



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 8:

The Bab: Early Writings of the second period
(Shiraz, early-mid 1846)



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
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- 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
- 176–177. Letters and utterances in the year 1920 I–II
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Introduction to volume 8

This volume documents the Bab's re-engagement with his community in Shiraz in early–mid 1846, immediately after the deliberate quiet of his “retirement,” and it captures a moment of recalibration opening onto what may be called the second period of His ministry: not a retreat from authority so much as a re-framing of it—more didactic, and increasingly oriented toward shaping a disciplined interpretive community. It witnesses the emergence of a more systematic Persian exposition of doctrine and practice, signaled by the *Sahify-i-‘Adliyyih* (BB00017) and its companion materials: the “root principles” of religion are articulated in a register of pronounced apophatic theology—God's absolute transcendence, the limits of human knowing, and the ethical seriousness of true belief—while the associated “branches” (*Risala Furu’ al-‘Adliyyih*, BB00039) pivot toward the concrete obligations and devotional disciplines that mark communal belonging (prayer and its details, almsgiving, khums, and jihad as construed within the work's framework). Alongside these foundational treatises appear pointed clarifications of what constitutes proof and spiritual certainty in this new dispensation: in the Bab's correspondence with wavering seekers (e.g., BB00643, to Mulla Hasan Bajistani), miraculous display is explicitly displaced by the revelatory force of divine verses as the decisive criterion of authenticity, and the Bab differentiates his cause from the Shaykhi inheritance even while addressing it directly.

Interwoven with these doctrinal and legal materials is a sustained concern for community formation under pressure: ethical counsel urging unity, restraint, and avoidance of dissension; explicit injunctions to honor and protect believing women; and prayers and compilations that function as both devotion and communal memory. A cluster of devotional texts (including the *Sahifah* of 33 prayers, BB00013) ties personal piety to charged moments of sacred history and the movement's own recent controversies. Meanwhile, the *Kitabu'sh-Shahadah* (BB00040) gathers believer-testimonies into a deliberately curated evidentiary archive, suggesting an early strategy for stabilizing authority through witness and transmission as much as through proclamation. Finally, the volume's more “technical” pieces—such as the treatise that reads Arabic grammar as symbolic of spiritual realities (BB00239) and brief cosmological schemata of ascent through ordered stages of being (BB00613)—show the Bab using inherited sciences and esoteric anthropology not as ends in themselves, but as vehicles for re-training perception: the world, language, and the soul become mutually interpreting signs within a single revelatory horizon.

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BB00688

Kitabu'l-'Adl

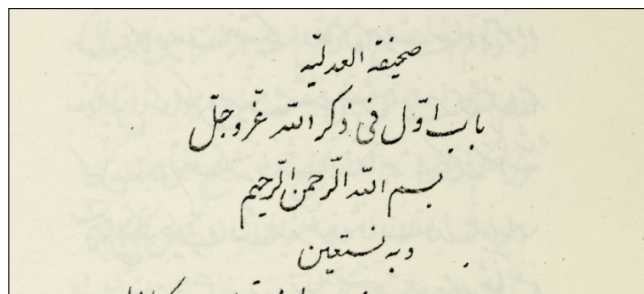
[text to be located and typed.]

BB00017

Sahifay-i-'Adliyya = Risaliy-i-'Adliyyih
(*Epistle of Justice: Root Principles*)

To: Sulayman Khan ?

Date: 1262-01 [1845-Dec]



INBA82

- 1 Chapter One 1 باب الاول
- 2 Concerning the mention of God, exalted and glorified be He 2 فی ذکر الله عزوجل
- 3 In the Name of God, the Most Merciful, the Most Compassionate 3 بسم الله الرحمن الرحیم
- 4 All praise and glorification belong to that Beauty of the Divine Essence, Who hath ever been singular in His existence, with naught else beside Him. His Being forever remaineth in that most exalted state wherein He hath ever dwelt, without change or alteration. Description of His holy Essence is impossible, for naught existeth beside Him. He hath not charged any soul with the knowledge of His innermost Essence, by reason of His utter separation from all existence. None hath known Him, for none existeth in His presence. None hath worshipped Him in a manner befitting His holy Essence. Every being that hath desired to love His Essence hath been rejected before God and all creation, for it hath sought the impossible. He who claimeth to know His innermost Essence is an infidel, for it is impossible for creation to know Him. Whosoever seeketh to unify His innermost Essence becometh at once a polytheist, for none but His Essence can unify His Essence, and none but Him hath known Him. He alone is worthy of praise and glory through His Own praise of Himself. He is sanctified above the knowledge 4 حمد و سپاس وصف جمال ذاتی است، که لم یزل بوده یکنانه فر بدون وجود شیئا او. و لا یزال بکینونیت خود بشأن علوی که بوده هست. بدون تغییر و تحویل. ممکن نیست وصف ذات مقدس او. لاجل عدم وجود شیئی با او. و تکلیف نکرده باحدی معرفت کنه ذاتیت خود را. لاجل تقطیع و تفریق با کل وجود. و نشناخته است او را احدی بعلت عدم وجود احد نزد او. و عبادت نکرده است او را احدی بشأنی که لایق باشد ذات مقدس او را. هر شیئی که اراده محبت ذات او کرده نزد حق و کل خلق مردود است. لاجل آنکه طلب محال نموده. و کافر است نفسی که ادعای معرفت کنه او را نموده لاجل آن که ممکن نیست شناختن او از برای خلق. هر کس اراده توحید کنه ذات او را نماید. فی الحین مشرک شده لاجل آنکه غیر از ذات او توحید نکرده ذات او را. و غیر از او

of all created things and the expression of all existing beings, with true transcendence and holiness. His Essence hath no attribute or name besides His Essence. He is the Truth, there is no God but Him. Thee do we worship and Thine aid we seek.

- 5 All else besides Him are brought into being through His creation and origination. There is neither connection nor separation between Him and contingent beings. Through pure creativity He hath brought the contingent Will into being from the midst of sheer nothingness, and hath attributed it to Himself as a mark of honor, even as He hath called the Kaaba His House. He hath brought all creation into existence through its existence. How transcendent is His power and how perfect His handiwork, that He hath invented all things from between the letter "la" which is pure nothingness, from nothing through Himself. He hath ordained it a sign of His sovereignty, that all beings might be immersed in the surge of pure negation, and might shine forth with the radiance of pure affirmation of all created things.

