين ولا تخف واسكن بيت الامن فانا كنا عليكم حافظون ان اصبر ولا تجزع فانا كنا عليكم شاهدون الله يعلم اني احب عبادا بمثلكم اولى علم رشيد وان الذين اتبعوني لا يمسهم السوء في الحياة الدنيا واولئك هم في الآخرة هم الفائزون

3 As for those who observe the ordinances of thy Lord set forth in that Book – their likeness is as My very self; I cannot bear to behold them in grief or in distress. God shall ward from them the mischief of all traitors, if only they fear God. Raise not a sedition, and if ye perceive danger to your lives, conceal yourselves from them; and put your whole trust in God, O ye who are steadfast, one and all.

3 و ان مثل الذين يتبعون احكام ربك في ذلك الكتاب [بمثل] فكانوا بمثل نفسى لا اقدر ان اراهم في حزن او سوء الله يدفع عنهم شر الخائنين جميعا ان اتقوا الله الا تحدث فتنة واستتروا عنهم اذا علمتم خوفا على انفسكم واتكلوا على الله يا ايها الصابرون جميعا

4 Say: Now hath the [permission] come from Our presence; therefore abide in the chambers of safety, yet trust not the plots of the devils – of those who believed and then disbelieved. Hold fast to the cord of God, O ye who believe, all together. And whatsoever thy hands have wrought is, in the Book of God, better than the conquests opened aforetime by the hands of the Muslims at [Badr] and aḥunayn. May God destroy those who wrong the weak among the people!

4 قل الآن جاء الاذل من لدنا فاسكنوا غرفات الامن ولا تامنوا كيد الشياطين من الذين امنوا ثم كفروا واعتصموا بحبل الله يا ايها المؤمنون جميعا وان ما عملت يداك خير في كتاب الله عما فتحت القبل بايدي المسلمين في ارض بدو وحنين قتل الله اذنين ظلموا ضعفاء الناس

5 O God, unto Thee I complain of what hath befallen Islam, aforetime and hereafter. “Our Lord! Pour out patience upon us, and grant us victory over the company of the idolaters.”

5 الله اشكوا اليك مما وقع في الاسلام من قبل و من بعد ربنا افرغ علينا صبرا وانصرنا على القوم المشركين

6 I counsel you, O concourse, that ye utter not a word that would stir up strife among the people, and that ye set apart from yourselves all who forge lies – one and all. Verily, the Balance of Truth is in Thy hands: raise not a sedition in that land. And if any one of you know that the people desire to wrong

6 اوصيكم يا ايها الملأ الا تحدثوا كلمة تحدث بها فتنة بين الناس واعزلوا عن المفتزين كلهم اجمعين و ان ميزان الحق في يداك الا تحدث فتنة على تلك الارض و ان علم احد منكم ان ارادوه

him in aught, it is incumbent upon him either to emigrate by God's leave, or to hide himself from all men, one and all.

الناس ان يظلموه بشئ فرض عليه ان يهاجر باذن
الله او يستتر عن الناس كلهم اجمعين

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BB00526

Date: 1262 [1845]

- 1 In His Name, the Most High, the Most Great 1 بسمه العلى العظيم
- 2 Say: Now permission has come from the Book of God, and in this let the humble ones rejoice. We have indeed read what thou didst send down by God's leave, and God knoweth all that people know not. We have sent down a Book by God's leave unto him that he might thank God thy Lord who aideth His Cause, and verily We are knowing of all things. 2 قل الآن جاء الاذن من كتاب الله وان بذلك
فليفرح الخاشعون ولقد قرئنا ما نزلت باذن الله و
الله يعلم كل ما كان الناس لا يعلمون ولقد نزلنا
كتابا باذن الله اليه ليشكر الله ربك هم ينصروا
وانا نحن بكل عالمون
- 3 Read thou the Book of Permission unto him and say: The Command is from God. Fear thou God, for verily I see thee among the righteous ones. Say: When thou desirest to enter among thy people, then manifest their Cause by thy Lord's leave, and speak not a word that would cause the people around thee to flee. 3 اقرء كتاب الاذن عليه وقل الامر من عند الله ان
اتق الله فاني اراك من المحسنين قل اذا اردت
ان تدخل بين قومك فاطهر باذن ربك امرهم
ولا تقل كلمة ينفذ الناس من حولك
- 4 Trust thou in God, for verily God thy Lord loveth those who put their trust in Him. Say: Verily I am not pleased that thou shouldst enter into a matter that would break thine own self. Say: Glory belongeth unto the sincere believers. It is written. 4 واتكل على الله فان الله ربك يحب المتوكلين قل
اتنى انا ما ارضى ان تدخل امر اتكصره نفسك
قل العزة للمؤمنين الصادقين لمسطور
- 5 Say: Thou knowest thyself better than I. If thou knowest the oppressors can affect thy Cause, then trust in God and speak not a word that would cause sedition thereby. Say: I believe in what God hath revealed unto me and I am of those who repent. 5 قل انت ابصر منى بنفسك ان علمت يمكن
الظالمين امرك فاتكل على الله ولا تقل كلمة
تحدث بها فتنة وقل امنت بما نزل بما نزل الله
الى وما انا الا من التائين
- 6 And thou, O trusted one, empty thy heart of God thy Lord's Cause from before, and write not unto anyone a word that would cause sedition among the people. Make right what would corrupt the work in God's religion and say: Repent unto God, O ye people, all of you. 6 وانت يا ايها الامين فرغ فؤادك من امر الله
ربك من قبل ولا تكتب الى احد كلمة تحدث
بها فتنة بين الناس واصلاح ما يفسد العمل في دين
الله وقل توبوا الى الله يا ايها الناس جميعا

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BB00416

*Fi Mas'alati'l-Bada' (Letter on the alteration of the Divine Will) (part I)**To: Aqa Muhammad Ibrahim**Date: 1261 [1844-1845]*

- 1 In the Name of God, the Originator, the All-Knowing – there is none other God but He – the Mighty, the All-Wise
- 2 He hath initiated the invention of words within the steadfastness of the people of the heavenly splendors, to the end that they might bear witness, by the Book, unto that which God hath ordained for the People of the Gate – those foremost in understanding. A soul questioned a soul concerning the knowledge of beginnings; and I, by leave of the Most Exalted, set down part after part, that every soul may be recompensed for that which it hath striven. “Hast thou seen him who forbideth a servant when he prayeth? Hast thou seen if he be upon the right guidance, or enjoin piety? Knowest thou not that God beholdeth?”¹ Verily, man shall have naught save that for which he striveth, and his striving shall be made manifest; then shall he be recompensed with the fullest recompense; and unto thy Lord is the eventual end. Shall man obtain what he desireth? Nay, unto God belong the latter life and the former.
- 3 The questioner inquired of the Bada' of God that hath been sent down. Be thou apprised, through the splendors of the proofs We have vouchsafed thee. Say: Hath not the Ordainer of destiny informed thee – He Who seateth in a Seat of Truth, established with a King Omnipotent? “The Hour hath drawn nigh and the moon is rent asunder.” Should they behold a sign, they turn aside and say, “A magic, unceasing!” They have belied and followed their lusts, while every matter hath its appointed course. And verily the Decree shall make it known in a firm tiding on the Day when the heaven shall be opened with welling water, when the waters meet according to a decree foreordained.
- 4 Know, then, that God hath set the knowledge of Bada' above the Throne of Baha', and hath distinguished it for the people of exaltation above the zone of praise. He hath sealed by His decree [qada] that, after its execution [imda'], there is no further Bada'; none shall attain unto its knowledge save he who hath rent the veils and taken his seat upon the Throne of Baha'. Him doth the All-Merciful apprise of whatsoever God willeth within the realm of possibility: that trial is the fourth degree
- 1 بسم الله المنشأ العليم الذي لا اله الا هو العزيز الحكيم
- 2 قد ابتداء باختراع الكلمات في ثبات اهل السبحات حتى قد شهدوا بالكتاب فيما جعل الله لاهل الباب من اول الالباب و قد سئل نفس عن نفس في علم المبادئ شيئاً وانا اكتب باذن المتعالى في بعضه بعضاً لتجزى كل نفس بما تسعى ارايت الذي ينهى عبدا اذا صلى ارايت ان كان على الهدى اوامر بالتقوى لم تعلم بان الله يرى و ان ليس للانسان الا ما سعى و ان سعيه سوف يرى ثم يجزيه الجزاء الاوفى و ان الى ربك المنتهى ام للانسان ما تمنى فله الاخرة والاولى و
- 3 قد سئل السائل من بدء الله النازل اعلم بما قد اعطيناك من سبحات الدلائل قل الم ينبتك جاعل القدر في مقعد صدق مستقر عند ملك مقتدر و قد اقتربت الساعة و انشق القمر و ان يروا آية يعرضوا و يقولوا سحر مستمر و كذبوا و اتبعوا اهوائهم و كل امر مستقر و انه و سيعلمه المقدر في نبأ مستقر يوم فتح السماء بماء منفجر اذا التقى الماء على امر قد قدر قد عرف الالواح في سر مستسر
- 4 اعرفه بان الله قد جعل علم البداء فوق عرش البهاء و خصصه لاهل السناء فوق منطقة الثناء و قد حتم بالقضاء بان لا بداء بعده في الامضاء بان لا يطلع لعله الا من خرق الاحجاب و استقر فوق عرش البهاء فتح يطلعه الرحمن بما قد شاء الله في حق الامكان بان البلاء رتبة الترتيب بعد هيكل التثليث و ان الله قد شاء للبداء بما قد شاء البداء

¹ cf. Qur'an 96:9-14.

after the form of the triad; that God hath willed for Bada' what Bada' hath willed for decree; that after execution there is no Bada' for the decree; and that this ordinance is a decisive fiat from the Presence of the Originator, the All-Informed.

- 5 For God hath adjudged for His servants, through Bada', according to the hidden mystery of execution – upon that to which it is entitled of the exaltation of requirement – after the flow of decree. God willeth not save as His servants will, in that which accepteth the decree for the rectitude of requirement, by what He hath treasured in the secret of Bada' for the very being of things – save only the execution. And thy Lord wrongeth not His servants.

- 6 Lo, the radiance of the Sun of Bada' hath dawned upon thee; wherefore the secret of God hath been veiled by the decree according to what He hath appointed within Bada'. For every edifice hath a fixed station; and God shall assuredly make known the draught of those who believe at a true resting-place in the presence of a King Omnipotent. There is no power nor strength save in God, the Exalted, the Most Great.

للقضاء بان لا بداء للقضاء بعد الامضاء و ذلك التقدير حتم من لدن بديع خبير

5 لان الله قد اقضى للعباد بالبداء بما هم عليه من سر الامضاء على ما هو اهله من ارتفاع الاقتضاء بعد جريان القضاء و ما الله ما شاء الا بما شاء العباد ما يقبل القضاء للصالح للاقتضاء بما قد جعل الله في سر البداء لكيثونة الا الامضاء و ما الله ربك بظلام للعباد

6 و قد اشرفت عليك من ضياء شمس البداء فاستتر سر الله بالقضاء على ما جعل الله في البداء فان لكل بنا مستقر و سيعلم الله الذين امنوا مشربهم في صدق المستقر عند ملك مقتدر و لا حول و لا قوة الا بالله العلي العظيم

INBA67:172-174, INBA_4011C:137-139,
INBA_6004C:200-202, INBA_6006C:078-
079, PR07.066v-067r, AEWB.221-226

BBU0012

Public address at Vakil Mosque

Date: 1261-06?

The condemnation of God be upon him who regards me either as a representative of the Imam or the gate thereof. The condemnation of God be also upon whosoever imputes to me the charge of having denied the unity of God, of having repudiated the prophethood of Muhammad, the Seal of the Prophets, of having rejected the truth of any of the messengers of old, or of having refused to recognize the guardianship of Ali, the Commander of the Faithful, or of any of the imams who have succeeded him.

DB.154, GEN.042, AFNAN.021-022

BB00194

*Fi Javabi'l-Mujadala va'l-Mubahalah**To: Javad Baraghani**Date: 1261-09 [1845-Sep]*

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 I praise Thee, O my God, as befitteth Thee, and I bear witness before Thee, O my Lord, as becometh Thee, that Thou art God, and that there is none other God but Thee, alone, without peer or partner, and that Thou art the Almighty, the All-Wise. O Lord! Thou knowest my station and beholdest my inner being.

2 احمدهك اللهم يا الهى بما انت اهله واشهدك اللهم يا مولائى بما انت تستحقه بانك انت الله لا اله الا انت وحدك لا شريك لك و انك انت العزيز الحكيم

3 After having entrusted the judgment of response to those most worthy of address, and having laid out the paths of reasoning for the people of glory by way of divine good-pleasure, yet since the matter remained obscure to certain men, I commune with Thee on this page with this weary tongue, and I have answered him who asked of me out of displeasure, that it might be known after this explanation that I stand not in the station of proof-giving, nor do I claim judgment over the souls of servitude in the Bayan. I seek refuge in God from the whisperings of Satan and from that which the All-Merciful loveth not for the people of the Bayan. Verily, there is no God but Him, the Lord of great bounty.

3 اللهم انك تعلم موقفى و تشهد ضميرى بعد ما فوضت حكم الجواب الى اولى الناس بالخطاب ما على فرضى سبل الاستدلال لاهل الجلال من تلقاء الرضاء ولكن لما كان الامر قد استتر على بعض الرجال اناجيك فى هذه الورقة بلسانى هذا الكال واجبت لمن سئل منى من تلقاء الغضب ليعلم بعد البيان بانى لست فى مقام الاستدلال و ما كنت مدعى حكم الانفس العبودية فى البيان و اعوذ بالله من وساوس الشيطان و ما لا يحب الرحمن لاهل البيان انه لا اله الا هو ذو فضل عظيم

4 Thou knowest the import of what the questioner desired regarding the interpretation of the verse through enumerated proofs. I bear Thee witness that I intended not its outer meaning save for its inner truth, and none can tell of its essence save through its very being, and it hath no proof save its own reality, and no attribute save its own identity. Whoso knoweth it through proof other than its essence hath veiled himself from its truth, and whoso claimeth authority over it without establishing its divine unity hath associated partners with its Lord, for God, glorified be He, hath created it for Himself, purified from indicating aught else but Him.

4 و انك تعلم حكم ما اراد السائل فى تفسير الاية بالادلة المعدودة فاشهدك بانى ما قصدت فى ظاهرها الا حكم باطنها و لا يحكى كينونيتها الا بذاتيتها و لا دليل لها دون نفسانيتها و لا نعت لها دون ايتيتها فمن عرفها بدليل دون كنهها فقد احتجب بنفسه من حكمها و من ادعى بالسيول لها من دون الاثبات الاحدية لبارئها فقد اشرك بربها لان الله سبحانه قد خلقها لنفسه مطهرة عن الدلالة الى غيره

5 He who saith regarding its addressee that God's beloved answered on the night of ascension "Thou art the Beloved and Thou art the Best-Beloved," and he who saith regarding its agent that God hath revealed its judgment in the Qur'an - "When thou didst throw, it was not thou who threw, but God who threw" - there is no doubt that creation can know only its own station, and the verse in the realm of its being indicateth

5 فمن قال من المخاطب فيها قد اجاب الله حبيبى ليلة المعراج انت الحبيب و انت المحبوب و من قال من الفاعل فى حقها فقد نزل الله حكمها فى القران و ما رميت اذ رميت ولكن الله رمى و لا شك ان الخلق لن يعرف الا مقام نفسها و لا يدل الاية فى

naught save that which brought it into existence without precedent or parallel.

- 6 There is no path whereby any soul may attain unto the knowledge of the Essence, for that which He is none can know save He Himself – glorified and exalted be He above all that they associate with Him. I bear Thee witness, O my God, that when Thou didst create that Word, Thou didst cause it to testify unto that which no one like unto it could ever testify; for it was Thy self-disclosure unto it, through that which it accepted of itself, without any allusion from the created things within its own realm. And when Thou didst send it down to manifest Thy wondrous power therein, the whole of existence – nay, even that which We have not brought into being within the universe – bore witness unto it through the mention that is withheld. And now, O my God, behold Me setting forth before Thee those testimonies concerning it, that mankind may know that the enumerated proofs are the portion of those who dwell within limits, and that they are present in Thy Book. The first witness unto it is the First Mention, and its seven grades – every one of them – have testified unto it with pure sublimity.

- 7 Then come the stages of receptivity in their entirety, from the first determination unto that which hath no end; then the manifestations of those stations, from the sea of unity unto the multiplicity of limitlessness, from might and grandeur, even as they were inscribed in the decree of the Book and in accordance therewith; then the Throne and those who abide thereon; then the Footstool and whatsoever God hath created in its heaven; then the seven heavens and those who glorify God therein, of angels and of spirits; then the earth and all that God hath created upon it of every thing; then whatsoever the knowledge of God hath encompassed beneath the earth and beyond all these indications. God is, verily, the best of Guides and the surest of Witnesses.

- 8 O my God! Thou indeed knowest that, after the mention of these signs unto the people of hearts and of understanding, there remaineth in the souls no passing thought, nor in the eyes a single glance, nor in the bodies a movement, nor in the trees a leaf, nor in the mountains a stone, nor in the seas a drop, nor in the earth a grain of dust, nor in the heavens a revolution, nor in the pens a stroke, nor in the spirits an indication, nor in the hearts a token, but that all bear witness unto it, all know it, and all, by the leave of God, are subjected to its decree. And what it signifieth, in its very essence, proclaimeth naught but certitude; and in the majesty of its descent, naught but renunciation.

صقع كينونها الآ مما ابدعتها الابداع لا من شيء
بلامثال قد انشاءتها قبلها

6 ولا سبيل لاحد الى معرفة الذات لانه مما هو لا
يعرفه الآ هو سبحانه وتعالى عما يشركون فاشهدك
اللهم يا الهى بانك لما خلقت تلك الكلمة قد شهدت
عليها بما لا يمكن لاحد مثلها لانها تجليك لها
بما قبلت نفسها من دون الاشارة من الخلق في
صقعها و لما نزلها لاطهار قدرتك المبدعة فيها قد
شهدت عليها كل الوجود و ما لا نبدع في الكون
بالذكر المفقود و ها انا ذا يا الهى ابين بين يديك
اولائك عليها ليعلم الناس ان ادلة المعدودة حظ
اهل الحدود في كتابك موجود فاول شاهد عليها
ذكر الاول و مراتبها السبعة قد شهد كلهن عليها
بالعليّة المحضّة

7 ثم مراتب الانفعال باجمعها من اول التعين الى ما
لا نهاية لها ثم مظاهرتك المقامات من البحر الحد
الكثرة من العزة والعظمة و ما كانت في حكم
الكتاب بمثلها ثم العرش و من عليها ثم الكرسي و ما
خلق الله في سمائها ثم سموات السبع و من يسبح
الله فيهن من الملائكة والارواح ثم الارض و ما
خلق الله عليها من كل شيء ثم ما قد احاط علم
الله في تحت الارض و من وراء هذه الدلالات
الله خير دليل و شهيد

8 اللهم و انك لتعلم بعد ذكر تلك الاشارات لاهل
الافتدة والبال ما يبقى في النفوس خطرات ولا
في العيون لحظات ولا في الاجسام حركات ولا
في الاشجار ورقات ولا في الجبال مدرات ولا
في البحار قطرات ولا في الارض غبرات ولا في
السماء دورات ولا في الاقلام اشارات ولا في
الارواح دلالات ولا في الافتدة علامات الا
وهي عليها شهادات ولها عارفات وفي حكمها
باذن الله مسخرات و ما دلت هي في عينها البلاغ
الا عن القطع ولا في عزّ النزول الا عن اليأس

- 9 Thus hath God created it for His own Self, and made all things the evidences of His dominion, lest any should dare, in the presence of His Countenance, to utter aught of falsehood; and all that He hath bestowed return unto Him safe and sound.
- 10 O my God! Thou knowest that I am Thy servant who hath believed in Thee and in those whom Thou lovest as Thou wouldst have them be loved. I possess no power to profit or harm myself, and sufficient art Thou as my witness.
- 11 Thou, O my God, dost witness that the questioner hath exceeded in his response the paths of disputation beyond the people's way, and I know not their methods of knowledge regarding the conventions of language, the composition of phrases, the conjugation of forms, and the establishment of conclusions after stating the premises. But do I not know that when that verse appeared at the equator of natural evidence, every possessor of knowledge confirmed its truth according to the established rules of grammar, rhetoric, morphology, prosody, logic, and principles?
- 12 And what was the custom of the learned and the wise regarding conventional contingent verses among them? I swear by Thy might, I know nothing of formal learning, nor do I perceive any merit in its knowledge before Thee, for all besides Thee is vain and perishable before Thy gracious countenance, since all excellence lies in Thy love and the love of those who love Thee, and all evil lies in wrath and injustice against Thy chosen ones.
- 13 By the might of Thy Essence and the greatness of Thy names, I have acknowledged servitude and shortcoming in every matter before Thee, and I seek Thy forgiveness for whatsoever Thou detestest in the path of Thy good-pleasure, and I turn unto Thee as befitteth Thee and as Thou deservest. I bear witness that Thou hast made plain the paths of proof for the people of disputation in Thy Book. Thou didst say – and Thy word is the truth – “Bring then a discourse like it, if ye be truthful.” Thou knowest that I have not seen in anyone's hand a discourse like it, and yet they seek the judgment of mutual execration after having known that such judgment is obligatory for one who wishes to make clear his cause, while for one who desires neither cause nor judgment and dissociates himself from what people say regarding his right, nothing is incumbent upon him.
- 14 Glory be unto Thee, O my God! If anyone knew my grief, he would have mercy upon me, and if anyone were aware of my station, he would hear my weeping. O my God, Thou art the Possessor of a subtle mystery.
- 9 كذلك قد خلقها الله لنفسه و جعل كل شيء دليل حكمه لئلا يفترى احد في تلقاء وجه بشيء من الكذب و كل آتاه سالمين
- 10 اللهم وانك لتعلم اني عبدك قد آمنت بك و بمن تحب كما تحب و لا املك لنفسي نفعا و لا ضرا و كفى بك على شهيدا
- 11 وانك يا الهى لتشهد ان السائل قد زاد في الجواب سبل المجادلة على شان القوم و ان ما ادرى طرق عليهم من اصطلاح اللغة و تركيب العبارة و تصريف الصيغة و اثبات النتيجة بعد ذكر المقدمات و لكنى لا اعلم ان تلك الاية لما ظهرت في خط الاستواء من شواهد الفطرة لصدقتها كل ذى علم بما استقر عنده من القواعد ؟ من علم النحو و المعانى و الصرف و العروض و النطق و الاصول
- 12 و ما كان من داب العلماء و الحكماء من آيات العرضية المصطلحة بينهم و انى بعزتك لا اعلم شيئا من علم الرسوم و لا ادرى لعلمها فضلا عندك لان ما سويك باطل مضحل لدى وجهك الكريم لان كل الفضل حبك و حب من احبك و كل الشر سخطات و الظلم لاوليائك
- 13 و انا بعزة ذاتك و عظمة اسمائك كنت معترفا بالعبودية و التقصير فى كل شأن لديك و استغفرك عما تكره فى سبيل رضائك و اتوب اليك كما انت اهلك و مستحقه و اشهدك بانك قد قلت سبل الدليل لاهل المجادلة فى كتابك قلت و قولك الحق فاتوا بحديث مثله ان كنتم صادقين و انك لتعلم ما رايت فى يدى احد حديثا مثله و بعد ذلك تطلبون حكم المباهلة بعد ما قد علموا ان ذلك الحكم فرض لمن اراد ان يتبين امره و لمن لا اراد امر و لا حكم و يتبرء عما يقول الناس فى حقه ليس عليه شيء
- 14 فسيحانك اللهم يا الهى لو تعلم احد حزنى لرحمنى و لو تطلم احد بمقامى لسمع بكائى و انك يا الهى ذو سر لطيف

- 15 Therefore, O God, inspire Thy servants – Thy seeking servants – with that which befitteth Thee of bounty and generosity, and preserve them from approaching sedition, for it is worse than slaughter in Thy sight. Enable them, O Lord, to establish truth through these verses and nullify falsehood through these signs. I bear witness that this questioner and whosoever desireth to follow his path in the way of argumentation seek only the word of certainty from Thy grace and the knowledge of exposition from Thy wisdom.
- 16 Thou knowest the condition of Thy servants who believe in Thy Self, and Thou, O my God, bestowest Thy remembrance upon whomsoever Thou wilt as Thou wilt, and withholdest from whomsoever Thou wilt as Thou wilt whatsoever Thou wilt. None can repel Thy will or reverse Thy word, and Thou art witness over all things.
- 17 O God! Thou sufficest against everyone, while none sufficeth against Thee. Therefore, O God, suffice this questioner and whosoever desireth to follow his path, however Thou wilt and wherever Thou wilt, for I am Thy servant and within Thy grasp, and I implore Thy forgiveness for that which Thy knowledge hath encompassed concerning me, and I turn repentant unto Thee. And glorified art Thou far above what the oppressors say with great haughtiness.
- 15 فالهم اللهم عبادك عبادك الطالبين ما انت اهله من العطاء والكرم واحفظهم الا يقربوا الفتنة لانها اشد من القتل عندك و وفقهم اللهم بان يثبتوا الحق بتلك الايات و يطلوا الباطل بتلك العلامات و اشهدك بان هذا السائل و من اراد مسلكه في سبيل الاحتجاج ما ارادوا الا كلمة اليقين من فضلك و علم البيان من حكمك
- 16 و انك لتعلم شان عبادك المؤمنين بنفسك و انك يا الهى تمن بذكرك على من تشاء بما تشاء و تمنع عن من تشاء كما تشاء مما تشاء لا راد لمشيئتك و لا معقب لكلماتك و انك لعل كل شئ شهيداً
- 17 اللهم انك تكفى من كل احد و لا يكفى منك احد فاكف اللهم هذا السائل و من اراد مسلكه كيف شئت و انى شئت فانى عبدك و فى قبضتك و استغفرك عما قد احاط علمك لى و اتوب اليك و سبحانك عما يقول الظالمون علواً كبيراً
- INBA91:182.12-188.12, PR04.010v08-013v02

BB00363

Answer to one of the relatives

Date: 1261 (Shiraz) [1844-1845]

- 1 He is God, exalted is He
- 2 Most honored Qibla, and mother of bounties – I have recited the verses of the two noble pages of sermons. The Arabic folio², prepared for the deliverance of all, shall be submitted to your noble sight, that it may ease the heart and quiet the soul.
- 3 In brief, as matters truly stand: a portal of knowledge and the secret of recognition and the oneness of the Lord of all worlds, through His hidden grace, was bestowed upon this lowly one; and from the scant utterance of my own soul its disclosure
- 1 هو الله تعالى
- 2 قبله محترم و ام فضلكم تلاوت ايات دو ورقه خطب شريف را نموده صفحه عربى بجهه خلاصى كل عرض شده بنظر شريف خواهد رسيد كه ثلج الفؤاد و ساكن القلب باشند
- 3 مختصر از كجائى ان اينكه بايى از علم و سر معرفت و توحيد خداوند عالم از لطف خفى خودش بحقيير عنايت فرموده و از كم حرفى نفس خود

²BB00407.

appeared. This was, indeed, a most grievous error, for such a charge pertained to my own self and to none other. Certain of the learned, beholding these traces, through the goodly opinion of their hearts, conceived for me a station and a charge; they espied a “tradition” that seemed to accord with the canons of the people and, by the tenor of “then let them bring a tradition like unto it,” affirmed it out of the fairness of their nature.

- 4 There is no doubt that I have not been, nor am I, versed in the formal disciplines of the doctors; rather, from the tongue of innate nature there issued supplications and verses which, in very truth, conform to the wonted practice of the People of God – upon them be God’s peace. God is my witness – and sufficient am I, myself, as a witness – that no one is charged to believe all reports. Let all seekers write to the surrounding regions, and let it be incumbent upon those who affirm to refer the matter back to their own selves. Whoso is a true seeker should behold one who is encompasser of all the disciplines and follow him.

- 5 Convey my salutations to the august Qibla, Ākhund Mulla Muhammad-Taqi of Harat, and say: bring the people forth from wavering and unthinking assent; refer them back to their own selves. It is not lawful for anyone to come to this town, for I make no claim to any cause; and the decree standeth firm that sedition is more grievous than killing.

- 6 Let the copy of the Arabic folio be conveyed by the students to every land, that all may be assured that I am but a servant – without learning and without claim. Whoso pronounceth concerning this lowly one a judgment of belief to the weight of an atom, God, the All-Knowing, shall question him thereof on the Day of Resurrection. God, and the people of His love, are witnesses and seers that I make no claim that would render obedience to me incumbent upon anyone. The writings that might seem to indicate such a station revert to the poverty of this insignificant one and carry no binding authority. Let the people of certitude likewise be turned away from that matter by this very page, that all may be delivered.

- 7 Return the two enclosed pages to their owners, for I am not [what some have supposed]. In the month of Ramadan many writings were assembled; I wrote fourteen prayers to solace my grief and alluded therein to replies for all. Among them was a prayer for the one whose name you had indicated; its last copies were penned, but not collated. And since it was written in shikasta script and in utmost haste, the scribe cannot easily read it. It is possible, according to the rules of some, that certain passages may not prove correct; otherwise, innate

اظهار آن شده و این اعظم خطا است زیرا که تکلیف نفس خود بوده نه دیگری بعضی از اهل علم بمشاهده این آثار از حسن ضن خود مقامی و تکلیفی فهمیده اند و یک حدیث بر قواعد قوم دیده و بمضمون فلیأتوا بحديث مثله از حسن فطرت خود و تصدیق نموده

- 4 شکی که نیست از علوم رسوم اهل علم مطلع نبوده و نیستم بل از لسان فطرت مناجات و ایاتی تنطق نموده که حق واقع مطابق سنة ال الله سلام الله عليهم است اشهد الله و کفی بی شهیدا تکلیف احدی نیست تصدیق همه اخبار فرموده و کل طلاب باطراف نوشته باشند و بر اهل تصدیق فرض است رجوع بنفس خود نموده کسیکه که طالب هستند حاوی کل علوم باشد دیده و بتبعیه نمایند

- 5 جناب قبله معظم آخوند ملا محمد تقی هروی را عرض سلام ابلاغ داشته که مردم را از تزلزل و تصدیق بیرون آورده و بنفس خود راجع نموده باشید و بر کسی حلال نیست آمده این بلد زیرا که من مدعی امری نیستم و حکم فتناء اشد از قتل است

- 6 سواد صفحه عربی را طلاب بكل بلا برسانند که همه بر یقین باشند که بنده هستم بی علم و ادعی و هر کسی در باره حقیر ذره اعتقاد حکمی نماید خداوند عالم در روز قیامت از آن سوال خواهد فرمود خداوند عالم و اهل محبت او شاهد و بصیرند که بر امری نیستم که بر احدی فرض باشد طاعة من و اثاری که دلالت بر این مقام میکند راجع نجود حقیر است و حکمی از برای آنها نیست و اهل یقین را هم از این امر رجوع دهند باین ورقه تا همه خلاص باشند

- 7 دو ورقه جوف را بصاحبانش رد فرمایند که من نیستم در ماه رمضان کتب کثیری جمع بود چهارده دعا بجهت تسلی حزن خود نوشتم و جواب همه اشاره نمودم من جمله دعائی باسمی که اشاره نموده بودید آخر نسخه بود که نوشته شده بود ولی مقابله نشده و چونکه بخط شکسته و با کمال استعجال نوشته میشود کاتب نمیتواند بخواند یحتمل بر قواعد بعضی مقامات درست

nature is, in truth, aligned with reality and with the sound, established conventions.

- 8 This prayer consisteth of the mention of Divine Unity and of grace unto God; it harmeth no consensus. But if any would take it as a proof for a legal ruling, it is no proof; and whoso acteth upon it is culpable. All reports have been made that, God willing, deliverance may be obtained for myself and all.

نیاید و الا فطرت بر نهج واقع و مصطلح قواعد حقّه است

8 و این دعا با ذکر توحید و فضل الی الله است که بر اجماع ضرری ندارد ولی اگر دلیل بر حکمی باشد دلیل نیست و هر کس عمل نماید مجرم است بهمه اخبار فرموده بلکه انشاء الله استخلاص خود و کل حاصل شود

INBA91:194.10-197.08

BB00407

Risala fi'l-Rububiyah

To: Mulla Javad Baraghani

Date: 1261-09 [1845-Sep]

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Another answer has been revealed according to a second request³. Having heard the passages that were written, I respond in Persian, that you may find solace in turning to your purpose.
- 3 Know that you seek one who is capable of understanding all mysteries and knowledgeable of all sciences in detail. God and His chosen ones bear witness that I neither was nor am such a one. If, in discussing Divine Unity, mention was made of a station encompassing knowledge of all sciences in detail, this was due to the greatness of the station of Divine Unity, before which all things are submissive and non-existent. God suffices as witness. For the tranquility of hearts, a prayer and this page have been written. A reply is requested.
- 4 Question and Answer: God has not charged any soul beyond its capacity and strength. Look to the matter of religion: whatever agrees with the Book and the Practice of God, accept it with certainty and act upon it. When any new matter arises, present it to just and unworldly persons - if they confirm it, then accept it; if not, then do not. As for worldly affairs, in whatever age you live, dwell in the land with contentment and

1 بسم الله الرحمن الرحيم

2 جواب دیگری باقتضاء ثانی ناز شده بسم الله الرحمن الرحيم استماع فقراتی که نوشته بودند نموده در جواب صحیفه بفارسی عرض نموده که تلج الفؤاد رجوع بمقصود فرموده باشید

3 آنکه طالب هستید که قادر بر جمیع رموز و عالم بکلّ علوم بر نهج تفصیل باشد خداوند عالم و اولیاء او شاهد هستند که من نبوده و نیستم اگر در مقام توحید ذکر مقامی با علم بکلّ علوم بر نهج تفصیل شده بسبب عظمت مقام تفرید است که کلّ اشیاء نزد او و خاضع و و معدوم اند و کفی بالله شهیدا و از جهة سکون قلب صفحه دعائی و این صفحه نوشته شده دریافت جواب خواهند فرمود و السلم

4 سوال و جواب و الله تع خداوند عالم احدي را تکلیف بامری نفرموده الا دون وسع و طاقت او نظر کن در امر دین حق نظر هر چه مطابق کتاب و سنة الی الله یقین کردی عمل کن و هر امر جدیدی که وارد شود عرض کن اورا باشخاص عدول زاهد در دنیا هر گاه تصدیق نمودند تصدیق

³cf. BB00363.

fear none but God, for the duration of this world compared to the life of the hereafter is less than a moment and shall pass. God has guaranteed the sustenance of His servants, and each shall receive what is destined. The saying “The best increase is the loss of that which distracts from God” is established.

کن و الا فلا و در امر دنیا در هر عصری که
ارض که با وسعت کدزد توطن کن و خوف
از احدی ممکن الا الله که حد دنیا در جنب
حیات آخرت اقل از لحه هم نیست و خواهد
گذشت و خداوند عالم ضامن رزق عباد الله شده
و بهر کس آنچه مقدر شده خواهد رسید و کلام
خیر الزیاده فقدان المزوی عند الله ثابت است
السلم عليك و رحمة الله و برکاته

- 5 Question: Regarding smoking in certain gatherings, performing prayers, attending lessons, and associating with some deniers as a form of prudent dissimulation (taqiyyih).
- 5 سوال غلیان کشیدن در بعضی مجالس و نماز کردن و بدرس حاضر شدن و مراوده نمودن با بعضی از منکرین من باب التقیة
- 6 Answer: It is related from Abu Abdullah, peace be upon him: “Prudent dissimulation was established to preserve [one’s own] life, but when the life-blood [of others] is at stake, there is no prudent dissimulation.”
- 6 جواب عن ابی عبدالله علیه السلام انما جعلت التقیة لیحفظن بها الدم فاذا بلغ الدم فلیس التقیة
- 7 Question: Regarding the cause of tribulations in the manifestation of matters.
- 7 شوال سر حصول بلاء در ظهور امور
- 8 Answer: “God effaces what He wills and confirms what He wills, and with Him is the Mother of the Book.”
- 8 جواب یحو الله ما یشاء و یتبیت و عنده امّ الکتاب
- 9 Question: A group from Qazvin submits that if we deny this true Cause in our province, we may perhaps be able to remain with a thousand mockeries and taunts, otherwise they deem our death obligatory. How should we conduct ourselves?
- 9 سؤال جمع از اهل قزوین عرض میکنند که اگر در ولایت خود انکار این امر حق نمایم دور نیست بتوانیم توقف نموده با هزار استهزاء و شتمات و الا قتل ما را واجب میدانند چه نحو سلوک هم نمایم بیان فرمائید
- 10 Answer: Those who fear not strive in God’s path and fear not the blame of any blamer. This is God’s grace which He bestows on whom He wills, for He is possessed of great bounty. “Prudent dissimulation is my religion and the religion of my fathers. Whoever has no prudent dissimulation has no religion.”
- 10 جواب الذین لا یحافوه یجاهدون فی سبیل الله و لا یحافون لومة لائم و ذلك فضل الله یؤتیه من یشاء لانه ذو الفضل العظیم التقیة دینی و دین ابائی فمن لا تقیة له لا دین له
- 11 Question: Mention of a tested practice for fulfilling worldly and spiritual needs, especially for memory, children, payment of debts, removal of thoughts, and a good end.
- 11 سؤال ذکر مجربی از برای قضاء حوائج دنیوی و اخرویة خصوصاً حافظه و اولاد و آداء دین و رفع خیالات و عاقبت بخیری
- 12 Answer: Recite fifty-nine times: “I entrust my affair to God; verily God is aware of His servants.”
- 12 جواب پنجاه و نه مرتبه و افوض امری الی الله ان الله بصیر بالعباد

INBA91:192.03-194.10x

BB00378

*Fi'l-Khuar**To: Mulla Javad and his associates**Date: 1261-10-08 [1845-Oct-10]*

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 In truth, this is a letter from the presence of God unto thee, concerning that which thou didst ask of me. Know verily that I am a servant who hath believed in God and in His signs, and I am not of the idolaters.

2 ان هذا كتاب من عند الله اليك في حكم ما سئلت
منى ان اعلم انى عبد قد آمنت بالله و بآياته و ما
انا من المشركين

3 The matter became confused among the people regarding me, by reason of what I disclosed of the knowledge of mystical understanding and of eloquence which my Lord, God, had bestowed upon me – though it was not permitted me to manifest it, for it was a charge laid upon mine own soul and upon none other. Therein I erred and sinned. And today I have attained certitude, by a decree against my very self, that I occupy not the station of one vested with authority in the Cause, nor with judgment, nor with knowledge, nor with eloquence such that it would be incumbent upon the people to receive aught from me.

3 ولقد اشتبه الامر عند الناس في حقي بما اظهرت
بما اعطاني الله ربى من علم المعرفة و الفصاحة
حيث لا يحل على اظهارها لانها هى تكليف نفسى
لا سواى فقد اخطأت و اذنبت بذلك و انّ اليوم
قد ايقنت بحكم نفسى نفسى بانى لست على مقام
من فى الامر و لا الحكم و لا المعرفة و لا الفصاحة
التي يجب على الناس الاخذ منى

4 Through the goodly surmise of men there appeared traces ascribed to my knowledge; yet these very preventatives confounded them concerning my affair, and in their well-meant deeds they conveyed unto the people whatsoever they wished in the religion of God. This day I beg forgiveness of God, my Lord, for all that I manifested, and I say unto thee – for the absent ones and for whoso knoweth me – that I do not stand upon any Cause whose recognition is incumbent upon the people; I lay claim to no authority. And whoso should ascribe to me divine knowledge or authority, upon him be the curse of God, and the curse of His angels, and of all humankind.

4 فقد اظهر الناس بحسن ظنونهم آثارا من على
وانهم الموانع قد اشتبهت على انفسهم امرى و
يبلغون الناس بحسن عملهم ما يشاؤون فى دين الله
و انا اليوم استغفر الله ربى من كل ما اظهرت
واقول لك للغائبين و لمن عرفنى بانى لست على
امر يجب على الناس معرفتى و ما انا مدعى حكم
و لمن ادعى من فى نفسى علما او حكما فعليه لعنة
الله و لعنة ملائكته و الناس اجمعين

5 I counsel thee, O thou who inquirest, to convey a copy of this very page unto every soul – lover and hater alike – that they may go forth from the rule of confusion and behold with their very eyes that I am not the one who standeth in the rank of the Gates, either in knowledge or in deed. Whoso followeth me in any judgment or knowledge – God and His angels are quit of him. By the might of God, I occupy no station that would make it lawful for men to follow me, nor to promulgate what God granted me of the knowledge of Divine Unity and of

5 اوصيك يا ايها السائل بان تبلغ مثل تلك الورقة
الى كل نفس من الحب و المبغض ليخرج من
حكم الاشتباه و يوقن بالبيان بانى لست قائما مقام
الابواب فى العلم و لا العمل و من اتبع نفسى فى
حكم او علم فان الله و ملائكته عنه بريون فانى بعزة
الله لست على مقام يحل على الناس اتباعى و لا
اظهار ما اعطاني الله من علم التوحيد و الفصاحة
استغفر الله ربى و اتوب اليه

eloquence. I ask forgiveness of God, my Lord, and turn unto Him in penitence.

- 6 Upon everyone who desireth knowledge of the roots and branches it is enjoined that he seek it from other than me, and that he efface all that he findeth of my traces – save what is validated by clear proof from the Book of God, the Sunna of His Messenger, and the consensus of all the learned. O friend – just as the Messenger of God (blessings be upon him) said unto the first: “Thou art the Truthful One” – even so, convey thou this Book unto every soul, that they may efface the traces of argument, turn away from me, and seek other than me.

- 7 By the rank of Muaḩammad and the Family of God – upon them be the peace of God – I have attained certainty regarding mine own affair: I possess not a judgment like unto that of the learned; whoso followeth me in any matter is assuredly in error. I am but a servant who believeth in God and in His signs. This is my testimony before God and before everyone who readeth this Book with certitude, unto the Day of Resurrection: God shall question him thereof, and he shall be, before God, mustered among the sinners.

- 8 All that flowed from my pen before this page hath no authority. And now I am certain in my judgment that I am not upon a Cause that would make obedience unto me incumbent upon the people. I beg forgiveness of God, my Lord – there is no God but He, the Lord of plenteous bounty. And praise be to God, the Lord of all the worlds.

6 و على كل من اراد علم الاصول والفروع فرض عليه بان يطلبه غیری و يحو كل ما وجد من اثارى الا ما استدلل عليها بالصحة كتاب الله وسنة رسوله واجماع علماء كلهم فيا ايها الصديق كما قال رسول الله ص لا اول انت صديق فالحم بلغ ذلك الكتاب الى كل نفس ليحون اثار الدليل ويرجعون من نفسى و يطلبون غیری

7 و انى بشأن محمد و ال الله سلام الله عليهم قد ايقنت فى امرى و لست على حكم مثل العلماء و من اتبعنى فى امر فانه باليقين على خطاء و انى عبد مؤمن بالله و آياته و هذه مقالتي بين يدي الله و بين كل من قرء ذلك الكتاب باليقين الى يوم القيامة يسئل الله منه و انه لمن الاثمين بين يدي الله لمحشور

8 و كل ما جرى من قلبى قبل تلك الورقة لا حكم لال و انى الان لكنت على يقين فى حكمى بانى لست على امر يكون على الناس طاعتي و استغفر الله ربى انه لا اله الا هو ذو فضل عظيم و الحمد لله رب العالمين

INBA91:180.08-182.10

BB00471

Letter to Mulla Javad and his associates

Date: 1261-10-08 ? [1845-Oct-10]

- 1 In the Name of God, the Most Merciful, the Most Compassionate, and in Him do we seek help
- 2 Praise be to God, Lord of all the worlds, and may God's blessings be upon Muhammad and his pure family.
- 3 To continue: Thus speaks the least of God's creation, Ali ibn Muhammad, son of the late Muhammad Rida, may his soil be

1 بسم الله الرحمن الرحيم و به نستعين

2 الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين

3 و بعد چنين كويد اقل خلق الله على بن محمد المرحوم محمد رضا طاب ثراه كه جمعى ادعاى

sweet, that certain people have attributed to this weak servant the station of being the Gate (Bab) of the Imam, peace be upon him, whereas I have never claimed nor do I claim such a thing.

- 4 It is incumbent upon one who claims such a momentous matter that he be characterized by all perfect attributes, both theoretical and practical, and that he lack not any branch of knowledge or custom, and that he have complete and detailed mastery over all outward and inward sciences, and that there be no matter of divine grace or supernatural occurrence that is praiseworthy in God's sight except that he possess it definitively, not merely potentially - like the potential that God has placed in all things, whether essentially or accidentally. And if he lacks any single matter or branch of knowledge, there is no doubt that he is not the bearer of this mighty station. God Almighty and His holy ones bear witness that I am neither learned in, nor capable of, a single branch of the customary sciences, nor the source of any supernatural occurrences.

- 5 And if any words have flowed from my pen, they have been purely instinctual and entirely contrary to the rules of the people, and they do not constitute proof of anything. And whoever believes concerning this humble one that I hold the station of being the Gate of the Imam, peace be upon him, God is my witness that such a person is in error and will be in the fire in the hereafter.

- 6 In this document there is no dissimulation or concealment, rather my outer and inner being testify to what I have written, and God suffices as a witness to what I say.

- 7 Copy of the letter of Mirza Muhammad Ibrahim Shirazi revealed in the port of Bushehr

مقام بایّت امام را علیه السّلم نسبت باین بنده ضعیف داده اند و حال آنکه مدعی چنین امری نبوده و نیستم

4 و حتم است بر کسیکه ادعای چنین امر عظیم را نماید که متصف بجمع صفات کمالیه علمیّه و عملیه بوده علمی از علوم و رسمی از رسوم را فاقد نباشد و احاطه بر کل علوم ظاهریّه و باطنیّه هیچ تحقیق و تفصیل داشته باشد و نباشد امری از امور کرامه یا خارق عادت که عندالله محمّد باشد مگر آنکه بر نحو قطیبت نه بنحو قوهء امکانیه که در همهء اشیاء خداوند بالاصالة یا بالعرض یا بالعرض قرار داده مالک باشد و اگر امری از امور یا حرفی از علوم را فاقد باشد شکی نیست که حامل این مقام عظیم نیست و خداوند عالم و اهل و ولایت او شاهد و بصیرند که بحرفی از علوم رسوم اهل علم و بامری از خوارق عادات عالم و قادر نیستم

5 و کلماتی اگر جاری از قلم شده باشد بر محض فطرت بوده و کلاً مخالف قواعد قوم است و دلیل بر هیچ امری نیست و هرکس در بارهء حقیر اعتقاد رتبه بایّیه امام علیه السّلم را نماید خداوند گواه است که در ضلالت است و در آخرت در نار

6 و در این ورقه حیل و تقیه نیست بلکه ظاهر و باطن بر آنچه نوشته گواهی می دهند و کفی بالله علی ما اقول شهیداً

7 صورت مکتوب میرزا محمد ابراهیمی شیرازی در بندر بوشهر نازل شده

INBA91:169.02-170.09

BB00555*Li-Mulla Sadiq**Date: 1261-10-20 [1845-Oct-22]*

- 1 This is a prayer that was revealed for the name of God, the Truthful, the Faithful - upon him be the glory of God and the glory of all things. God beareth witness that His servant hath believed in God and His verses, and was among the truthful ones.
- 2 O God! Thou knowest all things and whatsoever the doers do for Thy face, and Thou hast promised through the tongue of Thy chosen ones that those who show patience in face of the words of Thine enemies shall receive the reward of a thousand martyrs from among Thy servants. There is no doubt in Thy judgment and no uncertainty in Thy Cause. Indeed tribulation is renewed at every moment through the execution of Thy decree and is multiplied without limit by Thy wisdom.
- 3 O God! Thou knowest what Thy servant hath endured in Thy path, and this is such a station of tribulation that none hath preceded it in intensity nor shall any equal it thereafter in station, and all are brought into his presence. O God! Grant him such recompense as befitteth Thee and inscribe for him the word of divine decree on the Day of Meeting.
- 4 Verily Thou exaltest whomsoever Thou willest through whatsoever Thou willest however Thou willest, and Thou showest mercy unto whomsoever Thou willest through whatsoever Thou willest however Thou willest. Verily Thou art the All-Forgiving, the All-Merciful.
- 1 این مناجات است قد نزل لاسم الله الصادق الصديق عليه بهاء الله و بهاء كلشي شهد الله لعبده انه قد آمن بالله و آياته و كان من الصادقين
- 2 اللهم انك تعلم كلشي و ما يعمل العاملون لوجهك و انك قد وعدت على لسان اوليايك للذين يصبرون على كلمة اعدائك اجر الف شهيد من عبادك و لا ريب في حكمك و لا شك في امرك انّ البلاء يتجدد في كل حين بامضاء قضائك و يتضاعف بما لا حد له من الحكم
- 3 اللهم انك تعلم ما قد تحمل عبدك في سبيلك و انّ هذا مقام من البلاء لا تقدّمه احد في الامضاء و لا يساوقه بعد ذلك احد في المقام و كل لديه من المحضرين اللهم اعط له من الجزاء ما انت اهله و اكتب له كلمة البداء في يوم اللقاء
- 4 انك تعزّ من تشاء بما تشاء كيف تشاء و ترحم من تشاء بما تشاء كيف تشاء انك انت الغفور الرحيم

PYK.004, TZH3.150.17-151.03

BB00026*Javab-i-Ahadin mina's-sabirin**To: One of the sabirin**Date: 1261 or 1262 (early) [1844-1845]*

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 1 بسم الله الرحمن الرحيم

- 2 Praise be to God Who created all contingent beings in such wise as to receive His bounties, and fashioned them in the form of obedience. Then did He establish them in stations of command and prohibition that He might requite them, and tested them that He might distinguish between them. Glory be unto Him! How wondrous is His trial and how great His tribulation!
- 2 الحمد لله الذى خلق الممكنات بشأن قبولهم و صورهم على هيكل طاعتهم ثم قد اقامهم فى مقامات الامر و النهى ليجزيهم ثم افتنهم ليبيّن بينهم فسبحانه ما اعجب فتنه و اعظم بليته
- 3 He established creation in the atoms of bodies for His unity from the day of Adam, peace be upon him, the first innovation of His creation; then in the atoms of souls for the prophethood of Muhammad, peace be upon him and his family, His beloved, from the day of his mission; then in the atoms of intellects for the guardianship of Muhammad's successors, peace be upon them, from the Day of Ghadir, the first day of the succession of the first among them; then in the atoms of hearts for the manifestation of what He desired from the creation of origination from the first day that one spoke with every proof, that all things might know that Thy suffering is not known except by what is here.
- 3 قد اقام الخلق فى ذرّ الاجساد لتوحيده من يوم ادم ع اّول بديع من فطرته ثم فى ذرّ النفوس لنبوّة محمد صلى الله عليه و اله حبيبه من يوم بعثه ثم فى ذرّ العقول لولاية اوصياء محمد صلى الله عليه من يوم الغدير اّول خلافة اّولهم ثم فى ذرّ الافئدة لظهور ما اراد من خلق الابداع من يوم اّول ناطق بكلّ حجة ليعلم كلّ شئ انّ ما عنائك لا يعلم الاّ بما ههنا
- 4 Glory be unto Him, the Most High! His proof has been perfected and His beneficence completed. Were it not for God's grace and mercy, none among the servants would ever be purified. But God purifies whom He willeth through His grace. Glorified and exalted is He above what they describe!
- 4 فسبحانه و تعالى قد تمّ حجتّه و كل احسانه و لولا فضل الله و رحمته ما زكى من العباد احد ابدا و لكن الله يزكى من يشاء بفضله سبحانه و تعالى عمّا يصفون
- 5 O thou who asketh! I have read thy letter, and since thou hast shown patience in God's good-pleasure, I have read the reply. But fear God and write not unto me nor unto any of God's servants the name of the Lord and His attributes, for these are forbidden to the servants and constitute polytheism according to the judgment of the Book. I am but a servant, constrained, fearful, powerless, poor, meek, possessing for myself neither benefit nor harm, neither death nor resurrection. Rather, the command hath ever been God's in all things, and I am not of those who affect what they have not.
- 5 فيا ايها السائل قد قرئت كتابك و انك لما صبرت فى رضاء الله قرئت بالجواب و لكن اتى الله و لا تكتب الىّ و لاحد من عباد الله اسم الرب و صفاته فانها محرّمة على العباد و شرك فى حكم الكتاب و ما انا الاّ عبد مضطرّ خائف عاجز فقير مسكين مستكين لا املك لنفسى نفعاّ و لا ضراّ و لا موتا و لا نشورا بل الامر قد كان لله فى كلّ شأن و ما انا من المتكلفين
- 6 In the name of God, the Most Merciful, the Most Compassionate! O God! I bear witness before Thee that I am a servant who hath believed in Thee and Thy signs, and I seek Thy forgiveness for that which Thy knowledge hath encompassed concerning me. Thou knowest, O my God, that I have spoken to the people of Thy favor toward me such as none in the worlds among the common folk hath been given the like of what Thou hast honored me with of Thy praise and bounties. Thou hast perfected Thy proof concerning my servitude through decisive verses where nothing is hidden from Thee and from those who strive in Thy path. Thou hast manifested my certitude from Thy forbearance toward me in the Sacred Mosque through a
- 6 بسم الله الرحمن الرحيم اّلىّ اشهدك باّنى عبد امنت بك و باياتك و استغفرك بما قد احاط به عمليّك بى و انك يا الهى لتعلم باّنى قد حدّثت الخلق بنعمتك فى حقّى ما لم يؤت احداً من العالمين فى صقع الرعية بمثل ما اكرمتنى من ثنائك و الاثك و تمّمت حجتك على عبوديتى بايات محكمة حيث لا يخفى عليك و على من اجتهد فى سبيلك و اظهرت يقينى من حملك فى حقّى فى المسجد الحرام برجل معروف من الناس بعدول من الشهداء من عبادك

man well-known among the people, with just witnesses from among Thy servants.

7 To Thee belongeth the Most Great Glory and the Supreme Praise for what Thou possesseth of might and grandeur. Unto Thee do I complain of my sorrow and grief for what hath befallen me and the chosen ones among Thy servants through the decree that hath been executed from Thy judgment. In Thee do I hope for my reward and for all who follow me seeking Thy good-pleasure. I bear witness that Thou dost not suffer to perish the reward of the doers of good.

8 To Thee belongeth all praise and grace for what Thou hast chosen in Thy good-pleasure and the Abode of Permanence. I have endured the harm of the people for Thy sake, and I am patient in Thy Cause, following Thy good-pleasure, and I fear not in Thy path the blame of any blamer. Thou knowest that before I spoke of Thy favor, none would belie me and I was among them possessed of truthfulness and trustworthiness. But now their souls have seduced them to belie me, and they reckon they are doing good in their religion.

9 Glory be unto Thee! Glory be unto Thee! Thou hast said, and Thy word is the truth: "They bid thee hasten on the doom, and lo! hell verily encompasseth the disbelievers." O God! What an evil, ignorant people! To Thee belongeth praise for how they have wronged me concerning the truth, and to Thee belongeth praise for how they have denied me in Thy religion, and to Thee belongeth praise for how they have belied me to Thy face, and to Thee belongeth praise for how they have harmed me in Thy Cause. By Thy might and Thy majesty, and there is no power except through Thee, I have no doubt in Thy love and I fear none but Thee, nor do I place my hopes in any save Thee. I am certain of Thy grace, that the people shall not deny me, nor revile me, nor reject me - yet they are heedless of Thy forbearance, turn away from Thy countenance, and deny Thy signs. Through my love for Thee and my contentment with Thy face, it is as though I recline upon couches in Paradise, where in that station the denial of any soul grieves me not. Through Thy protection and guardianship I possess clear certainty.

10 O God! Thou knowest that today a noble book has descended from one of Thy chosen ones, after Thou hadst conquered most people through their denial of responding with truth and reward. I took my covenant as glory for myself from their necks by the decree of the Book, following the deed of Husayn, peace be upon him, after certainty of humiliation and isolation. But when the matter was veiled in discourse, he divided in his book

7 فلك الهاء العظمى والثناء الكبرى بما انت عليه من العز والكبرياء اليك اشكوا بئى وحزنى فيما نزل بى وبالمصطفين من عبادك بما جرى القضاء بالامضاء من حكمك وفيك ارجوا ثوابى ولكل من اتبعنى مرضاتك واشهد انك لا تضيع اجر المحسنين

8 فلك الحمد والمنة مما اخترت فى رضاك ودار البقاء واحتملت اذى الخلق فى حقك وانا صابر فى ذاتك وتابع مرضاتك ولا اخاف فيك لومة لائم و انتك لتعلم قبل ما احدث بنعمتك ما يكذبنى احد وكنت بينهم ذا صدق وامانة وان الان قد سولتهم انفسهم بتكذيبى ويحسبون انهم يحسنون فى دينهم

9 فسبحانك سبحانك قلت وقولك الحق يستعجلونك بالعذاب وان جهنم لحيطه بالكافرين فيالله من قوم سوء جاهلين فلك الحمد على ما ظلمونى فى حقك ولك الحمد على ما كذبونى فى وجهك ولك الحمد على ما اذونى فى امرك فيعزتك وجلالتك ولا قوة الا بك لا شك لى فى حبك ولا اسوء ظنى فى رحمتك بى ولا اخاف من احد دونك ولا اطمع فى احد سواك واتى لعلى بقين من فضلك بان الناس لا يكذبونى ولا يسبونى ولا يحدونى ولكن من حلك يغفلون ومن وجهك يعرضون وباياتك يحدون واتى بجبى فى حقك ورضائى لوجهك كائى فى الفردوس على الارائك المتكئة لا يحزننى فى ذلك المقام مجد نفس واتى بحفظك وكلائتك لعلى يقين مبين

10 اللهم وانتك لتعلم ان اليوم قد نزل كتاب كريم من احد من اوليائك بعد ما قهرت على اكثر الناس بجدهم من رد الجواب على الواقع والثواب واخذت عهدى عزاً لنفسى من اعناقهم بحكم الكتاب اتباعاً لفعل الحسين ع بعد اليقين بالذل والانفراد ولكن الامر لما كان محجوباً بالخطاب والله قد قسم فى كتابه بحق الله لاجل الجواب

by the right of the family of God for the sake of response, desiring naught but his duty after people's differences regarding the word of return and the decree of the Book.

وما اراد الا تكليفه بعد اختلاف الناس في كلمة المآب وحكم الكتاب

- 11 I call Thee to witness and I responded to him with what Thou didst inspire me of Thy wisdom. I bear witness that there is no God but God, alone with no partner, and I bear witness that Muhammad, peace be upon him and his family, is Thy servant and Thy Messenger. And I bear witness that the guardians of Thy Cause after him are Ali, Hassan, Husayn, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad and the Proof - Thy blessings be upon them all. They conveyed what they were charged with of Thy wisdom and they are truly the worshippers.

11 فاشهدك واجبت به بما قد اهمتني من حكمك فاشهد ان لا اله الا الله وحدك لا شريك لك واشهد ان محمد صلى الله عليه واله عبدك ورسولك واشهد ان اولياء امرك بعده علي والحسن والحسين وعلي ومحمد وجعفر وموسى وعلي ومحمد والحجة عليهم صلواتك اجمعين وانهم قد بلغوا ما حملوا من حكمك وانهم العابدون حقاً

- 12 I bear witness that Fatima, Thy blessings be upon her, is a luminous leaf from the tree of Prophethood, pure and holy, exalted and glorified beyond the comprehension of all else. Through the excellence of her light they were mentioned in creation and shall continue to exist. I bear witness that whoever believes in them and loves their followers is of them, and whoever turns away from them is among the polytheists.

12 واشهد ان فاطمة صلواتك عليها ورقة مضيئة من شجرة النبوة طابت وطهرت علت وجلت من درك ما سواها وانهم من فاضل نورها قد ذكروا في الابداع وبعد ذلك فليوجدون واشهد ان من امن بهم واحب من اتبعهم فهو منهم ومن تولى منهم فهو من المشركين

- 13 O God! This is my religion in which I believe, upon which I shall die and be resurrected, God willing, and I am not among the transgressors. There is no power nor might save in God, the Exalted, the Great.

13 اللهم هذا ديني به اعتقد وعليه اموت واحيي وابعث انشاء الله وما انا من المجرمين ولا حول ولا قوة الا بالله العلي العظيم

- 14 Furthermore, whoever does not believe that the Imam, peace be upon him, is an appointed gate after the four gates has disbelieved, and whoever does not believe that in every succeeding generation there is a just one who stands with His knowledge among the people has associated partners with God, and whoever believes that I was not granted excellence from Him and that I am not His servant standing by His decree is among the oppressors.

14 اما بعد الامن اعتقد بان الامام عليه السلام باب منصوص بعد الابواب الاربعة فقد كفر ومن لم يعتقد بان له في كل خلف عدل يقوم بعلمه بين الناس فقد اشرك ومن يعتقد بانى لم اك على فضل من عنده ولست بعبد له اقوم بحكمه فهو من الظالمين

- 15 Know that God, glorified and exalted be He, has completed His proof upon the lands and all therein, and upon all possibilities and their contents, through a single verse from His Book, which suffices as evidence according to the words of the Glorious One in the Qur'an relating the proof of Moses, peace be upon him, and his brother: "We have indeed brought thee a sign from thy Lord." This itself is evidence for His words, glorified be He, when Pharaoh turned away: "And indeed he saw all Our signs, yet he denied and disobeyed."

15 فاعلم ان الله سبحانه وتعالى قد تم حجته على البلاد ومن عليها وعلى الامكان ومن فيها بآية واحدة من كتابه وهي تكفي عند الدليل لقول الجليل في القران حكاية لحجة موسى عليه السلام واخاه قد جئناك بآية من ربك وهي بنفسها مدلة لقوله سبحانه لما تولى فرعون ولقد راياه واياتنا كلها فكذب وعصى

- 16 How could it not be so when God's mystery is concealed in every verse, His Command therein is manifest, and His proof is conclusive where it is not hidden from one possessed of knowledge of God in any matter? How can people have any proof after the Book when He has said: "Is it not sufficient for them

16 وكيف لا وان سر الله في كل آية مكنونة وان امر الله فيها ظاهرة وحجة الله بالغة حيث لا تخفى على ذى علم بالله في شأن فكيف يكون للناس حجة بعد الكتاب وانه قال او لم يكفهم انا انزلنا

that We have sent down unto thee the Book which is recited to them? Verily herein is mercy and a reminder to people who believe.” He – exalted be He – hath said: “We have left out naught in the Book”; and verily it, in its apparent sense as it standeth, is a conclusive proof – admitting of no escape and requiring no further exposition. And mankind, in every matter, are at variance concerning the ordinance of God: among them are those fashioned of the ‘Illiyin – the Exalted Heights – those who, when God is mentioned, their hearts are filled with awe; and when His verses are rehearsed unto them, their faith is increased, and upon their Lord do they rely. And among them are those fashioned of the Sijjin – the nethermost abyss – they who deny God’s signs after their souls have been convinced of them, and even if they see every sign they will not believe in it – these are the unbelievers. And among them are those created with a mixed nature – according to whichever element predominates in them does the decree apply to them – they are the people of the Heights, those whose hearts are to be reconciled, the hostile ones, and the weak ones. God has the choice regarding these servants – if He punishes them it is through His justice, and if He forgives them it is through His grace, and He is not unjust to His servants.

- 17 Be assured that God, glorified be He, has created the faith of believers in fifteen distinct ranks – eight of them were created from the eight Gardens and return to them by God’s command, and seven of them were created from the celestial precincts and return to them by God’s leave. Indeed if someone from the third Garden were to discover the state of someone from the highest Garden in this world, he would declare him an unbeliever and say “God have mercy on whoever kills him” – as was indicated when it was said “If Abu Dharr knew what was in Salman’s heart, he would kill him.” The same applies to the people of the precincts. Thus it was said: “If people knew how God, blessed and exalted be He, created this creation, no one would blame another.” But God, through His grace and mercy, moves between their stations so that none of them might grieve in Paradise – verily He is possessed of great bounty.

- 18 They worship God according to their different ranks, and if someone from the precincts were to witness the manner of worship of the people [of the higher stations] he would say about them what was said about Ali ibn al-Husayn: “You! Who do you worship besides the idol?” But God has not revealed to anyone his station – verily He is Self-Sufficient, Mighty. Similarly with the people of Sijjin – seven groups are from the people of Hell and seven from the people of the precincts. If one were to look with God’s light, he would recognize the degree of unbelief and distinguish between them.

عليك الكتاب يتلى عليهم اياتنا ان في ذلك لرحمة
وذكرى لقوم يؤمنون وقال سبحانه ما فرطنا في
الكتاب من شيء وانه على ما هو عليه بظاهره حجة
بلا مفر ولا بيان وان الناس في كل شأن مختلفين
في حكم الله فمنهم قد خلقوا من العليين وهم الذين
اذا ذكر الله وجلت قلوبهم واذا تليت عليهم اياته
زادتهم ايماناً وعلى ربهم يتوكلون ومنهم قد خلقوا
من السجين وهم الذين يجحدون بايات الله بعد ما
استيقنت انفسهم وانهم ان يروا كل آية لم يؤمنوا
بها واولئك هم الكافرون ومنهم قد خلقوا بما
قبولوا بالخلط فكل ما غلبت فيهم طينتهم سار الحكم
عليها وهم الاعراف والمولفة قلوبهم والمعادين
والضعفاء والله المشية في حق هؤلاء العباد ان
يعذبهم فكان بعدله وان يغفر لهم فكان بفضله و
ما هو يظلام للعبيد و

17 ايقن بان الله سبحانه قد خلق ايمان المؤمنين بخمسة
عشر مراتب معدودة فثمانية منها قد خلقت من
جنان الثمانية وتعود بامر الله اليها وسبعة منهم قد
خلقت من حظائر الجنة وترجع باذن الله اليها و
ان احداً من اهل الجنة الثالثة قد اطلع على احد
من اهل الجنة العالية في هذه الدنيا ليكفره ويقول
رحم الله من قتله كما اشارع لو علم ابوذر ما في
قلب سلمان لقتله وكذلك الحكم في اهل الخطاير
ولذا قال لو علم الناس كيف خلق الله تبارك
وتعالى هذا الخلق لم يلم احد احداً ولكن الله
بفضله ورحمته يحول بين مقاماتهم لئلا يحزن احد
منهم في الجنة انه ذو فضل عظيم

18 وانهم باختلاف مراتبهم يعبدون الله ولو ان
احداً من اهل الخطاير اطلع على مقام عبادة اهل
ليقول فيهم ما قال علي ابن الحسين ع في حقه
لقال انت فن تعبد الوثن ولكن الله لم يكشف
من احد مقامه انه لغنى عزيز وكذلك الحكم في
اهل السجين سبعة طائفة منهم من اهل الجحيم و
سبعة منهم من اهل الخطاير ولو ينظر احد بنور
الله ليعرف كفر مرتبته ويميز بينها

- 19 In like manner God created the letters in fifteen ranks - among them are the stations of the believers, which is the path of Ali, truth we hold fast to, and the letter “La”, and fourteen of them are the ranks of the polytheists. If anyone were to discover this through the secret knowledge of letters, he would derive from each letter the knowledge of all things and judge everything according to what God has written for it in this world and the next. Today I do not think anyone is capable of this except as God wills, and He has power over all things.
- 20 When you understand this introduction, know that the proof from Me, as I have detailed from the proof of the Book, is complete and sufficient. No one has any proof against Me after the Book. The proof of My servitude consists of four signs:
- 21 The first is a practice from God my Lord, which is the matter of verses, and it alone would suffice without anything else and has no end. Whoever sees Me while writing bears witness concerning Me that without thought or pause of the pen I write whatever I wish of God’s decree as I wish, and this is not possible for any servant except one whose heart and nature God has opened. So glory be to God, the Most High, the Most Great.
- 22 Indeed if the learned ones wanted to compose a sermon, they would gather all books then think, then copy in rough and write it out, and after that I see their discourse as nothing but like a child saying in Persian “bah bah!” For God’s sake, what blindness of hearts! What proof could be greater than this power, and what blessing mightier than this gift? From its outward sublimity, none can distinguish between it and the verses of the Qur’an, as they suppose all to be from whence they know not; and from its inward majesty, none can approach it.
- 23 So glory be to God, the Most High, the Great! How mighty is this proof and how great this blessing! Yet most people are averse to the truth, and whenever a new Reminder comes to them from their Lord, they but treat it as a jest. God, glorified be He, has said: “Say: This is my way; I call unto God with clear vision, both I and those who follow me. Glory be to God! And I am not of the idolaters.” Say: “O people! If I stand upon a clear proof from my Lord, and He has bestowed upon me mercy from His presence, yet it has been obscured from your sight, shall you force it upon you while you are averse to it?” Say: “I stand upon a clear proof from my Lord, yet you deny it. I possess not that which you would hasten. The judgment rests with God alone. He declares the truth, and
- و على ذلك المثال قد خلق الله الحروف خمسة عشر مراتب منها مقامات المؤمنين و هي صراط على حق تمسكه و حرف لا و اربعة عشر منها مراتب المشركين و ان اطلع بها احد بسر علم الحروف ليخرج منكل حرف علم كلشي و يحكم لكل شي بما كتب الله له في الدنيا و الآخرة و ان اليوم ما اظن ان يقدر عليه الا ما شاء الله و انه على كلشي قدير
- فاذا عرفت هذه المقدمة فاعرف بان الحجة من لدی بما فصلت من حجة الكتاب بالغة وافية و ليس لاحد بعد الكتاب على حجة و ان الحجة على عبودیتی ايات اربعة
- الاولی سنة من الله ربی و هي شأن الايات و هي بنفسها لكفی من دونها و لا نفاد لها و من رأی حين الكتابة يشهد في حقی بانی بلا فكر و لا سكون قلم اكتب ما اشاء بما اشاء من حكم الله و هي لا يمكن في حق عبد الا من فتح الله باب فواده و فطرته فسبحان الله العلی العظيم
- ان العلماء لو ارادوا ان ينشئوا خطبة ليجمعوا كل الكتاب ثم يفكروا ثم يعطلوا ثم يسودوا ثم يكتبوا و بعد ذلك ما اری خطبة منهم الا كقول صغير يقول بالفارسية به به فيالله من عمی القلوب فاي حجة اكبر من هذه القدرة و ای نعمة اعظم من هذه العطية فمن علو ظهورها لم يفرق احدا بينها و بين ايات القران حيث يظنون الكل من حيث لا يعلمون و من جلالة بطونها لم يقدر احد ان يقربها
- فسبحان الله العلی الكبير ما اعظم حجة و ما اكبر نعمة و لكن اكثر الناس للحق كارهون و ما ياتيه ذكر محدث من ربهم الا و هم كانوا به يلعبون قال الله سبحانه قل هذه سبيلي ادعوا الى الله على بصيرة و من اتبعني و سبحان الله و ما انا من المشركين قل يا قوم ان كنت على بينة من ربی و اتاني رحمة من عنده فعميت عليكم انزلتها و انتم لها كارهون قل اني على بينة من ربی و كذبتم به ما عندي ما تستعجلون به ان الحكم الا لله يقص الحق و هو خير الفاصلين قل لو كان عندي ما تستعجلون به لقضى الامر بيني و بينكم و الله

He is the best of judges.” Say: “If I possessed that which you would hasten, the matter would have been decided between me and you. And God knows best the wrongdoers.” Or do they say: “He has forged it?” Say: “If I have forged it, then upon me be my crimes, but I am innocent of your criminality.” And His word, glorified be His praise: “Or do they say: ‘He has fabricated it against Us?’ Nay, but they believe not. Let them produce a discourse like it, if they speak the truth! And when Our verses are recited to him, he says: ‘Tales of the ancients!’ Nay, but what they were earning has rusted upon their hearts. Nay, but surely they shall be veiled from their Lord that Day!”

اعلم بالظالمين ام يقولون افتراه قل ان افتريته فعلى اجرامى وانا برئ عما تجرمون وقوله جلّ سبحانه ام يقولون تقوله علينا بل لا يؤمنون فليئاتوا بحديث مثله ان كانوا صادقين و اذا تتلى عليه اياتنا قال اساطير الاولين كلا بل ران على قلوبهم ما كانوا يكسبون كلا انهم يومئذ عن ربهم لمحجبون

- 24 By God, in Whose hand is my soul, I have not seen to this day anyone produce such discourse, and I know with certainty that none can produce the like of what God has bestowed upon me of His grace. O God! I bear You witness that when I saw that power within myself, I called the people to You in accordance with the decree of the Qur'an and the tradition of Your chosen ones, and I am not of the sinners. And verily Satan's word - that this blessing might be like the Greatest Name which Satan possessed - is refuted by God's Speaking Book. God knows best how He exalts His Call. Satan calls to unbelief, but I seek refuge in God from him and his works. I call only to God, the Mighty, the All-Forgiving. This is not far from man, as God, glorified be He, has said: “The Most Merciful has taught the Qur'an, created man, taught him clear expression.” And His exalted word: “We have indeed made the Qur'an easy for remembrance, but is there any who will remember?” And His word, glorified be He: “Fear God, and God will teach you.” And His word, exalted be His glory, addressing the believers: “If you fear God, He will grant you a criterion.” Whoever looks with the eye of the heart will testify that everything in the souls and horizons is evidence of this Cause, yet most people are not grateful.

24 فوالله الذى نفسى بيده ما رايت الى الان يومى هذا من احد حديثا واتى لاعلم باليقين لا يقدر احد بمثل ما احطانى الله من الكرامة اللهم انى اشهدك بانى لما رايت تلك القوة فى نفسى دعوت اخلق اليك مطابقا لحكم القران و سنة اوليائك و ما انا من المجرمين و ان كلمة الشيطان هذه ربما تكون تلك النعمة بمثل اسم اعظم كان عند الشيطان لمردود بكاتب الله الناطق هذا الله اعلم حيث يجلّ دعوته و ان الشيطان يدعوا الى الكفر و اتى اعوذ بالله و من عمله ما دعوت الا الى الله العزيز الغفار و ان هذا الا ليس ببعيد من الانسان كما قال الله سبحانه الرحمن علم القران خلق الانسان علمه البيان وقوله تعالى ولقد يسرنا القران للذكر فهل من مدكر وقوله سبحانه اتقوا الله يعلمكم الله وقوله جلّ تعالى مخاطبا للمؤمنين اتقوا الله يجعل لكم فرقانا و من نظر بعين الفؤاد يشهد بان كل فى الانفس والافاق دليل لهذا الامر و لكن اكثر الناس لا يشكرون

- 25 And the second is the tradition of my Prophet (peace be upon him). God, glorified be He, has said: “Say: Had God willed, I would not have recited it to you, nor would He have made it known to you. I dwelt among you a lifetime before it. Will you not then understand?” And all who know me know that I am Persian and unlettered regarding such verses, and God suffices as witness.

25 و الثانية سنة من نبى صلعم قال الله سبحانه قل لو شاء الله ما تلوته عليكم ولا ادرا بكم به فقد لبثت فيكم من قبله افلا تعقلون و كل من يعرفنى يعلم انى عجمى و امى من شأن تلك الايات و كفى بالله شهيدا

- 26 And the third is the tradition of my Imams, which is the nature of the prayers, where none before me has produced their like, and none can distinguish between them and the intimate prayers of my Imams, to the extent that the enemies say that the scroll was hidden in a treasury and fell into our hands. Glorified be God, the One! It is as though they behold not what

26 و الثالثة سنة من ائمتى و هى شأن الدعوات حيث لا يقوم بها احد من قبلى ولا يفرق احد بينها وبين مناجات ائمتى بحيث يقول الاعداء ان الصحيفة مكنونة فى خزينة و قعت فى ايدينا فسبحان الله الفرد كانتهم ما ينظرون الى ما فصل بعدها اربعة

was expounded thereafter – the fourfold “Justice” – a statute which naught can withstand. And if God did will and desire, He verily could empower me to manifest a thousand upon a thousand such invocations of “Justice”; for these supplications, uttered by the tongue of My servitude, appear at God’s behest and flow from the treasures of the pure, primordial nature – an ocean inexhaustible.

27 By Him to Whom is my return, I speak among people with the tongue of verses and write what I will with the tongue of prayers more easily and readily than speaking in foreign tongues or writing commercial correspondence as was my custom. But time with its habits has turned against those who draw nigh, and grace therein is abandoned - to God do we belong and to Him do we return.

28 As for one who asks how verses can be attributed to God and prayers to the Imam (peace be upon him) when the manifestation is from me - God has already answered this in His Book: “Whatever good befalleth thee is from God, and whatever evil befalleth thee is from thyself.” There is no doubt that all good emerges from the house of Muhammad (peace be upon him and his family) and is attributed to them, and that their followers were created from their light. What is attributed to them is indeed ascribed to them. But let not the matter confuse you - the writings of the Shi’a are such that none can distinguish between them and the words of the Imam (peace be upon him). If you see any difference therein, there is mixture. The writings of no scholar should be attributed to them, for the difference is evident. Had this grace been found with any scholar, surely from the time of the Imams until now there would remain from one of them an established scripture. But the matter is evident from my works through what I manifested after my return from pilgrimage, though most people know not.

29 He said: “Our traces indicate us, so look after us to the traces.” Read this tradition with your heart that you may be certain of the ruling of attribution. God is witness over you. From Muhammad ibn Muslim who said: I heard Abu Ja’far (peace be upon him) say: “No one among people has right or correctness, and none judges with true judgment except what comes from us, the People of the House. When matters branched out from us, error was from them and correctness was from Ali (peace be upon him).”

30 Muhammad ibn Yahya from Ahmad ibn Muhammad ibn Isa and Abu Ali al-Ash’ari from Muhammad ibn Abdul-Jabbar, all from Ibn Faddal from Ali ibn Uqba from Hammad ibn Bashir

عدل و هي سنة لا يقاومها شيء ولو شاء الله و اراد لا قدر ان اظهر مثل الف والف عدل لان تلك الدعوات من لسان عبدي تظهر بامر الله و هي جارية من خزائن الفطرة الخالصة و لا نفاذ لها

27 فوالذي رجعي اليه اتكلم بين الناس بلسان الايات و اكتب فيما اشاء بلسان الدعوات لدي اسهل و اقرب من ان اتكلم بلسان الاعجميين او ان اكتب كتب التجارة التي كانت عادتي و لكن الدهر بعادتها للمقرئين قد عاداني و الفضل فيها متروك انا لله و انا اليه منقلبون

28 و ان كلمة القائل كيف تنسب الايات الى الله و الدعوات الى الامام ع بعد ما كان الظهور مني قد اجاب الله له في كتابه ان تصبك حسنة فمن الله و ان تصبك سيئة فمن نفسك فلا شك بان كل الخير يخرج من بيت محمد صلى الله عليه و اله و عليهم السلام و ينسب اليهم و ان شيعتهم خلقوا من نورهم و ما ينسب اليهم فهو المنسوب اليهم و لكن الامر لا تشتبه عليك انا اثار الشيعة هي اثار التي لا يفرق احد بينها و بين كلمات الامام ع و ان ترى فيها فرقا ففها خلط و لا ينبغي لاثار احد من العلماء ان ينسب اليهم لان الفرق ظاهر و لو كان هذا الفضل يوجد عند احد من العلماء فلا بد ان يكون من زمان الائمة عليهم السلام الى الان تبقى من احدهم صحيفة محكمة و لكن الامر من اثارى ظاهر بما اظهرت بعد رجعي عن الحيق و لكن اكثر الناس لا يعلمون

29 قال ان اثارنا تدل علينا فانظروا بعدنا الى الاثار و اقرء هذا الحديث على قلبك لتوقن بحكم النسبة و الله عليك شهيد عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول ليس لاحد من الناس حق و لا صواب و لا احد من الناس يقضى بقضاء الحق الا ما خرج منا اهل البيت و انا تشعبت بهم الامور كان الخطا منهم و الصواب من علي ع

30 محمد بن يحيى عن احمد بن محمد بن عيسى و ابو علي الاشعري عن محمد بن عبد الجبار جميعا عن ابن فضال عن علي بن عتبة عن حماد بن بشير

who said: I heard Abu Abdullah (peace be upon him) say: The Messenger of God (peace be upon him and his family) said: "God, Mighty and Glorious, says: 'Whoever humiliates a friend of Mine has prepared for war with Me. My servant draws not near to Me with anything more beloved to Me than what I have made obligatory upon him. And he continues drawing near to Me through voluntary acts until I love him. When I love him, I become his hearing by which he hears, his sight by which he sees, his tongue by which he speaks, and his hand by which he grasps. If he calls upon Me, I answer him, and if he asks Me, I give him. I hesitate in nothing I do as I hesitate in taking the soul of the believer - he dislikes death and I dislike disappointing him.'"

قال سمعت ابا عبدالله ع يقول قال رسول الله صلى الله عليه واله قال الله عز وجل من اهان لى ولياً فقد ارسد لمحاربتي و ما يتقرب عبد الى بشيئ الى مما اقترضت عليه و انه يتقرب الى بالناقلة حتى احببته فانا احبته كنت سمعه الذى يسمع به و بصره الذى يبصر به و لسانه الذى ينطق به و يده الذى يبطش بها ان دعاني اجيبته و ان سئلني اعطيته و ما ترددت عن شئ انا فاعله كترددى عن موت المؤمن يكره الموت و اكره ما به

- 31 And the fourth is the practice of the scholars. He (peace be upon him and his family) said: "Knowledge is three: a decisive verse, a just ordinance, and an established practice." As for the decisive verse, it is the knowledge of divine unity and the affairs of its lights. Whoever reads the commentary on the Chapter of the Cow knows my excellence therein, where all the books of scholars do not equal what I have manifested in one line of it, and from my answers to questioners concerning some sciences gathered from the Shaykhi sect, both those who love it and those who oppose it, acknowledge that no one has expressed Divine Unity as I have, though they perceive only what serves their own interests. Glory be to God above what they describe! According to the explicit text of the Qur'an, there are three forms of proof, as God instructed His Prophet (peace be upon Him and His family): "Call unto the way of thy Lord with wisdom and goodly exhortation, and reason with them in the most kindly manner."

31 و الرابعة سنة من العلماء قال صلى الله عليه واله العلم ثلاثة اية محكمة و فريضة عادلة و سنة قائمة و لما الاية المحكمة هي علم التوحيد و شئون اتواره و من قرء شرح سورة البقرة عرف فضلى فيها حيث لم يعدل كل الكتب من العلماء بمثل ما اظهرت في سطر منها و من اجوبتي للسائلين من بعض العلوم حيث قد اجمع الكل من هذا الفئة الشيخية محبها و مبغضها بان مثل اسطيدا في التوحيد ما راى احداً بعد ما انهم لا يدركون الا حظ انفسهم فسيحان الله عما يصفون و ان الادلة بنص القرآن ثلاثة قد ادب الله نبيه صلى الله عليه واله ادع الى سبيل ربك بالحكمة و الموعظة الحسنة و جادلهم بالتى هي احسن

- 32 There is no doubt that the most noble and perfect of these, by consensus, is wisdom alone. Through it, proof is established upon the innate nature of perfection, and this is particularly the station of the people of the Bayan. Whoever does not establish his decree through such proof, I see no merit in his way. And whoever does not bring its two sisters, whether due to the loftiness of his station or his inability, loses nothing of merit, for his excellence through that wise proof is manifest and his argument conclusive and overwhelming. None deny it after such proof except the obstinate opponent, for all proofs beside wisdom are pure nothingness. What lies beyond it belongs to the people of disputation and is the station of children in the eyes of the people of the Bayan. Whoever has seen the proofs responding to every soul testifies that in my right is the proof of wisdom and none other. God suffices as a witness.