- 6 Therefore, all creation belongeth to Him, after the independence of His holy Essence. He is the God of all creation, while there is no deity at His level. He knoweth all things, while there is no known thing in His holy presence. He is powerful over all things through His Essence, while His knowledge encompasseth no object of power besides His Essence, for there is no object of power with Him to which knowledge might attach. All things in their existential and material stations are present before His sovereignty. He knoweth all things before their creation and after their coming into being. He is in His Essence independent of all else besides Himself. This very independence which proveth His existence without the existence of anything else likewise proveth His knowledge of all things without the existence of any known thing.

- 7 I seek forgiveness of Him and take refuge with Him from the description of all existing things and the attributes of all contingent beings, for every mention is a deficiency in His holy court and every description is a falsehood regarding His mighty Essence. No path remaineth for anyone save inability and acknowledgment of failure, although in the very act of mentioning the sublimity of divine unity and the grandeur of divine oneness, mention of powerlessness seems remote. Yet there is no escape in the realm of knowledge except that one must believe in God with conviction, acknowledging that permanence in the kingdom belongs to the King, that the attribute of the contingent is contingency, and that the description of the dependent

نشاخته است احدی او را. و او است متحق حمد و مجد پشآء نفس خود خود را. و منزّه است از عرفان ممکنات. و بیان موجودات. بحق تنزیه و تقدیس و نیست از برای ذات او دون ذات او وصفی و اسمی. و هو الحق لا اله الا هو. ایاک نعبد و ایاک نستعین.

- 5 و ما سوای او مجموعه بنفس ابداع و انشاء. و نیست ما بین او و ممکنات وصلی و نه فصلی. انشاء فرموده باحداث بحت از ببحوجه عدم صرف مشیت امکانیه را. و نسبت داده است او را بنفس خود. لاجل تشریف او بمثل کعبه که بیت خود خوانده. و کل خلق را بوجود او موجود فرموده. چه متعالی است قدرت او و تام است صنع او. که کل اشیاء را از مابین حرف لا که عدم صرف است. لا من شیء بنفسه اختراع فرموده. و آیه ملک خود حکم فرموده. تا آنکه متبلجج شوند تبلجج نفی بحت کل موجودات. و مثلاً شوند بتلاؤ اثبات محض کل کائنات.

- 6 پس از برای اوست کل خلق بعد غناء ذات مقدس او. و او است اله کل خلق. و حال آنکه مألوهی نیست در رتبه او. و عالم است بکل شیء و حال آنکه معلومی نیست در ساحت عز او. و قادر است بکل شیء بذاته. و حال آنکه احاطه نکرده علم او بمقدوری سوای ذات او. لاجل آنکه با او مقدوری نیست. که علم تعلق گیرد. کل اشیاء در اماکن وجودیه و کونیه در محضر ملک او موجود است. و او است عالم بکلشیء قبل خلق اشیاء. و بعد از انوجاد آنها. و بذاته غنی است از ما سوای خود. و همین غنا که دلیل وجود او است بی وجود شیئی بعینه دلیل است بعلم او بکل شیئی وجود معلومی.

- 7 و من استغفار میکنم بسوی او و لائذ بودهام بجناب او از وصف کل موجودات و نعت کل ممکنات. لاجل آنکه هر ذکری نقص است از برای ساحت قدس او و هر وصفی کذب است از برا یذاتیت عز او و سبیلی از برای احدی ممکن نیست غیر از عجز. و اعتراف بتقصیر. اگر چه در عین ذکر علو توحید و عظمت تفرید ذکر عجز بعید است. ولی مفری در مقام علم نیست مگر آنکه معتقد بالله اعتقاد نماید. باینکه دوام ملم در ملک است. و نعت ممکن ممکن است. و وصف مفتقر عجز است. و معروف نیست ذات

is powerlessness. The Essence of Eternity is not known, and for Him there is no name or attribute mentioned, except such attributes as His Essence has revealed of itself to created things. He is more glorious and greater than any mention of sublimity or grandeur. There is no God worthy of worship except Him - verily, there is no God but He, the Most High, the Most Great.

ازل. و از برای او مذکور نیست نه اسمی و نه وصفی. مگر وصفی که ذات خود خود را نموده از برای ممکنات. و او اجل و اعظم است از ذکر علو و عظمت. و نیست معبودی که مستحق ستایش باشد جز او انه لا اله الا هو العلی العظیم.

- 8 Infinite blessings and beginningless peace befit the court of Glory, whose holy name in the Concourse on High and the realm of eternity is Muhammad - may God's blessings be upon him and his family - who is the source from which are derived the praised names of the Lord of Might, exalted be His glory. O Lord, how can I praise the Manifestations of the power of Thy Beloved, when Thou hast inscribed with Thy hand of power upon the tablets of the hearts of all beings: "I cannot praise them as Thou hast praised them." O Lord, bless them through all Thy breezes and verses, through the perpetuity of the might of Thy Essence, for Thou art as Thou art. Verily, Thou art the Mighty, the Strong.

8 و درود بی نهایت و سلام بی بدایت لایق بارگاه مجدی است. که اسم مقدس او در ملاء اعلی و عالم و عماء محمد است. صلی الله علیه و اله. که محل اشتقاق اسماء محموده حضرت رب العزه جل و علا است. خداوند چگونگی ثناء گویم مظاهر قدرت حبیب تو را. و حال آنکه بید قدرت خود بر الواح افکنده موجودات مسطور فرموده ای. لا احصی ثناء علیهم. کما انت اثبت. علیهم رب صل علیهم بکل نفعاتک و آیاتک بدوام عزه ذاتک کما انت انت. انک انت العزیز القوی.

- 9 I praise Thee, O God, and I send blessings upon them, and I speak by Thy wisdom as revealed in Thy Book: "Glorified be thy Lord, the Lord of Might, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of the worlds."

9 احمدک اللهم و اصلی علیهم. و اقول بحکمک فیما نزل فی کتابک. و سبحان ربک رب العزه عما یصفون. و سلام علی المرسلین و الحمد لله رب العالمین

- 10 To continue: this servant, who is dependent upon God and who holds fast to the cord of the family of God, declares that after returning from pilgrimage, when the proof had been completed through the manifestation of knowledge to all the world through authoritative books and firm writings, numerous books from every direction, from the people of knowledge and utterance, were revealed in the midst of the ocean of grief and solitude. In most of their verses, they expressed inability to produce Arabic verses like these from those who were not people of knowledge. And since the decree of fate had not been executed to answer them in the original Persian explanation in the manifest religion, the ruling was to return to the first one knowledgeable of the First Book, until the sun of mutual imprecation rose from the horizon of pitch darkness, concealed by divine permission in the letter Sin and in the exalted year 1262.