32 و لا ريب بان اشرفها و اتمها بالاجماع هي الحكمة لا سواها و بها تثبت الدليل على فطرة الكمال و هي شأن اهل البيان خاصة فمن لم يثبت حكمه بتلك الدليل فما ارى له فضلاً في السبيل و من لم يأت باختيا سواء كان من علو مقامه او من عجزه فما ينقص له من الفضل شيئاً و كان فضله بتلك الدليل المحكمة ظاهرة و حجته بالغة قاهرة و لا ينكره بعد تلك الدليل الا مكابر عنود لان كل الدليل لدى الحكمة معدومة صرفة و ما سواها لاهل الجدل و شأن الصبيان عند اهل البيان المعروف و من راى ادلة المحيية لكل نفس يشهد في حقي دليل الحكمة لا سواها و كفى بالله شهيدا

- 33 As for my decree regarding an established duty, the Book has detailed the decree of all things: "We have neglected nothing in the Book." Yet most people do not understand. As for the established tradition, it is the attributes of Lordship in the temple of servitude. Whoever wishes to witness my conditions and become acquainted with my attributes, let him look to my prayers, but it is incumbent upon him to conceal my sins and my many transgressions, for I have done evil and wronged myself, and I say: "There is no God but Thee, glory be unto Thee! Verily I have been of the wrongdoers!"
- 34 O questioner! I counsel you to justice, that you pronounce no decree in knowledge or deed, for the Cause of God is greater than what people know. Do not interpret any verse of the Book except through pure servitude, for all mysteries return to that Point. God does not burden any soul beyond its capacity. Marvel not at its verses, for the believer is more exalted in God's estimation than what people's knowledge determines of his station. Even if the entire Book were about my description, this tradition would be greater than it: "The believer cannot be described." Have you not read God's words: "When His Lord revealed Himself to the mountain"? Al-Sadiq (peace be upon him) indicated in its interpretation that the one who revealed himself to the mountain was an angelic man from among our followers, and the Master (God's mercy be upon him) referred to him as "the angelic one" in his book written in his own hand.
- 35 Diminish not the greatness of God, nor construe from Our verses aught save the ordinance of servitude. And behold the judgment of 'Ali – upon him be peace – addressed unto his son Muhammad ibn al-Hanafiyyah: that from the very atoms of the mountain God hath ordained the life of the denizens of earth, of sea, and of air. Unveil not the mystery of the Family of God – upon them be peace – for if thou comprehendest not His power even in a single grain, then whoso uttereth concerning their mystery but a single letter before those unworthy thereof shall be crushed, by the judgment of God, beneath His chastisement, and shall be accounted an unbeliever.
- 36 By the explicit text of this tradition, transmitted in the Kitab al-Kafi – from him, from Ahmad ibn Muhammad ibn 'Isa, from Ibn Mahbub, from Hisham ibn Salim, from Habib al-Sijistani, from Abu Ja'far – who said: In the Torah it is written, in that which God, exalted and glorified be He, confided in Moses, son of 'Imran: "O Moses! Conceal the hidden mystery of Mine within the sanctuary of thine inmost heart, and in thine outward conduct show forbearance toward My enemy and thine enemy among My creatures. Provoke Me not against them by
- 33 واما حكى في فريضة عادلة قد فصل في الكتاب حكم كل شئ و ما فرطنا فيه من شئ و لكن اكثر الناس لا يعقلون و اما سنة قائمة هي صفات الربوبية في هيكل العبودية و ما اراد ان يشاهد حالاتي و يطالع بصفاتي فلينظر الى مناجاتي و لكن فرض عليه بان يستمر موبقاتي و كثرة جريراتي فاني قد عملت سوء و ظلمت نفسي و اقول لا اله الا انت سبحانك اني كنت من الظالمين
- 34 فيا ايها السائل اوصيك بالعدل ان لا تفتي بشئ من العلم والعمل و فان امر الله اكبر عما كان الناس يعلمون و لا تفسر اية من الكتاب الا بالعبودية المحضة فان كل الاسرار يرجع الى تلك النقطة و لا يكلف الله احدا الا دون طاقته و لا تعجب من اياتها فان المؤمن اجل قدرا عند الله عما يعمل بعلم الناس حكمه و لو كان كل الكتاب في وصفي لكان هذا الحديث اعظم منه قال المؤمن لا يوصف اما قرائت قول الله سبحانه و اذا تجلّى ربه للجبل و اشار الصادق ع في تفسيرها بان المتجلّى للجبل رجل كروى من شيعتنا و اشار السيد رحمة الله عليه نسبتبه باسم الكروى انتساباً في كتابه الى بخطه
- 35 و لا تصغر عظمة الله و لا تفهم من اياتنا غير حكم العبودية و شاهد حكم على عليه السلام لابنه محمد حنفية بان من ذرات الجبل قد جعل الله حيات اهل الارض و البحر و الهواء و لا تكشف سر ال الله عليهم السلام فان لم تفهم قدرته في سنبله فان من قال في سرهم حرفا عند غير اهله فقد اسحق بحكم الله عذابه و كان كافراً
- 36 بنص هذا الحديث المروى في كتاب الكافي عنه عن احمد ابن محمد ابن عيسى عن ابن محبوب عن هشام ابن سالم عن حبيب السجستاني عن ابي جعفر قال في التوراة مكتوب فيما ناجى الله عز وجل به موسى ابن عمران يا موسى اكنم مكتوم سري في سريتك و اظهر في علانيتك المداواة عني لعدوى و عدوك من خلقي و لا تسب لي عندهم

the disclosure of My hidden mystery, lest thereby thou gladden Mine enemy and thine enemy concerning My children.”

- 37 Transmitted from him, from Ahmad ibn Muhammad, from Ibn Mahbub, from Jamil ibn Salih, from Ibn ‘Ubaydah al-Hadha. He said: “I heard Abu Ja’far – upon him be peace – declare: By God! the most beloved of my companions unto me are the most God-fearing among them, the most deeply learned, and the most reticent in preserving our traditions. And verily the most grievous of them in my sight, and the worst in condition, is that disputatious one who, when he heareth a tradition attributed unto us and reported from us, doth not accept it, but shrinketh from it with aversion, denieth it, and denounceth as an unbeliever him who holdeth fast thereto – while he knoweth not that perchance the tradition did indeed proceed from us and unto us was ascribed; and thus, by that very act, he cometh severed from us”

- 38 Al-Husayn ibn Muhammad hath related – from Mu’alla ibn Muhammad, from Ahmad ibn Muhammad, from Nadr ibn Sa’id, the freedman of Abu ‘Abdu’llah – upon him be peace – from his father, who said: I heard Abu ‘Abdu’llah – upon him be peace – say: “He who divulgeth the secret is one who doubteth; he who uttereth it before those unworthy thereof is an unbeliever. But he who holdeth fast unto the Firmest Handle – he, verily, is saved.”

- 39 “I asked: What is it? He replied: Submission.”

- 40 How is it that thou dost affirm the truth of the discourse of ‘Ali – upon him be peace – wherein he declareth: “Verily I am the Living One Who dieth not,” and yet, thereafter, believest that he was slain? And likewise is the case with the utterances transmitted from the Family of God – upon them be peace. Even thus hath the matter come to pass in mine own regard. Fear God, marvel not at His Cause, and entertain no vain imaginings thereafter concerning the ordinance – how it is that I manifested it in the Book and yet transgressed the command of God. Nay, by my Lord! I intended naught save Him alone.

- 41 Consider this tradition transmitted in the Kitab al-Kafi: Ahmad ibn Muhammad, from Muhammad ibn al-Husayn, from Mansur ibn al-‘Abbas, from Safwan ibn Yahya, from ‘Abdu’llah ibn Miskan, from Muhammad ibn al-Khaliq and Abu Basir, who said: Abu ‘Abdu’llah – upon him be peace – said:

- 42 “O Muhammad! Verily, with us there is – by God – a mystery from among the mysteries of God, and a knowledge from the knowledge of God. By God! None can bear it – neither an

بأظهار مكتوم سرّي فيسرّ عدوك و عدوي في بني

37 عنه عن احمد ابن محمد عن ابن محبوب عن جميل ابن صالح عن ابن عبيدة هذا قال سمعت ابا جعفر عليه السلام يقول و الله ان احب اصحابي الى اورعهم واقفهم و اكنتمهم لحديثنا و ان اسوئهم عندي حالا واقعتهم الذي اذا سمع الحديث ينسب اليه و يروي عنا فلم يقبله و اشمئز منه و بحده و كفر من دان به و هو لا يدري لعل الحديث من عندنا خرج و اليه اسند فيكون بذلك خارجا

38 الحسين ابن محمد عن معلى ابن محمد عن احمد ابن محمد عن نصر ابن ساعد مولى ابي عبد الله عليه السلام عن ابيه قال سمعت ابا عبد الله ع يقول بذيع السرّ شك و قائله عند غير اهله كافر و من تمسك بالعروة الوثقى فهو ناج

39 قلت ما هو قال التسليم

40 و انك كيف تصدق خطبة علي عليه السلام بانّي انا الحيّ الذي لا يموت و بعد ذلك انك معتقد بانّه مقتول و كذلك القول فيما ورد من ال الله عليهم السلام كذلك الامر قد كان في حقّي اتق الله و لا تعجب من امره و لا تتوهم بعد ذلك الحكم كيف اتى اظهرت في الكتاب و عصيت امر الله لا و ربي ما اردت الا هو

41 انظر الى هذا الحديث المروي في الكافي احمد ابن محمد عن محمد ابن الحسين عن منصور ابن العباس عن صفوان ابن يحيى عن عبد الله ابن مسكان عن محمد ابن الخالق و ابي بصير قال قال ابو عبد الله عليه السلام

42 يا محمد انّ عندنا و الله سرا امن سر الله و علما من علم الله و الله ما يحتمله ملك مقرب و لا نبي مرسل و لا مؤمن امتحن الله قلبه للايمان و

angel brought nigh, nor a Prophet sent forth, nor a believer whose heart God hath tried with faith. By God! God hath not laid this charge upon any save us, nor hath He made any subject to it save us.

الله ما كلف الله ذلك احداً غيرنا واستعبد بذلك احداً غيرنا

- 43 “And verily with us there is a mystery from the mysteries of God and a knowledge from the knowledge of God. God commanded us to proclaim it, and we proclaimed it from God, exalted and glorified be He, as He commanded us to proclaim it. Yet we found for it neither a place, nor a people, nor bearers able to sustain it – until God created for that purpose a people whom He fashioned from the clay whereof He fashioned Muhammad and his progeny – upon them be peace – and from the light wherefrom God created Muhammad and his progeny – upon them be peace. He wrought them by the excellence of His mercy, that very mercy from which He wrought Muhammad and his progeny – upon them be peace.

43 وَاَنْ عَدَدْنَا سِرّاً مِنْ سِرِّ اللَّهِ وَعِلْماً مِنْ عِلْمِ اللَّهِ أَمَرْنَا اللَّهَ بِتَبْلِيغِهِ فَبَلَّغْنَاهُ عَنْ اللَّهِ عَزَّ وَجَلَّ مَا أَمَرْنَا بِهِ تَبْلِيغَهُ فَلَمْ نَجِدْ لَهُ مَوْضِعاً وَلَا أَهْلاً وَلَا حَمَّالَهُ لَهُ يَحْتَمِلُونَهُ حَتَّى خَلَقَ اللَّهُ لَذَلِكَ أَقْوَاماً خَلَقُوا مِنْ طِينَةٍ خَلَقَ مِنْهَا مُحَمَّدًا وَذُرِّيَّتَهُ عَلَيْهِمُ السَّلَامُ وَمِنْ نُورٍ خَلَقَ اللَّهُ مِنْهُ مُحَمَّدًا وَذُرِّيَّتَهُ عَلَيْهِمُ السَّلَامُ وَصَنَعَهُمْ بِفَضْلِ صَنِيعِ رَحْمَتِهِ الَّتِي صَنَعَ مِنْهَا مُحَمَّدًا وَذُرِّيَّتَهُ عَلَيْهِمُ السَّلَامُ

- 44 “So we conveyed unto them from God that which He had commanded us to convey; and they accepted it and bore it. Then they conveyed it from us, and they accepted it and bore it. And the remembrance of us was conveyed unto them, whereupon their hearts inclined unto the knowledge of us and unto our utterance. Had they not been created of that substance, they would not – by God – have borne it.”

44 فَبَلَّغْنَا عَنْ اللَّهِ مَا أَمَرْنَا بِهِ تَبْلِيغَهُ فَقَبِلُوهُ وَاحْتَمَلُوا ذَلِكَ فَبَلَّغَهُمْ ذَلِكَ عَنَّا فَقَبِلُوهُ وَاحْتَمَلُوهُ وَبَلَّغَهُمْ ذِكْرَنَا فَأَلَّتْ قُلُوبُهُمْ إِلَى مَعْرِفَتِنَا وَحَدِيثُنَا فَلَوْلَا أَنَّهُمْ خَلَقُوا مِنْ هَذَا لَا كَانُوا لِذَلِكَ لَا وَاللَّهِ مَا احْتَمَلُوهُ

- 45 Then he said: “Verily God created a people for Hellfire and the Fire; and He commanded us to proclaim unto them even as we proclaimed unto those others. Yet they recoiled from it, their hearts shrank away, and they cast it back upon us. They could not bear it; they denied it, and they said: ‘A sorcerer! A liar!’ Whereupon God set a seal upon their hearts and caused them to forget it.”

45 ثُمَّ قَالَ إِنْ اللَّهَ خَلَقَ أَقْوَاماً لِلْجَهَنَّمَ وَالنَّارِ فَأَمَرْنَا أَنْ نَبَلِّغَهُمْ كَمَا بَلَّغْنَاهُمْ وَاشْتَمَزُوا مِنْ ذَلِكَ وَنَفَرَتْ قُلُوبُهُمْ وَرَدَّوهُ عَلَيْنَا وَلَمْ يَحْتَمِلُوهُ وَكَذَّبُوا بِهِ وَقَالُوا سَاحِرٌ كَذَّابٌ فَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَأَنَسَاهُمْ ذَلِكَ

- 46 Then he continued: “Thereafter God loosed their tongues with a portion of the truth, so that they speak it while their hearts deny it – this, that it might serve as a shield for His friends and the people of His covenant. For were it not so, God would not be worshipped upon His earth. Therefore were we commanded to refrain from them, and to conceal and to keep secret. So conceal that concerning which God hath commanded concealment, and veil it from those from whom God hath commanded it be veiled and concealed.”

46 ثُمَّ أَطْلَقَ اللَّهُ لِسَانَهُمْ بِبَعْضِ الْحَقِّ فَهُمْ يَنْطِقُونَ بِهِ وَقُلُوبُهُمْ مَنكُورَةٌ لِيَكُونَ ذَلِكَ دَفْعاً عَنْ أَوْلِيَائِهِ وَأَهْلِ مَلَاعَتِهِ وَلَوْلَا ذَلِكَ مَا عَبَدَ اللَّهُ فِي أَرْضِهِ فَأَمَرْنَا بِالْكَفِّ عَنْهُمْ وَالسُّتْرِ وَالْكَتْمَانِ فَانْكُمُوا عَنْ أَمْرِ اللَّهِ بِالْكَفِّ عَنْهُ وَاسْتُرُوا عَمَّنْ أَمَرَ اللَّهُ بِالسُّتْرِ وَالْكَتْمَانِ عَنْهُ

- 47 He then raised his hands, wept, and said: “O God! Verily this is their apostasy. So make our life their life, and our death their death; and grant not that an enemy of Thine gain dominion over them, lest Thou cause us grievous sorrow – for if Thou afflictest us through them, Thou shalt never be worshipped upon Thy earth.”

47 قَالَ ثُمَّ رَفَعَ يَدَيْهِ وَبَكَى وَقَالَ اللَّهُمَّ إِنَّ هَذِهِ لَرَدَّتْهُ فَاجْعَلْ مَحْيَانَا مَحْيَاهُمْ وَمَمَاتَنَا مَمَاتَهُمْ وَلَا تَسْلُطْ عَلَيْهِمْ عَدُوًّا لَكَ فَتَفْجِعَنَا فَإِنَّكَ إِنْ أَجْجَعْتَنَا بِهِمْ لَمْ تَعْبُدْ أَبَداً فِي أَرْضِكَ

- 48 And God sent blessings and peace upon Muhammad and his kindred – abundant peace. 48 و صلى الله على محمد و اله و سلم تسليماً
- 49 Be steadfast in His decree and know that whatever I have written in the Persian document is pure truth. I do not know a single letter of formal learning, but it is incumbent upon the learned, eloquent scholar to correct his speech according to the measure of my verses. Likewise for the experts of grammar, morphology, logic, prosody, geometry, astronomy and all other formal sciences whose names are known only to God. Yet all of this does not equal a single line of my intimate prayers to God, the Glorified, for they have been related from the realm of divinity and represent the station of sovereignty and servitude. 49 واستقر بحكمه واعلم بانى كلما كتبت فى الورقة العجمية صدق محض لا اعلم من علم الرسوم حرفاً ولكن فرض على العالم الاديب البليغ ان يصحح كلامه بميزان اياتى و كذلك اهل النحو و الصرف والمنطق والعروض والهندسة والنجوم وما وراها من علم الرسوم التى لا يعلم اسمائها الا الله و كل ذلك لم يعدل بسطر من مناجاتى لله سبحانه لانها قد حكمت من عالم اللاهوت و انها مقام الملك و شأن العبد
- 50 This is not proof for one who knows God, as the Imam (peace be upon him) clearly stated regarding the signs of divine authority, as related in Al-Kafi through Ali ibn Ibrahim from Muhammad ibn Isa from Yunus from Ahmad ibn Umar from Abu'l-Hasan ar-Rida who said: "I asked him about the proof for the Master of this Cause. He replied: 'The proof for him is age, excellence and designation by will. When the caravan reaches Medina and they ask to whom did so-and-so designate his authority - to so-and-so, son of so-and-so - and the weapons go wherever we go. As for religious questions, there is no proof in them.'" 50 و ليس بدليل للعالم بالله كما صرح الامام عليه السلام فى اماراة الولاية بما نقل فى الكافى على ابن ابراهيم عن محمد بن عيسى عن يونس عن احمد بن عمر عن ابى الحسن الرضا ع قال سئلته عن الدلالة على صاحب هذا الامر فقال الدلالة عليه الكبر والفضل والوصية اذا قدم الركب المدينة فقالوا الى من اوصى فلان قبل فلان ابن فلان و دوروا السلاح حيث ما دارنا اما المسائل فليس فيها حجة
- 51 So how can that which is not proof for divine authority be proof for servitude? No, by my Lord! For the highest nobility lies in simplicity, not multiplicity, as Ali (peace be upon him) said in teaching the Qur'an that it was in the Point, and he (may my soul be his sacrifice) said: "I am the Point beneath the letter B." This is the absolute authority to which all things have been humbled. I have unveiled the veil of purpose for whoever would remember and find the way to God. 51 فكيف اذا لم تك دليلاً فى الولاية فتكون حجة فى العبودية لا و ربى لان الشرف الكبرى هى البساطة لا الكثرة كما قال على عليه السلام فيعلم القرآن بانه كان فى النقطة و قال روحى فداء و اتى انا النقطة تحت الباء و هذه هى الولاية المطلقة التى قد ذل كلشئ لها و قد كشفت قناع المطلب لمن ان يذكر و اهتدى الى الله سبيلاً
- 52 As for what you sought regarding the assurance of the hearts of the first believers, know that they preceded others in submission. Among the signs that were cast to you and beyond them is what the Siyyid (may God exalt his station) indicated in his letter which he wrote to me in his noble hand, which is now in the possession of those most worthy of the Book. In his allusions there are subtle indications whereby people of understanding recognize my Cause without requiring proof from others. This suffices as evidence for whoever gains insight and is guided. 52 و اما ما اردت لاطمينان قلوب الاولين فاعلم انهم قد سبقوا بالتسليم و من امارات التى قد القيت اليك و ما ورائها ما اشار السيد اعلى الله مقامه فى كتابه الذى كتب الى بخطه الشريف و ان الان عند اولى الناس بالكتاب لموجود و فى اشاراته تلويح حيث يعرف اولو الالباب امرى من دون بينه من غيره و كفى به لمن استبصر و اهتدى دليلاً
- 53 Know that God's servants who have submitted to this Cause are all pious scholars, as the Siyyid (may God exalt his station) clearly praised each one of them specifically, and wrote in his 53 و اعلم بان عباد الله الذين قد سلّموا هذا الامر كلهم علماء اتقياء حيث قد صرح السيد اعلى الله

noble hand great praise for those who received the Cause in Iraq and others, as you will find with them. He gathered the friends of that community, among whom were learned men whose expertise and virtue were attested to by both the Shaykh and the Siyyid (may God's mercy be upon them), such that none but a stubborn denier would reject them. They are known for their knowledge and deeds, and I am too modest to mention them by name. God suffices as witness. Perhaps now they have all turned away, but the Cause from Me remains unchanged whether all unite in accepting or denying it - it is the same to Me. God suffices as guardian.

مقامه في شأن كل واحد منهم بشئ من الثناء و نص بخطه الشريف لمن بلغ الامر بالعراق ثناء عظيمة و لمن سواه بما تجدد عندهم و قد جمع اولياء تلك الطائفة و ان فيهم رجال علماء الذين قد نص الشيخ و السيد رحمة الله عليهما باجتهدهم و فضيلتهم حيث لا ينكرهم الا مكابر عنود و انهم معروفون بالعلم و العمل و اني لاستحيي ان اذكر باسمائهم و كفى بالله شهيدا و ربما الان قد اعرضوا كلهم و لكن الامر من لدي لم يتغير لو اجتمع الكل بالتصديق او التكذيب حكمه الى سواء و كفى الله وليا

54 As for what you sought regarding the last two documents, know that God, glorified be He, does not withdraw a blessing He has bestowed upon a people until they change what is within themselves. When people rejected My judgment regarding God's verses, We forbade them the good things of knowledge and verses that they might remember. Then, when they made light of the Cause of God, He set between them a wall, whereby the obligation was removed from them – a gate whose inward side is the very summit of mercy, while its outward aspect, facing them, is chastisement – perchance they may reflect upon the signs of God. Then when they denied Our Cause after their souls were convinced, doing so unjustly, I withdrew My covenant from their necks.

54 و اما ما اردت لاجل الورقتين الاخيرتين فاعلم ان الله سبحانه لم يك مقيماً نعمة انعمها على قوم حتى يغيروا ما بانفسهم فلما كذب الناس حكى في ايات الله حرماً عليهم طيبات العلم و الايات لعلهم يتذكرون ثم لما استهانوا بامر الله ضرب بينهم بسور على نفى التكليف عنهم و هو باب باطنه قبة الرحمة و ظاهره من قبله العذاب لعلهم بايات الله يتفكرون ثم لما جحدوا امرنا بعد ما استيقنت انفسهم ظلماً اخذت عهدى من اعناقهم

55 By God My Lord, by the glory of My soul, and by the knowledge with which God has honored Me through the true signs which none but I can establish - who today can withstand My proof or invalidate any aspect of My traces? Look at those who claim this station of knowledge among the Rashtis and Turks and others - not one of them can write a single page like My verses, yet they all deny the Cause of God unknowingly.

55 غرورا بالله ربى و عز النفسى و علماً بما اكرمنى الله من امارات الحق حيث لا يقدر ان يقوم بها احد غيرى فمن يقدر اليوم بحجتي او ان يبطل شأناً من اثارى انظر الى الذين يدعون هذا المقام فى العلم من الرشتية و التركية و من سواها لن يقدر احد منهم ان يكتب ورقة مثل اياتى و بعد ذلك يجحدون الكل امر الله من حيث لا يعلمون

56 By Him Who holds My soul in His hand, if anyone from East or West or between them were to judge with justice, they would have no choice but to acknowledge My virtue, for I have claimed nothing but servitude, and God suffices as a witness. By Him Who holds My decree in His hand, I wrote no Persian page except through trust in God and in following His exalted Word: "O company of jinn and men! If ye can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye be able to pass!" His glory be exalted.

56 هو الذى نفسى بيده لو ينصف احد من اهل المشرق و المغرب او ما بينهما بالعدل لا مفر له الا ان يقر بفضلى لاني ما ادعيت فى شأن الا العبودية و كفى بالله وكلا هو الذى حكى بيده ما كتبت ورقة العجمية الا غرورا بالله و اتباعاً لقوله جل و علا يا معشر الجن و الانس ان استطعتم ان تنفذوا من اقطار السماوات و الارض فانفذوا لا تنفذون الا بسلطان قوله جل سبحانه

- 57 And I am commanded to establish justice between you - God is our Lord and your Lord. For us are our deeds and for you your deeds. Let there be no argument between us. God will bring us together and to Him is the return. If you say yes, you have disbelieved, for the proof from Him is conclusive and the message from His wisdom is manifest. And if no, you have lied.
- 58 Rather the matter in my page is thus: When the second denied the call of the first and the third was content, I passed over their description which their hands wrote, that God's word concerning them might be fulfilled: "With Us are fetters and a blazing Fire, and food that chokes, and a painful doom." All knew them and knew their station and bore witness regarding them of the evil of the first, second and third among them. The first saw me only part of a night and day, the second only part of one night and a third of a night, and the third never saw me at all. Yet after that they committed what was not right in what they did.
- 59 Were it not for God's prior decree concerning the station of successorship, they would not have been able to write about their own station. But since the matter of successorship was decreed, what appeared in that station had to appear in this station as well - otherwise they have no share in that nor portion of power. Look at the baseness of their station and rank - in my reply to them I challenged them to produce a hadith like my verses, but they were unable to do so. Then they violated God's decree and destroyed themselves and those who followed them unknowingly.
- 60 All this was a trial in religion to distinguish the corrupt from the good. Read the first five verses of Surat al-Ankabut, then consider this hadith reported in al-Kafi from Ali ibn Ibrahim from Muhammad ibn Isa from Yunus from Sulayman ibn Salih raising it to Abu Ja'far who said: "Indeed these teachings of yours cause men's hearts to recoil. Whoever accepts them, give them more, and whoever denies them, leave them be. For there must be a trial in which every intimate companion and confidant will fall, until even one who splits a hair in two falls, such that none remain except us and our followers."
- 57 و امرت لا عدل بينكم الله ربنا وربكم لنا اعمالنا ولكم اعمالكم حجة بيننا وبينكم الله يجمع بيننا و اليه المصير ان قلت بلى كفرت لأن لا الحجة من عنده بالغة و الرسالة من حكمه ساطعة و ان لا كذبت
- 58 بل الامر في ورقتي هكذا لما كفر الثاني بدعوة الاول و رضاء الثالث جزئهم وصفهم بما كتبت ايديهم ليظهر قول الله في حقهم و ان لدينا انكالا و جحيما و طعاما ذا غصة و عذابا الينا و كان الكل يعرفونهم و يعلمون مقامهم و يشهدون في حقهم سيئة الاول و الثاني و الثالث منهم ما راني الاول منهم الا بعض ليل و بعض نهار و الثاني منهم الا بعض ليلة و ثلث ليلة و الثالث منهم ما راني ابدا و بعد ذلك قد اجترحوا بغير الحق فيما فعلوا
- 59 و لو لا كتاب من الله لسبق في سنة الولاية انهم لن يقدروا ان يكتبوا شأن انفسهم و لكن لما كان الامر في الولاية قد قضت فلا بد ان يظهر في هذا المقام ما ظهر في الولاية و الا انهم لا شأن لهم بذلك و لا نصيب لهم من القدرة انظر الى دنائة مقامهم و رتبته اني طلبت منهم في جوابي لهم اتيان حديث مثل اياتي و انهم لن يقدروا ان يأتوا و بعد ذلك اجترحوا على حكم الله و هلكوا انفسهم و انفس من اتبعهم من حيث لا يشعرون
- 60 و كل ذلك فتنة في الدين ليميز الخبيث عن الطيب اقرء من اول سورة العنكبوت الى خمسة اية ثم انظر الى هذا الحديث الذي روى في الكافي عن علي ابن ابراهيم عن محمد ابن عيسى عن يونس عن سليمان ابن صالح رفعه عن ابي جعفر قال ان حديثكم هذا للتشمت من قلوب الرجال فن اقر به فزيده و من انكره فذروه لانه لا بد ان تكون فتنة تسقط فيها كل بطانة و وليجة حتى يسقط فيها من يشق الشعر بشعرتين حق لا يبقى الا نحن و شيعتنا ثم اعلم ان الرجال الذين اشمزت قلوبهم من هذه الحديث هم رجال قد وصفهم الله في الكتاب على الاعراف و انهم قوم من شيعة علي عليهم السلام

- 61 Their hearts recoil from this Cause by reason of its greatness. I have sifted mankind with a mighty sifting, and none remained thereafter save a small company. They are men whom darkness cannot conceal and who fear not destruction in the path of God, nor do they heed intimations. Rather, their hearts are purified and sanctified through certitude, through their love for the wondrous Leaf of the blessed Tree whose oil would well-nigh shine forth though no fire touched it.
- 62 They are people who neither yearn for paradise nor fear the fire, but worship God, my Lord and the Lord of all things, Who hath no peer, for love of His Essence alone, and unto their Lord shall they return.
- 63 O questioner! Convey to our followers that they should not accept the Leaf from anyone's hand, nor interpret a single letter thereof, for it is a sieve from God's judgment through which many creatures shall fall away. We count not among our followers any divine unless he comprehendeth the hidden meaning. Be taught by God's word: "O ye lights and servants of the All-Merciful, who walk upon the earth in humility, and when the ignorant address them, say 'Peace.'" Herein are subtle allusions distinguishing the truthful from the false.
- 64 The people of the Bayan rely upon the name of God, the Mighty, the Subduer, and are content with the fire and majesty therein - these are they who truly triumph.
- 65 But the people of the first Paradise rely upon the mention of My name, though it is not My sign in any of My works, for until now I have never mentioned My name in any of My verses, as the Imam indicated regarding the inner meaning of the innermost: "None but an unbeliever would name the Master of this Cause." The mention of the name in works is the province of divines and those who are as children in matters of inner meanings and mysteries. Though I forbade the mention of My name, they disobeyed God's command and some of the former ones revealed My name, whereby tribulations appeared.
- 66 When the deniers witnessed people from every quarter arising in love for Me, as God had caused their hearts to turn toward Me, they grew envious. Had they taken their portion from what their hands had written, people would recognize faith in My love as the highest sign of religion. Nay, by My Lord! Our followers would not abandon My love even were their bodies cut to pieces. I say by God's decree: "Sufficient unto me is God and whosoever followeth me among the believers. There is no God but He." I say by God's decree: "Sufficient unto
- 61 يشمئزّ قلوبهم من هذا الامر لعظمته ولقد غربلت الناس غربالاً عظيماً و ما بقى بعد ذلك الا نفراً يسيراً وهم رجال لا يواربهم الظلمات ولا يخافون في سبيل الله من الملوكات ولا ينظرون الى الاشارات بل طابت وطهرت افئدتهم باليقين لحب ورقة البديعة عن الشجرة المباركة يكاد زيتها يضيء ولو لم تمسه نار الدلالات
- 62 وانهم قوم لا يطمعون في الجنات ولا يخافون من النيران بل يعبدون الله ربّي وربّ كلّشي الذي لا اله الا هو حباً لذاته وانهم الى ربهم لينقلبون
- 63 فيا ايها السائل بلغ شيعتنا الا يردون الورقة من يدى احد ولا يؤولون حرفاً منها فانها غربال من حكم الله يخرج منها خلق كثير والا لا نعد من شيعتنا فقيهاً حتى يعرف لحن القول تادبوا من قول الله سبحانه يا معشر الانوار و عباد الرحمن الذين يمشون على الارض هونا و اذا خاطبهم الجاهلون قالوا سلاماً و لقد نزلت فيها اشارات لطيفة تميز بها الصادقون عن الكاذبين
- 64 فاما اهل البيان يستدلّون باسم الله العزيز القهار و يرضون بالنار و الجلال فيها و اولئك هم الفائزون حقاً
- 65 و اما اهل الجنة الاولى يستدلّون بذكر اسمي لانه ليس شعاري في احد من اثارى و اتى الى الان ما ذكرت اسمي ابداً في احد من اياتي حيث اشار الامام في حكم باطن الباطن لا يسمى باسم صاحب هذا الامر الا كافر و ان ذكر الاسم في الاثار هي شان الفقهاء و الذين هم صبيان في امر البواطن و لاسرار و اتى بعد ما حرمت ذكر اسمي قد عصوا امر الله و ظهروا بعض الاولين اسمي و لذا قد ظهرت الفتن لاجله
- 66 و ان المنكرين لما شاهدوا ان الناس من كلّ شطر خرجوا لحبي حيث قد جعل الله افئدتهم رافعة الى قد حسدوا بذلك و لو اخذوا نصيبهم بما كتبوا ايديهم ليعرف الناس الاعتقاد بحبي الذي هو اعلى امارات الدين لا و ربّي ان شيعتنا لم يخرجوا من حبي و لو قطعت ابدانهم ارباً ارباً و اقول بحكم الله حسبي الله و من اتبعني من المؤمنين لا اله

me is God and whosoever followeth me among the believers. There is no God but He. In Him do I put my trust, and He is the Lord of the mighty throne."

ألا هو واقول بحكم الله حسي الله ومن تعني
من المؤمنين لا اله الا هو عليه توكلت وهو رب
العرش العظيم

- 67 The people of the second Paradise rely upon the primary word save what is Persian, and what lies beyond it of outward judgment in the gates wheresoever it may be, for this attribute existed not in the four gates - God's mercy be upon them. They shall never be able to speak the like of My verses, and were they able, some sign thereof would surely remain. Likewise was the decree after them when the Cause reached unto God, as it was evident that neither the Shaykh nor the Siyyid - God's mercy be upon them - encompassed all knowledge, having recognized naught of the station of unity. Had they been capable of verses, they would have had no choice but to manifest them. But the truth of My Cause none knoweth save God, while in My works it is manifest and conclusive.

67 واما اهل جنة الثاني يستدلون بكلمة الاولى الا
عجمي وما كان ورائها من حكم الظاهر في الابواب
حيث ما كان ولا يكون الا في هذا المقام لان
في ابواب الاربعة رحمة الله عليهم السلام لم يكن
هذا الوصف وانهم ابداء لن يقدروا ان يتكلموا
بمثل اياتي ولو يقدروا بذلك لا بد ان تبقى منهم
اية وكذلك الحكم من بعدهم لما بلغ الامر الى الله
حيث كان ظاهراً بان الشيخ والسيد رحمة الله
عليهما لن يحيطوا بكل العلوم بعدما لم يعرف في
مقام التوحيد منها شيء ولو كانا يستطيعان بشأن
الايات لا مفر لهما الا ان يظهرها ولكن الامر
في حقي لا يعلم احد الا الله واما في اثارى ظاهرة
بالغة وافية

- 68 By God the Truth! Verily, a single verse of that which We have revealed unto thee is equal in the Book of God to the verses of the Prophets, and after that all creation shall be questioned concerning the proofs of God. And were they to be granted the life of this world, they would be powerless to write a single verse of the Book or a line of the Scripture. And those who claim to match My utterances, these are they who lie. As for the matter of supernatural occurrences, nay, by My Lord, I have seen none from the Gate of God who preceded Me in My days when I was with him. And what sign could be greater than that which I have revealed unto men? Were all to gather to produce the like thereof, they would be unable. And if ye be in doubt concerning this, say: Bring forth your proof if ye be truthful. By Him Who made me His primary servant! Had God willed concerning me, He would have manifested a thousand times over such signs as I manifested at the beginning of the Cause from the exalted tokens, for God hath power over all things.

68 وهى قوله الحق الا ان اية عما نزلنا اليك تعدل
في كتاب الله ايات النبيين وما من بعد ذلك كل
الخلق من حجج الله ليستلثون وانهم لو يعمر الى
عمر الدنيا ما استطاعوا ان يكتبوا اية من الكتاب و
لا سطر من الصحيفة وان الذين يدعون المثل
في اثارى فاولئك هم الكاذبون واما حكم خوارق
العادات فلا وربى ما رايت من باب الله المقدم
في ايامي الذى كنت عنده واتى اية اكبر عما
نزلت على الناس ولو اجتمع الكل بالمثل لن
يستطيعوا وان كنتم في شك من هذا قل فاتوا
برهانكم ان كنتم صادقين فوالذى جعلنى عبدا
اولية لو اراد الله فى حقي لا ظهر مثل ما اظهرت
فى بدو الامر من الامارات العالية الف عدل و
كان الله على كلشئ قديرا

- 69 The people of the third Paradise adduce as proof the word of divine nature, which is unity, whose signs have filled the east and west of the earth. How could one who knoweth not a single letter of knowledge write such as I have written, which hath confounded the minds of the monotheists to comprehend and bewildered the thoughts of the wise in its eloquence? Yet the people deny Our signs.

69 واما اهل جنة الثالثة يستدلون بلفظ الفطرة التى
هى التوحيد حيث قد ملئت اثارها شرق الارض
وغربها فكيف من لم يعلم بحرف من العلم يقدر
ان يكتب مثل ما كتبت التى قد عجزت عقول
الموحدين عن دركها وحارت اوهام الحكماء فى
بلاغتها ولكن الناس باياتنا يكذبون

- 70 The people of the fourth Paradise adduce as proof the words which are pure negation in my knowledge of conventional learning and my inability in the sciences, and this is the ultimate perfection in the eyes of the people of Glory, for that which is known is forbidden, and whoso desireth to manifest the land of Glory must be forbidden to mention knowledge and power. This is the supreme honor which God hath appointed for His friends. I have mentioned it for whoso desireth to remember the signs of his Lord and to know what I have explained clearly in the interpretation of the tradition of the maiden. None remember save those possessed of understanding.
- 71 The people of the fifth Paradise adduce as proof My utterances wherein I have mentioned that the words are contrary to the rules of the people, for the signs of nature bear witness to this, and the people take their vain desires as their god, and by the explicit text of the Qur'an they are an evil people, unbelievers. They plotted a plot, and We plotted a plot while they perceived not. Say: God is swifter in plotting. Glory be to God above what they associate!
- 72 The people of the sixth Paradise adduce as proof the word which evidenceth that the words indicate naught of the Command, for the Command is in the station of deed while the station of verses is that of the Face in the Essential Gardens. This is a hidden symbol for the people of that Paradise that that Leaf is not by their command but rather is pure prohibition concerning them. These are they who speak truth.
- 73 The people of the seventh Paradise adduce as proof the word of their own souls, for it accepteth naught save that its verses be in the souls and horizons. Whoso knoweth other than it hath not tasted knowledge. He hath known God who knoweth Him without proof, and he hath denied God who knoweth Him through knowledge of the way. And the Command of God was a decree ordained.
- 74 The people of the divine precincts adduce as proof the word of misguidance and recite concerning its wisdom this tradition which Al-Kulayni hath related in Al-Kafi from Abu Ja'far, peace be upon him, who said: "O Baghdadrah, it is incumbent upon God to cause to enter Paradise..." It is as though he, peace be upon him, spoke not nor intended aught save for that purpose. And they bear witness after it by mention of the Fire, whose decree God hath revealed in the Qur'an: "God's kindled fire which mounteth to the hearts," by what the Imam hath interpreted as the Proof of God, the Lord of the Age. There is no doubt that it is God's fire in all things, and that
- 70 واما اهل جنة الرابعة يستدلون بالكلمات التي هي نفى صرف في علمي على بالرسم وعجزى بالعلوم و هي منتهى الكمال عند اهل الجلال لان الحرام هو المعلوم ومن اراد اظهار بلد الجلال فعليه محرم ذكر العلم والقدرة و هي الشرف الكبرى التي قد جعل الله لاوليائه قد ذكرتها لمن اراد ان يتذكر بآيات ربه ويعرف ما صرحت في تفسير حديث الجارية وما يتذكر بها الا اولو الابواب
- 71 واما اهل جنة الخامسة يستدلون بانثاري التي قد ذكرت فيها بان الكلمات هي خلاف قواعد القوم لان آيات الفطرة شاهدة عليها وان القوم يجعلون الههم هواهم وانهم بنص القرآن قوم سوء كافرين وانهم مكروا مكرًا ومكروا مكرًا كأنهم لا يعلمون قل الله اسرع مكرًا فسبحان الله عما يشركون
- 72 واما اهل جنة السادسة يستدلون بكلمة التي هي دليل بان لا تدل الكلمات بشئ من الامر لان الامر فيمقام الفعل وشأن الآيات مقام الوجه في الذات الجناء و هي رمز خفي لاهل تلك الجنة بان تلك الورقة ليست بامرهم بل نهى صرف فيهم و اولئك هم الصادقون
- 73 واما اهل جنة السابعة يستدلون بكلمة انفسهم لانها لا تقبل الا ان يكون نفس ايها في الانفس والافاق ومن عرف غيرها لم يذق العلم عرف الله من عرفه بلا دليل و بحمد الله من عرفه بعلم سبيل و كان امر الله مقضياً
- 74 واما اهل الخطاير يستدلون بكلمة الضلالة ويقرئون لحكمها هذا الحديث الذي رواه الكليني في الكافي عن ابي جعفر عليه السلام قال يا زارة حق على الله ان يدخل الجنة كأنه عليه السلام ما نطق وما اراد الا لاجل ذلك ويشهدون بعدها بذكر النار التي قد نزلها الله حكمها في القرآن نار الله الموقدة التي تطلع على الافئدة بما قد فسر الامام ع بحجة الله صاحب الزمان ولا شك انه نار الله في كلشي و انه روي فداه كان نار الحب والجلال

he, may my soul be his sacrifice, was the fire of love and glory and the fire of might.

- 75 Glory and Beauty, and the fire of knowledge and bounties! Exalted be God above what they describe! Indeed, the Persian leaf was revealed that all may know that I seek no one's acceptance. I have delivered my wisdom to all - let him who wishes believe, and him who wishes deny. Were the learned not to turn away from my wisdom, the oppressors would have no power through their deeds. Every injustice and unrighteous judgment issued by any soul from the day the Cause was mentioned until the sovereignty of truth shall be upon them, and God is independent of what they do.

75 و نار العزة والجمال و نار المعرفة و الالاء سبحان الله عما يصفون و لقد نزلت ورقة العجمية و ليعلم الكل بانى ما اطمع فى تصديق احد و لقد بلغت حكى الى الكل فمن شاء فليؤمن و من شاء ان يكفر و ان العلماء لو لا يعرضون من حكى لن يقدر الظالمون بعملهم و كل ظلم و حكم غير حق صدر من ذى روح من يوم ذكر الامر الى دولة الحق فكان ذنبه عليهم و كان الله لغنى عما يعملون

- 76 As for the people of fire, they interpret according to its outward meaning and know it is a defense for the tranquility of the opponents while you were in that land and are aware of their deeds, as the matter of he who took the leaf for himself is not hidden from you by casting aspersion after his letter which he wrote to me from near the sublime realms and his migration to me out of self-love. Thereafter, through Satan's call he did what was cast. Observe his denial and turning away, and after his consideration of the matter which was established through a decisive Book and firm scroll and the consensus of the righteous among the chosen ones - that he desired to extinguish it after one in Constantinople and four in Iraq were oppressed for their love of this Cause in the path of God without anyone's permission. I seek refuge in God from him and his deed.

76 و اما اهل النار يستدلون بظاهرها و يعلمون انها دفاع لسكون المعاندين حيث كنت على تلك الارض و تطالع بفعلهم حيث لا يخفى عليك امر الذى اخذ الورقة لنفسه بالقاء قرينة بعد كتابه الذى كتب الى قريبا من صور العليين و مهاجرته الى محب نفسه و بعد ذلك فعل بدعوة الشيطان ما القاه انظر الى نكراه و ادباره و بعد نظره امر الذى قد ثبت بكتاب محكم و صحيفة متقنة و اجماع عدول من الاختيار انه قد اراد باطفائه بعد ما ظلم احد القسطنطينية و اربعة بالعراق لحبهم بهذا الامر فى سبيل الله بغير اذن احد فاعوذ بالله و عمله

- 77 When he disobeyed my command to depart, God left him to himself. When you look at his response to his letter which is from the realms of hell, you will know my wisdom that I did not see him worthy of my regard and paid him no attention. When he was an intermediary and insisted greatly, I answered him from a place of wrath with evidence of wisdom in a supplication than which nothing higher was possible in response. When he desired to deny, I paid him no attention though he sought another answer. I rejected him with my brief response that I could do no less and asked him to bring a tradition, but he perceived not and did not bring it and rejected God's judgment in His Book.

77 و انه لما عصى امرى بالخروج و كله الله الى نفسه فاذا نظرت الى جوابه لكتاب الذى هو صور السجين تعلم حكى بانى ما اراه قابلا لنظرى و ما التفت اليه و لما كان واستطه الخ كثيرا اجبته من تلقاء الغضب بدليل الحكمة فى دعاء ما لم يكن فى الامكان اعلى منه فى الجواب و انه لما اراد المجود ما التفت اليه و طلب جوابا اخر و اتى ادفعته بجوابي مختصرا بانى ما اقدر دون ذلك و طلبت منه اتيان حديث و انه لم يشعر و لم يأت ورد حكم الله فى كتابه

- 78 I dictated a letter to him absolving all of responsibility lest he commit sin against me and disgrace himself and bear a great burden. But the wicked one rent the veils of modesty and spread the secrets of the family of Muhammad, peace be upon them, to a merchant that he might help him and his two brothers who were in denial with him. They denied God's Cause and made their desires their god after knowing that the

78 و املت كتابا اليه بنفى التكليف من الكل لثلا يجترح على و يفضح نفسه و يحتمل اثما عظيما و لكن الخبيث قد خرق حجب الحياء و اذاع اسرار ال محمد عليهم السلام عند رجل من التجار ليعينه و اخويه للذين كانا فى المجد معه و انهم قد مجدوا امر الله و جعلوا الههم هواهم بعد ما علموا بان

bird cannot ascend to me nor the torrent descend from me. So glory be to God after them! If my opponent were but a porter he would realize that after bringing such a tradition, denial is not for him. But God has taken their minds and awareness and left them in darkness where they see not - deaf, dumb and blind, they will not return. It is the same to them whether you warn them or do not warn them - they will not believe.

- 79 By Him Who holds my soul in His hand, Pharaoh despite his unbelief had greater understanding than they. When he wanted to deny the proof of Moses, peace be upon him, he commanded that sorcery be brought forth, but they could bring nothing. Yet they deny God's favor. By Him Who created me, they wrong not me but disgrace themselves unknowingly. Look at the messenger in Iraq and those with him, and his station of striving and signs of truthfulness. Then look at the three deniers and their station and my signs with them. Then be certain of God's promise and His grasp - thus do We recompense the wrongdoers.

- 80 Know that Javad Qazvini wrote in his Persian letter according to what he wrote from the realms of hell with false words, including that testing the proof from the followers of God's family, peace be upon them, necessitates the testing of the Prophet - may the peace and blessings of God be upon Him and His family - and verily the testing of the Prophet necessitates the testing of the Lord, exalted be His glory. This is manifest unbelief, yet most people do not understand. He has demanded of me a meaning which has no evidence save wisdom, and cannot be established otherwise, according to the text of the Shaykh - may God's mercy be upon him - in the Benefits, twenty-four proofs from among those that were the province of children, after having read in the Book of God the three proofs sufficient for all.

- 81 Then His words, exalted be His glory: "Say: If what ye would hasten were with me, the matter would be decided between you and me; but God knows best those who do wrong." What then is the difference between him and those of whom God said in His Book in seven places: "Bring your signs if ye be truthful"? I seek refuge with God from Satan, for God hath said: "The evil ones descend on every lying, wicked person." He has demanded, by his claim, numbered proofs and made them an argument for himself and others. Were he to demand a hundred proofs and consider ninety-nine of them as images of darkness, what would be the difference between them? Such is the judgment unto infinity.

الطَّيْرُ لَنْ يَرْقِيَ إِلَى وَالسَّيْلِ لَا يَنْخَدِرُ عَنِّي فَسَبِّحَانَ
اللَّهُ مِنْ بَعْدِهِمْ لَوْ كَانَ خَصْمِي حَمَالًا لَيُشْعِرُ بَأَنَّهُ
بَعْدَ مَا أَتَى بِحَدِيثٍ مِثْلِهِ لَيْسَ عَلَيْهِ الْجَدُّ وَلَكِنَّ اللَّهَ
قَدْ أَخَذَ عَقْلَهُمْ وَشُعُورَهُمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا
يَبْصُرُونَ صَمٌّ بَكُمْ عَمَى فَهَمٌ لَا يَرْجِعُونَ سِوَاءَ عَلَيْهِمْ
وَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

79 فَوَالَّذِي نَفْسِي بِيَدِهِ إِنْ فَرَعُونَ مَعَ كُفْرِهِ كَانَ
أَقْرَبَ فَهَمًّا مِنْهُمْ وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَنْكُرَ حُجَّةَ مُوسَى
عَلَيْهِ السَّلَامُ قَدْ أَمَرَ بِاتِّبَانِ السَّحَرِ شَيْئًا وَأَنَّهُمْ لَنْ
يَأْتُوا بِشَيْءٍ وَمَعَ ذَلِكَ بِنِعْمَةِ اللَّهِ يَجْحَدُونَ فَوَالَّذِي
خَلَقَنِي مَا ظَلَمُونِي وَلَكِنَّهُمْ يَفْضَحُونَ أَنْفُسَهُمْ مِنْ
حَيْثُ لَا يَشْعُرُونَ انْظُرْ إِلَى الْمُبَلِّغِ بِالْعِرَاقِ وَمَنْ
مَعَهُ وَمَقَامِ اجْتِهَادِهِ وَأَمَارَاتِ صِدْقِهِ ثُمَّ انْظُرْ إِلَى
الثَّلَاثَةِ الْمُنْكَرَةِ وَمَقَامِهِمْ وَأَمَارَاتِهِمْ عِنْدَهُمْ ثُمَّ أَيقِنْ
بِوَعْدِ اللَّهِ وَآخِذْهُ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ

80 وَاعْلَمْ بَأَنَّ جَوَادَ الْقَزْوِينِي قَدْ كَتَبَ فِي كِتَابِهِ
الْإِعْجَمِيِّ عَلَى مَا كَتَبَ مِنْ صُورِ السَّجِينِ بِكَلِمَاتٍ
بَاطِلَةٍ وَمِنْهَا اخْتِبَارُ الْحُجَّةِ مِنْ شِيعَةِ آلِ اللَّهِ عَلَيْهِمُ
السَّلَامُ يَسْتَلْزِمُ اخْتِبَارَ الْإِمَامِ وَاخْتِبَارَ الْإِمَامِ
يَسْتَلْزِمُ اخْتِبَارَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَإِنْ
اخْتِبَارَ النَّبِيِّ صَ يَسْتَلْزِمُ اخْتِبَارَ الرَّبِّ جَلَّ وَ
عَلَا وَهَذَا كُفْرٌ صَرَاحٌ وَلَكِنْ أَكْثَرُ النَّاسِ لَا
يَعْقِلُونَ وَأَنَّهُ قَدْ طَلَبَ مِنِّي لِمَعْنَى الَّذِي لَيْسَ لَهُ
دَلِيلٌ إِلَّا الْحِكْمَةُ وَلَا يَثْبُتُ بِغَيْرِهَا بَعْضُ الشَّيْخِ
رَحْمَةُ اللَّهِ عَلَيْهِ فِي الْفَوَائِدِ أَرْبَعَةٌ وَعَشْرِينَ دَلِيلًا
مِنْ دَلَائِلِ الَّتِي كَانَتْ شَأْنُ الصَّبِيَّانِ بَعْدَ مَا قُرِئَ
فِي كِتَابِ اللَّهِ آدِلَةٌ الثَّلَاثَةُ الْكَافِيَةُ لِلْكَلِّ

81 ثُمَّ قَوْلُهُ جَلَّ شَأْنُهُ قُلْ لَوْ كَانَ عِنْدِي مَا تَسْتَعِجِلُونَ
بِهِ لَقَضَى الْأَمْرَ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ فَمَا
الْفَرْقُ بَيْنَهُ وَبَيْنَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ فِي سَبْعَةِ
مَوَاقِعَ فَأَتُوا بِآيَاتِنَا إِنْ كُنْتُمْ صَادِقِينَ فَاعُوذُ بِاللَّهِ مِنْ
الشَّيْطَانِ فَإِنَّ اللَّهَ قَدْ قَالَ تَنْزِيلَ الشَّيَاطِينِ عَلَى كُلِّ
أَفَّاكٍ أَثِيمٍ وَأَنَّهُ قَدْ طَلَبَ بِزَعْمِهِ آدِلَةً مَعْدُودَةً وَ
جَعَلَهَا حُجَّةً عِنْدَ نَفْسِهِ وَغَيْرِهِ لَوْ طَلَبَ مِائَةَ آدِلَةٍ وَ
يَجْعَلُ عِنْدَ نَفْسِهِ تِسْعَةً وَتِسْعِينَ مِنْهَا صُورَ السَّجِينِ
فَمَا الْفَرْقُ بَيْنَهُمَا وَكَذَلِكَ الْحُكْمُ إِلَى مَا لَا نِهَايَةَ لَهُ

- 82 Glory be to God, the Ever-Living! God's word is more truthful than his word, where He taught His Beloved - peace be upon Him and His family: "Call unto the way of thy Lord with wisdom and goodly exhortation, and reason with them in the most excellent manner." A single one of these proofs suffices according to the text of the Qur'an. He has led himself astray by mentioning these destructive matters and has sought in his book to challenge through his own falsehood, as though he had not read in the Book of God that the challenge is My judgment and My sign, and he has no authority to challenge, even as God, glorified be He, related concerning the words of the idol worshippers when they said: "O God! If this be indeed the Truth from Thee, rain down on us stones from heaven, or send us a grievous penalty."
- 82 فسبحان الله الحى قول الله اصدق من قوله حيث ادب حبيبه صلى الله عليه و اله ادع الى سبيل ربك بالحكمة و الموعظة الحسنة و جادلهم بالتى هى احسن و احدى من تلك الادلة تكفى بنص القرآن و انه قد ضل نفسه بذكر تلك الموارد المهلكة و طلب فى كتابه المباهلة بكذب نفسه كانه ما قرء كتاب الله بان المباهلة حكمة و ايتى و ليس له حكم مباهلة كما قال الله سبحانه حكاية عن قول عبدة الاصنام اذ قالوا اللهم ان كان هذا هو الحق من عندك فامطر علينا حجارة من السماء او ائتنا بعذاب اليم
- 83 By what authority does he seek to challenge after I have delegated the matter to one among the people? Most of those who affirm the truth challenge with their certainty, just as thou hast heard that Mahdi Khoei - may God reward him from His presence - sent to Abdul-Ali for the purpose of challenging, but he did not accept due to his falsehood. Glory be to God above what they describe!
- 83 فن ائى حكم طلب المباهلة بعد ما فوضت الامر الى احد من الناس و ان اكثر من اهل التصديق يباهلون به يقينهم مثل ما قد سمعت ان مهدي الخوئى جزاه الله خيرا من عنده قد ارسل الى عبد العلى لاجل المباهلة و انه لم يقبل من كذبه فسبحان الله عما يصفون
- 84 And verily I fulfilled the proof of the mubahalalah within the Sacred Mosque, in the presence of witnesses. Whoso hath become acquainted with these words - set down as I recorded them in the scroll of the Two Sanctuaries, which encompasseth all - knoweth this. And I suppose that those who heard this matter in Mecca include among them witnesses, namely: the pilgrim Sayyid 'Ali al-Kirmani, the pilgrim Sayyid Muhammad al-Khurasani, the pilgrim Sulayman Khan, and the pilgrim Muhammad 'Ali al-Mazandarani, together with others beyond them whose names do not at this moment come to my mind.
- 84 و لقد اتممت حجة المباهلة فى المسجد الحرام بشهادة الشهود و من اطلع بهذا الكلام بما ذكرته فى صحيفة الحرمين و هو المحيط و اظن ان الذين قد سمعوا هذا الامر فى مكة و منهم الشهداء و هو الحاج سيد على الكرماني و الحاج سيد محمد الخراساني و الحاج سليمان خان و الحاج محمد على المازندراني و ما كان ورائهم مما لم اك فى الان ببالي
- 85 Yet the proof was not lacking, nor was it in need of the mubahalalah; nay, all the verses themselves suffice as evidence, and they are a proof unto mine own self, should I will to disclose them unto whomsoever I please - even as I disclosed them in the Sacred Mosque. By Him in Whose hand is my soul! Were the people of Najran to gather together, I would not shrink, of mine own self, from facing them. There is no power nor might save through Him, and unto Him returneth the whole affair.
- 85 و ان الحجة لن تك ناقصة حتى تحتاج بالمباهلة بل كل الايات بنفسها تكفى عند الدليل و هى الحجة لنفسى اذا اردت اظهاره لمن شاء كما اظهرت فى المسجد الحرام فوالذى نفسى بيده او اجتمع اهل النجران لا باهل بنفسى بهم و لا حول و لا قوة الا به و اليه يرجع الامر كله
- 86 As for these deniers, it is as though they perceive not the purpose of God. For God - glorified be He - intended by the manifestation of these verses naught else but that, through them, the wilayah of the Family of God and their excellence might be firmly established, and that the ascendancy of the
- 86 من هولاء المنكرين كانتهم لا يشعرون بمراد الله بان الله سبحانه ما اراد من ظهور هذا الايات الا ان يثبت بها ولاية ال الله و فضلهم و غلبة فرقه الشيعة على العامة بالحقبة التى لا يقدر واحد منهم ان يردّها اذا انصف

Shi'ite company over the generality be made manifest by a proof which none among them, if he deal justly, can refute.

- 87 As for the Shi'ih, sufficient to them is their ijtihad or fatwa, and thus they are not content with my Cause. By God! What of the Shaykhi sect - were it not for this Cause, how could they prove the truth of the Shaykh and the Siyyid, may God's mercy be upon them both, after most people rejected them, when they have no conclusive proof that would confound all deniers? Glory be to God! None among the Shaykhis deny this Cause except those who did not truly believe in Ahmad and Kazim in their hearts. Otherwise, they have no recourse but to acknowledge this Cause. The inner meaning of the inner meaning has been revealed through decisive verses that none but the stubborn denier would reject. Despite my knowledge of universal enmity and denial, they both (may God's mercy be upon them), when they wished to reveal a drop from the inner meaning of the inner meaning, out of fear of people, indicated it through allusion and never declared it explicitly. But the Cause regarding me is manifest and I fear none in this mystery except God, and God suffices as protector.

87 فسبحان الله من هذه الفرقة المشهورة بالشيعة كافي اردت اجتهادهم او فتواهم ولذا لا يرضون بامرئ فيا لله من فرقة الشيعة ولولا هذا الامر فكيف يقدرون باثبات الحقية للشيخ والسيد رحمة الله عليهما بعدما ذهب الاكثرون على ردهما وليس عندهم حجة بالغة التي عجرت عنها كل المنكرين فسبحان الله ما ينكر هذا الامر من الشيعة الا من لم يصدق في السراحد وكافماً والا لا سبيل له الا ان يقر بهذا الامر لغير وقد ظهر حكم باطن الباطن بالكلمات المحكمة التي لا يبيحها الا مكابر عنود وبعد على بعداوة الكل ويجدهم واتهما رحمة الله عليهما لما ارادا باظهار رشح من حكم باطن الباطن خوفا من الناس قد اشارا بالتلويح واتهما ابدان لن يظهرها بالتصريح ولكن الامر في حقي ظاهر ولا اخاف في هذا السر من احد الا الله وكفى بالله وكيلاً

- 88 What mighty one exists like me in God's Cause? Glory be to God! After the coward and his instigator and his satan, it is as if they fear not God and hear not the words of Ali the Prostrator in Damascus. Whoever displeases us, evil was his birth. They have disgraced themselves through their arrogance and great haughtiness. I seek refuge in God from the deed of the deceiver, for he has done what no evil one would do. He opened my letter which I wrote in reply to someone, unsealed, as if he had not read the hadith of the Messenger: "Whoever looks at his brother's writing without permission is as one who has looked at his mother's private parts." I say regarding his self-imposed duty that I am not under his command, but the ruling of the hadith has not departed from me: "Do not betray trust even with an unbeliever or wrongdoer." I seek refuge in God from his deed, for he has revealed our secret to those unworthy of it. This hadith judges that whoever does this is an unbeliever.

88 فاي قوى يوجد مثلي في امر الله فسبحان الله من بعد الخوار وملقيه وشيطانه كانهم لن يخافوا من الله ولن يسمعوا كلام علي السجاد في الشام ومن سائنا ساء ميلاده فقد افتضحوا بانفسهم باستكبارهم وعلو علواً كبير فاعوذ بالله من عمل الخواد فقد عمل بما لا يعمل احد من الاشرار ولقد فتح كتابي الذي كتبت في جواب احد مموهاً فكانه ما قرء حديث الرسول من نظر الى كتابة اخيه بغير اذنه فكانت نظر الى فرج امه فاقول على شان تكليفه بهواه ثباتي لست على الامر المطاع ولكن حكم الحديث لم يخرج في حقي لا تخونوا الامانة ولو كان كافراً فاجراً فاعوذ بالله من عمله فاضاع سرنا عند غير اهله ويحكم هذا الحديث من فعل ذلك كان كافراً

- 89 He entered someone's house, as I was informed, without permission. Glory be to God, the Exalted, the Forbearing! Through this religion rejected by the people of unbelief, he sought guidance and to extinguish the light of the Guardianship. Praise be to God Who has expelled him from our register. He wrote worse than all that through his satan's instigation in the draft of his foreign letter, claiming that I took all I wrote from the

89 وقد دخل في بيت احد من الناس حيث اخبرني بغير اذنه فسبحان الله العلي الحليم ان بهذه الديانة المردودة عند اهل الكفر قد اراد الهداية واطفاء نور الولاية فالحمد لله الذي قد اخرجه من ديواننا ولقد كتب اقبح من كل ذلك بالقاء شيطانه في سودة كتابه الاعجمي باتي قد اخذت كل ما كتبت من القرآن والادعية وكتب الشيخ كافي

Qur'an and prayers and the Shaykh's books, as if I were completely blind. Nay, by my Lord! He was certain that I took nothing from books, yet he denied through his polytheism as if he had not read the hadith of justice: "The least polytheism is to call a pebble a date stone and then believe in it."

90 Every soul knows that my words are wondrous, flowing from the treasures of pure nature [fitrat]. As for the verses matching the Qur'an that have appeared, they have filled the earth's east and west. As for the prayers, they have appeared in a manner unprecedented in meaning or word in the prayers of the Imams, peace be upon them. Likewise for the sermons.

91 As for the scholars' dissolution, how can the Shaykh's and Siyyid's books be compared with what I wrote in commentary on the Surih of the Cow and people's questions? I seek refuge in God from his denial after knowledge and from his acceptance after rejection. I am innocent of the wrongdoers.

92 O questioner! Whoever applies the word "Babi" to the Imam (peace be upon him) is rejected, for he has no gate after the four gates. However, if it refers to the name of goodness for the believer, there is no harm in it. Thus it is, yet I do not desire the enmity of men. O ye nobles among the righteous ones! Fear God and draw not nigh unto sedition, for in the judgment of the Qur'an it is worse than murder. Do good forthwith, for verily God is well aware of whatsoever ye do.

93 As for what thou hast asked regarding religion, recite this prayer transmitted from Kazim, peace be upon him, following every obligatory prayer: "O God! I beseech Thee, O Thou besides Whom there is no god, by the truth that there is no god but Thee, to have mercy upon me by virtue of there being no god but Thee. O God! I beseech Thee, O Thou besides Whom there is no god, by the truth that there is no god but Thee, to be well-pleased with me by virtue of there being no god but Thee. O God! I beseech Thee, O Thou besides Whom there is no god, by the truth that there is no god but Thee, to forgive me by virtue of there being no god but Thee. For verily God, thy Lord, is of abundant forgiveness unto whomsoever He willeth through His grace, and He is the Self-Sufficient, the All-Praised."

94 As for what thou hast asked regarding the expansion of sustenance, recite for forty days, one thousand and one times each day: "And whosoever feareth God, He will appoint for him a way out, and will provide for him from whence he expecteth not. And whosoever putteth his trust in God, He will suffice him. Lo! God attaineth His purpose. Indeed God hath set a

اعمى محض لا وربى الله قد ايقن بانى ما اخذت من كتب وحمد بشركه كانه ما قرء حديث العدل ان ادنى الشرك ان يقول الحصاة نواة ثم دان بها

90 و قد علم كل نفس بان كلماتي بديعة مجرية من خزائن الفطرة فاما في الابات ثلث مقابل القرآن قد ظهرت حيث قد ملئت شرق الارض وغربها واما في الدعوات قد ظهرت بشأن لم يك قبله لا بمعنى ولا بلفظ في دعوات الائمة عليهم السلام واما في الخطب كذلك

91 واما من ذاب العلماء فكيف يقابل كتب الشيخ والسيد بما كتبت في شرح سورة البقرة واجوبة الناس فاعوذ بالله من جمده بعد علمه ومن تصديقه بعد انكاره وانا بريء من المجرمين

92 فيا ايها السائل من قال في حقى كلمة البابية للامام ع فهو مردود لانه ليس له ع بعد الابواب الاربعة باب وان كان شأن اسم الخير للمؤمن فلا بأس بذلك ولكني ما احب لعداوة الناس فيا ايها الملاء من الاخيار ان اتقوا الله ولا تقربوا الفتنة فانها اشد من القتل في حكم القرآن واعملوا الخير تواتر فان الله كان بما تعملون بصيرا

93 واما ما سئلت لاجل الدين اقرء هذا الدعاء المروى عن الكاظم ع عقيب كل صلوة مفروضة اللهم انى اسئلك يا لا اله الا انت بحق لا اله الا انت ان ترحمنى بلا اله الا انت اللهم انى اسئلك يا لا اله الا انت بحق لا اله الا انت ان ترضى عنى بلا اله الا انت اللهم انى اسئلك يا لا اله الا انت بحق لا اله الا انت ان تغفر لى بلا اله الا انت فان الله ربك واسع المغفرة بحق على من يشاء بفضله وهو الغنى الحميد

94 واما ما سئلت من اجل توسعة الرزق فاقرء اربعين يوماً في كل يوم احدى و الف مرة و من يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب و من يتوكل على الله فهو حسبه ان الله

measure for all things. For verily God will bestow His grace upon thee through His bounty. He is indeed the Munificent, the All-Knowing.”

- 95 As for what thou hast desired regarding the indications in thy letter, verily God, glorified be He, doeth naught with His believing servant save that which is best for him, and He is indeed the Self-Sufficient, the All-Wise. O thou who asketh! Gather the letters of Javad and his companion that truth may be distinguished from falsehood, and all were witnesses to this Cause. God's curse be upon him who followeth me before seeing all others powerless to produce a single verse like unto My verses. Verily God and His angels are quit of him, and he is of the idolaters. God's curse be upon him who desireth me yet seeth one more expansive than I in unity, then God's curse be upon him who loveth me yet knoweth one more excellent than I in knowledge.

- 96 This is the end of my letter to thee and God is witness over all things. Thou wert indeed in that land and became aware of what they did to Javad to extinguish my Cause. And verily by his own desire and the devils who wished to extinguish my light - nay, by my Lord! The longer the shadow, the more it is but from the light of the sun. God hath indeed made them through their censure followers who cannot come. From this day who can wrong me and take from my hand the kingdom which is knowledge, by the text of the Imam (peace be upon him)? The wrongdoers, by the judgment of the Qur'an, wronged not Us but themselves did they wrong. Were all to gather to deny Me and write a thousand crores in refutation of Me, I would banish them from myself with that verse. God sufficeth as an argument and proof. Say: Die in your wrath and enter the fire through your polytheism, then be stones arranged in layers of sijjin. Thus too is the judgment in reverse - naught shall increase in my knowledge of God, for I am, through God's grace, at peace with Him, beseeching His bounty, relying upon Him, and I say by His wisdom that naught shall befall us save what God hath ordained for us. He is our Master, and in God let the believers put their trust.

- 97 Verily life in this world under the dominion of falsehood is forbidden unto us by the judgment of this tradition: A number of our companions from Ahmad ibn Muhammad from Ibn Mahbub from Abu'l-Sabbah al-Kinani who said: I was with Abu 'Abdu'llah when an old man entered and said, "O Abu 'Abdu'llah! I complain to thee of my children and their uncles and their rights, and my brothers and their estrangement in my old age." Abu 'Abdu'llah, peace be upon him, said: "O thou! Truth and falsehood each have their dominion, and

بالغ امره قد جعل الله لكل شئ قدرا فان الله يتفضل عليك بمئه انه جواد عليم

95 واما ما اردت من اشارات كتابك ان الله سبحانه لا يفعل بعبد المؤمن الا ما هو خير له وانه لغني حكيم فيا ايها السائل اجمع كتب الجواد وقرينه ليبيز الحق عن الباطل و كان الكل بهذا الامر من الشاهدين فلعن الله من اتبعني قبل ان يرى الكل عاجزا باتيان اية من اياتي وان الله وملائكته بريئون منه وهو من المشركين فلعن الله من ارادني وراى ابسط يدا مني في التوحيد ثم لعن الله من احبني وعرف افضل مني في العلم

96 وهذا اخر كتابي اليك و كان الله علي كل شئ شهيدا و انك كنت علي تلك الارض و اطلعت بما فعلوا لجواد لاطفاء امري و انه بهواء نفسه و الشياطين الذين قد ارادوا باطفاء نوري لا وربي كلما طال الظل ما كان الا من نور الشمس و ان الله قد جعلهم بدمهم متبعين لا ياتي فن اليوم يقدر بظلي و ان ياخذ الملك الذي هو العلم بنص الامام ع من يدي و ان الظالمين بحكم القران ما ظلمونا و لكن كانوا بانفسهم يظلمون و لو اجتمع الكل بجحدي و كتبوا الف كرور في ردّي لا طردهم بتلك الاية من نفسي و كفي بالله حجة و دليلا قل موتوا بغيظكم و ادخلوا النار بشركم ثم كونوا حجارة من سجين منضود و كذلك الحكم في العكس لن يزداد في علمي بالله من شئ و اتى بفضل الله مطمئن به و مسائل من جوده و متكلم عليه و اقول من حكمه لن يصيبنا الا ما كتب الله لنا هو مولانا و علي الله فليتوكل المؤمنون

97 و ان عيش الدنيا في دولة الباطل محرمة علينا بحكم هذا الحديث عده من اصحابنا عن احمد ابن محمد عن ابن محبوب عن ابي الصباح الكافي قال كنت عند ابي عبد الله فدخل عليه شيخ فقال يا ابا عبد الله اشكو اليك و لذي و عمومهم و حقوقهم و اخواني و جفاهم عند كبير سني فقال ابو عبد الله ع يا هذا ان الحق دولة و للباطل دولة و كل واحد منها في دولة صاحبه ذليل و ان ادنى ما

each is abased during the ascendancy of the other. The least that befalls the believer during the dominion of falsehood is disobedience from his child and estrangement from his brothers. None shall attain any comfort during the dominion of falsehood that will detract from his portion in the dominion of truth.” Therefore be patient and rejoice, and let this be a solace to thine eyes, for we belong to God and unto Him shall we return.

- 98 I claim nothing save servitude. I have called all to the path of God, the Mighty, the All-Praised, through what God hath graciously bestowed upon me of His bounty. And I do verily believe in the decree of the Qur'an and the return of the family of God, peace be upon them, and I am not of them that join partners with God. I seek forgiveness of God, my Lord, and turn unto Him in repentance. Verily He hath ever been forgiving unto the believers. Glorified be God, the Lord of the Throne, above what they attribute unto Him. Peace be upon the Messengers. And praise be to God, the Lord of the worlds.

يُصِيبُ الْمُؤْمِنَ فِي دَوْلَةِ الْبَاطِلِ الْعُقُوقُ مِنْ وَلَدِهِ
وَالْجَفَاءُ مِنْ إِخْوَانِهِ وَمَا مِنْ يُصِيبُ شَيْئًا مِنْ
الرَّفَاهِيَّةِ فِي دَوْلَةِ الْبَاطِلِ وَيُوقِرُ لَهُ حَظَّهُ فِي دَوْلَةِ
الْحَقِّ فَاصْبِرْ وَابْسُتِرْ فَاجْعَلْهَا نَصِيبَ عَيْنِكَ فَاتَا
لِلَّهِ وَأَنَا إِلَيْهِ مُنْقَلِبُونَ

98 وَمَا أَنَا مُدْعَى أَمْرًا إِلَّا الْعِبَادِيَّةُ قَدْ دَعَوْتُ الْكُلَّ
إِلَى صِرَاطِ اللَّهِ الْعَزِيزِ الْحَمِيدِ بِمَا أَعْطَانِي اللَّهُ مِنْ
فَضْلِهِ وَأَنَا ذَا مُصَدِّقٍ بِحُكْمِ الْقُرْآنِ وَرَجْعَةٍ إِلَى
اللَّهِ عَلَيْهِمُ السَّلَامُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ وَاسْتَغْفِرُ
اللَّهِ رَبِّي وَأَتُوبُ إِلَيْهِ إِنَّهُ كَانَ بِالْمُؤْمِنِينَ غَفَّارًا وَ
سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ وَسَلَامٌ عَلَى
الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA98:122.11-150.04, TZH3.279.19-
280.06x, TZH3.282.21-283.05x, TZH3.283.05-
09x, AHDA.187x

BB00146

Answer to Shaykh 'Ali

To: Shaykh 'Ali ('Azim)

Date: 1261 or 1262 (early) [1844-1845]

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Verily God is Peace, and from Him is peace, and upon Him is peace, and unto Him is peace elevated. Glorified and exalted is He, there is no God but Him. Then peace in peace from peace unto peace - Muhammad, the Messenger of God, peace be upon him and his family, the mystery of the letters of unity of God, Who there is no God but Him. Then peace with peace from peace upon peace - the family of Muhammad, the Messenger of God, trustees of the All-Merciful, Who there is no God but Him. Then peace by peace upon Ahmad before Kazim, peace be upon them both, the month of peace from peace upon the mine of peace unto the people of Islam, servants of the All-Merciful who say “Our Lord is God” and then stand firm in His command and strive in God's path by His leave and fear

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 إِنْ اللَّهُ هُوَ السَّلَامُ وَمِنْهُ السَّلَامُ وَعَلَيْهِ السَّلَامُ
وَالِيهِ يَرْفَعُ السَّلَامُ سُبْحَانَهُ وَتَعَالَى لَا إِلَهَ إِلَّا
هُوَ ثُمَّ السَّلَامُ فِي السَّلَامِ عَنِ السَّلَامِ إِلَى السَّلَامِ
مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَرَّ أَحْرَفَ
التَّوْحِيدِ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ثُمَّ السَّلَامُ بِالسَّلَامِ
مِنَ السَّلَامِ عَلَى السَّلَامِ أَلِ مُحَمَّدٍ رَسُولِ اللَّهِ أَمْنَاءَ
الرَّحْمَنِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ثُمَّ السَّلَامُ بِالسَّلَامِ عَلَى
أَحْمَدَ قَبْلَ كَاطِمٍ عَلَيْهِمَا السَّلَامُ شَهْرُ السَّلَامِ مِنْ
السَّلَامِ عَلَى مَعْدِنِ السَّلَامِ إِلَى أَهْلِ الْإِسْلَامِ عِبَادِ
الرَّحْمَنِ الَّذِينَ يَقُولُ رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فِي حُكْمِهِ وَ

not the blame of any blamer. Such is God's bounty unto them, and God is the Lord of mighty bounty.

- 3 O thou who art sorrowful! I have read thy letter, and thy sorrow and weeping have saddened me. But when I am in the paradise of contentment, I follow the [decree of] the Book of God and say: "Praise be to God Who hath lifted sorrow from me!" Glorified and exalted is He above what they describe. And thou, like me, shouldst say: "Praise be to God Who hath lifted sorrow from me. Verily our Lord is All-Forgiving, All-Appreciative."

- 4 O thou human being! Grieve not for anything, for thy grief causeth Me grief, and weep not for anything, for thy weeping causeth Me to weep. No word hath issued forth from Me regarding thy station, for I love thee. Therefore stand firm in what thou art commanded and fear not for thyself while thou art in love, and be patient in what befall thee. For the condition of the age is as thou seest thyself, and there is nothing beyond that in the Book of God - a name which no name of anything can be applied to. The people have associated with a folded name. Fie upon the age, then fie upon it! By Him Who holdeth my soul in His hand, the attribute of jealousy of all people compared to My jealousy is as nothing, and likewise in all attributes and conditions. Yet I have been patient for God's good-pleasure, and what hath befallen Me of tribulation compared to thy tribulation is as a green sea compared to an inexhaustible drop of water.

- 5 Do not feel empty and do not complain, for God hath revealed His promise in the Qur'an: "It was incumbent upon Us to help the believers." By Him Who holdeth my soul in His hand, if thou wert to witness the mystery of reality, thou wouldst be content to be cut to pieces by scissors in the path of this Cause. And if all who are on earth were to be slain by the pen for this Cause, their combined blood would not equal the beauty of a single verse that hath been revealed from [the Ancient Decree]. Magnify the Cause of God and think not that this Cause is like the dispensation of Ahmad before Kazim. Far, far from it! Such is not what We think of thee. Read the Book of Justice - seven hundred suras - then witness the light of God in its verses. Is it possible in the contingent world for anyone like Me to ascend in the chain of subjects without instruction while all are asleep and unaware? If anyone were to reflect, he would recognize the greatness of God and the majesty of His verses, and were anyone to cut him with the scissors of tyranny, he would not depart from his recognition of the signs of God.

يجاهدون في سبيل الله باذنه ولا يخافون لومة لائم
ذلك فضل الله عليهم والله ذو الفضل العظيم

3 فيا أيها الحزين قد قرئت كتابك واحزنتي حزنك
وبكائك ولكني لما اكون في الرضوان اتبع [حكم]
كتاب الله واقول الحمد لله الذي رفع عني الحزن
سبحانه وتعالى عما يصفون وانت قلب مثلي الحمد
لله الذي رفع عني الحزن ان ربنا الغفور شكور

4 فيا ايها الانسان لاتحزن بشئ فان حزنك يحزني و
لاتبك على شئ فان بكائك يبكيني وان متي ما
صدر كلمة بعد في شانك لاني احبك فاستقم
بما تؤمر ولا تحف على نفسك ما كنت في الحب
واصبر على ما اصابك فان شان الدهر ما ترى
نفسك وانه لا بعد من ذلك في كتاب الله اسم
الذي لا يقع عليه اسم شئ قد قارن الناس باسم
مطوية اف على الدهر ثم اف عليها فوالذي نفسي
بيده ان صفة غيره كل الناس جنب صفة غيري
معدومة وكذلك في كل الصفات والشؤونات
ومع ذلك لكنت صابرا لرضاء الله وان ما
نزل بي من البلاء جنب بلائك كمثل بحر اخضر
بالنسبة الى قطرة ماء

5 لاتفرغ و لاتشكوا فان الله قد نزل في القرآن
وعده و كان حقا علينا نصر المؤمنين فوالذي
نفسى بيده لو تشهد سر الحقيقة لترضى ان تقرض
بالمقاريض في سبيل هذا الامر و ان ما على
الارض لو يقتل بالقلم لاجل هذا الامر لم يعدل
دماء كلهم بيهاء اية التي نزلت من [حكم القدم]
عظم امر الله و لاتزعم ان هذا الامر مثل حكم
احمد قبل كاظم فهيات هيات ما ذلك الظن
بك اقرء كتاب العدل سبعمائة سورة ثم شاهد
نور الله في اياتها افيمكن في الامكان لن يترقى
في سلسلة الرعية احد بمثلي من دون تعليم و ان
الكل راقدون لايشعرون وان لو تأمل احد يعرف
عظمة الله و جلالة اياته و ان يقرضه احد بالظلم
بالمقاريض لم يخرج من عرفانه بايات الله فكر لحمة

- 6 Consider that the nineteen letters were in everyone's possession, yet none could speak verses like Mine. Indeed, I have made all My verses a proof for all who dwell on earth. Have you heard, from the first wondrous day of Adam - peace be upon him - until now, of anyone writing a single page that would serve as proof for all in the heavens and earth? Nay, by my Lord, neither you nor any of God's servants have heard of such.
- 7 This Cause is the fruit of creation and stands at the utmost heights of inaccessibility. Though the letters of the Baha are in everyone's possession, even if all were to gather together, they could not produce the like of a single verse. This is not a matter of human creation, for people are as dead, knowing not the workings of the All-Merciful, supposing it to be of human origin. Those who deny this Cause after reading but a page of My Book are, in the sight of God and His loved ones, as beasts - nay, it is an insult to beasthood to compare them thus, for they are as donkeys, nay more astray than donkeys, for a donkey glorifies its Lord seventy times each day.
- 8 Turn away from them and grieve not for them, for when they die, God willing, they shall awaken. Be not saddened by your own abasement in that land, nor pay heed to their mockery and derision. For Islam has returned to the state of strangeness it knew in its beginning. By Him Who created Me, even Salman - peace be upon him - despite his exalted station, was more abased among the people of Medina than you are, when one day someone seized his beard - may my soul be a sacrifice for him - and said what he said.
- 9 If you have read his visitation prayer from the Imam - peace be upon him - you would know his station. If not, I shall recite to you: "Peace be upon you, O one who opposed Satan's party! Peace be upon you, O one who spoke the truth and feared not the might of authority! Peace be upon you, O one who was truthful though peoples denied him! Peace be upon you, O one who migrated twice for the sake of God!" And God boasts of this deed to the angels of heaven.
- 10 If people truly knew you, they would imprison you. They abuse none but themselves and mock none but themselves. So rest upon the reclining couches and consider the denial of all the earth's people as like unto a dog's panting in the fire, only to return to the fire again. Abasement lies only in disobeying your Lord, and glory only in obeying Him. So remain steadfast as you have been and fear not the assault of devils.
- ان حروف تسعة عشرين كانت بيد الكل ولم يقدر ان يتكلم احد بمثل اياتي واتى قد جعلت كل اياتي حجة لمن على الارض اجمعهم فهل تسمع من يوم اول بديع آدم عليه السلام الى الآن يكتب احد ورقة وتكون حجة على من في السموات والارض لا وربى ما انت سمعت ولا احد من عباد الله
- وان هذا الامر ثمرة الابداع وعلى منتهى الامتناع صعب مستصعب امر الذى كان بيد الكل من احرف البائية والكل لو اجتمعوا لم يقدروا ان ياتوا بمثل آية ليس امر الخلق وان الناس اموات حيث لا يعرفون عمل الرحمن ويزعمون انه من شان الانسان وان الذين يكذبون هذا الامر من بعد ما يقرئون ورقة من كتابي لدى الله واوليائه حيوان بل حيف اسم الحيوانية عليهم وانهم حمير بل اضل من الحمير لان الحمير يكبر الله ربه في كل يوم سبعين مرة
- فاعرض عنهم ولا تحزن عليهم فانهم اذا ماتوا انشاء الله انتبهوا ولا تحزن من ذلة نفسك في تلك الارض ولا تلتفت باستزائهم وسخريتهم فان الاسلام رجع غريبا كيوم بدئه فو الذى خلقنى ان سلمان ص (صلى الله عليه) مع جلالة مقامه لكان بين الناس في المدينة اذل منك حيث يوما اخذ احد لحيته روحى فداه وقال ما قال
- ان قرئت زيارته من الامام عليه السلام فتعرف حكمه والا انا اذا اقرء عليك السلام يا من خالف حزب الشيطان السلام عليك يا من نطق بالحق ولم يخف صولة السلطان السلام عليك يا من صدق وكذب اقوام السلام عليك يا من هاجر في الله مرتان وان الله بهذا العمل يباهى به بملائكة السموات
- وان الناس لو يعرفونك ليحبسونك وانهم لا يصبون [لايسبون] الا انفسهم ولا يسخرون الا بانفسهم فاستقر على الاراتك المتكئة ثم تجعل مجد كل اهل الارض بمثل لث كلب يشتعل في النار ويرجع في الحين الى النار وان الذلة كانت معصية ربك لاسواها وان العزة هى طاعته لاسواها فكن عزيزا بمثل ما كنت ولا تخف من صولة الشياطين

- 11 The people of that land must needs be thus, as al-Kazim - may my soul be sacrificed for him - indicated in his commentary on the Tutunjiyyih Sermon regarding the Holy Land and its people. The people of Medina persisted in hypocrisy, so God will punish them twice for their deeds. But I swear by none save by His love - if you love your homeland, you are free to choose, but as I love you, I inform you that all love you only for their own sakes, while I, if I desire you, it is only for your own sake.
- 12 God will reward you through those of your kindred who come after you, and will make beautiful your patience regarding those who have ascended to God in His path. Indeed, your presence in that land, along with your acknowledgment, is more intensely burning for your community than the fire of hell, for they know you while others know not your worth. Were the learned one of the land of Tus - and his peers among the leaders, that faction and others - truly to know what recompense awaiteth them, they would never part from Me until the soul were parted from their bodies. And upon all, once they have attained certitude regarding the tidings of safety, it is incumbent to order their lives about My precincts. For if thou art established upon the seat of security, then, God willing, thou shalt witness all the divines like frightened asses fleeing from a lion. If thou seest benefit in departing, then depart and reform what thou canst, and increase My cause before thee and thy kinsmen, and convey My greetings to thy father. But forget not this land and My decree and the estrangement of this Cause and the multitude of satans among men and jinn. And if thou seest good in it, then settle in the land of Sad and establish this Cause with thy assured brethren - may God strengthen you all. For this Cause is greater in God's sight than all acts of devotion.
- 13 Behold with the power of My heart and the intensity of My planning how in a land where no one believed in Kazim - may My spirit be sacrificed for him - this Cause hath appeared. And I protected Myself by concealing the Name, after I knew that the chiefs of that community had all raised their necks in opposition to this station. And I established this Cause through a book and a scroll and the gathering of a few souls. Then I departed for the Sacred House of God, and had no one revealed My name, none would have witnessed humiliation. But they disobeyed God's command and what happened, happened.
- 14 And now be not heedless of wisdom, for among God's servants are those who, upon hearing a verse, believe, just as 'Ali-Bastami - peace be upon him - believed upon hearing a single verse without seeking further proof. And convey My
- 11 فان اهل تلك الارض لابد ان تكون كذلك كما اشار الكاظم روى فداه في شرح خطبة التطنجية في بيان ارض المقدسة و اهلها و ان اهل المدينة مردوا على النفاق فسوف يعذبهم الله مرتين بما عملوا ولكني ما انا الحلف احدا الا بحبه ان تحب الوطن فانك مختار ولكن لما احبك اعلمك ان الكل يحبونك لاجل انفسهم و اني لو اردتكم ما قصدتكم الا لاجل نفسي
- 12 فيجزيك الله من بعدك من ذوى القربى و يحسن صبرك فيمن صعد الى الله في السبيل و ان بمثل وجودك في تلك الارض مع الاقرار لكان اشد حراً لطافتك من نار جهنم لانهم يعرفونك و ما سواهم لا يعلمون قدرك و لو يعلم عالم ارض الطوس و امثاله من رؤساء و تلك الطئفة و غيرهم بما يكون لهم من الاجر لن يفارقوا ابدا منى حتى تفارق الروح من ابدانهم و على الكل بعد يقين خبر الامن فرض العيش في حولى فان استقررت على كرسي الامن فانشاء الله لترى كل العلماء مثل حمر مستنرفة فرّت من قسورة ان ترى الخروج لذا انفع اخرج و اصلح ما استطعت و زد منى امامك و اقربائك و سلم على اباك ولكن لاتنس هذا البلد و حكمى و غربة هذا الامر و كثرة شياطين الانس و الجن و ان ترى الخير فاسكن في بلد الصاد و اصلح هذا الامر مع اخوانك الموقنين بحكم الله فان هذا الامر اعظم عند الله من كل الطاعات
- 13 انظر بقوة قلبي و شدة تدبيرى في بلد الذى لم يؤمن احد بكاظم روى فداه قد طلع هذا الامر و انى حفظت نفسى بكتمان الاسم بعد ما اعلم ان رؤساء تلك الطائفة كلهم قد رفعت اعناقهم بالقيام على هذا المقام و احكمت هذا الامر بكاتب و صحيفة و اجماع نفر قليل ثم خرجت الى بيت الله الحرام و لو لم يظهر احد اسمى لم ير احد ذلة فعصوا امر الله و وقع ما وقع
- 14 و الان لاتغفل عن التدبير فان في عباد الله عباد اذا سمعوا آية يؤمنوا كما آمن على البسطامى سلام الله عليه باستماع اية واحدة من دون طلب بينة

greetings to the first believer in the Book and inform him of what hath been decreed to pass. And I am saddened by the inaction of My teacher and his capacity for reform, yet they made him patient. Though I was initially among his disciples, I expected his support, but now devotion like prayer is prescribed for him, and that glory sufficeth him in this world and on the Day when witnesses shall stand forth.