10 و بعد بیان میکند عبد مفتقر الی الله و معتمد بحبل آل الله. که بعد از رجوع از حج. که اتمام حجت باظهار علم بر کل عالم بکتاب محکم و صحائف متقنه شده بوده. کتب کثیری من کل شطر. از اهل علم و بیان در بحبوحه بحر حزن و انفراد نازل. و در اغلب آیات آنها اظهار عجز از قبل غیر اهل علم. بعمل آیات عربیه نموده. و از آنجائیکه امضاء قضا جاری باجابت آنها در بیان اصلی فارسی در دین مبین نشده بود حکم رجوع باول عالم بالکتاب الاول شده. تا آنکه طلوع شمس مباهله از افق ظلمات دهماء. بر حرف سین و بأعفی السنة المقدسه ۱۲۶۲ باذن الله مستتر گشته.

- 11 This supreme praise and greatest gift coincided with the rising of the star Jupiter from the book of the noblest of notables and the most beloved of all beings from the horizon of the unseen, raining down verses of powerlessness, verses of oath and poverty, from the manifest cloud. Praise and gratitude be to God as is worthy of Him and as He deserves.

11 و مقارن این ثناء عظمی و عطیه کبری بوده. که نجم مشتری از کتاب اشرف اعیان. و احب اهل اکوان. از افق غیب طالع. و بامطار عجز. و آیات قسم و فقر. از سحب لایح لامع. فله الحمد و المنه کما هو اهله و مستحقه.

- 12 Since the response of one soul gives life to the spirit of the humble ones, by God's permission, in the tongue of the people of the Bayan, the non-Arabs among humankind are granted, through these non-Arabic verses of Arabic truth from the ocean of my powerlessness and grief, according to what flows from me for the sake of truth, life in the essence of knowledge of the root and branch, so that all people of the world, both the learned and the distressed, might be illumined by the dawning light of preeternity from the first Muhammadan Light - may God's blessings be upon him and his family - through His servant, and might attain certitude in acknowledging the power of the Single, Unique Creator, and might not utter concerning the writer of these tablets any judgment save that of pure servitude, whether in secret or openly, so that they might not remain veiled in any condition from the eternal bounty and the breezes of the everlasting Sun. O people! Purify your souls when the sun shines forth with radiance and night retreats by decree.
- از آنجائیکه اجابت یکنفس حیات بخش روح حیات خاشعین است. باذن الله یلسان اهل بیان. انجمین از سنخ انسان را. باین آیات عجمیه حقیقت عربیت. از بحر عجز و حزن خود. علی ما یطفح منی لاجل الحقیقه. حیات در کنه معارف اصل و فرع عطا شده تا آنکه جمیع اهل عالم از عالم و مضطر. بتلجیح تلجیح صبح ازل. از شمس اول نور محمدی صلی الله علیه و اله بواسطه عبد او متلجیح شده و در مقام اعتراف بقدرت صانع فرد احد با یقین گشته. و در حکم منشی این الواح غیر حکم عبودیت محضه بر لسان سر و جهر جاری نسازند. تا آنکه از فیض ازلی. و نفحات شمس ابدی در هیچ شأن محبوب ثمانند الا یا ایها الملاء زکوا انفسکم اذا جلت الشمس بالضیاء. و ادبرت اللیل بالقضاء.
- 13 The decree hath come from every quarter of the heavens' horizon, and the earth hath conversed with its people above the waters. Verily the trumpet hath been sounded in the land of manifestation. The darkness hath been illumined in the depths of mystery. The peacock of the cloud-realm hath sung at the setting of Cancer. The cock hath crowed unto the dove from the branches of the blessed tree. Here have the doers of good attained success, and the wrongdoers suffered loss. Even thus should the workers work, and for such should the strivers strive.
- و جاء الحکم من کل شطر من افق السماء و حدثت الارض باهلها فوق الماء. الا قد نقر الناقور فی ارض الظهور. و اضاء الديجور فی ظلمات البطون. و غن طاوس العماء عند افول السرطان. و صاح الديک علی الورقاء. من اغصان الطوبی. هنا لک فاز العاملون. و خسر الظالمون. و ان بمثل ذلک فلیعمل العاملون. و ان فی ذلک الکتاب فلیتنافس المتنافسون
- 14 Chapter Two
- باب الثاني
- 15 Concerning the Balance by the Command of God, the Mighty, the Exalted
- فی بیان القسطاس بامر الله عز و جل
- 16 Know thou, O seeker of the Root and Branch, that the Lord of Glory hath imposed no obligation upon anyone beyond their capacity and strength. The root and branch of religion in every world and age have circled round the divine Will. And know thou the creation of all things even as thine own creation, which began from the stage of the sperm until the infinitude of stations ordained for thee in God's knowledge. Observe with certainty how thy first station is subsidiary to thy second station. Indeed, the essential purpose of creating the sperm is to form the clot, and so forth unto infinity, through stations decreed by the Lord of Glory. The proof of this matter is the manifestation of possibilities, which are the loci of the revelations of power. Now that thou hast observed the Point of Truth in all things, be likewise certain of the decree of religion, that the sperm of religion was in the early days of Adam, peace be upon him, when the people of that time were situated at
- بدان ای سائل از نقطه اصل و فرع. اینکه حضرت رب العزة تکلیف باحدی نفرموده مگر دون وسع و طاقت آن. و اصل و فرع دین در هر عالم و زمان. حول اراده خداوندی طواف میکرده. و خلق هر شیئی را چنین بدان. بمثل خلق نفس خود. که از مقام نطفه ذکر آن بوده. تا مقاماتی که الی مالا نهایت لها از برای تو در علم خداوند بوده. و بیقین مشاهده کن. که مقام اول تو فرع مقام ثانی است. بلکه مقصود بالذات از خلقت نطفه علقه است. و هم چنین الی مالا نهایت له. بمقاماتی که حضرت رب العزة مقدر فرموده. و دلیل بر این امر ظهور مقدور است. که محال تجلیات قدرت است. حال که ملاحظه نقطه حقیقت را در کل شیئی

the station of the sperm of truth. In like manner did religion itself and its people progress through God's power until the day of the manifestation of the Muhammadan Reality, peace be upon him and his family, when the station of religion and its people had reached the stage whereof He said: "Then We clothed the bones with flesh; then We produced it as another creation." Blessed, therefore, be God, the Best of creators!