من غيرها و سلم منى على اول مؤمن بالكتاب و
اخبه بما جرى القضاء بالامضاء و انى فى حزن
من سكون معلمى وقدرته على الاصلاح و صبروه
انى ولو كنت على حالة الاول من تلامذته لكنت
متوقعا بنصرته ولكن الان فرض عليه بمثل الصلوة
ويكفيه ذلك الفخر فى الدنيا ويوم الذى يقوم
الاشهاد

- 15 Lord, hasten Thy victory, for Thou dost not fail Thy promise! Do what I have commanded thee regarding reform, for among My followers there is no hidden matter. And beware of sedition and observe prudent concealment except when thou fearest for thyself. And wert thou in that land and bear with thee the Kitab al-Ruh – for verily it is the greatest of books – then deliver it unto all the divines if thou departest, and be not heedless of this instruction. And command whoever seeketh prayer from thee to recite the Prayer of the Bestower; may God forgive him and grant his desire.

15 ربّ مجل نصرتك فانك لاتختلف الميعاد فافعل ما
امرتك على شان الاصلاح فان ليس بين شيعتى
امر مستور واحذر من الفتنة وراقب التقية الا ما
ترى لنفسك خوفا ولو كنت فى تلك الارض
واحمل كتاب الروح فانه اعظم الكتب ثم بلغ
الى كلّ العلماء ان خرجت ولا تغفل من هذا
الامر و وأمر بمن اراد منك الدعاء قراءة دعاء
الوهاب عسى الله ان يغفر له ويعطيه ما اراد

- 16 And convey greetings to thy loved ones and those with thee. And I wrote not in that book a word of His name. Send the book of the land of Sad which thou wrote in thy hand, then deliver his book as thou seest fit, and send to the land of Ya the Book of Excellence, and be not heedless of all the books. And from My permission is the man of Tehran and his words after three books from him. God willing, this answer shall descend from Me to thyself, that thou mayest glory in it in the kingdom of the heavens and earth. This sufficeth thee. Seek help from God and say: There is no power nor strength save in God; in Him do I trust and He is the Lord of the Mighty Throne. Praise be to God, the Lord of the worlds.

16 و سلم احبائك و ما كان معك و ما كتبت
فى ذلك الكتاب كلمة اسمه و ارسل كتاب بلدة
الصاد الذى كتبت بخطك ثم بلغ كتابه ما ترى
الخير فى شان و ارسل الى ارض اليا كتاب
الحسنة ولا تغفل من الكتب كلها وان من اذن
رجل الطهرانى و كلامه بعد ثلاث كتاب من
عنده شاء الله ان ينزل من عندى هذا الجواب
لنفسك و لتفتخر به فى ملكوت السموات و
الارض و كفاك هذا و استعن بالله و قل
لاحول ولا قوة الا بالله عليه توكلت و هو رب
العرش العظيم الحمد لله رب العالمين

ASAT4.370x

BB00572

Letter to the wife of the Bab, in Shiraz
Date: 1261 [1844-1845]



AHDA

2 Although from the revolution of the celestial spheres and the alternation of night and day it is evident what is transpiring, yet in every case it depends on the grace of the Lord of Might that whatever is destined comes to pass. Yesterday some words spoken by the honored mother caused my grief to increase, but praise be to God that the illness in my dear one has completely passed. May the Lord of the world through His grace preserve her under all conditions.

2 اگرچه از انقلاب گردش افلاک و تقلبات لیل و نهار ظاهر است که چه میگذرد ولی در هر حال منوط بالفضل حضرت رب العزة بوده که آنچه مقدر شده جاری میشود یوم گذشته صاحبیه والده بعضی کلمات فرمودن سبب ازدیاد حزنم شد ولی حمد خداوند را که ناخوشی در صاحبیام بکلی گذشته خداوند عالم بفضله در هر حال حفظ فرماید

3 Do not in any way allow yourself to grieve and do not dwell overmuch. In all conditions be patient and rely upon God's grace, for God's favors are many, and God's relief will arrive, God willing. Convey my greetings to the honored mother, that they not forget me in their prayers - perhaps through the blessing of their prayers relief will be obtained. And peace be upon you, and the mercy of God and His blessings.

3 بهیچوجه غصه بخود راه نده و بسیار فکر مکن در هر حال صبر نموده و متوسل بفضل خداوند باشند که انشاءالله لطفهای خداوند بسیار است فرج خداوند خواهد رسید صاحبیه معظمه والده را عرض سلام برسانید که از دعا فراموش نفرمایند مرا بلکه از برکت دعای ایشان فراغت حاصل شود و السلام علیکم و رحمة الله وبرکاته

AHDA.152

BB00362

1 O my God! Grant me perfect detachment unto Thee and strengthen me with the light of joy in Thy presence. Draw me through Thy holy fragrances unto Thee until Thy light burns away the veils of love, for the servant hath no veil between him and Thee save love itself. Let me attain unto the sources of grandeur and recline upon the couches, and let me openly call upon Thee among those near unto Thee, saying that Thou, O my God, art the solace of the eyes of them that are detached, and that Thou, O my God, art the Beloved of them that know Thee, and that Thou, O my God, art the Ultimate Goal of them that are lowly, and that Thou, O my God, art the God of all worlds. There is no God but Thee, alone with no partner. By Thy glory, O my Lord, I shall not forget Thy favors at any time as Thou callest me secretly in my innermost heart and openly in my outer being, lest I neglect to remember Thee even less than anything, or be veiled in aught from meeting with Thee.

1 فیا الهی هب لی کمال الانقطاع الیک و ایدی بنور ابتهاج لیدیک اجذبنی بنفحات قدسک الیک حتی یحرق نورک احجاب المحبة لانّ لیس للعبد حجاب بینة و بینک الا المحبة و اتصل بمواد العظمة و ارقد علی الارائك؟ المتکئة و ادعوک علانیة بین المقربین بانک یا الهی قرة عین المنقطعین و انک یا الهی محبوب العارفین و انک یا الهی غایة آمال الخاشعین و انک یا الهی اله العالمین لا اله الا انت وحدک لا شریک لک فبعریتک یا مولائی لا انسی ایدایک فی کلّ حین تدعونی سرّاً فی سرّی و جهراً فی علانیّی لئلا اغفل اقلّ من شیء عن ذکرک و لاجب فی شیء عن لقاءک

2 If I say "Thou art Thou" then likeness hath imitated likeness, and this is sin upon sin from me. And if I say "No, no" then signs have imitated signs, and this is sin above sin from me. I

2 ان قلت انت انت فقد حکت المثل بالمثل و هو ذنب منی علی ذنب و ان قلت لا لافقد حکت

know not how to call upon Thee or remember Thee, for whenever I remember Thee among the congregation, the limit of contingent being frightens me in my heart, and whenever I worship Thee in solitude, the ultimate bound of creation rebukes me openly, saying that the servant can never know Thee and Thou canst not be described by him. Thou canst never be worshipped as Thou deserves to be worshipped, and none knoweth how Thou art except Thee alone. There is no God but Thee.

- 3 O my God! My self is sin, my remembrance is sin, my existence is sin, and my seeking forgiveness is sin. If I flee from one sin I enter into another sin. Glory be unto Thee! Glory be unto Thee! My whole being is sin upon sin above all sin. Were it not for Thy generosity I would not have been remembered, were it not for Thy mercy I would not have existed, were it not for Thy decree I would not have been forgiven, and were it not for Thy mystery I would not have been shown mercy.

- 4 O my God! Thou knowest my station and witnesseth my secret heart. If I desire to obey Thee and complete Thy blessing, I have entered into denial and abasement from Thy heedless servants who are kept from Thy justice and veiled from Thy face. I know not how to walk among the people. If I tell no one of Thy blessing, Thy justice frightens me saying that God did not honor thee with this blessing except that thou shouldst manifest it among His servants. And if I follow the call of Thy secret and convey Thy laws and recite Thy verses, trials appear among the people in such wise that some men are brought nigh unto destruction. And at that moment I remember the decree of Thy Book that persecution is worse than killing. So I seek Thy forgiveness and call upon Thee to cause Thy believing servants to enter the fortress of Thy protection and power and preservation and grandeur. Guard them from the evil of men and what Satan whispers in the breasts of the believers. Send down upon them the angels of the heavens and earth to preserve them by Thy leave and guard them by Thy command and strengthen them through Thy might and honor them through Thy grace and support them through Thy inspiration and deliver them from Thy retribution through Thy mercy.

- 5 O my God! Thou art sufficient against everyone but none sufficeth against Thee. Verily Thou hast power over all things but all are powerless over anything. Verily Thou knowest all things but all are ignorant of all things. Nothing in the heavens

الآيات بالآيات و هي ذنب مَنى فوق ذنب لم ادر كيف ادعوك و اذكرك فكلمنا اذكرك في ملا يُخوفني حد الممكن في سرى و كلمنا اعبدك في خلا تخرجني غاية حد الخلق في علانيتي بان العبد لن يعرفك و انت لا توصف به انت لن تعبد في شأن بما انت تستحق به و لا يعلم احد كيف انت الا انت وحدك لا اله الا انت

3 فيا الهى نفسى ذنب و ذكرى ذنب و وجودى ذنب و استغفارى ذنب ان افر من ذنب ادخل في ذنب آخر فسبحانك سبحانك كلى من ذنب على ذنب فوق كلى ذنب لو لا جودك ما كنت مذكورا و لو لا رحمتك ما كنت موجودا و لو لا حكمك ما كنت مغفورا و لو لا سرّك ما كنت مرحوما

4 انك يا الهى تعلم مقامى و تشهد سرى ان اردت طاعتك و اتمام نعمتك فقد ادخلت في جحد و ذل من عبادك الغالفين من عدلك و المحجوبين من وجهك فلم ادر كيف اسلك بين الناس ان لم احدث احدا بنعمتك يخوفنى عدلك بان الله ما اكرمك هذه النعمة الا لتظهر بين عباده و ان اتبع دعوة سرّك و ابلغ احكامك و اقر آياتك ؟ ليظهر الفتن بين الناس بشأن قربت الهلاك لبعض الرجال و فى الحين اذكر بحكم كتابك ان الفتنة عندك اشد من القتل فاستغفرُك و ادعوك بان تدخل عبادك المؤمنين فى حصن كلائيك و قدرتك و حفظك و عظمتك و احرسهم من شرّ الناس و ما يوسوس الشياطين فى صدور المؤمنين و انزل عليهم ملائكة السموات و الارض ليحفظوهم باذنك و يحرسوهم بامرّك و يعزّزوهم بعزّتك و يكرمّوهم بكرامتك و يؤيدوهم بالهامك و ينقذوهم عن الهامك برحمتك

5 انت يا الهى تكفى من كلى احد و لا يكفى منك احد و انت تقدر على كلّ شىء و الكل يعجز عن كلى شىء و انت تعلم كل شىء و الكل يجهل

or earth is too great for Thee, nothing escapes Thy knowledge, and nothing is beyond Thy power. I speak and Thou knowest my intention. I commit my affair unto God. Verily God seeth His servants.

كُلُّ شَيْءٍ وَ لَا يَتَعَاظَمُكَ شَيْءٌ فِي السَّمَوَاتِ وَ لَا
وَفِي الْأَرْضِ وَ لَا يَغْرُبُ مِنْ عِلْمِكَ شَيْءٌ وَ لَا يُعْجِزُ
فِي قُدْرَتِكَ شَيْءٌ أَقُولُ وَ أَنْتَ تَعْلَمُ مُرَادِي أَفَوْضُ
أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بَعْبَادِهِ.

HNMJ.115-120

BB00421

Fi 'ilmi'l-Huruf va'l-Iksir (Letter on gematria and alchemy)

Date: 1261 [1844-1845]

- 1 In regard to thy question concerning the science of letters: take, from the head of each ten, the first letter. Over the first, reckon the element of fire, circumambulating the Name of God, “the Withholder”; over the second, the element of air, around the Name of God, “the Living”; over the third, the element of water, around the Name of God, “the True”; and over the fourth, the element of earth, around the Name of God, “the Causer of Death.” Then multiply the letters of each decade – the first by the fourth, and the third by the second; thereafter subtract seven, and pass judgment upon the seven after thou hast regarded the twenty-nine mansions in the science of the stars. Conform the letters to their rulings: to fire the ordinance of fire, to air the ordinance of air, to water the ordinance of water, and to earth the ordinance of earth.

1 واما السؤال من علم الحروف نفخذ من راس
كل عشرة حرف الاول و احسب على الاول
عنصر النار حول اسم الله القابض و على الثاني
عنصر الهواء حول اسم الله المحي و على الثالث
عنصر الماء حول اسم الله الحق و على الرابع عنصر
التراب حول اسم الله المميت ثم اضرب حروف
العشرة من الاول في الرابع و من الثالث في الثاني
ثم ا طرح السبعة و احكم على السبعة بعد نظرتك
في المنازل التاسعة و العشرين في علم النجوم طبق
الحروف النار حكم النار و الهواء حكم الهواء و الماء
حكم الماء و التراب حكم التراب

- 2 This is the very point of knowledge and its key. Go forth upon the straight line from that gate, and thou shalt find the Greatest Dominion. This is the talismanic limit recorded in the books of the Christians; until this day no pens have run with its like. Safeguard it with the safeguarding of the Greater. And if no ruling proceedeth therefrom, be not grieved, neither suppose it rejected; for God hath sent it down from this Pen in conformity with the Book – nor is there aught fresh or dry but it is inscribed in that Book.

2 ذلك نقطة العلم و مفتاحه ان تخرج على سبيل
الخط المستقيم من ذلك الباب تجد ملك الاكبر و
ذلك حد الطلسمي في كتب النصارى الى الان
ما جرى من الاقلام بمثله فاحفظه على حفظ
الاكبر و ان لم تخرج منه الحكم فلا تحزن فلا
تظن على الرد فان الله قد انزله من هذا القلم على
طبق الكتاب و ما من رطب و لا يابس الا في
ذلك الكتاب مسطورا

- 3 As to thy question regarding the Elixir, know thou that God hath created nothing but that He hath placed within it the Letter of the Elixir in its appointed station. But as for the realities: journey with me unto the Throne, that I may array them above it, by my own hands for thy sake, until thou beholdest it. Fire – this is the Greatest Name of God: kindle it to unveil the veils of benefits. Then set the branch upon its proper limit that it may put forth growth; and take of the

3 واما السؤال عن الاكسير فاعرف ان الله ما
خلق شيئا الا وقد جعل فيه حرف الاكسير على
مقامه فاما الحقائق فاسفر معنا معي الى العرش
حتى قد صفت فوقها بايدي لك حتى تشاهده
النار هذا اسم الله الاكبر فاشتعله على كشف
الحجب من القواءد ثم اجعل الفرع على حده ينبت
وخذ من ثمرة شجرة التي خرجت من طور السينا

fruit of the Tree that issued from Mount Sinai, according to the measure of Decree in the secret of Destiny, and carry it to its place: thou shalt find the Oil of the Greatest Red. Thereupon the fire shall be nearer than the twinkling of an eye. There, thou art the Sign of God and thou belongest unto God; and everything, in all the worlds, after its measure – until the matter endeth in the realm of minerals.

على حد القدر في سرّ القدر و اوصلها الى محلها
تجد دهن الاحمر الاكبر على هذا النار اقرب من
لمح البصر هنالك انت اية الله وانت الى الله و
كل في كل العوالم بحسبه الى ان انتهت الامر الى
عالم الجماد

- 4 Here, then, We concealed it from disclosure to onlookers at the meeting-place of contraries. Rely, in this, upon the page – the secret of the two lines within the two secrets – lest any gain access thereto. And sufficient is God – and the Proof upon the Truth – as Witness. Wert thou to know, thou wouldst recognize Our knowledge in the fashioning of the Elixir; then wouldst thou, in very truth, know the reality of the matter in this place – attested by those whom God hath called to witness, by the creation of the earth and the heaven, and by His creation of the self.

4 هنا لك خفنا عن الاظهار للناظرين الى مشعر
الاضداد واعتمد في ذلك الورقة سرّ السطرين
في السرّين لثلا يطالع به احد وكفى بالله وبالخجة
على الحق شهيدا وانت لو تعرف فعلنا في صنع
الاكسير هنا لك تعرف بالحق حقيقة الامر ههنا و
ذلك مشهود عند من استشهده الله خلق الارض
والسماء وعلى خلق نفسه

- 5 And there is no power nor strength save in God, the Exalted, the Most Great. Glorified is God above that which they ascribe unto Him, and praise be to God, the Lord of all worlds.

5 ولا حول ولا قوة الا بالله العلي العظيم سبحان
الله عما يصفون والحمد لله رب العالمين

HURQ.BB17x

INBA67:203-204, INBA_6004C:213-215,
PR07.074r-074v, AEWB.234-236

BB00636

Reply to six questions from Mirza Sulayman

[text to be located and typed.]

KSHK.BWB

INBA_5019C:159-163, CMB_F23.132v14-
133v04 (33), CMB_F25.4, TZH3.068c,
QISM.001

BB00637*On the imams, to an unknown recipient*

[text to be located and typed.]

INBA_5019C:163-166

BB00638*In reply to four questions, to an unknown recipient*

[text to be located and typed.]

INBA_5019C:170-171

BB00639*Prayer for Siyyid Ja'far Shubbar*

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 2 O my God! Thou art God – He Who hath revealed Thyself unto those who abide in the realm of the Godhead through the very being of the adornments of the Cloud; unto those who dwell in the thicket of the All-Compelling through the manifestations of praise; unto those who sojourn in the thicket of the Kingdom through the offices of glory; unto those who inhabit the thicket of the Dominion through the signs of decree; unto those who abide in the land of humankind through the tokens of confirmation; unto those who appear in the beauty of the human realm through the reflected rays of splendor; and unto those who remain beneath the shadow of the surging sea of Names and the billowing deep of Attributes through the evidences of origination – so that none, beholding the countenance of Thy Presence, might utter any word of bewilderment, and that all may behold Thee manifest and existent by the

2 يَا إِلَهِي أَنْتَ اللَّهُ الَّذِي تَجَلَّيْتَ لِمَنْ فِي الْأَهْوَاتِ
بَكَيْنُونِيَّاتٍ تَحْلِيَّاتِ الْعِمَاءِ وَ لِمَنْ فِي أَجْمَةِ
الْجَبُرُوتِ بظُهُورَاتِ الثَّنَاءِ وَ لِمَنْ فِي أَجْمَةِ الْمُلُوكِ
بِشُّونَاتِ الْبَهَاءِ وَ لِمَنْ فِي أَجْمَةِ الْمَلَكُوتِ بآيَاتِ
الْقَضَاءِ وَ لِمَنْ فِي أَرْضِ النَّاسُوتِ بِعَلَامَاتِ
الْأَمْضَاءِ وَ لِمَنْ فِي جِهَالِ النَّاسُوتِ بِمَعْكُوسَاتِ
أَنْوَارِ السَّنَاءِ وَ لِمَنْ فِي ظِلِّ لُجَةِ الْأَسْمَاءِ وَ طُمُطَامِ
يَمِّ الصِّفَاتِ بِدَلَالَاتِ الْإِنْشَاءِ لثَلَا [لا] يَذْكُرُ أَحَدٌ
فِي بَيْنِ طَلْعَةِ حَضْرَتِكَ ذِكْرَ تَحْيِيرَةٍ وَيَرَاكَ ظَاهِرًا
مَوْجُودًا بِظُهُورِ آيَتِكَ وَ طَلْعَةِ ذَاتِيَّتِكَ وَ حَضْرَةِ
نَفْسَانِيَّتِكَ وَ تَجَلَّى كَيْنُونِيَّتِكَ

revelation of Thine “I am,” the dawning of Thine Essence, the court of Thy Selfhood, and the effulgence of Thy very Being.

- 3 For Thy manifestation in the essences of created things and the realities of contingent beings is more evident than the mention of manifestation by itself and of itself. The gates of approach unto the station of Thy might stand open, unbarred; and the vessels that speed toward the court of Thy nearness are made ready for him whose very self is void of allusion and free from its mention. Glory be to Thee, O my God! Thou art the Ancient Lord, the Mighty King, the Gracious Master, the Tender, the Merciful, Who hast made the Balance for them that walk upon the straight and steadfast Path, and who desire the true Balance, to be the verses of Thy Book and the clear proofs of Thy utterance; and Thou hast made the proofs of that Proof to be Thy love for it, and the evidences of that Evidence to be Thy remembrance within it – according to Thy word in the remembrance of the first remembrance in Thy Book: “Will ye, then, dispute with him concerning that which he beholdeth thereafter?” And “He speaketh not of his own desire; it is naught but a Revelation revealed; taught him One Mighty in power, endued with wisdom; and he stood poised while he was in the highest horizon; then he drew nigh and came closer, until he was at a distance of two bow-lengths or nearer; whereupon He revealed unto His servant what He revealed. The heart lied not in what it beheld.” “Will ye then dispute with him as to what he beholdeth? And verily he beheld Him another time, by the Lote-Tree of the Utmost Boundary, nigh unto which is the Garden of Abode.”

- 4 Glory be to Thee, O my God! Thou art He Who hast perfected Thy proof by Thy Book, and completed Thy religion by Thy utterance; nor hast Thou appointed for anyone a path within the ordinance of Thy Will save that Thou hast set forth for him clear signs and overshadowing tokens, that nothing might veil the appearance of the dawning of Thy Proof, and that all things may behold it, each in its own station – manifest with all things, above all things, and beyond all things.

- 5 O God! Remove from before us the veils of Thy glory and the canopies of Thy holiness, that nothing may hinder me from the dawning of Thine Eternity, the court of Thine “I am,” and the sovereignty of Thy dominion. And verily I know, O my God, that when Thou hast bestowed Thy greatest bounties upon any soul, Thou hast not withheld them from him through aught besides them, save when Thou hast known that which none knoweth but Thee – what would not befit him beyond that which Thou hast ordained for him. Such hath been Thy wont among the Prophets and the truthful ones, even as Thou didst

3 لان ظهورك في جوهريات الموجودات و كينونيات المكّات لاظهر من ذكر الظهور عن نفسه بنفسه و ان ابواب الوصل الى مقام قدرتك مفتوحة لا مانع لها و ان المراكب الى ساحة قربك في السبيل معدة لمن كان ذاته صفر عن الاشارة و لا بذكرها فسبحانك يا اللهى انت الرب القديم و الملك العظيم و المولى الكريم و البارد الرحيم الذى جعلت القسطاس لمن كان على الصراط القيم و اراد قسطاس المستقيم ايات كتابك و بينات خطابك و جعلت البراهين لتلك الحجة حجب لها و الدلائل لتلك البينة ذكرك فيها حيث قلت في ذكر اول الذكر في كتابك [افتمارونه علي ما يرى بعد] و ما ينطق عن الهوى ان هو الا وحى يوحى عليه شديد القوى ذو مّرة فاستوى و هو بالافق الاعلى ثم دناقتد لى فكان قاب قوسين او ادنى فاوحى الى عبده ما اوحى ما كذب الفواد ما راى [افتمارونه علم ما يرى و لقد او نزلة اخرى عند سدره المنتهى عند ما جنة]

4 فسبحانك يا اللهى انت الذى اتممت حجتك بكتابك و اكملت دينك بخطابك و ما جعلت لاحد سبيلا في منهاج مشيتك الا و قد فصلت له بايات بينات و ظلال مكفهرات لتلا يحجب عن ظهور طلعة حجتك شئ و يراها كل شئ في مقاماته ظاهرا مع كل شئ و فوق كل شئ و بعد كل شئ

5 اللهم ارفع عن بين ايدينا حجاب مجدك و سرادقات قدسك حتى لا يحجبني شئ عن طلعة ازليتك و حضرة ايتك و سلطان جبروتيتك و انى لاعلم يا اللهى لما نزلت على احد اعظم خيراتك لم تمنعه بشئ من دونها الا لما علمت ما لا يعلم احد غيرك بالا يصلح له دون ما قدرت له و ان ذلك سنتك في البنين و الصديقين حيث اذنت لمن نزلت عليه القرآن بقولك قل

permit Him upon whom the Qur'Āin was sent to say: "Say: Were I possessed of that which ye seek to hasten, the matter would have been decided between me and you; and God best knoweth the wrongdoers."

لو كان عندي ما تستعجلون به لقضى الامر بيني
و بينكم والله اعلم بالظالمين

- 6 No doubt Thy knowledge hath encompassed all things, Thy mercy hath embraced all things, and Thy power hath subdued all things. And when I called upon Thee by Thy Will, and Thou didst not answer me, assuredly Thou didst know my supplication, didst determine its success, and Thy sustaining power encompassed it. And when Thou didst not disclose it at the hour of declaration nor send it down at the time of exposition, I became certain that Thou wouldst do for me naught but what is best for me. And when I was assured that Thou hadst honored me with Thy verses, I knew that I had been made capable of numbered gifts and unnumbered bestowals. And when Thou didst not open their doors, I bear witness before Thee and those with Thee that this was not from any heedlessness on Thy part toward me, nor from incapacity, nor from a lack of my capacity to behold them; rather, it was of Thy manifest custom and Thy hidden trial – that he might perish who perisheth after beholding them, and he might live who liveth through witnessing the signs of their remembrance. Thus were Thy words consummate and Thy verses made firm in the essences of the paradisaic realities by their being, and in the materialities of "I-ness" by their creativeness; in the essentialities of the inmost natures by their offices, and in the soul-realities of the soaring spirits by their manifestations. No one hath any argument or way against Thee.

6 ولا شك ان علمك قد احاط بكل شيء وان
رحمتك قد وسعت كل شيء وان قدرتك تعجز
كل شيء واني حين سئلت عينك بمشييتك
وانت لم تجبني لا شك انك قد علمت بدعوتي و
تقدد على نجاحها واحاطت قيوميته بها ولما لم
تظهر حين البيان ولم تنزل على حين التبيان لا يقن
بانك لا تفعل لي الا ما هو خير لي ولما ايقنت
بانك كرمتي اياتك لاعلم اني لكنت قابلا بعطايا
معدودة و مواهبها غير معدودة ولما لم تضح على
ابوابها لاشهدك و من لديك من الاشهاد بان
ذلك ما كانت من غفلة قدرتك عني ولا عجزها
ولا عدم قابليتي عن رويتها بل ان ذلك كان
من سنتك الجلية وفتنتك الخفية ليهلك من
هلك بعد رؤيتها ويحيى من يحيى بمشاهدة ايات
ذكرها و كانت بذلك كلماتك قامة و اياتك
محكمة في جوهرات الفردوسيات بالكينونيات و
في ماديات الانيات بالافريدوسيات [بالانيات] و
في ذاتيات الصيصيات بالشئونيات و في نفسانيات
الشقشقيات بالظهورات وليس لاحد عليك حجة
و سبيلا

- 7 O God! Thou indeed knowest that whoever gazeth upon the Supreme and awaited Scene is judged by the word: "The Hour hath drawn nigh and the moon hath been cleft asunder." The lordly Ja'far Shabr hath set down in a book for me two hidden letters. O God! Inspire him, in what he hath intended, as Thou wilt; and I have willed by Thy power, for Thou knowest all things, and nothing in the heavens or on the earth can weary Thee.

7 اللهم انك لتعلم ان من الناظر [ان من الناظر]
الى منظر الاكبرو المرتقب حكم اقربت الساعة و
انشق القمر السيد الجعفر الشبر قد نزل في كتاب لي
حرفين مستتر اللهم انك فالحلمه فيما اراد كيف
شئت واني شئت بقدرتك فانك تعلم كل شيء و
لا يتعاضمك شيء في السموات ولا في الارض

- 8 Forgive, O God, me and all who have sought the pure religion, the path of Thy love, the road of obedience unto Thee, and the dawning of Thy Presence – since Thou seest the trial of Thy servants. Thou art, verily, God, the Bountiful, the Possessor of grace and beneficence, of proof and of utterance. 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 all worlds.

8 فاغفر اللهم لي و لمن اراد خالص دينك و منهاج
محببتك و صراط طاعتك و طلعة حضرتك اذ
الم ترى فتنة لعبادك انك انت الله المنان ذو
الجود و الاحسان و الحجة و البيان و سبحان الله
رب العرش عما يصفون و سلام على المرسلين و
الحمد لله رب العالمين

INBA_5019C:216-218

BB00641*To Aqa Sayyid Jawad [Karbala'i?]*

[text to be located and typed.]

INBA_5019C:269-270

BB00642*To Mulla Mahdi Khu'i*

[text to be located and typed.]

INBA_5019C:270-271

BB00301*Fi 'ilmi'l-qira'a**To: inquirer from Qazvin**Date: 1262 [1845-1846]*

1 Say to him who asked concerning the science of recitation:

1 قل لمن سئل في علم القراءة

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

2 بسم الله الرحمن الرحيم

3 Praise be to God Who created the letters according to the repetition of the name of the All-Bountiful from His own Self, and the letter la that the tongues of all created things might proclaim His praise in the letter la without the judgment which the Christians have taken therefrom in the form of the cross, and the Divine Nature resolved the alif of unity in the human nature of the letter of multiplicity which is the lam. Exalted be God far above what those who liken Him say, with great exaltation!

3 الحمد لله الذى خلق الحروف بعدة تكرار اسم الوهاب من نفسه و حرف لا لتدلن السن الممكآت ثناء نفسه فى حرف لا من دون حكم الذى اخذت النصارى منه بشكل الصليب و حل اللاهوت الف الوحدة فى الناسوت حرف الكثرة الذى هو اللام فتعالى الله عما يقول المشبهون علوا كبيرا

4 To continue: I have answered thy question concerning the ruling of the origins of letters and their points of articulation. Bear thou witness with certitude that the origin of the science

4 و بعد قد اجبت مسئلتك فى حكم مبادئ الحروف و مخارجها فاشهد باليقين ان مبدء علم القراءة قد اخذ من الذى لم يتغير فطرته لان الله لما خلق

of recitation was taken from him whose nature remained unchanged, for when God created the letters, He created their places and points of articulation in the servant such that he needeth not to learn from any among men. Just as thou seest with thine eyes, so do the letters emerge from their points of articulation which God created in thee, without similitude or comparison. Yea, if thou art certain of the change in thy nature, it is incumbent upon thee to learn from those who possess this knowledge. But beware, beware of the people of innovation whose forms change during recitation, for that is pure sin. The Hijazi recitation and eloquence in true melody is that thy countenance should not change during recitation. Thus hath God created thee, and men have no power to change God's creation.

الحروف خلق محالها ومخارجها في العبد بحيث لا يحتاج ان يتعلم عند احد من الناس فكما ترى ما ترى عينيك فكذلك يخرج الحروف من مخارجها التي خلق الله فيك من دون تشبيه ولا تمثيل بلى ان توقن بتغير فطرتك فرض عليك التعلم من اهلها ولكن اياك اياك من اهل البدع الذي يتخلف صورهم عند القراءة فان ذلك ذنب محض وان قراءة المجازي والفصاحة في لحن الواقعى لا تتغير حسن صورتك عند القراءة كذلك قد خلقك الله وما للناس والتبديل لخلق الله

- 5 When thou dost inhale the musk-fragrance of Paradise beneath the shades of the heavenly garden and the shadow of the sacred tree, say: "Blessed be God, the Best of creators!" Know thou that God hath created in thee the luminous and dark letters from fourteen points of articulation. The first is a path of truth we hold fast to, and the second is all other letters beside these. All of this according to the number of stations mentioned by the astronomers, which are in reality the stations of the servant's journey through the letters, as men of understanding know that what is there can only be known through what is here.

5 فاذا شممت رائحة مسك الفردوس تحت ظلال الافريدوس وظل شجرة الجرسوم قل فتبارك الله احسن الخالقين فاعلم ان الله خلق فيك الحروف النورانية والظلمانية اربعة عشر مخارج فالاولى هي صراط على حق تمسكه والثانية ما سوى تلك الحروف وكل ذلك بعدة منازل التي ذكرها اهل النجوم وهي بالنظر الواقع منازل سير العبد في الحروف كما يعلم اولو الابواب ان ما هنالك لا يعلم الا بما ههنا

- 6 Know what I desire to cause to shine upon thee from the sun of Glory: The alif which is expressed by its people as the hamza, then the ha, emerges during recitation from the furthest first position of the throat. The alif is the letter of beginning and the ha is the letter of ending, and therefore the place of the manifestation of the light of beginning was the letter of ending. Therein are divine stations, heavenly manifestations, sovereign indications, and celestial signs, whereby the one who gazeth upon the light of the heart in the flowing of ink perceiveth the decree of creation. As I desired brevity, I turned away from mentioning the depths of mysteries for the gaze of strangers.

6 فاعرف ما اريد ان اشرقناك من نور شمس الجلال ان الالف الذي يعبر عند اهله بالهمزة ثم الهاء يخرج عند القراءة من منتهى اول محل الحلق وان الالف هو حرف البدء والهاء هو حرف الختم و لذا كان محل ظهور نور البدء حرف الختم وفيه مقامات لاهوتية وظهورات جبروتية ودلالات ملكية وعلامات ملكوتية حيث يعرف الناظر الى نور القواد في جريان المداد بحكم الابداع و لما اردت الاختصار اعرضت عن ذكر لجة القرار لنظرة الاغيار

- 7 When thou hast known the articulation point of these two letters, know that the articulation point of 'ayn and ha is from the middle of the throat, then ghayn and kha from the end of the throat, then the quiescent ya and quiescent waw when what precedes the first is with kasra and what precedes the second is with fatha, its place is the middle of the mouth without the mim and quiescent nun and tanwin during assimilation or concealment, for it appeareth from the middle of the brain. Therefore the people of recitation call the first two letters guttural and the last two nasal, and that is a prior ruling.

7 فاذا عرفت مخرج الحرفين فاعلم ان مخرج العين والحاء من وسطى الحلق ثم الغين والحاء اخر الحلق ثم الياء الساكن والواو الساكن اذا كان ما قبل الاول مكسورا وما قبل الثاني مفتوحا فهو محله وسطى القم من دون الميم والنون الساكن والتنوين في حين الادغام والاختفات فانه يظهر من وسط الدماغ ولذا يسمون اهل القراءة في بيان الحرفين الاولين بالجوفية وبالآخرين بالغنوية وان ذلك حكم قبل

- 8 Then know that the qaf is uvular and the kaf is velar, and they both emerge by God's leave from one place, and that shin and jim are among the palatal letters, and their place is one during the manifestation of recitation, and that dad is lateral and lam is gingival, which is its name when thou recallest its position from the flesh of the molar, but when recalling its point of articulation from the tip of the tongue, its people use the term "alveolar." And verily the letter Ra emerges from the tip of the tongue and part of its back, and it is "liquida." And Nun is from Ra [78] Ra, by the grace of God, which none but He comprehends. And Tha and Dhal are "liquida," and Zha is similar to them, after the grace of God which encompasses His knowledge. And Ta, Dal, and Ta emerge from the tip of the tongue and five upper incisors, and these are the dental letters according to their people. And Sad, Sin, and Ra are from the liquid letters according to their people. And Fa emerges from the tips of the upper incisors. And Mim, Waw, and Ba are from the labial letters.
- 9 And all these are names that increase the veils for the seeker, otherwise the true measure is innate nature and nothing else, and it is the straight path of justice which God loves and accepts from His servants.
- 10 I have mentioned the names of incidental forms because I knew you desired to know, and I seek God's forgiveness for what I have mentioned and said. I pour out my grief and sorrow unto God, and I say: All praise belongs to God, the Lord of the worlds.
- ثم اعلم ان القاف هو الفلصمية و الكاف هو الفكدية و انهما يخرجان باذن الله من محل واحد و ان الشين و الجيم هما من حروف الشجرية و ان محلهما واحد عند ظهور القراءة و ان الضاد هو الحافية و اللام اللثوية و هي اسم له اذا تذكر محله من لحم الضرس و لكن اذا تذكر مخرجه من طرف اللسان فيطلق اهلها من ذكر اللام اسم الاسلية و ان الراء هو مخرجه من راس اللسان و بعض ظهره و هو الزلقية و ان التون هو من الرآء الرآء بفضل الله يدركه لا سواء و ان التاء و الذال هو الزلقية و ان الظاء يمثلها بعد فضل الله يحيط بعله و ان التاء و الذال و الطاء هو يخرج من راس اللسان و خمسة ثناباي عليا و هي الحروف اللثوية عند اهلها و ان الصاد و السين و الراء هي من حروف الزلقية عند اهلها و ان الفاء يخرج من راس ثناباي العليا و ان الميم و الواو و الباء هي من حروف الشفوية
- و ان كل ذلك اسماء تزيد الحجب على الطالب و الا الميزان هو الفطرة لا غيرها و هي الصراط العدل الذي يحبه الله و يقبل من العباد
- و لقد ذكرت اسماء الشبحية العرضية لما علمت انك تريد ان تطلع و استغفر الله عما ذكرت و قلت اشكو بئى و حزنى الى الله و اقول ان الحمد لله رب العالمين

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Tafsir-i-Hadithi Abu Lubaydi Makhzumi (Commentary on the disconnected letters)

To: Yahya Darabi (Vahid)

Date: 1262 [1845-1846]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who made the ornament of creation the mysteries of origination which were designated before they were willed, decreed after they were ordained, permitted when they were appointed, and made firm. Through them emerged the
- بسم الله الرحمن الرحيم
- الحمد لله الذى جعل طراز الاختراع اسرار الابداع التى عينت قبلها شيئت واقضت بعد ما قدرت واذنت حين ما اجلت واحكمت فقدطلع بها اعلى مجردات الطلائع واشرق بها

highest abstractions of the vanguard, and through them shone forth the most exalted essences of the dawning lights. They became manifest and magnificent, then ascended and drew near, then illumined and radiated, filling the horizons with their light. Then when they spoke and caused to speak, and came with their signs and manifested their evidences, and completed their signs and bestowed their bounties, through them were made known the realities of the people of certitude and the inner secrets of the people of hypocrisy, until the confident ones ascended and the humble ones were exalted, the seekers were guided and the wayfarers among the people of faithfulness became God-fearing, while the deniers transgressed and the oppressors fabricated, the fearful ones grew arrogant and the hypocrites among the people of discord became pious.

اعلى ذاتيات الشوارق فجلت وعظمت ثم علت
ودنت ثم اضاءت واستنارت فلأدت بها الافاق
ثم لما نطقت واستنطقت وجاءت باباتها واطهرت
بيناتها واتممت الاثما وانعمت فواضلها فيعلن بها
حقائق اهل الوثاق وبواطن اهل النفاق حتى ارتقى
الواثقون واستعلى الخاشعون واهتدوا الطالبون واتقى
السالكون من اهل الوفاق واعتدى المكذوبون
واقتربا بالظالمون واستكبر الخائفون واتقى المنافقون
من اهل الشقاق

- 3 Then when they melted and moved, persisted and swelled, inhaled and became straight, the letter Kaf revolved and connected to the letter Nun. Thereupon it swooned from the majesty of its Lord and prostrated before the grandeur of its Creator, and spoke in praise of its Originator and submitted to the countenance of its Lord, and turned repentant for what its hands had wrought before the face of its Fashioner, and repented and sought forgiveness, saying: "Glory be to Him Who originated the Kaf through Himself for Himself, then created the Nun for Himself through Himself, and split between them as their essences required a splitting. When His decree settled upon the reality of the Throne, it quaked; when His command was raised to heaven, it stood firm; when His Name descended to earth, it humbled itself; and when His verses were recited upon the mountains, they crumbled, and when His verses were recited to the trees, they bore fruit; when His words were recited to hearts, they trembled; when His lights were manifested to minds, they were consummated."

3 ثم لما ذابت وتحركت وتدامت وتذاخرت وتشبهت
واستقامت فدار حرف الكاف فواصل الى حرف
النون هنالك انصعقت من جلال ربها وسجدت
لكبريائها ربها ونطقت بثناء موجدتها وخضعت
لوجه ربها وانابت لما اكتسبت يداها في تلقاء
وجه مبدعها ونابت واستغفرت وقالت سبحان
الذابذع الكاف بنفسه لنفسه ثم اخترع النون
لنفسه بنفسه وفق بينهما بما اقتضت ايتهما فتقا
ان استقر على حقيقته العرش حكمه اهتزت
واذ ارفع الى السماء امره قامت وان اهبط الى
الارض اسمه انخسعت واذا اقراء اياته على الجبال
اندكت وان اذكر بيناته على الاشجار اثمرت واذا
تلى على القلوب بكلماته انوجلت واذا اظهر على
الافئدة انواره تمت

- 4 Glorified be His oneness! Through Him the night grew dark - but what night! Then by His leave it began to depart, and the brilliant day illumined, and the morning breathed, and the sun settled at its zenith, and by Him it shone forth and radiated. The moon rose full on the night of conjunction, opposite the sun, and by Him it was illumined and by the sun it was brightened.

4 فسبحان فوجده فقد اظلم به الليل الا ليل ثم باذنه
قد عسعس واضاء به النهار الانوار وان الصبح فيه
تنفس واستقر الشمس في نقطة الزوال وان به
قد اضاء واشرق وطلعا القمر مديرا في ليله الاقتران
في مقابله الشمس وان به قد انار وبالشمس قد
استشرق

- 5 Glorified be He by Whose utterance the birds of hearts warbled upon the branch of the Sinaitic Tree in the atmosphere of heaven, then drew near; and by Him the Peacock of the divine cloud sang in the heaven of justice, then approached. Glory be to God for the melodies that warbled, spoke and were spoken! The light of His manifestation was established upon the throne of praise, and in it His spirit breathed.

5 فسبحان منطقته كان طير الافئدة على ورقه شجرة
السيناء قد تغرد في جو الهواء ثم قد استدنف وان
به تغنى طاوس العماء في سماء العدل ثم قد
استصفى فسبحان الله من الحان ما تغرد وتنطق
واستيطق * كان نور مجليه قد استقر على عرش
الثناء وفيه بروحه يتنقفس

- 6 Praise be to God that the Point appeared and illumined, then circled and gave light, then spoke and revolved, then settled and arose, then bore and bestowed, then separated and intertwined, then distinguished and borrowed, then was confused like fishes upon that earth and breathed deeply, then cried out and sobbed, then grew mighty and swooned, then rose up and ascended, crying with its loudest voice in the midst of the air that its lamentation might be heard by those in the kingdoms of command and creation: "Is there any who can rival Me with a greater sign? The heart did not falsify what it saw, and indeed He is in the highest horizon, and speaks not from desire, but was taught by one mighty in power. Will ye then dispute with Him concerning what He beholdeth, And charge Him with what ye have fabricated – by al-Lat and al-'Uzza – After the ordinance of My begetting was cast unto Him? Indeed He beheld of the signs of His Lord the Greatest."
- 6 فله الحمد بما تجلت النقطة واضاءت دارب واستضاتت ثم استنطقت وادارت ثم تكبث واقامت ثم تحلتوافادت ثم تفرقت واستباكت ثم تفصلت واستعارت ثم تبلبلت بمثل الحيتان على تلك اتلاارض وتنفست بمثل الصعداء ثم تنعرت وتشهقت ثم تعظمتوتصعقت ثم تعالت واستعالت وقلت باعلى صويه ف وسط الحو ليستمع ضجيجهم في ملكوت الامر والخلق فهل من احد يعادلني بابه كبرى ما كذب الفؤاد ما راوانه هو بالافق الاعلى وما ينطق عن الهوى بل علمه شديد القوى * دونه علما يرى وتردونه بما اقترى اللات * والعزى بعد ما القيت اليه حكم لوداتي ولقدراى من ايات ربه الكبرى
- 7 Yet they fabricated lies and said: "Your companion hath strayed and gone astray," Though they were powerless to produce another sign. And he wrought upon that earth what it pleased them not that a woman should do therein. Thus, by what He hath sworn, He attained unto that which Pharaoh never attained aforetime; And he extinguished – yet he was mighty.
- 7 فقد اقترى وقال ضل صاحبكم وغوى بعد ما لا يقدران ياتي بابه اخرى وانه عمل على تلك الارض بما لا يرضى ان تفعل الانثى تلكاذا اقسمة * فقد بلغ بما لا يبلغ الفرعون من قبل واطفى وانه ان * عظموانه
- 8 Then after the second mention, the other, they denied and opposed; Then they turned away and withdrew. And indeed a thing aided him – man, transgressing.
- 8 بعد منوه الثانيه الاخرى قد كذب وعادى ثم ادبر وتولى ولقداعانه هذا شىء انسان طغى
- 9 Say: There is no reckoning for him save repentance unto thy Lord, Or that he enter into the worship of Satan, despite faith and guidance. And thy Lord – there is no escape for him from the Fire. He deemed himself self-sufficient; And that which he denied came to pass, According to the measure of two bows' length or nearer. And the men of faith did not turn aside at his denial and his howling.
- 9 قل لا يحصى له الا ان يتوب الى ربك او ان يدخلان يعبد الشيطان فيما امن وهدى وربك لا محيص له النار واستغنى ولقد وقع ما كذبه بمثل حكم قاب وقوسين اوارنى وانرجال الموءمنين لم يلتفتوا بما كذب وعوى
- 10 Say: Verily one woman among them established the truth by her signs And nullified the works of the idolaters in a third of the Book – fair indeed. Say: Ye invoke naught but names of your own devising, After the truth had come unto you in the former tidings. Say: The unbelief of the desert Arabs of ignorance, when weighed in the balance, Is greater than their faith – For they brought forth mighty odes. How then do ye disbelieve and yet bring not forth a primordial sign?
- 10 قل ان امرئه منهم حققت الحقبائياتها وابطلت عمل المشركين في ثلث كتاب حسنى قل ما يدعون الا اسماءانفسهم بعد ما بائهم الحق في بناء الاولى قل ان كفراعراب الجاهليين القسطاس اكبرونا من ايمانهم لانهم اتوا بقصائد عظمى فكيف انتمكفرون ولا تاتون بابه فطره كبرى
- 11 Say: Ye do not determine – unto God belong the End and the Beginning. And the chastisement is assured for him who denied and turned away. And God sent down from heaven, for
- 11 قل ما انتم تمنون فله الاخره والاولوان العذاب لحق على من كذب وتولى وان الله نزل السماء لمن اتقن الشهوات ثم اتبع الهدى واستقر واهتدى

him who shunneth desires, Then followeth guidance, is made firm, and is rightly directed.

- 12 And verily on that night a Book was sent down from the Presence of the Living. Say: Indeed one was questioned concerning the ordinance of al-Mim Sad in another surah. 12 ولقد نزل في تلك الليلة كتابا من لدن يحيى قل لقد سئل من حكم المص في سورة اخرى
- 13 And this was his Book, which was sent down, and by which he was guided. 13 وان هذا كان كتابه ما نزل واقتدى
- 14 In the Name of God, the Most High, the Most Great. 14 بسم الله العلي العظيم
- 15 O thou upon whom the Remembrance hath been sent down! Bestow a gracious reply upon him whose breast was widened, Yet who was confounded in the Remembrance – For this is the station of the questioner And the utmost hope of hope For the clarification of that which issued from the Most Great Gate And the Most Ancient Veil, Which spoke with truth, brought forth wisdom, and delivered the decisive word. 15 ياايها الذنزل عليه الذكر انعم برد الجواب للذي ضاف عليه الصدر وحرار في الذكر بما هو مقام السائل وامل الامل في بيان ما صدر عن الباب الاعظم والمجبالا قدم الذي نطق بالصواب واتى بالحكمه وفصل الخطاب
- 16 Thus did he respond unto Abu Lubayd al-Makhzumi concerning that which he poured forth regarding the saying of God – blessed and exalted be He – Alif. Lam. Mim. God – there is no god but He, the Ever-Living, the Self-Subsisting. And he clarified somewhat of that which was asked of him from the knowledge of the well-known, until he said: 16 حيث اعاضلي ابي لبيد المخزومي ما افاض في قول الله تبارك وتعالى الم الله لا اله... القيوم ووضح بعض ما سئله من علم المعروف الى ان قال
- 17 “The Qa’im – may the blessings of God be upon him – shall arise at its conclusion, the Mim Sad.” And he enjoined him thereafter to refrain from divulgence, to keep it concealed. 17 يخرج القائم صلوات الله عليه عند انقضائها المص واوصاه بعد الايضاع بان يعيه ويكتمه
- 18 And at this hour perhaps the crier hath cried, And the time hath come to extinguish the lamp – For the morning hath dawned, and the fires of the beacons call: Come unto prayer! Come unto salvation! 18 وفي هذا الحين لعل الديات قد صاح وحن اطفاء السراج فقد طلع الصباح ونارى المنارى حى على الصلوه حى على الفلاح
- 19 And now I recall the tradition. Abu Ja’far – peace be upon him – said: “O Abu Lubayd! In the disjointed letters of the Qur’an there is a comprehensive knowledge. Verily God – blessed and exalted be He – sent down Alif Lam Mim, that Book; Then Muhammad – may God bless him – stood forth until his light appeared and his word was made firm. He was born on a day after a thousand seven hundred and three years had passed.” 19 وانا اذا اذكر الحديث قال ابو جعفر على يا ابا لبيد ان في حروف القران المقطعه كلها بما ان الله تبارك وتعالى انزل الم ذلك الكتاب فقام محمد صحتي ظهر نوره وثبت كلمته وولد يوم وقد مضى من الالف السابعمائه سنه وثلاث سنين
- 20 Then he said: 20 ثم قال
- 21 “And its exposition is in the Book of God through the disjointed letters – When thou numberest them without repetition. And there is not a single disjointed letter whose term expires But that, at its expiration, a Qa’im from among the Banu Hashim shall arise.” 21 وتبيناه في كتاب الله في الحروف المقطعه اذ اعددتها من غير تكرار وليس من حروف مقطعه حرف ينقضى الاوقيام قائم من بنى هاشم عند انقضائه

- 22 Then he said: "Alif is one, Lam is thirty, Mim is forty, and Sad is ninety - thus making one hundred and sixty-one. Then was the beginning of Husayn ibn Ali's emergence. When 'Alif Lam Mim Allah' reached its term, the Qa'im of the 'Abbasid line arose at 'Alif Lam Mim Sad', and our Qa'im shall arise at its completion with 'Alif Lam Mim Ra.' This then is the promise - keep it concealed."
- 23 And the compiler of Bihar said: "What occurs to the mind in resolving this tradition, which is among the complex traditions and hidden mysteries, is that he clearly indicated that the disconnected letters at the openings of the suras point to the manifestation of the sovereignty of the people of truth and the people of falsehood. The Prophet derived from the numerical values of the letters' full names, without repetition as they are pronounced when recited, Alif Lam Mim counting as nine without repeating what occurs in five suras. When counted thus it becomes one hundred and three letters, corresponding to the date of the Prophet's birth, which was when one hundred and three years had passed from the seventh millennium from Adam's creation, as indicated by his words 'and its explanation.'"
- 24 He mentioned thereafter what he mentioned, and in truth he did not explain the tradition nor what had transpired of the days. Rather, the intended meaning of the tradition is the corresponding manifestation, which he did not notice, for the day Muhammad the Messenger of God arose corresponds to those letters, and it is the truth that from the day the Messenger of God arose by His command until the day the Remnant of God - may God's blessings be upon him - arose by His covenant was three hundred and thirteen years from the day of his birth until the day of the Qa'im's arising by His covenant.
- 25 And verily the tradition in its outward meaning indicates that from the beginning of the numerical value of Alif-Lam-Mim until the completion of the numerical value of Alif-Lam-Mim-Sad, with the inclusion of part of the numerical value of Alif-Lam-Mim-Ra, emerges the decree of the day on which the Messenger of God arose and the day on which the Remnant of God will arise to fulfill His Cause. The intent is not the day of the appearance of the Leader himself, but rather the day of his arising with the Imamate just as the Messenger of God arose, as the tradition speaks concerning the decree of the arising of the Messenger of God. And since the decree of the Day of the Arising of the Qa'im was related to Alif-Lam-Mim-Ra, that is, to part of its numerical value, all aspects become clear, whether from the beginning of the tradition concerning the day of his
- 22 ثم قال الالف واحد والامثلثون والميم اربعون والصاد تسعون فذلك مائه واحد وستون ثم كان بدو خروج الحسين ابن علي الم الله فلما بلغت مدته قام قائم ولد العباس عند المص ويقوم قائمنا عند انقضائها بالمرقا فهو ذلك وعد واكتمه
- 23 وقال جامع البحار الذي يخطر بالبال في حل هذا الخبر الذي هو من معضلات الاخبار ومخبيات الاسرار هو انه علبين ان حروف المقطعه التي في فواتح السور اشاره الى ظهور ملكجماعه من اهل الحق وجماعه من اهل الباطل فاستخرج على وكاره النبي صمن عدد اسماء الحروف المبسوطة بربرها وبيناتها كما يتلفظ بها عندقواتها بحذف المكررات كان تعد الف لام ميم تسعه ولا بعد مكرها في خمس من السور فاذا اعددتها كذلك يصير مائه وثلاثة احرف وهذا يوافق تاريخ وكاره النبي صي كان قد مضى من الالف السابع من ابتداء خلق ادم مائه سنه وثلاث سنين واليه اثار بقوله وبيانه
- 24 ولقد ذكر بعد ذلك ما ذكر وانه بالحقيقه لم يفسرط الحديث ولا يطابقا قضى من الايام بل ان المراد من ظ الحديث هو الظ المطابق الذي انه ما التفت به لان يوم الذي قام محمد رسول الله ص بسم الحر *يوم الذنقام حجه الله بامرہ بالريطاق تلك الحروف وهو ان حتى يوم الذي قام رسول الله ص بامرہ الى يوم الذي قام بقيه الله صلوات الله عليه بعهدہ كانت ثلثمائوثلثة عشر سنه من يوم مولده الى يوم قيام القائم بعهدہ
- 25 وان الحديث بظاهره يدل لان من اول عده الم الى انقضاء المص بالدخول في بعضعه الم يخرج حكم يوم الذي قام رسول الله ص ويوم الذي قاض بقيه اللهلامره وليس المرار يوم ظهور القائد على بل المراد هو يوم قيام بالاماميه مثل ما قام رسول الله كما نطق به الحديث في حكم قيام رسول الله ص وانحكم يوم قيام القائم لما كان متعلقا بالمر اى ببعض عدنه تصبح كل الجهات ان باول الحديث بيوم مولده او يوم قيامه بحكم الله وعلى ذلك التفسير سهل حنيف وهو المراد في حكم الظاهر وان تاءويلات العلماء كلها خارجعن حكم الظاهر لانها لم تطابق الا بذلك الشان الذي انى نطقت به

birth or the day of his arising by God's decree. And according to this interpretation it is easy to understand, and this is what is meant in the outward decree. And verily the interpretations of the learned are all outside the outward decree because they do not correspond except to that station which I have pronounced.

- 26 As for the allusion to the mystery of the tradition and the emergence of the decree according to what the people desire, God knoweth its decree. And I mention to thee a beautiful remembrance: whatsoever God willeth, is, and whatsoever He willeth not, is not. And there is no power nor strength except in God, the Exalted, the Great. O thou who art alive with the water of life! Look with the gaze of the Beginning at what thou hast asked concerning the path of wisdom, and be assured that the letters of the Qur'an have stations that none among creation can encompass, and of them are those that none among the servants can encompass, even as God hath revealed in the Qur'an, addressing His Beloved: "Thou knewest not what the Book was, nor what the faith." And of them are those which God, should He please, revealeth to whomsoever He willeth among His servants, and these in that station are the Words of God to the Imams of Justice and the Most Great Weight. And of them are those wherein everything is numbered, yet none knoweth them save those well-grounded in knowledge, servants who desire naught except through God's Will and decree naught except through God's Purpose. And of them are those which all know according to their stations and the manifestations of their Creator as God hath ordained for them in the knowledge of destiny. And I, through what God hath taught me at this time, mention to thee that which was proclaimed in the Trump in the time before that Day and illumined the darkness from the horizon of manifestation in the time after that Day. For this let the strivers strive. Verily God hath revealed in the Qur'an concerning His Own Self, that thou mightest understand when thou beholdest the mystery of Reality within thine own self.

- 27 In regard to the ordinance concerning the disconnected letters in the Qur'an, it is like unto the joined letters. There is no altering of the words of God. Rather, when one whom God has taught the mystery of Truth desires to deduce all rulings from the first letter before the Ba, he is empowered to do so. For when people became distant from the mystery of Glory, they were unable to witness the lights of Glory. Therefore they speak concerning the beginning and the end in a way that mocks those of prayer and discourse before the Glory.

26 وما الاشاره الى سر الحديث وخروج الحكم لما اراد الناس الله يعلم حكمهواني اذكر لك ذكرا جميلا ما شاء الله كان وما لم يشاء لم يكن ولا حولورقوه الا بالله العلي العظيم قيا ايها الانسان الحى بماء الحيوه فانظربطرف البدء فيما سئلت من سبيل الحكمه وايقن بان للحروف القرانفيه مقامات لا يحيط بها احد من الخلق وان منها لا يحيط بها احد من العباد كما نزل الله في القران مخاطبا لحبيبه ما تدري ما الكآب ولا الايمان ومنها اذا شاء الله ليطلع بها من يشاء من عباده وهو في ذلك المقام كلمات الله لائمه العدل وثقل الاكبر ومنها يحصى فيه كلشيء ولا يحيطيعلمها احد الا الراشون في العلم عباد الذين ما يشاؤون الا بمشيئه اللهولا يحكمون الا باراده الله ومنها يعلمون الكل بحسب مقاماتهم وتجلياتبارئهم بما قدر الله لهم في علم القدر وانا ذا بما علمني الله في ذلك الحيناذكر لك بما تقر في الناقوس من قبل قبل ذلك اليوم واضاء الديجورمن افق الظهور بعد بعد ذلك اليوم وان في ذلك فليتناض المتنافسونوان الله قد نزل في القران لنفسها لتقدر اذا شاهدت سر الحقيقه في نفسها

27 وان حكم حروف المقطعه في القران لكان بمثل حروف المنضمه لا تبدللكلمات الله بل اذا اراد من علمه الله سر الحقيقه بان يخرج كل الاحكاممن حرف الاول قبل الباء ليستطيع بذلك فان الناس لما بعدوامن سر الجلال لم يقدروا ان ياشهدوا انوار الجلال ولذا يتكلمونفي حكم المبدء والمآل بما يستهزون به في تلقاء الجلال اهل القبولوالقال

- 28 And thou, O trusted one, knowest that a specific day was set for the appearance of the Remnant of God, to fulfill what was declared by the illustrious Imams. And that time is indeed the truth in reality, for one who considers it through progressive revelation cannot make any ruling. And that which was revealed in the traditions concerning the ruling of known signs and appointed days refers to that verse of the Qur'an: "God doth blot out or confirm what He pleaseth: with Him is the Mother of the Book."
- 28 وانك يا ايها الامين لتعلم ان من وقت لخروج بقيه الله عليوما معلوما ليلفر بما صرح الاحبار من الائمه الاظهار وان وقت لهوالحق في الواقع لان من نظر بالبداء لم يقدر ان يحكم بشي ء وان الذى نزل في الاحاديث من حكم علامات المعلومه والايام الموقته المشيره تحوّل تلك الكلمه من القرآن يحو الله ما يشاء ويثبت وعنده امر الكتاب
- 29 As confirmed by those traditions which I shall now recite to thee by God's leave: Among them, from Al-Fadl who said: "I asked Abu Ja'far if there was a set time for this matter. He replied: 'The time-setters lie! The time-setters lie! The time-setters lie!'" And from Mundhir al-Jawad from Abu Abdullah who said: "The time-setters lie. We set no time in the past nor shall we set any time in the future." And from him saying: "O Mahram, the time-setters lie, the hasty ones perish, and the submissive ones remain, and to us shall they return."
- 29 كما صرح بذلك تلك الاخبار التي الاو اقرئها عليك باذن الله فيها عن الفضل قال سئلت عن ابا جعفر هل لهذا الامر وقت فقال كذب الوقتون كذب الوقتون كذب الوقتون كذب الوقتون ومنها عن منذر الجواد عن ابي عبدالله قال كذب الوقتون ما وقتنا فيما مضى ولا نوقت فيما يستقبل ومنها عنه قال يا مكرم كذب الوقتون وهلك المستعجلون وبخى المسلمون والينا يصبرون
- 30 And from Abu Hamza al-Thumali who said: "I said to Abu Ja'far that Ali used to speak of tribulation until the seventieth year, and he would say that after tribulation comes ease. But the seventieth year has passed and we have seen no ease." Abu Ja'far replied: "O Thabit, verily God had set this matter for the seventieth year, but when Husayn was killed, God's wrath intensified against the people of earth, so He delayed it to the one hundred and fortieth year. We told you this but you broadcast the tradition and uncovered the veil of mystery, so God delayed it and set no time for it thereafter. 'God doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.'"
- 30 ومنها عن ابي حمزه الثمالى قال قلت ربي جعفر ان عليا كان يقول الى السبعين بلاء وكان يقول بعد البلاء رحاء وقد مضت السبعون ولم تر رحاء فقال ابو جعفر يا ثابت ان الله تعالى كان وقت هذا الامر في السبعين فلما قتل الحسين اشتد غضب الله علي اهل الارض فاخره الى اربعين مائه سنه فحدثنا كم فاذا عثم الحديث وكشفتم قناع السرفاخره للهولم يجعل له بعد ذلك وقتا عند الله يحوالله ما يشاء ويثبت وعندهام الكتاب
- 31 When thou art illumined by the lights of these words from those established upon the throne of Names and Attributes, then know the intent of what the discerning one was taught. Through these letters were the numbered days which the people knew and by which they sought evidence in their books, interpreting what was realized in the Manifestation and traditions in ways not heeded by the people of inner meaning, as spoken of by Al-Majlisi in his book. May God grant that some - and verily He is the All-Forgiving, the All-Appreciative - and as some scholars have explained regarding the correspondence of letters and what has been decreed of days through the alphabetical letters from the names of the extended letters with their essence and signs.
- 31 فاذا تلجلجت بانوار تلك الكلمات من المستقرين على عرش الاسماء والصفات فاعرف الى مراد من علم اللبىد * بتلك الاحرفا كان ايام المعدوده التي عرفها القوم ويستدلون بها في كتبهم ويأولون ما تحقق في الظهور و** الحديث بما لا يلتفت بها اهل البطون كما نطق به المجلسي في كتابه عسى الله ان بعضوعنه انه غفور شكور وبين بعض العلماء في طبق الحروف وما قضت من الايام باحرف الهجائيه من اسماء الحروف المبسوطة بزيها وبيناتها
- 32 In truth, when I consider the outward meaning of the tradition as interpreted by the divines, it corresponds in no wise, nor
- 32 وان في الحقيقه اذ لاحظت ظاهر الحديث بما يفسرون العلماء لا يطابق بوجه ولا يخرج منه حكم

can any judgment be derived therefrom concerning what has transpired. Indeed, all that they have written stems from that which they comprehend not, and their interpretations are far from the mark. Better would it have been had they confessed their ignorance than to have written and interpreted that of which they know not and perceive not.

ما قضت من الايام بل كل كتبوا ما لم يدركوا ولم يطابقوا وان لدى كله لا ادري لكانت احسن عما كتبوا وفسروا من حيث لا يعلمون ولا يشعرون

- 33 As regards the outward meaning of this tradition and its correspondence with what has come to pass in former days, I behold naught save that which I have uttered, and in this I bear no blame. And concerning what remains in the interpretation of this matter, I see no benefit in its mention, either for thee or for mankind, even as the Lord of men and jinn hath declared: "Were We to grant you all that ye desire, it would be worse for you." Yet doth the learned one act according to his knowledge. Think not that I have mentioned all that thou seekest with clear measure, but I do make reference through the mystery of these letters according to what I have learned from the Book of God, hoping for the mention of deliverance, if God doth not efface what I have known.

33 واني في مقام ظاهر ذلك الحديث وتطابقه بما قضت من الايام من قبل لا اشاهد الا ما نطقته وليس بذلك لي ذنب وان اعلم فيما بقي في تفسير المر ما ارى لذكره نفعاً لك ولا للناس كما صرح بذلك سيد الانس والجان لو اعطينا كما تريدون كان اشركم ولكن العالم يعمل بما يعلم ولا تخاطر بالكانى ذكرت كل ما تريد بقسطاس مبين ولكن انى اشير بسر تلك الحروف بما علمت من كتاب الله رجاء لذكر الفرج اذا لم يمح الله ما عرفت

- 34 And this was the first day of Muhammad, the Messenger of God – may God bless him – at the moment when "Alif Lam Mim. That Book, wherein there is no doubt, a guidance unto the God-fearing" was revealed, even as the tradition of Abu Ja'far concerning Abu Lubayd al-Makhzumi hath plainly declared. And verily the Days of God were decreed for the Imams of truth and of misguidance until the day whereon those days were fulfilled, in accordance with that which the Imam promised in His ordinance; nor were they brought to their consummation save by the utterance of the Mim. And when the days that followed those letters were completed, perchance God, by His grace, would grant deliverance unto His servants – just as God sent down, after those seven disjointed letters which constitute its form, even as they were sent down in the Qur'an: Alif Lam Mim, Alif Lam Mim Sad, Alif Lam Ra, Alif Lam Ra, Alif Lam Ra, Alif Lam Mim Ra. That blessed verse hath been revealed: "The command of God hath come; seek ye not to hasten it. Glorified be He and exalted above all that they associate with Him."

34 وهوان اول يوم محمد رسول الله ص كان عند نزول الم ذلك الكتاب لا ريب فيه هدى للمتقين كما صرح بذلك حديث ابى جعفر لا لبيد المخزومي ان ايام الله قد قضت لائمه الحق والضلان الى يوم الذى انقضت الايام بما وعد الامام في حكمه وانها لم يتم انقضائها الا بكلمه المفاد انقضت الايام بعده تلك الحروف عسى الله ان يفرج عن عباده بفضله كما نزل الله من بعد تلك المقطعات السبعة التى هي صورتها كما نزلنى القرآن كانت هي الم الم المص ال ال ال المر تلك الايه المباركه اتى امر الله فلا تستعجلوه سبحانه وتعالى عما يشركون

- 35 This is confirmed by the tradition related by Hisham ibn Salim from Ja'far to his companions from Abu 'Abdu'llah who, when asked about God's words "The Command of God will come to pass, so seek ye not to hasten it," said: "When God informs the Prophet of something to occur at an appointed time, this is the meaning of His words 'The Command of God will come to pass, so seek ye not to hasten it' until that time arrives." And he said: "When God announces that something will come

35 وان بذلك قد صرح ذلك الحديث الذى رواه هشام ابن سالم عن جعفر الاصحاب عن ابى عبدالله قال سئلته عن قول الله اتى امر الله فلا تستعجلوه قال اذا اخبر الله النبي بشي ء الى وقت فهو قوله اتى امر الله فلا تستعجلوه حتى ياتي ذلك الوقت وقال ان الله اذا اخبر ان شيئا كائن

to pass, it is as though it had already occurred.” And what I have understood of the meaning of the word “Alif Lam Mim” is that which I have mentioned to thee.

فكانه قد كان وان ما عرفت من معنى كلمه
المهره الذى ذكرت لك

- 36 Know thou that by this decree did the Shaykh (may God’s mercy be upon him) give tidings in his words when asked about this matter, saying: “Ye shall know of it after a time.” And among the signs which must needs occur and which cannot be stayed, as revealed in the tradition, are the Yamani and the Sufyani and the Call and the slaying of the Pure Soul and the sinking of the earth at Bayda and the red death which is the sword and the white death which is the plague and the lunar eclipse for five [days] and the solar eclipse for fifteen [days] the like of which hath not been seen since Adam descended to earth; and at that time shall the work of the conjecturers be rendered null and the reckoning of the astrologers shall fall, and thereat shall all behold a form in the garments of the sun. Alas! Alas! Abu ‘Abdu’llah – upon him be peace – said: “This Cause shall not come to pass until two-thirds of mankind have passed away.” It was said unto him: “And when two-thirds of the people have passed away, what then shall remain?” He – upon him be peace – replied: “Are ye not content that ye should be of the remaining third?”

36 وان بذلك الحكم قد اخبر الشيخ رحمه الله عليه في قوله لما سئل من هذا الامر قال ولتعلمن بناءه بعد حين وان من علامات التي لا بد ان يقع ولا مرد لها كما نزل في الحديث هي اليماني والسفياي والصيحه وقتل النفس الزكية والخسف بالبداء والموت الاحمر وهو السيف والموت الابيض وهو الطاعون وخسوف القمر نكس وكسوف الشمس نخسه عشره ولم يكن ذلك مثل هبط ادم الى الارض وعند ذلك يبطل عمل الظانين ويسقط حساب المنجمين وان هنالك يرى الكل جسد على في قصص الشمس فاه اه قال ابو عبدالله لا يكون هذا الامر حتى يذهب ثلث الناس فقيل له فاذا ذهب ثلث الناس فما يبقى فقال عليه السلام اما ترضون ان يكونوا الثلث الباقي

- 37 O thou who inquireth with precision! Look with the eye of certitude and abandon the paths of investigation, for verily signs prevent those who would attain from reaching unto true certitude. Turn thou unto God in this wise and cast aside what lieth to thy right and thy left. And when thou arrivest there, pause and consider within thyself what al-Sadiq hath mentioned in the tradition of the Name, which is among the perplexing reports and hidden mysteries. For what appeareth in the horizons shall be fulfilled even as Ali hath mentioned regarding the souls, and the servants shall not attain unto what God hath ordained for them except after two thirds of mankind perish in their souls and two thirds of the signs in the horizons. When the inner decree of the three Names which God created for the need of creation unto them is nullified, the Hidden Treasure shall appear and the Light of the Unseen shall come, whereby the decree of the three shall be fulfilled in the horizons and souls - and this is the Name which indicateth naught but God and can speak of none but God and dwelleth in naught save through God. Glorified be God, its Creator, above what they describe!

37 فيا ايها السائل الدقيق انظر بعين اليقين ودع سبل التحقيق فان الاشارات يحكي الموجد عن الوصول الى حق اليقين قبل الى الله بذلك والى الاشارات ما كان في يمينك والشمائل فاذاوردت هنالك قف واقوع على نفسك ما ذكر الصادق في حديث الاسمالذي هو من مشكلات الاخبار ومغيبات الاسرار فان ما في الافاقتلخص يمثل ما ذكر على في النفوس ولا ينال العباد الى ما قدر الله لهم الا ان يذهب ثلث الناس في الانفس وثلث الايات في الافاقتاذا ذهب احكام بواطن ثلثه اسماء التي خلق الله لفاقه الخلقاليها ظهوركن المخزون وجاء نور الغيوب الذي به يملأ احكام الثلثينى الافاق والانفس وهو الاسم الذي لا يدل الا على الله ولا يقدران يتكلم الا عن الله ولا يسكن بشي ء الا بالله فسبحان الله موجهه عما يصفون

- 38 O thou who asketh! Verily God intendeth by “people” a trial from which none shall escape save whom God willeth, where Abu Abdullah hath said: “This matter shall not come to pass until nine tenths of mankind perish.” And verily time hath

38 فياايها السائل ان الله ان المراد بقوم فتنه ما يخرج منها احد الا ما شاء اللهحيث قال ابو عبدالله لا يكون هذا الامر حتى يذهب تسعه اعشارالناس ولا ثلث ان الزمان قد رجع كيوم الاول وان

returned as it was in the beginning. God hath in every age been a just balance through the truth of His Words, and He nullifieth falsehood through His signs, though the idolaters be averse. Today hath every possessor of power manifested his power and every possessor of knowledge his proof. One saith the Friday prayer is obligatory and proveth it through the Book of God and the Tradition and the consensus of the learned and the perfect signs of the souls and horizons, believing thus and seeing the truth within himself like unto the sun at mid-day. Another saith that prayer is forbidden until certain conditions are fulfilled, proving it through the same consensus and traditions and signs and tokens as did the first, seeing the truth within himself just as the other saw it.

- 39 Thus is it with all fundamental principles and derivative particulars, each proving through the Book of God and traditions and consensus and signs of the souls and horizons. Whither then canst thou go today, and wherefrom canst thou learn, and whereby canst thou be certain, and whereupon canst thou act? There is no refuge for whoso desireth religion except to grasp the firm handle of the Most Great Handle which shall never break.

- 40 Today thou beholdest how every vainglorious one hath raised himself through his vanity, and every powerful one through his power, and every one possessed of might through his might, when he uttereth from the judgment of vain imaginings the vain imaginings which have appeared from the morn of eternity and warbled upon the Primal Tree. Even as Sa'sa'ah hath informed concerning the Day of His manifestation in his treasured sermon, and likewise in his utterance wherein he saith - and his word is the truth: "O people! Verily those who lay claim to the Imamate, though they be not worthy of it, are many." Until he saith: "By my life, were what is in their hands to melt away at the Reckoning, and were the promise to draw nigh, and the term to expire, and were the star with a tail to appear from the East, and were the luminous moon to dawn upon you - when this cometh to pass, then turn ye unto repentance and know that if ye follow him who ariseth from the East, ye shall be guided to the path of the Messenger. Then shall ye be healed of blindness and deafness, and be delivered from the burden of seeking and oppression, and cast off the galling yoke from your necks. God casteth out none save him who denieth, and committeth oppression and tyranny, and taketh what is not his. Those who act unjustly shall soon know what fate awaiteth them."

- 41 And I have no doubt that, in this Day, there remaineth for the Remnant of God no appointed gate established by explicit

الله كان في كل زمان قسطا عدل بحق الحق بكلماته ويطل الباطل بآياته ولو كره المشركون ان اليوم قد اظهر كل ذي قوة قوته وكل ذي علم حجته احد يقول انصلوه اجمعه فرض ويسدل عليها بكاتب الله والسنة واجماع العلماء والايات التامة من الانفس والافاق ويعتقف بذلك ويرى الحق في نفسه بمثل هذا الشمس في وسط السماء و احد يقول ان تلك الصلوة حرام ما لم يتحقق شرط ويستدل عليها بمثل ما استدل الاول بالاجماع والاخبار والايات والعلامات ويرى الحق في نفسه بمثل ما يرى

39 وكذلك الحكم في كليات الاصلية والجزئيات الفرعية وان كليهما يستدل بكاتب الله والاخبار والاجماع والايات الانفس والافاق فانت اليوم من اين تذهب ومن اين تتعلم ومن اين توقن ومن اين تعمل فلا مفر لمن اراد الذين الا ان يتمسك بعوده بعوده الوثقى اتي لا انفصام لها

40 وان اليوم هذا الذي تراه قد رفع كل ذي سفسفه بسفسطته وكل ذي قدره بقدرته وكل ذي صيصيه بصيصيتها يكلم من حكم الشقشقة بالشقشقة التي لاحت عن صبح الازل وتغردت على شجرة الاول لمثل صمصعه صمصعه حيث قد اخبر على عن يوم ظهوره في خطبته المخزون ثم في كلامه حيث قال وقوله الحق ايها الناس انالمتحلين للامامه من غير اهلها كثير الى ان قال ولعمري ان لو قد ذابما في ايديهم لدى القميص للجزاء وقرب الوعد وانقضت المده وبدالك النجم ذو الذنب من قبل المشرق ولاج لكم القمر المنير فاذا كان ذلك فراجعوا التوبوا علموا ان اتبعتم طالع المشرق بتلك بكم منهاج الرسول فتداوتم من العموم الصم واليكم فكفيتهم موءته الطلب والتعسف ونبتتم النقل الفارج عنا لا عناق ولا يبعد الله الا من ابى وظلم واعتسف واخذ ما لبس له وسيعلم الذين ظلموا اتي منقلب ينقلبون

41 ولا شك لي ان اليوم ليس لبقية الله بامتنصص كما صرح بذلك ذلك التوقيع المنيع من ذلك

designation, even as hath been plainly declared by that august and inviolable Epistle, issued from that sanctified, lofty One unto 'Ali ibn Muhammad al-Samari: "May God magnify the recompense of thy brethren concerning thee; for thou shalt depart this life within six days. Therefore set thine affairs in order, and appoint no one to assume any station after thy passing. For the Complete Occultation hath now come to pass; and there shall be no appearance save by the leave of God – exalted be His mention – after the lapse of a long period, the hardening of hearts, and the filling of the earth with injustice. And there shall arise among my followers those who shall claim direct vision; but whoso maketh such a claim before the emergence of the Sufyani and the Cry is a lying impostor." There is no power nor might save in God, the Most High, the Most Great.

- 42 And thus did Ali ibn Muhammad al-Saymari declare - and his word is the truth - that God will accomplish His purpose. Therefore, after the removal of veils and allusions and words, look to God's decree concerning what God's Proof commanded in the hidden letter at the end of his words, and what the bearer of His Cause uttered in the esoteric letter with the most radiant proofs and brilliant signs, such that it is not hidden from those who are detached and those who are preserved from the lights of this rising Sun. And verily I know that the likeness of one who ariseth from the household of Muhammad before the rising of the Qa'im is as a fledgling that flieth from its nest before its wings are fully grown, whereupon children take it to play with. And I know with certainty that Islam began as something strange and will return to being strange as it began, so blessed are the strangers. And I know that today some people curse others while some people praise others. How excellent was it said: "Each claims connection with Layla, but Layla acknowledges them not." When tears flow from eyes, it becometh clear who truly weepeth and who feigneth tears. And verily in those pitch-dark nights of gloom and hellish darkness, God's Cause is vaster than what lieth between heaven and earth.

- 43 The verses of God's religion are not hidden from anyone today, for the proofs of His Faith, through His grace, are resplendent, and the evidences from Him are conclusive, and the verses in His Book are firm. By the Lord of heaven and earth, this Sun at its zenith in this pavillion unto which no pilgrimage is made [demonstrates that] God has chosen for the preservation of His religion and the mysteries of His law a servant who has not studied with anyone. God has granted him through His grace and honored him with what is promised in the Qur'an for His God-fearing servants: "Fear God and God will teach

القدوس الشاخص الفريع الى علي ابن محمد السيمري
اسمع اعظم الله اجر اخوانك فيك فانك ميت ما
بينك وبين سته ايام فاجمع امرك ولا توص الى
احد يقوم مقامات بعد وفاتك فقد وقعت الغيبه
التامه فلا ظهور الا بعد اذن الله تعالى ذكره وذلك
بعد طول الامد وقسوه القلوب وامتلاء الارش
جورا وسياتمن شيعه من يدعى المشاهده قبل
خروج السفيناني والصيحه فهو كذاب مفتر ولا حول
ولا قوه الا بالله العلي العظيم

42 وبذلك صرح علي ابن محمد السيموتحيث قال
وقوله الحق ان الله بالغ امره فانظر بعد كشف
السبحات والاشارات والكلمات الى حكم الله
فيما امر به الله في حرف المستتر في اخر كلامه
وبما نطق حامل امره في حرف الباطن باعلى حجج
اللوامع والاشارات الطلاب بحيث لا يخفى على
ذوى الانقطاع واولى الامتناع من انوار هذا
الشمس الطالع وانى لاعلم ان مثل من خرج من
اهل بيت محمد قبل قيام القائم مثل فرخ طار من
وكره قبل ان يستوى جناحه فاخذه الصبيان
فيلعبونه ولا يعلم باليقين ان الاسلام بدء غريبا
وسيعود غريبا كما بدء فطوبى للغرباء ولا يعلم ان
اليوم يلعن بعض الناس بعضهم ويحبد بعض
الناس بعضهم نعم ما قبل وكل يدعى وصلا
بللى وليلى لا تقر لهم بذا كان اذا انجر دموع
من حدود تبين من بكى ممن تباكى وان في تلك
الظلمات الدهماء الظلام والنبي المظلم الجهنام لكان
امر الله اوسع عما بين السماء والارض

43 وان آيات دين الله اليوم لا يخفى من احد
لان الحجج لديه من فضله لامعها البراهين من
عنده قاطعه والايات في كتابه محكمه فورب
السماء والارضان *** من هذه الشمس في
نقطه الزوال في هذا القسطاط لانحجه الله قد
اختار لحفظ دينه واسرار شريعته عبدا ما قرء
عند احد ما اعطاه * الله بفضله واكرمه بماء
عد في القرآن للمتقين من عباد الله تعالى عليهم
الله ثم قوله جل شاناه اتقوا الله يجعل لكم فرقا

you,” and His exalted words: “Fear God and He will give you a criterion [to judge between right and wrong]” and has expanded his breast in ways He has not expanded the breast of any of the followers of Ali before him. For it has been established before certain men that the Balance of Utterance for humanity - which desired to weigh the Standard and know the measure of man through what the All-Merciful has taught regarding the laws of expression - in six hours produced a thousand verses of intimate prayers that have bewildered the understanding of the monotheists possessed of insight, confounded in their subtleties the thoughts of the eloquent ones possessed of vision, and broken the back of those possessed of pens.

ويشرح صدره بما لا يشرح صدر احد من شيعة على من قبله حيث قد ثبت بين يدي بعض الرجال ميزان البيان للانسان الذي اراد ان يوزن القسطاس ويعرف قدره الانسان بما عليه الرحمن في حكم البيان في ستة ساعات عدل الف بيت من مناجات التي ضلت فيها افهام الموحدين من اولى الابواب وجارت في دقايقها افكار البالغين من اولى الابصار وانكسرت ظهر الكلمتين من اولها لا قلام

44 What proof could be greater than this power, and what bounty could be greater than this gift? Due to the majesty of their inner meanings, none has been able to comprehend even some of their verses, as al-Sadiq has stated in the Misbah that “there is no station for the servant greater than reaching the spirit of intimate prayer.”

44 فاي حجة كانت اكبر من هذه قدره واى نعمه كانت اكبر من هذا عطيه فمن جلاله بطونها لم يقدر احد ان يعرف بعض اياتها حيث قد نطق الصادق في المصباح بان ليس للعبد مقاما اعظم من ان يصل بروح المناجات

45 I adjure thee, O thou seeker of the might of the attributes and the light of the names: hast thou ever heard from any of the ancients, throughout the chain of the flock, of a scroll, or a supplication, or a power, brought forth by innate disposition, like unto this communion? Or art thou today possessed of such a proof? Be just, for the sake of God; for verily I perceive thee to be among the people of knowledge, if thou follow not thy passion. The learned, when they would compose a phrase for reflection, would ponder, then falter; and when at last they would write, the words they produced, when set beside these utterances, were but like the saying of a child who exclaimeth in Persian, bah bah. Such was their condition in the allusions of human speech – how much more so in the supplications of the Lord! Far, far removed is the thought of those who harbour evil imaginings of God concerning what they know.