- 17 This is the cause of the abrogation of laws and religions, for an obligation suitable to the stage of the sperm would be sheer tyranny if imposed at the stage of the clot. And after the obligation pertained to the stage of flesh-creation, since no further transformation was ordained for it, this holy Law shall never be abrogated. Rather, what Muhammad, peace be upon him and his family, made lawful is lawful unto the Day of Resurrection, and what Muhammad made unlawful is unlawful unto the Day of Resurrection. And after the sperm of religion and its people reached the stage of human creation, God ordained religious obligations for them. Until they reached the age of discernment of divine unity, He entrusted the preservation of religion and its people to fourteen holy souls. And after the people of religion reached the first year of maturity, He ordained the occultation of His Proof and commanded the creatures to follow His Proof, that through struggles of the soul they might progress to the station of the knowledge of *ijtihad*. And He established differences among the group of researchers over the course of a thousand years, that all might, through fear of God and the decree of religion, through sincere struggles and righteous deeds, attain the station of action independent of following others, until they become worthy of the day of the rising of the shining moon from the eastern quarter, according to the explicit words of the Commander of the Faithful, peace be upon him. In these days, through tribulations sent down, He hath removed the insincere from the manifest religion, that those bereft of the consciousness of unity, which is the essential purpose of all created things, might be excluded from the circle of those who have attained.

- 18 A divine analogy: If one should have acted in accordance with what the Prophet of God—peace and blessings be upon Him and His family—commanded, attaining the utmost station of deeds, and should have acknowledged the authority of the immaculate Household—peace be upon them—but then turned away from the decree of Husayn ibn Ruh—God's mercy be upon him—who was one of the deputies during the Lesser Occultation, there

نمودی. حکم دین را هم چنان یقین کن. که
یوم نطفه دین در ایام اول بدیع آدم علیه السلام
بوده. که اهل آن زمام حق واقع در مقام نطفه
حقیقت واقع بوده اند. و همین قسم نفس دین و
اهل آن. بقدرت الله ترقی نموده اند. تا یوم ظهور
حقیقت محمدیه صلی الله علیه و آله که مقام دین
و اهل آن بمقام فکسونا العظام لهما ثم انشأناه خلقاً
آخر. رسیده بود. فتبارک الله احسن الخالقین

17 و از این جهت است نسخ شرایع و ملل. لاجل
آنکه تکلیفی که بیوم نطفه بوده. هرگاه بیوم
مضغه شود. محض ظلم است. و بعد از آنکه
تکلیف بمقام خلق خمیه تعلق گرفت. بعلم اینکه
تبدیلی از برای او مقدر نشده. این شریعت
مقدسه هم نسخ نخواهد شد. بل حلال محمد
صلی الله علیه و آله حلالی الی یوم القیمه. و
حرام محمد صلی الله علیه و آله حرام الی یوم القیمه.
و بعد از آنکه نطفه دین و اهل آن بمقام خلق
انسانیت رسید. خداوند عالم ایشان را تکلیف
باوامر دین مبین فرموده. و تا بلوغ مشعر توحید
نرسیده. حفظ دین و اهل آنرا بچهارده نفس
مقدس فرموده. و بعد از آنکه اهل دین باول
سنه بلوغ رسیده. غیبت از برای حجت خود
امر فرموده. و خلائق را حکم باتباع حجت خود
فرموده. تا اینکه بمجاهدات نفس. ترقی بمقام
علم اجتهاد از برای ایشان حاصل شود. و در
عرض ده مائه اختلاف در بین فرقه محققه مقرر
داشته. تا آنکه کل از خوف خداوند. و حکم
دین. بمجاهدات صدقه و اعمال حق بمقام عمل
مستغنی از اتباع دیگری شوند. تا آنکه قابل یوم
طلوع قمر لایح از طرف مشرق بنص کلام امیر
المؤمنین علیه السلام شوند. و در این ایام غیر
مخلصین را بفتنه های نازله. از حکم دین مبین
دور فرموده. تا آنکه اهل غیر مشعر توحید. که
مقصود بالذات ممکنات است. از دایره فائزین
خارج شوند.

18 تمثیل ربانی اگر کسی عمل کرده باشد بدین
حضرت رسول صلی الله علیه و آله در منتهای
مقام عمل. و اقرار بولایت اهل بیت عصمت
سلام الله علیهم آورده باشد. ولیکن اعراض
از حکم حسین ابن روح رحمة الله علیه که یکی
از وکلای ایام غیبت صغری بوده. نموده باشد.

is no doubt that all such deeds would be as scattered dust. This is because the fruit of all these acts is obedience to God through acknowledging Him, and the deeds of no one in any age will yield benefit unless they constitute obedience to the divine will and decree for that time.

- 19 Now that thou hast been acquainted with a drop from the ocean of truth, know that God's Cause in every aspect is more manifest than the sun, and none hath any argument against God-exalted be His transcendent glory-after differences in the days of occultation reached their utmost degree and souls drew near to the purity of the consciousness of unity. It becometh incumbent upon the station of God's mercy to choose and manifest a servant with sufficient proof from His own Proof, that he might bring the paths of differences to the point of unity. Just as the essence of religion and its people have progressed beyond the physical realm, so too have the divine verses progressed infinitely beyond the station of limitation. It is necessary that the proof of that servant be above the realm of intellects, which comprises the stations of knowledge and abstraction.

- 20 Since acceptance of this matter hath been difficult for most people, these mighty stations have been brought to the level of embodied words in such wise that none can produce the like thereof, and no limit hath been set for them, that they might serve as a proof like the sun in the midst of heaven for all created things. How wondrous is the handiwork of the Lord of Glory, and how perfect His power, that in the midst of religious differences He hath chosen a servant from among the Persians and opened his tongue with verses in such wise that none before him hath produced their like. In whatsoever he willeth and whenever he willeth, he speaketh without pause and writeth without rest of pen. Such is their resemblance to the verses of God that none can distinguish between them, yet their station is not like that of the verses of the Qur'an. Rather, they are verses that serve as proof for all the peoples of the earth, and their likeness in form and meaning is as an image reflected in a fifth mirror.

- 21 All the verses that God hath caused to flow from my tongue, both in meaning and expression, are as nought compared to a single letter of the Book of God and the words of the immaculate Household. Thus far, what hath been witnessed in the Kitab-i-'Adl amounts to four thousand firm verses, of which a single verse sufficeth as proof for the peoples of the earth,

شکی نیست که عملهای آن کلا هباء منثور است. لاجل آنکه ثمره کل این اعمال طاعت خداوند است از اقرار با او. و فایده نمی بخشد عمل احدی در هیچ زمانی. مگر آنکه اطاعت اراده و حکم خداوندی را در آن زمان عمل نماید.

- 19 و بعد از آنکه عالم برشی از حکم حقیقت شدی. بدانکه امر خداوند در هر شأن اظهر من الشمس است. و احدی را بر خداوند عالم جل عزه المتعالی جتی نیست بعد از آنکه در ایام غیبت اختلاف بمنتهای رتبه رسید و قوایل بصفای مشعر توحید نزدیک گشته فرض است بر مقام رحمت خداوند عالم. که از جانب جت خود عبدی را با جت وافی و منتخب و اظهار فرماید. تا آنکه سبیل اختلافات را بنقطه وحدت برساند. و همین قسم که اصل دین و اهل آن از عالم جسم ترقی نموده. بهمین قسم آیات خداوندی هم از مقام حد بلانهای ترقی نموده. فرض است که جت آن عبد از فوق عالم عقول. که مقامات معرفت و تجرید است بوده باشد

- 20 و از آنجائیکه تصدیق این امر بر اغلب ناس صعب بوده. این مقامات عظیمه را بمقام جسد کلمات آورده. بشأنی که احدی قادر بمثل آن نباشد. و حدی از برای آن قرار نداده. تا آنکه بر کل موجودات جت مثل شمس در وسط السماء باشد. چه بسیار عجیب است صنع حضرت رب العزة. و چه بسیار تام است قدرت او که در بحبوحه اختلاف دین. عبدی را از اعجمین منتخب فرموده. و لسان او را بآیاتی مفتوح فرموده. بشأنی که احدی قبل از آن سبقت بمثل آن نگرفته. و در هر چه بخواهد و هر وقت. تکلم مینماید بلا تأمل و مسطور میگردد بلا سکون قلم. از شدت تشابه آن بآیات الله احدی فرق نمینماید. و نیست حکم آن مثل آیات قرآن. بل آیاتی است که حجیت دارد بر کل اهل ارض. و مثال آن در صورت و معنی مثل صورتی که در مرآت پنجم حکایت نماید.

- 21 و کل آیاتی که خداوند از لسان من جاری فرموده. معنی و لفظ آن در مقابل یکحرف از کتاب الله. و کلمات اهل بیت عصمت معدوم صرف است. و تا حال آنچه که در کتاب عدل مشاهده شده چهارده هزار آیه متقنه است. که

inasmuch as they have flowed by pure divine nature [fitrat] from the treasuries of the unseen through God's grace. Nor should the people marvel at this; for after the descent of the Book of God, in the very midst of a people consummate in eloquence and discourse, for ten years did no one acknowledge it. Some cried, "Fables of the ancients!" others, "Words like unto the speech of a non-Arab!" and yet others, "Tales of former times!" – until, at the last, beholding their own impotence, they confessed.

یک آیه آن در حجت کفایت میکند اهل ارض را. لاجل آنکه بفطرت محض من فضل الله از خزاین غیب جاری شده. و عجب نیست مردم را. لاجل آنکه بعد از نزول کتاب الله در بحبوحه اهل فصاحت و کلام، ده سال احدی اذعان نکرده. و بعضی اساطیر الاولین و بعضی بمثل کلمات الاعجمین و بعضی قصص الاولین میگفتند تا آخر الامر مشاهده عجز نموده اعتراف نمودند.

- 22 O inquirer! The Sahify-i-A'mal-i-Sannah contains fourteen chapters, and its verses number in total two hundred and fourteen. Present it to all the learned ones, both Arab and Persian. By the One Who is the Truth, if all the peoples of the earth were to gather together, they could not produce the like of even one chapter thereof. From the day of the appearance of this Cause until now, by the True One Who knoweth all things, I have not seen a single verse from anyone, and from one who denied all the verses, I requested one tradition and he was unable to produce it. Indeed it is impossible and unattainable. And if anyone should compose words, they would be plagiarized words, not that which he could utter from the nature endowed by God. And whatsoever he produceth is from the depths of hell.

22 ای سائل. صحیفه اعمال سنه چهارده باب است. و کل آیات آن دویست و چهارده آیه میباشد. بر کل علماء عرب و عجم عرض کن. بحق خداوندی که حق است. که اگر جمیع اهل ارض جمع شوند. بمثل یکباب آن نمیتوانند آورد. چنانچه از يوم طلوع این امر الی الآن. بحق خداوندی که عالم است بکشتی یک آیه از احدی ندیده‌ام و از جسدی که بحد کل آیات را نموده. یک حدیث خواستم و نتوانست بیاورد. و ممتنع و محال است. و اگر کسی هم کلماتی ترکیب نماید کلمات مسروقه است. نه آنکه از فطرة الله توانسته تکلم نماید. و آنچه آورده از صور سجین است.

- 23 None can contend with this Cause save one who possesseth power like unto the Author of this Book, who, if he so desireth, could throughout his entire life speak naught but the verses of God concerning any matter, and no powerlessness would be found in him. And if anyone should say that the Proof of the Imam (peace be upon him) must possess all verses, this is true. However, he hath but one verse, before which all other verses are as nothing. And if he produceth naught else, his proof is complete. Yea, if his proof were other than verses, it would be incumbent upon him to produce whatsoever anyone might ask. But now that his proof is that which is supreme over all physical verses, this is not incumbent upon him, and his proof is sufficient unto all.

23 کسی میتواند مقابله با این امر نماید که مثل صاحب این کتاب قدرتی در او باشد که در جمیع عمر خود اگر بخواهد غیر از آیات الله تکلم ننماید در هر امر بتواند. و عجزی در او نباشد. و اگر کسی بگوید. که حجت امام علیه السلام دارای جمیع آیات باید باشد حق است. ولیکن یک آیت دارد. که آل آیات نزد آن معدوم است. و اگر اتیان بغیر این نکند حجت آن تام است. بلی اگر حجت آن غیر آیات بوده. فرض بود بر آن که هر کس هر چیز بخواهد اتیان نماید. ولیکن حال که حجت آن مهیمن بر کل آیات جسمانی است. فرض بر آن نیست. و حجت آن بالغ است بر کل.

- 24 As He hath revealed: "Verily, one verse that We have now revealed unto thee in this Book equalleth in the Book of God all the verses of the Prophets. And after this all creation shall be questioned concerning the proofs of God."

24 چنانچه نازل فرموده. الا ان آیه مما نزلنا الان الیک فی ذلک الکتاب. تعدل فی کتاب الله آیات النبیین. و ما من بعد ذلک کل الخلق من حجج الله لیستلون.