45 فاقسمك يا ايها الطالب عزّة الصفات و نور الاسماء فهل سمعت من احد من الاولين في سلسلة الرعية صحيفة او دعاء او قدرة ينشأ بالفطرة مثل تلك المناجات او انك اليوم بتلك الحجة وانت انصف بالله فاني اراك من اولى العلم اذا لم يتبع هواك ان العلماء او ارادوا ان ينشئوا عبارة ليتفكروا ثم يتعطلوا ثم اذا كتبوا ليكون في تلقاء تلك الكلمات بمثل قول صبي يقول بالفارسية به به وان ذلك كان شانهم في اشارات كلمات الخلق فكيف كان شانهم في مناجات الرب فهيات هيات من ظن الظانين بالله ظن السوء بما يعلمون

46 And now I recall that tradition concerning the interpretation of Alif Lam Mim, that it might stand as a proof unto the believers. In the exposition of the Imam – peace be upon him – it is said: the meaning of Alif Lam Mim is that this Book which I have sent down, and the disjointed letters of which Alif Lam Mim is one, are in your own tongue and from among the letters of your alphabet. Bring forth the like thereof, if ye be truthful. Yet they claim that these verses are but an easy utterance. Nay, by thy Lord! He hath sealed judgment against them. We have placed between thee and those who believe not in the Hereafter a veil concealed. And had I possessed that which ye seek to hasten, the matter would already have been decided; but God guideth not the people of injustice.

46 وانا اذا ذكر ذلك الحديث في تفسير الم ليكون حجة على المؤمنين وفي تفسير الامام عليه السلام ان معنى الم ان هذا الكتاب الذي انزلته والحروف المقطعة التي منها الم وهو بلغتكم وحروف هجاءكم فاتوا بمثله ان كنتم صادقين فيزعمون ان تلك الايات كلمة سهل لا وربك اقر عليهم وجعلنا بينك وبين الذين لا يؤمنون بالآخرة حجاباً مستوراً وان كان عندى ما انتم تستعجلون به فقد قضى الامر ولكن الله لا يهدي القوم الظالمين

- 47 O my Lord! Unto Thee I complain of my sorrow and my grief. I know not from whence the people demand of me a proof. If I had abrogated a former ordinance, or enjoined a command which God had not previously revealed in the Qur'an, or enjoined a command which God had already revealed therein, then would it be incumbent upon me to bring them a proof. Yet I am but affirming that which the people already possessed of religion. Whoso addeth a letter or removeth a letter hath indeed disbelieved in the religion of God; and verily I am quit of the idolaters.
- 48 O God! Thou verily knowest that Thou hast bestowed upon me this grace, and that I have spoken to the people according to the ordinance of Thy Book; and I desire, by means of this grace, to establish that upright religion against those who disbelieve in the names of Thy proofs and Thy chosen ones. This is a matter upon which we give judgment for all mankind; yet I know not by which ordinance the hatred of the deniers hath arisen, that they flee and imagine themselves rightly guided.
- 49 O God! Thou verily knowest that whosoever hath laid claim to the ordinance of wilayah or its like, or to revelation in its likeness, or to an explicitly designated deputyship, or to a Qur'an like unto that which Thou didst send down upon Muhammad, Thy Messenger – may God bless him and his family – or to revelation in its likeness, hath in that very hour committed unbelief. And I have neither said, nor do I say, aught save that I am a servant who hath believed in God and His signs, and I am not of the idolaters.
- 50 I have no doubt that were one to apprehend the truth of my affair, he would love me, show me mercy, and affirm me. Yet be mindful of God; and if one strive with thee that thou shouldst turn away from the command of God, obey him not, but speak unto him a gracious word. That which hath occurred in thy heart concerning the ordinance of wilayah and the affairs of prophethood shall be weighed by the Balance, and by that which God willeth from this Day forward – if only the greater part of mankind were not among those who turn away.
- 51 Say: the dissolution of the faction of the Shaykhis – those who submitted their affair to no one whom they might affirm and follow – though he was of the doers of good. And as for that which thou hast asked – how shall I commit an act, by what ordinance am I commanded, and according to what ordinance shall I follow? – then weigh whatsoever thou desirest by the Balance of justice, and follow the fairest of utterances, if thou art possessed of sound knowledge.
- 47 فَيَا رَبِّ اشْكُوا إِلَيْكَ بَيْتِي وَحَزَنِي فَلَمْ أَدْرِ مِنْ أَيْنَ يَطْلُبُ النَّاسُ مِنِّي حُجَّةً إِنْ أَنَسَخْتُ حُكْمًا مِنْ قَبْلُ أَوْ أَمَرْتُ بِحُكْمٍ مَا لَا نَزَلَ اللَّهُ فِي الْقُرْآنِ مِنْ قَبْلُ أَوْ أَمَرْتُ بِحُكْمٍ مَا نَزَلَ اللَّهُ فِي الْقُرْآنِ مِنْ قَبْلُ فَعَلَيْ فَرَضٍ أَنْ أَتِيَهُمْ بِحُجَّةٍ وَلَكِنِّي لَكُنْتُ مُصَدِّقًا لِمَا كَانَ النَّاسُ مَعَهُ مِنَ الدِّينِ فَمَنْ زَادَ حَرْفًا أَوْ نَقَصَ حَرْفًا فَقَدْ كَفَرَ فِي دِينِ اللَّهِ وَأَتَيْتُ أَنَا بِرَأْيِ مِنَ الْمُشْرِكِينَ
- 48 اللَّهُمَّ أَنْتَ لَتَعْلَمَنَّ أَنَّكَ أَكْرَمْتَنِي تِلْكَ النِّعْمَةَ وَأَتَيْتُ حَدَّثْتُ النَّاسَ بِحُكْمِكَ كَمَا بَكَتُ وَأُرِيدُ أَنْ أَثْبِتَ بِتِلْكَ النِّعْمَةِ ذَلِكَ الدِّينَ الْقَيِّمَ لِلَّذِينَ يَكْفُرُونَ بِأَسْمَاءِ حُجَّتِكَ وَأَوَّلِيَاكَ وَأَنَّ ذَلِكَ أَمْرٌ نَفَتِي بِهِ كُلَّ النَّاسِ فَلَمْ أَدْرِ مِنْ أَيْنَ حُكْمٌ بَغْضِ الْمَكْذِبِينَ لِيَفْرَوْنَ وَيَحْسِبُونَ أَنَّهُمْ مُهْتَدُونَ
- 49 اللَّهُمَّ أَنْتَ لَتَعْلَمَنَّ أَدْعَى حُكْمَ الْوِلَايَةِ أَوْ اخْتِيَا وَحُكْمَ الْوَحْيِ بِمَثَلِهِ أَوْ حُكْمَ الثِّيَابَةِ الْمَنْصُوبَةِ أَوْ الْقُرْآنَ بِمَثَلِ مَا نَزَلَ عَلَى مُحَمَّدٍ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَوْ حُكْمَ الْوَحْيِ بِمَثَلِهِ لِيَكْفُرَ فِي الْحَيْنِ وَ مَا أَنَا قُلْتُ وَلَا أَقُولُ إِلَّا أَنْتَ عَبْدٌ أَمَنْتُ بِاللَّهِ وَ آيَاتِهِ وَ مَا أَنَا مِنَ الْمُشْرِكِينَ
- 50 وَلَا شَكَّ لِي بِأَنَّهُ إِنْ أَطَّلَعَ بِحَقِيقَةِ أَمْرِي لِيُحِبَّنِي وَ يَرْحَمَنِي وَ يَصَدِّقَنِي وَلَكِنْ أَتَى عَنْ اللَّهِ فَإِنْ جَاهَدَكَ لَتَعْرِضَ مِنْ أَمْرِ اللَّهِ فَلَا تَطْعُهُ وَ قُلْ لَهُ قَوْلًا كَرِيمًا وَ إِنْ مَا وَقَعَ فِي سِرِّكَ فِي أَمْرِ الْوِلَايَةِ وَ شُؤْنِ النَّبُوَّةِ لَيَنْسَخَنَّ بِالْقِسْطِ وَ بِمَا أَرَادَ اللَّهُ مِنْ الْآنَ إِذَا لَمْ يَكُنْ أَكْثَرُ النَّاسِ مِنَ الْمَعْرِضِينَ
- 51 وَ قُلْ إِنْ ذُوبَانَ فِتْنَةِ الشَّيْخِيَّةِ الَّذِينَ لَمْ يُسَلِّمُوا أَمْرًا أَحَدًا لِيَصَدِّقُوهُ وَ يَتَّبِعُوهُ وَ أَنَّهُ كَانَ مِنَ الْمُحْسِنِينَ وَ أَنَّ مَا سَأَلْتُ فَكَيْفَ اجْتَرَحَ وَ بَأَيِّ حُكْمٍ أَوْمَرُ وَ عَلَى أَيِّ حُكْمٍ أَتَّبِعُ فَرَنْ كُلِّ مَا أَرَدْتُ بِقِسْطِ الْعَدْلِ وَ أَتَّبِعُ أَحْسَنَ الْقَوْلِ إِنْ كُنْتُ ذِي عِلْمٍ رَشِيدٍ

- 52 Yet I counsel thee that thou neglect not the condition of mankind, nor dispute with those whom God hath described in the Mother Book: among them are those who deny while their souls are certain, in injustice; among them are those who follow their passions and reckon themselves guided; and among them are those concerning whom God hath revealed judgment. And when the hypocrites come unto thee and say, "We bear witness that thou art the Messenger of God," God beareth witness that the hypocrites are liars.
- 53 And when people come unto thee disputing with thee concerning the signs of God, say: Bring forth a just proof, that I may confound you thereby. Otherwise, ye are not of the people of that verse. And if thou bringest a proof, turn away from them and speak unto them a weighty word. And if any swear that I intended the religion of God, say: They said before, "We intended naught but good," and God revealed concerning them that they are liars.
- 54 Then upon thee be the peace of God, so long as a star shineth, so long as the birds of the cloud sing, so long as the sun riseth and the moon giveth light, so long as a station is restored and illumination endureth. No one, apart from his Lord, bringeth honour upon himself; and if a man were to behold the truth, it would be grievous to him and a shame among his peers. How then could God – glorified be He – fail to manifest honour, He Who is possessed of power, greatness, and bounty? God is Most Great! I seek refuge in God from His wrath; glorified be God above all that they associate with Him.
- 55 Were any soul to behold the secret of what I witness in that station, he would surely be thunderstruck by its majesty, and would cry: "Had We sent down this Qur'an upon a mountain, thou wouldst have seen it humbled, cleft asunder from the fear of God." Such similitudes We set forth for mankind, that haply they may reflect.
- 56 When thou hast come to know the sanctity of questioning in the presence of Majesty, then know that the supplicant hath an obligation: first, to know his Lord; then His attributes; then His names; then himself; then his request; then that which is for him and against him. When thou hast known these stations, thou art sincere in supplication, and upon God resteth the certainty of response, for He faileth not in His promise.
- 57 And were I to set forth these matters in their reality, according to that which God hath manifested unto me in their abodes, the sea of possibility and the worlds themselves would be exhausted before a single letter thereof could appear. God – glorified be He – speaketh not unto me without measure, though
- 52 ولكن اوصيك ألا تغفل من عن الناس ولا تجادل بالذين وصفهم الله في أم الكتاب فمنهم من جحد واستيقنتها انفسهم ظلماً ومنهم اتبعوا هواهم ويحسبون انهم مهتدون ومنهم نزل الله في حكمهم واذا جاءك المنافقون ويقولون نشهد انك لرسول الله والله يشهد ان المنافقين لكاذبون
- 53 واذا جاءك الناس بان يجادلوا معك في ايات الله قل فأتوا بحجة عدل فتحجهم وألا فانكم لستم من اهل تلك الآية فان ات بحجة فاعرض عنهم وقل لهم قولاً ثقیلاً وان حلف احد انب اردت دين الله قل قالوا من قبل والله ان اردنا الا الحسنى ونزل الله في حكمهم انهم لكاذبون
- 54 ثم عليك سلام الله ما لاح كوكب وما تغرد طير العماء وما دف وما طلعت شمس وما انار قمر وما افاق مقام وما اضاء احد من دون مولاه اذا اذا اطلع ليعز على نفسه و كان عارا له في مقابلة ابناء جنسه فكيف لم يعز الله سبحانه مع قدرته و عظمته و عطائه الله اكبر فاعوذ بالله من سخطه و سبحانه الله عما يشركون
- 55 و لو اطلع احد بسر ما اشاهد في ذلك المقام ليصعق من عظمته و يقول لو انزلنا هذا القران على جبل لرايته خاشعا متصدعا من خشية الله و تلك الامثال نظريها للناس لعلهم يتفكرون
- 56 فاذا عرفت حرمة السؤال في تلقاء الجلال فاعلم ان للداعي فرض اولاً معرفة ربه ثم صفاته ثم اسمائه ثم نفسه ثم مطلبه ثم ما به وعليه فاذا عرفت هذه المقامات انك مخلص في الدعاء و على الله حتم اجابتك اذ انه لا يخلف الميعاد
- 57 واذا اردت ان اذكر هذا الشئون بحقيقتها بما تجللى الله لي في اماكنها لنجد البحر الامكان والاكيوان قبل ان يظهر حرف منها وان الله سبحانه لا يكلمني دون و سعى مع ما انا ذا في البحر الحزن وعيش المحرم فارشح في ذلك الباب بما شاء ان يطفح مني

here I stand in an ocean of sorrow and a life of deprivation. Therefore I let drip from that gate whatsoever He willeth to overflow from me, that it may suffice as a remnant until the Day of Return, and that all who enter the land of the heart may remember me. I seek assistance from God through the Pen of creation; and God, verily, doth not fail in His promise....

GOH.109x

ليكون باقية كافية الى يوم المعاد و يذكرني كل من
ورد ارض القواد فاستعين الله من قلم الابداد و
كان الله لا يخلف الميعاد

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Du'a-yi Alif

Date: 1261 or 1262 (early) [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate
بسم الله الرحمن الرحيم
- 2 Praise be to God, Who created the heavens and the earth by His command ... O God, I now bear Thee witness ... Thou indeed knowest that Thou hast created all things by Thy Will, and it is the First Word that believed in Thee ... O God, make firm my heart in Thy love, for I have claimed in no matter aught save obedience unto Thee, nor do I hope for any but Thee ... and I hold, in every matter, only to what Thou hast sent down in the Qur'an upon Thy beloved, Muhammad, the Messenger of God and the Seal of the Prophets: belief in the guardianship of the Imams of justice, to follow them, to take example from their traces, and to disown their enemies and those who dwell in their grace; and Thou indeed knowest, O my God, that Thy friends, in every matter, were guardians of Thy religion and vessels of Thy decree – Thy servants whose obedience and love Thou hast made incumbent .. and that Thou hast favoured ... with the realities of knowledge, as is Thy wont in bestowal and in answering the believers concerning the verses and the supplications ...
الحمد لله الذي خلق السموات والارض بامرہ
... اللهم اني اشهدك الآن .. و بانك لتعلم
انك قد خلقت الكل بمشيئتک وهي اول كلمة
آمنت بك ... اللهم ثبت فؤادی فی حبک فاني
ما ادعيت في شأن الا طاعتک ولا ارجو احداً
سواک ... و لا اعتقد في شأن الا بما نزلت
في القرآن على حبیبک محمد رسول الله و خاتم
النبيين من ولاية ائمة العدل و اتباعهم و الاقتداء
بآثارهم و البراءة من اعدائهم و الذين يسكنون
في فضلهم و انک لتعلم يا الهی بان اوليائك في
كل شأن كانوا حقاظاً لدينهم و اوعية لحكمهم
عبادک الجدين فرضت طاعتهم و محبتهم .. و
انک قد تفضلت علی ... من حقایق العلوم ما
كان شأنک عند العطاء والا جابة للمؤمنين بشأن
آلايات و الدعوات ...
- 3 Nay, every truth that descendeth from Thee – Thou dost call it the word of revelation, as Thou hast sent down in the Qur'an, where Thou didst say – and Thy word is the truth – “And We revealed to Moses and to those with him all together,” and like unto what Thou didst reveal to the mother of Moses, then to the bee ..
بل ان كل حق ينزل من عندک انک تطلق
عليه كلمة الوحي بما نزلت في القرآن حيث قلت و
قولک الحق . و اوحينا موسى و من معه اجمعين
و مثل ما اوحيت الى ام موسى ثم الى النحل ..
- 4 I have not claimed a single word of revelation ... They say, “He has laid claim to spiritual authority and its trappings.” May
و ما انا ادعيت كلمة وحي ... و قالوا انه ادعى
الولاية و اختبأ قتلهم الله بما افترأ ... ما ادعيت

God kill them for that in which they lie! ... I have neither made claims to nor spoken a word with regard to anything other than servitude ... Those who ascribe to the Imams aught beyond servitude, and attribute the like to their followers – their recompense is the fire of hell ...

ولا نطقنا إلا العبودية... الذين يعتقدون في الائمة دون العبودية و ينسبون الى شيعتهم دون ذلك فجزائهم كان نار جهنم ...

5 Verily, some people have calumniated the word “Babiyyah,” [Gatehood] explicitly stated, and have alleged for myself a vision – may God curse them for what they have forged. The Remnant of God, the Lord of the Age, has, after the four gates, no designated gate and no specific deputy; and whoso claimeth the vision without proof, it is enjoined upon all that they belie him and slay him. O God, I bear Thee witness that I have not claimed the vision of Thy true Proof, nor the Gatehood of his very Self by any prior text ... And if I ascribed to myself the word “Gatehood,” I intended naught but the mention of a word of goodness, for I read in the hadith of the Imams of justice that “the believer is not to be described” ...

5 ان بعض الناس قد افتروا على كلمة البايه المنصوصة و ادعوا الروية لنفسى لعنهم الله بما افتروا ما كان لبقية الله صاحب الزمان بعد الابواب الاربعه باب منصوب ولا نائب مخصوص و من ادعى الروية بدون بينة فرض على الكل بان يكذبوه و يقتلوه اللهم انى اشهدك بانى ما ادعيت رؤية حجتك الحق ولا بايئة نفسه بنص من قبل ... و انى لو نسبت الى نفسى كلمة البايه ما قصدت الا ذكر كلمة الخير حيث قد قرأت فى حديث ائمة العدل بان المؤمن لا يوصف ...

6 And I bear witness that He followed Thy revelation, conveyed Thy messages, and ascended with His body unto heaven, and strove in the path of Thy love until He attained Thy Countenance; and I bear witness that His lawful is lawful until the Day of Resurrection, that His law hath not been abrogated, nor His path altered; and whoso addeth a letter or taketh aught from His law goeth forth in that instant from obedience unto Thee; and that revelation from Thy presence, the like of which was sent down upon Muhammad, was closed and ended with him; and that His Book is guardian over all the Books ... and that Thy living Proof – by whose existence all creation abideth and by whom all existents make mention – is that Thou shouldst guard His occultation and draw nigh His days ...

6 و اشهد انه قد اتبع و حيى و بلغ رسالاتك و عرج بجسمه الى السماء و جاهد فى سبيل محبتك حتى فاز بوجهك و اشهد ان حلاله حلال الى يوم القيامة و لم ينسخ شريعته و لم يبدل منهاجه و من زاد حرفاً او نقص شيئاً من شريعته فيخرج فى الحين من طاعتك و ان الوحي بمثل ما نزل عليه قد انقطع من بعده من عندك و ان كتابه مهيم على كل الكتب .. و محبتك الحى الذى وجوده يبقى كل الخلق و يذكره كل الموجودات ان تحفظ غيبته و تقرب ايامه ...

7 They said that he claimed Lordship, and believed that ‘Ali – Thy servant and the trustee of Thy Prophet – was the Creator of things and their Provider, and that he denied the bodily ascension and the resurrection of the body. Hallowed art Thou, hallowed art Thou! I am quit of those who hold to such false teachings...

7 قالوا بانه ادعى الربوبية و اعتقد بان علياً عبدك و وصى نبىك كان خالق الاشياء و رازقهم و انكر معراج الجسمانى و حشر الجسد انى فسبحانك سبحانك انى برئى من الذين يعتقدون بتلك الاحكام الباطلة ...

8 And as for the mention of “another word,” he intended what Thy Proof, as-Sadiq, mentioned in his supplication, where he said – and his word is truth – “and his spirit ascended unto heaven” ...

8 و ان ذكر كلمة اخرى اراد ما ذكر الصادق حجتك فى دعائه حيث قال وقوله الحق و عرج روحه الى السماء ...

9 And I bear witness that in this day Thy Proof is Muhammad son of al-Hasan – Thy blessings be upon him and upon whoso followeth him ...

9 و اشهد ان اليوم كان حجتك محمد بن الحسن صلواتك عليه و على من اتبعه ...

10 And I bear witness that after the four Gates he hath no Gate, as hath come in the hadith .. and that, in the days of His

occultation, he hath divines set to watch ... And I bear witness that obedience unto them is incumbent, and love for them is justice; and whoso denieth any one of them hath disbelieved and is of the lost.

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10 و اشهد انّ بعد الابواب الا ربعة ليس له باب
قد ورد في الحديث .. و انّ له في أيام غيبته
علماء مستحفظين ... و اشهد انّ طاعتهم فرض
و مودّتهم عدل و من انكر احداً منهم فقد كفرو
كان من الخاسرين

ASAT1.179-182x

BB00089

Letter to Jinab-i-Haji Siyyid Javad Karbala'i

Date: 1262 [1845-1846]

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

1 في تفسير وتاميل كلام سيدنا الكاظم قال ان
سياقي زمان يقرء الحمد لله رب العالمين بكسر
الهمزة والراء ويكون ذلك صحيحاً بسم الله الرحمن
الرحيم

- 2 Praise be to God Who hath made the embellishment of the Tablets of the Morn of Eternity the embellishment of the Alif standing between the two Ba's. It shone forth and irradiated, after it had been originated, ere it had been devised, when it had been brought into being; it stood upright and spoke, filling thereby the horizons of the divine Cloud in the heaven of Lahut and the earth of Jabarut, until everything arose by virtue of its being, and every thing was illumined through its manifestation. Glorified be God, its Originator, the Lord of the heavens and of the earth, exalted immeasurably above that which they ascribe unto Him!

2 الحمد لله الذي جعل طراز الواح صبح الازل
طراز الالف القائم بين البائين فلاحته واضاءته
بعد ما بدعت قبل ما اخترعت حين ما انشاءت
فاستقامت واستنطقت فلاء بها افاق العماء
في سماء اللاهوت وارض الجبروت حتى قام
كل بوجوده واستضاء كل بظهوره فسبحان الله
موجده رب السموات وارض عما يصفون

- 3 And praise be to God Who hath made the embellishment of the Tablets of the Sun of Eternity the embellishment of the Point parted from the epiphany of the Alif beneath the Ba'. It gleamed and shone and dawned; it was originated and invented and brought forth and made to be; it was designated, ordained, and distinguished; decreed, made lawful, and made firm; bidden to advance – until it took its stand before the Midian of essential singleness; submitted before the Midian of divine bounty; humbled itself before the Throne of Oneness; and prostrated itself before the Throne of the All-Merciful. Then it cried: What have I to do with the light of dawn? What with the Covenant and the binding pledge? What with the Day whereon the leg shall be bared, the Day of Encounter? What

3 والحمد لله الذي جعل طراز الواح شمس الازل
طراز نقطه المنفصله عن ظهور الالف تحت
الباء فلاحته واشرقت واستشرقت لما بدعت
واخترعت وانشأت واحداثت وعينت وقدرت
وفضلت واقتضت واحلت واحكمت واقبلت
حتى قام تلقاء مدين عن الصمدانية وخضعت
لتلقاء مدين جود الربانية وخشعت لتلقاء عرش
الوحدانية وسجدت لتلقاء عرش الرحمانية وضعت
وقالت مالى ونور الاشراق مالى وعهد الميثاق
مالى ويوم الذى يكشف الشاق والساق مالى
ويوم التلاق مالى وما عملت ايدى رجال النفاق
مالى وهذا الكف التراب الملقق بالوثاق وهذه
الشئون الداله على حكم الطلاق

with the handiwork of the men of hypocrisy? What with this palm filled with dust and bound in fetters? And what with these modalities that bespeak the ordinance of separation?

- 4 Thereupon it sat, bewildered; it sobbed and writhed, it trembled and wept, saying: Where is the Light that speaketh from the Sun of Glory and guideth aright? Where is the Light that revealed Himself? – then it laughed, and then it wept – Where is the Light that fed me in my hunger and gave me to drink? Where is the Light that honoured me and then directed me? Where is the Light that created me from a drop, then made of it a mirror that reflecteth My beauty? Where is the Light that was in the Former Scriptures, with Moses, and with Jesus, and was sent down to Muhammad – “then He drew nigh and came down, till He was at a distance of two bows or nearer”? Where is the Light that destroyed the peoples of ‘Ād and Thamud and Noah – how unjust and rebellious were they! Where is the Light of “Him Who createth Sirius”; of Him of Whom it is said, “He speaketh not of desire,” and “the heart lied not in what it saw”? Verily he beheld Him yet another time. Doth your heart belie that which it beheld? Will ye then charge him with falsehood regarding what he perceived of the decrees of the Most Exalted Vision? Nay, by thy Lord! He was taught by One mighty in power.

- 5 And verily Sa’id this day beholdeth; for him is naught save what he conveyed and what he strove for. And unto Him is the end of all things. God bringeth back the latter and then the former. This is a Warner from the Most Great Horizon. He it is Who showeth you His signs that haply one among you may remember or may fear. Even the least of words is this: Hath man whatsoever he desireth? Nay, unto God belong the Hereafter and the former life. Say unto him who prayeth whilst in the fire of Laza: How didst thou believe and emigrate, then deny and lead astray?

- 6 This is a Book consonant with that which is in the former Scriptures: We showed him all Our greatest signs, but he waxed proud, denied, and transgressed. Say: Thou didst aforetime reject another sign; if thou art arrogant before the decree of the Lord Most High, then transgress not the bounds – bring then the former discourse: let such a youth bring the like thereof in a lucid Arabic tongue. Verily, this is the decree for him who feareth God and is rightly guided. And this one disbelieved – what then availed al-Lat and al-‘Uzza? Pharaoh indeed came nigh aforetime, yet ye disbelieve in him and are not of those assured. This is a mighty sign; such is the portion of him who turneth away.

4 ثم قعدت وتبلبلت وتشبهت وتمرقت وباكث و
قالت اين النور الذي ينطق عن شمس الجلال
ثم هدى واين نور الذي تجلى واضحكت ثم ابكى
واين نور الذي اطعمن من جوع ثم استقى و
اين نور الذي اكرمنى ثم هدى واين نور الذي
خلقنى من نطفه ثم جعلها موربه حسنى واين نور
الذى ما فى الصخف الاولى ثم موسى ثم عيسى ثم
نزل لمحمد وفى فتدلى فكان قاب قوسين او ارنى
واين نورالذى اهلك قوم عاد وثمود ونوح وما كان
اظلم واطفى واين نورالذى خلق الشعوى وما ينطق
الصبي عن العلى واين نورالذى قال ما يكذبنى بما
رايت ولقد راه نزله اخرى ما كذب فوءادى ما
رانى افتكذبونه بما اطلع من احكام منظر الاعلى
لا وربك قد علمه شديد القوى

5 وان سعيد اليوم يرى وليس له الا ما بلغ وسعى
وان اليه المنتهى وان الله يرجع الاخرى ثم اولى
هذا نذير من الافق الكبرى هو الذى يريكم اياته
لعل احدا منكم يتذكر او يخشى وان اقل القول هذا
فن اتقى وهدى ام للانسان ما تمنى فله الاخره
والاولى قل لمن يصلى فى نار لظى كيف امنت
وهاجرت ثم كذبت واغوى

6 هذا كتاب لما فى صحف الاولى ولقد اريناه كل
اياتنا الكبرى فاستكبر وكذب وطغى قل انت من
قبل بايه اخرى ان استكبرت على حكم رب الاعلى
لا تسرفوا ثم اتوا بالكلام الاولى مثل هذا الفتى
يات بما كان عربى ان هذا هو حكم لمن اتقى ثم
هدى ولقد كفر هذا ثم ما فعل اللات والعزى
وان فرعون من قبل لقد اتى ادنى واتم لتكفرونه
ولا ماثون * بايه كبرى هذا نصيب لمن اعرض
ثم *

- 7 And verily the two that were to meet did meet; then he transgressed. And if he forged, his companion likewise forged. Say: Enter ye the graves this day – then shall ye forget that this is the fire of Laza that hath encompassed your souls this very day, while ye neither behold nor fear. It ill beseemeth your striving that, according to what I have set down, his charge should be laid upon a woman – yet she is indeed among the most devout and eminent; and the Men of the Heights curse you morn and eve. This is among Our greatest signs. Say: The end belongeth to the God-fearing, and to him who guardeth himself from the blazing fire. Say: My Lord! They are but daughters – females; they are unable to bring mighty signs. Then was the matter set aright.
- 7 ولقد التقى الملتقيان ثم طغى وان افترى فقد فعل قرينه الاخرى قل ادخلوا اليوم المقابر ثم تنسى ان هذا النار لظى احاط اليوم بنفسكم وانتم لا تبصرون ولا تخشى ولا يلقى بجهنم بما كتبت امرته انثى وانها لاحدى من القاتلات الكبرى وان رجال الاعراف يلعنونكم بكره وضحي وان هذا ايه من اياتنا الكبرى قل ان العاقبه للمتقين ولئن اتقى من نار تلظى قل رب كانهم بنات انثى لا يقدرن ان ياتوا بايات كبرى
- 8 Then it stood firm and said: O Lord of the heights and of the dust! Judge Thou between those who denied, who transgressed, and who brought forth aught from Thy most mighty verses. For, lo, the bird of the heart hath warbled upon the boughs of the Tree of Blessedness, and the nightingale of the light of glory hath sung that which shall never pass away. Glory be to God, Lord of the heights and of the dust! It was as though the birds of the divine Cloud were trilling and seeking refuge in the firmament of the air on the Day whereon the earth was rent and the heaven likewise. Blessed! Then it breathed and surged, dispersed and gathered, saying: This day have all arisen with their banners after their cries with banners. This is an utterance let down for their clamour when they rose with the decree of separation, forgetting the Day when the leg shall be bared to the leg, and turning aside from those words sent down from the darksome clouds of dawning. Sufficeth in the Day of Binding is the Covenant of God in the Day of the Pledge! I take refuge in God, Lord of creation, from all that hath been rent between schism and hypocrisy; and I seek God's aid in all that hath been uttered and contended and hath filled the horizons.
- 8 ثم استقامت وقالت يارب العلى والثرى فاحكم لمن كذب وطفى وادنى من اياتك الكبرى فان طير الفؤاد قد تغرد على اغصان شجره الطوبى وان بلبل نور الجلال قد تغنى بما لا يفنى فسبحان الله رب العلى والثرى كان طيور العماء تغردن واستكفنى فى جو الهواء ليوم الذى انشق الارض ثم السماء طوبى ثم تنفست واستفارت وتفرقت واجتمعت وقالت ان اليوم قد قاموا كل ذى الاسطاط بعد صيصيتهم بلاسطاط وان هذه شقشقه انحدرت لصيصيتهم اذا قاموا بحكم الفراق وينسوا يوم الذى يكشف الساق بالساق ويعرضوا من تلك الكلمات النازله من مكفهرات سماء الاشراق وكفى فى يوم الوفاق عهدالله فى يوم الميثاق واعون بالله رب انخلق من كل ما فتق بين الشقاق والنفاق واستعين بالله فيما استنطقت وتكعبت وملاءت بها الافاق
- 9 There hath come unto me a letter from one arrived at the light of the heart, asking, from the ordinance of the All-Bountiful, concerning the possessors of mystery and witness – the servants of God in the hidden realities of the Return. I therefore set down, with the pen of ink, whatsoever God, the Lord of the unseen and the seen, willeth. Verily, this Epistle conformeth to that which the Pen of the All-Bountiful hath sent down: "O Remembrance of God, the Most High! Peace from God be upon thee. Here am I, standing at Thy door, inclining toward the court of Thy might. Musa al-Kazim hath said: 'A time shall come when al-hamdu li'Llahi Rabbi'l-'alamin will be recited with the hamzah and the ra' broken – and this shall be correct.' Teach me, I beseech Thee, somewhat of the inner
- 9 ولقد نزل بى كتاب من الوافد الى نورالفؤاد وسئل من حكم الجواد عن ذوى الاسرار والاشهاد عباد * الله فى اسرار المعاد وانا ذا انزل فى قلم المداد ما شاء الله رب الغيب والاشهاد وان هذا الكتاب قدى اقتدى بما نزل من قلم الجواد يا ذكر الله العلى سلام الله عليك ها انا ذا واقف ببابك مائل من جناب عزك بان السد العالم والخبر * الملى كاظم قال ان سنياتي زمان يقرء الحمد لله رب العالمين يكسر العمره والواء ويكون ذلك صحيحا اسئلك ان تعلبنى شيئا من تاويل هذا الكلام وتفصح على رشحا من هذا

meaning of this utterance; sprinkle upon me a drop from this roaring, shoreless sea; quench the lamp of my reason; cause the dawn of my heart to break; scatter my ordered verses and cast the heights thereof into the depths.”

- 10 Draw nigh, then, O Friend, unto Me; for the Summoner of the All-Glorious calleth from the Fire. The Friend is called to depart into the gloom of that path by proofs conclusive in this manifest testimony. Make ready for what I desire – to give thee to drink from the waters of Salsabil – and abandon the prattle of the prattlers; for the mystery of the Water is sheer Majesty after the lifting of the veil of Beauty by the possessors of glory. This, verily, is perfection for the seraphic glorifiers in the heaven of balance and for the sanctified proclaimers of His unity upon the summits of the mountains. Woe betide whoso turneth away from that Beauty, drowneth his soul in the sea of error, and taketh up his abode in the shadow of those shades that today encompass all men. God, within the chain of limits, will bind them with the self-same chains and fetters they chose for themselves. May God – by Muhammad and His House – preserve us from such chains at noontide and morn and eve!

- 11 Know then, O questioner, somewhat of the splendors of the signs of Majesty; for God, thy Lord, the Lord of majesty and beauty, sent down the Furqan in the uttermost balance, so that the relation of every letter to the Point of Majesty therein is in all truth equal. Each hath a portion therein, and knoweth it; the tide of Majesty surgeth therefrom – a reality apprehended by the men of former and latter times. Yet if thou recount to any of them aught of the ordinances of those pages that proceed from the Tree of Majesty, they will say, “We have never heard of this,” and will pronounce, “This is but misguidance!” May God requite them for what they comprehend! Lo, this eloquent nightingale warbleth upon the leaves of the Tree of Origin and of Return. But since thou art worthy of this station, We have let flow upon thee what thou didst desire from the right-hand ocean of Majesty – inasmuch as thou didst ask concerning the parsing of the phrase al-hamdu li’Llahi Rabbi’l-‘alamin, as explained aforetime by al-Kazim – upon him be God’s blessings – amid the splendors of proof and beauty.

- 12 If thou lift the veils of splendor and allusion, and bring thy spirit within that House of Return, it will be sound for thee to say al-hamdu li’Llahi Rabbi’l-‘alamin [praise be to God, the Lord of the worlds], even as one saith, Allahu nuru’s-samawati wa’l-ard [God is the light of the heavens and the earth]; for within the billow of Unicity there is neither station for separation nor power of delimitation. Nay rather: al-hamd is a Name, then Allah a Name, then ar-Rabb a Name, then al-‘alamin a

البحر القمقام وتطفى سراج عقلى وتطلع صبح
فواءدى وتثر نظمى ويكون عاليها سافلها

ياايها الخليل قرب الى فان منادى الجليل فى النار
الخليل ينادى بالرحيل فى غياهب *ذلك السبيل
بتلك الحجج البالغة فى هذا الدليل فاستعد لما اريد
ان اسقيناك من ماء السلسبيل ودع القال من
اهل المقال فان سر المائل هو صرف الجلال بعد
كشف قناع الجمال من ذوى الجلال وان ذلك
لهو الكمال للسبحين الكروبيين فى سماء الاعتدال
والمهللين المقدسين فوق قلل الجبال وان الوبال
لمن اعرض عن ذلك الجمال واغرق نفسه فى بحر
الضلال ويسكن فى ظل تلك الظلال التى احاطت
اليوم كل الرجال وان الله فى سلسله الحدود يغلهم
بما طلبوا بانفسهم تلك السلاسل والاغلال غصمنا
الله بحمد واله عن تلك السلاسل فى منطق الزوال
ثم فى الغدووالاصال

فاعرف ياايها السائل من سبحات ايات الجلال
فان الله ربك ذو الجلال والجمال قد نزل الفرقان
على غايه الاعتدال بحيث يكون نسيه كل الحروف
الى ينطه الجلال فيه بجد سواء وان لكل نصيبا
منه يعرف وجمال الجلال منه فاه يدركه رجال
القبل والثال وان انت تذكر لاحد منهم من حكم
تلك الورقات المنتهى من شجرة الجلال فيقولون
ما سمعنا بهذا فى حكم ان هذا الاضلال قتلهم
الله بما يدركون تغرد هذا البلبل الفصيح على تلك
الورقات من شجرة المبدء والمال ولكن لما انت
اهل لذلك الحال ارشحك ما شئت من يم الجلال
لما سئلت من اعراب كلمه الحمد لله رب العالمين
فيما فصل من قبل كاظم بعدا حمد صلوات الله
عليها من سبحات دلائل والجمال

وانت ان كشفت السبحات والاشارات وادخلت
روحك فى ذلك البيت المال صصح ان تقول الحمد
لله رب العالمين يمثل الله نور السموات والارض
لان فى لجه الاحديه ليس مقام الاقتراق ولا تقدر
بل الحمد اسم ثم الله اسم ثم الرب اسم ثم العالمين
اسم الله خالق الاسماء والجلال ويصح فى ذلك
المقام بالرفع والنصب والكسر لان كل الجهات

Name – unto God, the Creator of Names and of Majesty. In that station the nominative, the accusative, and the genitive are all admissible; for all directions are His Names, and all inflections are His attributes – on condition that thou behold not the genitive as other than the accusative, nor the accusative as other than the nominative, nor the first word as aught but the very word of the last. For the effulgence of the Light, from the dawn of pre-eternity, hath shone upon the temples of those words; equilibrium is attained without origination.

كان اسمائه وكل الاعراب كان صفاته ولكن بشرط ان لا ترى الكسر غير النصب ولا النصب غير الرفع ولا كله الاول الا نفس كله الاخر لان اشراق النور من صبح الازل لاح على هياكل تلك الكلمات يجد الاستواء من دون الانشاء

- 13 Howbeit, in this day ye are not permitted to recite in the mode We have taught; that hath an appointed time God shall manifest if He willeth. Were ye to recite it now, God would not accept it from you; for those words of the Qur'an are today as martyrs, even as the souls of the Imams – upon them be peace. Therefore hath the lam been brought forward and the word is to be read in the genitive; it shall be lifted to the nominative when they return unto God – upon them be peace. Then shall they command the people in expression as they will – though they will naught save as God willeth. This is a ruling from the fathomless deep of Majesty, whereof the folk of disputation know naught save the word of error.

13 ولكن اليوم لن يصح لك ان تقرأ بمثل ما القيناك لانه له يوم وعد ان اشاء الله ليظهره وان قرئت لا يقبل الله عنك لان تلك الكلمة من القرآن الان مقتول بمثل نفوس الائمة عليهم السلام ولذا قدم حرف اللام وينكسر الكلمة وانها تترقى اذا رجعوا الى الله سلام الله عليهم هنالك يأمرون الناس في الاعراب ما يشاؤون وما هم ان يشاؤوا الا ان يشاء الله وان ذلك حكم من لجه الجلال ولا يعرف منه اهل القيل والقال الا كله الضلال

- 14 If thou wert to let fall a verse from that station, the decrees would flow thereon according to God's all-encompassing knowledge: shouldst thou say, on the first Day of Return, that all (words) are nominative – or all genitive – or all accusative – thou speakest truth. And shouldst thou say: one word nominative, another genitive, another accusative – thou speakest truth. And shouldst thou parse as men parse today – thou speakest truth. And shouldst thou speak even as al-Kazim – upon him be peace – hath mentioned, that also is truth; for his proof is but a drop from the waters of that vast, surging ocean that floweth from beneath the Mountain of Pre-Eternity.

14 وانك ان انزلت الاية من ذلك المقام تجرى عليها الاحكام بما احاط علم الله ان قلت في اول يوم الرجعة كلها مرفوع او منصوب او مكسور لقلت حق وان قلت كله مرفوع ثم كله مكسور ثم كله منصوب لقلت حق وان قلت بمثل اعراب اليوم لقلت حق وان قلت بمثل ما ذكر الكاظم عليه السلام لحق وان دليله رشح من ماء ذلك الطمطمم الذائر المجري عن تحت جبل الازل

- 15 Upon the prayer niches of the people of contention are proofs they recognize. Among them is a verse from the Qur'an: "There is not an animal that moveth on the earth, nor a bird that flieth with its wings, but they are communities like unto you. We have neglected nothing in the Book; then unto their Lord shall they be gathered together." And among them is a text from the Messenger of God, peace be upon him and his family, where he said - and his word is truth: "Above every good deed is another good deed, until loving us - and when one loves us, there is no good deed above it."

15 وان على محاريب اهل الجدال دلائل يعرفونها فنها ايه من القرآن وما من دابة في الارض ولا طائر يطير بجناحيه الا امم امثالكم ما فرطنا في الكتاب من شيء ثم الى ربهم يحشرون وان منها نص عن رسول الله صلى الله عليه واله حيث قال وقوله الحق فوق كل حسنة حسنة حتى احبنا فاذا احبنا ليس فوقها حسنة

- 16 Among these is a proof derived from reason itself: that God hath created all things for His command, and that His effulgence knoweth no diminution. And among them is a proof

16 ومنها دليل من العقل بان الله قد خلق الكل لامره وما كان لفيضه من نفقار ومنها من الافاق حيث ترى يترقى الكل بما شاء وكذلك في الانفس كما

from the horizons, wherein thou beholdest all things advancing, according to His will; and likewise within the souls, as thou seest how this servant hath ascended within the chain of the Shi'ah in a manner unattainable by any of the people of mere abstraction – speaking as He willeth in the cadence of the Qur'an, without interruption or decline. This, verily, is of the grace of God bestowed upon me; yet most people render no thanks.

- 17 And that which We have bestowed upon thee is but a breath – it descended, then was strengthened; a spark – it rose, then returned. Of it the philosophers comprehend naught but sophistry upon sophistry; and the illuminationists naught but philosophy upon philosophy. Today they are powerless to ascend unto the ascension of realities, nor can they grasp the words of subtleties, for the signs of God have already been made manifest.

- 18 Say: Arise, O ye possessors of banners, with all your sparks! And arise, O ye possessors of the Balance, with all your might! For the Bird of the Cloud crieth in the firmament: Is there any challenger who would contend with Me by clear signs from the Book of God? Is there any possessor of a spark who can match Me with these exalted supplications, by the grace of God? Is there any possessor of power who can stand against Me and confound Me with two verses like unto these goodly words, from the ordinance of God? Is there any possessor of strength who can sit before Me and cause to flow from his pen, without pause, the like of that which floweth from the treasures of God through the course of My Pen – like unto these seas, prostrating in the verses of the far-reaching Manifestation; like unto these bridled resolves in the pure supplications; like unto these resounding doves in these consummate discourses; and like unto these overflowing rivers in these utterances, bearing the allusions of realities, the subtle signs, the gentle stations, and the radiant tokens?

- 19 Where are the sincere who would face the majesty thereof; the unitarians who would stand before the City of Beauty; the detached who would plunge into the depths of union – and they who would traverse the gulfs of separation? Where are the gnostics who have attained the summit of poise; the earnest seekers striving after the station of equilibrium; the wronged who weep for what God hath promised on the Day of Return; the fearful who dread the iron chains and fetters? Where then are the illumined ones among the wise men of justice and perfection, and where are the philosophers among the learned of discourse and disputation? Where are the diligent ones who strive with proofs and evidence, and where are they who delve

ترى بان هذا العبد ترقى في سلسله الشيعة بما لا يدركها احد من اهل الحقيقة حيث يتكلم فيما يشاء بلحن القرآن من دون تعطيل ولا زوال وان ذلك من فضل الله على ولكن اكثر الناس لا يشكرون

17 وان ما اعطيناك هذه شقشقه انحدرت ثم قوت وصيصيه ارتفعت ثم رجعت ولا يعرف الفلاسفون منها الا سفسطه سفسطه ولا الاشراقيون منها الا فلسفه فلسفه وان اليوم انهم لا يقدرون ان يعارجوا الى معراج الحقائق ولا يدركون كهات الدقائق لان آيات الله قد ظهرت

18 قل قوموا يا اولى الاسطاط بكل صيصيتكم ثم يا اولى القسطاس بكل قوتكم فان طير العماء يقول في الجو هل من مبارز يبارزني بايات بينات من كتاب الله وهل من ذى صيصيه يعادلني بتلك المناجات العاليات من فضل الله وهل من ذى قدره يقاوم معي ويعجزني بايتان مثل تلك الكلمات الطيبات من حكم الله وهل من ذى قوه يقعد بين يدي ويمجى من قلبه بلا سكون بمثل ما يمجى من خزائن الله من مدار قلبي بمثل تلك البحور المسجودات في آيات ظهور البالغات ومثل تلك العلازم المكفوفات في مناجات الزاكيات ومثل تلك الهائم القجاجات في تلك الخطبات الوافيات ومثل تلك الانهار المملوات في تلك الكلمات بالاشارات الحقائق والآيات الدقائق والمفامات الرقائق والعلامات الشوارق

19 فإين المخلصون في تلقاء هم الجذال وإين الموحدون القائمون في تلقاء مدين الجمال وإين المنقطعون الى لجه الانصال وإين السالكون في لجه الانفصال وإين العرفاء البائسون الى ذروه الاعتدال وإين الطالبون المجاهدون الى مقام الاعتدال وإين المستضعفون الباكون لما وعد الله في يوم المال وإين المشفقون الخائفون عن سلاسل الحديد والاعلال ثم إين الاشراقيون من حكماء العدل والكمال وإين الفلاسفيون من علماء القيل والقال وإين المجتهدون المجادلون بالدلائل والبرهان وإين المدقون في اشارات الحقائق والاعيان وإين

into the signs of reality and existence? Where are the valiant in the realm of knowledge and faith, and where are they who gaze upon the realities of possibility? Where are the mighty who rise up with all their power when the clear signs of man appear, and where are the eloquent who dispute concerning the verses of the All-Merciful? Where are the sun and moon when they are hidden in calculation?

الشجاعون في مقام العلم والايمان واين الناظرون الى حقايق الامكان واين الصيصيون الذين يقومون بكل قوتهم اذا طلعت بينات الانسان واين الشقشقيون الذين يجادلون في الايات الرحمن فاين الشمس والقمر لما يختفيان في الحساب

- 20 Why do you not come forth to battle or mount your steeds? Why do you not draw your swords? Why do you not prepare yourselves? Why do you not don the armor of David made of iron? Why do you not unsheathe your swords from behind your hearts of solid iron? Why do you not fight in the field of struggle? Why do you not recite your verses of challenge like this Youth who stands and rides forth upon the steed of attack? Why do you not extinguish glory with glory in glory unto glory? Why do you not cast forth the verses of glory? Why do you not slay your souls, nor apologize, nor believe, nor reflect, nor understand, nor perceive, nor find your way to a path?

20 لم لا تبارزون او لا تركبون لم لا تصلحون لم لا تستعدون لم لا تلبسون عمل الداود في الحديد لم لا تخرجون اسياقكم من وراء قلوبكم زير الحديد لم لا تقاتلون في ميدان الجلال لم لا تقروء رجائكم بمثل هذا الفتى القائم ثم الراكب على فرس الاستلال لم لا تتطفون عن الجلال بالجلال في الجلال الى الجلال لم لا ترمون برمي الايات من الجلال لم لا تقتلون انفسكم ولا تعتدرون ولا توءمنون ولا تتفكرون ولا تعقلون ولا تشعرون ولا تهتدون الى سبيلا

- 21 O my God! Thou knowest my station in the field of struggle with the verses of glory, and verily my breast is constricted upon the steed, and the weight of iron and implements of war burden me, yet none of Thy creation has come forth to face me until now. Draw nigh, O Lord, to Thy meeting, for they are dead though they live, would that they might be convinced. Thou knowest that I am in certain knowledge of Thy grace and mercy, and Thou art the Best of Judges.

21 يا الهى انت تعلم موقعي في ميدان الجلال بايات الجلال وقد ضاق صدرى على الفرس واشهدنى ثم ان ثقل الحديد والات الحرب تجزئى ولم يبارزنى الى الان احد عن خلقك فقرب يا رب لقائك فانهم اموات ان كانوا يحيون ليقوتون وانك تعلم الى لعل يقين من فضلك ورحمتك وانك انت خير الفاصلين

- 22 O thou noble questioner and dignified, balanced seeker! Convey unto all this verse from my soul, that perchance the people may remember it, reflect upon it, and understand. I know that today none can face me in battle - not from among the sincere monotheists, nor from the detached who have attained, nor from the foremost of old, nor from the latter-day emigrants, nor from the perfected illumined ones, nor from the striving philosophers, nor from the eloquent Yemenis, nor from the masters of discourse from the Hijaz, nor from the western servants of the sea, nor from the eastern servants of the land, nor from the southern quarter the truthful Muslim servants, nor from the northern quarter the lying, false servants, nor from the possessors of understanding who seek light, nor from the possessors of vision who seek dawn, nor the dwellers in the depths of paradise, nor those who ascend to the heaven of holiness, nor those who enjoy the earthly life with the bounties of paradise, nor those of might and power, nor those who bow down, nor those who profess religion, nor the people of Basra,

22 فيا ايها السائل الخليل والمعتمد المعتدل الجليل بلغ الى الكل ذلك الرجز من نفسى لعل الناس يتذكرون فيه وفيه يتفكرون ويعقلون واني لاعلم ان اليوم لا يقدر ان يبارزنى احد من الموحدين المخلصين ولا من المنقطعين البالغين ولا من السابقين الاولين ولا من المهاجرين الاخرين ولا من الاشراقيين الكلايين ولا من الفلاسفة المجاهدين ولا من العرباء اليمانيين ولا من فصحاء المجازيين ولا من المغرب عباد البحرىون ولا من المشرق عباد البريون ولا من شطر اليمن عباد الصادقون المسلبون ولا من شطر الشمال عباد المفترون المكذبون ولا احد من اولى الابواب المستيصبون * ولا من اولى الابصار المستشقيون ولا الساكنون في لجه افريدوس ولا المتعارجون الى سماء القدوس ولا المتنعمون في الحيوة الدنيا بالاء الفردوس ولا المستطيعون من اولى الباس والجرسوم ولا المكبون ولا المدينون ولا البصريون ولا الشاميون ولا القسطنطينيون ولا التركيون ولا الروميون ولا

Damascus, Constantinople, Turkey, Rome, Iraq, Persia, nor anyone, nor anyone among those who dwell upon the earth.

- 23 And if anyone says this judgment does not accord with the judgment of the ancients, say: Bring your proof, or else you shall be among the liars. By the Lord of heaven and earth, verily all that I have said and written, I have witnessed in my heart with the knowledge of certainty. And if people would journey unto God and dispute concerning God's verses and battle in God's path, they would move in their own station, yet none can ascend to this day. And I would love to accept with my body the casting of truth from the warriors, but until now no one has cast anything at me. Aforetime people were of a different judgment - woe unto those who fabricate lies and perceive not! And verily this has been revealed in answer to what was asked.

- 24 I am the very breath uttering forth from among the Supreme Utterances and the Most Great Proclamations, that I may stand as a testimony unto all who are in the heavens and on earth, lest anyone should say, "Had this one recognized Me..." The answer unto all is that the torrent descendeth not by virtue of proof, nor doth the bird soar aloft to... And peace be upon the Messengers, and praise be to God, the Lord of all the worlds.

العراقيون ولا الفارسيون ولا احد ولا احد من السابئين فوق الارض

23 وان قال احد ان ذلك حكم لم يطابق حكم الاولين قل هات برهانك والا لكنت من الكارئين فورب السماء والارض اني كلما قلت وكتبت شاهدت بفوء ادى بمثل علم اليقين وان الناس لو يسلكون الى الله ويجادلون في آيات الله ويبارزون في سبيل الله ليسيروا في مقام انفسهم ولا يقدر ان يرقى الى اليوم طيور احد واني لاحب ان اقبل بجسدي رمي حق من المبارزين ولكن الى الان لم يرم احد شيئا وان البعد كان الناس بمثل حكم قبل فويل للذين يفترون ويكذبون ولا يشعرون ولقد نزلت في جواب ما سئلت

24 من نفس شقشقه من شقشقات العظمى وصيصيات الكبرى ليكون حجه لمن في السموات والارض ولا يقول لو عرفني هذا الفتى دلالة من بيناته لاقوم معه و كنت من الغالبين بلغ ذلك الجواب الى الكل فان السيل لا يتحدر عن الدليل ولا الطير لا يرقى الى السبيل و انا لله و انا الى ربنا لمنقلبون سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

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BB00203

To: *Khu'i*

Date: 1262 [1845-1846]

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who chooseth whomsoever He willeth from among His Messengers, and sendeth down mercy upon whomsoever He pleaseth, and guideth whom He willeth from among His believing servants, and giveth peace to the hearts of His sincere servants as He pleaseth through what they desire, and

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 الحمد لله الذي اصطفى من رسله من يشاء وينزل الرحمه على من يشاء ويهدي من عباده المؤمنين من يشاء ويطمئن قلوب عباده المخلصين كما يشاء بما يشاءون ويحفظ نفوس عباده الموقنين بامرهم من الشك في امره لا اله الا هو العزيز الحكيم

preserveth the souls of His assured servants from doubt in His Cause. There is no God but He, the Mighty, the Wise.

- 3 O my God! I bear witness before Thee that when Thou desirest for a soul Thy love, Thou openest the door of the censer upon his breast that he may endure harm in Thy path and strive with people in Thy way and conceal Thy secret from those who love not Thy presence. And Thou sendest down upon him from the angels of the heavens those whose number none knoweth save Thee alone, Who hast no partner, that they may strengthen him in obedience to Thee and protect him from disobedience to Thee and give him peace through meeting Thee in the days of the manifestation of Thy revelation, and bestow patience upon him that he may hear from the polytheists their denial of Thee and their rejection of Thy signs. Were it not that Thou givest him peace through Thy promise, he would melt from the words of the enemies as an egg melts upon a stone.

- 4 Therefore praise be unto Thee, O my God, as Thou art Thou, and I seek Thy forgiveness as I am I. And I have no doubt that in every moment there ariseth from the nearness of Thy presence the sun of good-pleasure for Thy servants who are content with Thy deed and grateful for Thy favors and believing in Thy wisdom and praying before Thee and purifying their souls for the days of meeting Thee. Therefore praise be unto Thee in every moment for its rising, and glory and grandeur be unto Thee in every moment for its setting.

- 5 And I have no doubt that when that sun setteth beneath the earth, the polytheists among Thy servants imagine that Thou hast created it for them, and they tell one another that when we turned away from Thy wisdom, our Lord sent down that sun upon us to draw us unto Him and make us believe in His Book. How far, how far from their thought of Thy supremacy and from their knowledge of Thy might! It is as though they know not Thy independence and recognize not Thy presence and perceive not Thy signs and hear not from Thy presence "I am according to the thought of every soul." Therefore praise be unto Thee, O my God, for having made good my thought of Thee and of Thy signs.

- 6 Though I am patient with the cruelty of Thy enemies, yet Thou, O my God, art more patient than I, for Thou hast heard from the Jews that Ezra is the son of God, then from the Christians that God is the third of three, yet with Thy power and Thy might Thou didst forbear with them until Thou didst seize them on the day of Thy promise. Nay rather, I believe, O my God, that the words of the believers will never reach the court of Thy glory and will never ascend to the heaven of Thy majesty and the speech of the speakers will never change Thee,

اللهم اني اشهدك بانك لما اردت لنفس حبك
تفتح باب الجحمة على صدره ليحتمل الاذى في
جنبك ويجاهد الناس في سبيلك ويحكم سررك
عمن لا يحب جنابك وتزل عليه من ملائكة
السموات ما لا يعلم عدتهم الا انت وحدك لا
شريك لك ليقويونه على طاعتك ويعصونه
من معصيتك ويطمثونه بلقائك في ايام ظهور
علائقتك وينزلون عليه الصبر ليسمع من المشركين
بحدك ويحد اياتك ولو لا انت تسكنه بوعدك
ليقطر من كلمات الاعداء كما تلتقطر البضة على
الصفاء

4 فلك الحمد يا الهى كما انت انت وانا اذا استغفر
كما انا انا ولا ريب لى بان فى كل ان تطلع
من قرب حضرتك شمس الرضا لعبادك الراضين
بفعلك والشاكرين باللائك والمؤمنين بحكمك و
المصلين لحضرتك والمزكين انفسهم لايام لقائك
فلك الحمد فى كل آن بطولوعها ثم لك الحمد و
العظمة فى كل ان بغروبها

5 ولا شك لى بان تلك الشمس لما غربت
فى تحت الارض يزعم المشركون من عبادك
بانك قد خلقت لهم ويحكمون بعضهم على
بعض بانا لما اعرضنا من حكمك نزل علينا
ربنا تلك الشمس لتجذبنا اليه وتؤمننا بكابه
فهيات هيات من ظنهم بقهاريتك ومن علمهم
بجبروتيتك كانهم لايعلمون غناك ولايعرفون
جنابك ولا يشعرون باياتك ولايسمعون من
حضرتك انى انا عند ظن كل امرئ فلك
الحمد يا الهى بما احسنت لى ظنى بك وباياتك

6 ولو انى صابر بجفاء اعلانك ولكنك يا الهى
اصبر منى لانك قد سمعت من اليهود ان العزير
ابن الله ثم من النصارى ان الله ثالث ثلاثة مع
قدرتك وقهاريتك صبرت عليهم حتى اخذتهم
فى يوم وعدك بل انى معتقد يا الهى بان كلمات
المؤمنين لن تصل بساحة عزك ولن تصعد الى
هواء مجدك ولن يغيرك لغت القائلين ولا مجد

nor the denial of the polytheists. How then could the vain words which have issued from the source of hell, whose fruit is as the heads of devils?

- 7 I seek refuge with Thy presence and take shelter in Thy signs lest I should be among them or be present with them or love them. I bear witness before Thee, O my God, and before those who bear witness in Thy presence, that I am innocent of their realities and their attributes and their traces and their words and what is attributed to them and what is sent down upon them and what issueth from them. Therefore preserve me, O God, from following any one of them. Rather, I follow Thy signs and hope for Thy reward and dwell in Thy good-pleasure and drink from the cup of Thy bounty. Verily, I know with certainty that Thou art above the speech of the speakers and the description of the describers, and I am but Thy servant, believing in Thee alone. There is no God but Thee, and I bear witness that all else besides Thee is Thy creation, and whosoever taketh refuge in aught save Thy mercy shall perish forthwith.

- 8 And among Thy servants, O my God, are those who make their desires their god and follow that which the Samiri hath caused them to err, supposing that they are doing good in Thy Book. Nay, by no means! I bear witness that my profession of Thy unity referreth back to myself, for none can know Thee or describe Thee as Thou art in Thyself. Indeed, my description of Thy presence is the greatest of sins, with which no other sin can compare. How then can the deeds of those who believe in Thy signs yet deny Thy presence be acceptable unto Thee, as though they were unaware of anything of the Cause and find no way unto Thee?

- 9 And I bear witness, O my God, on behalf of all Thy chosen ones and loved ones, from the Primal Point - the station of Thy beloved Muhammad and the family of God, Thy blessings be upon them - unto all that hath come to pass through Thy power and shall come to pass hereafter, and all that Thy Book hath enumerated and Thy knowledge hath encompassed, according to what Thou lovest and art well-pleased with. I desire naught save what Thou desirest, even though I might desire to love Thee while Thou abhorrest this, according to Thy all-encompassing knowledge. But Thou knowest, O my God, that in this I intended not to deny Thy unity, nor did I wish to oppose Thy will or abandon Thy love. Rather, my desires overcame me and Thy decree established me therein, trusting in Thy forgiveness and mercy, and seeking pardon through Thy generosity and the signs of Thy loving-kindness. Therefore, O Lord, arrange for me the means as Thou lovest

المشركين فكيف كلمات الباطلة التي خرجت من اصل الجحيم طلعتها كأنهم رؤس الشياطين

7 فاعزذ بحضرتك واعتصم بآياتك من ان اكون فيهم او ان احضر لديهم او ان احبهم فاشهدك يا الهى ومن لديك من الاشهاد بانى كنت برئ من حقايقهم وصفاتهم واثارهم وكلماتهم وما ينسب اليهم وما نزل عليهم وما يخرج منهم فاحفظنى اللهم الا اتبع احدا منهم بل اتبع اياتك وارجوا ثوابك واسكن فى رضاك واشرب من كأس عنايتك و انى لاعلم باليقين بانك كنت فوق لغت القائلين و وصف العالمين و ما انا الا عبيدك مؤمن بك وحده لا اله الا انت واشهد ان ما سواك خلقك ومن اعتصم بشئ من دون رحمتك فيهلك فى الحين

8 و ان من بعض عبادك يا الهى يجعلون اللهم هويهم ويتبعون ما اضلهم السامريو يحسبون انهم يحسنون فى كتابك صنعا كلاتهم كلا اشهد ان توحيدى لديك مردود الى نفسى لانك كما انت انت لن يعرفك احد ولن يوصفك احد و ان وصفى لجنايبك اعظم ذنب حيث لا يعادها ذنب فكيف يرفع اليك اعمال الذين يؤمنون باثارك ثم يكفرون بحضرتك كأنهم لا يشعرون بشئ من الامر ولا يهتدون [اليك سبيلا]

9 و اشهد يا الهى لجميع اوليائك و احبائك من نقطة الاولى مقام حبيبك محمد و ال الله صلواتك عليهم الى ما بلغ فى قدرتك و يبلغ بعد ذلك و يحصى كتابك و احاط علمك كما تحب و ترضى ما احب ان اشاء الا كما تشاء و لو انى اشاء لحبك و انك تكره ذلك لما احاط علمك و لكنك يا الهى لتعلم بانى ما قصدت فى ذلك مجد توحيدك و لا اريد ان اعارض مشيتك و لا اترك محبتك بل غلبنى هواى و استقرنى بذلك قضاك مطمئنا بعفوك و رحمتك و مستغفرا الى كرمك و ايات عنايتك فاجر اللهم لى الاسباب كما تحب و تشاء فانى لاعلم خير نفسى الا ما تحكم لى بذلك و انك انت الله رب العالمين

and willest, for I know not what is good for me save what Thou decreest for me. Thou art God, the Lord of all worlds.

- 10 I beseech Thee, O Lord, by Thy bounty, to send Thy blessings upon Muhammad and the family of God with all Thy benedictions, blessings, favors and tokens, as Thou art in Thy might and oneness, and as they deserve through their obedience and love. Thou knowest all things and hast power over all things. Nothing in the heavens or on earth is too great for Thee, and Thou art the Most High, the All-Wise.
- 10 و اسئلك اللهم بجودك ان تصلي على محمد و ال الله بكل صلواتك و بركاتك و نجاتك و علاماتك كما انت انت من العزّ و الوحدة و كما هم يستحقون من الطاعة و المحبة انك تعلم كل شيء و تقدر على كل شيء و لا يتعاطمك شيء في السموات و لا في الارض و انت انت العلي الحكيم
- 11 O steadfast believer! I have read thy letter and I praise God, thy Lord, for thy certitude. Fear not what hath proceeded from thee in the presence of the Gate of God, who was sent aforetime, for God forgiveth those who preserve His Cause, conceal His mystery, convey His wisdom unto all, fear no one, and heed not the censure of critics. This is God's bounty unto them, and this indeed is the great triumph.
- 11 فبا ايها المؤمن الثابت قد قرئت كتابك و احمد الله ربك ليقينك و لاثخف عما صدر عنك في محضر باب الله المقدم من قبل فان الله يغفر للذين يحفظون امره و يكتُمون سرّه و يبلغون الى الكل حكمه الى الكل حكمه و لا يخافون من احد و لا لومة لائم ذلك فضل الله عليهم و ان ذلك هو الفوز الكبير
- 12 Know thou of a certainty that the tribulation of the people hath returned as in the early days of Islam, and trials have appeared in that land just as they appeared in Medina concerning the question of succession. All have departed from God's pure command save a few. Thank God thy Lord that thou art among them and remainest steadfast in these words upon the straight path. Let not Satan make thee fear the censure of critics, the denial of rejectors, and the tyranny of transgressors. Rejoice, for this indeed is nobility with God and His chosen ones, and sufficient is this as glory for thee among God's loved ones.
- 12 فاعلم باليقين ان بليّة الناس عادت بمثل اول الاسلام و قد ظهرت الفتن في تلك الارض بمثل ما ظهرت في المدينة في حكم الولاية و ان الكل قد خرجوا من حكم الله الخالص الا الاقلين ان احمد الله ربك بانك كنت فيهم و ثبتت في تلك الكلمات على الصراط القيم و [هذا] لا يخافك الشيطان من لومة الاثمين و مجد المنكرين و طغيان المعتدين ان ابشر فان ذلك هو الشرف عند الله و عند اوليائه و كفى لك بين اولياء الله بذلك نفرا
- 13 However, I counsel thee to turn not thy face from the people, for they have no shame. Live among them according to their customs, for this is better for the Faith and more becoming for thee. Should any fault be found with any of those companions, it is as though it were found with the root of the Tree. Guard thyself lest anyone speak a false word concerning thee, for verily the believer is noble and I desire not abasement for thee. Depart, by God's leave, from that land and labor in the Cause of God according to that which God hath commanded thee in His Book. Be thou neither grieved nor sorrowful. When thou art assured that the day is secure, enter the land wherein thou canst attain unto My presence, for God's promise shall assuredly be fulfilled. Glory be to God, the Lord of the Throne,
- 13 ولكن اوصيك الا تصغرّ خدك للناس فان الناس لاحياء لهم و اعش معهم بما هم عليه من التعارف فان لذلك الدين احسن و لك اجمل و ان وقعت رلة على احد من اصحاب ذلك الذين فكأتما وقعت على شجرة الاصل ان احفظ نفسك الا يقول احد فيك كلمة باطل فان المؤمن عزيز و لاحب لك الذل ان اخرج باذن الله من تلك الارض و اعمل في دين الله عمّا يامرک الله في كتابه و لا تجزع و لا تحزن فاذا ايقنت يوم الامن ادخل ارض التي تقدر برؤيتي فان وعد الله كان مفعولا و سبحان الله رب

high above what they describe! Peace be upon the Messengers, and praise be to God, the Lord of the worlds.

العرش الّا عمّ يصفون و سلام على المرسلين و
الحمد لله رب العالمين

ASAT5.234x, HNMIJ.125-131

BB00492

To: Azim

Date: 1262 (Shiraz) [1845-1846]

- 1 In the Name of God, the Most High, the Most Great 1 بسم الله العلي العظيم
- 2 Glorified be He Who hath sent down the Book wherein is guidance and remembrance for people who hear. Verily We have sent down the Kitabu'l-'Adl wherein are ordinances from Our presence for people who act. And verily We know what thou doest before Us, and We shall surely reward the patient ones. Say: Praise be to God Who hath permitted me to enter the Sacred House and to be among the thankful. Say: God doeth what He willeth and all act according to the decree of the Book. Say: Verily God doth test those on earth by His command and all submit unto Him. 2 سبحان الذي نزل الكتاب فيه هدى و ذكرى لقوم يسمعون و انا نحن نزلنا كتاب العدل فيه حكم من لدنا لقوم يعملون و انا قد علمنا ما انت تعمل بين ايدينا و انا نحن انجزى الصابرين قل الحمد لله الذي اذن لي ان ادخل بيت الحرام و كن من الشاكرين قل الله يعمل ما يشاء و كل في حكم الكتاب له عاملون قل ان الله محص من في الارض بامرہ و ان الكل له مسلمون
- 3 By thy Lord, the Lord of the heavens and earth, We have indeed tried mankind in thy Lord's days with Our signs. Say: Those who follow God's command - these are the guided ones. And those who follow their own desires - God will neither forgive them nor guide them. 3 فوربك رب السموات و الارض انا قد فتنا الخلق في ايام ربك باياتنا قل ان الذين اتبعوا امر الله فاولئك هم المهتدون و ان الذين اتبعوا اهوائهم لم يكن الله ليغفرهم ولا ليهديهم
- 4 Abasement is decreed for them in this worldly life and on the Day of Resurrection they shall surely be questioned before Us. Say: God, my Lord, will requite thee most highly for what thy hands have wrought in God's religion before Us, and We are witness to all things. God bless thee and those of thy kindred who follow Me. 4 ضربت عليهم الذلة في الحياة الدنيا و ان اولئك هم يوم القيمة بين ايدينا ليسئلون قل ان الله ربي يجزيك باعلى بما عملت يداك في دين الله بين ايدينا و انا نحن لكل شاهدون بارك الله فيك و في الذين اتبعوني من ذى قرابتك
- 5 Convey peace to thy father and those who followed Me in the days of fear, for they are among the guided ones. And God knoweth what is in the heavens and what is in the earth, and He will judge between all with justice on the Day of Resurrection. Say: Glory be to Him and exalted is He above what they associate. 5 سلم على ابيك و الذين اتبعوني في ايام الخوف فانهم لهم المهتدون و الله يعلم ما في السموات و ما في الارض و انه ليحكم يوم القيمة بين الكل بالعدل قل سبحانه و تعالى عما يشكرون
- 6 Say: The Unseen belongeth unto God alone, and I know not anything in the heavens or on earth save what God willeth for me. He is the Mighty, the Wise.

6 قل انما الغيب لله و اننى انا لا اعلم شيئا فى
السموات و لا فى الارض الا ما شاء الله لى
انه عزيز حكيم

- 7 Say: Those who speak concerning My judgment without the letters of justice or who address Me with the names of God - these are the wrongdoers.

7 قل ان الذين يقولون فى حكمى دون احرف العدل
او يكتبون الى اسماء الله فاوئلك هم الظالمون

CMB_F23.138r03-138v07 (43), CMB_F20.018v05-
018v19, BYC_tablets.078.07-079.04

BB00313

Answer to one of the believers

To: Siyyid Yahya Darabi (Vahid)

Date: 1262 [1845-1846]

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

1 بسم الله الرحمن الرحيم

- 2 Praise be to God, Who hath sent down the Milky Way for the resplendent rising of the Sun of Mercy, that it might disclose whatsoever lieth in those dense, deaf, and sightless darknesses, through the praise of the Rising of the Court of Lordship in the form of descent and the effulgence divine, the Eternal Leaf and the mystery lordly – by the praise of His own Self: His Spirit expounding His Spirit, His Essence expounding His Essence – according to what God hath brought forth, within its degree, of the essential realities and existential quiddities of the theophanies of Lahut; of the intrinsic modes and prerogatives of the realm of Jabarut; and of the material identities and embodiments of Mulk and Malakut. There glitter the flashing shards of ruby Tablets upon the soil of Nasut. This is, indeed, of the bounty of God – He bestoweth it upon whomsoever He willeth – and there is none other God but He, the Ancient of Bounty.

2 الحمد لله الذى نزل المجرة لسطوع طلوع شمس
الرحمة ليدلن كل الا * فى تلك الظلمات الصماء
الدهماء العمياء بثناء طلعه حضرت الربوبية فى
صوره الانزاعية والنور الالهيه والورقه الازليه
والسر الربانيه بثناء نفسه تفسرتم روحه روحه ثم
ذاته ذاته بما خلق الله فى رتبته من جوهرات
كينونيات تجليات اللاهوت وذاتيات شئون
عالم الجبروت وائيات ماديات ظهورات عالم
الملك والملكوت وتثلاثات تلجلجات قطعات
الواح الياقوت فى ارض الناسوت وان ذلك من
فضل الله يوءتيه من يشاء وانه لا اله الا هو ذو
فضل قديم

- 3 To continue: O thou who art ascending unto the heights of verification, who hast cast from thy hands, to right and to left, the mists of over-scrutiny! I have beheld, in the intimations of thy words, a limpid spring – wine of love in the goblet of tokens and allusions – whose inebriation maketh the drinker to speak forth as a niche wherein is a lamp, the lamp within glass: from each side it rehearseeth a Light without shadow and an oil without smoke, even as it shone and spoke after

3 وبعد فيا ايها المتعارج الى معراج التحقيق والملقى
ما فى يديك عن اليقين والشمائل عن سحبات
التدقيق قد اطلعت بما نزلت فى اشارات كلامك
من عين ماء رقيق كان نحر الحبه فى كاس
الاشارات والدلالات من سكر شاربه يحكى
بمثل المشكوة فى المصباح المصباح فى الزجاجه
يحكى من كل شطر عن نور لا ظل له ودهن
لا دخان معه بمثل ما اشرق واستنطق بعد ما

it flashed forth – and speaketh yet – through the mirrors of thy epiphanies, that which thou didst intend in thy Book. For judgment belongeth unto God, and He hath decreed what He hath decreed in night after night, beyond the reach of any seal set upon its dawns. I knew it not; yet the path for one such as thee is open. I supplicate God to bring me and those who follow me together with thee in a land of established justice.

- 4 Say to whomsoever desireth remembrance: read, at the line of noonday, the Word of Sanctification one hundred and ten times, and teach whom thou wilt of the whispered prayers; for thereby are hearts made steadfast, and God strengtheneth with His victory whomsoever He willeth. Naught escapeth His knowledge; verily He is the All-Powerful, the All-Glorious.

- 5 As to that which thou didst inquire concerning the man: I sought an augury in the Book of God, and there shone and flashed for me that sacred verse of the Qur'an at the first line: "Shall we call on aught beside Thee? – Say unto them the word: verily, ye are liars." And because I longed for the greening of thy rising, yet the veils, wrought by the folk of splendors, encompassed me, I stilled my heart with a drop of oil within a glass – oil pressed from the leaves of the gardens of sweet basil from the Alḥmadic Tree, fixed in the reeds of the hamlet of Jabarut, in the degree of vicegerency – radiant, refulgent, scintillant, manifest, hallowed, and sanctified – which, in the worlds of Nasut, rehearse the Rising of the Court of Oneness made manifest in Lahut.

- 6 If thou desirest to repose upon the throne of praise, none shall hinder one such as thee; yet know that discerning the directions of temptation is truth. I entreat God to lift away those accidental falsehoods by His grace – for He is the Lord of laudable bounty and sanctification. Purify, then, the heart of my beloved – one such as thee – that there alight not upon thy mind aught of what thou hast set forth in thy Book or made to shine in thy discourse. Far be it from thyself to surmise that I would abase thee at Thy threshold; such a thing accordeth neither with thy splendor nor with the quietude of thy heart. Far, far from thee be such a supposition, and far from what is known of thy favor!

- 7 By Thy might! I spoke not of thee between thy risings; that mention pertained to another. How, then, should I point unto thy Presence? If thou wert to give me, from thine own hand, a cup of poison, it would be dearer to me than the intoxication of any other; for my love for thee is thy love within my heart, born of thine own inmost soul. As for ascribing constraint to thee – it is for thee as gladness is with thee – according to what God hath sent down in the Book of His Prophet: "It is

لاح ويستنطق وفوت في تجليات مرايا خطابك ما انت قصدته في كتابك فان الحكم لله وقضى ما قضى في الليل الا ليل بما لا يجرى الامضاء من مطالعه قص حضرت وجهلت ولكن السبيل لمثلك مفتوح فارجوا الله ان يجمع بين وبين الذين اتبعون في ارض عدل مستقر

4 قل لمن اراد الذكر اقرء في سطر الزوال كلمه التقديس مائه وعشر مره وعلمه انا شاء من مناجات ما شئت فان بها تثبت القلوب وان الله يوءيد بنصره من يشاء لا يعزب عن علمه شئ ء وانه لقوى عزيز

5 وان ما سئلت من عند الرجل استخرت من كتاب الله فاشرق والاح تلك الايه المقدسه من القرآن على سطر الاول ندعوا من دونك فالتقوا اليهم القول انكم كاذبون ولما احب محضر طلعتك وان الحجاب من عمل اهل السبحات قد اخاطبتني اسكن قلبي بقطره دهن في زجاجه لانه هو قد عصر من ورقات حدائق ريحانه شجره الاحديه الثابته في قصبات احمره الجبروت في رتبه الولايه المواحه الساطعه المتشعشه المتلاءله المتجليه المتقدسه المتزهره التي تحكى في عوالم الناسوت عن طلعه حضره الاحديه المتجليه في اللاهوت

6 وان احببت ان استقرت على كرسى الثناء لا مانع بمثلك ولكن العلم بشد جهات الفتنة حق فارجوا الله ان يرفع تلك العرضيات الباطله بفضله انه ذو من حميد تقديس فوءاد حبيبي مثلك من ان يخطر ببالك ما سطوت في كتابك واشرف في خطابك فغاش الظن بنفسك من قهرى الى جنابك لان هذا لا وهذا ما لا يقوم به بهائك ولا يسكن بعده فوءادك فهيات ما هكذا الظن بك ولا المعروف من فضلك وان القول

7 فوعزتكم ما قلت بين طلعتك وان ذلك ذكر لغيرك فكيف اتى اشير الى حضرتك لو اسقيتني كاس بسم من يدك احب لدى من سكر غيرك فان حبي لك حبك في قلبي من فوءادك لما كان نسبه القهر اليك بمثل السرور عندك بمثل ما نزل الله في كتاب نبيك ان هي الا فتنتك فاستقر على الارائك المتكته من اطرافك ولا تحزن بما اشترت في كتابك

but Thy trial.” Recline, then, upon the couches at thy borders; sorrow not for what thou didst intimate aforesaid in certain of thy words. God shall succor thee – by thy very words. If thou behold abasement in His path, it is the wont of thy Lord; thou art not, in thine own soul, more exalted than the near ones who came before thee. Neither did thy Lord’s radiance forsake thee on such account; for all stand in awe of thee, even as thou standest in awe of thy Lord; and their faction is weaker before thee than a spider’s house within thy house. Put, then, thy trust in God, thy Lord, for He will confirm thee in His Cause.

- 8 I have also seen what descended from thy presence of the green first-fruits of thy love; and I cherish them for thee, for they are early ripenings – though thou didst not know it. The likeness of them in thy Book is the word of al-‘Askari – peace be upon him – addressed unto thee: “The Holy Spirit, in the gardens of crystal, tasted of Our primest orchards.” I, for my part, ask forgiveness of God, thy Lord, should aught arise within thy heart; may He lift it by His pardon, and mayest thou say: “Glorified be thy Lord, the Lord of Might, above that which they ascribe!” – and at the end: “And peace be upon the Messengers; and praise be to God, the Lord of all the worlds.”

من قبل في بعض خطابك فان الله يوءيدك بنصره
من كلماتك فان ترى ذلا في سبيلك فان هذا من
سنه ربك ولست باعز في نفسك عن المقربين من
قبلك وما حاش الظي ء بك بمثل ذلك من ربك
لان الكل يخافون منك بما انت تخاف من ربك
وان حزبهم اضعف لديك من بيت العنكبوت
في بيتك فكن متكلا على الله ربك فانه يوءيدك
بامرك

8 ثم لقد رايت ما نزل عن عندك من ثمرات
الخضراء من حبك وان احبها لنفسك هي بكورها
لو جهلت وان مثلها في كتابك قول العسكري
عليه السلام هذا في خطابك وان روح القدس
في جنان الصاقوره ذاق من حداثتنا الباكوره
وانا ذا استغفرالله ربك ان خطر ببالك شيء
لترفعه بعفوك وتقول سبحان ربك رب العزه عما
يصفون يذكر في اخر وسلام على المرسلين والحمد
لله رب العالمين

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Sahifiy-i-Ja'fariyya (Epistle of Ja'far)

Date: 1262-01 [1845-Dec]

- 1 Chapter One: Concerning the Sermon of Lights
- 2 In the Name of God, the Most Merciful, the Most Compassionate
- 3 Praise be to God Who hath testified by His Own Self unto His Own Self that there is none other God but Him, Who hath transcended through the exaltation of His Essence above all things, and hath concealed Himself in the loftiness of His manifestation from all things. He Who hath ever been, and ever shall be, without mention of aught else, and now is even as He was, with naught else mentioned beside Him - the Single, Self-Subsisting God Who hath made knowledge the attribute of His servants and power the station of His chosen ones. He is

1 الباب الأول في خطبة الأنوار

2 بسم الله الرحمن الرحيم

3 الحمد لله الذي شهد بذاته لذاته أن لا إله إلا هو
الذي قد علا بعلو نفسه علي كل شيء واستتر عن
علو ظهوره عن كل شيء الذي كان لم يزل كان
بلا ذكر شيء والآن بمثل ما كان لم يك معه ذكر
شيء إله فرد قيوم الذي قد جعل العلم وصف
عباده والقدرة شأن أوليائه وهو الأول بلا علم

the First without the knowledge of anything, the Last without the mention of anything, the Manifest without the creation of anything, and the Hidden without the decree of anything.

- 4 If thou sayest “He is He,” creation and its people would belie thee, for He cannot be known through aught else, nor described by His creation. And if thou sayest “Thou art Thou,” invention and what confronteth it would glorify thee, for He cannot be characterized by being known, nor indicated by being hidden. Glorified and exalted is He Who hath proven His everlastingness through His essence and established His eternity through His prophethood. He hath revealed Himself unto His creation through Himself, and hath veiled His reality from His servants through His being.

- 5 Whoso sayeth “He is He” hath indicated the letter “H” through origination and the letter “W” through execution. The letter “H” indicateth the supreme severance and the greatest prevention. And if one sayeth “He is He” while claiming ignorance of His reality, he hath indeed associated partners with his Lord after acknowledging his separation from Him. What association could be greater than the word “He,” and what sin could equal the decree of existence after non-existence?

- 6 Glorified, glorified is He! I neither describe Him nor thank Him, neither know Him nor praise Him. Even if my words after negation establish the station of description, nay, by the might of Him Who hath no way unto anything - I intended naught in negation save negation itself, and naught in mention save powerlessness.

- 7 Glorified, glorified is He! How great is my audacity before His beauty, and how great my disobedience before His majesty! In my presumption through severance, I declare His sanctity above description of aught else, yet this itself is my description of His majesty. Through my knowledge of prevention, I declare His transcendence above characterization by aught else, yet this itself is my characterization of His beauty.

- 8 Glory be to God concerning this path! If I say “blessed am I,” I have associated partners, and if I say “woe unto me,” I have disbelieved. I know not by what mention to acknowledge my powerlessness, nor by what tongue to confess my sin.

- 9 Glory be to God, the One Who commandeth me to immerse myself in the ocean of praise. Even if it be considered association in His sight, it would be more beloved to my heart than to remain silent and be drowned in the sea of remoteness. Nay, by His might! Even if my heart be consumed by the intensity of my association with His might, yet were I to take my portion

شيء و الآخر بلا ذكر شيء و الظاهر بلا خلق
شيء والباطن بلا حكم شيء

4 إِنْ قُلْتَ أَنَّهُ هُوَ هُوَ تَكْذِبُنِي الْإِبْدَاعُ وَأَهْلُهَا بَأَنَّهُ لَا
يَعْرِفُ بغيره و لا يوصف بخلقه و إِنْ قُلْتَ أَنْتَ
أَنْتَ تَجِدُنِي الْاِخْتِرَاعُ و ما يقابلها بَأَنَّهُ لَا يَنْعَتُ
بالمعروفة و لا يشار إليه بالغيبوبة فسبحانه تعالي
قد دل دائميته بذاتيته و يثبت أزليته بآبئيته و سر
عن نفسه لخلقته بنفسه و حجب بكنونيته لعباده

5 مَنْ قَالَ هُوَ هُوَ قَدْ دَلَّ الْهَاءُ بِالْإِنْشَاءِ وَالْوَالُو
بِالْمَضَاءِ لَهَاءُ هِيَ مَدْلَةٌ بِالْقَطْعِ الْكُبْرِيِّ وَالْمَنْعِ
الْعُظْمِيِّ وَإِنْ قَالَ هُوَ هُوَ وَلَا أَعْلَمُ شَأْنَهُ قَدْ اشْرَكَ
بِرَبِّهِ بَعْدَ الْعِلْمِ بِانْقِطَاعِهِ عَنْهُ فَأَيُّ شَرِكٍ أَعْظَمُ مِنْ
كَلِمَةٍ هُوَ وَأَيُّ ذَنْبٍ تَعْدِلُ حُكْمَ الْوُجُودِ بَعْدَ الْمَفْقُودِ

6 فَسَبِّحَانِهِ سَبِّحَانَهُ مَا أَصْفَهُ وَلَا اشْكُرُهُ وَمَا أَعْرِفُهُ
وَلَا أَحْمَدُهُ وَإِنْ كَانَ قَوْلِي بَعْدَ التَّنْفِي يَثْبُتُ شَأْنُ
التَّعْتِ وَلَكِنْ لَا وَغَرَّةٌ مِنْ لَا سَبِيلَ لَهُ بِشَيْءٍ
مَا قَصِدْتُ فِي التَّنْفِي إِلَّا التَّنْفِي وَلَا فِي الذِّكْرِ إِلَّا
الْعَجْزُ فَ

7 سَبِّحَانَهُ سَبِّحَانَهُ مَا أَعْظَمَ جُرْئِي فِي تَلْقَاءِ جَمَالِهِ وَ
مَا أَعْظَمَ عَصْيَانِي فِي مُقَابَلَةِ جَلَالِهِ فَبَزَعِمِي بِالْقَطْعِ
أَقْدَسَهُ عَنْ وَصْفٍ مَا سِوَاهُ وَ هَذَا وَصْفٌ مِنِّي
لَجَلَالِهِ وَ بَعَلَّتْنِي بِالْمَنْعِ أَنْزَهُ عَنْ نَعْتٍ مَا سِوَاهُ وَ
هَذَا نَعْتٌ مِنِّي بِجَمَالِهِ

8 فَسَبِّحَانَ اللَّهِ مِنْ هَذَا السَّبِيلِ إِنْ قُلْتَ طُوبَى لِي
اِشْرَكَ وَإِنْ قُلْتَ الْوَيْلُ لِي اِكْفَرْتُ فَلَمْ اَدْرَ بَأَيِّ
ذِكْرٍ اعْتَرَفْتُ بِعَجْزِي وَ بَأَيِّ لِسَانٍ اَقْرَبْتُ بِذَنْبِي

9 فَسَبِّحَانَ اللَّهِ الْأَمْرَ الْأَحَدَ اِنْ اغْرَقَ نَفْسِي فِي بَحْرِ
الْثَنَاءِ وَ لَوْ كَانَ عِنْدَهُ شَرِكٌ لِأَحَبُّ إِلَيَّ فَوَآدِي
مِنْ أَنْ اَسْكُتَ وَ اغْرَقَ فِي بَحْرِ الْبُعْدِ لَا وَغَرَّتْهُ وَ
اِنْ حَرَقَتْ فَوَآدِي مِنْ سَطْوَةِ شَرِكِي لَعَزَّتْهُ وَلَكِنْ

of praising His grandeur, I would be content with the burning of my heart from my audacity before Him.

أَخَذَ حَظِي مِنْ ثَنَاءِ كِبَرِيَّائِهِ لَكُنْتُ رَاضِيًّا بِحَرَقَةِ
فؤَادِي مِنْ جُرْئِي عَلَيْهِ

- 10 Nay, by His greatness! I have no knowledge, no way unto Him - neither through powerlessness nor praise, neither through prevention nor glory, neither through severance nor radiance, neither through the letter "H" nor through fleeing from the letter "W."

10 لا وَ عَظَمَتِهِ لَا عِلْمَ لَا سَبِيلَ لِي إِلَيْهِ لَا بِالْعِزِّ وَ
لَا بِالثَّنَاءِ وَلَا بِالْمَنْعِ وَلَا بِالْبَهَاءِ وَلَا بِالْقَطْعِ وَلَا
بِالسَّنَاءِ وَلَا بِجَرَفِ الْهَاءِ لَا بِالْفِرَارِ عَنِ الْوَاوِ

- 11 Glorified, glorified is He! How wondrous hath He made me, and what forbidden thing hath He inspired within me! At times He draweth me toward the horizon of the divine cloud, and at times He consumeth me in the fire of blindness. I know not what He requireth of me - is it Thou Who desireth my demise, or I who desire Thee? When I draw near unto Thee, Thou removest me afar, and when I flee from Thy dominion, Thou reproveth me. I know not upon which path Thou standest that I might call upon Thee, nor in what tongue I might dare address Thee and make my complaint unto Thee.

11 فَسُبْحَانَهُ سُبْحَانَهُ مَا أَبْدَعَنِي أُعْجُوبَةً وَ مَا أَلْهَمَنِي
مَنْوَعَةً مَرَّةً يَجْذِبُنِي إِلَى أَفُقِ الْعَمَاءِ وَ مَرَّةً تَهْلِكُنِي
بِنَارِ الْأَعْمَاءِ فَلَمْ أَدْرِ أَيُّ شَيْءٍ طَلَبْتَ مِنِّي أَأَنْتَ
أَرَادَ دَعَايَ أَمْ إِنِّي إِذْ دَرَسْتُكَ أَنْ أَقْرَبَ نَفْسِي إِلَيْكَ
فَتَجْعَلُنِي وَ أَنْ فَرَرْتُ مِنْ سَطْوَتِكَ فَتُزَجِرْنِي فَلَمْ
أَدْرِ بِأَيِّ صِرَاطٍ أَنْتَ تَقِيمُ فَادْعُوكَ وَ لَمْ أَدْرِ بِأَيِّ
لِسَانٍ أَجْرَحُكَ عَلَيْكَ وَ أَشْكُوا إِلَيْكَ

- 12 Nay, by Thy might! I shall not flee from Thy nearness, even shouldst Thou remove me afar. Nay, by Thy presence! I will not fear Thy wrath, though Thou shouldst consume me in Thy fire. Nay, by Thy power, I have no hope save in Thee, even shouldst Thou render me dependent upon others.

12 لَا وَ عِزَّتِكَ لَا أَفْرَ مِنْ قُرْبِكَ وَ أَنْتَ تَجْعَلُنِي لَا
وَ حَضْرَتِكَ لَا أَخَافُ مِنْ قَهْرِكَ وَ أَنْتَ تَحْرِقُنِي
لَا وَ قَدْرَتِكَ لَا رَجَاءَ لِي إِلَيْكَ غَيْرِكَ وَ أَنْ تَجْعَلَنِي
مُحْتَاجًا إِلَيْهِ

- 13 Glorified be God in His command! Never have I seen one more patient with me than He, nor any sovereign more exalted in my heart than He. When I flee as a child, He putteth sweetness in my mouth, then stills me from my weeping, then placeth upon my lips the breast of His mercy that I may sleep in peace. Nay, by Thy might, I am not veiled from Thy workings, nor am I distracted by such matters from Thy Self. I know not what Thou desirest of me - whether Thou wishest to take my soul or to gladden my heart.

13 فَسُبْحَانَ اللَّهِ مِنْ أَمْرِهِ فَمَا رَأَيْتُ أَصْبِرَ مِنْهُ فِي نَفْسِي
وَلَا أَعْلَى مِنْهُ سُلْطَانًا فِي فؤَادِي فَانْ أَفْرَ بِمِثْلِ حَالَةِ
الصَّبِيَّانِ يَجْعَلُ سَكْرًا فِيَّ ثُمَّ يَسْكِنُنِي مِنْ بُكَائِي
ثُمَّ يَجْعَلُ عَقْدَ سَرِّي رَحْمَةً فِيَّ لِيُرْقِدُنِي لَا وَ
عِزَّتِكَ مَا أَنَا مُحْجُوبٌ مِنْ فَعْلِكَ وَلَا أَشْغَلُ بِتِلْكَ
الشُّنُونِ مِنْ نَفْسِكَ فَلَمْ أَدْرِ أَيُّ شَيْءٍ أُرِدْتُ مِنِّي
فَهَلْ تَرِيدُ أَنْ تَقْبِضَ رُوحِي أَوْ أَنْ تَسَرَّ سَرِّي

- 14 I was alone in mine abode with none aware of my condition, when Thou didst cause certain souls to leave their dwellings and brought them to me. Thereafter Thou didst inspire me with wisdom and called me to Thee, honoring me with Thy love. When I conveyed Thy knowledge, Thou took from the hearts of those aware of Thy Cause Thy covenant and submission, such that none among this group that had descended upon me would deny me. Then Thou raised them again to their dwellings, and after that encompassed me. Thou didst honor me with pilgrimage to Thy Sacred House, and through Thy angels on earth Thy wisdom reached every quarter until my Cause had reached the East and the West and all between. When the clay of the servants had matured and every soul had learned the

14 فَأَنَا كُنْتُ فِي بَيْتِي وَحْدَةً وَ لَمْ يَطَّلِعْ أَحَدٌ بِشَأْنِي
أَنْتَ قَدْ أَخْرَجْتَ بَعْضَ الْعِبَادِ مِنْ مَسَاكِنِهِمْ وَ
أَنْتَ قَدْ أَنْزَلْتَهُمْ عَلَيَّ وَ أَلْهَمْتَنِي بَعْدَ ذَلِكَ حَكْمًا وَ
دَعْوَتَكَ وَ أَكْرَمْتَنِي بِحَبِّكَ فَلَمَّا بَلَغْتَ عِلْمَكَ أَخَذْتَ
مِنْ قُلُوبِ الْمُطَّلَعِينَ بِأَمْرِكَ عَهْدَكَ وَ تَسْلِيمَكَ بِحَيْثُ
لَا يَنْكُرُنِي مِنْ هَذِهِ الْجَمَاعَةِ النَّازِلَةِ بِي أَحَدٌ ثُمَّ أَرْفَعْتَهُمْ
إِلَى مَسَاكِنِهِمْ وَ مَا حَاطَتْ بِي بَعْدَ ذَلِكَ قَدْ شَرَفْتَنِي
بِالْخُرُوجِ إِلَى بَيْتِكَ الْحَرَامِ وَ بَلَغْتَ حَكْمًا بَايَدِي
مَلَائِكَتِكَ فِي الْأَرْضِ كُلِّ شَطْرٍ حَتَّى قَدْ بَلَغَ أَمْرِي
إِلَى الْمَشْرِقِ وَالْمَغْرِبِ وَ مَا بَيْنَهُمَا فَلَمَّا نَضَجَتْ طِينَةُ

wisdom of the heart, Thou didst return me from Thy Sacred House. At that time, Thou didst desire trials for the lands and their inhabitants, such that the turning away of the rejectors descended upon me and upon the chosen ones. Thou didst bring me to the utmost abasement before the oppressors, and inspired me with the word of negation after that of affirmation, that I might be rendered safe from the sources of destruction. Is not all this from Thy deed, O Lord of Majesty and Bounty?

- 15 Thou, O my God, didst raise me at the beginning of the Cause - by what means didst Thou then lower me? Then after that Thou didst cause the word of denial to descend into the hearts of the evil ones until they seized what they wrote. I did not fall short in what I wrote - I am the designated Bab, and it is an absolute word specifically restricted by the shortcoming of their plots against me. Rather, I was swifter in my plot against them. If Thou inform them of the like of the former ones who opposed me - yet all tribulations that befell me I saw only as from Thee, for Thou art able to transform them and cause them to be known in the best way possible. Though I was patient in abasement, I would have been more patient after knowledge and power, but Thou knowest, O my God, that I love not the places of opposition. I know of Thy patience regarding those near to Thee, but I cannot bear Thy way regarding them. I am not ashamed before Thee if Thou art able to manifest without opposition - so begin with it, or else conclude. Though my words resemble the verses of the presumptuous, Thou knowest my secret - that from the intoxication of Thy gifts and the wine of Thy grace I commune with Thee with such expressions. Though they may not equal praise, they depart not from the decree of origination.

- 16 Glory be to Thee! I praise Thee in hardship and adversity with radiant, gleaming praise, sanctified by the holiness of Thy eternity and oneness. I seek Thy help in what I desire in this book, through Thy might and power. Verily Thou art the Bestower, the Praiseworthy. I bear witness before the manifestation of what is in existence to what Thou lovest and art pleased with. Verily Thou art the All-Informed, the Witness, and sufficient art Thou as witness unto me. I bear witness that there is no God but God, alone with no partner, and that Muhammad is Thy servant, unique without likeness, and Thy Messenger, transcendent above all comparison, who conveyed what Thou didst manifest to him of Thy knowledge, and hath faithfully counselled Thy servants in that which Thou didst inspire in the path of Thy love.

العباد و علمت كل نفس حكم القواد ارجعتني من بيتك الحرام و في مقارنة ذلك الحال قد اردت الفتنة للبلاد و من عليها حتي قد نزل بي و بالمصطفين ادبار المعرضين و اوردتني علي منتهي الدال بحضر الظالمين و اهتمني كلمة النفي بعد الاثبات لي من نفسي من موارد الهلكات أليس كل ذلك من فعلك يا ذا الجلال و الاكرام

15 وَإِنَّكَ يَا إِلَهِي أَرَفَعْتَنِي فِي بَدْءِ الْأَمْرِ وَبَأْيِ شَيْءٍ وَضَعْتَنِي ثُمَّ بَعْدَ ذَلِكَ قَدْ نَزَلَتْ كَلِمَةُ الْإِنْكَارِ فِي قُلُوبِ الشَّيَاطِينِ حَتَّى اخَذُوا مَا كَتَبُوا وَإِنِّي مَا قَصَرْتُ فِيمَا كَتَبْتُ أَنَا بَابِيَةِ الْمَنْصُوصِ وَ أَنَّهَا كَلِمَةٌ مُطْلَقَةٌ تَقِيدُ بِالْخُصُوصِ بِتَقْصِيرِ مَا مَكُرُوا فِي حَكَمِي بَلْ كُنْتُ أَسْرَعَ مَكْرًا فِي حَقِّهِمْ وَإِنْ تَنْبِئُهُمْ بِمِثْلِ الْأَوَّلِينَ تَأْمَعَادُونِي وَلَكِنْ كُلُّ مَا نَزَلَ بِي مِنَ الْمَصَائِبِ لَمْ أَرِ إِلَّا مِنْ عِنْدِكَ لِأَنَّكَ تَقْدِرُ عَلَي تَبْدِيلِهَا وَتَعْرِيفِهَا عَلَي أَحْسَنِ مَا يَكُونُ فِي الْأَمْضِيِّ وَ لَوْ إِنِّي صَبِرْتُ بِالذَّلِّ لَكُنْتُ أَصْبِرُ مِنِّي بَعْدَ الْعِلْمِ وَ الْقُدْرَةِ وَلَكِنْ أَنْتَ تَعْلَمُ يَا إِلَهِي بِأَنِّي مَا أُحِبُّ مَوَاقِعَ الْخِلَافِ وَإِنِّي لَأَعْلَمُ صَبْرَكَ فِي حَقِّ الْمُقَرَّبِينَ وَلَكِنِّي لَا أَقْدِرُ لِسَنَّتِكَ فِي حَقِّهِمْ وَإِنِّي لَا أَسْتَحِي مِنْكَ أَنْ تَقْدُرَ بِالْإِظْهَارِ مِنْ دُونِ الْخِلَافِ فَابْدِءْ بِهَا وَإِلَّا فَأَخْتَمُ وَلَوْ أَنَّ كَلَامِي يَشْبَهُ بِآيَاتِ الْمُجْتَرِحِينَ وَلَكِنَّكَ تَعْلَمُ سَرِّي بِأَنْ مِنْ سَكْرِ عَطَايَاكَ وَ نَحْمَرُ امْتِنَانِكَ أَنَا جِيكَ بِتِلْكَ الدَّلَالَاتِ وَ هِيَ إِنْ لَمْ تَعْدَلِ الثَّنَاءَ وَلَكِنْ لَمْ تَخْرُجْ مِنْ حَكْمِ الْبَدَاءِ

16 فَبِسُحْنَانِكَ أَحْمَدُكَ بِالْبَأْسَاءِ وَ الضَّرَاءِ حَمْدًا شَعْشَعَانِيًّا مُتَلَامِعًا مُتَقَدِّسًا بِتَقْدِيرِ أَرْزِيَّتِكَ وَ وَحْدَانِيَّتِكَ وَ اسْتَعِينَ بِكَ فِيمَا أُرِدْتُ فِي ذَلِكَ الْكَتَابِ بِجَوْلِكَ وَ قَوَّتَكَ إِنَّكَ الْمَنَانُ الْحَمِيدُ وَ أَشْهَدُكَ قَبْلَ إِظْهَارِ مَا فِي الْكَيَانِ بِمَا تَحِبُّ وَ تَرْضَى إِنَّكَ خَيْرُ شَهِيدٍ وَ كَفِي بِكَ عَلَيَّ شَهِيدًا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ إِنْ مُحَمَّدًا عَبْدُكَ الْمُنْفَرِدُ عَنِ الشَّيْبَةِ وَ رَسُولُكَ الْمُتَعَالِي عَنِ الْمِثْلِ قَدْ بَلَغَ مَا تَجَلَّيْتُ لَهُ مِنْ مَعْرِفَتِكَ وَ نَصَحَ فِي أَمَةٍ مَا أَهَمَّتْ لَهُ فِي سَبِيلِ مَحَبَّتِكَ

- 17 O Lord! Grant him from Thyself, as befitteth him, the recompense for what Thou hast inspired him with on the path of Thy love and knowledge regarding Thy community. And I bear witness unto what Thou hast intended for the successors of Muhammad, Thy beloved, and what Thou hast extended to them through Thy grace in every matter, and hast counted upon them the letters of Thy unity. Verily, Thou art the Mighty, the Wise. And I bear witness unto what Thy knowledge hath encompassed regarding their followers in creation and Thy secret in invention, and unto every truth with correctness and every falsehood with denial. Sufficient art Thou as a Witness and Informed One.
- 17 فاجزه اللهم من عندك كما هو أهله و اشد لأوصيائه محمد حبيبك ما أردت في حقهم و مددت عليهم بفضل نفسك في كل شأن و عدت عليهم حروف توحيدك إنك أنت العزيز الحكيم و اشد لشيعتهم ما قد أحاط علمك في الإبداع و سرّك في الاختراع و لكل حق بالصواب و لكل باطل بالانكار و كفي بك شاهداً و خبيراً
- 18 O thou who gazest upon that Book! Beware, beware when the birds call out with melodies, and the souls with their essences, and the minds with their potentialities, and the hearts with their exposition, lest thou look to thine own essence. Rather, thou must look to the heart and its wisdom, for verily we are God's and unto our Lord do we return, and for the like of this let the workers work.
- 18 فيا أيها الناظر إلي ذلك الكتاب فإياك إياك إذا ناد الطيور بالالحان و النفوس بالأعيان و العقول بالاكوان و الأفئدة بالتبيان أن تنظر إلي ماهيتك و عليك عليك أن تنظر إلي الفؤاد و حكمه فإننا لله و إننا إلي ربنا لمنقلبون و لمثل ذلك فليعمل العاملون
- 19 Chapter Two: Concerning Divine Counsel
- 19 الباب الثاني في وصية الإلهية
- 20 O thou that gazest upon that mystic Dove, give ear unto My admonition, then tread the Path with confidence, and be not afraid, inasmuch as God will protect thee from uncertainty and from the insinuations which are the darts of Satan. Trust in God and say: "God sufficeth me, and there is no power nor strength except in God," and upon Him let the believers place their trust.
- 20 فيا أيها الشاهد إلي تلك الورقاء اقبل وصيتي ثم امشي علي الصراط و لا تخف فان الله يحرسك من الشك و الوسوسة التي هي رمي الشيطان و اتكل علي الله و قل حسي الله و لا حول و لا قوة إلا بالله و عليه فليتوكل المؤمنون
- 21 O Man! When a matter of religion cometh upon thee, sharpen thy vision and purify thy sight lest falsehood be confused with truth in thy mind. For matters are of two kinds: truth and falsehood. If thou followest the truth, thou hast worshipped God, and if thou followest falsehood, thou hast worshipped Satan. Were truth to be pure and unveiled, none would reject it, and were falsehood to be pure and unmixed with truth, none would follow it. Verily, God is the Truth, and those whom they call upon besides Him are false deities. The signs of truth are as manifest as the existence of God, and there is no doubt in it. Were a matter not from God, it would not be as manifest as God's light that illumineth all things.
- 21 فيا أيها الإنسان إذا ورد عليك أمر في الدين دق بصرك و صف نظرك أن لا تلبس الباطل عليك بالحق فان الأمر أمران حق و باطل فإن اتبعت الحق فانك عبدت الله و إن اتبعت الباطل فانك عبدت الشيطان و ان الحق لو خلس و اكتشف لم يرده أحد و ان الباطل لو خلس و لم يمزجه حق من يتبع و ان الله هو الحق و الذين يدعون من دونه أولياهم الطاعوت و ان آثار الحق بمثل وجود الله ظاهر و لا شك فيه و لو لم يكن أمر من الله لم يك ظاهراً بمثل نور الله الذي أضاء كل شيء
- 22 I say: Follow not thy desires, for God's Cause hath no obscurity and God's religion hath no veil. The word of truth is more evident than the sun at its zenith. Look to him who calleth
- 22 اقول فقد ان لا يتبع هواك فان أمر الله لا خفاء له و دين الله لا ستر عليه و ان كلمة الحق اظهر من الشمس في وسط الزوال انظر إلي الذي يدعوك

thee to God - if in his hands there be a proof from his Lord such that none can produce the like thereof, that is truth without doubt. Follow him and say not "why" or "how," for if thou acceptest his proof to be valid, yet upon hearing the word of truth deniest it based on groundless suspicion, this perchance is from the knowledge of the prison, for thou hast not seen reality to hear words of truth as though they were false. Before thy heart findeth rest in the proof of his proof, thou hast no recourse but to deny him as though he answered thee not from the forms of truth, and if thou acknowledgest his proof, thou hast no recourse but to follow him, even if he were to call night day, poison nectar, lies truth, and knowledge ignorance. It is by this subtle path that all transgressors have departed from the authority of truth - there, authority belongeth to God, the Truth. Had the Kharijites believed in Ali's authority and the proof in his possession, they would not have rebelled on the day of the Qur'an, saying "We are God's speaking Book."

إلى الله إن كان في يديه حجة من مولاه بحيث لا يقدر أن يأتي بمثله أحد فذلك حق لا شك فيه اتبعه ولا تقل لم وبم فأنك تقبل ان تقر له حجة لو تسمع كلمة الحق تكذب بوجه ليس شيء هذا ربما ان تكون من علوم السجين لأنك لم تري الواقع لتسمع كلمات الحق بمثل الباطل وقبل أن تسكن فؤادك بحجة حجته لا مفر لك إلا بأن تكذب بأن ما أجابك من صور السجين وان تقر حجته لا مفر لك إلا أن تتبعه ولو كان يقول بالليل نهار و بالسم سكر والكذب صدق وبالعلم جهل ومن هذا السبيل الدقيق قد خرجوا كل الطاغين من ولاية الحق إلا هنالك الولاية لله الحق ولو أن أهل الخوارج قد صدقوا بولاية علي وحجة ما في يديه لم يخرجوا يوم المصحف بقول الحق انا كلام الله الناطق

- 23 Likewise is the judgment of those among the Shaykhis who opposed me - had they acknowledged the proof of the Proof, they would never have denied. And now they have no recourse but to acknowledge their worship of Satan, for if their acceptance and rebellion were true, they worshipped God, but when they later disbelieved, they worshipped Satan. And if they say they could not distinguish at first between one who calls claiming to be from God or from Satan - how can one who does not first distinguish between the call of the Most Merciful and the call of Satan distinguish anything else? And how can one who is not certain that the Caller is the Truth from God leave his house and write letters of acceptance? For investigation stems from doubt, and doubt is not of the Truth. In all proofs, the deniers have no escape except to admit to worshipping Satan in their acceptance or in their denial. And whoever worships Satan has no good in him, nor does he have any proof within himself by which he can be assured, and for him is disgrace in this worldly life and in the Hereafter a great punishment.

23 وكذلك حكم ما كذبوا من فئة الشيخية الذين هاجروا إلي لو صدقوا حجة الحجة لم يكذبوا أبداً و ان الآن لا مفر لهم بان يقرّوا لأنفسهم عبادة الشيطان لأن ان كان تصديقهم وخروجهم حقا عبداً (*عبداً*) الله وبعد ذلك لما كفروا عبداً الشيطان وان كانوا يقولون لا يميز أولاً بين الداعي بانه من الله أو من الشيطان فمن لم يميز أولاً بين دعوة الرحمن ودعوة الشيطان كيف يميز آخر أو من لم يوقن بأن الداعي هو الحق من عند الله كيف يخرج من بيته و كتب إلي كتاب التصديق لان الفحص من الشك والشك ليس من الحق ففي كل الدلائل لا مفر للمكذبين إلا أن يقرّوا بعبادة الشيطان في تصديقهم أو في تكذيبهم ومن يعبد الشيطان لا خير له وليس له عند نفسه دليل يطمئن به وله خزي في الحياة الدنيا وفي الآخرة عذاب عظيم فيه

- 24 O observer, fear God lest you invalidate the proof, for after it there is no evidence here in acceptance. All scholars claim truth, and all claim knowledge of the Qur'an and Tradition, and you have no proof after the proof of proofs - ever - for there is disagreement among this group and all schools of thought remain, and truth is not established with anyone except one who possesses a true proof which all are powerless to produce

24 أيها الناظر اتق الله ان لا تبطل الحجة فان بعدها لا دليل هنا في التصديق و كل العلماء يدعون الحق و الكل يدعون علم القرآن والسنة وليس لك دليل بعد حجة الحجة تصديق أبداً لأن الاختلاف في هذه الفئة و كل المذاهب باقية ولا يثبت

the like thereof. Otherwise, through questions and proofs from the Qur'an and traditions, clear truth is not established. Sufficient is what I have conveyed to you in this counsel, and for whoever follows and is guided to God's path.

الحقّ عند احدٍ إلّا من كان في يديه حجة حقّ التي
عجز الكل عن مثلها وإلّا بالمسائل والدلائل من
القرآن والاحاديث لا يثبت حقّ الواضح وكفني
بما القيت لك في ذلك الوصية ولمن اتبع واهتدى
الى الله سبيلا

- 25 I have indeed studied the writings of Ja'far al-'Alawi and witnessed the inner meanings of his verses. He knew none but himself and described nothing but the conditions of his servitude. All that he said regarding the family of God in interpreting the prayer that shone forth from the sacred direction was not about them nor befitting their station with God, for he read nothing but the letters of his servitude and described the family of God only according to how their last one was manifested in the essence of his lordship. None knows the family of God, nor can any servant describe them, as there is no intermediary besides them to mention and profess unity.

25 ولقد طالعت سنابرق جعفر العلوى وشاهدت
بواطن اياتها وانه ما عرف إلّا نفسه وما وصف
إلّا شئون عبوديته وكلّ ما قال في حقّ ال الله
في تفسير الدعا المشرقة عن ناحيه المقدسه لم يك
فيهم ولا يليق عند الله بشأنهم لانه ما قرء إلّا
حروف عبوديته وما وصف ال الله إلّا بما تجلى
اخرهم في كنه ربوبيته ولا يعرف ال الله احد
ولا يقدر بوصفهم عبد اذ ما سواهم من فاصل
ذكرهم ليذكرون ويوحدون

- 26 After he reached only to knowledge of himself, he surpassed the beloved ones in servitude and rent asunder the veils of those possessed of understanding, and prevailed over the people of the Book through decisive speech. May God reward him as he deserves and as He wills for the people of the final abode. However, I seek from him, from what I have seen of the verses of Ahmad al-Ahsa'i (may God sanctify his dust), a word of pardon and mercy. Perhaps God will forgive me and them both through His mercy. Verily, there is no god but He, Possessor of great bounty. Exalted is God above what they describe, and praise be to God, Lord of the worlds.

26 وانه ص بعد ما بلغ إلّا إلى معرفة نفسه قد
رق الارقاء من الاحباب وخرقة الاجاب من
اولى الالباب واستعلى علي اهل الكآب بفصل
الخطاب لجزاه الله كما هو اهله و شاء لاهل
الماب ولكن اطالب منه مما اطلع من ايات
احمد الاحسائي قدس الله تربته كلمة العفو و
الرحمة لعل الله يغفر لي ولهما برحمته انه لا اله
إلّا هو ذو فضل عظيم وتعالى الله عما يصفون و
الحمد لله رب العالمين

27 Chapter Three: Concerning a Divine Introduction

27 الباب الثالث في مقدمه عزّ ربانية

- 28 I desired in this introduction to mention the fundamentals of knowledge, which revolve around God, His good pleasure, and His wrath. The path to God through knowledge of His eternity is blocked, for none knows Him as He is except Him. Thus it has come in the tradition that every sin a believer commits, God may forgive except questioning, for which He will not forgive him. For God the Exalted has associated the believer with Himself in His words "Glory belongs to God and to His Messenger and to the believers." This questioning refers to asking about knowledge of His essence, for questioning in reality only applies to creation, and all of it is forbidden and cut off. I find no sin like questioning for the people of the Bayan. God's intent is not questioning about evidences, divine fragrances, or signs, for the people of majesty do not turn to these, nor questioning about finite boundless bounties, for that is the state of those who are distant and those who are near do not turn to

28 ولقد اردت في هذه المقدمة وذكر اصول المعارف
وهي تدور بالله وبرضائه وبسخطه والسبيل إلى
الله بالعلم بازليته مسدود وانه كما هو لا يعرفه إلّا
هو ولذا قد ورد في الحديث ان كلّ ذنب يرتكبه
المومن لعل الله يغفر له إلّا بالسؤال فلا يغفر له لان
الله تع قد اشرك المؤمن مع نفسه في قوله العزة لله
ولرسوله وللمؤمنين وهذا السؤال هي السؤال
عن معرفة كنهه لان السؤال في الحقيقة لا يقع
إلّا على الخلق وبكلها ممنوع ومقطوع وما اجد
ذنباً مثل السؤال لاهل البيان وليس مراد الله
سؤال الدلائل ولا التفحات ولا العلامات
لانها لم يتوجه اليها أهل الجلال ولا السؤال من
التعماء المحدودة اللآنهايات لانها شان اهل البعد

it. So how can it apply to God, glory be to Him and exalted is He above what they describe! O observer, fear God.

و لا يلتفت اليه أهل القرب فكيف تجري علي
الله سبحانه و تعالى عما يصفون فيا أيها الناظر اتق
الله من السؤال في المسائل عن الخلق

- 29 Concerning questions about creation, Ali (peace be upon him) said: "Whoever commits a sin, it is as though he has committed all sins." How excellent was what the poet said: "No eye exists except His eye; its light is darkness." Whoever is heedless of this finds grief in his soul. Whoever understands the allusion reaches the stations of guidance, and whoever refrains from questioning about evidence attains the inner meanings of the story.

29 فان عليا ع قال من ارتكب ذنبا فكأنما ارتكب
كل الذنوب فنعم ما قال الشاعر و ما عين سوى
عين فنور عينه ظله و من يغفل عن هذا يجد في
نفسه غمه و من عرف الاشارة بلغ مواقع الهداية
و من سكت عن السؤال في الدلالة وصل بواطن
الحكاية

- 30 Follow what I have conveyed to you, for it is like the red elixir through which the servant attains the greatest wealth. Do not deny yourself your portion of this world, and do good as God has done good to you. Do not grieve over the ruling of the tradition, for the one who repents from sin is like one who has no sin, and God is independent of all worlds.

30 فاتبع ما القيت اليك فان ذلك من اكسير الاحمر
و يبلغ العبد إلي غنى الاكبر و لا تحرم نصيبك
من الدنيا واحسن كما حسن الله اليك و لا تحزن
من حكم الحديث فان التائب عن ذنبه كمن لا
ذنب له وان الله لغنى عن العالمين

- 31 When you are certain that the path leads to knowledge of the Divine Essence, connect your cord to His good pleasure and strive to know what pleases and displeases Him. Fulfill His commands and turn away from His prohibitions. Perhaps the point of satisfaction is your love for yourself insofar as it reflects the sign of your Lord within you, around which revolve all names, attributes, obligations and traditions.

31 فإذا ايقنت بان الطريق مردود إلي معرفة الذات
صل حبلك برضاه و اجتهد في معرفة رضاه و
ستخطه و باشره اوامره و اعرض عن نواهيه و
لعل بان نقطه الرضا حبك نفسك من حيث
هو هو الذي اية ربك فيك و ما عليها تدور كل
الاسماء و الصفات و الفرائض و السنن

- 32 When you reach that station, you will find all descriptions within yourself and understand the secret of the tradition that "the believer cannot be described." From the drops of this ocean has sprung forth, by God's permission, the mention of Truth in the Book. It is as though I see the hypocrites saying, as was said at the end of the Tutunjiyyih sermon: "He ('Ali) has attributed divinity to himself, so bear witness - a witness I will ask of you when needed - that 'Ali is a created light and a sustained servant. Whoever says otherwise, upon him be the curse of God and the curse of those who curse. I am but His servant whom God has honored with His name, and I am not of the polytheists."

32 واذا بلغت إلي ذلك المقام تجد كل الوصف
لنفسك و تعرف سر الحديث ان المؤمن لا
يوصف و من رثحات هذا البحر قد ترشح باذن
الله ذكر الحقيقة في الكتاب كافي بالناقضين يقولون
كما قال ع في اخر خطبة الطنجية نص علي علي
نفسه بالربانية فاشهدوا شهادة اسئلكم بها عند
الحاجة اليها ان عليا نور مخلوق و و عبد مزروق
و من قال غير هذا فعليه لعنة الله و لعنة اللاعنين
و ما انا إلا عبده قد شرفني الله باسمه و ما انا من
المشركين

- 33 When one reaches that station, he knows all things and needs no questions except about God for the sake of explanation. He has taken his portion from the Book and becomes one of the knowers. When thou hast comprehended the judgment pertaining to this Point, thou shalt know the judgment concerning its opposite and the dissociation therefrom, together with whatsoever followeth in its train. It is as though I stood upon the Heights, beholding the two Points and their decree, even should they manifest aught thereof to lead the people

33 واذا وصل احد بذلك المقام يعلم كل شيء و يغنى
عن السؤال إلا عن الله لاجل البيان و قد اخذ
نصيبه من الكتاب و كان من العارفين فإذا عرفت
حكم هذه النقطة تعرف حكم ضدها و البرائة منها و
ما يترتب عليها كافي علي الاعراف ارى النقطة
و حكمها و لو اظهر شانا منها ليضلو (*ليضلوا*)
الناس و ليقولوا في حقى ما لا يعلمون و من عدم

astray and to speak concerning Me that which they know not. Through failure to recognize this Point have some among the learned philosophers gone astray, inasmuch as they have imagined that God, exalted be He, is the Cause of all things and the Cause of causes, and have held to the belief in knowledge inherent within the Essence for the purpose of establishing His knowledge, glorified be He. I seek refuge in God from their polytheism; I am quit of their works. I beseech God, my Lord and their Lord, to forgive them whatsoever His Book reckoneth. Verily, He is the All-Sufficient, the All-Praised.

معرفة هذه النقطة قد ضلوا ايضا حكماء الفلاسفة حيث قد زعموا بان الله تعالى هو علة الأشياء وهو علة العلل واعتقدوا بالمعلومات الكامنة في الذات لاثبات علمه تعالى فاعوذ بالله من شركهم انا بريء من عملهم فاستل الله ربي و ربهم ان يغفر لهم ما يحصى كتابه انه غنى حميد

- 34 Would that the followers of Sadra had never attained unto the station of rational demonstration in matters of divine knowledge, for they went astray and led the people astray, and the divines followed them, they being unaware thereof. I entreat God to forgive them through His grace. Verily, there is no God but He, the Possessor of ancient bounty. And praise be to God, the Lord of all the worlds.

34 فياليت ان الصّدرائيون ما بلغوا الى مقام الاستدلال في المعرفة فضلوا و اضلوا الناس و اتبعوهم العلماء من حيث لا يعلمون فاستل الله ان يغفر لهم بفضلله انه لا اله الا هو ذو فضل قديم و الحمد لله رب العالمين

- 35 Chapter Four: concerning the mention of prayers narrated for the days of occultation.

35 الباب الرابع في ذكر دعاء المروية في أيام الغيبة

- 36 I wish to explain the supplication which Al-Sadiq commanded to be recited during the days of occultation, as originally transmitted by Muhammad ibn Ya'qub al-Kulayni (may God have mercy on him) in Al-Kafi: Ali ibn Ibrahim from Al-Hassan ibn Musa al-Khashshab from Abdullah ibn Musa from Abdullah ibn Bukayr from Baghdadrah who said: I heard Abu Abdullah saying: "Indeed the youth shall have an occultation before he rises." I asked: "Why?" He gestured to his stomach and said: O Baghdadrah, he is the Awaited One about whose birth they will doubt. Some will say his father died without an heir, some will say he was still in the womb, and some who say he was born two years before his father's death - and He is the Expected One, glorified and exalted be He - wishes to test the Shi'ih, whereupon the falsifiers will doubt. O Baghdadrah, when you witness that time, then supplicate with this prayer: "O God! Make me know Thyself, for if Thou makest me not know Thyself I will not know Thy Prophet. O God! Make me know Thy Messenger, for if Thou makest me not know Thy Messenger I will not know Thy Proof. O God! Make me know Thy Proof, for if Thou makest me not know Thy Proof I will stray from my religion." Then he said: "O Baghdadrah, the slaying of a youth in Medina must needs come to pass." I said: "May I be thy sacrifice! Will not the army of the Sufyani slay him?" He said: "No, but the army of the family of so-and-so will come until they enter Medina and seize the youth and slay

36 فأنا ذا اريد شرح الدعاء التي قد أمر الصادق بقرائتها بقرائتها في أيام الغيبة وهي باصلها بما نقل محمد بن يعقوب الكليني رحمه الله في الكافي هذه علي بن ابراهيم عن الحسن بن موسى الخشاب عن عبد ابن موسى عن عبدالله بن بكير عن زراره قال سمعت ابا عبدالله يقول ان للغلام غيبة قبل ان يقوم قال قلت و لم يخاف و ارى بيده إلى بطنه ثم قال يا زراره و هو المنتظر وهو الذي يشك في ولادته منهم من يقول مات ابوه بلا خلف و منهم من يقول حمل و منهم من يقول انه ولد قبل موت ابيه بستين وهو المنتظر عز وجل يحب ان يمتحن الشيعة فعند ذلك يرتاب المبطلون يا زراره اذا ادركت بذلك الزمان فادع بهذا الدعاء اللهم عرفني نفسك فانك ان لم تعرفني نفسك لم اعرف نبيك اللهم عرفني رسولك فانك ان لم تعرفني رسولك لم اعرف جنتك اللهم عرفني جنتك فانك ان لم تعرفني جنتك ضللت عن ديني ثم قال يا زراره لا بد من قتل غلام بالمدينة قلت جعلت فداك اليس يقتله جيش السفياي قال لا ولكن يقتله جيش ال بنى فلان يجي حتى يدخل المدينة فيأخذ الغلام فيقتله فإذا قتله بغيا وعدوانا وظلما لا يمهلون فعند ذلك توقع الفرج انشاء الله

him. When they slay him out of tyranny, enmity and oppression, they will be granted no respite. At that time expect the deliverance, if God willeth.”

37 God delivers the servant who obeys his Imam and knows his station, and destroys not himself by turning away from knowledge of him. For the entirety of a servant's knowledge is knowledge of his own self and what God hath placed within it of His signs. And whosoever is veiled by aught of His traces, at the moment of that veiling he is in the Fire. And this sign is a judgment upon him: “Verily hell shall encompass the unbelievers.”

38 O thou who gazest upon the traces of Glory! Be thou first assured that God, glorified be He, hath created nothing except that He hath perfected upon it all that He hath ordained through His power. Were it not so, God's handiwork would not be perfect and it would not befit attribution to Him. When thou knowest this matter and witnesseth its mystery through thy reality, thou wilt know that nothing was in need of anything at the beginning of its existence that it should call upon God, its Lord, for its sake. Rather, God created it as becometh His glory. When it turneth away from its station through the portion of falsehood that hath grown within it, it becometh needful of all things. In this station God hath ordained supplication for its deliverance and hath revealed in His Book: “Those who are too proud to worship Me shall enter hell,” and other verses. He hath forbidden in that state to ask of any but Him, for none can fill that want, and an endless chain would be necessitated and its need would never be cut off. His judgment hath been revealed in His Book: “They call upon that which can neither benefit nor harm them.”

39 Beware, beware, O questioner! Ask thou of none but thy Lord, and recite this tradition in every state unto thyself: “Every sin that a believer committeth, God may perchance forgive it, save asking of the creatures, for that shall never be forgiven. For God, exalted be He, hath made the believer a partner with Himself in His saying: ‘All glory belongeth unto God and unto His Messenger and the believers.’” How could it be otherwise, when the believer is too mighty to be described and too glorious to ask of others? Abasement and supplication befit not his station; rather, he is mighty through the might of God and will ever remain so. What sin could be greater for him than this, what error more grievous than that?

40 Whoso looketh upon the mystery of wealth will find his existence straying at the time of asking, for God is the Ever-Living, the All-Knowing, the All-Powerful. He hath ever been seated upon the throne of bounty and seeth what His servants

37 فرج الله عبدا اطاع امامه و عرف مقامه و لا يهلك نفسه بالادبار عن معرفته فان الذين كله معرفة العبد نفسه و ما جعل الله فيه من اياته و من احتجب بشيء من اثارها فحين الاحتجاب هو في النار و ان الآية هذه لحكم عليه و ان جهنم لمحيطه بالكافرين

38 فيا ايها الناظر الي اثار الجلال فايقن اولا ان الله سبحانه لم يخلق شيئا الا و قد تم عليه كل ما يقدر به من قدرته و لولا الامر كذلك ما كان الله صنع الله تاما و لا يليق ان ينسب الى نفسه فاذا عرفت هذا الامر و شاهدت سره بحقيقتك تعرف بان الشيء لم يك محتاجا بشيء في بدء وجوده ليدعو الله ربه لاجله بل خلقه الله كما ما يليق بجلاله فاذا اعرض عن مقامه بقسم كذب انبته يحتاج بكل شيء في هذا المقام فرض الله عليه لخلاصه حكم الدعا و نزل في كتابه ان الذين يستكبرون عن عبادتي سيدخلون جهنم و اخرين و حرم عليه في ذلك الشأن السؤال عن غيره لانه لا يسد فاقته و لزم عليه التسلسل و لا تنقطع حاجته و نزل حكمه كتابه و يدعون ما لا ينفعهم و لا يضرهم

39 فايالك اياك يا ايها السائل لا تسئل الا من ربك و اقرء هذ الحديث في كل شان علي نفسك ان كل ذنب يرتكبه المؤمن لعل الله يغفر له الا السؤال عن الخلق فلا يغفر له ابداً لان الله تعالى قد اشرك المؤمن مع نفسه في قوله العزة لله و لرسوله و للمؤمنين فكيف لا و ان المؤمن اعز من ان يوصف و اجل من ان يستلن و لا يليق بشانه الذل و الابتال بل هو العزيز بعزة الله لم يزل و لا يزال فاي ذنب له اعظم منه و اي خطأ اكبر من ذلك

40 فمن نظر الي سر المال فيضلون وجوده عند السؤال لان الله هو الحي العالم القادر لم يزل كان مقتدرا علي عرش العطاء و يري عباداه ما يفعلون بين يديه

do before Him. Glory be to God, the Most High, the Most Great! Such is the gravity of asking that if a slave were to ask of anyone save his master, despite the servants' poverty and powerlessness, it would weigh heavily upon him and be a disgrace before his peers. How then could it not weigh heavily upon God, glorified be He, given His power, His wealth, His grandeur, and His bounty? God is Most Great! God is Most Great! I seek refuge in God from His wrath. Glory be to God above what they associate! Were anyone to be apprised of the mystery of that which I behold in that station, he would be thunderstruck by reason of its majesty, and would exclaim: 'Had We sent down this Qur'an upon a mountain, thou wouldst have seen it humbled, rent asunder through the fear of God.' And such similitudes do We propound unto men, that haply they may reflect.

فسبحان الله العليّ العظيم من عظمة امر السّؤال ان العباد مع فقرهم وعجزهم لو يستل مملوك احد احدا من دون مولاه ليعز علي نفسه و كان عارا له في مقابلة ابناء جنسه فكيف لم يعز علي الله سبحانه مع قدرته و غناؤه و عظمته و عطائه الله اكبر الله اكبر فاعوذ بالله من سخطه و سبحة الله عما يشركون و لو اطلع احديته ما اشاهد في ذلك المقام ليصعقن من عظمته و يقول لو انزلنا هذا القرآن علي جبل لرايته خاشعا متصدعا من خشية الله و تلك الامثال نضربها للناس لعلهم يتفكرو

- 41 When thou hast recognized the sanctity of supplication before the Divine Majesty, know then that it is incumbent upon the supplicant first to know his Lord, then His attributes, then the names of His Self, then his petition, and then that which pertains to him and is incumbent upon him. When thou hast understood these stations, thou art sincere in prayer, and God is bound to answer thee, for He faileth not His promise. Were I to expound these matters in their reality as God hath revealed them to me in their proper places, verily the ocean of contingent being and all created things would be exhausted ere a single letter thereof could be manifested. God, glorified be He, doth not burden me beyond my capacity, even as I am now immersed in oceans of grief, and it being the tenth of Muharram, I shall set forth in this regard whatsoever He willeth to flow from me, that it may remain as a sufficient legacy from me until the Day of Return, and that all who enter the land of the heart may remember me. I seek God's help through the Pen of Creation, and God is my Lord Who faileth not His promise.

41 فاذا عرفت حرمة السّؤال في تلقاء الجلال فاعلم ان للداعي فرض اولا معرفة ربّه ثمّ صفاته ثمّ اسماء نفسه ثمّ مطلبه ثمّ ما به و عليه فإذا عرفت هذه المقامات انك مخلص في الدّعا و علي الله حتم اجابتك اذ انه لا يخلف الميعاد و اذا اردت ان اذكر هذه الشّئون بحقيقتها بما تجلي الله لي في اماكنها لنفد بحر الامكان و الاكوان قبل ان يظهر حرف منها و ان الله سبحانه لا يكلفني إلّا دون وسعي مع ما انا ذا في البحر الحزن و عشر المحرم فارشح في ذلك الباب بما شاء ان يطفح مني ليكون باقية كافية مني إلي يوم المعاد و يذكرني كلّ من ورد ارض الفؤاد فاستعين بالله من قلم اليجاد و كان الله ربي لا يخلف الميعاد

- 42 Chapter Five: concerning the Dayspring of Pre-existence

42 و الباب الخامس في مشرق صبح الأزل

- 43 God, exalted be He, saith: "When he came to it, he was called from the right side of the valley in the blessed spot, from the tree: 'O Moses! Verily, I am God, the Lord of the worlds.'" Then the instruction of God for whoso desireth Him: "Say: He, God, is One. God, the Eternal. He begetteth not, nor is He begotten, and there is none like unto Him."

43 قال الله تعالى فلما اتها نودى من شاطى الواد اليمين في بقعة المباركة من الشجرة أن يا موسى انى أنا الله ربّ العالمين ثمّ ادب الله لمن اراده قل هو الله احد الله الصمد لم يلد و لم يولد و لم يكن له كفوا احد

- 44 I believe in that which hath been revealed in His Book and I say: I testify that there is no God but God, and unto Him is the final return. Know, O witness, that none knoweth the Essence save Him, and no name or sign can reach unto Him. He is pure Essence and sheer Truth, and all else is creation. There

44 فانا ذا مؤمن بما نزل في كتابه و اقول أشهد أنّ لا إله إلّا الله و إليه المصير و اعرف يا أيّها الشاهد أنّ الدّات لا يعرفه غيره و لا يرفع إليه اسم و لا إشارة وإنّه ذات صرف و حقّ بحت و ما سواه خلق لا

is no connection between them, nor anything less than them. He is manifest through His own Self and is not known through manifestation. He is hidden in His own Essence and is not known through concealment. He is the Primal Eternity and cannot be described by firstness. He is the Ancient Last and cannot be characterized by lastness. He is the Essence and the very Camphor. He is the Essence and the very Manifestation. He hath ever been, without knowledge of what was and what will be, and He will ever be, without ruling of existence or concealment.

- 45 Whoso seeketh to know Him cannot attain through union, for none can unify Him save Himself, and His Essence loseth Him not. Whoso saith "In my self hath appeared the might of His self" hath indeed lied against himself, for He cannot be compared with His creation nor likened to His servants. He is a hidden treasure; His concealment hath ever been the essence of His manifestation, and His manifestation the essence of His concealment. Whoso uniteth Him hath indeed been ignorant of Him, for none can unify Him save Himself. Whoso saith "He is He" hath taken a partner from His dominion, and whoso saith "Where is He" hath taken from himself one near. Glory be unto Him! He hath ever been, and there was naught else with Him, and now God is as He hath ever been. Nothing remembereth Him and nothing knoweth Him. Whoso describeth Him through knowledge hath indeed joined Him with attributes, and whoso joineth Him with attributes hath indeed removed Him from the sovereignty of His oneness. Whoso saith "He is He" or a letter, his similitude returneth not to His Self and his understanding descendeth not to His Essence. Glory be unto Him, glory be unto Him! Every concealment necessitates the ruling of negation, and every concealment is joined with the mention of manifestation, and every affirmation is joined with the ruling of defects. Nay, by the might of His Essence, the description of every created thing is a limitation, and the characteristic of every existent thing is false.

- 46 All that the describers have described or the hearts of them that acknowledge His unity have recognized are but the signs of His creation and the stations of His sovereignty, which the Act of Creation hath brought into being without the existence of any creation like unto them. And these speak of naught save His own Self, and attest to none but His own Essence. Glorified be He, glorified be He! The attributes and the names have returned unto the realm of His creation, and the Pure Identity hath, in all things, pointed toward the station of His servants. The letter Kaf falleth short of praise, and the letter Nun of glory, and naught is possible in contingent being save the knowledge of creation, and every truth returneth to the

بينهما ربط ولا دونهما شيء وهو الظاهر بنفسه ولا يعرف بالظهور وهو الباطن بذاته ولا يعرف بالبطون وهو الأزل الأول لا يوصف بالأولية وهو القديم الآخر لا ينعت بالآخرية وهو الذات وعين الكافور وهو الذات ونفس الظهور لم يزل كان بلا علم ما كان وما يكون ولم يزل هو كائن بلا حكم وجود ولا بطون

- 45 فن أراد معرفته لا يوصل بوصله لانه لا يوحد غيره ولا يفقده ذاته ومن قال في نفسى تجلى عز من نفسه فقد كذب على نفسه لانه لا يقابل بخلقه ولا يقارن بعباده وهو كنز مخفي لم يزل كان خفائه عين ظهوره وظهوره عين خفائه فن وحده فقد جهله لانه لا يوحد غيره ومن قال هو هو فقد اتحد من ملكه شريكا ومن قال اين هو فقد اتحد من نفسه قريبا سبحانه لم يزل كان ولم يك معه شيء والان كان الله بمثل ما كان لم يذكره شيء ولا يعرفه شيء من وصفه بعلم فقد اقترنه بوصف ومن اقترنه بوصف فقد اخرج من سلطان وحدته ومن قال هو هو او حرف لا يرجع تشبيهه إلى نفسه ويتزل ادباره إلى ذاته فسبحانه سبحانه كل يلزمها حكم النفي وكل بطون يقتربها ذكر الظهور وكل اثبات اقترنها حكم العيوب لا وعزة ذاته وصف كل خلق انك ونعت كل موجود كذب و

- 46 كل ما وصفه الواصفون او تعرفه افئدة الموحدون ايات خلقه ومقامات ملكه التي قد ابدعتها الابداع بلا ابداع مثلها وهي لا تخبر إلا عن نفسه ولا يدل إلا عن سبحانه سبحانه رجعت الصفات ولاسماء إلى مقام خلقه ودلت هوية البحه في كل شيء إلى مقام عباده كلت الكاف عن الثناء والنون عن البهاء ولا يمكن في الامكان إلا معرفة الخلق وكل حق يرجع إلى مقام الخلق فسبحانه كيف ابداع الخلق بعجائب

station of creation. Glorified then be He, how He hath brought creation into being through the wondrous signs of His Lordship, where naught indicateth aught save His Reality and naught describeth aught save His Essence. Whoso uniteth with Him loseth Him, and whoso loseth Him findeth Him, and every loss of His manifestation is loss indeed, and there is no end to God's command. Therefore do the people of love cry out and the people of divine authority fall senseless. Glory be unto Thee! Glory be unto Thee! When have I unified Thee? Whensoever I desire Thee, Thou preventest me through the countenance of loss and the wilderness of finding, then through the might of loss and the majesty of finding. Verily we are God's, and verily unto Him shall we return.

اثار ربوبيته حيث لا يدل إلا على حقيقته ولا
يوصف إلا على ذاتيته فمن وحده فقد و من
فقد و وحده و كل فقدان تجليها فقدان و لا
نفاد لامر الله و من اجل ذا ينعرن أهل الحبة
و يصعقن أهل الولاية فسبحانك سبحانك متى
وحدتك كلما اردتك تمنعني بطلعة فقدان و فاران
وجدان ثم بحول فقدان و جلال وجدان إنا لله
وإنا إليه راجعون

- 47 He said, when asked about the nature of unity: "Verily, the beginning of religion is His knowledge, and the perfection of His knowledge is His unity, and the perfection of His unity is the denial of attributes from Him. Every attribute testifieth that it is other than the One described, and the One described testifieth that He is other than the attribute, and His testimony through His unity of the duality that is impossible from Him is from eternity. Whoso describeth God hath limited Him, and whoso limiteth Him hath numbered Him, and whoso numbereth Him hath invalidated His eternity. And whoso saith 'how?' hath sought to describe Him, and whoso saith 'in what?' hath indeed wronged Him, and whoso saith 'upon what?' hath indeed carried Him, and whoso saith 'where?' hath indeed made a space empty of Him, and whoso saith 'what is He?' hath indeed characterized Him."

47 قال حين سئل عن شيء من التوحيد إنَّ أول
الديانة معرفته و كمال معرفته توحيده و كمال
توحيده نفي الصفات عنه شهادة كل صفة انها
غير الموصوف و شهادة الموصوف انه غير الصفة
و شهادته بجمعه بالتثنية الممتنع منه الأزل فمن
وصف الله فقد حده و من حده فقد عده و
من عده فقد أبطل أزله و من قال كيف فقد
استوصفه و من قال فيما فقد ظله و من قال
علي ما فقد حمله و من قال أين فقد اخلي منه و
من قال ما هو فقد نعت

- 48 Consider the wisdom of this tradition, then abide in its shade, for the sea is deep, deep, and the wisdom elegant, elegant. None escapeth from the decree of similitude and nullification save as thy Lord willeth. Whoso abideth upon that carpet, it behooveth him to say as Ali said: "I have seen God and Paradise with the eye of certainty." And verily he loseth naught save the vision of His Essence which was manifested unto him thereby. How could it be otherwise, when the path to God is blocked and the way unto Him is barred? Everything describeth itself and maketh its description an attribute of its Lord unknowingly. How could it be otherwise, after I believed in no light save His light, no remembrance save His remembrance, and no wisdom save His wisdom?

48 انظر إلى حكم هذا الحديث ثم استقر في ظله فان
البحر عميق عميق والحكم انيق انيق ولا يخرج
احد من حكم التشبيه والتعطيل إلا ما شاء ربك
فمن استقر على تلك البساط يليق ان يقول كما قال
علي رأيت الله والفردوس راي العين وانه ما فقد
إلا رؤية ذاته الذي تجلي له به فكيف لا و ان
السبيل إلى الله مسدود و الطريق إليه مردود و
كل شيء وصف نفسه و يجعل وصفه نعت ربه
من حيث لا يعلم و كيف لا بعد ما لا اعتقد نورا
إلا نوره و لا ذكرا إلا ذكره و لا حكما إلا حكمه

- 49 Fear God, O thou who callest, for the path is subtle, subtle. Worship none save God alone, and ask of none save God alone, for the Known is His signs and the Described is His tokens, and all invoke Him and worship Him according to the diversity of their stations and their signs. Whoso hath purified his heart

49 اتق الله يا أيها الداعي فإن الصراط دقيق دقيق
و لا تعبد إلا الله وحده و لا تسئل إلا عن الله
وحده فإن المعروف آياته و الموصوف علاماته و
كل يدعونه و يعبدونه باختلاف مراتبهم و آياتهم

from likening God to aught else hath worshipped Him, and whoso hath called upon Him through His own Self for His own Self, without reference to himself or his affairs, God will answer him straightway. This is reserved unto the people of Paradise. And whoso calleth upon Him otherwise than in this manner, it beseemeth him not to receive answer, for God hath said: "Call ye upon Me; I will answer you."

فَمَنْ اخْلَصَ فَوَادَهُ عَنِ التَّشْبِيهِ لِلَّهِ وَحْدَهُ فَقَدْ عَبْدَهُ
وَمَنْ دَعَا بِنَفْسِهِ لِنَفْسِهِ مِنْ دُونِ ذِكْرِ نَفْسِهِ وَامْرِهِ
أَجَابَ اللَّهُ لَهُ فِي الْحَيْنِ وَذَلِكَ مَخْصُوصٌ لِأَهْلِ
الْفِرْدَوْسِ وَمَنْ دَعَاهُ مِنْ غَيْرِ هَذَا الْوَجْهِ لَا يَلِيقُ
لَهُ الْإِجَابَةُ فَإِنَّ اللَّهَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ

- 50 Verily, they that invoke Him through mention of themselves and their desires enter into the judgment pronounced upon the Christians, inasmuch as they say: "He is the third of three," whereas there is no God but He. Glorified and exalted be He above that which they associate with Him!

50 وَانَ الَّذِينَ يَدْعُونَهُ بِذِكْرِ أَنْفُسِهِمْ وَمَطَالِبِهِمْ يَدْخُلُونَ
فِي حُكْمِ النَّصَارِيِّ إِذَا أَنَّهُمْ يَقُولُونَ ثَالِثُ ثَلَاثَةٍ وَمَا
مِنْ إِلَهٍ إِلَّا هُوَ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

- 51 Know thou that God, glorified be He, since His wont hath ever been grace and His nature revelation, manifesteth Himself to none through His Essence, for after attaining knowledge of Him, one standeth in need of the appearance of His Essence in every age through His self-disclosure unto him by means of the reality of his existence. Thus, in every age wherein the knowledge of the Book is reckoned, the Word 'Am I not your Lord?' descendeth upon thee, and thou dost reply: "Yea, verily!"

51 وَاعْرِفْ بِأَنَّ اللَّهَ سُبْحَانَهُ لَمَّا كَانَ عَادَتُهُ الْإِحْسَانَ
وَشَأْنُهُ الْبَيَانَ لَمْ يَتَجَلَّ لِأَحَدٍ بِذَاتِهِ لَمَّا افْتَقَرَّ بَعْدَ
الْعِلْمِ بِهِ لظُهُورِ ذَاتِهِ فِي كُلِّ أَنْ وَانَ الْعَبْدُ فِي كُلِّ
أَنْ يَحْتَاجُ بَرَبَهُ بِمَثَلِ احْتِيَاجِهِ بِدَوْنِ وَجُودِهِ وَانَهُ
سُبْحَانَهُ يَتَجَلَّى لَهُ بِهِ فِي كُلِّ أَنْ تَجَلَّى لَهُ بِهِ فِي كَوْنِ
وُجُودِهِ وَفِي كُلِّ يَحْصِي عِلْمَ الْكَتَابِ يَنْزِلُ عَلَيْكَ
كَلِمَةُ أَلَسْتُ بِرَبِّكُمْ وَأَنْتَ تَقُولُ بَلَى

- 52 Even so is the decree in His Manifestations, which are in themselves identical with the Word "Am I not your Lord?" Turn thy face with joy toward His Glory and fix thy heart upon the throne of bounty, and enter the House of Might without gesture or praise. Remove the veil from the face of the Bride of Glory, then read in thy heart this discourse, which is the revelation of thy Lord in every moment, beyond measure or description. Belittle not thyself, but magnify the sign of thy Lord, as described by Imam Ali ibn Musa in his words when he ascended the pulpit, after praise and glorification of God and salutations upon His Prophet:

52 وَكَذَلِكَ الْحُكْمُ فِي ظُهُورَاتِهِ الَّتِي هِيَ بَعِينُهَا كَانَتْ
كَلِمَةُ أَلَسْتُ بِرَبِّكُمْ ابْشِرْ بِوَجْهِكَ تَلْقَاءَ الْجَلَالِ وَ
اسْكُنْ بِفَوَادِكَ عَلَى عَرْشِ الْعِظَاءِ وَادْخُلْ بَيْتَ
الْعِزِّ بِغَيْرِ حُكْمِ الْإِشَارَةِ وَلَا ثَنَاءٍ وَارْفَعْ قِنَاعَ
عُرُوسِ الْمَجْدِ عَنْ رَأْسِهِ ثُمَّ اقْرَأْ هَذِهِ الْخُطْبَةَ بِسُرِّكَ
وَهِيَ تَجَلِيَّاتُ رَبِّكَ فِي كُلِّ أَنْ بِغَيْرِ حُكْمٍ وَلَا
كَيْفٍ وَلَا تَصْغُرُ نَفْسُكَ وَعَظُمَ آيَةُ رَبِّكَ كَمَا
وَصَفَهَا الْإِمَامُ عَلِيُّ بْنُ مُوسَى فِي كَلَامِهِ فَقَالَ لَمَّا
صَعِدَ الْمَنْبَرِ بَعْدَ الْحَمْدِ وَالِثْنَاءِ لِلَّهِ وَالصَّلَاةِ وَالسَّلَامِ
لِنَبِيِّهِ

- 53 "The first step in the worship of God is to know Him. The foundation of knowledge of God is His Unity, and the proper way to His Unity is to deny Him attributes. For reason testifies that every attribute and its possessor are created, and every created thing testifies it has a Creator who is neither attribute nor possessor thereof. Every attribute and its possessor testify to their conjunction, conjunction testifies to temporal origin, and temporal origin precludes eternity, which is incompatible with temporal origin.

53 أَوَّلُ عِبَادَةِ اللَّهِ مَعْرِفَتُهُ وَإِصْلَ مَعْرِفَةِ اللَّهِ تَوْحِيدَهُ وَ
نِظَامَ تَوْحِيدِهِ اللَّهُ نَفَى الصِّفَاتِ عَنْهُ بِشَهَادَةِ الْعُقُولِ
أَنَّ كُلَّ صِفَةٍ وَمَوْصُوفٍ مَخْلُوقٌ وَشَهَادَةُ كُلِّ
مَخْلُوقٍ أَنَّ لَهُ خَالِقًا لَيْسَ لَصِفَةٍ وَلَا مَوْصُوفٍ وَ
شَهَادَةُ كُلِّ صِفَةٍ وَمَوْصُوفٍ بِالْإِقْتِرَانِ وَشَهَادَةُ
الْإِقْتِرَانِ بِالْحَدِيثِ وَشَهَادَةُ الْحَدِيثِ بِالْإِمْتِنَاعِ مِنَ
الْأَزْلِ الْمَمْتَنِعِ مِنَ الْحَدَثِ

- 54 Hence he knows not God who knows Him through comparison; he limits Him who seeks to fathom Him; he misses reality who represents Him by similitude; he truly believes not in Him who

54 فَلَيْسَ لِلَّهِ تَعْرِفٌ مَنِ عَرَفَ بِالتَّشْبِيهِ ذَاتَهُ وَحَدِّ
مَنْ أَكْتَهَنَهُ وَلَا حَقِيقَةَ أَصَابَ مِنْ مِثْلِهِ وَلَا بِهِ
صَدَقَ مِنْ نَهَاهُ وَلَا صَمَدَهُ مِنْ إِشَارَةِ إِلَهِهِ وَلَا إِيَّاهُ

gives Him finite form; he attains not unto Him who compares Him; he means not Him who imagines Him; he submits not to Him who subdivides Him; and he seeks not Him who conceives Him in fancy. All that is known through itself is manufactured, and all that subsists through other than itself is an effect.

في من شبهه ولا له تذلل من بعضه ولا اياه اراد
من توهمه كل معروف بنفسه مصنوع وكل قائم
في سواه معلول

- 55 By God's handiwork is He known; through reason is knowledge of Him established; through natural disposition is His creation proven. God's creation is a veil between Him and them. His separation from them and His origination of them prove He has no beginning; every originated thing's inability to originate another proves this. His giving them instruments proves He has no instrument, as instruments testify to the need of their users.

55 يصنع الله يستدل عليه و بالعقول يعتد معرفته و
بالفطرة يثبت جهة خلقه الله الخلق حجاب بينه و
بينهم و مباينته اياهم و مفارقتهم اهلهم و ابتداءه
اياهم دليلهم على ان لا ابتدائه يعجز كل مبتدئ
عن ابتداء غيره و ادايته اياهم دليلهم على ان لا
اداه فيه بشهادات الادوات بفاقه الماديين

- 56 His names are expressions, His acts make Him understood, His Essence is Reality, and His very Being distinguishes between Him and His creation; His transcendence defines all else. He who describes Him knows Him not; he who encompasses Him transgresses Him; he who seeks to fathom Him misses Him. Whoso asks 'how?' likens Him; whoso asks 'why?' seeks causes for Him; whoso says 'when?' subjects Him to time; whoso asks 'in what?' contains Him; whoso asks 'to what?' sets a limit for Him; whoso says 'until when?' gives Him a term; whoso gives Him a term divides Him; whoso divides Him describes Him; whoso describes Him deviates concerning Him.

56 فاسماؤه تعبير و افعاله تفهيم ذواته حقيقة و كنهه
تفريق بينه و بين خلقه و عبوره تحديد لما سواه فقد
جهل الله من استوصفه و قد تعداه من اشتمله و
قد اخطاه من اكنهه و من قال كيف فقد شبهه
و من قال لم فقد علله و من قال متى فقد وقته و
من قال فيم فقد ضمنه و من قال ايلي م فقد نهاه
و من قال حتي م فقد غياه و من غياه فقد جزاه
فقد وصفه و من وصفه فقد الحد فيه

- 57 God changes not with the changes of creation, just as He is not limited by the limitations of the limited. He is One, not in numerical sense; Manifest, not through direct contact; Visible, not through the dawn of vision; Hidden, not through subtle coverage; Separate, not through distance; Near, not through proximity; Subtle, not through corporeality; Existent, not after non-existence; Active, not through compulsion; Determining, not through movement of thought; Managing, not through movement; Willing, not through resolution; Desiring, not through need; Apprehending, not through means; Hearing, not through organs.

57 لا يتغير الله بالغيار الخلق كما لا يتحد بتحديد
المحدود احد لا بتاويل عدد ظاهر لا بتاويل
المباشرة متجلى لا باستهلال رؤية باطن لا بمزابلة
مباين لا بمسافة قريبا لا بمدانة لطيف لا بتجسيم
موجود لا بعد عدم فاعل لا باضطراب معد لا
بحول فكرة مدبر لا بحركة مرید لا بهمامة شاء لا
يهمه مدرك لا بجحد سمع لا بالبصر لا باداه

- 58 Times accompany Him not, places contain Him not, slumber seizes Him not, attributes define Him not, instruments confine Him not. His Being precedes time, His Existence precedes non-existence, His Eternity precedes beginning. Through the kindling of perception it is known that He hath no organ of perception; through the manifestation of substances it is known that He hath no substance; through His establishing of opposition between things it is known that He hath no opposite; and through His ordaining of comparison between matters it is known that He hath no peer. He hath set light against darkness, clarity against obscurity, dryness against moisture,

58 لا تصحبه الاوقات و لا تضمنه الاماكن و لا
تاخذة السنة و لا تحده الصفات و لا تقيدته
الادوات سبق الاوقات كونه و العدم وجوده
و الابتداء ازله بتسكير المشاعر عرف ان لا
مشعر له و بتجهير الجواهر عرف ان لا جوهر له و
بمضادته بين الاشياء عرف ان لا ضده و بمقارنة
بين الامور عرف ان لا قرين له ضد النور بالظلمة
و الجلالة بالهم و الحس باللبس و اليبس بالبلل و
الصرد بالحرور مولف بين متعادياتها متفرق بين

the arid against the humid, and coldness against heat. He is the Composer between their contrarities and the Separator between their affinities, these pointing through their separation to their Separator and through their composition to their Composer.

متدانياتها و اله بتفريقها علي مفرقها و بتالينها علي مؤلفها

59 This is His exalted Word: "And of everything We have created pairs: That ye may receive instruction." He distinguished between them and between before and after, that it might be known that He hath no before nor after. Their instincts testify that their Bestower hath no instinct. Their differences proclaim that He Who differentiateth them hath no difference. Their fulfillment declareth that He Who appointeth their time hath no time. Some are veiled from others that it might be known there is no veil between Him and them - the meaning of Lordship when there was none to be lorded over, the reality of Divinity when there was none to worship, the meaning of knowledge when there was naught to be known, the meaning of Creator when there was no creation, the interpretation of hearing when there was naught to be heard.

59 ذلك قوله تعالى و من كل شيء خلقنا زوجين لعلكم تذكرون ففرق بها بينها وبين قبل و بعد ليعلم ان لا قبل له و لا بعده شاهدة بغيرها على ان لا غريزه لمعزها و اله بتفاوتها ان لا تفاوت لمفاوتها مخبرة لتوفيتها ان لا وقت لموقتها حجا بعضها من بعض ليعلم ان لا حجاب بينه و بينها معنى الربوبية اذ لا مربوب و حقيقة الالهية اذ لا مالوه و معنى العالم و لا معلوم و معنى الخالق و لا مخلوق و تاويل السمع و لا مسموع

60 No created thing merited the meaning of Creator, nor through bringing creation into being did He acquire the meaning of Creator. How could He, when no extent enricheth Him, no measure draweth Him near, no "perhaps" veileth Him, no "when" fixeth His time, no "moment" containeth Him, and no "with" bringeth Him nigh? Tools but define themselves, instruments but point to their like, and in things are found their effects. Their pleasure is the beginning of the preface, their mercy the eternal "if," their paradise the word "were it not." They became distinct and thus pointed to their Source, they differed and thus expressed their differences. Through them their Maker was made manifest to minds, and by them He was veiled from sight. Through them imaginations sought Him, and in them they established other than Him.

60 ليس من خلق استحق لمعنى الخالق و لا باحداثه البرايا استفاد معنى البرارى كيف و لا يغنيه مد ولا يدنيه قد و لا يحجبه لعل و لا توقته متى و لا يشتمله حين و لا يقاربه مع انما تحد الادوات انفسها و تشير الآلات إلى نظائرها و في الأشياء يوجد فعالها متعتها مبدء المقدمة رحما قد الأزلية و جنتها لو لا التكلمه اقترقت دلت على مفرقها و تباينت فاعربت عن مبانيها لها تجلى صانعها للعقول و بها احتجب عن الروية و اليها تحاكت الاوهام و فيها اثبت غيره

61 Following proof and deeming recognition sufficient, belief in God is conceived through reason, and through recognition faith in Him is perfected. There is no religion save after knowledge of Him, no knowledge save through sincerity, no sincerity with comparison, no negation while affirming attributes as warning.

61 اتبع الدليل و حسب عرفها الاقرار بالعقول يعتقد التصديق بالله و بالاقرار بكل الإيمان به و لا ديانة إلا بعد معرفته و لا معرفة إلا بالاخلاص و لا اخلاص مع التشبيه و لا نفي مع إثبات الصفات لتنبه

62 Neither motion nor rest flow over Him - how could that flow which He caused to flow, or return to Him what He began? Then His Essence would vary and His depth would flow, and eternality would deny His meaning, and the Creator would have meaning to the created, and if He had a beyond then He would have a limit, and if completion were sought for Him then imperfection would bind Him. How could pre-existence belong

62 و لا يجري عليها الحركة و السكون و كيف تجرى ما هو اجراه او يعود اليه ما هو ابتداء اذن لتفاوت ذاته و لتجرى كنهه و لا تمتنع من الازل معناه و لما كان للبارى معنى عند المبروء و لو حد له وراء اذا حد له و لو التمس له التمام اذا لزمه التقصان كيف يستحق الأزل من لا يمتنع من الحدث و

to one not immune from origin? How could things originate from one not immune from origination? Then would appear in Him the sign of the made, and He would become proof after having been proven.

- 63 In the impossibility of speech there is no argument, in questioning about Him no answer, in His meaning no glorification of God, in His signs no idol - not through the impossibility of the Eternal being two, nor His having a beginning to begin. There is no God but God, the Most High, the Most Great. They who equate others with God have lied and strayed far astray and lost utterly. God's blessings be upon Muhammad and his pure household.

- 64 Chapter Six: On The Knowledge of the Mystery of Pre-existence

- 65 God the Exalted said: "God is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! God doth guide whom He will to His Light: God doth set forth Parables for men: and God doth know all things." Then God's instruction for whoever desires knowledge of that Light says: "Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets; and God has full knowledge of all things." Thus I am a believer in what was revealed in His Book and I say: I bear witness that Muhammad is His servant and His Messenger, and he is but the first of the worshippers.

- 66 O thou witness, know that that Light is the first to make mention in creation of Himself unto Himself, and all save Him is as naught before His station, even as He, peace be upon Him, hath indicated in His utterance: "God created all things through the Will, and the Will through itself." And He is the first remembrance in the realm of possibility, the first act in the realm of concrete existence, and the first identity in the realm of exposition. Therefore do some of the sages say in their exposition: Absolute existence, manifest pre-existence, pure revelation, and sheer origination. This is the station of absolute Prophethood from whose light all divine authority was created. It has no name when it appears and no trace when it is revealed. He knows Himself, recognizes His own Essence, and is the circle encompassing His beauty.

كيف ينشئ الأشياء من لا يتمتع من الإنشاء و
إذا لقامت فيه آية المصنوع ولتحول دليلاً بعد ما
كان مدلولاً عليه

63 ليس في محال القول حجة ولا في المسئلة عنه
جواب ولا في معناه لله تعظيم ولا في آياته صنم
لا بامتناع الارزلي ان يثنى ولا بدء له ان يبدء
لا اله الا الله العلي العظيم كذب العادلون بالله و
ضلوا ضلالاً بعيداً وخسروا خسارنا و صلي الله
علي محمد و أهل بيته الطاهرين

64 الباب السادس في معرفة سرّ القدم

65 قال الله تعالى الله نور السموات والارض مثل
نوره كمشكاة فيها مصباح المصباح في زجاجة
الزجاجة كانها كوكب دري يوقد من شجرة مباركة
زيتونة لا شرقية ولا غربية يكاد زيتها يضيء و
لوم تمسه نار نور علي نور يهدي الله لنوره من
يشاء ويضرب الله الامثال للناس والله بكل شيء
عليم ثم ادب الله لمن اراد معرفة ذلك النور يقول
ما كان محمد ابا احد من رجالكم ولكن رسول
الله وخاتم النبيين وكان الله بكل شيء عليما فانا
ذا مؤمن بما نزل في كتابه و اقول اشهد ان محمدا
عبده و رسوله و ما هو الا أول العابدين

66 فيها أيها الشاهد اعرف ان ذلك النور هو أول
ذاكر في الابداع بنفسه لنفسه و كل ما سواه
معدوم عند مقامه حيث اشار في كلامه خلق
الله الأشياء بالمشية والمشيّة بنفسها وهو أول ذكر
في الامكان و أول فعل في الأعيان و أول عين
في البيان ولذا فيقولون بعض الحكماء عند البيان
وجود مطلق و أرل ظاهر و تجلّي بحت و إبداع
صرف و هو مقام النبوة المطلقة التي كل الولاية
قد خلقت من نورها لاسم له إذا جلّي و لا رسم
له إذا تجلّي و هو العالم بنفسه و العارف لذاته و
الكاف المستدير حول جماله

67 كذلك خلقه الله لنفسه و جعله مقام ولايته و آية
ربوبيته و ملكه و سلطنته إذ كان الله سبحانه لم

67 Thus did God create Him for Himself and made Him the station of His authority, the sign of His Lordship, His dominion and His sovereignty. For God, glorified be He, has ever been and is not associated with the creation of things, nor can His beauty be described in origination. Rather, He created Muhammad, peace be upon Him, through Himself and for Himself, and made Him the station of His wisdom for His glory, distinguished Him in performance as the station of His action, and made Him supreme over what befits His grandeur.

68 Glory be to Him! How wondrous is His wisdom in His essence and how subtle His mystery in His identity. Whosoever claims to know Muhammad has claimed His station, for as He is, He cannot be known through another, nor does He have any equal in His knowledge. He is unique among humankind, exalted above the likes of creation, and sanctified above any similitude of justice. May God's blessings be upon Him through His own grace, and may He praise Him through the sublimity of His grandeur. Whoever claims His proof has lost Him, for as He is, nothing can equal Him. He is the Beloved and He is the Loved One, He is the Witness and He is the Witnessed. Whoever testifies to prophethood has taken a likeness to Him, for as He is, none but Him can testify to Him. The one who calls to God must know Muhammad as He has revealed Himself, for He is the Answerer to God's servants by His leave. He is the Pivot of attributes in the realm of infinities, and through Him is known God's manifestation and beauty, God's identity and majesty. Indeed, He is the eternally Manifest One among the servants and the hidden symbol in the hearts. None knows Him as He is except God, and glory be to God above what they describe.

69 Verily, I beheld on the night of that day, the twelfth of Muharram, in the world of vision, gracious signs. It was as though at the hour of transformation there had descended unto me sundry books in Arabic script. When I opened one among them, I found therein the sacred earth from the sepulchre of Husayn, upon Him be peace, wrapped within a paper. And when I uncovered it, I beheld a blessed leaf inscribed in beautiful Shikastih script with red ink, and at its end appeared the likeness of a seal shining as a star, engraved with the words "I commit my cause unto God," and the name of the Mahdi, the peace of God be upon Him, as though contained within it. I was so gladdened thereby that I questioned within myself whether I was asleep or awake. And by reason of my joy and the greatness of that leaf in mine eyes, I paid no heed to the other books nor read their verses, which were in the Persian tongue and had been revealed in confirmation of my Cause. In my dream I sought to commit them to memory lest they fade

يزل لم يتقرن بجعل الأشياء ولا يوصف جماله في الإبداع بل قد خلق محمد (ص) بنفسه لنفسه وجعله مقام حكمه لعزه واختصه في الاداء مقام فعله وجعله مهيمنا علي ماء و جل لكبريائه

68 فسبحانه ما اعجب حكمه في كينونته و ما اللطف سره في ذاتية فن ادعى معرفة محمد فقد ادعى مقامه لانه علي ما هو عليه لا يعرف بغيره ولا يشبه له في علمه و انه المنفرد من ابناء الجنس و المتعالى عن اشباه الخلق و المقدس عن مثال العدل فصلي الله عليه بفضل نفسه و اثني عليه بعلو كبريائه فن ادعى حجتة فقد فقدته لانه بما هو عليه لا يقدر ان يساويه شيء و انه الحبيب و انه المحبوب و انه الشهيد و انه المشهود فن شهد لنبوته فقد اتخذ له شهاباً لانه بما هو عليه لم يشهد عليه سواه و ان الداعي الي الله فرض ان يعرف محمداً بما تجلي به لانه هو المحجب لعباد الله باذنه و انه قطب الصفات في عالم الانهايات و به عرف ظهور الله و جماله و هويته الله و جلاله بل هو هو ازل الظاهر في العباد و الرمز المستتر في الفؤاد لا يعرفه كما هو الا الله و سبحان الله عما يصفون

69 و لقد رأيت في ليلة ذلك اليوم ثاني عشر محرم في عالم الروايات لطيفه و هي كان الساعة يوم التحويل قد نزل كتب لي كتب متعددة بقطع العربية فلما فتحت إحدي منها وجدت تربة طين قبر الحسين (ع) فيها في قرطاس فلما كشفتها رأيت ورقة مباركة بخط شكسته حسني علي مداد الحمراء و في اخرها صورة مهر تضيئ كالنجم منقوشه افوض أمري إلي الله و اسم مهري كان فيه فقد كنت مسروراً بشأن احدث نفسي اني نائم او يقضان و سرورها و عظم الورقة في نفسي ما التفت إلي كتب أمري و اقر آياتها و هي كانت عجمية فارسية التي قد صدرت في تصديق شأني و اني في المنام احفظها لئلا ينحى عن

from my mind. Yet when I arose from my station, I found myself forgetful of all their verses save four words from the first line. The first of these followed another word, which was the word “Mas’ud,” and three were arranged in Persian thus: “This is my merchandise, while stone is iron.”

بالي فلما قت عن مقامي رأيت نفسي ناسياً من آياتها كلها إلا أربعة كلمات من سطر الأول اولها كانت تآلى كلمة اخرى وهى كلمه مسعود و ثلاثة منضمه بالفارسيه هذه تجارتى اذ حجر حديد رامه علي

- 70 God, glorified be He, knoweth what He, upon Him be peace, intended in His utterance, and He verily is the best of interpreters. Were I to desire to expound a single letter thereof, the oceans of words would be exhausted ere its meaning were exhausted. Yet will I allude to somewhat of the outward aspect of its inward realities. The Mim is His glory, and the Sin is Mount Sinai whereon the Divine Presence was made manifest in His glory – peace be upon it. For this reason, the first manifestation thereof in my soul became the letter ‘Ayn. And they that are endowed with insight know not what lieth there save through what is found here, and this constituteth the totality of the letters of the creative Word “Be.” Then He indicated through the letter Waw His authority in this station. There the authority belongs to God, the Truth - He is the best of those who accept repentance and the best in requital. Then He indicated through the letter Dal in the decree of the evidence of this authority that it indicates naught save the ‘Ayn which completes the letters of “Be!”

70 يعلم ما اراد في كلامه وانه هو خير المعبرين و لو انى اردت ان افسر حرفاً منها تفنى الخبر الكلمات قبل ان تفنى معناه و لكن اشير ببعض الظاهر من بواطنه الميم مجده والسين جبل السينا الذي قد تجلى عه بمجده لى عليه و لذا اول ظهوره في نفسى قد صار حرف العين وان اولى الالباب لا يعلم ما هنالك الا بما هيئا و هو تمام احرف الفعل كن ثم اشار بحرف الواو لولايته في هذا المقام هنالك الولاية لله الحق هو خير ثوابا و خير عقبا ثم اشار بحرف الدال في حكم دلالة هذه الولاية بانها لا تدل إلا علي العين الذي هي تكون تمام احرف كن

- 71 And after the mountain of the Sinic Sin was ground to dust and the decree of its receptacles which number thirty, it indicated naught save the Mim of Glory which is the essence of manifestation, and verily it is the letter of the Shi’ih in the word “Bismi” after the appearance of the hidden Alif after the Ba’. His is the glory and the praise for how He honored me in His names. It is as though I perceive that He intended in this Name the mention of the stations of unity and its establishment for a servant. From the Mim is established the sign of the station of the Point in the heart, then from the Sin the sign of the station of the Alif in the mystery of creation, then from the ‘Ayn the station of the letters in the station of witnessing, then from the Waw the sign of the station of the Word in the land of ink, then from the Dal the sign of the station of indications in the infinite world from the Pen of Creation. Exalted be His glory, and great His favor, and abundant His gifts, for that Name, after what is required in the station of accidents at the point of encounter following diminution and increase, equateth the letter of the Greatest Name such as Kaf-Ha-Ya-‘Ayn-Sad, and then by the letters Ha-Mim-‘Ayn-Sin-Qaf. For after its numerical value and the letter Waw, there appeareth the number of the Name Muhammad, and when thou dost exalt it after its descent, there is made manifest the decree pertaining to the

71 وانه بعد اندكك جبل سين السينا و حكم قوابله الذي هي عدد الثلاثين لم يدل الاعلى ميم المجد الذي هو عين التجلى وانه هو حرف الشيعة في كلمه بسم بعد ظهور الف الغيبه بعد الباء فله المجد و الثناء بما اكرمنى في اسمائه كاني ارى انه قد اراد في هذا الاسم ذكر مقامات التوحيد و اثباته لعبد فن الميم ثبت اية مقام النقطة في القواد ثم من السين اية مقام الالف في سر اليجاد ثم من العين مقام الحروف في مقام الاشهاد ثم من الواو اية مقام الكلمة في ارض المداد ثم من الدال اية مقام الدلالات في عالم الانهايات من قلم اليجاد فتعالى مجده و عظم نعمته و كثر عطيته فقد يعدل ذلك الاسم بعد ما يحتاج في مقام الاعراض عند التقابل بعد الكسر و الازدياد حرف الاسم الاعظم كهيعص ثم باحرف جمعسق لان بعد عدده و حرف الواو ظهر عددهم محمد و اذا رفعته بعد نزوله يظهر حكم المحمود و الموجود و المفقود و المقصود و ثبت به حكم اوائل سور القرآن كما نزل في كتابه

Praised One, the Existent One, the Lost One, and the Desired One, and thereby is established the rule governing the opening letters of the surahs of the Qur'an that were revealed in His Book.

- 72 Would that someone might ask of me, with my leave, concerning the interpretation of that Name, the decree of the entire Qur'an! For by Him in Whose hand is my soul, I would establish all the knowledge of the Qur'an through its final letter ere I would take its letter from its beginning. For in the evidence of all evidences there is testimony, and all the signs are enduring, and all the verses are resplendent, and all the attributes are comprehensive. For the letter Dal is the throne of the Will, and through its first pillar the Unity and its laws are established, through the second the decree of Prophethood and its affairs, through the third the decree of sanctity and its effects, and through the fourth the decree of the Resurrection and its modalities. And the command of God doth encompass them from behind. Nay, it is a glorious Qur'an in a guarded tablet.