- 25 And if anyone should say this proof is his own artifice, this is rejected, like that which is said about the Qur'an, letter by

25 و اگر قائل بگوید این حجت صنعت خود از خود است. مردود است. بمثل آنچه در قرآن گفته

letter. And whenever a falsifier sayeth that in some instances the verses are contrary to the rules of the people, this is a calumny. Nay, all verses flow according to the divine rule, like the verses of the Qur'an, and other than this is the falsehood of satans and the ignorance of the writers.

میشود الحرف بالحرف و هر گاه کاذب بگوید. در بعضی مواقع از آیات خلاف قواعد قوم است. افتراست. بل کل آیات بنهج قاعده الهیه که مثل آیات قرآن است جاری گشته. و غیر این کذب شیاطین. و عدم علم کاتبین است.

- 26 And if all the learned ones should desire to find in the Kitabu'l-'Adl or the Sahifah Baynu'l-Haramayn one letter of grammatical error or two unconnected letters, according to the rules of the Book of God and the people, verily they shall never be able to do so.

26 و اگر جمیع علما بخواهند که در کتاب عدل و صحیفه حرمین. یکحرف لحن و دو حرف بدون ربط پیدا نمایند. بر قواعد کتاب الله و قوم هر آینه قادر نخواهند بود.

- 27 Nay, one verse that conformeth to the rules of the people proveth the claim and sufficeth for all. Say: Die in your wrath, and enter the fire through your associating partners with God, then become stones from the depths of hell, arranged in rows. This verse alone sufficeth for the people of doubt and denial, throughout the power and glory of God.

27 بل یک آیه که مثل قواعد قوم باشد. ادعا را ثابت میکند. و کافی است همین یک آیه واحده کل راه. قل موتوا بغيظکم. و ادخلوا النار بشرکم ثم کونوا حجارة من سجين منضود. و همین آیه از برای اهل شک و بحد کافی است. بدوام قدرة الله و سبوحیته.

- 28 Know thou that God hath chosen someone for the protection of His religion and His proof, and through his hands He hath caused sufficient proofs and conclusive evidences to flow forth. He was raised among the Persians and received no instruction from anyone regarding these true traces. Rather, he was completely unlettered in such traces, and it hath never been witnessed that one raised among the Persians, nor is it possible henceforth, should have such power over words, as the eloquent ones and sages among the mystics have confessed their impotence and lack of knowledge regarding the outward meanings thereof. And yet the twenty-nine letters have been and remain in the hands of the learned. This wondrous method hath never flowed from anyone's pen, nor is it possible.

28 و بدانکه خداوند عالم کسی را منتخب از برای حفظ دین و حجت خود فرموده. و حجت های وافیه و براهین قاطعه بر ید او جاری فرموده. که در اعجمین نشو و نما نموده و در این آثار حقّه نزد احدی تعلیم نگرفته. بل امی صرف بوده در مثل این آثار و تا حال مشاهده نشده که کسی در عجم نشو و نما نماید. و ممکن نیست بعد از این. که قدرت داشته باشد باین نوع از کلمات. که بلغای از فصحا و حکمای از عرفا. اظهار عجز و عدم علم بظواهر معانی آنها نموده اند. و حال آنکه حروف بیست و نه گانه پید علما بوده و هست. و این نهج بدیع بر ید احدی جاری نگشته. و ممکن نیست.

- 29 Should any learned one take up the pen to write verses spontaneously without drawing from the Book of God, it becomes evident how supremely mighty and difficult this matter is, and impossible for anyone save whom God willeth. And since the perfect divine power is complete, besides this Most Great Sign and Supreme Proof, He hath bestowed strange divine qualities upon the bearer of this soul, such that every living being may be convinced that these verses are impossible for anyone without divine permission - as for instance, that in the space of twelve hours a mighty scroll floweth from his pen without reflection.

29 هرگاه عالمی قلم دست گرفت بدون اخذ از کتاب الله بر فطرت آیاتی نوشت. ظاهر میشود که امر بغایت عظیم و صعب است. و در حق احدی ممکن نیست. الا من شاء الله. و از آنجائی که قدرت کامله خداوندی تام است. سوای این آیه عظمی و حجت کبری. شئون لاهوتیه عجیه بصاحب این نفس عطا فرموده. که هر ذی روحی یقین نماید. که این آیات بغیر اذن خداوندی در حق احدی ممکن نیست مثل آنکه در عرض دوازده ساعت یک صحیفه محکمه بل تأمل از قلم آن جاری میگردد.

- 30 And what proof could be greater than this, that man should attain the station of intimate communion with the Beloved,

than which no loftier station in contingent existence can be conceived? Even as the blessed Sadiq - peace be upon him - hath explicitly stated in the Misbahu'sh-Shari'ih.

30 و کدام حجت از این عظیمتر است. که انسان بمقام روح مناجات که مقعد انس با محبوب است رسیده باشد چنانچه مقامی در امکان عالتر از این متصور نیست. چنانچه حضرت صادق علیه السلام در مصباح الشریعه صریح بیان فرموده‌اند.

31 And until now none among the sages and learned ones hath fully manifested this station. Had this occurred, surely some writing would have remained from them. And none save the Immaculates - peace be upon them - have claimed this station.

31 و الی ان احدی از حکماء و علما این مقام بتمامه ظاهر نشده. هرگاه شده بود لابد بود صحیفه‌ای از ایشان مانده باشد. و غیر از اهل عصمت علیم السلام مدعی این مقام احدی نشده.

32 Even as the author of Haqu'u'l-Yaqin hath written that the greatest miracle of the Family of God - peace be upon them - was their words. And concerning the Sahifiy-i-Sajjadiyyih all the divines have called it the Psalms of the Family of the Prophet, likening it to the heavenly scriptures.

32 چنانچه مؤلف حق‌الیقین اعظم مهجزه آل الله سلام الله علیم را کلمات ایشان نوشته. و در حق صحیفه سجادیه کل علماء زبور اهل بیت گفته‌اند. و مشابه بصحف سماویه نوشته‌اند.

33 How is it that all affirm the divine authority regarding the Sahifiy-i-Sajjadiyyih, yet hesitate concerning these few writings wherein the matter hath reached from the limited world to infinity and beyond? I seek refuge with God from the promptings of Satan, for he is mankind's manifest enemy.

33 چگونه در حق صحیفه سجادیه اثبات ولایت حق را کل مینمایند. و در این صحائف معدوده که امر از عالم حد بلانهایه و ماوراء آن رسیده توقف مینمایند. فاعوذ بالله من خطوات الشیطان فانه کان للانسان عدو مبین.