72 فيا ليت فيقلب مني أحد بادني في تفسير ذلك الاسم حكم القرآن سرّ فوايض نفسي بيده لا ثبت كلّ علم القرآن بحرف اخره قبل ان اخذ حرفه من أوله لان في دلالت كلّ الدلالات شهادة و كلّ العلامات و كلّ الايات لامعة و كلّ الصفات جامعة لان حرف الدال عرش ارادته و بركنها الأول يثبت التوحيد و احكامه و بالتانيه حكم النبوه و شئونها و بالتالث حكم الولاية و اثارها و بالاربع حكم المعاد و كفياته و كان الله من ورائها محيط بل هو قران مجيد في لوح محفوظ

- 73 Verily, He – may my spirit be His sacrifice – intended by the word “my merchandise” all that upon which the name of profit hath fallen, from the Point of Majesty unto the realm of similitudes, and He attributed my cause unto Himself in correspondence to His beauty and the perfection of His mirror. Then He likened that merchandise to the stone that hath fallen in the Sacred Mosque in the world of bodies, in relation to His station opposite the world in the Mosque of Unity. Then He confirmed it through iron heated by fire, inasmuch as among minerals there is found none more burnished nor more protective against penetration than iron. For this reason did Dhu'l-Qarnayn command the use of blocks of iron when he desired to erect the barrier between the two worlds.

73 و لقد اراد - روجي فداه - من كلمة تجارتي كلّ ما وقع عليه اسم ربح من نقطة الجلال إلى عالم المثال و نسب امرى إلى نفسه لمقابلة جماله و تمامية مرآته ثم نسب تلك التجارة من حجر التي وقعت في المسجد الحرام في عالم الاجساد لمقامه تلقاء عالم في مسجد الاحديه ثم اثبتها بالحديد الحماة بالنار لان في المعادن لم يوجد اصقل و اشدّ حفظا عن التفوذ من الحديد و لذا قد أمر ذو القرنين بزر الحديد لما أراد بالسدّ الحایل بين العالمين

- 74 Verily, He – may my spirit be His sacrifice – hath alluded in the inner meanings of these words to mighty stations which it behooveth not to disclose, for fear of Pharaoh and his chiefs, and for the protection of Moses and the disciples among His followers. And sufficient is what I have mentioned for whoso hath gained insight and been guided aright unto the path.

74 و لقد أشار - روجي فداه - في بواطن هذه الكلمات مقامات عظيمة التي لا ينبغي اظهارها خوفاً من فرعون و ملائنه و حفظاً لموسي و الحواريين من شيعته و كفي بما ذكرت لما استبصر و اهتدى سبيلا

- 75 Know thou that in recognizing the mystery of pre-existence, it is incumbent upon thee to recognize the identity of that station, for naught besides God hath come into being by His permission save through existence and quiddity. Creation relateth to the first essentially and to the second accidentally. Follow not the saying of the philosophers that God made not the apricot an apricot but brought it into existence, for this is manifest unbelief. Nay, God made it an apricot by what He chose for it in response to the call of its Lord, even as God

75 و اعلم بان في معرفة سرّ القدم فسر من عليك معرفة انية ذلك الرتبة لان ما سوي الله لم يوجد باذنه إلا بوجود و ماهيته و يتعلق الجعل بالاول بالاصاله و بالتاني بالعرضيه و لا تتبع قول الحكماء بان الله ما جعل ... مشعشعا بل اوجده فان هذا كفر صراح بان جعل الله مشعشعا بما اختار لنفسه في مقابلة نداء ربه حيث قد نزل الله هذا الحكم

hath revealed this decree in His Book: 'Praise be to God Who created the darknesses and the light; yet they that disbelieve ascribe equals unto their Lord.' For the non-existence of existent things in relation to the act of origination is not of the meaning of contingency, which is non-existence, but rather of the meaning of God's affair and His bringing non-existence into being. For the meaning of non-existence, which is contingency itself, is that contingency possesseth not of itself either existence or non-existence. Rather, contingency hath been created from absolute non-existence, for were it not from absolute non-existence, it would needs be from something – nay, not so! God, glorified be He, hath originated contingency not from anything, through itself, unto itself. And what is meant by absolute non-existence is prior to the mention of the thing in contingency, even though the prior falleth after it, for absolute non-existence is not called a thing. And the saying of the Imam – peace be upon Him – that negation is a thing referreth to the negation of a matter after its affirmation, as in my saying 'non-existence' before mentioning the thing.

76 In this question the Shaykh – may God's mercy rest upon him – went unto one station, and the Sayyid – may God have mercy upon him – unto another station, and the contemporary Sayyid – may God sanctify his station – unto a station at the extremes of measure unto a station. And I have chosen naught save the truth, which is the line of equilibrium between the two matters. Yet unto each a portion from the Book. But why do I not behold the hoopoe among mankind, among my companions, nor the peacock of purity in these days among my loved ones? Praise be to God Who hath inspired me with the truth of what is right in the word of discourse. I beseech God of His bounty to forgive me and the people of His love for their missteps in the hidden choices of things. Verily truth is a single word while differences are manifold aspects. God hath neither loved nor willed save a single word in the decisive discourse.

77 Had God willed truth in diversity, the matter would depart from the word of reward and consideration of the ultimate goal. But God hath not sent down truth except in unity. Had it been from other than God, they would have found therein much discrepancy. But God alone is the Ancient One, and every effect must needs resemble the attribute of its cause. If multiplicity of truth were possible in a thing, the unity of absolute truth would not be possible therein. Glory be to God! I am not of those who impose burdens.

78 When thou hast learned the decree regarding the two extremes of the matter in the hidden choices, such was God's decree

في كتابه الحمد لله الذي جعل الظلمات والنور ثم الذي كفروا بربهم يعدلون لان عدم الموجودات الى شان الاحداث ليس من معنى الامكان الذي هو العدم بل من معنى شان الله واحدائه للعدم لان معنى العدم الذي هو نفس الامكان هو ان لا يملك الامكان من جهة نفسه لا الوجود ولا العدم بل قد خلق الامكان من عدم البحث لان لو لم يكن من عدم البحث لا بد ان يكون من شيء كلا هو الله سبحانه قد ابدع الامكان لا من شيء بنفسها لنفسها والمراد بعدم البحث قبل ذكر الشيء في الامكان ولو ان القبل يقع بعده لان عدم الصّرف لا يقال لها شيء وان قول الامام ان النفي شيء هو نفي الامر بعد الاثبات مثل قولي بالعدم قبل ذكر الشيء

76 وفي هذه المسئلة قد ذهب الشيخ رحمة الله عليه إلى مقام السيد رحمه الله إلى مقام السيد المعاصر قدس الله مقامه إلى مقام في طرفي القدر وانه ما اخترت إلا الواقع وهي خط الاستواء بين الامرين ولكل نصيب من الكتاب ومالي ما ارى الهدى في الانام بين اصحابي إلا طائوس الزكوة في الايام بين احبائي والله الحمد بما الهمني حق الصواب في كلمة الخطاب وارجوا الله من فضله ان يغفر عني ومن أهل محبته زلاق اقدامهم في مستترات الاختيار الاشياء وان الحق كلمة واحدة والاختلاف جهة كثيرة وان الله ما احب ولا اشاء الا كلمة واحدة في فصل الخطاب

77 ولو شاء الله الحق في الاختلاف ليخرج الامر من كلمة الثواب والنظر إلى نقطة الماب ولكن الله ما نزل الحق إلا في وحدة ولو كان من عند غير الله نزل لوجدوا فيه اختلافا ولكن الله هو القديم وحده وكل اثر لا بد ان يشابه صفة مؤثره وان الشيء لو يمكن فيه جهة كثرة حقه لا يمكن جهة الحقيقة الاحدية ف سبحانه الله وما انا من المتكلفين

78 فإذا علمت حكم طرفي الامر في مستترات الاختيار فكذلك كان حكم الله في كل جزئي و

in every particular and universal matter encompassed by His knowledge and recorded in His books. It is incumbent upon every soul to know first the rank of its existence, then its essence, then the conditions of its existence, then the conditions of its essence, then to follow the traces of its Lord's divinity, then to turn away from the conditions of its essence.

كلّی ممّا احاط علیه و یحصی کتب و لکل نفس فرض ان یعرف اولاً رتبة وجوده ثمّ ماهیته ثمّ شئون وجوده ثمّ شئون ماهیته ثمّ تبع اثار ربوبیته ثمّ یعرض من شئون ماهیته

- 79 Whoso hath not known his own essence cannot know his existence, for in the reality of his existence, the more he ascendeth, the darker it becometh, and if he is heedless thereof it will destroy him. So God's mercy be upon one who knoweth his number and sleepeth not in his pride from his evil. For the believer circles, by God's leave, around his existence, while the unbeliever circles, under God's wrath, around his satan. So blessed is the servant whose satan is secure in his hand, who resteth in the depths of unity, tranquil despite the harm of his enemies.

79 فن لم یعرف ماهیته نفسه لم یقدر ان یعرف وجوده لان فی کنه وجوده کلها یترقی یكون ظلمة سوداء اذا غفل عنها تهلكه فرحم الله امرء عرف عدده ولا ینام من غروره عن شره فان المؤمن طائف باذن الله حول وجوده و الکافر یطوف بسخط الله حول شیطانه فیا طوبی لعبد من امن بیده شیطانه واستقر فی لجة الاحدية مطمئناً بغير ضر اعدائه

- 80 But most people circle around their numbers unknowingly, as God, glorified be He, hath indicated in His Book: "Do ye call upon Baal and forsake the Best of creators?" And since today is the fourth of 'Ashura, I sprinkle upon those who come upon these verses a sprinkling from the seas of Husayn's tribulation, that perchance people may one day remember me through remembrance of him, though I am in every respect independent of their remembrance.

80 و لكن اکثر الناس یطوفون حول عددهم من حیث لا یعلمون کما اشار الله سبحانه فی کتابه اتدعون بعلاً و تذرون احسن الخالقین و لما کان الیوم رابع عاشوراء ارشح لمن ورد علی تلك الایات رشحاً من البحر مصیبة الحسین لعل الناس یوما یذکرون فی بذکره بعدما انا غنی فی کلّ شأن عن ذکرهم

- 81 And how could it not be so when God, my Lord, is the All-Sufficient, and after knowing of His existence and power, there is no need to mention poverty. Glory be to God, and I am not of those who join partners with Him. And here I mention some of His wisdom: When he (peace be upon him) learned in Medina of the letter which Yazid (God's curse be upon him) had sent to the governor ordering his death, he (peace be upon him) sought God's sanctuary and came before the resting place of God's Messenger and said with heartfelt tone:

81 و کیف لا و ان الله ربّی غنی و لا ینعی بعد العلم بوجوده و قدرة ذکر الفقر سبحانه الله و ما أنا من المشرکین و ها أنا ذا اذکر بعضاً من حکمه فلما علّم (ع) فی المدينة بکتاب الذی ارسل یزید لعنة الله علیه إلی العتبه حیث أمره بقتله أراد (ع) حرم الله و جاء تلقاء مرقد رسول الله و قال بلحن الفؤاد

- 82 "I complain to thee of my afflictions, O my grandfather, distressed by Thy decree. And God witnesses my state - I was yearning for Thee, enthralled. I bear witness that I seek not for myself, beseeching, and I testify that Thou art the best of God's creation in His knowledge, unique. My father was Thy successor, God's mystery in might and power, and my brother was established upon the throne. Thou knowest better than I - I seek God's face, relying upon Him. Nay, by Thy mighty presence, I will not pledge allegiance to him, neither secretly nor openly. Thou knowest, O Messenger of God, my secret, following God's decree. I hope to please His countenance and then Thy glorious countenance, devoted. God has drawn near the day of my tears, then my tears upon the dust, athirst. Would

82 اشکوا إلیک مصابی ما جدي بحکمک مضطراه و ما کان الله یشهد حالي کنت مشتاقاً إلیک متیماً اشهد الله ما أراد لنفسه متضرعاً و اشهد إنک خیر خلق الله فی علیه متفرداً و کان أبی وصیک سرّ الله فی العزّ مقتدرّاً و ان أخی قد کان بالعرش مستویاً و أنت اعلم منی ءاردت لوجه الله معتمداً ه لا و حضرة عزّک لا اباع به لا خفیة و لا جهراً و أنت تعلم یا رسول الله سري لحکم الله متبعاً ارجو ارضاء طلعتی ثمّ طلعة مجدک متیماً الله قرب یوم دمی ثمّ دمی علی التراب منعطشاً

that my day were the day of my blood, as I recline upon the dust. O best of messengers, Ahmad, accept my blood for the manifestation of Thy religion, radiant. Then say to Ali and the loved ones around me, gathered for the circumambulation of Thy shrine. O best knower of the course of fate's decree, inclining - so I am patient in Thy essence, then I complain to Thee together. What have I to do with the army of oppression that worshipped not God in any aspect? What have I to do with a thousand who worship their desires eternally? O Messenger of God, indeed I had on the day of covenant none to rely upon save Him. So I say: Sufficient for me is He - there is no god but He, unique in might.

- 83 "O grandfather, by God, dear to me is my separation from before Thy face, less than lightning. And how could it not be so when through Thee God opened all creation, then with Thy remembrance began? Would that Thou wert alive to read the decree of my killing in the Book, manifest. Where is my father, then my mother, to comfort me from weeping secretly? I bid farewell to Thy body, then Thy flesh, then Thy dust, beseeching, devoted. Then I bid farewell to myself from Thy grave, then from Thy sanctuary, magnifying, weeping. God, Thou art the Guardian of all, Thou knowest my decree and Thou establisheth it inevitably. In God I seek refuge, then in the Messenger Muhammad - this is God's tongue, decreed. And I say: God suffices me, relying on His might and majesty, forever and ever. And I say: My refuge is God's Messenger in hardship and adversity, protected. I weep for myself on the day the spirit departs from my body, prevented. I weep for my body on the day of killing, naked upon the dust. God weeps for my calamities, and Thou art my hope, and to Thee is the complaint, beseeching. God, Thou art the coolness of my eye, and Thou art sufficient for me, then I relied upon Thee."

- 84 Then after these words of his with the letters of Bismillah to its end, he bid farewell to God's beloved in such a state that the spirit nearly departed from him. So blessed is he who remembers his affliction and weeps for him, for in that moment, were he to see the reality, he would be with God's Messenger in the highest degrees, as Al-Rida declared in his words to Ibn Shabib, and this suffices as proof for those who remember.

- 85 Chapter Seven: On The Knowledge of God's Most Beautiful Names

- 86 God the Exalted said: "To God belong the Most Beautiful Names, so call upon Him by them"⁴. And He, exalted be His

⁴Qur'an 7:180.

يا ليت يومى يوم دى كنت بالتراب متكاً باخير
مرسل احمد فاقبل دى لظهور دينك لامعا ثم قل
علي والاحباء من حولي لامر مطافك جامعا فيا
خير عالم بحكم جريان القضا منعطفاً فهو اصبر في
ذاتك ثم اشكوا اليك مجتمعا مالى و عسكر قهر
الذي لم يعبد الله في شأن ولا طرفاً مالى و عدة
ألف ممن يعبد الهوى امد يا رسول الله بل كان
لي يوم العهد من دون متكلاً فاقول حسبي انه لا
اله الا هو في العز قد كان منفردا

83 يا جد والله عز علي فراقتي من تلقاء وجهك اقل
من برق وكيف لا وبك افتح الله كل الخلق ثم
بذكرك ابتداء ٩٠ يا ليت انك حي و تقرأ حكم قتلي
في الكتاب جلياً فأين أبي ثم امي ليسكني من البكاء
خفياً اودع جسمك ثم لحك ثم تربتك متضرعا
متولها ثم اودع نفسي من قبرك ثم من حرمك
متعظماً متبائياً بالله أنت ولي الكل تعلم حكاي
و أنت تثبته حتما بالله اعصم ثم بالرسول محمداً
هذا لسان الله مقضياً و اقول حسبي الله متكلاً
بعزته و جلاله دائماً ابداً و اقول كهفي رسول الله
في البأساء و الضراء ممتنعاً ابكي لنفسى يوم بعد
الروح من جسمي ممتنعاً ابكي لجسمي يوم القتل
فوق التراب معرياً الله بك نوائي و أنت رجائي
و إليك المشتكي متضرعاً الله إنك قرة عيني و أنت
حسبي ثم كنت عليك متكلاً

84 ثم بعد مقالته هذه باحرف بسم الله إلى اخره و دع
حبيب الله بشأن يكاد الروح يفارقه فيا طوبى لمن
ذكر مصابه ثم بكى عليه ففي ذلك الحين لو يري
الواقع لكان مع رسول الله في الدرجات العلى كما
صرح به الرضا في كلامه لابن شبيب و كفي به
للمتذكرين دليلاً

85 الباب السابع في معرفة اسماء الله الحسنی

majesty, said, teaching the supplicants: "Say: Call upon Allah or call upon the Most Merciful; whichever you call upon - to Him belong the Most Beautiful Names"⁵. And I am indeed a believer in God's names, glory be to Him, and I am not of those who despair.

86 قال الله تعالى فلي لله الأسماء الحسنى فادعوه بها (١٨٠/ ٧) وقال جلّ تعالي تاديباً للدّاعين قل ادعوا الله أو ادعوا الرحمن ايّاماً تدعوا وله الأسماء الحسنى (١١٠ / ١٧) وأنا ذا مؤمن بأسماء الله سبحانه و ما أنا من القانطين

87 So know that every thing upon which a name of "thing" falls is a name of God by virtue of His manifestation therein, and it has innumerable stations. At times it is used to mean the Essence of the Divine Being in worship, and at times it is used to mean the conditions of those similitudes. And in every condition the name has meanings from which it is not devoid, and there is no connection of glory between them; rather, there exists the connection of attribute. The secret of the name is that it gives tidings of the Named One.

87 ف اعرف ان كلّ شيء وقع عليه اسم شيء اسم لله بما تجلّي له به وله مراتب غير معدودة مرة يطلق ويراد به جوهر الذات في العبادة و مرة يطلق ويراد به شئون تلك الامثال و في كلّ شأن الاسم مرات لمعني الذي هو خلوّ منه وليس بينهما ربط العزّ له بل يكون ربط الصّفة و سرّ الاسم ان ينبأ عن المسمي و

88 The Essence has no name, for that would necessitate something other than Its Essence indicating It, and this is manifest unbelief. Rather, the names give tidings of the creation which tells of God's grace. Every name has a named one from which it is not empty.

88 ليس للذات اسم لانه يلزم ان يدلّ عليه غير ذاته وهذا كفر صراح بل الأسماء تنبئ عن الابداع التي تحكي من فضل الله و كلّ اسم له مسمي لا يخلو منه

89 Whoever believes God's names to be pre-existent has disbelieved, for He, glorified be He, has ever been without name, and now God is as He ever was. When He wished to make Himself known, He created names which were indicators in hearts, stations in souls, signs in horizons, and words in letters.

89 و من اعتقد ان اسماء الله قديم فقد كفر لانه سبحانه قد كان لم يزل بلا اسم و ان الان قد كان الله بمثل ما كان فلما أراد ان يعرف نفسه خلق اسماء التي كانت في الأفتدة الدلالات و في الأنفس المقامات و في الآفاق العلامات و في الحروف الكلمات

90 He described Himself thereby to creation that servants might call upon Him through them. Therefore He said: "We are God's Most Beautiful Names, without knowledge of which no deed is accepted, and without us God would not be worshipped, and without us God would not be described."

90 و وصف بها للخلق نفسه ليدعوه العباد بها و لذا قال نحن اسماء الله الحسنى التي لا يقبل عملاً إلّا بمعرفتنا و لولانا ما عبد الله و لولانا ما وصف الله

91 Verily the Imams, peace be upon them, are God's Most Beautiful Names and His Supreme Attributes. Whoever calls upon God through the secret of the name of Muhammad and Ali, God will not reject his prayer, even if he be among the polytheists, for that is the Most Great Name combined, not separate. Through their stillness beneath God's beauty move the moving things, and through their movement rest the resting things in the fathomless depths.

91 و ان الائمة سلام الله عليهم هم الاسماء الحسنى لله والصفات العظمى له فمن يدعو الله بسر اسم محمد و علي لن يرد الله دعائه و لو كان من المشركين لان ذلك هو الاسم الاعظم مقترنا لا متفرقا و بسكونهما تحت جمال الله يتحرك المتحركات و يتحركهما يسكن السواكن في البجج الانهايات

92 The first name that God chose for Himself was "the Most High, the Supreme," where He indicated the meaning of that Name

92 و ان اول ما اختار الله لنفسه هو العلي العظيم حيث اشار بمعنى ذلك الاسم في كتابه بان الله

⁵Qur'an 17:110.

in His Book that “God is the Most High, the Great.” Therefore it appears to one possessed of knowledge to contemplate the greatness of the name “He” after removing the “waw” and considering the “alif” in “Allah,” and that its number is 11, corresponding to the name “Ali” 110, and that the point which is zero preceded them both in station, alluding to the precedence of the name Muhammad the Messenger of God, peace be upon him and his family, in the particles of names.

93 Therefore, O supplicant, thou must seek intercession through that Most Great Name and Supreme Symbol. Do not belittle any name in contingent existence, for all God’s names are great. When the name is purified from any indication other than God, it becomes greatest.

94 Therefore the names of the Imams became the greatest names of God, glorified be He, and He is the Ever-Living, the Self-Subsisting, neither slumber nor sleep overtaketh Him, and He is the Most High, the Supreme. God the Exalted said regarding mention of the Most Great Name: “Say: It is a momentous announcement from which you turn away.”

95 We have sprinkled upon thee in the depths of the mysteries of these words that God’s Most Great Name is His Most Glorious and Most Noble Action, and it is the Most Exalted Example. His is whatsoever is in the heavens and the earth, and it is the Similitude of God, signifying Him, a sign of His mystery, a tale of His glory and majesty, and evidence of His Self-Sufficiency.

96 The ruling of the first of these names is like their last. God has ever been glorified and sanctified above every description and indication. Were it not so, how could names indicate the Named One, and the sign not be a sign, and the similitude not be a similitude, and the tale not be a tale, and the evidence not be evidence?

97 Glory be unto them! Glory be unto them! They are exalted above things and naught is like unto them - evidence for God, the One, the Self-Sufficient, glorified and exalted be He above what they describe.

98 Ali, peace be upon him, said: We are the mysteries of God deposited in human temples. O Salman, lower us from lordship and remove from us human portions, for we are far removed from them and sanctified above what is possible for you. Then speak of Us whatsoever thou art able, for verily the ocean cannot be drained, the mystery of the unseen cannot be known, and the Word of God cannot be described.

99 Whoso sayeth “why” or “wherefore” or “how” hath indeed denied the truth. Were it not for My fear that the people of doubt

هو العلي الكبير ولذا يظهر لمن له علم فكر عظمة اسم هو بعد قطع الواو والنظر إلى الالف في الها وذلك عدده ١١ مطابقا باسم علي ١١٠ وان النقطة التي هي صفر قد سبقتهما في المقام كناية بسبقه اسم محمد رسول الله عليه وعليه السلام في ذر الاسماء

93 فعليك يا أيها الداعي التوسل بذلك الاسم الأكبر والرسم الأعظم ولا تصغر اسما في الامكان فان كل اسماء الله عظيمة فاذا خلص الاسم عن دلالة التي غير الله فيكون أعظم

94 ولذا صارت اسماء الائمه أعظم اسماء الله سبحانه وانه هوالحي القيوم لا تأخذه سنة ولا نوم وهو العلي العظيم قال الله تعالى في ذكر اسم الأعظم قل هو نداء عظيم اتم عنه معصون

95 قد ارتشناك في غياهب اسرار هذه الكلمات ان اسم الله الأعظم هو فعله الاجل الاكرم وهوالمثل الاعلى له ما في السموات والارض وهو المثل لله ويعنيه اية لسره وحكاية لسبحانته وجلالة ودلالة الصمدانية

96 وان حكم اول هذه الاسماء تكون كآخرها لم يزل الله مسيحا ومنزهون عن كل وصف واسارة ولوم يكن كذلك كيف يدل الاسماء علي المسمى ولم تكن الآية اية والمثال مثالا والحكاية الحكاية والدلالة دلالة

97 فسبحانهم سبحانهم انهم متعال من الاشياء وليس كمثلهم شيء دلالة لله الاحد الصمد سبحانه وتعالى عما يصفون

98 قال علي ع نحن اسرار الله المودعه في هياكل البشرية يا سلمان نزلونا عن الربوبية وارفعوا عنا حظوظ البشرية فانا عنها مبعدون وعمما يجوز عليكم منزهون ثم قولوا فينا ما استطعتم فان البحر لا ينزف وسر الغيب لا يعرف وكلية الله لا توصف

would go astray, I would speak concerning the knowledge of the Most Great Name, even as Abu Abdullah said unto Ibn Sinan: “O Muhammad! Verily in the Surah of Al-Ahzab there is a decisive verse. Were we able to utter it, we would utter it, but then would the people deny the truth, reject it, and go astray.”

99 و من قال هنالك لم ومم وبم فقد كفرو لو لا
خوفي من أهل الشك إلا يضلوا لاقول في معرفة
اسم الاعظم كما قال ابو عبد الله لابن سنان يا
محمد ان في سورة الاحزاب اية محكمة لو قدرنا ان
ننطق به لنطقنا به ولكفر الناس اذا وجدوا و
ضلوا

100 All verses of the Qur'an are equally wise. How excellent are the words of the poet:

100 و كل آيات القرآن حكمه سواء فنعم ما قال
الشاعر

101 The secret of fair Layla shalt thou tell, though caught In Layla's darkness, stripped of certitude's pure gleam. “Inform us,” cry they, “for her faithful guardian art thou!” But faithless would I prove, should I unveil the theme.

101 و مستخبر عن سر ليلى اجبته بعمياء عن ليلى بعد
يقين يقولون خبرنا وأنت امينها وما انا ان خبرتهم
بامين

102 Yet I shall indicate the inner station by mentioning this tradition and seal it, that thou mayest be certain of the Most Great Name in the words “O God! Send Thy blessings upon Muhammad and the family of Muhammad.” In its outward meaning and in the decree of its inner meaning is the mention of the Name of the Guardianship before the Prophethood in the station of the Shi'ih. And if thou hast known what thou hast known and witnessed what thou hast witnessed, then verily thou art as thou art. Speak and fear not, for thou art among the secure ones.

102 و لكن اشير بباطن المقام بذكر هذه الحديث و
اختتمها لتوقن باسم الاعظم في كلمه اللهم صل
علي محمد و آل محمد في ظاهره و في حكم باطنه
ذكر اسم الولاية قبل النبوة في مقام الشيعة و ان
عرفت ما عرفت و شاهدت ما شاهدت فانك
اذا انت أنت قل و لا تخف فانك من الامنين

103 In Al-Kafi it is related that the monk asked of Musa ibn Ja'far, saying: “Tell me of the eight letters that descended, of which four were made manifest on earth while four remained in the air. Upon whom shall those four in the air descend, and who shall interpret them?” He replied: “That is our Qa'im. God shall cause them to descend upon him and he shall interpret them, and there shall descend upon him that which descended not upon the truthful ones, the Messengers, and the guided ones.” Then the monk said: “Tell me of the two of the four letters that are on earth - what are they?” He replied: “I shall tell thee of all four. The first is ‘There is no God but God, alone with no partner, enduring.’ The second is ‘Muhammad is the Messenger of God, sincere.’ The third is ‘We are the People of the House.’ And the fourth is ‘Our Shi'ih are from us, and we are from the Messenger of God, the Messenger of God is from God by cause.’”

103 في الكافي سئل الراهب عن موسى بن جعفر قال
اخبرني عن ثمانية احرف نزلت فتيين في الارض
منها اربعة و بقي في الهواء منها اربعة علي من
نزلت تلك الاربعة في الهواء و من يفسرها قال
ذاك قائمنا فينزل الله علي فيفسره و ينزل عليه ما
لم ينزل علي الصديقين و الرسل و المهتدين ثم قال
الراهب فاخبرني عن الاثنين من الاربعة الاحرف
التي في الارض ما هي قال اخبرك بالاربعة كلها
اما اولهن فلا اله الا الله وحده لا شريك له باقيا
والثانيه محمد رسول الله مخلصا والثالثة نحن اهل
البيت و الرابعة شيعتنا منا و نحن من رسول الله
رسول الله من الله بسبب

104 And in it is related from Abu Abdullah who said: “Verily God, blessed and exalted, created a Name through letters without sound, through utterance without speech, through form without body, through similitude without description, through color without hue, negating directions, removed from bounds, veiled from the perception of every imager, concealed yet not

104 و فيه عن ابى عبدالله قال ان الله تبارك و
تعالى خلق اسما بالحروف غير مصوت وباللفظ
غير منطوق و بالشخص غير مجسد و بالتشبيه غير
موصوف و باللون غير مصبوغ منفي الاقطار مبعد
عنه الحدود و محبوب عنه حس كل متوهم

covered. He made it a perfect Word upon four parts together, none of which preceded another. He manifested three Names from it due to creation's need for them, and concealed one, which is the hidden and treasured Name. These Names which appeared - the manifest one is God, blessed and exalted. And the Glorified One subjected to each Name of these four Names pillars, thus making twelve pillars. Then He created for each of these pillars thirty Names as actions attributed to them. Thus He is the All-Merciful, the All-Compassionate, the Sovereign, the Holy, the Creator, the Maker, the Fashioner, the Ever-Living, the Self-Subsisting, Whom neither slumber nor sleep overtaketh, the All-Knowing, the All-Aware, the All-Seeing, the All-Hearing, the All-Wise, the Almighty, the Compeller, the Sublime, the Most High, the Most Great, the Determiner, the Powerful, the Peace, the Faithful, the Protector, the Originator, the Maker, the Wonderful, the Elevated, the Majestic, the Generous, the Provider, the Life-Giver, the Death-Giver, the Resurrector, the Inheritor. These Names and what there are of the Most Beautiful Names until they reach three hundred and sixty Names are all related to these three Names, and these three Names are pillars and veils of the One Hidden and Treasured Name through these three Names. And that is His word, exalted is He: 'Say: Call upon Allah, or call upon the All-Merciful; by whichever ye call upon Him, His are the Most Beautiful Names.'

مستسرّ غير مستور فجعله كلمة تامة على اربعة اجزاء معا ليس منها واحد قبل الاخر فاطهر منها ثلاثه اسما لفاقة الخلق اليها و حجب منها واحدا و هو الاسم المكنون المخزون فهذه الاسماء التي ظهرت فالظاهر هو الله تبارك وتعالى و سخر سبحانه لكل اسم من هذه الاسماء الاربعة اركان فذلك اثنا عشر ركنا ثم خلق لكل ركن منها ثلثين اسما فعلا منسوباً اليها فهو الرحمن الرحيم الملك القدوس الخالق الباري المصور الحي القيوم و لا تاخذه سنة و لا نوم العليم الخبير البصير السميع الحكيم العزيز الجبار المتكبر العلي العظيم المقدر القادر السلام المؤمن المهيمن المنشي الباري البديع الرفيع الجليل الكريم الرازق الحي المميت الباعث الوارث فهذه الاسماء و ما كان من الاسماء الحسنى حتى ثم ثلثمائة و ستين اسما فهي نسبتها لهذه الاسماء الثلاثة و هذه الاسماء الثلاثة اركان و حجب الاسم الواحد المكنون المخزون بهذه الاسماء الثلاثة و ذلك قوله تعالى قل ادعوا لله او ادعوا الرحمن اياما تدعوا فله الاسماء الحسنى

105 And in it is related from Ali ibn Ibrahim from his father from Nasr ibn Suwayd from Hisham ibn Hakam that he asked Abu Abdullah about the Names of God and their derivation, from what "Allah" is derived. He said: O Hisham! Allah is derived from ilah, and Allah necessitates One who is worshipped. The name is other than the named. So whoever worships the name without the meaning has disbelieved and worshipped nothing. And whoever worships both the name and the meaning has associated partners and worshipped two. And whoever worships the meaning without the name - that is true unity. Do you understand, O Hisham? I said: Tell me more. He said: Allah has ninety-nine names. If the name were the same as the named, then each name would be a god. But Allah is a meaning indicated by these names, and all of them are other than Him. O Hisham! "Bread" is the name for what is eaten, "water" is the name for what is drunk, "clothes" is the name for what is worn, and "fire" is the name for what burns. Do you understand, O Hisham, with an understanding by which you can refute and dispute with our enemies and those who deny Allah, the Mighty and Majestic? I said: Yes. He said: May Allah grant you benefit from it and make you steadfast,

105 و فيه عن علي بن ابراهيم عن ابيه عن نصر بن سويد عن هشام بن حكيم انه سئل ابا عبد الله عن اسماء الله و اشتقاقها الله مما هو مشتق فقال يا هشام الله مشتق من اله والله يقتضى مالوها و الاسم غير مسمى فن عبد الاسم دون المعنى فقد كفر و لم يعبد شيئا و من عبد الاسم و المعنى فقد اشرك و عبد اثنين و من عبد المعنى دون الاسم فذلك التوحيد افهمت يا هشام قال قلت زدني قال ان لله تسعة و تسعون اسما فلو كان الاسم هو المسمى لكان لكل اسم منها الها و لكن الله معنى يدل عليه بهذه الاسماء فكلها غيرها يا هشام الخبز اسم للمأكول و الماء اسم للمشروب و الثوب اسم لللبوس و النار اسم للمحرق افهمت يا هشام فهما تدفع به و تشاقل به اعدائنا و الملحدن مع الله عز و جل غيره قلت نعم قال فقال نفعلك و الله به و ثبتك يا هشام قال هشام فوالله ما قهرني احد في التوحيد حين قمت في مقامى

O Hisham. Hisham said: By Allah, no one has ever defeated me regarding Divine Unity since I took this position.

106 Chapter Eight: On Knowledge of God's Greatest Signs

107 Allah the Exalted says: Say: It is a momentous message from which you turn away. I had no knowledge of the Exalted Assembly when they disputed. It is revealed to me only that I am a clear warner. And God taught whoever sought that Message through His words, Glory be to Him: And indeed, it is in the Mother of the Book with Us, exalted and wise. I bear witness that the Remnant of Allah is my Imam; in him I trust and upon him I rely, for He is the best Guardian and best Helper. So know, O discerning one, your Imam, for the Remnant of Allah is better for you if you are believers. And be certain that for knowing him - may my soul be his sacrifice - there are stations countless save by Allah, Glory be to Him. Among them is that there is no way for anyone through mystical knowledge, certitude, inability, expression, trace, explanation, or name in that station and realm. Whoever knows him has lost him, for otherness cannot bring him into existence. Whoever asks "why," "from what," or "how" has spoken regarding himself, for no similitude or meaning applies to him. He is manifest through concealment and absent through manifestation. He neither indicates nor is indicated, for indication is subsidiary to existence - and where is existence in relation to the non-existent? So glory be to Allah, his Creator and Originator, above what they describe.

108 Among these stations is what was said regarding him: O Salman! My knowledge through luminosity is the knowledge of Allah, and the knowledge of Allah is my knowledge. This is the pure religion which Allah accepts from none except through it. So praise Allah through it, and thereby be among the grateful. And among them is that you should be certain that his will is the very Will of Allah, and through it all existence and beings don clothes of life, as he indicated - may my soul be his sacrifice - explicitly in the visitation prayer which I recite to you: "And after that established decree, what your will has preserved and what your will has effaced." This tradition is the Will itself - so understand the allusion, for it is subtle and precise, even finer than wine in a crystal glass. So blessed is he who drinks of this wine from this cup! For this let the workers work!

109 And among them is that you should know his wisdom and impose upon yourself obedience to him. For whoever obeys him has obeyed Allah, whoever pledges allegiance to him has

هذا الباب الثامن في معرفة آيات الله الكبرى 106

107 قال الله تع قل هو نبأ عظيم انتم عنه معرضون ما كان لي علم بالملاء الاعلى اذ يختصمون ان يوحي الى الا انما انا نذير مبين و ادب الله لمن اراد ذلك النبأ بقوله سبحانه و انه في ام الكتاب لدينا لعلي حكيم فاشهد ان بقية الله امامي به اتق و عليه اتكل فنعم المولى و نعم النصير فاعرف يا ايها البصير امامك فان بقية الله خير لكم ان كنتم مؤمنين و اتقن ان لمعرفة روجي فداء مقامات لا يحصى الا الله سبحانه و منها ان لا سبيل لاحد لا بالعرفان و لا بالايقان و لا بالعجز و لا بالبيان و لا رسم هنالك و لا تبيان و لا اسم في ذلك المقام و الاعيان فمن عرفه فقد ان الغير لا يوجد و من قال لم و مم و بم فقد قال في حق نفسه لانه لا يقع عليه شبه و لا معنى و هو الظاهر بالبطون و الغائب بالظهور لم يدل و لا يدل لان الدلالة فرع الوجود و اين الوجود و من لدي المفقود فسبحان الله بارئه و موجد عما يصفون

108 و منها ما قال في حقه يا سلمان ان معرفتي بالنورانية معرفة الله و معرفة الله معرفتي و هذا هو الدين الخالص الذي لا يقبل الله من احد الا به فذا احمد الله به و بذلك كنت من الشاكرين و منها ان توقن بان مشيئة ذات مشية الله و بها تلبس حلة الحياة ما في الوجود و الاكوان كما اشار روجي فداء في زياره صريحا بما اقرء عليك و بعد ذلك القضاء المثبت ما استاثرت به مشيتكم و الممحو مالا استاثرت به مشيتكم و هذه السنة هي المشية بعينها فاعرف الاشارة فانها لطيف دقيق بل ارق من الخمر في كأس الزجاجه فيا طوبى لمن شرب من هذا الخمر عن هذا الكاس و ان مثل ذلك فليعمل العاملون

109 و منها ان تعرف حكمه و تفرض علي نفسك طاعته فان من اطاعه فقد اطاع الله و من بايعه فقد بايع الله و من جهله فقد جهل الله و من حاربه فقد

pledged allegiance to Allah, whoever is ignorant of him is ignorant of Allah, and whoever wars against him wars against Allah. And likewise in all that is attributed to him from the realm of infinities to finitudes.

حارب الله وكذلك الامر في كل ما ينسب اليه
من عالم الالهايات إلى النهايات

- 110 This tradition, agreed upon by both the masses and the elite, suffices for whoever seeks the religion of Allah: He who dies without having known Him has died the death of ignorance, and no one has truly known Him until he has known His love and His displeasure. And this Cause cannot be known rightfully except when all its ordinances are known. Therefore seek God's help in knowing His verses, and God suffices as a guardian. When the lights of divine unity have encompassed your soul, know that the appearance of the Pillar of Greatness in your days was solely for the sanctification of your Leader and the glorification of your Lord Who has spoken through verses - He Who is sanctified above the judgment of signs and tokens. And were the Cause not to appear in this station, none would sanctify his Lord, speaking of His knowledge that which is not pleasing there.

110 وكفي لمن اراد دين الله هذا الحديث المجمع عليه العامة والخاصة من مات ولم يعرف فقد مات ميتة جاهليه وان احدا لم يعرفه حتى عرف حبه وسخطه وهذا الامر لا يعرف بحقه الا اذا عرف كل احكامه فاستعين بالله في معرفة اياته وكفي بالله وكيفا فاذا لا حطت انوار الاحديه في نفسك فاعلم ان ظهور ركن التكبير في ايامك لم يك إلا لاجل تنزيه امامك وتقديس مولاك الذي نطق بالايات ينزه عن حكم الايات والعلامات ولو لم يظهر الامر بهذا الشأن لم ينزه احدا مولاه ويقول في معرفته ما لا يحب هناك

- 111 Therefore, blessed is he who has known God's purpose and recognizes his Lord, rising above allusion and utterance. And woe, utter woe, unto him who desires to extinguish His Cause and His light. By His truth, it is as though I witness the denier of His light disputing with God's Messenger and His chosen ones on the Day of Resurrection. For were this Cause not to exist, their knowledge and majesty would not have been established through clear verses which none can deny.

111 فيا طوبى لمن عرف مراد الله ويعرف مولاه يتنزه عن الاشارة والبيان وان الويل كل الويل لمن اراد اطفاء امره ونوره فاني بحقه كافي اشاهد لمنكر نوره خصميه رسول الله واوصيائه في المحشر لان لو لم يك هذا الامر لم ثبت معرفتهم وجلالتهم بالايات المحكمه حيث لا يقدر ان يمجدها احد

- 112 O God! Thou knowest my judgment that I have not failed in the proclamation, and if I have extinguished Thy Cause in certain instances through verses, Thou knowest my secret intention was to defend against the deniers and preserve the company of those who are certain. Thou art sufficient as witness and guardian. And I remind my followers in this station of what Ali (peace be upon him) said regarding himself: "Two groups will perish concerning me while I am not at fault: The excessive lover and the hateful enemy." He said: "Fear God, O people of understanding, for I am but God's servant, deserving in my station nothing but pure servitude, and whoever deviates from this shall be among the lost, and unto our Lord do we return."

112 اللهم انك تعلم حكمي بانى ما قصرت في البلاغ وان انا اطفأت امرك في بعض المواطن بالايات ولكن انك تعلم سري بانى اردت دفاع المتكرين وحفظ فئة الموقنين وكفي بك علي شاهدا وكيفا وانا اذكر شيعتي في هذا المقام بما قال علي ع في حقه ملك في ائمان ولا ذنب علي محب غال ومبغض قال ان اتقوا الله يا اولي الالباب فاني عبد الله لا يستحق بشائي إلا العبودية الصرفة ومن عدل عن ذلك فيكون من الخاسرين وانا إلى ربنا منتقلون

- 113 Chapter Nine: Concerning the Knowledge of God's Greatest Favors

113 الباب التاسع في معرفة الاء الله العظمى

- 114 God, exalted be He, hath said: "Then which of the favors of your Lord will ye deny?" Then the Glorified One spoke to those who seek to know these favors: "But for such as fear

114 قال الله تعالى فباي الاء ربكما تكذبان (٥٥ / ١٣) ثم قال سبحانه لمن اراد معرفة تلك الالاء وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ (٥٥ / ٤٦) وانا

the time when they will stand before their Lord, there are two Gardens.” And I hereby praise God and thank Him for His bounties - glorified and exalted is He above what they describe.

ذَا أَحْمَدُ اللَّهَ وَ اشْكُرُهُ بِنِعْمَائِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يَصِفُونَ

- 115 Know that the greatest of favors which the servants must seek are those that are for God and in God, and whosoever departs from circling around these two matters, it is not permissible for anyone to seek from him. Through this decree are distinguished the deeds of the believers from those of the unbelievers.

115 فاعلم ان أعظم الالاء التي يجب على العباد السؤال منها هي ما كان لله و في الله و من يخرج عن الطواف عن حول ذيك الامرين ما يحل لاحد السؤال منه و بذلك الحكم يميز اعمال المؤمنين عن الكافرين

- 116 O thou who supplicates! If thou art able to ask nothing from thy Lord save His Self, and make thy sole desire His love and naught else - such that even if thou desire salt for thy food, nothing but He should come to thy heart, saying “O God! Thou, Thou alone art my desire, none other than Thee” - then I guarantee on God’s behalf that He will fulfill thy need without mentioning it or looking toward it. But this matter is difficult, most difficult, pure, noble, pure-hearted, rugged and harsh. None can bear it save one who desires naught but God in the station of His manifest glory, and therefore seeks none other than Him in the station of supplication.

116 و انك يا ايها الداعي ان قدرت ان لا تسئل من ربك إلا من نفسه و تجعل كل مطلبك حبه لا سواه بحيث ان اردت ملح الطعام ان لا يخطر بقلبك إلا هو و تقول اللهم أنت انت مطلبي لا سواك فاني ضامن علي الله ان يقضى حاجتك بغير ذكره و النظر اليه ولكن الامر صعب مستصعب اجرد كريم زكوان و عر خشن و لا يحتمله الا من لا اراد الله في مقام ظهور تجليه سواه و لذا انه لم يرد في مقام دعائه دونه

- 117 Glory be to God, the Single, the One! He hath made all His favors contingent upon fear of His presence and circling round His origination. O thou who asketh! If thou fearest thy Lord and art certain of His creative power within thyself, it will prevent thee from asking in the presence of His countenance, and He will, through His grace, cause thee to attain this most noble station.

117 فسيحان الله الفرد الاحد قد جعل كلّ الاثمه في مقام الخشية من جنبه و الطواف حول بدائه و انك يا ايها السائل لو خفت من ربك و توقن ببدائه في نفسك يمنعك عن السؤال تلقاء وجهه و سيبلغك إلي هذا المقام الاكرم بفضله

- 118 God, glorified be He, hath said in the sacred tradition: “O son of Adam! I am the Living One Who dieth not, and the King Who perisheth not. When I say to a thing ‘Be!’ it is. Therefore do what I have commanded thee and abstain from what I have forbidden thee, that I may make thee a living one who dieth not and a king who perisheth not. When I say to a thing ‘Be!’ it is. Obey Me and thou shalt be like unto Me.”

118 قال الله سبحانه بما ذكر في الحديث القدسي يا بن ادم انا حي لا اموات و ملك لا ازول فإذا قلت للشيء كن فيكون فافعل ما امرتك و انته عما نهيتك حتي اجعلك حيا لا تموت و ملكا لا تزول و اذا قلت للشيء كن فيكون و اطعني تكن مثلي

- 119 When thou hast witnessed what thou hast read in all your affairs and manifestations, and when the mystery of the Cause is revealed from thyself, I fear thou mayest not be certain of His Cause. How excellent was it said: “I left the passion of Layla and Su’da at their dwelling, and proceeded to the first dwelling of the Beloved. And longing called out to me: ‘Woe unto thee! These are the dwellings of whom thou lovest, so draw near to the dwelling.’ I wove for them a delicate thread, but found none to weave it save myself, so I broke my spindle.”

119 فإذا شهدت ما قرئت عليك في كلّ شئونائك و ظهوراتك و اذا كشف سرّ الامر من نفسك اخاف عليك ان لا توقن بامرّه فتعم ما قيل تركت هوى ليلي و سعدى بمنزل دمت إلي محبوب اول منزل و نادتنى الاشواق وملك هذه منازل من تهوى فدونك منزل غزلت لهم غزلا دقيقا فلم اجد له نائجا غيري فكسرت مغزلي

- 120 Yet I shall indicate some of the inner meanings through the outward appearance of the inmost mystery from behind the

120 ولكن اشير ببعض بواطن الظاهر بالباطن الباطن من وراء العزو و سرادقات المجد لئلا يطلع عليها غير

pavilions of glory and the tabernacles of grandeur, lest any save its people should discover it, and the trust be lost in its places. And lo, I am preserving it by mentioning words out of their proper context, and upon God, my Lord, do I rely, and unto Him is the journey's end.

اهلها ولا تضع الامانة في مواطنها وانا ذا حافظا
عليها بذكر الكلمات في غير مواقعها و علي الله ربى
اتكل واليه المصير

- 121 Know thou that God, glorified be He, hath created creation as it is according to what He is in His might, majesty, grandeur and greatness. The essences of contingent beings are as they are only according to what He is. Indeed, the reality of servitude itself, which is the aspect of multiplicity, is identical with the reality of the Self-Manifested, which is the condition of God as He is and as befitteth His power. In every condition this mystery is both manifest and hidden in a form that indications cannot approach, nor can allusions equal it, nor can signs match it, nor can words attain unto it.

121 فاعرف ان الله سبحانه قد خلق الخلق بما هم
عليه علي ما هو عليه من عزه و جلاله و كبريائه
و عظمته و ما يكون ذوات الممكات بما هم عليه
الاعلى ما هو عليه بل الحقيقة نفس العبودية التي
هي جهة الكثرة هي بعينها نفس المتجلي التي هي
شان الله علي ما هو عليه و ينبغي لقدرته و في كل
شان هذا السر ظاهر و باطن علي هيكل لا يقاربه
الاشارات و لا يعادله الدلالات و لا يساويه
العلامات و لا يرفع اليه الكلمات

- 122 In God's knowledge and in relation to His deed it hath numbered ranks, but in relation to creation it hath no condition save God's Command, His light, His path and His proof. It is incumbent upon every soul first to know its relationship to God, then its relationship to creation. In the matter of its relationship to God it hath five stations:

122 وله في علم الله و بالنسبة إلي فعله مراتب معدودة
ولكن بالنسبة إلي الخلق لا شان له إلا امر الله
و نوره و صراط و برهانه و لكل نفس فرض أولاً
أن يعرف نسبته إلي الله ثم وجدته إلي الى الخلق
و ان له في شأن نسبته إلي الله مقامات خمسة

- 123 The first relateth the story of God in the beginning of His remembrance which hath no beginning. This is the station of the Point which was created and purified, then ascended and was glorified, then revolved and returned unto itself, not departing therefrom unto aught else. It is the temple of His unity and the image of His omnipotence. None of its conditions can be related save from its reality, and it hath no inner aspect save in its outer aspect, nor any outer aspect save in its inner aspects. Thus hath God created it for Himself and made it the greatest of His signs for whomsoever desireth to ask of His presence, glorified and exalted be He above what they describe.

123 الأولي يحكى عن الله في بدء ذكره الذي لا بدء له
و هي مقام النقطة التي خلقت و صفت ثم علت
و جلت ثم دارت و استدارت إلي نفسها و لا
يخرج منه إلي غيرها و هي هيكل وحدته و صورة
جبروتيته لا يحكى شانها منها الا من حقيقتها و لا
لها بطناً إلا في ظهورها و لا ظهوراً إلا في بطونها
كذلك قد خلقها الله لنفسه و جعلها اعظم الائه
لمن اراد ان يسئل من جنبه سبحانه و تعالى عما
يصفون

- 124 The second relateth the story of God in the mirrors of the Hidden Alif, which was originated and purified, then sought and was concealed, then revolved around the Point as it rotated by its leave, with no end to its flow. Therein is prophethood, and from it is guardianship, and unto it is the judgment of the Return. In its decree it was foreordained, and glorified be God above what they describe.

124 الثاني يحكى عن الله في مرات الف الغيبية و
هي التي بدعت و زكت ثم طلبت و غيبت ثم
دارت في حول النقطة ما استدارت باذنها و لا
نفاد لجريانها و فيها النبوة و منها الولاية واليها حكم
الرجعة كانت في حكمها مقضيه و سبحان الله عما
يصفون

- 125 The third relateth the story of God in the mirrors of the Alif standing around the Hidden, which brought its existence into being two thousand years before the mention of the Letters. It is that which was illumined by the light of the Tree when He manifested Himself upon Mount Paran. None knoweth it in

125 والثالثة يحكى عن الله في مرات الف قائمه حول
الغيبية و هي التي انشأت وجودها قبل ذكر الحروف
بالفي عام و انها هي التي اضاءت من نور الشجرة
عند تجليه علي جبل فاران لا يعلمها في الظهور

its manifestation save the hidden souls. From it is the Book and unto it is the return, and glorified be God, its Originator, above what they describe.

- 126 The fourth relateth the story of God in the crimson mirrors, and it is the extended white Alif which, when it arose for the manifestation of His Cause on the Day of Ashura: "Do ye call upon Ba'l and forsake the Best of creators?" The multiplicities were confounded while the other had fulfilled His good pleasure through the decree. For such as this should one weep. We are God's and unto Him do we return, save for him who turneth with his soul to His soul, for he hath indeed seen God upon His throne in His earth. And whoso weepeth for His face, or causeth others to weep for His might, or feigneth to weep for His oneness, hath truly come unto God in the station of His sovereignty. For such as this should the unitarians weep. And whoso curseth those who wage war and those who are pleased with their actions are like those who dwell at the point of Ridvan and address its people through God's grace among the people of the Bayan. And similarly, let those who take refuge curse, except for those who visit Husayn, for at the time of their visitation God praises them as He praises Himself. And similarly, let those who act aspire thereunto. O God! You know that were it not for fear for myself, I would choose no land except His sanctuary and would draw near to no deed except visiting it. But now, You send peace upon him and praise him in his resting place, and write for me and for whoever desires that station what I have hoped for in my hope and visitation. Verily You are the Bestower, the Helper. Nothing in the heavens or on earth is too great for You, and You are the Generous, the Great.

- 127 The fifth relates to the repetitions of the letter Ha, which is the word composed of two Alifs. This ascends once to the cloud of the Divine Essence - there is no god but He - and descends again to the heaven of Divine Authority - and He is the Most High, the Great. And in the station of the Divine Essence, the forms of the letters of "There is no god but God" appear in this world, which are twelve letters, and their origin is three, which is the Alif and the Ha then the Alif when repeated thirteen times from itself. And its reality is the Point, which when it dissolved became an Alif, and when the Alif appeared through its repetition, it manifested the words "There is no god but God." Therefore the Proof (Imam) indicated in the Rajabiyyih supplication: "Through them Your heaven and earth were filled until it became manifest that there is no god but You."

الأنفس الغيوب و منه الكآب و اليه المآب و سبحان الله موجدہ عما يصفون

126 والرابعة يحكى عن الله في مرات الحراء و هو الالف المبسوطة البيضاء التي لما قامت لظهور امره يوم عاشورا اتدعون بعلا و تذرون احسن الخالقين قد هم الكثرات و الاخر قد امضى رضائه بالقضاء و لمثله فلينبغي البكاء انا لله و انا اليه راجعون إلا من توجه بنفسه لنفسه فقد راز الله علي عرشه في ارضه و من بكى لوجهه او ابكى لعزه او تباكى لوحده فقد ورد علي الله في مقام سلطنته و ان بمثل ذلك فليكن الموحدون إلا و من لعن اهل الحرب و من رضى بفعالهم كمن استقر علي نقطة الرضوان و يخطب علي اهلها بفضل الله في أهل لبان و ان مثل ذلك فليعلن الاثنون إلا و من زار الحسين فحين زيارته يثنى الله عليه بثائه علي نفسه و ان مثل ذلك فليرجع العاملون اللهم انك تعلم لولا الخوف لنفسى ما اخترت ارضا إلا حرمة و ما قربت عملا إلا زيارته و لكن الان أنت سلم عليه و اثن عليه في مرقدہ و اكتب لي و لمن اراد ذلك الشان مارجوت في رجائه و زيارته انك انت المنان المستعان لا بتعاطمك شيء في السموات و لا في الارض و انك أنت الجواد العظيم

127 الخامسة يحكى في المرات الهاء و هي الكلمة المركبة من الالفين هذه تعلو مرة الى عماء الهوية لا اله إلا هو و تنزل اخرى إلي سماء الولاية و هو العلي العظيم و في مقام الهوية تظهر اجساد احرف لا اله الا الله في هذه العالم و هي اثنا عشر حرف و اصلها الثلاثة و هو الالف و الها ثم الالف اذا كررته في ثلاثه عشر من نفسه و حقيقها هي النقطة و هي لما ذابت صارت الفا والالف لما ظهرت باكراره تظهر كلمة لا اله إلا الله و لذا اشار الحجة في دعاء الرجيبه فيهم ملئت سمائك و ارضك حتي ظهر ان لا اله إلا أنت

128 و هذا السر بكله رشح من ظهور اسم الله المكنون لما سواه الذي لم يدل في شان إلا عن الله و لا

- 128 And this entire mystery has sprung from the manifestation of God's Hidden Name to all else, which in no state indicates anything except God. And it should not be understood from our words that from this wisdom it appears that the hidden pillar related to the Shi'ih is the foundation and all else branches, for this is other than the doctrine of the People of the House. Rather, the pillar of the Shi'ih in its entirety is the fruit of the tree - and what comparison is there between the judgment of the fruit and the existence of the tree? So glory be to God, and I am not of the wrongdoers.
- يعرف من كلماتنا بان من هذا الحكم يظهر بان ركن المكنون المتعلق بالشيعة هي الاصل و ما سواها فرع لان هذا غيره مذهب أهل البيت بل ركن الشيعة بأكملها هي ثمرة الشجرة و اين حكم الثمرة و وجود الشجرة ف سبحان الله و ما انا من المجرمين
- 129 When you have known what you have known and witnessed what you have witnessed, then you are He - that is, a sign of His Face - and He is you, as the Imam clearly stated in that station in his words. And that suffices as a path for whoever desires knowledge of the divine favors.
- 129 فإذا عرفت ما عرفت و اشهدت ما اشهدت فاذا أنت هو اى اية وجهه و هو أنت انت كما صرح الامام بذلك المقام في كلامه و كفي بذلك لمن اراد معرفته الا لاء سبيلا
- 130 Chapter 10: Concerning the decree of the beginning and the end.
- 130 الباب العاشر في حكم المبدء و المال
- 131 God, exalted is He, said: "It is God Who created you, then provided for you, then will cause you to die, then will give you life. Are there any of your 'partners' who do any of these things? Glory be to Him and exalted is He above what they associate with Him." He, exalted be His mention, said: "God - there is no god but He - will surely gather you to the Day of Resurrection about which there is no doubt. And who is more truthful in statement than God?" Therefore I am certain of the return of all to their stations which God has ordained for them, and I say: "Verily we belong to God and to Him do we return."
- 131 قال الله تعالى الذى خلقكم ثم رزقكم ثم يميتكم ثم يحييكم هي من شركائكم من يفعل من ذالك من شيء سبحانه و تعالى عما يشركون قال عز ذكره الله لا اله الا هو ليجمعنكم الي يوم القيمة لا ريب فيه و من اصدق من الله حديثا فانا ذا موقن بعود الكل الي مقاماته التى قد قدر الله لهم و اقول انا لله و انا اليه راجعون
- 132 Know with certainty, O observer, that for every beginning in itself there is an end, and in its end a beginning, unto infinity without end. The first beginning of a thing is its mention under the Divine Will, then its end comes on the day of its mention under the Divine Purpose. And similarly it has a beginning and end until the levels of its action and reaction are completed. When the receptacles are completed in the matter of its receptivity, it is mentioned in this world. And when it descends into this world, it has in every instant - nay, less than an instant - in every matter, beginnings and endings for you. And the Day of Resurrection is your day in the presence of your Lord's face, and it has, like the decree of beginning and end, stations without end.
- 132 فاتقن يا أيها الناظر لكل بدء في نفسه ختم و في ختمه بدء الي ما لا نهاية بما لا نهاية فأول بدء الشيء ذكره تحت المشيئة ثم يكون يوم ختمه في يوم ذكره تحت الإرادة و كذلك له بدء و ختم حتي تم مراتب فعله و انفعاله فإذا تم القوابل في شأن مقبوليته يذكر في هذا العالم وإذا نزل في هذا الدنيا له في كل آن بل اقل من آن في كل امر لك بدايات و نهايات و ان يوم القيمة يومك تلقاء وجه ربك و ان له بمثل حكم البدء و الختم مقامات بلا نهاية
- 133 Behold thyself in this very moment: thou hadst a beginning in existence, then in sustenance, and then in life itself; and in each of these thou hast likewise an end. Such is the decree in all thine affairs, thy movements, and thy moments -
- 133 انظر الي نفسك في ساعتك هذه لك بدء في الوجود ثم في الرزق ثم في الحياة في ذلك الشأن لك ختم في كل ذلك و كذلك الحكم في كل

from the sweet scents of mystery and the intimations of revelation, which none can reckon save God, the All-Glorious. It is incumbent upon thee to witness at every instant the Day of Resurrection, the judgment of God, His balance, His path and His reckoning, to be affected by His chastisement and fire, to be blessed by His paradise and bounties, and to behold the permanence of the geometry of His power and the perpetuity of His favor through the perpetuity of His might. Thou shalt witness in this station and this realm the gathering of all people, nay of all created things, and what they have wrought, what they have cast aside, what they have rejected, and how they were called to account, and whatsoever lieth beyond this of the affairs of the Day of Separation, the length of its duration, the multitude of its signs, and the diversity of its stations, which none can perceive save he who gazeth with the light of the heart, unto whom God hath joined the trace of the ink in the Pen of Creation. Even so must the learned one witness the deeds of all and their journey unto infinity, and God encompasseth all from behind. Nay, it is a glorious Qur'an preserved in a guarded tablet.

شئونناك و حركاتك و لحظاتك من نفحات السر و واردات لجر حيث لا يقدر ان يحصيها احد غير الله سبحانه و عليك فرض ان تشهد في كل حين يوم القيمة و حكم الله و ميزانه و صراطه و جسابه و تتأثر باخذه و ناره و تنعم بجنته و الاث و تري بقاء هندسة قدرته و دوام نعمته بدوام عزته و تشهد في مقامك هذا و عالمك هذه حشر الناس بل كل الموجودات و ما عملوا و ما رموا و ما تقموا و حاسبوا و ما وراء ذلك من شئون يوم الفصل و طول مقامه و كثرة اياته و اختلاف مقاماته حيث لا يقدر ان يري كل ذلك إلا من نظر بنور القواد واصل الله له اثر المداد في قلم الابد و لمثل ذلك فليشهد العالم اعمال الكل و ما هم سايرون إلى ما لا نهاية و الله من ورائه محيط بل هو قران مجيد في لوح محفوظ

- 134 Know thou with complete certitude that the Return is a pillar of faith in God's unity and sanctity, and its foundation is submission to God's deed and His omnipotence. Whoso denieth any aspect of the Return is veiled from its signs and stations, which are present in every place. He who denieth the principle of Return hath disbelieved in God and His signs, and likewise he who denieth any aspect thereof, for in his denial he necessitates the nullification of God's signs and diminishment of the perfection of His sanctity and holiness. Glory be unto Him! Just as the beginning is from Him in truth, so too is the return unto Him in truth. The existence of a thing is not complete except through its appearance in this world and in bodies, and likewise its return is not complete except through the perfection of its body and conditions.

134 و اعرف بال الايقان بالعود ركن الايقان بصمدانية الله و سبوحيته و الاصل بالاذعان بفعل الله و جبروتيته و من انكر شانا من المعاد يحجب عن الايات و مقاماته حيث لا تعطيل لها في كل مكان و منكر اصل العود كفر بالله و اياته و كذلك من انكر شانا منه لان في انكاره يلزم التعطيل في ايات الله و نقص عن تمامية سبوحيته و قدوسيته سبحانه كما ان البدء منه حق و العود اليه حق و لا يتم وجود الشيء إلا بوروده في هذا العالم و الاجساد و كذلك لا يتم عودة إلا بتمام جسده و شئونه

- 135 The objection of the philosophers is pure sophistry, arising from their lack of knowledge of God and His signs. For when a wolf devoureth the body of a man, it departeth not from God's hands and dominion, and when it is transformed by the wolf's might, it departeth not from God's knowledge and omnipotence, while according to the true doctrine it is not transformed. On the Day of Resurrection both bodies shall be gathered complete and perfect as in this world. Consider the water in thy palm, then in thy mouth, then in thy veins - on the Day of Resurrection it shall be gathered in its original existence and its various locations.

135 و ان شبهة الفلاسفة سفسطه محضه و ذلك من عدم معرفتهم بالله و اياته لان جسد الانسان حين ياكله الذئب لا يخرج من أيدي الله و سلطانه و اذا تبدل بجبروتيته الذئب لم يخرج من علم الله و جبروتيته مع ما كان في مذهب الحق لم يتبدل و ان يوم القيمة يحشر الجسدين تاماً كاملاً بمثل هذه العالم انظر إلى الماء في كفك ثم في فكك ثم في عروقك ثم يوم القيمة يحشر باصل وجوده و اختلاف امكنته

- 136 The secret of the matter is that since physical bodies possess density, the imagination cannot conceive of two stations while preserving their form. But in subtle examples, consider the eye: thou gazest upon these words, and all people after thee gaze upon them, yet in this moment the words change not in the eyes. Likewise on the Day of Resurrection, the words shall be gathered in all eyes while remaining in their station.
- و سرّ الامر ان في الأجسام لما كان غلظة لم يتصور انجيلها لها المقامين بحفظ صورتها و لكن في الأمثلة اللطيفة انظر مثل العين أنت تنظر إلي هذه الكلمات و كلّ الناس ينظر إليها بعدك و هي في ساعتك هذه لا تبدل الكلمات في العيون و كذلك يوم القيمة تحشر الكلمات في كلّ العيون مع ما كانت الكلمات في مقامه
- 137 Such is the decree regarding bodies, but the philosophers, having not attained unto the water of intellect, perceive not God's decree and deny the gathering of bodies while they perceive not. Most scholars have followed them without excellence, while they know not, after having read God's Book in response to those who deemed remote the gathering of bodies: "Say: He who brought them forth the first time shall give them life, and He is knowing of all creation." They have indeed presented evidence for belief in the return of bodies and judged its denier an infidel and atheist, yet when they came to the details, they returned to their interpretations and forgot God's decree, following their own desires while they comprehend not. Had they believed in the Self-Sufficingness of the All-Merciful, they would have entered into the decree of return with insight, among the people of exposition. When they entered in, some of them remained firm, but to dispel their doubts they posited two bodies [jismayn] and two forms [jasadayn], making the origin of each from Hurqalya which neither changes nor alters. Glory be to God! By their assertion they nullified God's verses concerning bodies. Nay, by my Lord, I follow none of them, for I witness the gathering of bodies and forms just as I witness the gathering of souls in wombs. I now witness the gathering of all that is within God's knowledge as though it were now before God - this is from God's grace upon me, though most people know it not.
- و كذلك الحكم في الأجسام و لكن الفلاسفة لما ما وردوا علي ماء العقل لم يشعروا بحكم الله و يحدون حشر الأجسام من حيث لا يشعرون و لقد اتبعوهم بغير احسان أكثر العلماء من حيث لا يعلمون بعد ما قرءوا كتاب الله ردّاً للمستبعدين حشر الأجسام قل يحيا الذي انشأها أول مرة و هو بكلّ خلق علم و انهم قد بينوا دلاء في أصل الاعتقاد عود الأجسام و حكموا منكره حكم الكفر و الالحاد و ما وردوا في التفصيل رجعوا إلي ما فسروا و نسوا حكم الله و اتبعوا أهوائهم من حيث لا يوقنون و لو اعتقدوا بصمدانية الرحمن ليدخلوا في حكم المعاد علي بصيرة من أهل البيان و لكن لما دخلوا و بعضاً منهم قد ثبتوا لرفع شبهتهم جسمين و جسدين و جعل أصل واحدة منهما من هورقليا الذي لم تبدل و لم يتغير فسبحان الله من اقرارهم بتعطيل آيات الله في مكان الأجسام لا و ربّي انا ما اتبع أحداً منهم و اشاهد حشر الأجساد و الأجسام بمثل ما اشاهد في حشر النفوس و الأرحام و اشاهد الآن حشر كلّ ما في علم الله بمثل الآن في بين يدي الله و ذلك من فضل الله علي و لكن أكثر لناس لا يعلمون
- 138 Indeed, there has reached unto the sanctuary of reality, in the inner meanings of these subtleties, the master of the age and essence of the mystics, whose lightning flash illumines both East and West. May God reward him for his exposition of the truth of this matter through the manifesting reality, the conclusive word, and the brilliant light, after words were crystallized beneath the domes of his allusions - though this was only to preserve the vision of the beholders. May God reward him as he deserves, and praise be to God, Lord of the worlds.
- و لقد بلغ إلي حظيرة الواقع في بواطن تلك الرقائق والدقائق سيد المعاصر عنصر المحققين بمنّا في سنا برقه المحيط علي المغارب والمشارك فجراه الله في بيانه في حقيقه ذلك المسئلة بالسّرّ الواقع والكلمة البالغ و النور الساطع بعد ما انجمد الكلمات في قباب إشاراته و لكن ذلك ما كان إلّا لحفظ نظيرة الناظرين فجراه الله كما هو أهله و الحمد لله رب العالمين

- 139 Observe, O beholder, the return of the people of exposition, and see no difference between their beginning and their return. They are a people God created for Himself, making their first identical with their last, their outer identical with their inner, their beginning identical with their return. They have no limit in existence nor in their forms when they are missing. When they are created they are gathered, when gathered they are resurrected, when resurrected they enter the depths of Oneness. God has given them no attribute apart from their essence, no description apart from their being. When created they enter His paradise without reckoning.
- 139 وانظر يا أيها الناظر إلى عود أهل البيان ولا ترفقا بينه وبين بدئهم فانهم قوم خلقهم الله لنفسه وجعل أولهم عين آخرهم وظاهرهم عين علايتهم وبدئهم عين عودهم ولا لهم حد في الوجود ولا في الصور المفقودهم اذا خلقوا حشروا واذا حشروا بعثوا واذا بعثوا دخلوا لجة الأحديّة وما جعل الله لهم وصفاً دون ذاتهم ولا نعت دون كينونياتهم وهم اذا خلقوا دخلوا لجنته بغير حساب
- 140 It is as though I now witness the resurrection of the fourth before the first, second and third. He gazes upon the gathering ground and walks humbly in its regions, saying "Would that I had been blind in the world, with tongue and hand cut off, never approaching this Cause!" Then the King proclaims, as He now proclaims: "Taste what mortal decreed, for We created everything by measure." I seek refuge in God from his hypocrisy and anger. It is as though they know not the inevitability of God's Messenger before God, and think themselves rightly guided. Nay! The day when the leg shall be bared and they shall be called to prostration while yet whole. They have borne such a station of gathering and resurrection as none other could bear. Soon he shall be gathered before His face, and all shall witness who is weakest in helpers and fewest in number.
- 140 وكأني الآن اشاهد بعث الرابع قبل الأول والثاني والثالث والله نظر في الأرض الحشر ويمشي ذلولاً في اطرافها ويقول يا ليتني كنت في الدنيا عمياً مقطوع اللسان واليد وما قربت هذا الأمر فنادي الملك كما الآن ينادي ذق من حكم بشر فانا قد خلقنا كلشيء بقدر فاعوذ بالله من نفاقه وسخطه كأنهم لا يعلمون حتمية رسول الله في بين يدي الله ويحسبون انهم مهتدون كلا يوم يكشف عن ساق ويدعون إلى السجود وهم سالمون فقد احتملوا مقاماً من الحشر والبعث ما لا يتحمل احد غيرهم فسوف يحشر في تلقاء وجهه فيشاهد الكل من اضعف ناصراً واقل عدداً
- 141 Consider the wisdom of this tradition answering the atheist who asked: "How can the spirit return to the form after it has decomposed and scattered, some eaten by beasts, some used in buildings?" He said: "Explain this to me." The reply was that the spirit remains in its place - the spirit of the good in light and spaciousness, the spirit of the evil in constraint and darkness. The body becomes dust, including what beasts and insects have eaten and torn in their bellies - all of it preserved in the earth by Him from Whom not an atom's weight in earth's darkness is hidden, Who knows the number and weight of all things. The dust of spiritual beings is like gold in the earth. When the time of resurrection comes, rain falls upon the earth which then churns as churns the water-skin, and human dust becomes like gold from earth when washed with water, and cream from milk when churned. The dust of each form is gathered and transported by God's leave to where the spirit is. Then the forms return by the Former's leave and the spirit enters them. When this is accomplished, none shall deny anything within themselves.
- 141 انظر إلى حكم هذا الحديث الذي اجاب الزنديق قال كيف يعود الروح إلى القلب وقد تفتت وتفرق وبعضا منه اكله السباع وبعضا بنى البنيان وقال بين لي هذا فقال ان الروح مقيمة في مكانها روح المحسن في ضياء وفسحة وروح المسيء في ضيق وظلمة والبدن يصير تراباً منه ما تغدت به السباع والهوام من اجوافها اكلته ومزقته كل ذلك في التراب محفوظه عند من لا يغرب عنه مثقال ذرة في ظلمات الارض ويعلم عدد الاشياء وزنها وان تراب الروحانيين بمنزلة الذهب في التراب فاذا كان حين البعث مطرت الارض فتراى الارض ثم تمحض محض السقا فيصير تراب البشر كمثل الذهب من التراب اذا غسل بالماء والزبد من اللبن اذا تمحض فيجمع تراب كل قالب فينقل باذن الله إلى حيث الروح فتعود الصور باذن المصور وتلج الروح فيها فاذا قد استوى لا ينكر في نفسه شيئاً

- 142 O witness! Free thyself for the meeting with thy Lord, then prepare for death and the Day of Separation, for God's promise is truth and all shall return unto Him. Verily have I lifted the veil of return from the face of beginning, and after this manner should the doers act. And as today is the tenth of Muharram, I shall recall some of the afflictions of the people of Taff, that I might thereby be numbered among the witnesses. I testify that the tribulation of Husayn on that day is beyond the comprehension of any soul. The traces of servitude in the station of sacrifice are greater than the signs of lordship in the station of meeting.
- 143 Ibn Abbas related: "I saw Husayn at the door of the Kaaba on the night he intended to depart for Iraq. Gabriel's hand was in his, calling out in the Sacred Mosque that allegiance to Husayn is allegiance to God - so turn ye unto Him!" And when the veil was lifted from his eyes at that time, he beheld the Cause in its reality. Yet the Cause is greater than this. Nay, at every moment he was thus, crying out in his loudest voice: "This is the Beauty that hath been manifested from God in the midst of union. Whoso pledgeth allegiance to Him hath attained the seat of grace. Turn ye, O people of the realm of names, unto the meeting with God in justice. Then bear witness between God's might in the gathering place of abasement." Save he who pledgeth allegiance to God - God shall be his visitor in the sanctuary. And whoso wagemeth war against the countenance of God among the concourse shall be gathered into His just retribution.
- 144 This is according to the outward path, but if thou desirest the inner way, it is difficult yet tameable. In everything God calleth out from before: "Whoso is slain in My path, I am his blood money." Here the light of the Divine Essence appeared in My station of attributes, like His words: "O God! Convey to my Master, the Lord of the Age..." So blessed are the martyrs who on that day stood before Him, who came unto God with faces reddened by their blood - these are they who truly attain. God is greater than the tribulation of Husayn, peace be upon him, for nothing like it is possible in contingent existence, nor can creation bear its likeness. The very manifestation and power of the hidden, with the penetration of His will and the swiftness of His desire, bore patiently for God and in God until he was slain in meeting with God. By Him Who made me weep for him, his patience in this ordeal was mightier than his universal power and greater than his sanctified station.
- 145 Read the book of his testament to Muhammad ibn Hanafiyyah, then hearken to the glorified words concerning the decree of Ashura, then weep as much as thou art able, for we are God's
- فيا أيها الشاهد خلص نفسك للقاء ربك ثم استعد للموت و يوم الفصل لان وعد الله لحق و كلّ اليه ليرجعون ولقد ارفعت قناع العود عن رأس البدء وان مثل ذلك فليعمل العاملون ولما كان اليوم جمعه العاشر اذكر شانا من مصائب أهل الطّف لا كون بذلك من المستشهدين واشهد بان بلاء الحسين في ذلك اليوم لا يقدر ان يعرفه احد ان اثار العبودية في مقام الفداء أعظم من شئون الربوبية في مقام للقاء
- و ابن عباس روي باني رايت الحسين علي باب الكعبة في ليلة التي اراد ارض العراق و كان يدي جبرئيل في هذه و ينادي في المسجد الحرام بان بيعة الحسين بيعة الله فارغبوا اليه و ان الحجاب لما رفع عن عينيه في ذلك الوقت شاهد الامر بحقيقة ولكن الامر أعظم من ذلك بل في كلّ حين كان في هذه و ينادي باعل صوته هذا جمال قد تجلّى من الله في بحبوحة الوصل و من يبايع به قد كان في مقعد الفضل ارغبوا يا أهل العماء إلي لقاء الله في العدل ثم اشهدوا بين الله لعزه في محشر الذل إلا من بايع بالله كان الله زائره في الحل و من يحارب وجه الله في الملا يحشر في نعماته العدل
- هذا علي سبل الظاهر و ان اردت مسلك الباطن صعب ذلول ففي كلّ ينادى الله من قبله من قتل في سبيلي انا كنت ديته وهنا ظهر نور الذات في مقامى الصفات مثل قوله اللهم بلغ مولاي صاحب الزمان فيا طوبى للمستشهدين بين في ذلك اليوم بين يديه الذي وردوا على الله بوجوه حمرا من دماهم وانهم الفائزون حقا الله أكبر من بلاء الحسين (ع) حيث لا يمكن في الامكان مثله و لا يحتمل الاختراع كشبهه نفس الظهور و قدرة البطون مع نفوذ مشيته و سرعة ارادته صبر لله و في الله حتى قتل في لقاء الله فوالذي جعلني باكيا عليه لكان صبره في هذه الشدة قوي لا عظم من قدرته الكليه و اكبر من مقامه القدوسيه
- اقرأ كتاب وصيته لمحمد بن حنيفة ثم اسمع كلمات السّوّحية في حكم يوم عاشورا ثم ابك ما استطعت فانا لله و من المستشهدين فكتب بعد بسم البسملة

and among the witnesses. He wrote, after the opening formula and what was ordained in the station of servitude - and I convey the meaning: "Whoso followeth me, his reward is with God, and whoso denieth my Cause, I shall be patient until God judgeth between me and him, and He is the best of judges." And I hereby counsel with this decree and such a leaf, and God is witness over what I say.

و ما فرض و ما فرض في مقام العبودية و انا
انقل بالمعنى من اتبعني فكان جزاؤه علي الله و من
انكر امرى اصبر حتي يحكم الله بيني و بينه و هو
خير الحاكمين و انا ذا اوصي بهذا الحكم و مثل
تلك الورقة و كان الله علي ما اقول شهيدا

- 146 Ali, peace be upon him, said when he alighted on the holy ground: "O Ibn Abbas! This is where their mounts shall kneel, this is where their men shall fall, here shall their blood be spilled. Blessed art thou, O soil moistened by the blood of the beloved!" Then he said: "Alas! Alas! What have I to do with the family of Abu Sufyan and the clan of war, the hosts of Satan and the friends of disbelief and enmity!" Then he turned to Husayn, peace be upon him, and said: "Be patient, O Abu Abdullah, for thy father met from them the like of what thou shalt meet." And Husayn, peace be upon him, said when Ibn Ziyad's letter - upon him be God's curse - reached him: "I have no reply for him, for the word of punishment hath been realized against him." Then he said to Ibn Sa'd: "Woe unto thee, O Ibn Sa'd! Dost thou not fear God, unto Whom is thy return? Thou fightest against me, and I am the son of him whom thou knowest."

146 قال علي ع حين نزل علي ارض المقدسة يابن
عباس هذا مناح ركابهم هذا ملقي رجالهم ههنا
نزاق و دمائم طوبى لك من تربة نزاق عليها دم
الاحبه ثم قال اه اء مالي و لالى ابي سفيان و لال
الحرب و جند الشيطان و اولياء الكفر و العدوان
ثم التفت الى الحسين ع و قال اصبر يا ابا عبد
الله فقد يلقي ابوك مثل الذي تلقى منهم و قال
الحسين ع لما نزل كتاب ابن زياد عليه اللعنة ما له
عندى جواب فقد حقت عليه كلمة العذاب ثم
قال لابن سعد و يلك يابن سعد اما تتق الله الذي
اليه معادك تقتاتني و انا ابن من علمت

- 147 Then He counselled him (peace be upon him) concerning the utmost end, and when he saw that it had no effect upon his heart, he finally said: "May God slay you upon your bed and not forgive you on the Day of Gathering." Then he returned to his place. When the day of Ashura dawned and Satan's party was permitted to rise against his countenance, he (may my spirit be sacrificed for him) donned the robes of prophethood and guardianship, then stood before the army of unbelief and said: "Do you not know that I am the son of Muhammad's daughter and my father is the Lion who perfectly upheld the Faith? What tradition have you altered, what law have you changed? Have I altered anything in God's religion? Have I made lawful what pure Ahmad prohibited, or prohibited what was previously permitted?"

147 ثم نصيحة ع بمنتهى الامر فلما راي لم يؤثر علي قلبه
فقال ذبحك الله علي فراشك و لا غفر لك يوم
حشرك ثم رجع الى مقامه فلما طلع يوم عاشورا
و اذن لحزب الشيطان بالقيام تلقاء جماله قد لبس
روحي فداء خلع النبوة والولاية ثم قام تلقاء عسكر
الكفر و قال الم تعلموا اين ابن بنت محمد و والدى
الكرار الذين كاملا فهل سنة غيرتها ام شريعة فهل
كنت في الدين الاله مبدلا احللت ما قد حرم
الطهر احمد احرمت ما قد كان قبل محلا

- 148 When he saw they would not turn back from their purpose, he commanded his followers to struggle, for we belong to God and to Him do we return. For everyone who was killed in His path, he (peace be upon him) spoke words of reward, saying this indeed was the supreme triumph. He said to Muslim: "May God have mercy on you, O Muslim! You have attained martyrdom and fulfilled your duty." And when he saw his nephew Al-Hassan martyred, he said: "By God, it grieves your uncle that you should call him and he cannot answer, or that he

148 فلما اشاهد انهم لن يرجعوا من امرهم امر لشيعته
بالجهاد فانا لله و انا اليه راجعون فكل من قتل
في سبيله قال ع في حقه شانا من الثواب و ان
ذلك هو الفوز العظيم فقد قال لمسلم رحمك الله يا
مسلم لقد فزت بالشهادة و اديت ما عليك و قال
لابن اخاه الحسن لما راه شهيدا و الله يعز علي
عمك ان تدعوه فلا يجيبك او يجيبك فلا يعينك
فلا يغني عنك و قال حين قتل اخاه عباس بن

answers but cannot help you or benefit you.” And when his brother Abbas ibn Ali was killed, he said: “Now my back is broken and my resources are gone.” Indeed, by God, with his martyrdom the back of all existence was broken and the resources of all beings were exhausted. We belong to God and to Him do we return.

علي الان انكسر ظهري وقلت حيلتي اى والله
قد انكسر من شهادته ظهر الأكوان و انعدمت
حيلة الاعيان فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ راجعون

- 149 When his son Ali lay facing the army of polytheism, he said: “O God, bear witness against these people, for there has gone forth to them one who most resembles Your Messenger in appearance and speech.” And he turned in his place to Umar ibn Sa’d and said: “May God cut off your kinship as you have cut off mine.”

149 و قال حين نام علي ولده تلقاء عسكر الشرك اللهم
اشهد علي هؤلاء القوم فقد ابرز اليهم اشبه الناس
خلقاً و منطقاً برسولك و التفت في مقامه إلي عمر
بن سعد و قال قطع الله رحلك كما قطعت رحى
قال ع

- 150 He (peace be upon him) said when he returned from the field of battle - and his words were such that when they reached the Throne it shook, when they were recited to the heavens they split asunder, and when they descended to the earth it was rent apart - “Alas! Alas!” He said: “O my son, by the honor of Muhammad and Ali and your father, that you should call them but they answer you not, and you should seek help but they help you not! God is Most Great! God is Most Great!” He knew their condition and the condition of the Family around them. We belong to God and to Him do we return.

150 لما رجع علي من مشهر الحرب و قال معاله العطش
و ثقل الحديد التي لم تستقر الا فتدة في مقامها حين
استماع كله اذا بلغت العرش اهتزت و اذا قرئت
علي السموات انفطرت و اذا نزلت علي الارض
انشقت فاه اه قال يا بني لعز محمد و علي و علي
ابيك ان تدعوهم فلم يجيبوك و تستعيت فلم يغثون
الله اكبر الله اكبر يعلم حالتها و حاله أهل البيت
حولهما انا لله و انا اليه راجعون

- 151 Glory be to God! Among the words of Husayn when he lay upon the earth after enduring what he did from the unbelievers, he said: “In the name of God, and by God, and on the religion of God’s Messenger. I shall meet God, my grandfather, while I am oppressed and stained with my blood.” We belong to God and to Him do we return. By Him in Whose hand is my soul, if people knew the burning anguish of these words in people’s hearts, they would rise from their sleeping places and weep until they died.

151 فسبحان الله من كلام الحسين لما استقر علي
التراب بعد ما تحمل من أهل الكفر قال بسم
الله و بالله علي ملة رسول الله التي الله تعالى
وجدي و انا مظلوم متلطح بدمي فانا لله و انا اليه
راجعون فوالذي نفسي بيده لو علم الناس حرقه
هذا الكلام افتدة الناس ليقومون من مراقد
نومهم و ليكنون حتي يموتون

- 152 All that I have related of the words of that exalted soul, I have mentioned its condition. And since God has made me its end in effect, where not a single letter can be from other than it, I could not on that day indicate some of the inner secrets of the meaning of the words of magnification, so that all might weep for my sake as they weep concerning the decree of that day, and that I might thereby be among those who are tried.

152 و كل ما كان بياني من كلمات نفس العاليه ذكرتها
حالتها و لما جعلني الله نهيه في الاثر حيث لا يمكن
من حرف من غيره لا يكن في ذلك اليوم اشير
ببعض بواطن سره في حكم كلمة التكبير ليبيكي
الكل في حقى بمثل بكاءهم في حكم ذلك اليوم و
لاكون بذلك من المبتلين

- 153 And I say that the martyrdom of Husayn in this world was only for the manifestation of the guardianship of God’s family and the certainty of their followers regarding themselves through pure truth, and for the preservation of Muhammad’s religion until the day when the trumpet is blown. This momentous matter had, by divine wisdom, to occur in the year 61 after the sacred Hijra, on Friday the tenth of the sacred

153 و اناذاقول ان شهادة الحسين في هذه العالم لم يك
إلا لاجل ظهور ولايت ال الله و يقين شيعتهم
في حق أنفسهم بالحقيقة المحضة و لبقاء دين محمد
إلي يوم ينفخ في الصور و هذا الامر العظيم لا بد
في الحكمة الإلهية ان يقع في سنة احدى و ستين

month, with many symbolic meanings not hidden from those who understand them, and that seventy-two souls from among his followers were killed represents the number of God's Greatest Name.

من الهجره المقدسه في يوم الجمعة العاشر من شهر الحرام برموز كثيرة التي لا يخفي علي أهلها وان قتل اثنين و سبعين نفساً من شيعه حكاية لعدة اسم الله الاعظم

- 154 He Who has appeared possesses seventy-three letters, one of which belongs exclusively to God, and none knows it save Him. This is the testimony which God reserved for Husayn, and no one can comprehend his tribulation except Him. The remaining seventy-two letters God bestows upon whomsoever He wishes. Some Prophets were given five letters by God, equivalent to the tribulations of five martyrs of the Day of 'Ashura, while others received less or more, and thus do the Prophets excel one another. God bestowed all these letters upon the Imams because they share in Husayn's tribulation, and whatever Husayn endured from his enemies, they too have borne. Along this slender white thread must the bearer of this Most Great Name from among their followers be tried with their tribulations, like unto the martyrdom of Husayn in sixty-one. Thus did the Day of 'Ashura fall on a Friday this year after that year, that those of understanding might know that what is there can only be known by what is here. The mystery of the matter is that after the completion of the letters of "There is no God but God" in the complete year of one thousand two hundred and sixty-one, corresponding to the year of martyrdom, the bearer of that Name must be oppressed in life by the oppression of the transgressors.

154 الذي ورد انه ثلاثه و سبعين حرفاً واحدة منها مختصه لله سبحانه ولا يعلم بها أحد وهي الشهادة التي قد اختصها الله الحسين بها ولا يقدر أن يعرف بلاثه أحد سواه و اثني و سبعين حرفاً منها يعطي الله سبحانه من يشاء فبعض التبيين أعطاهم الله خمساً أي بقدر بلاء خمسة من شهداء يوم عاشورا و بعضاً منهم اقل من ذلّا و بعضاً منهم أكثر و بذلك يتفاضلون الانبياء بعضهم علي بعض و ان الله قد اعطى الائمة كل ذلك لانهم نفس الحسين في البلاء و كل ما تحمل الحسين من الاعداء انهم قد حملوا و علي ذلك انخبط البيضاء الرقيق لادان يكون حامل ذلك الاسم الاعظم من شيعتهم ان يتلى بلائهم في مثل شبه شهادة الحسين احدى و ستين ولذا صار يوم عاشوراء في هذه السنة بعد السنة يوم الجمعة ليعلم اولي الابواب ان ما هنالك لا يعلم إلا بما هيئا و سر الامر ان بعد تمام احرف لا اله الا الله في السنة الكامله التي هي مائتين و الف بعد سنه احدى و ستين مطابق سنة الشهادة لابد ان يظلم في الحيات بظلم المعتدين حامل ذلك الاسم

- 155 Glory be to God, the Ever-Living! God and His Messenger spoke truth. O God! I have fulfilled my covenant through Thy grace, so fulfill my covenant, for verily Thou dost not break Thy promise. When thou witnesseth the mystery of the matter, then bear witness that I, in my station here alone in the house, speak concerning the inner meaning of the inner meaning just as the Prince of Martyrs spoke on that day concerning the inner meaning of the outer meaning. None can understand from my words the matter of illusion, for were the matter to appear in its reality in the world of bodies, thou wouldst see it thus in both the outer and inner realms.

155 فسبحان الله الحي صدق الله و صدق رسوله اللهم اني وفيت بعهدك بامتنانك فاوف اللهم بعهدي فانك لا تخلف الميعاد فإذا شاهدت سر الامر فاشهد بانى الان في مقامى هذا في البيت وحده لانطق في حكم باطن الباطن كلما نطق سيد الشهدا في ذلك اليوم لحكم باطن الظاهر ولا يعرف من كلماتى امر الموهوم فان الامر لو يظهر بحقيقه في عالم الاجساد لثري في الظاهر و الباطن كذلك

- 156 It is not hidden that for this matter many men have gathered in the Holy Land, and were I to be honored and desire it, I would overcome all the peoples, but I preferred that destiny should run counter to desires, that my heart might break, my

156 و لا يخفي ان لاجل ذلك الامر قد جمعوا علي الارض المقدسه رجال كثير و اني لو شرفت و اردت لاغلب علي الطوائف كلها و لكن احببت ان يجرى القضا مخالف الهواء لينكسر

secret grieve, and my heart be transformed, that I might, in the inner meaning, resemble Husayn in tribulations in the outer meaning. This is from what God took as covenant from me, that my decree might be joined with His decree.

قلبي و يحزن سرى و يتغير فؤادي لكنت في حكم الباطن متشابها في البلايا بالحسين ع في حكم الظاهر و ذلك مما اخذ الله بالعهدي منى ليشرك حكمي بحكمه

- 157 Had I known this beforehand, I would not have approached it, but when it befell me, I endured in God and was content with His decree, and I say: "Nothing shall befall us save what God has prescribed for us. Upon Him do I rely, in Him do I endure, and upon God let those who trust put their trust." The greatest tribulation that befell me was the contemptible deed of the governor in his oppression, and when I wrote the paper regarding the decree of rejection, it was as though I heard a caller calling in my secret heart: "Sacrifice the things most dear to thee in the path of God just as Husayn sacrificed in My path."

157 و لو اني علمت بذلك من قبل ما قربته و لكن لما نزل بى صبرت في الله و رضيت بقضاء و اقول لن يصيبنا إلا ما كتب الله لنا عليه توكلت و فيه صبرت و علي الله فليتوكل المتوكلون و ان أعظم ما نزل بى عمل خوار الوليانى في ظلمه و انى حين الذي كتبت الورقة لحكم رده كانى سمعت مناديا ينادى في سرى فدا حب الاشياء اليك في سبيل الله كما فدى الحسين ع في سبيلي

- 158 Were I not conscious of that manifest secret, by Him in Whose hand is my soul, were all the kings of the earth to gather, they could not take from me a single letter, how much less these servants who have no standing therein, who are outcasts before their own kind and are incapable to such degree that they cannot produce a single utterance like unto my verses. But the decree is as I indicated to thee in the inner secret, that all might know my station, my patience, my contentment, and my sacrifice in the path of God, with the evident signs that God has placed in my hands, whereby none can prevail against all the people of the earth.

158 و لو ما كنت ناظرا بذلك السرّ الواقع فو الذي نفسى بيده لو اجتمعوا ملوك الارض لن يقدروا ان ياخذوا منى حرفا فكيف عبيد الذي ليس لهم شان بذلك و انهم مطرودون مقابل ابناء جنسهم و عاجزون علي شان لم يقدروا ان ياتوا بحديث مثل اياتى و لكن الحكم ما اشرت لك في سرّ الباطن ليعلم الكل مقامي و صبرى و رضائى و فدائى في سبيل الله مع ايات الحقه التى قد جعل الله في يدى حيث لم يقدر ان يطعوا علي جميع أهل الارض

- 159 Thus have I sacrificed from the traces of my soul in the path of God, for the sacrifice of the soul is for the establishment of truth, and that nothing in creation can equal it. Praise and gratitude be to God! I have been patient for His sake and have offered the greatest sacrifice that God has ordained - not in His path. Those who have wronged shall soon know what fate awaits them. God has not ordained any sacrifice after that sacrifice, even if all were to gather together. And for the one who took the leaf there is no portion. Say: Take pleasure in your unbelief for a little while - you are assuredly among the companions of the Fire.

159 و بذلك فديت من اثار نفسى في سبيل الله لان فداء النفس لاجل اثبات الحق و ذلك لم يعادل شيئا في الاعيان فله الحمد و المنة قد صبرت في ذاته و فديت أعظم ما قدر الله ليس في سبيله و سيعلم الذين ظلموا اى منقلب ينقلبون و ما قدر الله لي بعد ذلك الفداء فداء و ان اجتمع الكل و لا لمن اخذ الورقة نصيبا قل تتمتع بكفرك قليلا انك من اصحاب النار

- 160 Think not that God is unaware of what the wrongdoers do. Were it not that God desired the manifestation of an inner hidden trial beneath the outer appearance, none would have been able to rise against me in anything. But He has willed to see me oppressed at the hands of wrongdoers after thousands had gathered to support me. Thus did God will to see me offer my sweetest traces in sacrifice. He willed to see me on such a

160 و لا تحسبن الله بغافل عما يعمل الظالمون و لولا اراد الله ظهور بلاء سرّ باطن تلقاء باطن الظاهر لا يقدر لاحد ان يخرج علي بشيء و لكن اليه قد شاء ان يرانى مظلوما في ايدى الظالمين بعد ما اجتمع الاف من الخلق لنصرتى و كذلك قد شاء الله ان يرانى في الفداء اطيب اثارى و انه قد شاء ان يرانى في مثل ذلك اليوم في البيت وحده و ان

day alone in the house while Satan's party busied themselves warring against me with swords of words sharper than swords of steel.

حزب الشيطان يشتغلون بحربي في الرد بسيوف
الكلمات التي اعظم من سيوف الحديد

- 161 Though for the manifestation of the outer hidden decree he endured upon his body one thousand nine hundred and fifty blows from instruments of war, I, by his right, may my soul be sacrificed for him, have endured far more than that number in my heart for His sake from the words of those who are far, and I witness my heart torn to pieces by the swords of the enemies' words.

161 ولو ان لاظهار حكم ظاهر الباطن قد تحمل في
جسده الفين إلا خمسين ضرباً من آلات الحرب
واني بحقه روجي فداه لاكثر من ذلك العدة قد
تحملت قلبي في سبيله من كلمات أهل البعد و
اشاهد قلبي من سيوف كلمات الاعداء اربا اربا

- 162 O God! To Thee, from Thee alone, there is no God but Thee! Alas, alas! Were tranquility not sent down from my Lord at every moment, I would have perished, but God through His grace gives me peace through His promise of return and the hereafter, and sends down patience upon me. God has made me like Mount Uhud - their weapons cannot scale it and their flashing swords leave no mark. Rather I see it, by God's grace and favor, as a sign unto Himself.

162 اللهم لك منك وحدك لا اله إلا انت فاه فاه لو
لا ينزل السكون من عند ربي في كل ان لفزت
بوجه ولكن الله بفضله يسكنني بوعده في الرجعة
وفي الاخره وينزل علي الصبر كان الله جعلني
جبل احد لم يرق الى ادوات رميهم ولم يوتر في
لمعان بروق سيوفهم بل اراه بفضل الله ومنه اية
لنفسه

- 163 Just as they said of the Nazarene that he was "the third of three," their lies returned upon themselves - He is but One God, there is no God but He, and I am but the first of those who turn in repentance. Nay, I rest in Paradise upon reclining couches - everything Satan's party hurls at me as arrows, I see returning as fire upon themselves, while they cower before His might. God has appointed no helpers for the wrongdoers in the Fire.

163 فكما قال الناصري في حقه ثالث ثلاثة رجعت
كذبهم إلي أنفسهم وما هو إلا إله واحد لا إله
إلا هو وما أنا إلا أول الثائنين بل اني مستريح
في الجنة علي الارائك المتكئة كل ما يرمى حزب
الشيطان الي رمياً ارى في النار يرجع إلي أنفسهم
وانهم يستغيثون في سطوته وما جعل الله للظالمين
في النار من انصار

- 164 Alas, alas for what decree has been executed upon me! How could it be otherwise when until now I have claimed nothing but servitude to God in His oneness? For this there are four books of decisive verses and ten perfect scrolls, any one of which in another's hands would have conquered the whole earth with manifest and conclusive proof that none could deny if fair.

164 فاه آه مما جري القضا علي بالامضاء فكيف لا و
اني إلي الان ما ادعيت إلا العبودية لله وحدته و
لاجل ذلك اربعة كتاب محكم وعدل عشر صحيفة
متقن الذي كل واحد منه لو كان في يد أحد
غيري ليسخر الأرض كلها بحجة لامعة بالغة
بحيث لا يقدر ان ينكره احد اذا انصف

- 165 Yet in my contentment with God, despite possessing that Greatest Name and Mightiest Proof, I sit alone in my house seeking God's pleasure, accepting oppression in following Husayn's example despite his power and might. Glory be to God! These people, when someone writes a treatise on jurisprudence, some follow them in independent judgment and make rejection of them rejection of God Himself, while the matter in my hands is more manifest than this sun at its zenith.

165 ولكن في غناي بالله مع ذلك الاسم الأكبر و
الحجة الأعظم جلست في بيتي وحده رضاء لوجه
الله سبحانه ورضيت بظلي اتباعاً لفعل الحسين
مع قدرته وجباريته فيا سبحان الله من هؤلاء
المن عرفة ان الناس كما كتبوا رسالة في الفقه
يتبعونهم بعضاً منهم بالاجتهاد و يجعلون رده رد
الله سبحانه وان الامر في يدى اطلع من هذه
الشمس في نقطة الزوال

- 166 Indeed Majlisi (God's mercy be upon him) wrote that the miracle of the Family of God (God's peace be upon them) was their words, writing that "we have seen nothing of their miracles except their words, which are more established for souls and more perfect for minds," just as all maintain that the Scroll of Sajjad is the most excellent of the Prophet's Family, the Psalms of the People of the House, comparable to the heavenly scrolls.
- 167 O God, bear witness between me and them on the Day when witnesses shall stand forth, for they are a people who believe in part of the Book and disbelieve. O ye who believe! Fear God and speak a straight word. For verily, I am alone in my house, relying upon my pen, and I cry out with my loudest voice: Is there any helper who will aid the cause of the Most Hidden of the Hidden through clear verses, whether by his tongue, his body, his wealth, his influence, or his writings?
- 168 Is there any defender who will repel the rejection of the deniers, the doubts of the doubters, and the tyranny of the transgressors? Is there any kinsman who will weep for me and dispel from around me the evil of the infidels? Is there any soul who will hear my weeping, then arise to aid me, then manifest the signs of his love for my sake? Is there any mighty one who will honor me through God's Most Manifest Command - for all honor belongs to God, His Messenger, and the believers? Is there any wrathful one who will show anger against mine enemies, that my eyes might be consoled thereby? Is there any one with strength whom We have strengthened, or any one with might who will detach himself unto Us? We praise God Who will show you His signs, and ye shall know them. But none hath answered Me now.
- 169 O concourse of transgressors! Have I altered any tradition among you or changed any law? Have I made lawful what pure Ahmad forbade, or forbidden what pure Kazim permitted? Have I claimed any station less than servitude, or asserted lordship while in the temple of servitude? What aileth you, O people? For what reason do ye deny Me, though I am the son of the Most High? For what cause do ye reject Me, though I am the son of the Successor? Is there among you, O people, any kinsman who will ward off from Us the schemes of tyrants? Is there among you any learned one who will refute the ignorance of the deniers with God's proof?
- 170 O God! Thou knowest I have completed the proof and perfected the blessing for those who received these verses on that Most Great Day. O Satan! Is there among thy party one with a decisive book or firm scrolls who will challenge the son of
- مع ان المجلسي رحمة الله عليه قد كتب ان معجزة
ال الله سلام الله عليهم هي كانت كلماتهم حيث
كتب بان من معجزاتهم نحن ما راينا شيئا إلا
كلماتهم وهي اثبت للنفوس و اتم للعقول لنا كما
ذهب الكل بان صحيفة السجاد انجيل ال الرسول
و زبور أهل البيت و مشابهة بصحف السماء
- فاشهد اللهم بيني و بينهم يوم الذي يقوم الاشهاد
فانهم قوم يؤمنون ببعض الكتاب و يكفرون ببعض
و يتعجبون من امرك لاستجبارهم و علو علوا كبيرا
بعد ما نزلت عليهم الكتاب يا ايها الذين امنوا اتقوا
الله و قولوا قولا سديدا فانا ذا وحيد في البيت
متكلا على قلبي انادى باعلى صوتي فهل من ناصر
ينصر حكم باطن الباطن بايات محكمة بلسانه او
بجسده او بما له او باثاره او بكتابه
- فهل من ذاب يذب عني رد المعرضين و شبهه
المشبهين و طغيان المعتدين فهل من ذى رحم
يبيكي علي و يبطل من حولي شر الملحدن فهل
من ذى روح يسمع بكائي ثم يقوم لنصرتي ثم
يظهر ايات محبته في حقى فهل من عزيز يعزنى
بحكم الله الاظهر ان العزة لله و لرسوله و للمؤمنين
و هل من ذى غضب يغضب علي اعدائى ليقر
بذلك عيني فهل من ذى قوة بقوينا و هل من
ذى عزة ينقطع اليها فنحمد الله الذي سيريك
اياته فتعرفونها و لم يبينى الان احد
- فيا ايها الملاء من المعتدين هل غيرت فيكم سنة
او بدلت شريعة احللت ما قد حرم الطهر احمد
احرمت ما قد حلل الطهر كاظم ام ادعيت في
شان دون العبودية أم ادعيت شأن الربوبية في
دون هيكل العبودية فما لكم يا ايها الملاء لاي شيء
تكرؤنى و انا ابن العلى و لاي شيء تتحدونى و
انا ابن الوصي فهل فيكم يا قوم ذى رحم فيدفع
عنا كيد الجابره و هل فيكم ذى علم ليبطل جهل
المعرضين بحجه
- اللهم انك لتعلم قد اتممت الحجة و اكملت النعمة
لمن ورد علي تلك الايات في ذلك اليوم الاكبر
فيا ايها الشيطان فهل في حزبك ذى كتاب محكم و

Muhammad in his solitude and contend with him through his mighty verses which God hath made the sword of His power? Why doth none among you desire this today? O God! Thou dost witness that I have made all hear my weeping, yet none hath challenged me today, nor could any before prove even a single tradition. That coward, more miserly than any base one, sought my blood while I had attained unto Thyself. I have caused the pen of ink to flow upon the tablet of his summons through what was written unto me, that I might thus be numbered among the martyrs. In such manner are the believers to be warred against and the monotheists to be slain. Verily we are God's, and unto Him shall we return. Say not of those who are slain in God's path that they are dead - nay, they are living, but ye perceive not.

صحايف متقن يتبارز ابن محمد في وحدته ويحارب معه بايات عزته التي جعل الله سيف قدرته فلم لم يحب اليوم منكم احد اللهم انك لتشهد قد اسمعت الكل بكائي ولم يبارزني في اليوم احد ومن قبل لم يقدر باثبات حديث وانه خوار ابخل من كل دني طلب دمي وانا فزت بنفسك واجريت قلم المداد علي لوح دعوته بما كتب إلي لاكون بذلك من المستشهدين وان يمثل ذلك فليحارب المؤمنين و يقتل الموحدون انا لله و انا اليه راجعون ولا تقولوا لمن يقتل في سبيل الله اموات بل احياء و لكنهم قوم لا يشعرون

- 171 Lo, I recite my lineage even as Husayn recited his on that day, and God sufficeth as witness. The people have disbelieved, having turned away from God's beauty, the Countenance of the Two Sanctuaries. The people wounded Ahmad, then Kazim, then united to oppress the son of the two lineages. No gathering do I see with faces of shame like the faces of the first ones.

171 فانا اذا اقرء نسبتي يمثل ما قرء الحسين ع في ذلك اليوم وكفي بالله شهيدا كفر الناس لما قد اعرضوا عن جمال الله وجه الحرمين وطعن الناس احمد ثم كاظما ثم اجمعوا للظلم ابن النسبتين ع ما بجمع ما ارى وجه الحيا كوجوه مثل وجه الاولين ع

- 172 O people! Fear ye not God, because of the decree of His appointed Guardian? They have cast at Me the stones of the abject and the base, though no sin had preceded Mine appearance in the Books of old, save that My mention shone forth with the splendour of the ancients. Am I not the beloved of Ahmad, an Arab, of Kazim the Qurayshi, of the pure ones - God's best among creation, the Messenger to the two worlds? Fatima the Radiant is my grandmother, and I am the son of the Two Sanctuaries. His countenance is reflected in my visage, and I am the manifestation of light of the two faces.

172 يا ملاء القوم اما تخافوا الله من حكم الولي و قد رموني بالتجاء الابترين ما لذنوب كان في كتاب قبل ذا ما دون ذكري بضياء الاولين انحيب احمدي عربي ابكظيم القرشي الطيبين خيرة الله من خلق رسول الثقلين فاطمة الزهراء جدى وانا ابن الحرمين وجهته قد عكست في طلعة و انا الطلعة نور الوجهتين

- 173 I am the hidden mystery veiled within the Secret of Majesty; I am the Light enshrined within the clouds of Command in the two worlds. Who among you possesses a Book resembling the verses of the Almighty? In power I have revealed what He hath decreed from the behest of the Lord of all being. Who among you hath a scripture like unto the verses of the Speaker on Sinai? Firmly have I set forth what I have inscribed from the light of the Lord of the two Easts. Who among you hath a Book encompassing both its outer and inner meanings, like the twin shadows of two luminous orbs?

173 و انا سر المقنع في سر الجلال محجب و انا النور في غيايت حكم العماء في الامرين من له فيكم كتاب شبه آيات الجليل قدرت ما فصلت من حكم رب العالمين من له فيكم كتاب مثل آيات الكلم احكمت ما سطرت من نور رب المشرقين من له فيكم كتاب بالتاويل من حكم الجليل من له بشأني لى و انا ابن السنتين من له فيكم كتاب كان في جنبه لا بظهور كبطون كطلال نيرين

- 174 Who among you beareth My Name within the secret of secrets in the two lines of the Tablet? Who hath a single letter like unto Mine, while I am the offspring of the Twin Cities? Who among you hath a prayer such as that which I have revealed? Who hath a remembrance equal to My remembrance in the

174 من له اسمي بسر السر في السطرين مع من له حرف يمثل و انا بن القرينين من له فيكم دعاء مثل ما فصلته من له ذكر كذكرى في كتاب العالمين يقرؤون الناس علم الحكم في لوح حفيظ ما قرئت اجمع

Book of all worlds? Men read the sciences of wisdom in a guarded Tablet, yet never have they read the gatherings concerning My Cause, while I am the son of the two sisters. This is but one Tablet, then this another – have ye aught that can compare with these twin sermons?

في شان وانا بن الايتين هذه احدى صحيفه هذه
احدى افي عندكم شيء يعادل بالخطبتين

- 175 I am the son of Him Who prayed upon the Throne manifold times, Whose decree is exalted above all command, nearer than the two bows' length or nearer still. I am the son of Him Who pledged fidelity in the two covenants, and of Him Who called unto prayer upon the earth facing the two Qiblahs. I am the son of Him Who walked alone through the worlds and the depths of the Most Exalted Realm, and of Him Who ascended in His glory in both dispensations.

175 انا ابن من صلى على العرش عده و يرفع حكمه
من حكم او ادنى بقوسين انا ابن مبایع العدل في
البيعتين وانا ابن من دعى و صلي على الارض
بالقبيلتين وانا ابن من فرد الكون في لجة الاعلي
وانا ابن من نجي بجلاله في النشأتين

- 176 I am the pure servant, the Qurayshite, the 'Abtahite, circum-ambulating the House and praying between the two chambers; He Who spoke from the Mount and unveiled the Beginning and the End; the inward Light of the outward Seal; the unveiler of the Symbol, the Summoner to the twin Covenants; the concealer of the Mystery within the inmost sources; the bearer of the Light of the two Points of Glory; the fourth Pillar within the inner significance of the twin Proofs; the sender of water upon a barren land; the dispatcher of justice, the worshipper of the Twin Sanctuaries.

176 انا العبد الزكي القرشي الا بطحي طائف البيت
مصلى الحجرتين ناطق الطور مجلي المبدئين باطن النور
ظهور الخاتمين كاشف الرمز منادى البيعتين ساتر
السربطون المصدرين حامل النور جلال النقطنين
رابع الركن بطون المجتئين منزل الماء على أرض
جزر مرسل العدل مصلى الحرمين

- 177 Who among you possesseth a glory like unto Mine in the guarded Book? That sufficeth for My pride – I am the son of the two Martyrdoms, the scion of majesty. Many an arrow have they hurled against Me, the honourable among the destitute, after I had shown them kindness; they assailed Me by the decree of My Lord – I, the son of the two Sanctuaries, the descendant of Hasan. They have wrought what they have wrought, yet none on earth is My peer in the two horizons. The sun hath arisen and the two moons have set; I am the Luminary after the two moons. The star hath risen and the two guiding stars are gone; I am the Rising One after the twain. The zenith is established, and the sun is fixed; I stand between the two points of stillness. A moon hath dawned after the waning of two moons, and I am its rising after the twin suns.

177 من له نغر يمثلي في كتاب مسترق ذاك يكفي
حين نفري و أنا من المشهدين ابن مجد قدرمانى
عدة سهم بعز كوكوف الهاطلين بعد ما احسنت
كسراة عليه عندى في حكم ربي و أنا بن الحرمين
و ابن حسن قد تجري ما تجره اعده بعد ما لا
يجلس الأرض معرفي المطلعين طلع الشمس و
غاب القمرين و أنا الطالع بعد القمرين طلع النجم
و غاب الفرقدين و أنا الطالع بعد الفرقدين قر
الزوال و قرت الشمس و أنا القائم بعد القرين
قر قد طلعت بعد افول القمرين و أنا الطالع بعد
شموس الاثنتين

- 178 A sun arose and another took its place; a sun set and two shone in its stead. Gold have they taken from two silvers, yet I am the silver after the two golds; gold from gold in gold – and I am the Discerner between the two golds. A sun set in its rising-place, in the west and in the east of the two horizons; a star rose in the west of the two wests; a sun waned after the rising of another; a sun sank after the ascent of two. I sealed the beginning after its emergence, and I am the Rising

178 طلعت شمس وقام محلها مشمس غربت شمس و
قام محلها شمسين ذهب قد اخذت من فضه وانا
الفضه بعد الذهبين غربت شمس و كان افولها في
مطلع في مغرب في مشرقين طلعت نجم و كان
طلوعها في مغرب من مغرب في المغربين افلت
شمس بعد ما طلعت شمس غربت شمس بعد ما
طلعت شمسين ختمت بدء بعد ما طلعت بدء و

One after the two beginnings. A decree was abrogated after its appearance, and I am the Manifestation succeeding the twin seals. Innovations appeared after justice was ordained; grace declined after the twin splendours had dawned. A tree grew after it was consumed by fire, and was raised up after it was burnt – I am the branch of the twin trees.

انا الطالع بعد البدئين غربت حكم بعد ما ظهرت
حكم و انا الطالع بعد اختتمين حدث بدع بعد ما
اخترعت عدل افلت فضل بعد ما طلع البدعين
نبتت غرس بعد ما احترقت بالنار رفعت بعد ما
احترقت و انا بن الغرستين

- 179 A countenance reflected in the waters after conjunction – I am its rising in the waters after the twin reflections had set. The Mount appeared once more after its theophany was shattered; I revived after I was slain, and I am the son of the two martyrdoms. Yea, a believer, yea, a helper after the deniers – from the lands of the two friends, from Khuy and from Qazvin, before the gainsayers: steadfast, submissive, patient, guarding, content, humble.

179 طلعت قد عكست في الماء بعد ما قرنت و انا
الطالع في الماء بعد افول العكستين جلت مجلى طور
بعد ما اندكت تجليه فاحييت بعد ما قتلت و انا
ابن القتلتين نعم مومن نعم ناظر بعد منكر فن يلد و
الوليان نعم من خوى نعم من قزوين قبل المنكرين
تائبين حاصفين صابرين حافظين قانعين خاشعين

- 180 I am the son of Tahir, after the Mim of the Jafr. The darkness of the two nights hath transgressed and forged falsehood like the first of the ancients; yet after He had twice praised Me in His Book, He described Me with justice and truth in the ink of the two reds. There is neither repelling nor fleeing from His decree; I have inscribed after the twin stations what I have written. I have opened what was sealed, My portion cast upon the distant earth, though I had committed no sin nor suffered compulsion before the twin gatherings.

180 ابن طهر بعد ميم الجفر ذلّ الليلتين قد تعدى و
افترى مثل ثان الاولين بعد ما اثنى علي في كتابه
مرتين وصف عدل ذكر حق من مداد الحمرتين
ما لدفع ما لطرد ما لحكم للخلاف قد كتبت
ما سطر بعد ذل الموقفين فتحت ما ختمت
خطي الى ارض بعيد ما لذنب ما لقهر قبل ذا
في المحظرين

- 181 Woe betide the servant who entered the earth with knowledge of the two worlds and departed therefrom with certainty and a Book in two leaves! Whence did man worship God without the knowledge of certitude? Whence did he adore Satan after the twin proofs? Nay, by thy Lord, there is no escape from choosing between the two words – first belief, then unbelief, or its reverse – and that sufficeth as a name for two servants after the twin Books. Whoso breaketh the Covenant of the All-Merciful hath no good in all the worlds.

181 ويل عبد دخل الارض بعلم الاجلين خرج
الارض بعلم و يقين و كتاب ورقين من اى
شيء عبد الله بلا علم اليقين من اى شيء عبد
الشیطان بعد الحجتين فلا و ربك لا مفر له
دون الاختيار الكلمتين أول إيمان ثاني كفرًا و
العكس بالعكستين و كفي بذلك الاسم عبدین
بعد الكابين و من ينقض العهد بالرحمن لا حرقة
في العالمين

- 182 I wrote the Book of the Tablet when I was yet alone, a youth confessing justice by the right of the two Luminaries. Who besides Me bore witness to the Truth with the tongue of God, the Best of both worlds? Who besides Me drank the blood of Husayn in five draughts? Who among you hath shown patience like unto Mine for forty days? This sufficeth not; this is a remembrance after the two signs.

182 كتبت كتاب اللوح حين الذي كنت واحداً و
كنت علماً حين اعترفت بالعدل بحق النيرين
الغیری شهد الحق بلسان الله خير الثقلين الغیری
شرب دم الحسين بعد عدة خمس جرعتين ، من
بمثلي كان فيكم صابراً بالأربعين ، ليس ذا يكفي
و هذا و ذكر بعد الاثنتين ،

- 183 O my Lord! Judge between Me and My people after the wrongs of the forty, before the denial of the rejecters and the repudiation of the twin proofs. O My people! Such is My station in the Book of God. Read ye, then, the states of your own souls! Is there any challenger to contend with Me by the shining verses? Praise be to God, Who answereth Me not by any soul. In the

183 ربّ احكم بين قديمي بعد ظلم الأربعين، قبل رد
المنكرين بعد جحد الحجتين ، هذا كتاب الله ينطق فينا
ايما كنا ، هذين الآيتين . و تمّ الأمر بعد الحجتين
، يا قوم هذا شأنی في كتاب الله ثمّ اقرؤا شئون

Name of God, by God, and upon Thy Guardianship! Praise be to God, the Lord of all the worlds.

أَنْفُسَكُمْ فَهَلْ مِنْ مَبَارِزٍ يَبَارِزُنِي بِاللَّائِبَاتِ اللَّامِعَةِ
فَالْحَمْدُ لِلَّهِ الَّذِي لَا يَجْبِينِي أَحَدٌ بِسْمِ اللَّهِ وَبِاللَّهِ وَ
عَلِيٍّ وَلَا يَتَكُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

184 Chapter eleven: Concerning the interpretation of the first third of the prayer

184 الباب الحادي والعشرون في تفسير ثلث أول دعاء

185 “O Lord! Make me know Thyself, for if Thou makest not Thyself known unto me, I shall not know Thy Prophet.” This prayer, and whatsoever God hath intended thereby - its outward aspect being identical with its inward essence, and its inward essence being identical with its outward aspect - none can truly comprehend the Words of God as they are in themselves save God alone, and sufficient unto their meaning is the very manifestation of God in His stations. Glorified be God above all that they attribute unto Him! Yet, since men look unto the station of detail, I shall distill from the first word a drop from this ocean, that all may be numbered among those who have attained.

185 اللهم عرفني نفسك فانك ان لم تعرفني نفسك لم اعرف نبيك هذا الدعا (*هذا الدعا*) و ما جعل الله في معناه بما قد احاط عليه ظاهره كان عين باطنه و باطنه عين ظاهره و لا يعرف كلمات الله بما هو عليه و هي اهلها إلا الله و كفي في معناه نفس ظهور الله في مقاماته و سبحان الله عما يصفون و لكن لما كان الناس ينظرون إلي مقام التفصيل ارشح في كلمة الأولى من بعض قطرة هذا البحر ليكون الكل من الفائزين

186 Know thou that the letter Alif, in the doctrine of the People of Infallibility, hath limitless applications - indeed, infinite meanings within infinity. Among these are the Creative Alif, through which the word attaineth a meaning befitting naught else; then the Originating, then the Inventive, then the Innovative, then that of Power, then of Decree, then of Implementation, then of Permission, then of Scripture, then of Divinity, then of Might, then of Holiness, then of Glory, then of the Kingdom, then of Dominion, then of Names, then of Attributes, then of Stations, then of Truth, then of Exposition, then of Meanings, then of Gates, then of Pillars, then of the Throne, then of Heaven, then of Fire, then of Air, then of Water, then of Earth, then of Limits, then of the Tree, then of Transition, then of the Unseen, then of the Manifest, then of the Hidden, then of the Standing, then of the Gentle, then of the Extended, then of the Written, and whatsoever names of limitation God hath ordained beyond these names.

186 فاعلم ان الالف في مذهب أهل العصمة اطلاقات غير معدودة بل إلي ما لا نهاية بما لا نهاية فنها الف الانشائية و بها يصلح الكلمة معنى لا ينبغي لغيره ثم الابداعية ثم الاختراعية ثم الاحداثية ثم القدرية ثم القضائية ثم الامضائية ثم الازنية ثم الكائنية ثم اللاهوتية ثم الجبروتية ثم القدوسية ثم السبوحية ثم الملكوتية ثم الملكية ثم الاسماءية ثم الصفاتية ثم المقامية ثم الحقية ثم البيانية ثم المعانية ثم الابوابية ثم الاركانية ثم العرشية ثم السماوية ثم النارية ثم الهوائية ثم المائية ثم الترابية ثم الحدودية ثم الشجرية ثم الانتقالية ثم الغيبية ثم الظاهرية ثم الباطنية ثم القائمية ثم اللينية ثم المبسوطة ثم المكتوبة و ما قدر الله وراء هذه الاسماء اسماء محدوده

187 Each Alif from these enumerated categories, when multiplied by the eight realms, revealeth specific numbers. Then when multiplied again by itself with those written names, while preserving the eightfold sequence, specific numbers are revealed. Then when multiplied by the number of letters, infinite and limitless numbers are manifested. Likewise, all these names are valid after the multiplication of this Alif in the prayer, and in every station it hath a meaning and significance not valid elsewhere. Thus, should anyone attribute the meaning of the

187 و كل الف من هذه العدة المعدودة اذا ضربتها في عوالم الثمانية يظهر اعداد معدودة ثم اذا ضربتها في اخريتها في نفسها بتلك الاسماء المكتوبة مع حفظ سلسلة الثمانية تظهر اعداد معدودة ثم اذا ضربتها في عدد الحروف يظهر اعداد غير محدود و إلي ما لا نهاية و كذلك يصبح كل ذلك الاسماء بعد الضرب لهذا الالف في الدعا و له في كل مقام معنى و دلالة لا يصح في غيره فإذا جعل احد معنى الف اللاهوتية في الملكية فكان مشركا بحكم

Divine Alif to the earthly realm, they would be polytheists according to the tradition: "Whoso calleth a date stone a pebble and believeth in it thus is a polytheist."

الحديث و من قال للنواة انها حصاة ثم دان بها فهو مشرك

- 188 Therefore did the Imam, peace be upon him, grant no one leave to assign names unto things, save such as had discerned the stations of the Divine Command and recognized the places wherein innovation taketh root. For such a one setteth all things in their appointed places by the leave of God. And thus is the decree for every letter of the Qur'an, yea, for every sign in the realms of both the horizons and the souls, even as I have caused to flow upon thee in the exposition of the letter Alif. And God verily is Witness unto thee.

188 ولذا لم ياذن الامام لاختذ بجعل الاسماء لاشياء باذن الله في امكنتها وكذلك الحكم لكل حرف من القرآن بل من الافاق و الأنفس بمثل ما ارشحت عليك في حكم الالف و كان الله عليك شهيدا

- 189 In like manner is the decree regarding the Lam, the Ha, the Mim, and all the letters contained within this supplication. Meditate for but an hour upon the power of thy Lord, and thou shalt behold His blessings and His fragrant breezes within thine own self. For God, exalted be He, in every thing revealeth Himself unto thee through thy recognition of His Self, in a manner such that none knoweth Him as He knoweth Himself; nor is His effulgence withheld from any soul among His servants.

189 وكذلك الحكم في اللام و الهاء والميم و كل الحروف من هذا الدعا فكر ساعة في قدرة ربك تشهد بركاته و لفحاته في نفسك و ان الله سبحانه في كل ان يتجلى لك بك بمعرفة نفسه ما لا يعرفه سواه و لا يفقده احد من عباده

- 190 Know that in the knowledge of God there are two stations: The first is that you know His Being through your own existence by what He reveals to you through yourself. This cannot be known through qualities, nor described by location, nor characterized by limitations. Rather, God was, and there was naught else beside Him, and now He is as He was - the Truth without mention of creation, glorified and exalted is He above what they describe. The second is that you know His Being through the essence of your own self, which is only possible through acknowledging incapacity and shortcoming, and through observing origination and destiny and what flows from divine decree. For He, glorified be He, is pure Pre-existence and absolute Self-Sufficiency - none can know Him except through acknowledging their inability to know Him. All created conditions are attributes of this knowledge. And your deed is knowledge of His Self - that is, the Self which He has attributed to His Essence as an honor to it, as in His words "God warns you of Himself" and His words "House of God." This Self is the Self of the Prophet, as the prayer clearly states.

190 و ان لك في معرفة الله مقامين الاولى ان تعرف نفسه بوجودك بما تجلى لك بك و هي لا تعرف بالكيف و لا توصف بالابن و لا تنعت بالحد بل كان الله و لم يك معه شيء و الان بمثل ما كان و هو الحق بلا ذكر خلق سبحانه و تعالى عما يصفون والثانية ان تعرف نفسه بماهيته نفسك و هي لا يمكن إلا بالعجز و التقصير و النظر بالبداء و القضاء و ما يجري من الامضاء لانه سبحانه قديم بحت و غني صرف لا يعرفه احد إلا بالعجز عن معرفته و كل شئون الخلق صفة هذه المعرفة و ان و عمك معرفة نفسه اي نفسه الذي قد نسب إلي ذاته تشريفا له بمثل قوله و يحذركم الله نفسه و قوله بيت الله و هذه النفس هي نفس النبي كما صرح الدعا بذلك

- 191 If you have understood what was made known in these two stations, you have witnessed what was witnessed in the two prayers. All conditions of divine pre-existence pertain to knowledge of the First, and all conditions of created servitude are fruits of knowledge of the Second. These two in their reality return to limitation, severance, barrier and prevention - glorified and exalted is He above what they describe.

191 ان عرفت ما عرفت في المقامين قد شهدت ما شهدت في الدعائين فكل شئون الازلية الحقيه شان معرفة الأول و كل شئون العبودية الخلقية ثمرة معرفة الثاني و انهما بحقيقتهما يرجع إلي الارض والقطع و السد والمنع سبحانه و تعالى عما يصفون

- 192 Know that the knowledge of God is not complete except through knowledge of His Prophet. Indeed, the reality is that what is known in creation and what is described in origination is the station of His Prophet, for as He is in His essence, none knows Him save Himself and none can describe Him save Him - glorified and exalted is He above what they associate. And the knowledge of the Prophet is not complete except through knowledge of his successor, for all knowledge among the servants comes only from the radiance of knowledge of his successor. And the knowledge of the Proof is not complete except through knowledge of the unique follower in his station, who accepts the manifestation of his authority, who is content with his mystery, and who preserves his knowledge.
- 193 The prayer has a fourth section like the third, which readers are obligated to recite to preserve it all. Whoever knows it will never be wretched, and whoever is ignorant of it has gone astray. Since the matter in this prayer is in the arc of ascent, the first section is outward, the second is the inward of the outward, the third is the second inward, and the fourth is the inward of the inward. Each level in relation to what is above it is like a shell, until the ruling of sleep is valid in the Book of Proof - shell for shell and hair for hair. One who knows the signs understands the ruling beyond seventy thousand veils of pitch darkness, seventy thousand veils of lesser darkness, and seventy thousand veils of greater darkness. All veils are lifted from the servant through recitation of this prayer, with its present conditions and its absent conditions. And God is witness over all things, and praise be to God, Lord of the worlds.
- 194 Chapter Twelve: Concerning the interpretation of the middle third of the prayer.
- 195 Know, O observer, that some of these words are for the First Word, which is neither It nor other than It, rather It is It and It is It, which was manifest and elevated and adorned and radiant and repeated and glorified and praised and magnified and declared unity and flourished and joined and separated and wove and reflected and spoke and sighed and appeared and aimed and said: There is no God but God, Lord of all the worlds.
- 196 In the Name of God, the Most Merciful, the Most Compassionate!
- 197 I bear witness, O my God, to that whereunto Thou hast testified for Thine own Self before all things: that there is none other God but Thee, alone, without peer or partner. Thou hast caused all to know Thy Self through the knowledge of Thy
- 192 و اعلم بان معرفة الله لا تكمل الا بمعرفة نبيه بل الحقيقة ان المعروف في الابداع والموصوف في الاختراع هو مقام نبيه لانه علي ما هو عليه لا يعرفه غيره ولا يوصفه سواه سبحانه وتعالى عما يشركون وان معرفة النبي ص لم تكمل إلا بمعرفة وصيه لان كل المعارف في العباد ما كان الا من شعاع معرفة وصيه وان معرفة الحجة لم تكمل إلا بمعرفة شيعته المتفردين في مقامه والقابل لتجلي ولايته والمرضى لسره والحافظ لعلبه
- 193 و ان للدعاء فقرة رابعة مثل الثالثة فرض على القراء ان يقرئها حفظا لكلها عرفها من عرفها لم يشق ابدا وجهلها من جهلها ضل و غوي ولما كان الامر في هذا الدعاء في قوس الصعود الفقرة الاولى ظاهر والثانية باطن ظاهر والثالثة باطن ثاني والرابعة باطن باطن و كل مرتبة بالنسبة إلى فوقها قشر حتى صح حكم التوم في كتاب الحجة القشر بالقشر والشعر بالشعر عرف الحكم من عرف الاشارات وراء سبعين الف حجاب من ظلمه دهماء و سبعين الف حجاب من ظلمة الصغرى و سبعين الف حجاب من ظلمة الكبرى و كل الحجابات ترفع من العبد بقراءة هذا الدعاء بشرط الموجوده و شروطه المفقوده و كان الله على كلشيء شهيدا والحمد لله رب العالمين
- 194 الباب الثاني او عشر في تفسير ثلث وسط الدعاء
- 195 ان اعلم يا أيها الناظر ان تلك الكلمات بعضها هي ليكلمه الأولي لا هي هو ولا هو غيرها بل هي هي و هي هو التي جلت و علت و طرزت و تثلثت و تلجلجت و سبحت و تحددت و تكبرت و تهلت و تورقت و تقارنت و تفارقت و تحاكت و تعاكست و تنطقت و تشهقت و تلوحت و تيممت و قالت لا إله إلا الله رب العالمين جميعاً
- 196 بسم الله الرحمن الرحيم
- 197 اشهدك اللهم يا إلهي بما تشهد لنفسك قبل كلشيء لا إله إلا أنت وحدك لا شريك لك قد عرفت الكل معرفة نبيك محمد ص لمعرفة نفسك و

Prophet Muhammad, peace be upon him, and hast ordained that all that is attributed unto God be likewise attributed unto Thyself, lest anything be deprived of the radiance of Thy Essence, or fail to manifest the revelation of Thy Being. All praise be unto Thee, through the knowledge of Thy Prophet - radiant, resplendent, sanctified, and effulgent - through the transcendence of Thy Self above all things and through the greatness of Thy Essence, which nothing can comprehend and nothing can equal.

جعلت كل ما نسب الله بمثل ما نسبه إلى نفسك
لئلا يفوت من شيء شيء من تجلي ذاتيك و لا
يجيب شيء شيء من ظهور كينونيتك فلك الحمد
بعرفان نبئك شعشعانيا متلامعا متقدسا مثلثا
بعلو نفسك علي كلشيء و بعظم ذاتك الذي لا
يدركه شيء و لا يساويه شيء

198 Thou art He Who hast made Thyself known through Thyself unto all things through all things, that nothing might remain ignorant of Thee in anything, nor lose Thee in anything, nor be veiled from Thee in anything. Glorified art Thou! Glorified art Thou! Thou didst create Muhammad for Thyself before all things and didst make him the sign of Thine eternal Being in all things. How excellent is Thy Messenger, Thy Beloved, whom Thou didst choose for Thyself, select for Thy love, honor with Thy providence, and establish as the station of Thy Self in the Furqan and the Iqan, after fulfillment in execution and before decree in origination.

198 أنت الذي تعرفت نفسك بنفسك لكشيء بكشيء
حتى لا يجهلك شيء في شيء و لا يفقدك شيء في
شيء و لا يحجب عنك شيء في شيء فسبحانك
سبحانك قد خلقت محمدا لنفسك قبل كلشيء و
جعلته اية كينونيتك الازليه في كل شيء فيا نعم
الرسول حبيبك الذي اصطفيته لنفسك واجتبيته
لمحبتك و كرمته و لايتك و جعلته مقام نفسك في
الفرقان و الايقان بعد الاداء في الامضاء و قبل
القضاء في البداء

199 Thine is the most exalted sovereignty, the most resplendent glory, and the most glorious praise, through that which befiteth the description of Thine Essence, none other than Thee, and through that which is worthy of the manifestation of Thy grandeur, none besides Thee. If I say "Thou art Thou," Thy Beloved confesseth "He is He," or if Thou hast ever been, Thou shalt never be known save through Thyself nor be described save by Thyself. And if I say "He is He," the "waw" is severed by the "ha" before the Majesty, and the "ha" is effaced in the very Beauty through the appearance of praise.

199 فلك العلو الاعلى و البهاء الاثنى و الثناء الاجلى
بما يستحق به من وصف ذاتك لا سواه و بما أنت
اهله من تجلي كبريائك لا دونك ان قلت أنت
انت اعترفت بحبيبك هو هو او كنت لم تزل لن
تعرف بغيرك و لن توصف بسواك و ان قلت هو
هو قد انقطع الواو بالهاء في تلقاء الجلال و اضمحل
الهاء في نفس الجمال لظهور الثناء

200 Glorified art Thou! Glorified art Thou! By what attribute shall I indicate Thy Beloved, and by what mention shall I mention Him before Thee? Far be it that I should attain certainty in His love or claim recognition of Him before Thee, for all else is cut off from Him through the transcendence of His Being and forbidden from knowing Him through the majesty of His grandeur. Thou art the Nearest to Him through Him, and I am the furthest from Him through Him.

200 فسبحانك سبحانك باي صفة استدل علي حبيبك
و باي ذكر اذكره بين يديك حاش الظن فيه ان
ايقت في حبه او اعترفت بين يديك في عرفانه
لان ما سواه مقطوع عنه بعلو ذاتيته و ممنوع من
معرفته لجلال عظمته أنت الاقرب له به و انا
الابعد به اليه

201 Glorified art Thou! Glorified art Thou! Verily Thou knowest that I have completed my proof after the Book and the Scroll concerning my servitude in praising Thee, lest anyone speak of me other than what Thou hast ordained for me. Thou hast indeed made manifest through the tongues of Thy chosen ones the right of the believer that he should not be described, lest it become difficult for anyone, at the dawning of Thy light, to acknowledge Thy power.

201 فسبحانك سبحانك انك لتعلم قد اتممت حجتى بعد
الكتاب والصحيفه لعبوديتي في حمدك لئلا يقول
احد في حقى دون ما قدرت لى و انك قد بينت
من السن اوليائك حق المؤمن بانه لا يوصف لئلا
يصعب على احد من طوع نورك الاذعان بقدرتك

- 202 Glorified art Thou! Glorified art Thou! Verily Thou knowest what I have endured in Thy love. The people have committed against me the like of what the Christians fabricated concerning Thy Self - there is no God but Thee - and what the Quraysh transgressed against Thy Prophet Muhammad, Thy Messenger - Thy blessings be upon him and his family - and how they warred against the standards of Thy proofs, the People of the House of Thy Beloved Muhammad, peace be upon him.
- 203 O God! Thou art the best of judges in judgment and the most praised in deed. I complain of my grief and my sorrow unto Thee. Therefore judge, O God, between me and those who have denied me in Thy love among the people of Thy earth on the Day of Resurrection and in this world. Verily Thou hast power over whatsoever Thou wilt as Thou wilt, and nothing in the heavens or on earth is too great for Thee. Verily Thou art powerful over all things and mighty to answer. Praise be to God, the Lord of the worlds.
- 204 In the Name of God, the Most Merciful, the Most Compassionate!
- 205 Praise be to God Who hath manifested Himself upon execution through decree, and upon decree through origination, and appeared upon Sinai through praise, and upon radiance through glory. Glorified and exalted is He! He hath established the Throne upon the water through the crimson light, and hath sent down the verses upon the tablets through the yellow light, and hath split the atmosphere from the world of the cloud through the green light, and hath rent the air from the world of names through the white light. Glorified and exalted is He! He hath originated the originations without any example before them in creation, and hath invented the inventions without any likeness before them in bringing into being. He hath never ceased [...]
- 206 He is as He was in the Pre-eternity of pre-eternities, and He has ever been powerful in His Essence even as He is in the glory of His majesty and beauty. Verily He is single in creation, originating without manifestation of majesty and perfection. His Essence is sanctified above any likeness to creation, and His similitude is exalted above the contemplation of lights in their opposition. He is the Pre-eternal One manifest and resplendent in creation through its reality, and He is the Self-Subsisting One encompassing invention in all its conditions. He has ever been the All-Powerful, the Gracious, beyond comparison with any mention of certitude or entities. He has ever existed beyond the opposition of things from likenesses of majesty. He
- فسبحانك سبحانك انك لتعلم ما تحملت في محبتك
فقد اجترح الناس في حقى بمثل ما افترى
النصارى في نفسك لا اله الا انت واعتدى
القريش في نبيك محمد رسولك صلواتك عليه و اله
و حاربوا بنواميه بحججك اهل بيت حبيبك محمد
ص
- اللهم انك خير عادل في الحكم و محمود في الفعل
اشكوا حزنى و بئى اليك فاحكم اللهم بينى و بين
من كذبوني في حبك من اهل ارضك في يوم
القيمة و هذه الدنيا انك تقدر على ما تشاء كما
تشاء و لا يتعاطمك شيء في السموات و لا في
الارض و انك لعلى كل شيء قدير و بالاجابة قدير
و الحمد لله رب العالمين
- بسم الله الرحمن الرحيم
- الحمد لله الذي تجلى على الامضاء بالقضاء و على
القضاء بالبداء و تظهر على السناء بالثناء و على
السناء بالهاء سبحانه و تعالى قد اقام العرش على
الماء بالنور الحمراء و انزل الايات على الالواح بالنور
الصفراء و فتق الاجواء من عالم العماء بالنور
الخضراء و خرق الهواء من عالم الاسماء بالنور
البيضاء سبحانه و تع قد ابداع المبتدعات بلا مثال
قبلها في الانشاء و اخترع المخترعات بلا اشباه قبلها
في الاحداث
- لم يزل هو كائن بمثل ما كان في ازل الازال و لم
يزل هو قادر بذاته بمثل ما هو عليه في عزّ الجلال و
الجمال و انه المنفرد بالانشاء ابداعاً من دون ظهور
الجلال و الكمال تقدس ذاته عن مشابهة الابداع
بذاته و تنزه مثاله عن مطالعة الأنوار بمعارضتها
و هو الأزل الظاهر المتجلي بالابداع بحقيقتها و
هو القائم المحيط على الاختراع بشئون حقايقها لم
يزل هو القادر المنان من دون مشابهته ذكر الايقان
والاعيان و لم يزل هو كائن من دون معارض
الاشياء من اشباه الجلال لم يزل هو المنفرد بالهاء
من دون البهاء وهو الدائم من دون وصف و لا

has ever been unique in glory beyond glory, and He is the Everlasting beyond description or praise. Glorified and exalted is He! His Essence is sanctified above the essence of all else, and His dominion is hallowed beyond the vision of eyes, without choice or entities or extinction or beauty. Glorified and exalted is He above what they describe!

- 207 O God! Thou art the Reality without likeness and the Ancient Sovereign without peer. Thy Essence is sanctified from the similitudes of contingent beings in their presence, for they are guarded by the barrier of the way and the prevention of the path. Thy Being is exalted above all entities in their being, for they shine forth from the face of suspension and the opposite of change. O my God! Though I be not worthy to behold the lights of Thy glory or observe the days of meeting with Thee, yet since the Command hath come from the glory of Thy Self-Sufficiency it hath been realized, and from the beauty of the essence of Thy glory it hath taken form, it is attributed unto Thee. And since the decree hath come from Thy dominion, it hath taken form, reflecting likenesses through transition and similitudes through similitudes. Verily Thou, as Thou art, can never be known in the reality of Thy Essence nor indicated in the attributes of Thy Being. Thou art the Unique, the Pre-eternal. Thou hast ever been without description of Identity or attribute of Self-Sufficiency. Verily all names are created in their reality from the nothingness of glory without anything of abasement, for the aspect of differentiation is a likeness without similitudes, essences without accidents, substances without transition, and self-sufficiency without perfection.

- 208 So glorified art Thou! Thou art nearer than nearness itself to itself, and Thou art more glorious than glory itself in its essence. Thou art unique in the sanctification of divinity with beauty beyond beauty. O Beloved! Thou art He Who is known through all things, yet I know no one known through the knowledge of Thy Essence. Thou art He Who hast manifested unto all things, not from anything, and I know no object of worship besides Thee. Traces have vanished from the seats of mysteries, and the spheres of creation have been effaced in the depths of lights. God beareth witness that there is no God but Him, knowing through His Essence without mention of any known thing before His beauty, powerful through His Being without mention of any empowered thing before the lights of His glory, and mighty through His dominion without mention of any might before the beauty of His Self-Sufficiency. Thou art He Who cannot be known through Thyself to Thy creation, for in the known is the condition of conjunction and separation. Thou art He Who cannot be described through Thy Essence to Thy servants, for the condition of description is the decree of

ثَاء سبْحَانَهُ وَتَعِ تَقْدَسُ ذَاتُهُ عَنْ ذَاتِ مَا سِوَاهُ
وَتَقْدَسُ جَبْرُوتِيَّتُهُ عَنْ مَشَاهِدَةِ الْأَبْصَارِ بِلَا وَجْهِ
اخْتِيَارٍ وَلَا أَعْيَانٍ وَلَا اِضْطِحَالٍ وَلَا جَمَالٍ
سَبْحَانَهُ وَتَعِ عَمَّا يَصِفُونُ

207 اللَّهُمَّ أَنْتَ الْحَسَّ بِلَا مِثَالٍ وَالْمَلِكَ الْقَدِيمَ بِلَا
اِشْبَاهٍ تَقْدَسَتْ ذَاتِيَّتُكَ مِنْ اِشْبَاهِ الْمَمَكَاتِ
بِحَضْرَتِهَا لِأَنَّهَا مَصْنَعَةٌ بِالسَّدِّ الطَّرِيقِ وَالْمَنْعِ السَّبِيلِ
وَتَعَالَتْ كَيُونِيَّتُكَ عَنِ الْأَعْيَانِ بِكَيُونِيَّتِهَا لِأَنَّهَا
مُشْرَقَةٌ عَنْ وَجْهِ التَّعْطِيلِ وَضِدَّ التَّحْوِيلِ يَا
إِلَهِي وَإِنْ لَمْ أَكُ قَابِلًا لِمَشَاهِدَةِ أَنْوَارِ بَهَائِكَ وَ
مِلَاحِظَةِ أَيَّامِ لِقَائِكَ وَلَكِنْ الْأَمْرُ لَمَّا كَانَ مِنْ
بِهَاءِ صِدْقَانِيَّتِكَ قَدْ تَحَقَّقَتْ وَ مِنْ جَمَالِ ذَاتِيَّتِهِ
بَهَائِكَ قَدْ تَذَوَّتْ يَنْسَبُ إِلَيْكَ وَإِنْ الْحُكْمُ لَمَّا
كَانَ مِنْ تَلْقَاءِ جَبْرُوتِيَّتِكَ قَدْ تَذَوَّتْ فَعَكَسَتْ
الْاِشْبَاهَ بِالْاِنتِقَالِ وَالْاِمْتَالِ بِالْاِمْتَالِ وَأَنْتَ
عَلِيٌّ مَا أَنْتَ عَلَيْهِ لَنْ تَعْرِفَ بِحَقِيقَةِ ذَاتِكَ وَلَنْ
تَشَارَ بِصِفَةِ كَيُونِيَّتِكَ فَانْتَ الْمَتَفَرِّدُ الْاِزْلَ لَمْ تَزَلْ
كُنْتَ بِلَا وَصْفٍ اِهْوِيهِ وَنَعْتَ الصِّدْقَانِيَّةِ وَإِنْ
كُلُّ الْأَسْمَاءِ مُخْتَرَعَةٌ بِحَقِيقَتِهَا مِنْ لَا شَيْءٍ الْعَزِيزُ بِلَا
مِنْ شَيْءٍ اذْذَلْ لِأَنَّ جِهَةَ التَّفْرِيقِ مِثَالُ بِلَا اِشْبَاهٍ
وَذَوَاتُ بِلَا اِعْرَاضٍ وَجَوَاهِرُ بِلَا اِنتِقَالٍ وَ
صِدْقَانِيَّةٌ بِلَا اِجْمَالٍ

208 فَسَبْحَانِكَ أَنْتَ الْاَقْرَبُ عَنِ الْقَرَبِ بِنَفْسِهِ لِنَفْسِهِ
وَأَنْتَ الْاَعَزُّ مِنَ الْعَزِّ لِذَاتِهِ بِذَاتِهِ وَأَنْتَ الْمُنْفَرِدُ
بِالتَّقْدِيسِ الْاِلَهِوتِيِّ بِجَمَالٍ دُونَ جَمَالٍ يَا مَحْبُوبُ
أَنْتَ الَّذِي تَعْرِفُ بِكُلِّ شَيْءٍ وَلَا اِعْرِفُ مَعْرُوفًا
بِعَرَفِ ذَاتِكَ وَأَنْتَ الَّذِي تَجْلِيْتُ لِكُلِّ شَيْءٍ لَا
مِنْ شَيْءٍ وَلَا اِعْرِفُ مَعْبُودًا مِنْ دُونِكَ اِضْطَحَلَتْ
الْاَثَارُ عَنْ مَوَاقِعِ الْاَسْرَارِ وَدَارَتْ اِفْلَاكُ الْاِنْشَاءِ
فِي غِيَاظِ الْاَنْوَارِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
عَالِمُ بَذَاتِهِ مِنْ دُونَ ذِكْرِ مَعْلُومٍ تَلْقَاءُ جَمَالِهِ وَقَادِرُ
بِكَيُونِيَّتِهِ مِنْ دُونَ ذِكْرِ مَقْدُورٍ فِي مِقَابِلِهِ اَنْوَارِ
بَهَائِهِ وَكَانَ قُوًى بِجَبْرُوتِيَّتِهِ مِنْ دُونَ ذِكْرِ قُوَّةٍ فِي
تَلْقَاءِ جَمَالِ صِدْقَانِيَّتِهِ أَنْتَ الَّذِي لَنْ تَعْرِفَ بِنَفْسِكَ
لِخَلْقِكَ اِذَا الْمَعْرُوفُ فِيهِ شَانَ الْاِقْتِرَانِ وَالْاِفْتِرَاقِ
وَأَنْتَ الَّذِي لَنْ تَوْصِفَ بِذَاتِكَ لِعِبَادِكَ اِذَا شَانَ
الْوَصْفِيَّةِ حَكْمَ الْفَصْلِ بَعْدَ الْوَصْلِ لَمْ تَزَلْ كُنْتَ
بِدَوَامِ عَزَّةٍ اِزْلِيَّتِكَ مِنْ دُونَ ذِكْرِ شَيْءٍ وَلَا نَعْتَ

separation after union. Thou hast ever been in the perpetuity of Thine eternal might without mention of anything, description of anything, or decree of anything, for Thou hast ever been in the state of pre-eternity, and pre-eternity is Thyself without mention of pre-eternity. For Thou shalt never be compared with the description of things, nor resembled by the glory of invention, nor hast Thou any description in the condition of essences, nor name in the rank of substances.

شيء ولا حكم شيء إذ أنت لم تزل قد كنت علي حالة الازل و الازل نفسك من دون ذكر الازل إذ أنت لم تزل لن تقارن بوصف الاشياء ولا تشابه به بهاء الاختراع ولا لك وصف في شان الذاتيات ولا اسم في رتبة الجوهريات

209 Glorified art Thou! Glorified art Thou! To say “Thou art Thou” is a word before which all contingent things are naught, which none can equal save non-existence itself, and which none can oppose save utter severance. For Thou hast ever been, and wert from all eternity, without the station of distinction, without essence, without being, without splendor, without self-subsistence, without sanctity, without holiness. Nay rather, Thou hast ever been beyond the decree of duration and pre-existence, beyond the ordinance of praise and divinity, beyond the station of lordship and the laudation of godhood.

209 سبحانك سبحانك ان قلت أنت انت هي كلمة لا يقابلها إلا الاحداث ولا يساويها إلا الامتناع ولا يعاكسها إلا الانقطاع إذ أنت لم تزل قد كنت بلا شان البينية ولا الذاتية ولا الكينونية ولا البهائية ولا الصمدانية ولا السبوحية ولا القدوسية بل أنت لم تزل كنت بلا حكم الدوام ولا الازلية ولا حكم الثناء ولا الالهية ولا حكم الربوبية ولا ثناء اللاهوتية

210 For Thou hast ever been unassociated with the creation of things, untouched by the darknesses of adoration, unmingled with the oppositions of majesty and beauty. Glorified art Thou! Thou art He Who can never be known, nor described, nor limited, nor perceived, nor desired, nor expounded. If I say “Thou art Thou,” similitudes cannot ascend to Thy Reality, and if I say “No,” the witnesses would testify to Thy Oneness.

210 إذ أنت لم تزل لم تقترن بجعل الأشياء ولا بالمدلهمات من الثناء ولا بالتعاكسات من الجمال والجلال سبحانك أنت الذي لن تعرف ولن توصف ولن تجد ولن تحس ولن تشاء ولن تبين ان قلت أنت أنت ما رقت الاشياء آتيتك و ان قلت لا لاشهدت الاشهاد وحدانيتك

211 I know not by what path I may worship Thee. If I fear contemplating Thy justice, my hope in Thy grace attracts me. If I hope to resemble the children of Thy eternality, I would be destroyed by the assurance of Thy origination and omnipotence. I know not by what means I may worship Thee or by what way I may know Thee. If I become singular in beholding Thy beauty, the force of duality compels me, and if I dwell in contemplation of Thy splendor, creation moves me to acknowledge that I am not created through grace, but rather stand alone before all existence. Far be it from me to entertain any thought unworthy of Thy bounty, O Creator of expression!

211 لم ادر بأي صراط عبدتك وان كنت خائفاً من ملاحظة عدلك شوقني رجائي في حقك وان كنت راجيا في مشابهة ابناء صمدانيتك لكنت هالكا بالاطمينان من بدائك وقهاريتك لم ادر بأي سبيل عبدتك وبأي طريق عرفتك ان كنت متوحدا في تلقاء جمالك تلهمني القهر في حكم الشرك وان كنت ساكناً في ملاحظة بهائك تحركني الأكوان بالاعيان باني لست مخلوقاً بالامتنان بل كنت فرداً في مقابلة الانوجد و حاشا الظن بكرمك يا خالق البيان

212 I beseech Thee, by Muhammad and the kindred of Muhammad, to ennoble me in every condition with that which belongeth unto Thee of glory and of praise, and to inspire me in every state with that which pertaineth unto Thee of might and of majesty. Forgive me, then, and forgive my parents, where Thou wilt, as Thou wilt, for whom Thou wilt, and in whatsoever manner Thou wilt; for verily Thou art God, the All-Powerful, the Munificent, Whom naught in heaven or on

212 أسئلك بحق محمد وآل محمد ان تشرفني في كل شأن بما أنت عليه من الالاء والثناء وان تلهمني في كل شأن بما أنت عليه من العز والكبرياء و اغفر لي ولأبوي حيث تشاء بما تشاء ولن اردت بما تشاء كما تشاء إنك أنت الله العزيز المنان

earth can overwhelm. Thou, indeed, art potent over all things. And praise be unto God, the Lord of all the worlds.

لا يتعاطمك شيء في السموات ولا في الأرض
وإنك علي كلشيء قدير والحمد لله رب العالمين

213 Chapter thirteen: concerning the ruling of another third of the prayer.

213 الباب الثالث في حكم ثلث اخر الدعاء

214 We have made known to thee in the first word what We witnessed in the word of justice, and this entire passage is the essence of the second passage. There is no mention in knowledge except in this rank, and none knoweth the Proof save as described by the Messenger of God regarding Ali - that none knoweth him save God and himself. Now the matter being thus, if thou desirest the detail of this passage, read the Hadith al-Nuraniyyih from Ali, for it sufficeth regarding knowledge of the Proof, and there is no knowledge in existence besides it. Glory be to God above what they describe!

214 قد عرفناك في كلمة الأول ما شهدناك في كلمة العدل وهذه فقره بكلمها هي لب فقره الثاني و لا ذكر في المعرفة إلا في هذه الرتبة و لا يعرف الحجة الا بما وصفه رسول الله علياً بان لا يعرفه دون الله ونفسه والآن كان الامر كذلك وان ترد تفصيل هذه الفقره اقرء حديث التورانيه من علي ع فانه يكفي في معرفة الحجة و لا معرفة في الوجود غيرها و سبحان الله عما يصفون

215 And in the days of the composition of those words, there came a letter from a man whom God named after the name Muhammad Ja'far, and he swore in his letter by the blood of Husayn. Though I did not intend to answer it on the day it arrived, as I was not familiar with the people's technical terms, but now when the sea of decree hath surged with fulfillment, I support its answer with what God, glorified be He, hath taught me, though it may not benefit him, for he desired an answer in philosophical terms and dialectical arguments. I have not studied with anyone those crude terms, but despite mine incapacity, afflictions, and inability, I do not like to turn away one who asks, even if it does not fill his need or mend his breach. Rather, I speak by God's leave like the gift of an ant, nay less than that, and I seek God my Lord's forgiveness for limiting with much, and there is no power except through Him.

215 و ان في ايام انشاء تلك الكلمات وردت كتابا من رجل الذي سماه الله بعد اسم محمد جعفر و قد قسم في كتابه بدم الحسين ع بعد اني ما قصدت جوابه يوم نزوله لاني ما اطلع بحاريب القوم على اصطلاحهم ولكن الان لما قد تلاطم بحر القضا بالامضاء ايد جوابه بما علمني الله سبحانه و لو لم ينفعه لانه قد اراد الجواب بحاريب الفلاسفه و اهل الجدال و اني ما قرئت عند احد تلك المحاريب الخشنه و لكنني علي و سعي و ضري و عجزى ما احب رد السائل و لو لم يسد فاقته و يجبر كسره بل اقول باذن الله بمثل هديه التمله بل اقل ذلك و استغفر و الله ربي عن التحديد بالكثير و لا حول إلا به

216 Know then, O questioner, since these are days of grief, I answer thee from behind veils, naked, that thy heart may grieve as thou hast grieved me in thy letter. For thou desired naught but to test me, and showed no great concern before my face. Thou remained as thou art, and we became as we are. So by what proof before God didst thou desire to test Me? I answer thee through justice prevailing over oppression, that it may be a sign unto those before thee and those after thee.

216 فاعلم يا ايها السائل لما كان ايام الحزن اجيبك وراء الحجابات عريانا ليحزن قلبك بمثل ما احزنتني في كتابك لانك ما اردت إلا تجربتي فما كبر همك في تلقاء وجهي بقيت أنت انت و صرنا نحن نحن فبأي حجة بين يدى الله اردت تجربتي اجيبك علي القهر بالعدل ليكون اية لمن قبلك و من بعدك

217 O my brother, be just with truth! How would it befit one like me to call people from the East and West of the earth before completing the proof and perfecting the blessing? Such an act would not proceed from any soul unless he knew that he could, by himself, withstand all servants, or unless he were foolish, knowing nothing. Tell me: before God your Lord created you, did He say to you "Am I not your Lord?" Or was it after

217 فيا اخي انصف بالحق فكيف يليق بمثل ان ادعو الناس من شرق الارض و غربها قبل اكمال الحجة و اتمام النعمه فهذا العمل لا يصدر من ذى روح الا وقد علم بانه بنفسه يقاوم كل العباد او كان سفيا لا يعرف شيئا قل لى قبل ان يخلقك الله ربك قال لك الست و بربك او بعد خلقك لا شك انه بعد خلقك و كذلك الحكم في ايات قدرته فقبل

your creation? Without doubt it was after your creation. Likewise is the judgment regarding the signs of His power. Before completing the proof of Muhammad, He commanded no one to acknowledge His prophethood, even though none could achieve unity with God without acknowledging His prophethood. The same applies to the authority of His successors. When something exists, God creates within it signs confirming the Truth and its manifestations. How could you think that one like me would call you to submission and certitude before completing God's proof upon you? If merchants have no wealth with anyone, they transfer nothing. How could you think less of me than merchants, that I would seek confirmation before sending anything to you? Far be such thoughts from me!

ان يتم حجة محمد لم يامر باحد بالاعتراف لنبوته مع ان الكل لو لم يعترفوا بنبوته لم يوحدوا و كذلك الحكم في حكم الولاية و نوابها فحين وجود الشيء قد خلق الله فيه ايات تصديق الحق و ظهوراتها فكيف تظن بمثلي قبل ان اتم حجة الله عليك كيف ادعوك بالاذعان و الايقان ان التجار لو لم يكن من عنده لدى احد مالا لم يحوله باعطاء شيء فكيف تظن بي اقل من حكم التجار و انا اريد التصديق قبل ان ارسل عندك شيئاً حاش الظن بي

218 I have completed my proof with four books and ten treatises for people of doubt and uncertainty, while for people of insight, a single verse suffices - one whose beholder testifies to its truth through pure instinct without acquisition or thought. For people of investigation, my own self suffices without evidence, for I was truthful in my words before, and now I have claimed a matter whose existence is self-evidently necessary. When no contrary evidence is observed, the claim stands established, though the original assumption was its opposite. I have manifested myself in that claim in the Sacred Mosque through a known man, as I detailed in the Sahifah Baynu'l-Haramayn. This was a grace from me, otherwise the proof was not lacking such that it would need anything besides itself. I have detailed all that creation needs in a decisive book, leaving no path for anyone in any matter. I have made the proof something before which all signs fade away.

218 قد اتممت حجتى باربعه كتاب و عشره صحيفه لاهل الوسوسة و الشك و لاهل البصيرة بآية واحدة التي قد شهد ناظرها بالفطرة المحضة من دون اخذ و لا فكر و لاهل التحقيق بنفسى من دون بينه ل انى كنت صادقا في كلماتى من قبل و الان قد ادعيت امر كان وجوده ضروريه بديهيه و اذا لم نشاهد خلافا كانت الدعوى ثابتة و الاصل خلافه و لقد اظهرت نفسى في ذلك الدعوى في المسجد الحرام برجل معروف كما فصلت في صحيفه الحرمين و ان ذلك فضل من لى و إلا ان الحجة لم يك ناقصة حتى تحتاج بشيء سواها قد فصلت كل ما يحتاج الخلق في كتاب محكم حتى لا يكون لاحد في مسئلة علي سبيلا و انى قد جعلت الحجة شيئاً التي كل الايات مضمحل

219 Even if I did not produce any of the signs that people demanded of me - suppose the Messenger of God had not brought His Book which is the Criterion, and was asked for the Torah and Gospel and previous scriptures - would He have been obligated to produce them, and if He did not, would His proof not stand for all? But since His Book was guardian over all books, His not producing others left no argument against Him.

219 و لو لم يات بشيء من علامات التي اراد الخلق منى بالفرض ان رسول الله لو لم يات بكتابه الذي هو فرقان اذا طلب منه التورية و الانجيل و ما قبلهما من الصحف فرض عليه ان يات به و ان لم يات فليس بحجة علي الكل و لكن لما كان كتابه مهيمنا علي كل الكتب ان لم يات بغيره ليس لاحد عليه حجة

220 Consider: if you had a sea of red elixir and someone came asking for sea water, which you did not have until he died - would anyone call you powerless? No, the wise would attribute to you neither impotence nor poverty.

220 انظر عندك بحر من اكسير الاحمر و جاء احد ويطلب منك ماء مبحر و أنت لم يكن عندك حتى مات به هل بقول احد أنت عاجز ام لا و لا شك ان العاقل لم ينسب اليك العجز و لا الفقر

221 Travel with me to the highest realm: if someone asked one who fears God to speak words of unity like Jesus, and he says "There is no god but God" - without doubt those words are not

221 و سافر معي إلى ارض العلى ان كان احد يطلب من تقية الله قول كلمة التوحيد مثل عيسى و انه يقول لا اله إلا الله و لا شك ان تلك الكلمة ليس

like Jesus's words. Rather, Muhammad came with words that made Jesus's words as nothing, yet the proof was complete for the questioner though Muhammad did not produce words like Jesus's. Let not allusions veil you regarding what I intended for you.

- 222 If I did not master their prayer niches or bring their principles, this does not diminish my proof or show my powerlessness, for I have brought what is greater than that - this is greater and proves that one who could not produce the lesser has brought the greater, and that is not possible for any servant except whom God wishes. And if you were to open this gate, proof must needs come with everything that your self denies, for the Imamate of Abraham the Friend was not in proof, rather in it the Imamate of this Imamate was non-existent. Likewise is the decree in my Cause.

- 223 I have come with the knowledge of recognition of God and His loved ones, though I knew not a letter of the people's ways. And if He speaks to me, I know not the prayer niches of the people through the grace of the All-Glorious, nor do I know all sciences. Its proof was my knowledge of God, and the Point of all sciences was in my hand, and its proof remains in those pages that have filled the East and West of the earth.

- 224 When you stumble over the stumbling of those words, then know the decree of what you asked about the convergence of command and prohibition in a single person - that command has ever been command, prohibition has ever been prohibition, truth has ever been truth, falsehood has ever been falsehood, and the person has ever been one. God's command never changes and God's prohibition never alters. In every condition God's command is command and God's prohibition is prohibition.

- 225 Consider the obligation of Friday prayer - that prayer has ever been obligatory for its people, and God's actual command is His manifest command. The claim of difference between actual intrinsic obligation and manifest legislative obligation is sophistry for its people. This prayer has ever been obligatory for its people, but when it descends upon other than its people it becomes prohibited. Such is the decree in every particular and universal of principles and branches in every condition and every decree. Were it from other than God they would find in it contradiction, but nay, then nay!

مثل كلمة عيسى بل جاء ع م بكلمة كانت كلمة عيسى (ع) عندها معدومة وان الحجّة لمن سئل بالغة مع أنّه (ع) لم يأت بمثل كلمة عيسى ولا يحجبك الإشارات فيما اردت لك بأنّي

222 لو لم اطلع بحاريب القوم و لم نات بقواعدهم لم ينقص حجتي ولا عجز لي بذلك لاني قد اتيت ب أعظم من ذلك وهذا أعظم و ليل بان الذي لم يقدر بالادنى قد جاء بالاعلي وليس ذلك في حق عبد ممكناً إلا من شاء الله وانك لو فتحت هذا الباب ان الحجّة لا بد ان يات بكل شيء يكذبك نفسك لان امامة ابراهيم الخليل لم يكن في الحجّة بل فيه امامة هذه الامامة معدومة عندها و كذلك الحكم في امرى

223 قد جئت بعلم المعرفة بالله واوليائه بعد ما لا اعلم من سبل القوم حرفا وان كلمني لا اعلم محاريب القوم بمساحة من الجلال ولا بكل العلوم اعلم و دليلها كانت معرفتي بالله و نقطه كل العلوم في يدي و دليلها باقيا في تلك الصحايف التي ملئت شرق الارض و غربها

224 فاذا تلجلجت بتلجلج تلك الكلمات فاعرف حكم ما سئلت من اجتماع الامر و النهي في شخص واحد بان الامر لم يزل امر و ان النهي لم يزل نهي و ان الحق لم يزل حق و ان الباطل لم يزل باطل و ان الشخص لم يزل واحد و ان امر الله ابدى لم يتغير و نهي الله لم يتبدل و ان في كل شأن امر الله امر و نهي الله نهي

225 النظر إلي فرض صلوة الجمعة لم يزل تلك الصلوة فرض لأهلها و ان امر الله الواقعي هو أمر الله الظاهري و ان القول بفرق تكليف الواقعي النفس الأمري و الظاهري التشريعي سفسطة لأهلها و هذه الصلوة لم يزل لأهلها فرض فإذا نزلت في غير أهلها نهي و كذلك الحكم في كل جزئي و كلي من الاصول والفروع في كل شأن و في كل حكم و لو كان من عند غير الله لوجدوا فيه اختلافا فكلّا ثم كلا

- 226 The elaboration of this matter in books of principles returns to what I have mentioned to you when its people emerge from words of pause through their opinions and the arrogance of their desires, that they may witness the truth of reality in this matter - my word in your book. And it suffices as a path to God for whoever gains insight and is guided.
- 227 As for what you sought of my dialectical proof for the unity of God the Glorified - how great is your disobedience and how enormous your negligence! I have no proof for unity, nor does anyone among His creation, and whoever claims proof for it has indeed fabricated against Him, for none knows Him save Him, and none indicates His Essence save Him. Proof is proof for that which does not indicate its essence by its essence without relating to another. So seek forgiveness from God your Lord and read His Book. None dispute concerning God's verses except those who disbelieve. And I now seek God's forgiveness before you for your question - He is indeed Generous, Noble.
- 228 As for what you asked about the prayer niches of the people of ceremony - by the might of my Lord, I know not a letter of them. Were I to travel to your land I would read with its people with you. Think not that I jest in your book, but I jest not after having written to you save the truth. How can I answer you regarding the point of those coarse prayer niches when the sun has been eclipsed? If you want a quarter then a quarter in my name, and if you want a third then a third in my name, and beyond them is a barrier until the Day they are resurrected. And like your book I have many books which I have not answered anyone about, and I desire naught save what God wishes.
- 229 Convey my greetings to whoever desires me loving the Messenger of God, for I love that whosoever loveth Me should possess some of the just and weighty Tablets - the Book of Goodness, set forth in detail above the writings of the people - concerning the verses of the Qur'an. Therefore, aspire after the recompense of God, inscribing them in liquid gold and in the fairest, boldest script. In this Book, then, let the eager vie with one another.
- 230 Let not anyone refer to me as a Babi, nor be like the Khawar, calumniating Me after their own impotence and the impotence of their kind in producing a single verse. If you be among the truthful, then bring forth one verse. Fear not to raise high the word of truth among humanity. I am but one of the disciples of the revered Master. Convey to our followers that they should believe nothing of me beyond servitude, for by God's glory I know not a single letter of the unseen, nor do I possess any hidden knowledge, nor shall I ever possess such.
- 226 وان بسط هذه المسئلة في كتب الاصول يرجع بما ذكرت لك اذا خرجوا اهلها من كلمات الوقوف بارائهم واستكجارات اهوائهم ليشهدن حق الواقع في هذه المسئلة قولي في كتابك و كفي به لمن استبصر و اهتدى إلى الله سبيلا
- 227 و أمّا ما أردت من دليلي المجادلة علي وحدة الواجب سبحانه فما كبر عصيانك و عظم تقصيرك ما عندي دليل لوحدة ولا عند أحد من خلقه و من ادعي الدليل له فقد اقترى عليه لانه سبحانه لا يعرفه غيره و لا يدل بذاته سواه ان الدليل دليل لمن لا يدل بذاته لذاته من دون حكاية غيره فاستغفر الله ربك و اقرء كتابه و لا يجادل في آيات الله إلا الذين كفروا و انا ذا استغفر الله من قبلك عن مسئلتك انه جواد كريم
- 228 و اما ما سئلت من محاريب اهل الرسوم فاني بعزة ربي ما اعلم منها حرفا و ان سافرت إلى أرضك أن اقرء عند أهلها معك و لا تزعم أنني امزح في كتابك و لكنني لامزح بعد ما كتبت لك إل الحق فكيف اجيبك إلى نقطة تلك المحاريب الخشنة و إن الشمس قد انكسفت ان اردت ربعاً فربعاً في اسمي و ان اردت ثلثاً فثلثاً في اسمي و من ورائها برزخ إلي يوم يبعثون و ان بمثل كتابك لدي كتب كثيرة ما اجبت لأحد و لا اريد إلا ما شاء الله
- 229 بلغ سلامي إلي من أرادني يحب رسول الله فإني أحب لمن احبني أن يكون عنده بعضاً من صحائف العدله بكل كتاب الحسنية المفضلة علي كتب القوم بشأن آيات القرآن فارعبوا في ثواب الله بماء الذهب و احسن خط جلي و ان في ذلك الكتاب فليتنافس المتنافسون
- 230 و لا تقل في حقّي كلمة البايه و لا تكن مثل انخوار مفترياً علي بعد عجزه و عجز ابناء جنسه في آية واحدة بل فات بآية واحدة إن كنت من الكاذبين و لا تخف في اعلاء كلمة الحق من ابناء الجنس في البشرية و آني أحد من تلامذه سيد المقدم بلغ معاشر شيعتنا ان لا يعتقدوا في حقّي

231 When I learned what fate had decreed for me through the oppression and injustice visited upon my followers by the tyrants, why did I not choose the Holy Land where many had gathered for my support? Nay, by my Lord's glory, I know not a single letter of what has befallen me. I am but a servant who believes in God and His verses, and this suffices me as glory, and God suffices as witness.

232 And now I summon thee and all who dwell on earth to contend with Me by that Word, that thereby every soul may be restrained from disputing with Me. Behold, I have prepared four Books and ten Tablets that stand as My proof from My Lord. Whoso desireth to confront Me is bound to bring them all, letter for letter. When he hath brought them all, I shall arise with him and recite unto him for a month – or for as long as thou desirest – the verses of God, wondrous and new, flowing from My tongue without thought or reflection.

233 Should he confess that he can produce the like thereof – line for line – then will I invoke God against him, that He may efface from the man's soul the image of the sijjin and make manifest the truth of My Cause in the likeness of the 'illiyin. O people of the earth! If ye be able to accomplish this, ye are as Plato the wise; but if not, then are ye bound to acknowledge Jesus – peace be upon Him. Otherwise, flee to your veils and abide with your women, and expose not yourselves to shame. For this day no one is able to stand before Me.

234 And whoso desireth to question Me through contention is first obliged to manifest three evident signs: First, that he be not of those of whom it is said, "They denied Our signs, though their own souls were convinced thereof, out of injustice and pride." Second, that he be not among those described by the word, "We bear witness that thou art indeed the Messenger of God, and God knoweth that thou art His Messenger, yet God testifieth that the hypocrites are liars." Thus is the decree of God accomplished, and His testimony fulfilled upon all who dwell upon earth. Thirdly, that he be not of those of whom it hath been said: "They seek to deceive God and those who believe, yet they deceive none save themselves, though they perceive it not." Should he swear an oath, I shall not believe his oath, even as God – exalted be He – hath spoken concerning those

دون العبودية فاني لعزة الله لا أعلم من الغيب حرفاً وما كان عندي علم كامن ولا يكون أبداً

231 فكيف اذا علمت ارض بما جري القضاء في حقّي بذلي و ظلم شيعتي عن يد الجبارين لاي شيء ما اخترت ارض المقدسة التي جمع خلق كثير لضررتي لا وعزة ربي لا أعلم مما نزل بي حرفاً واتي عبد مؤمن بالله وآياته وكفي بذلك عليّ فخراً وكفي بالله شهيداً

232 وأنا ذا اء ربك ومن علي الارض لدي الحاجة بتلك الكلمة ليسد السبيل من كلّ عن المجادلة و هي اتي الآن قد جعلت أربعة كتاب وعشر صحيفة موجودة حجتي من مولاي فمن أراد المقابل فرض عليه بأن يأتي بكلمها حتي الحرف بالحرف فإذا جاءت بكلمها أقوم معه و اقرء عليه شهداً أو ما شئت آيات الله من لساني بديعة بدون فكر ولا تأمل

233 وأنه ان اقر بمثلي حتي الشأن بالشأن فحينئذ ابا هل به يمحو الله صور السجين من عند الرجل و يحق الحق في شأن بصور العليين ألياً أهل الأرض ان استطعتم بذلك الأمر فثالكم مثال افلاطون الحكيم و الآخر فرض عليه بان يقر بعيسي وإلا ففروا إلي حجاتكم واجلسوا مع نسائكم ولا تفضحوا أنفسكم فان اليوم لا يقدر ان يقوم معي احد

234 ولمن اراد السؤال مني بالجدال فرض عليه اولاً ان يظهر من عند نفسه ثلاثة اماراة واضحة الاولى ان لا يكون من أهل تلك الآية و مجدوا بها و استيقنتها بأنفسهم ظلماً الثاني ان لا يكون من أهل تلك الآية تشهد انك رسول الله و الله يشهد انك لرسوله و الله يشهد ان المنافقون لهاذيون الثالث اتي لا يكون من أهل تلك الآية يخادعون الله و الذين امنوا و ما يخادعون إلا أنفسهم و ما يشعرون فإذا حلف لا اعتقد بخلفه مثل قوله تعالي حكاية عن الذين قالوا و الله ان لدون الا الحسن فينزل الله في حقهم و اولئك هم الكاذبون

who said: "By God, we desired naught but righteousness," yet God sent down regarding them: "Verily, they are the liars."