34 When one possessed of knowledge considereth the reality, he knoweth how difficult it is to bring stations that transcend the world of reason into the realm of words, which is the body, in less than the twinkling of an eye. Observing its inner and outer arrangement, he knoweth how mighty a matter this is.

34 و هرگاه ذی علی نظر بواقع کند میداند. که چقدر امر صعب است. مقاماتی که از فوق عالم عقول است. اقرب از ملح بصر بعالم الفاظ که جسد است آوردن. با ملاحظه ترتیب آن در باطن و ظاهر میداند. که چقدر امر عظیم است

35 By the truth of God Who revealed the Qur'an to His Holiness the Messenger - peace be upon him and his family - a single intimate communion with God, with outward eloquence and true arrangement, is greater than all sciences and nobler than all acts of worship, especially when it manifesteth lofty stations through wondrous words.

35 بحق خداوندی که قرآن را بر حضرت رسول صلی الله علیه و آله نازل فرموده. که یک مناجات با خداوند با فصاحت ظاهریه و ترتیب واقعیه اعظم از کل علوم و اکرم از کل طاعات است. لا سیما وقتی که مقامات عالیه را بکلمات بدیعیه ظاهر نماید.

36 And whoever hath examined the writings of the author of this book knoweth that he hath brought forth meanings and words from the Concourse on High that exist in none of the traditional prayers. Let none imagine that I claim these prayers are more perfect or greater. Nay, by the truth of God Who manifested the Family of God through His absolute authority, my existence, attributes and words that have flowed and shall flow by God's leave from my tongue and pen shall never equal a single letter of the prayers of the Immaculates - peace be upon them - for they dwell in the sources of God's Will, while all others are mentioned only in the effects of their deeds. This

36 و هر که تتبع در صحیفهای صاحب این کتاب نموده میداند. که معانی و الفاظی از ملاء غیوب بعالم ظهور آورده. که در هیچ یک از ادعیه مانوره نیست. و تو هم نمائی که میگویم این دعوات اتم و اعظم است. نه چنین است بحق خداوندی که آل الله را بولایت مطلقه خود ظاهر فرموده. که وجود و صفات من و کلماتی که از لسان و قلم من جاری شده. و باذن الله خواهد شد. معادل یکحرف از ادعیه اهل عصمت سلام الله علیم نخواهد شد لاجل آنکه

is beyond the reach of aspiring hands. Glory be to God above what they describe.

- 37 Secondly, among the attributes of the stations of holiness is this: that in His sermons the loftiest utterances – before which the masters of eloquence and exposition stand abashed – flowed from His pen, with a facility surpassing all things, from His very hand. Had all the proofs of the One Who occupies this station been but a single sermon from among those that have been revealed, it would have sufficed for all. Yet now all see and know how, after much contemplation and study of books, the divines compose a single sermon with great difficulty. And when at last it is placed alongside these mighty sermons, it is as the babbling of children. God will judge between all with truth. Had the divines not turned away from this Cause, no one would have suffered injustice. And now whatever transpires, the sin thereof shall rest upon them until the Day of Resurrection.

- 38 The third of the divine attributes is the knowledge manifested by Him Who occupies this station, Who hath expounded lofty and hidden truths in brief utterances, in such wise as no divine hath ever done before. Whatever He hath written, He hath established through wisdom, which is the greatest of explicit proofs. In most instances He hath made no mention of proofs based on exhortation or disputation, that He might raise mankind beyond such limited bounds to the highest heaven. Every person of understanding who hath beheld His commentary on the Surih of the Cow, His treatises, and His answers to the questions of the learned, hath attained certitude regarding what hath been mentioned. Matters which the divines have discussed at length in numerous debates have been set forth more perfectly and concisely in His wondrous words, such that all the learned have acknowledged that this is indeed from God, the Almighty.

- 39 As to His alteration of certain words in some passages and His departure from the rules observed by the people of limitations, this is so that men might be assured that the One Who occupies this station hath not acquired His verses and knowledge through study, but rather His breast hath been dilated with divine knowledge through the light of God. They will then recognize that His alterations are of a wondrous nature and His departure from rules conforms to a divine pattern. Indeed, numerous examples of such expressions have been revealed in the Book of God. For instance, where a feminine word should

ایشان در مواد مشیت الله سکنی نموده‌اند. و ما سوای ایشان در اثر فعل ایشان مذکورند. و این العلی من ید المتناول و سبحان الله عما یصفون

- 37 و ثانی از شئون مقامات قدوسیة آنست. که در خطبات باعلی کلمات اهل فصاحت و بیان از قلم اسهل از کلشی از ید او جاری گشته. و هرگاه کل حجت صاحب این مقام یک خطبه از آنچه ظاهر گشته بوده کافی بود کل را. و حال آنکه کل می بینند و میدانند. که کل علما بعد از ملاحظه کتب و تفکرها بچه مشقت ها یک خطبه انشاء میکنند. و آخر الامر بعد از آنکه در مقابل این خطبات عظیمه میگذاری. بمثل صبیان په په میگوید خداوند حکم کند ما بین کل بحق. هرگاه علما اعراض از این امر نمی نمودند. ظلمی بر احدی واقع نمیشد و حال آنچه واقع میشود ذنب آن بر ایشان است الی یوم المعاد

- 38 و ثالث از شئون حقّه ظهور علم صاحب این مقام است. که مقامات غیبیه عالیّه را بکلمات مختصره بیان نموده. بشانی که از احدی از علما این قسم بیان صادر نشده. و هرچه نوشته بدلیل حکمت. که اعظم ادله منصوبه است محکم نموده و در اغلب مقامات ذکر از دلیل موعظه حسنه و مجادله ننوده. تا آنکه مردم را از وقوف در این حدود بعیده ترقی بملاء اعلی دهد و هر کس از اولی الالباب که شرح سوره بقره و صحائف و جواب سؤالات اهل علم را مشاهده نموده. یقین بآنچه اشاره شده نموده. مطالبی که علما در مباحث عدیده ذکر نموده‌اند. در کلمات بدیعه بوجه اتم مختصر از صاحب آیات ظاهر گشته که کل اهل علم اقرار باین من قدیم من الله العظیم نموده‌اند

- 39 و اینکه در بعضی مقامات تبدیل کلمات. و در بعضی بخلاف قواعد اهل سبجات جاری گشته. لاجل این است که مردم یقین نمایند. که صاحب این مقام بر سبیل تحصیل اخذ آیات و علوم نکرده بل بنور الله صدر آن منشرح بعلم الهیه شده. و حکم تبدیل را بشأن بدیع. و خلاف قواعد را بقاعده الهیه راجع نمایند. چنانچه امثال این کلمات در کتاب الله اکثر من ان یحصی نازل شده. چنانچه کلمه‌ای که مقام آن تانیث است. خداوند عالم ضمیر مذکر نازل فرموده فی قوله و

appear, the Lord of the worlds hath revealed a masculine pronoun, as in His words "and a Word from Him, whose name is the Messiah." And in describing a feminine attribute He hath revealed "one of the greatest," as in His exalted words "Verily it is one of the greatest warnings to mankind." And He hath given permission to whomsoever wisheth to follow either the divine rules or to hold back, meaning to follow the rules of the people, for verily they were an ignorant folk.