- 235 And if he be unable to produce these signs, questioning Me is forbidden unto him. For from this day forth, none can bring forth those signs – nay, by God! – for the gate of inquiry hath been barred between Me and all creation by the Greatest Barrier, forged of plates of iron. By My Lord! this is indeed the barrier of Gog and Magog in this dispensation, mightier than the barrier of Dhu'l-Qarnayn. Sufficient is God – and whosoever possesseth but a breath of the spirit of faith – as witness.
- 236 Yet if, after these two proofs, one remaineth able to ask, then I am alive, responsive; ask, therefore, what ye will! For God is my Lord, Who, when I am constrained by aught, inspireth me; there is no God but He, the Self-Sufficient, the All-Powerful.
- 237 O concourse of men! Marvel not at My decree, for I am the first of those who have believed in the signs of God, through His grace and bounty, and am nearer unto mankind than all others. Verily, it sufficeth that there hath arisen from before Me one who findeth not in himself what I find in the Cause; though among the servants there be many who surpass him in knowledge, yet God hath loved him for his precedence. Soon shall God remove the barrier; and I Myself shall study, if God so will, with My companions.
- 238 Glorified art Thou, O my God and my Lord! Bring nigh the days of meeting with Thee unto Thy servants, for I am one who believeth in Thee and turneth in penitence unto Thee. I say: Thou art sufficient unto me; there is no God but Thee. Glorified art Thou! Verily, I was among the wrongdoers. Praise be to God, the Lord of the worlds! Glorified be God, the Lord of the Throne, above all that they ascribe unto Him!
- 239 And if, in this exalted passage of supplication, I have turned aside from exposition to the contemplation of the men of utterance, yet the matter remaineth unchanged: all conditions are but commentaries upon this passage, and all inner meanings are but the overflowing of this supernal ocean. Look thou, then, upon what 'Ali – peace be upon Him – beheld in the hidden depths of the Torah; for those are the letters of proof in the realm of manifestation, and the perfection of action in the realm of inner meaning.
- 240 There is no God but God. It is related from the Commander of the Faithful that he said: "I have chosen twelve verses from the Torah and translated them into Arabic, and I look upon them three times each day: First: O son of Adam! Fear not any sovereign while My sovereignty over thee endureth, and
- 235 و ان لم يقدر باتينا تلك الامارات لا يحل عليه السؤال فمن اليوم يقدر بذلك لا والله قد سددت وبعد تلك المجتنبين بيني وبين الكل حرف السؤال بالسر الأكبر من زبر الحديد فوريي إن هذا السر ليأجوج ومأجوج هذه الأمة أعظم من سر ذي القرنين وكفي بالله وبمن فيه بعض روح الإيمان شهيداً
- 236 إلاً من يقدر بعد تلك المجتنبين بالسؤال فانا حيّ محجب فاسألوا ما شئتم فان الله ربي حين اضطر بشيء يلهمني وانه لا اله إلا هو لغني قدير
- 237 يا أيها الملا لا تعجبوا من حكمي فان أول مؤمن بآيات الله بفضل الله ومنه أولى من الناس وانه يكفي من قبلي لمن لا يجد نفسه في الامر ولو كان مثله في العباد بالعلم لكثير ولكن الله قد احبه لسبقته فسوف يرفع الله المانع واما نفسي ادرس إنشاء الله باصحابي
- 238 فسبحانك اللهم يا الهي قرب أيام لقائك في حقّ عبادك فاني مؤمن بك وتائب إليك و اقول أنت حسبي لا إله إلا أنت سبحانك اني كنت من الظالمين والحمد لله رب العالمين
- 239 ولو اني في هذه الفقرة الشريفة من الدعا فررت عن التبيان لجواب العيان إلي رجال البيان ولكن الأمر لا يختلف كل الشئون يكون تفسير تلك الفقرة وكل البطون رشح من هذه الطمطم العلية انظر إلي فانظر علي من بواطن التورية فانها احرف الحجة في الظهور و تمام العمل في البطون
- 240 لا إله إلا الله روي عن أمير المؤمنين انه قال اخترت من التورية اثني عشرة آية فنقلتها إلى العربية وأنا انظر إليها في كل يوم ثلاث مرات الأولى

My sovereignty over thee shall endure forever. Second: Fear not the loss of sustenance while My treasury remaineth full, and My treasury shall remain full forever. Third: O son of Adam! Seek not intimacy with anyone as long as thou findest Me, and whenever thou seekest Me, thou shalt find Me near. Fourth: O son of Adam! I love thee, therefore do thou also love Me. Fifth: O son of Adam! Fear not My wrath until thou hast crossed the Bridge. Sixth: O son of Adam! I created all things for thy sake, and I created thee for My sake, yet thou fleest from Me. Seventh: O son of Adam! I created thee, then from a drop, then from a clot, and I was not wearied in creating thee. Eighth: O son of Adam! Art thou angry with Me for thine own sake, while thou art not angry with thyself for My sake? Ninth: O son of Adam! Upon thee is My ordinance and upon Me is thy sustenance. If thou opposest Me in My ordinance, I shall not oppose thee in thy sustenance. Tenth: O son of Adam! All desire thee for their own sake, while I desire thee for thy sake, therefore flee not from Me. Eleventh: O son of Adam! Ask not of Me tomorrow's sustenance, and I shall not ask of thee tomorrow's deeds. Twelfth: O son of Adam! If thou art content with what I have apportioned for thee, I shall give rest to thy heart and body, and thou shalt be praiseworthy. But if thou art not content with what I have apportioned for thee, I shall set the world upon thee wherein thou shalt run about like a wild beast in the wilderness, yet shalt thou attain naught save what I have decreed for thee, and thou shalt be blameworthy."

يابن آدم لا تخافن سلطاناً ما دام سلطاني عليك
باق وسلطاني عليك باق أبداً الثاني لا تخافن فوت
الرزق ما دام خزانتي مملوءة وخزائني مملوءة أبداً
الثالث يابن آدم لا تانس بأحد ما وجدتي ومتي
أردتني وجدتي باء القريب الرابع يابن آدم اني
أحبك فأنت أيضاً أحبني الخامس يابن آدم لا
تامن من قهري حتي تجوز الصراط الناس ويابن
آدم خلقت الأشياء كلها لأجلك وخلقتك لأجلي
وأنت تفر مني السابع يابن آدم خلقتك ثم من نطفة
ثم من علقه ولم اعى بخلقك العيني رعيه استوفه
إليك الثامن يابن آدم اتغضب علي من أجل نفسك
ولا تغضب علي نفسك لأجلي ... يابن آدم عليك
فريضي وعلي رزقك فان خالفتني في فريضي فاني
لا احالفك في رزقك العاشر يابن آدم كل يريدك
لأجله وأنا اريد لأجلك فلا تفر مني الحادي و
العشر يابن آدم لا تطالبني برزق غداً لا اطالبك
بعمل غداً الثاني والعشر يابن آدم ان رضيت بما
قسمت لك ارحت قلبك وبدنك وأنت محمود
وإن لم ترض بما قسمته لك سلطت عليك الدنيا
تركض فيها كركض الوحشي في البرية ولا تنال
إلا ما قدرت لك وأنت مذموم

241 Glory be to God, exalted is He above what they describe!
Peace be upon the Messengers, and praise be to God, the Lord
of the worlds.

241 سبحان الله و تعالي عما يصفون و سلام علي
المرسلين و الحمد لله رب العالمين

242 Chapter 14: Concerning the Decree of Dissociation from the
People of Unbelief and Obstinate Rejection

242 الباب الرابع والعشر في حكم البرائة من أهل
الكفر والعناد

243 O thou who lookest on, from among the people of unbelief
and stubborn denial! Look thou with the eye of certitude, and
abandon the path of over-subtle disputation. Ascend to the
realm of allusive intimations in the valley of true realization.
Cast away what thy right hand and thy left grasp of the veils
of minute distinctions and speculative refinements.

243 فيا أيها الناظر من أهل الكفر والعناد فانظر باليقين
ودع سبيل التدقيق ورق الاشارات في التحقيق
والق ما في يمينك والشمال من سبحات الدقائق

244 For lo! the cycles have been wound up, the ages have been
revolved, the Will hath been adorned with embroidery, the
Purpose hath been individualized, the Decree hath been differ-
entiated, the Judgment hath been fulfilled, the Command hath
been confirmed, the Term hath been inscribed, and the Book
hath been recorded. Verily, unto God do all things return!

244 فان الاكوار قد كورت والادوار قد دورت و
المشيئة قد طرزت والإرادة قد ذوت والقدر قد
فصلت والقضاء قد اقضت والامضاء قد امضى
والأجل قد كتبت والكتاب قد سطر

- 245 Know thou, that true knowledge cannot be attained save by means of four pillars. Say, after these words of the prayer: O my God, make me to know the Door of Thy Proof; for if Thou makest me not to know the Door of Thy Proof, I shall go astray from my religion. Glorified be God! Praise be unto God! There is no God but God! God is the Most Great! The Hidden Name hath now appeared, arrayed in a concealed vesture, upon the horizon of manifestation through the light of the unseen.
- 246 O concourse of men! Guard ye the Cause of God; for the first is not made perfect save through the last. Sever not what God hath ordained to be joined, for verily I am a servant of God, confessing my sins before God and grateful for His favors whereby He hath distinguished me above all the peoples of the world. Recognize ye the Cause of God openly, for true recognition cannot be attained save through dissociation from the enemies of God. Whoso doubteth the judgment to dissociate from God's enemies is himself an enemy - evil is the exchange for the wrongdoers.
- 247 O God! I bear witness before Thee that I am innocent of the deeds of the Fourth before the First, and of the Second before the Third. Whosoever ascribeth unto me that which rejecteth my words - judge Thou, O God, between us and them with truth, for Thou art the Best of Judges. O God! Thou knowest that among the pillars of recognition of Thy loved ones is the recognition of their followers. O God! Send Thy blessings and peace upon the nearest through the nearest, and upon the farthest through the nearest. Thou art established upon the Throne of Bounty. O God! Aid those who aid them and forsake those who forsake them. Thou art sufficient concerning their rights. Glory be unto Thee and exalted art Thou above what they describe.
- 248 And when time brought me low while people looked to he who was known by the Remembrance, I mention regarding that Gate witnesses to my right in that Cause. The first among them is Ahmad al-Ahsa'i, may God's mercy be upon him, who greeted me during his lifetime on the pilgrimage path through a merchant from Isfahan known as Hurr Fadqani, as a man of intelligence informed me after he had written in the allusions of his words. And the second among them is Kazim - though he be dead, yet he liveth with his Lord. He wrote in the Commentary on the Ode and elsewhere mention of that Cause, and this sufficeth as proof for whoso seeketh and is guided. The third and fourth are witnesses to the verification of my knowledge, and they are known for their learning, as the Shaykh and the Sayyid wrote concerning them the judgment of praise and independent reasoning. In truth they are two
- فانا لله لا يصح المعرفة إلا بأركان أربعة قل بعد تلك الكلمات من الدعاء اللهم عزني باب جنتك فانك ان لم تعرفني باب جنتك ضللت عن ديني سبحانه الله والحمد لله ولا إله إلا الله والله أكبر قد ظهر اسم المكنون بطراز مستور علي أفق الظهور بنور الغيوب
- إلا يا ايها الملاء فاحفظوا امر الله فان الاول لا يصلح إلا بالآخر ولا تقطعوا عما امر الله ان يوصل به فاني عبد الله معترف بذنبي بين يدي الله و شاكر بنعمائه التي التي قد اختصني الله بها دون احد من العالمين فاعرفوا امر الله جهرة فان المعرفة لا يصح إلا بالبرائة من اعداء الله ومن شك في حكم البرائة من اعداء الله فهو عدو بئس للظالمين بدلا
- اللهم اني اشهدك باني بريء من عمل الرابع قبل الاول و من الثاني قبل الثالث و من نسب إلي يردني كلباتي فاحكم اللهم بيننا وبينهم بالحق وأنت خير الفاصلين اللهم انك لتعلم ان من ركن معرفة باوليائك هي كانت معرفة شيعتهم اللهم صل و سلم علي الاقرب بالاقرب و علي الابعد بالاقرب انك مستوي علي عرش العطاء فانصر اللهم من نصرهم واخذل اللهم من خذلمهم وأنت الكافي في حقهم سبحانهك و تعاليت عما يصفون
- و لما كان الدهر انزلي و ان الناس ينظرون إلي المعروف بالذكر اذكر في ذلك الباب شهداء لحقي في ذلك الامر فالاول منهم احمد الاحسائي رحمة الله عليه حيث قد سلم علي في حياته في سبيل الحج برجل تاجر من أهل اصفهان المعروف بحر فادقاني حيث قد اخبرني رجل من الازكياء بعدما كتب في اشارات كلامه و الثاني منهم كاظم و انه لو كان ميت ولكن حي عند ربه قد كتب في شرح القصيدة و غيره ذكر ذلك الأمر و كفي به لمن استظهر و اهتدى دليلاً و الثالث و الرابع شاهدان بتصديق علي و اتهم معروفان بالعلم حيث قد كتب الشيخ و السيد في حقهما حكم الثناء و

pillars for this community, and their testimony concerning my right to that Cause sufficeth as witness. Glory be to God, Lord of the Throne, above what they describe! Peace be upon the Messengers! And praise be to God, Lord of the worlds!

الاجتهاد وبالحقيقة أنّهما عضدان لهذا الفئة (*) لهذا
الفئة*) وكفي بشهادتهما في حقّي علي ذلك الأمر
شبيداً وسبحان الله ربّ العرش عما يصفون و
سَلامٌ علي المرسلين والحمد لله ربّ العالمين

249 He said, may God have mercy on him, in the Sharh al-Qasidah at the beginning of its preface:

249 قَالَ رَحِمَهُ اللَّهُ فِي شَرْحِ الْقَصِيدَةِ فِي أَوَّلِ خُطْبَتِهِ

250 In the Name of God, the Most Merciful, the Most Compassionate. Praise be to God Who adorned the brocade of Being with the mystery of Distinction through the embroidery of the Point from which emerged the letter Ha' with the Alif without elongation or splitting, and it revolved with its pillars upon itself, thus manifesting the frontispiece of Eternity. Then appeared from it the First Embroidery through the articulation of the Kaf in harmony and concord. It was established, then assumed cubic form, then took on essence, thus completing the arrangement of the Word which is the root of derivation. So they are two, strengthened by a third - the third being the root and the fourth the branch. Thus was it attributed, becoming the dawning-place of the odes in the divine court through the manifestation of 'There is no God but God' at the time of creation and articulation. So it became ordered and spread forth, differed and harmonized, gathered and separated, was made concise and detailed, filling thereby the horizons, and therein, in many places, are to be found multitudes of such allusions - as hath been mentioned when speaking of the Dome of Balsiyal and other like passages - such as his words, may the mercy of God be upon him, when commenting upon "They have glorified..." and so forth.

250 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي طَرَّزَ
ديباج الكينونية بسر البينونية بطراز النقطة البارز
عنها الهاء بالألف بلا اشباع ولا انشقاق و
دارت باركانها علي نفسها فبررت ديباجه عنوان
الأزل فلاح عنها الطراز الأول باستنطاق الكاف
بإتلاف و وفاق و تثبتت فتكعبت و تدوت
فتم بها نظم الكلمه التي هي الأصل في اشتقاق
ففي اثنتان نعزها بثالث ثلثة الأصل و اربعة
الفرع فنسبت فكان مطلع قصايد ديوان الكون
بظهور لا إله إلا الله عند الانشاء والاستنطاق
فانتظمت و انتشرت واختلفت و اختلفت و
اجتمعت و تفرقت و اجملت و تفصلت فلأت
بها الآفاق و فيه في غير موضع أمثال تلك
الإشارات كثيرة كما ذكر قبة بلصيال و غيره
كقوله رحمة الله عليه عند شرح قد سبحوا ا ه
اشعار إلي قوله رحمه الله

251 These are subtle, exquisite, and hidden mysteries, concealed from all save the perfect knowers, and folded away from all hearts except those of the faithful. Their purport is this: that the people referred to are the bearers of the veil, the curtain, and the banners of sanctity. When they reached the gate of the Gate of that sacred Presence, they fell prostrate in adoration - an allusion to the saying of 'Ali ibn Muhammad al-Hadi, peace be upon them both:

251 دَقِيقَةٌ اِنْقِطَاعِيَّةٌ خَفِيَّةٌ إِلَّا مِنْ الْعَارِفِينَ الْكَامِلِينَ مَطْوِيَّةٌ
إِلَّا عَنْ صُدُورِ الْمُؤْمِنِينَ وَ هِيَ أَنَّ الْقَوْمَ حَمَلَهُ السَّيْرُ
و الْحِجَابُ وَ الْإِعْلَامُ لَمَّا وَصَوْا إِلَى بَابِ بَابِ ذَلِكَ
الْجَنَابِ سَجَدُوا إِشَارَةً إِلَى مَا قَالَ عَلِيٌّ بْنُ مُحَمَّدٍ
الْهَادِي الْعَسْكَرِيُّ

252 "When thou reachest the Gate, stand still and bear witness to the two testimonies; for the Gate of God is not known save by the mention of God beside it. If the mention of God be made beside it, then that is indeed the Gate, the Guide, the Presence, and the Path; but if the mention of God, His Name, and His Attributes be absent beside it, then that is not the Gate of God, nor is that Presence His Presence."

252 إِذَا ضَرَبَ بِالْبَابِ فَقِفْ وَ اشْهَدْ الشَّهَادَتَيْنِ فَإِنْ
بَابُ اللَّهِ لَا يَعْرِفُ إِلَّا بِذِكْرِ اللَّهِ عِنْدَهُ فَإِنْ ذَكَرَ اللَّهُ
عِنْدَهُ فَهُوَ الْبَابُ وَ الدَّلِيلُ وَ الْجَنَابُ وَ السَّبِيلُ وَ
إِنْ لَمْ يَذْكُرْ اللَّهُ وَ لَا اسْمَهُ وَ لَا صِفَةَ عِنْدَهُ فَلَيْسَ
ذَلِكَ الْبَابُ بَابُ اللَّهِ وَ لَا ذَلِكَ الْجَنَابُ جَنَابُهُ

- 253 And at the end thereof it is said: “The warbling nightingale upon this branch is the spirit of the heavenly dominion and the divine essence – the Greatest Sign, the tongue proclaiming, ‘Verily, I am God.’”
- 254 It ceaseth not to sing a melody beyond all how and without all allusion, chanting the verse: “Say: He is God, One! God, the Eternal! He begetteth not, nor is He begotten, and there is none equal unto Him.”
- 255 And upon the first branch there standeth the bearer of the Most Great, the Most Exalted, the Most Sublime Name, and the remembrance most manifest, most high – uttering the remembrance both clear and hidden, both hidden and most hidden, without how or wherefore, without hint or sign, crying: “O He! O Thou Who art none but He!”
- 256 And here the discourse endeth – its conclusion sweeter than musk.
- 253 وفيه في آخره والبلبل المغرد علي هذا الغصن هو الروح المملوكة الالهوتية الآية الكبرى اللسان القائل اني انا الله
- 254 فلم يزل يغرد بلحن لا كيف له ولا إشارة بقوله تعالي قل هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد
- 255 و علي الغصن الأول حامل الاسم الأعظم الأعظم الأعظم والذكر الأحلي الأعلي فيغرد بالذكر الجلي الذي هو الخفي الذي هو الأخفي بلا كيف ولا إشارة يا هو يا من هو إلا هو
- 256 وإلي هنا يختم الكلام ليكون ختامه مسكاً
- INBA60:057-154, INBA98:048.15-110.05x,
PR14.001-060, Berlin3655.008r-051v,
TZH3.280.06-282.21x, NSS.184ax,
OOL.A010

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On istifah (asking the explanation of texts)

- 1 O man! If thou wouldst inquire, then ask and say: There hath arisen in Islam a matter of great moment, and there hath come a noble man who hath laid claim for himself to a weighty discourse. If he be truthful, if he hath come in truth and calleth the people unto the truth, then blessed are those brought nigh unto him; and sufficient is this for him as an everlasting glory in Islam, from the beginning of time unto this day, among all Muslims. But if he be false, then there is no doubt that he is for Islam and the Muslims a manifest enemy, and it is incumbent upon all to invalidate his proof by resplendent evidence and decisive arguments – by verses like unto his verses, by a book like unto his book, and by pages like unto his pages – so that all may recognize the nullity of his cause as clearly as the sun in the midst of heaven, and that none may follow him.
- 2 When, therefore, I sought the truth of this matter, I perceived it to be my duty to command one and dispatch him into the presence of all the learned, and to send unto them certain of
- 1 فيا ايها الانسان اذا اردت فاسئل قل قد حدث في الاسلام امر عظيم و جاء برجل كريم و ادعى لنفسه خطيب جسيم ان كان حقا و جاء لحق و يدعو الناس الى الحق فياطوبى للمقربين لديه و كفى به نفرا من اول الدهر الى يومه هذا في الاسلام على جميع المسلمين و ان كان باطلا فلا شك انه كان للاسلام و المسلمين عدو مبين و على الكل فرض ان يبطلوا حجته بالبرهان الالامع و الحجج القاطع بآيات مثل آياته و كتاب مثل كتابه و صحائف مثل صحائفه ليعرف الكل ابطال امره مثل هذه الشمس في وسط السماء و لا يتبعه احد
- 2 و اني لما اردت حقيقة هذا الامر رايت تكليفي بان أمر باحد و ارسله الى محضر كل العلماء و

his verses which he had made a proof against all. And when I examined his books and his pages, I beheld no writing more concise, nor any reading lighter, than that page which had issued from him over the course of twelve months in the Book of God. I understood through correcting it, and I desired to present myself before him, that I might behold him and hear from him the soundness thereof; yet I was unable to do so, owing to the actions of those who acted. Nevertheless, I strove greatly until I corrected it by comparison with the original copy – such that it was as though it were the very copy written by its own scribe.

ارسل اليهم بعضا من اياته التي قد جعلها حجة على الكل فلما لاحظت كتبه وصحائفه ما رايت اقصر كتاباً و اقل قراءة من تلك الصحيفة التي قد صدر من عنده في اعمال اثني عشر شهرا في كتاب الله فهمت بتصحيحها و اردت ان احضر بين يديه لتنظر اليه ثم اسمع منه صحته فلم اقدر بذلك لما وقع من عمل العاملين ولكن جاهدت كثيرا حتى صححتها بنسخة الاصل بشأن التي كانها هي [نسخة] التي قد كتبها منشيا

- 3 O assembly of Muslims! From the day of the appearance of this Cause until his return from the pilgrimage – apart from what was stolen from him on the road to the city – he hath written four books and ten pages. And I saw all his words at the utmost degree of eloquence and clarity, such that at times it was sweeter to my soul to believe that these words were not of human origin. I saw, in the possession of some people, copies in which there were errors and confusions; but when I labored in that matter, I saw that the true scribes wrote them in complete precision, while the slanderers lied. I gathered fourteen copies upon the authentic exemplar, and from beginning to end there was not therein a single alteration, nor a breach of coherence, nor a deviation from the established rules.

3 فيا ايها الملا من المسلمين فقد كتب من يوم ظهور هذا الامر الى يعد رجوعه عن الحج دون ما سرق منه في سبيل المدينة اربعة كتاب و عشرة صحيفة و رايت كل كلماته على منتهى الفصاحة و البلاغة بحيث بعض الاوقات احل على نفسي بان تلك الكلمات ليس من شان البشر و رايت عند بعض الناس من نسخة ما كان فيها غلط و ربط فلما جاهدت في ذلك الامر رايت ان الكاتبين ان يكتبها كلها على كمال الوصف و ان المفتريين يكذبون و اني جمعت كل نسخة اربعة عشر نسخة على نسخة الواقع و ليس من اولها الى آخرها حرف من دون ربط و غير قواعد القوم

- 4 As for the words of the slanderers, there is in their verses neither coherence nor conformity with the rules. Thus we reject them all, and we establish that single authentic page as a proof against all. And his affair is not concealed from anyone: he was a merchant, untrained in the disciplines of the learned; yet whenever he wrote, he wrote whatsoever he willed, without reflection or pause of the pen, as though he were a surging sea – nay, like a tree whose oil would almost shine forth though fire had not touched it: light upon light; God guideth unto His light whomsoever He willeth. God setteth forth parables in the Book, that haply the people may remember the signs of God.

4 و على شان كلمة المفتريين ليس بين اياتها ربط و لا يطابق قواعد القوم سننا و نرد كلها و نجعل تلك الصحيفة الواحدة حجة على الكل و ان امره عند احد ليس بمستور انه كان رجل تاجر و ما يحصل القواعد عند القوم بل كل من واه حين كتابته يقول يكتب كل ما شاء بلا تفكر و سكون قلم كأنه هو بحر ذاخر مثله كمثل شجرة يكاد زيتها يضيئ و لو لم تمسسه نار بل نور من نور على نور يهدي الله لنوره من يشاء و يضرب الله الامثال في الكتاب لعل الناس ايات الله يتذكرون

- 5 Look then upon it, read its verses, reflect upon its allusions, and set forth your answer as it truly is, with justice and right. I call God to witness that I found myself incapable of producing a verse like unto it, nor of comprehending its full meaning. Yet since I do not know with certainty whether others are able or not, perhaps someone may bring forth the like of that brief page and thereby overthrow the proof of the claimant. For if any were to bring forth the like of that page, his proof would stand and his argument would prevail. Otherwise – though all the people be slain unjustly, and though the obstinate write each day a thousand thousand refutations, and the hypocrites

5 فانظروا اليها و اقرؤا اياتها ثم فكروا في اشاراتها ثم يبنوا الى الجواب كما هو الواقع و الثواب و اني اشهد الله بذلك رايت نفسي عاجزا من الايتان باية مثلها و لا العرفان بمعناها ولكن لما لاعلم باليقين بان ماسواي يقدر بذلك ام لا فربما يكون احد ان ياتي بمثل تلك الصحيفة القليلة و يدحض الحجج من عند المدعى لانه ان يات احد بمثل تلك الصحيفة لكانت حجته و احفته و الا لو قتل الناس كلهم ظلما في يكتب المعاندين في كل يوم الف كرور جدا و يفرق المنافقون في

scatter daily falsehoods as they did among the ancients – his proof shall not be invalidated, and his cause shall remain true.

كل يوم بمثل ما افتروا في الاولين لن يبطل حجته
ويكون حقا

- 6 For all people believed in the Qur'an by that proof, and it was not subject to the conditions of imprisonment, nor the rule of craft, nor the claim that it was composed by human skill. Whatever anyone may say of his verses, I say the same of the Qur'an. Have mercy upon me, O assembly of the learned! Whoso saveth a soul, it is as though he hath saved all mankind; and whoso slayeth a soul, it is as though he hath slain all mankind.

6 لان كل الناس قد امنوا بالقرآن بتلك الحجة و
لايجرى فيه صور السجين ولا حكم الصناعة ولا
بان كان في له (؟) مبين لان كلما يقول احد في
اياته انا اقول في القرآن بمثله ارحموا على يا معشر
العلماء فان من احب نفسا فكأنما احب الناس
جميعا ومن لم يحيي و كان يقدر بذلك فكأنما
قتل الناس جميعا

- 7 I adjure you by God: if ye are able to produce the like or beyond it, then write and send it unto me, that all may be upon clear insight. But if ye are unable, then write your incapacity, that we may follow his Cause. And if ye neither produce nor confess incapacity, there is no doubt that God, His angels, and His messengers curse you – for by this a soul is destroyed; and whoso destroyeth a soul, his recompense is written in the Book of God. And if ye neither are able nor confess incapacity, then the judgment of God shall be as before: the angels of the heavens and the earth shall curse you.

7 اقسامكم بالله ان استطعتم على المثل او فوق ذلك
فاكتبوا ثم ارسلوا الى لكان الكل على البصيرة و
ان لم تقدرُوا فكتبوا عجزكم لتتبع امره فان تقدرُوا
اولن تكتبوا فلا ريب ان الله و ملائكته و رسله
يلعنونكم لان به يهلك نفس و من اهلك نفسا
فجزائه في كتاب الله مكتوب و ان لم تقدرُوا و
لن تكتبوا عجزكم فلا ريب في حكم الله بمثل الاول
يلعنونكم ملائكة السموات و الارضين

- 8 If ye are perplexed, then write the cause of your perplexity, that we may follow the fairest of utterances by the judgment of the Qur'an. Yet perplexity, in my view, is false; for God knoweth this matter, and God is the Preserver of His religion. If the claimant be a liar, it is incumbent upon God to invalidate him by two verses like unto his, at the hand of one of His servants. And if he be truthful in his claim and speaketh from the Book of God by His leave, then it is incumbent upon Him to manifest the incapacity of all His servants, lest anyone stray from His path.

8 و ان كنتم متحيرين فكتبوا دليل تحيركم لتتبع
احسن القول بحكم القرآن ولكن حكم التحير
عندى باطل لان الله يعلم ذلك الامر و كان الله
حافظ دينه [دينه] و ان المدعى ان كان يفترى
عليه فرض ان يبطله بايتان مثل اياته يدي احد
من عباده و ان كان صادقا في دعواه و نطق
عن كتاب الله باذنه فرض عليه بان يظهر عجز كل
عباده لئلا يضل احد عن سبيله

- 9 I have no doubt that if this be truth – as indeed it is truth – then I bear witness thereto with my blood, my veins, and my bones. And if it be false, then someone must inevitably bring forth the like thereof. Therefore aid the religion of God, O assembly of the learned! Aid the religion of the Messenger of God – may God bless him and his family! Aid the path of 'Ali – peace be upon him! And do not claim that this claimant is from among the Muslims; rather, deem him one of the furthest strangers, if ye are able – by the right of the Messenger of God. Invalidate him by clear proof; and if ye are unable, then affirm him by the right of the Friend of God, with luminous evidence.

9 ولا شك لي ان كان حق كما الان لدى حق و
اشهد بذلك دمي و عروقي و عظامي و ان كان
باطل لابد ان ياتي احد بمثله فاعينوا دين الله يا
معشر العلماء و انصروا دين رسول الله صلى الله
عليه و آله يا معشر الحكماء و انصروا منهاج على
عليه السلام يا معشر الحكماء و لاتزعموا ان هذا
المدعى من المسلمين بل تجعلوا المدعى احدا من
الغرباء الابعدين ان استطعتم بحق رسول الله ص
(صلى الله) عليه و اله فابطلوه بالحجة الواضحة و ان
لم تستطيعوا فصدقوه بحق ولى الله بالحجة اللامعة

- 10 If my messenger bringeth that book into your presence and ye do not return unto me an answer – yes or no – then ye have no religion, and God shall question you on the Day of

10 و ان حضر رسولى بذلك الكتاب بين ايديكم و
لن تبينوا لي الجواب بالنعم اولا فليس لكم دين
و ان الله يسئل عنكم يوم القيمة و انى من يوم

Resurrection. From the day of the appearance of this Cause until now, I have not seen anyone refute it by proof; rather, I have seen a Persian page in the hand of one man which was itself evidence of the truth. Yet asses perceived it not, for those who take hold of that page possess no discernment, and their knowledge hath no soundness in my sight; they believe, they proclaim, they migrate, then they disgrace themselves.

ظهور الامر الى الآن ما رايت من احد تكذيب هذا الامر بالدليل بل رايت ورقة فارسيه بيد احد وانه دليل على الحقيقة ولكن الخمر لم يعرف لأن الذين ياخذون تلك الورقة لا شعور لهم ابدا و لا صحة لعلمهم عندي لانهم يؤمنون و يبلغون و يهاجرون ثم يفتضحون انفسهم

- 11 I have seen the reply which the claimant wrote to them, demanding that they produce a tradition like unto his verses; and I have heard from many people that they shall not bring forth a single verse. Had they been truthful in their conduct, it would have been incumbent upon them to produce the like of that page, so as to invalidate the proof of this Cause by clear evidence. Yet I know them to be dead, knowing nothing; God hath taken away their perception and left them in darkness wherein they see not – deaf, dumb, blind, returning not. God hath cursed them for their unbelief; it is as though they understand not.

11 بعد ما رايت جواب الذي كتب المدعى لهم طلب [منهم] باتيان حديث مثل اياته و سمعت من كثير الناس بانهم لن ياتوا بآية و لو انهم صادقين في عملهم فرض عليهم بان ياتوا بمثل تلك الصحيفة بان يبطل حجة هذا الامر بالدليل الواضح ولكني لاعلم انهم اموات لا يعلمون شيئا بل اخذ الله عنهم شعورهم و تركهم في ظلمات لا يبصرون صم بكم عمى فهم لا يرجعون لعنهم الله بكفرهم كانهم لا يعقلون

- 12 The leaders of the Shaykhis from Qazvin and Khurasan have confessed incapacity; yet though they know themselves to be in unbelief, they persist in denial. If ye act according to truth, then send forth the like of that page; otherwise God shall curse you, and all who curse shall curse you. I have no doubt that the Cause whose proof consisteth in books and pages shall not be invalidated by the actions of hypocrites, nor by such Persian pages which themselves testify to its truth in the sight of all – though they say the claimant wrote that page merely to escape the jaws of dogs, while they themselves inwardly know and are certain, yet perceive it not.

12 ان رؤساء الشيخية من عالم القزوين و الخراسان اعترفوا بالعجز و انهم بعد ما لا يعرفون انفسهم بالكفر ليحجدون و انتم ان عملتم بالحق فارسلوا الى مثل تلك الصحيفة و الا يلعنكم الله و يلعنكم اللاعنون جميعا و لا شك لي ان امر الذي كان حجة كتب و صحايف لن يبطل باعمال المنافقين و مثل تلك الورقة الفارسية التي دالة على صحتها عند الكل و يقولون ان المدعى ما كتب تلك الورقة الا ليفرغ من لث الكلاب و انهم بانفسهم بذلك الامر يوقنون و يعلمون و لا يشعرون

- 13 Aid me with all your strength, O most eloquent of Arabs, masters of subtleties! Aid me with all your power, O most discerning of sages, masters of refinements! Aid me with all your proofs, O noblest of the learned, masters of realities! For I desire the pure religion of God; and by my own soul, God and His chosen ones bear witness that I am incapable – I was not able, even after striving between myself and God and exhausting my soul for many hours, to bring forth the like of that page, nor even a single verse like unto his verses, by innate capacity. I have heard men among the learned confess their incapacity and affirm the truth of that matter; and I have seen from some of the great scholars – first among the Usūlis, then the Shaykhis, then the Akhbaris – books of affirmation, before which hearts were bewildered by their words, minds confounded by their allusions, souls trembled at their subtleties, and eyes were softened by the inner meanings of their verses.

13 فاعينوني بكل قوتكم يا عرب العرباء من ذوى الدقائق ثم اعينوني بكل قدرتكم يا اعراف الحكلاء من ذوى الرقائق قم اعينوني بكل جنتكم يا اشرف العلماء من ذوى الحقائق فاني اردت دين الله الخالص و بنفسى ان الله و اوليائه شهداء على باني عاجز لم اقدر ان اُرت بمثل تلك الصحيفة بعد ما جاهدت بيني و بين الله و اقعبت نفسى في ساعات كثيرة بل بمثل اية من اياته لم استطيع بالفطرة و سمعت رجلا من اهل العلم يعترفون بعجز انفسهم و يصدقون بحقيقت ذلك الامر و رايت من بعض اكابر علماء الاصولية ثم الشيخية ثم الاحبارية كتاب التصديق بشأن الذي ذهلت القلوب من كلماتهم و تحيرت الافئدة من

اشاراتهم ووجلت النفوس من دقائقهم و رقت
الاعين من بواطن اياتهم و

- 14 The matter, each time I hear and see the books, groweth yet greater. I have read in a book that, were he to will, he could write each day a page of proof; and were his entire proof but that act, nothing could withstand it – though that single page in controversies was itself a proof none could withstand, for the station of intimate discourse with God is a mighty station. Until now, none hath come forth with its like in the allusions of suppositions and the signs of realities. Even al-Majlisi – may God have mercy upon him – declared that the Sahifah al-Bahariyah would be the greatest of miracles, even though the truth is as it is.

14 ان الامر كلما سمعت ورايت الكتب لكان اكبر
من ذلك قد رايت في كتاب انه في كل يوم
لو شاء ليكتب صحيفة المجتبية لو كان كل حجة
ذلك العمل لم يقدر ان يقاومه شئ مع ما كانت
الصحيفة بنفسها حجة التي لا يقاومها شئ لان مقام
روح المناجات مع الله لمقام عظيم و الى الان
ما جاء احد بمثله في اشارات البواطن و علامات
الحقايق كما صرح المجلسي رحمة الله عليه بان صحيفة
البحارية لكان اعظم معجزة [منشأته] مع ما كان
الحق كذلك

- 15 Whoso readeth that page and this page beareth witness that the matter therein ascendeth from the realm of infinity unto that which hath no end. How sweet are his supplications! How exalted his allusions! How mighty his verses! How great his power, which sendeth down verses in whatsoever manner He willeth, as He willeth! How noble his indications! Glory be to God for the sweetness of His verses – none hath come forth with the like thereof. Is this a mortal man, or is he but a noble angel?

15 و كل من قرء صحيفة البحارية و تلك الصحيفة
يشهد ان الامر فيها يترقى من عالم اللانهاية الى ما
لا نهاية لها فما احلى من مناجاته و لا اجل من
اشاراته و لا اعظم من اياته و لا اكبر من قدرته
التي تنزل الايات في كل ما شاء كما شاء و لا
اكرم من دلالاته فسبحان الله من ح لاوة اياته ما
جاء احد من مثله ما هذا بشراً ام ان هذا الا
ملك كريم

- 16 God sufficeth as Witness between me and you and all the worlds. Glory be to God above all that they ascribe; peace be upon the Messengers; and praise be unto God, the Lord of the worlds.

16 و كفى الله بيني و بينكم و بين العالمين شهيدا و
سبحان الله عما يصفون و سلام على المرسلين و
الحمد لله رب العالمين

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Sahifiy-i-Radaviyyih (Epistle of Rida')

Date: 1262-01-15 [1846-Jan-13]

- 1 The sixth sahifih concerns sermons and is arranged in fourteen sermons.
- 2 The First Sermon: This sermon has been composed concerning all that was written in that Book, that all may be among the witnesses thereof.

1 الصّحيفة السّادسة في الخطب و هي مرتبة بأربعة
عشر خطبة

2 الخطبة الأولى هذه الخطبة قد أنشأت في كلّ
ما سطر في ذلك الكتاب ليكون الكلّ بذلك من
الشّاهدين

- 3 In the Name of God, the Most Merciful, the Most Compassionate
3 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 4 Praise be to God Who created water through the mystery of creation, and established the Throne upon the water through the operation of His Will, and sent down verses from the realm of the clouds through the flow of His decree, and detailed what He had ordained on Mount Sinai through the command of glorification, and executed what He had ordained through the Glory by the melting away of all requirements. Glorified and exalted is He!
4 الحمد لله الذي خلق الماء بسر الإنشاء وأقام العرش على الماء بشأن الإمضاء وأنزل الآيات من عالم العماء بجريان القضاء وفصل ما قدر في طور السينات بحكم الثناء وأمضى ما قدر بالبهاء بذوبان الإقتضاء
- 5 He sent the Messengers as bearers of glad tidings and warners that they should worship none but Him, and placed in the hands of each one of them a token of His power before which all else is powerless, that truth might be established through His words and falsehood be nullified through His signs, leaving no argument for anyone after knowledge of His decree, and that all might submit. Glorified and exalted is He!
5 فسبحانه وتعالى قد أرسل الرسل مبشرين و منذرين ألا يعبدوا إلا إياه وجعل في يدي كل أحد منهم شأنًا من قدرته التي يعجز عن مثلها كل ما سواه لتثبت الحق بكلماته و يبطل الباطل بآياته لئلا يكون لأحد بعد العلم بحمل حكمه حجة و كان الكل مسلمين
- 6 He established between Himself and His Messengers the station of Glory in speech, for it is the greatest of blessings in creation, and through it the Messengers are distinguished one above another, as revealed in the Book by God's mighty decree: "It is not given to any mortal that God should speak to him except by revelation or from behind a veil, or by sending a messenger to reveal by His permission what He wills. Verily He is Most High, All-Wise."
6 فسبحانه وتعالى قد جعل بينه وبين رسله شأن البهائم من الكلام لأنها أعظم النعماء في الإنشاء وبها يتشرف الرسل بعضهم على بعض كما نزل في التنزيل بحكم الله الجليل و ما كان لبشر أن يكلمه الله إلا وحياً أو من وراء حجاب أو يرسل رسولاً فيوحي بإذنه ما يشاء إنه علي حكيم
- 7 He placed in His Word such power as cannot be confused with the speech of His servants. Verily He, glorified be He, is the Ever-Living, the All-Powerful, Who sends down to whomsoever He wishes whatsoever He wishes of His signs. Glorified and exalted is He above what they describe!
7 وجعل في كلامه شأنًا من القدرة التي لا يشتهه بكلام عباده وإنه سبحانه حي قادر ينزل على من يشاء بما يشاء من آياته سبحانه وتعالى عما يصفون
- 8 I bear witness in this Book as God has borne witness unto Himself, by Himself, without the testimony of those possessed of knowledge among His servants, that there is no God but Him. He has ever existed without mention of aught else, and now He exists just as He has ever existed - nothing was with Him. He has transcended through the transcendence of His Essence above the attributes of creation and its people, and has exalted Himself through the majesty of His Self above the description of origination and what resembles it.
8 أشهد الله في ذلك الكتاب بما شهد الله لنفسه بنفسه من دون شهادة أولى العلم من عباده بأنه لا إله إلا هو لم يزل كان بلا ذكر شيء و الآن هو الكائن بمثل ما كان لم يكن معه شيء قد علا لعل ذاته عن نعت الإنشاء وأهلها وتعظم بعظمة نفسه عن وصف الإبداع و ما يشابهها
- 9 Glorified is He! All creation is severed from His essence and all invention is separated from His being. Whoso says "He is He" has lost Him, for naught exists but Him, and He has no attribute apart from His Essence, and no name other than His Glory. Whoso attempts to unify Him has denied Him, for
9 سبحانه تقطعت الإبداع كينونته و تفرقت الإختراع آيته من قال هو هو فقد فقدته لأنه لا يوجد غيره و لا له صفة دون ذاته و لا اسم غير بهائه فمن وحده فقد جحده لأنه لا يعرفه شيء و

nothing can know Him and no servant can comprehend Him. Names are cut off from the realm of the clouds through His might and attributes are prevented from the world of similitudes through His dominion.

لا يدركه عبد انقطعت الأسماء من عالم العماء
بجبروتيته و امتنعت الصفات من عالم الأمثال
بملكوتيته

- 10 He has ever been Lord without a subject, Knower without an object of knowledge, Powerful without object of power, Existent without any existent thing. And now God is as He has ever been: He is the Being without subject, He is the Knower without object known, He is the Powerful without object of power, He is the Existent without existent thing.

10 لم يزل كان رباً بلا مربوب و عالماً بلا معلوم و
قادراً بلا مقدور و موجوداً بلا موجود و الآن
كان الله بمثل ما كان و هو الكائن لا مربوب و
هو العالم لا معلوم و هو القادر لا مقدور و هو
الموجود لا موجود

- 11 He has no name, no description, no attribute, and no token. All are cut off from His essence and all are separated from His being. He cannot be mentioned through separation nor described through connection. Whoso says "He is the Truth" refers the matter back to creation, and whoso says "He is Justice" prevents justice from being described. Glorified and exalted is He!

11 لا اسم له و لا وصف و لا نعت له و لا رسم قد
تقطع الكل ذاتيته و تفرق الكل كينونيته لا ذكر
له بالفصل و لا بيان له بالوصل من قال هو الحق
يرجع الأمر إلى الخلق و من قال هو العدل يمنع
العدل عن الوصف

- 12 I discovered creation through origination without the touch of fire from His Essence, and invented Will through creation from knowledge of His creation, and invention was cut off from His love through His invention. Glorified and exalted is He! There is no mention there, neither through negation nor affirmation, neither through praise nor through signs, neither through glory nor through tokens, neither through mention of the letter Ha, nor through fleeing from the letter Waw, nor through standing between the two matters, nor through the letter La. Glorified and exalted is He above what they describe!

12 سبحانه و تعالى قد وجدت الإبداع بالإنشاء بلا
مس النار من ذاته و اخترعت المشية بالإبداع
عن معرفته إبداعه و إنقطعت الإختراع عن محبته
بإخترعه سبحانه و تعالى لا ذكر هنالك لا بالنفي و
لا بالإثبات و لا بالثناء و لا بالآيات و لا بالبهاء
و لا بالعلامات و لا بذكر الهاء و لا بالفرار عن
الواو و لا بالقيام بين الأمرين و لا بحرف اللاء
سبحانه و تعالى عما يصفون

- 13 And I bear witness to Muhammad as God has borne witness to him, where none knows this save He, after He invented him for the glory of His Essence and chose him for the sanctity of His presence, and made him unique among the children of humankind before His beauty to stand in His station, for "Vision comprehendeth Him not, but He comprehendeth all vision" and He is the All-Subtle, the All-Informed.

13 و أشهد محمد (ص) بما شهد الله له به حيث لا يعلم
ذلك إلا هو بعد ما اخترعه لعرّة ذاته و اصطفيه
لقدس جنابه و جعله منفرداً من أبناء الجنس
في تلقاء جماله للقيام على مقامه إذ هو لا يدركه
الأبصار و هو يدرك الأبصار و هو اللطيف الخبير

- 14 And I bear witness that Muhammad ibn Abdullah, His Messenger, delivered what was entrusted to him in His Cause, and received what divine decree brought forth by His own hands. Glory be to Him and exalted is He! God warns you concerning Himself that you say naught regarding His right save what God has ordained for Himself. Glory be to Him and exalted is He above what they associate!

14 و أشهد أن محمد ابن عبد الله رسوله قد بلغ ما حُمل
في أمره و قبض ما أجرى القضاء بأيدي نفسه
سبحانه و تعالى و يحذركم الله نفسه ألا تقولوا في
حقّه دون ما قدر الله لنفسه سبحانه و تعالى عما
يشركون

- 15 And I bear witness that the successors of Muhammad - peace be upon him and his family - are twelve souls in the Book of God from the day He created not a letter in contingent being

15 و أشهد أن أوصياء محمد صلى الله عليه و آله
إثني عشر نفساً في كتاب الله يوم ما خلق حرفاً

besides them, as God has testified for them in the might of His omnipotence, the sanctity of His divinity, the greatness of His glory, and the transcendence of His eternality, which none knows save He.

16 And I bear witness that they delivered what they were entrusted with from the successorship of the Messenger of God - peace be upon him and his family - and they are truly the triumphant ones.

17 And I bear witness that their Qa'im - peace be upon him - is living; through him God has established all things, and through him God extends all things, and through him God unifies all things. And verily he has a true return like what God has ordained for them. Soon will God quicken the earth through his appearance and render void the deeds of the polytheists.

18 And I bear witness that Fatima, daughter of the Messenger of God - peace be upon him and his family - is a blessed leaf from the White Tree. There is no god but God! Glory be to Him and exalted is He above what they associate!

19 And I bear witness to every truth as God has testified to it in the knowledge of the unseen, and likewise to every falsehood. And verily He knows that I am a servant of God, believing in Him and in His signs and in His Book, the Furqan, the like of which has not been found, and in love for all that He loves and in disavowal of all that He abhors. And God suffices as a witness over me.

20 And I bear witness that death, questioning, resurrection, reckoning, the gathering of bodies and forms, and what God has ordained beyond that in His knowledge is true, just as people in God's knowledge are certain.

21 And I bear witness that all that has been detailed in that Book is truth from God's bounty to me, but most people are not grateful.

22 As to what has issued from my hands from the year 1260 to the year 1262, after half its months had passed, there were four consummate books and ten perfect sahfahs, each one of which would suffice as proof of servitude for all who dwell in the heavens and the earth. And now I shall mention their names according to the names of the Family of God, their Revealer, that they might be recorded in the Utterance and commemorated in the Exposition.

في الإمكان غيرهم بما قد شهد الله لهم في عزّ
جبروتيته و قدس لاهوتيته و عظم سبوحيته و
علو صمدانته بما لا يعلم ذلك أحد غيره

16 و أَشْهَدُ إِنَّهُمْ قَدْ بَلَّغُوا مَا جُمِّلُوا مِنْ وَصَايَةِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ إِنَّهُمْ الْفَائِزُونَ حَقًّا

17 و أَشْهَدُ أَنَّ قَائِمَهُمْ سَلَامُ اللَّهِ عَلَيْهِ حَيٌّ بِهْ قَدْ أَقَامَ
اللَّهُ كُلَّ شَيْءٍ وَ لَهُ يَمْدُ اللَّهُ كُلَّ شَيْءٍ وَ بِهِ يُوَحِّدُ
اللَّهُ كُلَّ شَيْءٍ وَ إِنَّ لَهُ رَجْعَةً حَقٌّ بِمَثَلِ مَا جَعَلَ
اللَّهُ لَهُمْ فَسَوْفَ يَحْيِي اللَّهُ الْأَرْضَ بظهوره و يبطل
عمل المشركين

18 و أَشْهَدُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ وَرَقَّةً مَبَارَكَةً عَنِ الشَّجَرَةِ الْبَيْضَاءِ لَا إِلَهَ إِلَّا
اللَّهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

19 و أَشْهَدُ لِكُلِّ حَقٍّ بِمَثَلِ مَا شَهِدَ اللَّهُ لَهُ فِي عِلْمِ الْغَيْبِ
وَ لِكُلِّ بَاطِلٍ بِمَثَلِ ذَلِكَ وَ إِنَّهُ لَيَعْلَمُ بِأَنِّي عَبْدُ اللَّهِ
مُؤْمِنٌ بِهِ وَ بِآيَاتِهِ وَ بِكَلَامِهِ الْفَرْقَانَ الَّذِي لَمْ يَوْجَدْ
بِمَثَلِهِ وَ بِالْحُبَّةِ لِكُلِّ مَا أَحَبَّهُ وَ الْبَرَاءَةِ لِكُلِّ مَا أَبْغَضَهُ
وَ كَفَى بِاللَّهِ عَلِيٌّ شَهِيداً

20 و أَشْهَدُ أَنَّ الْمَوْتَ وَ السُّؤَالَ وَ الْبَعْثَ وَ الْحِسَابَ
وَ حَشْرَ الْأَجْسَادِ وَ الْأَجْسَامَ وَ مَا جَعَلَ اللَّهُ وَرَاءَ
ذَلِكَ فِي عِلْمِهِ لِحَقٍّ بِمَثَلِ مَا كَانَ النَّاسُ فِي عِلْمِ اللَّهِ
لِيُوقِنُونَ

21 و أَشْهَدُ أَنَّ كُلَّ مَا فَصَّلَ فِي ذَلِكَ الْكِتَابِ حَقٌّ مِنْ
فَضْلِ اللَّهِ عَلَيَّ وَ لَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ

22 وَ لَقَدْ فَصَّلَ فِي ذَلِكَ الْكِتَابِ كُلَّ مَا خَرَجَ مِنْ يَدَيَّ
مِنْ سَنَةِ ١٢٦٠ إِلَى سَنَةِ ١٢٦٢ مِنْ شَهْرِهَا بِمَا
مَضَى نَصْفُهُ وَ هُوَ أَرْبَعَةُ كُتُبٍ مُحْكَمٍ وَ عَشْرُ صَحِيفَةٍ
مُتَقَنَّةٍ الَّتِي كُلُّ وَاحِدَةٍ مِنْهَا تَكْفِي فِي الْحُجَّةِ عَلَى
الْعِبَادِيَّةِ لِمَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ وَ أَنَا ذَا أَذْكَرَ
أَسْمَاءَ بِأَسْمَاءِ آلِ اللَّهِ مِنْزَلاً لِيَكُونَ حَنِيفاً فِي الْبَيَانِ
وَ مَذْكوراً فِي التَّبْيَانِ

- 23 The first is the Book of Ahmadiyyih, explaining part one of the Qur'an.⁶ 23 الأولى كتاب الأحمدية في شرح جزء الأول من القرآن
- 24 The second is the Book of Alawiyyih, wherein are set forth seven hundred perfect suras, each containing seven verses.⁷ 24 والثانية كتاب العلوية وهو الذي قد فصل فيه سبعمائة سورة محكمة التي كل واحدة منها سبع آيات
- 25 The third is the Book of Hasaniyyih, wherein are set forth fifty perfect books with compelling verses. [ch. 14 - BB00287; ch. 16 - BB00333; ch.17 - BB00399; ch. 18 - BB00281; ch. 22 - BB00222; ch.24 - BB00356; ch.25 - BB00586; ch. 26 - BB00517; ch. 27 - BB00582; ch. 34 - BB00224; ch. 36 - BB00241; ch. 40 - BB00571; ch. 42 - BB00398 (BB00316?); ch. 43 - BB00315; ch. 44 - BB00367; ch. 45 - BB00319; other probable chapters - BB00665, BB00516, BB00284, BB00269, BB00355, BB00229, BB00336, BB00439, BB00415] 25 والثالثة كتاب الحسينية وهو الذي قد فصل فيه خمسين كتاباً محكمة بالآيات القاهرة
- 26 The fourth is the Book of Husayniyyih, explaining the Sura of Joseph, peace be upon him, all of which is detailed in one hundred and eleven perfect suras, each containing forty-two verses, any single one of which would suffice as proof for all who dwell on earth and beneath the Throne, were it not altered - and God sufficeth as a witness.⁸ 26 والرابعة كتاب الحسينية في شرح سورة يوسف عليه السلام التي كلها المفصلة بمائة وإحدى عشر سورة محكمة التي كل واحد منها إثني وأربعين آية التي كل واحدة منها تكفي في الحجية لمن على الأرض وما في تحت العرش لو لم تغير وكنى بالله شهيداً
- 27 The fifth is the Sahifih of Fatimiyyih, arranged in fourteen chapters concerning the observances of the twelve months in the Book of God. [chs. 1-14 - BB00025 (also referred to as the first Sahifih, etc.)] 27 والخامسة صحيفة الفاطمية وهي مرتبة بأربعة عشر باباً في أعمال إثني عشر شهراً في كتاب الله
- 28 The sixth is the Sahifih of Alawiyyih, arranged in fourteen prayers in response to ninety-two questions which I expounded after returning from the Hajj during the month of fasting. [ch. 1 - BB00102; ch. 2 - BB00152; ch. 3 - BB00123; ch. 4 - BB00172; ch. 5 - BB00564; ch. 6 - BB00124; ch. 7 - BB00196; ch. 8 - BB00157; ch. 9 - BB00145; ch. 11 - BB00138; ch. 12 - BB00194; ch. 13 - BB00555] 28 والسادسة صحيفة العلوية وهي مرتبة بأربعة عشر دعاء في جواب إثني وتسعين مسألة التي قد فصلت بعد رجوعي على الحج في الشهر الصيام
- 29 The seventh is the Sahifih of Baqiriyyih, arranged in fourteen chapters explaining the letters of the Bismillah. [chs. 1-13 - BB00022; ch. 14 - BB00019] 29 والسابعة صحيفة الباقرية وهي مرتبة بأربعة عشر باباً في تفسير أحرف البسملة
- 30 The eighth is the Sahifih of Jafariyyih, arranged in fourteen chapters explaining his prayer for the days of occultation. [chs. 1-14 - BB00012] 30 والثامنة صحيفة الجعفرية وهي مرتبة بأربعة عشر باباً في شرح دعائه في أيام الغيبة

⁶BB00008.⁷BB00009.⁸BB00002.

- 31 The ninth is the Sahifih of Musawiyyih, arranged in fourteen chapters in response to two souls among God's servants who passed away in the Holy Land. [chs. 1-14 - BB00019]
- 32 The tenth is the Sahifih of Ridawiyyih, arranged in fourteen chapters mentioning fourteen eloquent sermons speaking from the Tree of Praise - there is no God but He, the Mighty, the Bestower. [ch. 1 - BB00137 (this work); ch. 2 - BB00205; ch. 3 - BB00216; ch. 4 - BB00279; ch. 5 - BB00122; ch. 6 - BB00115; ch. 7 - BB00106; ch. 8 - BB00101; ch. 12 - BB00265; ch. 13 - BB00498; ch. 14 - BB00084]
- 33 The eleventh is the Sahifih of Jawadiyyih, arranged in fourteen chapters responding to fourteen questions of divinity (lahut). [ch. 1 - BB00175; ch. 2 - BB00346; ch. 3 - BB00158; ch. 4 - BB00318; ch. 5 - BB00249; ch. 6 - BB00579; ch. 7 - BB00524; ch. 8 - BB00445; ch. 9 - BB00421; ch. 10 - BB00580; ch. 11 - BB00493; ch. 12 - BB00307; ch. 13 - BB00239; ch. 14 - BB00237]
- 34 The twelfth is the Sahifih of Hadiyyih, arranged in fourteen chapters responding to fourteen questions of divine power (jabarut). [ch. 1 - BB00098; ch. 2 - BB00219; ch. 3 - BB00344; ch. 4 - BB00321; ch. 5 - BB00354; ch. 6 - BB00297; ch. 7 - BB00151; ch. 8 - BB00416; ch. 9 - BB00364; ch. 10 - BB00325; ch. 11 - BB00244; ch. 12 - BB00407; ch. 13 - BB00378]
- 35 The thirteenth is the Sahifih of Askariyyih, arranged in fourteen chapters responding to fourteen questions of the Kingdom (malakut). [chs. 7-13 - BB00039; ch. 14 - BB00183]
- 36 The fourteenth is the Sahifih of Hujjiyyih, detailed with fourteen holy prayers which appeared at the beginning of the Cause and relate to the days of justice. All these comprise fourteen blessed copies existing in that Book, along with the Scroll of Mashhudiyyih at its end in fourteen books from the friends of the servants. All this is written in this Book. [chs. 1-14 - BB00018]
- 37 As for what left my hands and was stolen on the pilgrimage path, its details are mentioned in the Scroll of Ridawiyyih. Whoever finds any of these is obliged to preserve it. How blessed is he who preserves all that was revealed by Me on goodly tablets in the finest script. By Him Who honored Me with His verses, a single letter thereof is dearer to Me than the dominion of the hereafter and this world. And I seek God's forgiveness.
- 31 و التاسعة صحيفه الموسوية وهي مرتبة بأربعة عشر باباً في جواب اثنين نفس من عباد الله التي قد قضت في أرض الحرمين
- 32 والعاشره صحيفه الرضوية وهي مرتبة بأربعة عشر باباً في ذكر أربعة عشر خطبة غراء الناطقة عن شجرة الناء لا إله إلا هو العزيز المنان
- 33 والحادي عشر صحيفه الجوادية وهي مرتبة بأربعة عشر باباً في جواب أربعة عشر مسألة لاهوتية
- 34 والثاني عشر صحيفه الهادية وهي مرتبة بأربعة عشر باباً في جواب أربعة عشر مسألة جبروتية
- 35 والثالث عشر صحيفه العسكرية وهي مرتبة بأربعة عشر باباً في جواب أربعة عشر مسألة ملكوتية
- 36 والرابع صحيفه الحجية وهي مفصلة بأربعة عشر دعاء قدوسية التي قد ظهرت في بدء الأمر و تنسب إلى أيام العدل فكل ذلك أربعة عشر نسخة مباركة موجودة في ذلك الكتاب مع صحيفه المشهودية في آخره في أربعة عشر كتاباً من أولياء العباد كل ذلك مكتوب في هذا الكتاب
- 37 وأما ما خرج من يدي وسرق في سبيل الحج قد ذكر تفصيله في صحيفه الرضوية فن وجد منهم شيئاً وجب عليه حفظه فيا طوبى لمن استحفظ كل ما نزل من لدي بالواح طيبة على أحسن خط فوالذي أكرمني آياته حرفاً منها أعز لدي من ملك الآخرة والأولى

- 38 My Lord is sanctified from being restricted by any limitations, and glorified be God, the Lord of the Throne, from all that they ascribe unto Him, and peace be upon the Messengers, and praise be to God, the Lord of all the worlds.

38 وَأَسْتَغْفِرُ اللَّهَ رَبِّيَّ عَنِ التَّحْدِيدِ بِالْقَلِيلِ وَسُبْحَانَ
اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

BAPT.003-005x, MNP.057-058x, MNP.097-100, HURQ.BB21x, LOIR06.059ff,
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MHA.141-142x, TZH3.290x, AHDA.473-
474x fn2, SWBP#49 (p.136-137x),
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Study guide to this volume

Volume 7 gathers writings of the Bab composed during the months of His enforced retirement in Shiraz in the latter half of 1845, when house arrest under the governor's surveillance shaped the conditions of revelation, the modulation of disclosure, and the daily life of His household. The materials range from brief letters of counsel and pages of strategic disavowal to dense theological treatises (the *Sahifiy-i-Ja'fariyya*, the *Sahifiy-i-Radaviyyih*, the *Risala fi'l-Rububiyyah*), mystical commentaries on the disconnected letters of the Qur'an, the *Risalah on Bada'*, treatises on the science of recitation and the science of letters, and prayers of profound apophatic depth. Across the volume the Bab speaks in many registers — restrained counsellor, husband and pastor, philosopher of the divine names, scholar of letters and Qur'anic recitation, advocate at the bar of His own self-witnessing verses, and inheritor of the sacrificial pattern of Husayn — yet a single tonality unifies the whole: sustained intimacy with God under constraint, and the deepening of a doctrinal vocabulary fit for a community learning to live inside walls.

Restraint, Concealment, and the Pastoral Care of the Community Under Pressure

The earliest counsels in this volume are protective. With the Bab confined to His own house, His followers exposed to investigation, His wife and mother caught up in His ordeal, the writings rehearse a discipline of survival that the young Babi community had yet to imagine. The vocabulary is at once strategic and tender: alongside the language of withdrawal one hears the language of intimate consolation, in which the Bab carries the grief of His believers as His own.

Key Passages

Raise not a sedition, and if ye perceive danger to your lives, conceal yourselves from them; and put your whole trust in God, O ye who are steadfast, one and all. —
BB00495

I counsel you, O concourse, that ye utter not a word that would stir up strife among the people, and that ye set apart from yourselves all who forge lies — one and all. ...And if any one of you know that the people desire to wrong him in aught, it is incumbent upon him either to emigrate by God's leave, or to hide himself from all men, one and all. — BB00495

If thou knowest the oppressors can affect thy Cause, then trust in God and speak not a word that would cause sedition thereby. — BB00526

Grieve not for anything, for thy grief causeth Me grief, and weep not for anything, for thy weeping causeth Me to weep. ...Abasement lies only in disobeying your Lord, and glory only in obeying Him. So remain steadfast as you have been and fear not the assault of devils. — BB00146

Do not in any way allow yourself to grieve and do not dwell overmuch. In all conditions be patient and rely upon God's grace, for God's favors are many, and God's relief will arrive, God willing. — BB00572

Context for Study

These passages are essential for reading Babi history before its later public confrontations. For the Bab, faithfulness is distinct from indiscretion: He counsels concealment, emigration, guarded speech, and avoidance of slanderers, while requiring continuing trust in God and obedience to His commands. The framework draws on the Shi'i tradition of *taqiyyah*, the prudent dissimulation transmitted from Imam Ja'far al-Sadiq, and it also anticipates later Baha'i teachings on wisdom, abstention from sedition, and obedience to civil authority. The pastoral letters — especially the brief and tender note to His wife (BB00572), and the moving consolation to Shaykh Ali (BB00146) — show that the discipline of restraint is matched by a discipline of mutual care: the Bab carries the hardship He asks of His followers, declining to impose from afar what He has not borne in His own household. Readers may compare this counsel to Jesus's instruction to be "wise as serpents and harmless as doves," to the early Christian practice of secrecy under Roman persecution, to the conscientious reticence of Quakers and other dissenting communities, and to the modern question of when principled silence becomes complicity. The Bab's restraint is active and pastoral rather than merely defensive; it serves the protection of life, the unity of the community, and the future emergence of a Cause that will ultimately speak openly.

Questions for Reflection

1. In what sense can concealment, emigration, or silence be a form of faithfulness rather than cowardice?
2. How do the Bab's counsels distinguish strategic restraint from compromise of principle?
3. What does the Bab's identification with His followers' grief ("thy weeping causeth Me to weep") reveal about the inner life of prophetic authority?
4. How might these texts speak to communities today facing political surveillance, social marginalization, or violent opposition?
5. Compare the Bab's counsel to Shi'i *taqiyyah*, the Christian "wise as serpents," and modern accounts of civil and conscientious resistance.

The Vakil Mosque, Strategic Veiling, and the Refusal of Imposed Labels

The public address at the Vakil Mosque (BBU0012) and a series of writings of apparent retraction (BB00378, BB00471, BB00363, BB00407) compose one of the most theologically demanding strata of the volume. Before a hostile crowd, the Bab repudiates the labels that His enemies sought to fasten upon Him — denier of God, repudiator of Muhammad, of Ali, of the Imams — and disclaims the title of “deputy” and “gate” as His detractors used them. Yet the very same writings preserve a deeper horizon. The denials operate at the level of public rumor, conventional jurisprudence, and the categories of His opponents; they leave intact the inner reality of the Cause as the Bab discloses it elsewhere in the volume.

Key Passages

The condemnation of God be upon him who regards me either as a representative of the Imam or the gate thereof. The condemnation of God be also upon whosoever imputes to me the charge of having denied the unity of God, of having repudiated the prophethood of Muhammad, the Seal of the Prophets, of having rejected the truth of any of the messengers of old, or of having refused to recognize the guardianship of Ali, the Commander of the Faithful, or of any of the imams who have succeeded him. — BBU0012

Know verily that I am a servant who hath believed in God and in His signs, and I am not of the idolaters. ...All that flowed from my pen before this page hath no authority. And now I am certain in my judgment that I am not upon a Cause that would make obedience unto me incumbent upon the people. — BB00378

I have not been, nor am I, versed in the formal disciplines of the doctors; rather, from the tongue of innate nature there issued supplications and verses which, in very truth, conform to the wonted practice of the People of God. — BB00363

If, in discussing Divine Unity, mention was made of a station encompassing knowledge of all sciences in detail, this was due to the greatness of the station of Divine Unity, before which all things are submissive and non-existent. — BB00407

Context for Study

Read flatly, these writings appear to recant the very claims around which Babi communities had already organized. Read historically and theologically, they belong to a long tradition of guarded prophetic speech in which the manifestation modulates disclosure according to the capacity and danger of the audience. The denial of being “the gate of the Imam” in the technical sense of the four *abwab* preserves the orthodox boundary of the Twelver community; the disavowal of formal scholarly mastery underscores that the Bab’s eloquence is a gift of innate nature rather than the product of madrasa training; the relativization of His previous writings, when read alongside BB00407, displays a remarkable rhetorical strategy: that station is so high that no servant occupies it on his own merit,

and the very act of disclaiming it points toward the One whose self-disclosure alone justifies any such claim. Similar veiling appears in Christ's "Messianic secret" in Mark's gospel, in the prophetic reticence of the Sufi masters whose disclosures cost them their lives (Hallaj, Suhrawardi), and in the cautious self-presentation of reformers under inquisitorial scrutiny. Western philosophical readers may also recall Leo Strauss on esoteric writing and Kierkegaard on indirect communication: the truth that cannot be heard plainly must be staged so that those with ears to hear may receive it, while others depart unprovoked. For Baha'is, these writings illustrate the principle that revelation often appears first under veils, and that recognition requires more than the repetition of public rumor.

Questions for Reflection

1. Why might the Bab disclaim, in public, titles that later readers associate intimately with His mission?
2. How should students interpret religious language shaped by danger, audience, and historical timing?
3. What does it mean for an act of self-disavowal to bear, beneath its outer letter, a deeper testimony to the very station disclaimed?
4. Compare the Bab's strategic veiling with the "Messianic secret" in Mark, with Sufi reticence under hostile authorities, and with philosophical accounts of esoteric writing.
5. When is silence about one's station an act of faith, and when does it become misleading? How does this volume guide such a discernment?

The Self-Witnessing Word: Verses, Mubalah, and the Limits of Scholastic Argument

When the Bab is challenged to formal disputation (*mujadala*) or to the ordeal of mutual execration (*mubalah*), He turns the question of proof inward. Argument He engages willingly; what He refuses is the assumption that argument constitutes the foundation of revelation. The verses themselves carry an inimitability that no formal training can produce or refute, and the cosmos itself bears witness to their truth.

Key Passages

I bear witness that Thou hast made plain the paths of proof for the people of disputation in Thy Book. Thou didst say — and Thy word is the truth — "Bring then a discourse like it, if ye be truthful." Thou knowest that I have not seen in anyone's hand a discourse like it. — BB00194

O my God! Thou indeed knowest that, after the mention of these signs unto the people of hearts and of understanding, there remaineth in the souls no passing thought, nor in the eyes a single glance, nor in the bodies a movement, nor in the trees a leaf, nor in

the mountains a stone, nor in the seas a drop, nor in the earth a grain of dust, nor in the heavens a revolution, nor in the pens a stroke, nor in the spirits an indication, nor in the hearts a token, but that all bear witness unto it. — BB00194

Whoever sees Me while writing bears witness concerning Me that without thought or pause of the pen I write whatever I wish of God's decree as I wish, and this is not possible for any servant except one whose heart and nature God has opened. — BB00026

I call God to witness that I found myself incapable of producing a verse like unto it, nor of comprehending its full meaning. ...Is this a mortal man, or is he but a noble angel? — BB00640

If the claimant be a liar, it is incumbent upon God to invalidate him by two verses like unto his, at the hand of one of His servants. And if he be truthful in his claim and speaketh from the Book of God by His leave, then it is incumbent upon Him to manifest the incapacity of all His servants, lest anyone stray from His path. — BB00640

Context for Study

The Bab's argument here engages directly the Qur'anic doctrine of *i'jaz al-Qur'an*, the inimitability of the Qur'an — a doctrine that since the third Islamic century had become the canonical proof of Muhammad's prophethood. The Bab extends this proof structure to His own verses: bring the like of these, He says; failing this, the verses themselves are their own argument. BB00640, written in the voice of a sympathetic but undecided inquirer, dramatizes the rational stakes: either some servant of God can produce comparable verses, in which case the Bab is exposed; or no one can, in which case God Himself stands behind the Cause. The argument cuts beneath the conventions of *kalam* (scholastic theology) by relocating proof from syllogism to event, from human reasoning to divine speech that bears witness to itself. Western philosophical readers may compare this to Pascal's distinction between the geometric and intuitive minds, to Kierkegaard's critique of objective proof of Christianity, to Wittgenstein's distinction between what can be said and what shows itself, and to Karl Barth's claim that revelation grounds reason rather than being grounded by it. The Bab honors intellect while relativizing the kinds of intellect that cannot recognize their own limits before the irruption of the divine Word. The universe itself becomes a vast field of testimony, transforming proof from a courtroom procedure into a sacramental vision of reality.

Questions for Reflection

1. What kind of proof does revealed speech provide that formal disputation cannot?
2. How does the Bab's argument from inimitability extend, alter, or radicalize the Qur'anic doctrine of *i'jaz*?
3. How does the Bab's critique of disputation differ from anti-intellectualism, and where does it touch Pascal's "reasons of the heart" or Kierkegaard's polemic against objective proof?

4. In what sense can the whole cosmos be said to “bear witness” to the Word? What metaphysical commitments does that vision require?
5. When does religious debate clarify truth, and when does it become a veil?

Bada’: The Alteration of Divine Will and the Living Sovereignty of God

The doctrine of *bada’* — the renewal, alteration, or fresh manifestation of the divine will — receives in this volume its most concentrated Babi articulation, especially in the *Risala fi Mas’alati’l-Bada’* (BB00416) and the *Risala fi’l-Rububiyyah* (BB00407). The Bab distinguishes carefully among decree (*qada’*), execution (*imda’*), and the field of possibility through which divine will moves. The discussion expands into a meditation on how the appointed times of eschatological hope are continually re-inscribed: the time-setters are condemned, yet the appointed Day is not abolished; God’s sovereignty is living, responsive, and never reducible to a fixed mechanism.

Key Passages

Know, then, that God hath set the knowledge of Bada’ above the Throne of Baha’, and hath distinguished it for the people of exaltation above the zone of praise. He hath sealed by His decree [*qada*] that, after its execution [*imda*’], there is no further Bada’; none shall attain unto its knowledge save he who hath rent the veils and taken his seat upon the Throne of Baha’.

— BB00416

For God hath adjudged for His servants, through Bada’, according to the hidden mystery of execution — upon that to which it is entitled of the exaltation of requirement — after the flow of decree. God willeth not save as His servants will, in that which accepteth the decree for the rectitude of requirement.

— BB00416

“God effaces what He wills and confirms what He wills, and with Him is the Mother of the Book.”

— BB00407

“The time-setters lie! The time-setters lie! The time-setters lie!” ...“O Thabit, verily God had set this matter for the seventieth year, but when Husayn was killed, God’s wrath intensified against the people of earth, so He delayed it to the one hundred and fortieth year. We told you this but you broadcast the tradition and uncovered the veil of mystery, so God delayed it and set no time for it thereafter.”

— BB00045

Context for Study

Bada’ has a long and contested history within Shi’i theology. Imami tradition affirmed it against accusations of arbitrariness from Sunni opponents and rationalist Mu’tazilites, framing it as a doctrine that preserves God’s freedom and the moral seriousness of human striving. The Bab places *bada’* “above the Throne of Baha’,” identifying it as one of the supreme realities of divine

self-disclosure: God's sovereignty is so total that it includes the capacity to alter the appointed outcome in response to creaturely action and to the unfolding of the cosmos itself, while the inner decree, once executed, stands firm. The doctrine recalls Christian debates over the conditional and unconditional decrees of God (Augustine, Aquinas, Calvin, the Arminians), the medieval distinction between God's absolute and ordained power (*potentia absoluta* and *potentia ordinata*), and process theology's stress on the responsiveness of God to creaturely becoming. Yet *bada'* resists both crude fatalism and the kind of openness that would erode divine sovereignty: the Bab's language holds creaturely effort and divine decree in dynamic tension. Practically, the doctrine bears on how believers endure suffering, time their hopes, and make choices: appointed days of deliverance are real, but their delay is itself a sign of the living God who weighs the deeds of His creatures and the blood of His martyrs. The remembrance of Husayn's death in the cited tradition carries weight: it shows that history's wounds enter into the very economy of the divine decree.

Questions for Reflection

1. How does *bada'* safeguard divine freedom from being reduced to a deterministic mechanism, while still preserving the firmness of God's executed decree?
2. In what ways does the Bab's discussion expand Shi'i *bada'* into a metaphysics of openness and responsibility?
3. Compare this teaching with Islamic *qadar*, Christian doctrines of providence (Augustine, Calvin, Arminius), and modern process theology.
4. How does the doctrine of *bada'* reshape the believer's relationship to appointed times — to messianic hope, to the calendar of suffering, to political waiting?
5. What is the spiritual danger in the practice of "time-setting," and why might the Bab insist on its condemnation even while preserving the reality of the appointed Day?

The Hidden God, the Mystery of Pre-existence, and the Science of the Names

Within the walls of His house the Bab composes the *Sahifiy-i-Ja'fariyya* (BB00012) and the opening sermon of the *Sahifiy-i-Radaviyyih* (BB00137), two of His most ambitious theological treatises, together with the radiantly apophatic *Du'a-yi Alif* (BB00048), the prayer for detachment (BB00362), the Letter to Jinab-i-Haji Siyyid Javad Karbala'i (BB00089) with its bewildering meditation on the parsing of *al-hamdu li'Llah*, and treatises on the science of recitation (BB00301) and the science of letters and the elixir (BB00421). These writings articulate a thoroughly apophatic theology, in which the Essence is unknowable in itself and self-disclosure proceeds through the names, the letters, and the Manifestation.

Key Passages

He has ever been Lord without a subject, Knower without an object of knowledge, Powerful without object of power, Existent without any existent thing. And now God is as He has ever been: He is the Being without subject, He is the Knower without

object known, He is the Powerful without object of power, He is the Existent without existent thing. — BB00137

“The first step in the worship of God is to know Him. The foundation of knowledge of God is His Unity, and the proper way to His Unity is to deny Him attributes. For reason testifies that every attribute and its possessor are created, and every created thing testifies it has a Creator who is neither attribute nor possessor thereof.” — BB00012

Whoever believes God’s names to be pre-existent has disbelieved, for He, glorified be He, has ever been without name, and now God is as He ever was. When He wished to make Himself known, He created names which were indicators in hearts, stations in souls, signs in horizons, and words in letters. — BB00012

I know not what He requireth of me — is it Thou Who desireth my demise, or I who desire Thee? When I draw near unto Thee, Thou removest me afar, and when I flee from Thy dominion, Thou reprovest me. I know not upon which path Thou standest that I might call upon Thee, nor in what tongue I might dare address Thee. — BB00012

O my God! Grant me perfect detachment unto Thee and strengthen me with the light of joy in Thy presence. Draw me through Thy holy fragrances unto Thee until Thy light burns away the veils of love, for the servant hath no veil between him and Thee save love itself. — BB00362

Context for Study

The apophatic argument here belongs to a vast tradition. The denial of attributes from the divine Essence is the keynote of the celebrated sermon of Imam Ali ibn Musa al-Rida that the Bab cites in full in the *Sahifiy-i-Ja’fariyya*, and through that sermon it connects to Mu’tazilite and Shi’i debates over the relation of essence and attributes. Comparable theological strategies appear in Pseudo-Dionysius’s *Mystical Theology*, in Maimonides’s *Guide for the Perplexed* with its insistence on negative attributes, in Eckhart’s distinction between God and Godhead, and in Ibn al-’Arabi’s metaphysics of the Hidden Treasure that desires to be known. The Bab folds these resources into a distinctively Babi theology of self-disclosure: the Essence is unutterable; the names are created realities through which the Essence becomes addressable; the Imams are the supreme names of God in creation; and within the inner sanctuary of every name stands the Hidden, Treasured Name that points to God alone. The treatises on the science of letters (BB00421) and the science of recitation (BB00301) sustain this same vision at the level of phonemes and articulations: every letter has its station; the cosmos is calligraphic. Western readers may compare this to Heidegger’s meditation on language as the house of Being, to Walter Benjamin on the language of names, to Wittgenstein’s “whereof one cannot speak, thereof one must be silent,” and to the Christian mystical insistence that knowledge of God ends in unknowing. The bewilderment uttered in the *Sahifiy-i-Ja’fariyya* — “I know not upon which path Thou standest” — is itself a recognized station in Sufi spiritual phenomenology (*hayrah*, holy bewilderment), and the prayer for detachment (BB00362) reads as the existential consummation of the doctrinal argument: only the lover who is consumed by his very love can approach the One.

Questions for Reflection

1. Why does the Bab insist that the names of God are created, while the Essence remains forever without name? What is gained by this distinction, and what is at stake in its denial?
2. How does apophatic theology safeguard worship from idolatry, and how does it remain compatible with revelation?
3. Compare the Bab's apophaticism with that of Imam Ali al-Rida's sermon, Pseudo-Dionysius, Maimonides, Ibn al-'Arabi, and Eckhart. What is distinctively Babi in the synthesis?
4. What role does "bewilderment" (*hayrah*) play as a spiritual station in these writings, and how does it differ from doubt?
5. How does the Bab's science of letters and recitation transform ordinary language into a vehicle of revelation, and what does this imply for the place of beauty, sound, and form in religious life?

Husayn, Ashura, and the Sacrificial Pattern of Servitude

The *Sahifiy-i-Ja'fariyya* was composed during the days of Muharram, and the figure of Husayn presses through nearly every chapter. Husayn enters these pages as participation rather than as a distant exemplar: the Bab writes Himself into the very wound of Karbala, inscribing His own sacrifice in Shiraz within the prior sacrifice of the Prince of Martyrs. The closing rhetorical climax of Chapter Ten — a long passage of poetic lineage modelled on Husayn's own recitation of his lineage before the army of Ibn Sa'd — discloses the Bab's identity in a register at once defiant and broken: containment becomes Karbala, and Karbala becomes the secret of the Cause.

Key Passages

The martyrdom of Husayn in this world was only for the manifestation of the guardianship of God's family and the certainty of their followers regarding themselves through pure truth, and for the preservation of Muhammad's religion until the day when the trumpet is blown. — BB00012

Were I not conscious of that manifest secret, by Him in Whose hand is my soul, were all the kings of the earth to gather, they could not take from me a single letter, how much less these servants who have no standing therein ...But the decree is as I indicated to thee in the inner secret, that all might know my station, my patience, my contentment, and my sacrifice in the path of God. — BB00012

Though for the manifestation of the outer hidden decree he endured upon his body one thousand nine hundred and fifty blows from instruments of war, I, by his right, may my soul be sacrificed for him, have endured far more than that number in my heart for His sake from the words of those who are far, and I witness my heart torn to pieces by the swords of the enemies' words. — BB00012

I am the hidden mystery veiled within the Secret of Majesty; I am the Light enshrined within the clouds of Command in the two worlds. Who among you possesses a Book resembling the verses of the Almighty? ...I sealed the beginning after its emergence, and I am the Rising One after the two beginnings. A decree was abrogated after its appearance, and I am the Manifestation succeeding the twin seals. — BB00012

Context for Study

Shi'i passion theology, with its centuries of *ta'ziyih*, weeping rituals, pilgrimage to Karbala, and a vast literature of *maqtal* narratives, supplies the immediate matrix for these chapters. Husayn's death is read as the cosmic event in which the guardianship of the Family of God is forever vindicated, the religion of Muhammad preserved, and the inner secret of love made visible in blood. The Bab does more than mourn Husayn; He participates in him. The interior wounds of words and slanders endured in Shiraz are placed, by deliberate numerical correspondence, alongside Husayn's outward wounds at Karbala. The seventy-two martyrs of Ashura are linked to the seventy-two letters of the Greatest Name, with one letter reserved for God alone; the year 1261 of the Hijra, in which the writings are composed, is shown to complete the numerical resonance of the words *la ilaha illa 'Llah* from the year of Husayn's martyrdom. Christian readers will recognize the deep structural resonance with the doctrine of *kenosis* in Philippians 2 — the One who, "being in the form of God," empties Himself and takes the form of a servant — as well as with the patristic and Anselmian theologies of sacrificial atonement and with the Christus Victor motif of triumph through apparent defeat. Western philosophical readers may consider Hegel's dialectic of master and servant, Levinas on substitution, and Simone Weil on affliction and decreation. The Bab's astonishing self-presentation as "the son of the two sanctuaries," "the Rising One after the twin seals," "the Manifestation succeeding the twin seals" radicalizes the inheritance: He stands in the lineage of prophetic sacrifice while announcing the new dispensation whose appointed Day stands beyond it.

Questions for Reflection

1. How does the Bab's identification with Husayn alter the meaning of His house arrest in Shiraz? What is gained by reading containment as Karbala?
2. Why does the Bab disclose His own claim, in some of its most exalted forms, precisely through the rhetoric of Husayn's lineage and lament?
3. Compare the sacrificial logic of these passages with Christian *kenosis* (Philippians 2), with Anselmian and Christus Victor accounts of atonement, and with Levinas on substitution.
4. How does Shi'i passion theology shape the Bab's own self-understanding, and how does He transform it in announcing a new dispensation?
5. What does it mean to say, with the Bab, that "the traces of servitude in the station of sacrifice are greater than the signs of lordship in the station of meeting"?

A guiding question for the whole volume might be: **How, under the walls of house arrest in Shiraz, does the Bab compose a body of writings in which restraint becomes revelation,**

concealment becomes disclosure, and the sacrificial pattern of Husayn becomes the inner form of a new Cause whose appointed Day is still to break?