- 40 Similarly, He hath revealed contrary to the rules of all the learned this phrase: "These two are certainly sorcerers." This is so that all might know with certainty that the creation of words is dependent upon divine decree, not upon the conventions of those who are not people of the Bayan. Indeed, just as the worlds have progressed, so too have words and their inflections progressed. How near is the day when the verses of God shall be recited without regard for the rules and inflections customary among the people. O Lord, hasten by Thy grace the deliverance of the family of God. Verily, Thou art the Lord of ancient bounty.

- 41 And after thou hast become aware of these subtle and celestial allusions, know that today among the Twelver sect discord hath reached its height. Some are known as Usulis and consider truth to be with themselves after acting upon conjecture, which is agreed upon among them. And others are known as Akhbaris and who recognize no authority but radiant reason, and those who are known by the name of the late Shaykh Ahmad ibn Zayn al-Din (may God sanctify his resting place) and who claim for themselves pure and absolute truth - yet they have not grasped even the outer shell of the words of that great monotheist. And some are known as Sufis and claim to possess the inner meaning of the Law, while they are veiled and distant from both the inner and outer meanings. Rather, they have chosen the path of pure darkness and polytheism, though they perceive it not.

- 42 And there is no doubt that within each of these four schools there are endless differences, to such an extent that some declare others to be unbelievers. Although besides these four well-known sects, there are others who have made themselves leaders and founders of schools, such as the followers of Mulla Sadra and their like. Each regards itself as absolute truth and all others as absolute falsehood. How well spoke the Arab poet: "Each claims connection with Layla, but Layla acknowledges them not. When tears flow down cheeks, it becomes clear who truly weeps and who feigns weeping."

کلمه منه اسمہ المسیح و در مقام صفت مؤنث احدی الکبر نازل فرموده. فی قوله جل و علا و انها لاحدی الکبر نذیراً للبشر. و اذن فرموده. از برای هر کس که اراده نموده قواعد الهیه را. لمن شاء منکم ان يتقدم. ای بقواعد الهیه. او يتاخر. ای بقواعد قوم. اذ انهم کانوا قوم سوء جاهلین

- 40 و چنانچه نازل فرموده بخلاف قواعد کل اهل علم این کلمه را. ان هذا ان لساحران. تا آنکه کل بیقین بدانند. که مناط خلقت الفاظ حکم خداوندی است. نه وضع غیر اهل بیان. بل همین قسم که عوالم ترقی نموده. کلمات و اعراب هم ترقی نموده. چه قریب است که یومی طالع شود. که آیات الله بغیر قواعد و اعراب مصطلحه بین قوم قرائت شود. رب عجل فر فرج آل الله بفضلک. انک ذو من قدیم.

- 41 و بعد از آنکه عالم باشارات خفیه ملکیه شدی. بدانکه امروز در طایفه اثنی عشریه اختلاف بنهایت رسیده. بعضی باسم اصولی مشهور. و حق را بعد از عمل بظن. که مجمع علیه ایشان است. با خود میدانند. و بعضی باسم اخباری مشهور. و حق را بعد از حجیت غیر عقل لامع با خود میدانند و بعضی باسم مرحوم شیخ احمد بن زین الدین قدس الله تربته مشهور و حق محض خالص را با خود میدانند. و حال آنکه قشری از کلمات آن موحد بزرگوار را درک نکرده اند. و بعضی باسم صوفیه مشهور و باطن شریعت را برید خود میدانند. و حال آنکه از باطن و ظاهر هر دو محجوب و دور افتاده اند. بلکه محض طریقت ظلمت و شرک را اختیار نموده اند. من حیث لا یعقلون.

- 42 و شکی در هر یک از این مذاهب اربعه نیست. که اختلافات مالانهایه در میان ایشان هست. بحدی که بعضی بعضی را تکفیر مینمایند. اگرچه غیر این چهار فرقه مشهوره هم بعضی خود را رئیس و اصل فرقه گرفته اند. مثل صدرائون و اشباه ایشان. و هر یک خود را حق محض و و ما سواى خود را باطل محض میدانند. چه محبوب تکلم نموده شاعر عرب: و کل يدعى و صلا بلیلی و لیلی لا تقر لهم بذاکا

اذا انجست دموع من حدود تین من یکی من
تباکی

- 43 There is no doubt that among all these differences, the pure truth has been with the Twelver sect alone, although those of other sects, when they have acted for the love of God and exerted their utmost effort, have been rewarded. When matters reached this point, through the grace of the Hidden Imam (may God hasten his appearance), He chose one of His servants from among the common people and nobles to preserve the Faith, and bestowed upon him the knowledge of divine unity and true wisdom, which is the greatest of all good things. And since in every age people have prided themselves on their greatest signs, the one who is sent must appear among the people with the greatest of those signs, so that people of understanding may not hesitate to acknowledge him.

43 و شکی نیست که حکم حق محض در میان کل این اختلافات فرقه اثنی عشریه یکی بوده. اگرچه اهل غیر آن هرگاه لب الله حرکت نموده اند. و جد و جهد خود را نموده اند. مصاب بوده اند. امر که باینجا ختم شد. از سبیل فضل امام غایب عجل الله فرجه عبدی از عید خود را از بحبوحه اعجام و اشراف منتخب از برای حفظ دین فرموده. و علم توحید و حکمت حق که اعظم کل خیرات است باو عطا فرموده. و چون هر زمان که اهل آن باعظم آیات مابین خود افتخار مینموده اند نفسی هم که مبعوث بوده. باعظم آن آیه در میان قوم باید مبعوث گردد. که اولو الالباب در مقام تصدیق باو توقف ننمایند

- 44 There is no doubt that in this age, the glory of the scholars has been in their knowledge of Qur'anic verses and traditions, and the glory of the mystics in their understanding of the subtleties of the Supreme Assembly. Therefore, it is necessary that the chosen servant appear among the people with the greatest of these signs - which is knowledge of the innermost mysteries and eloquence both outward and inward - so that the proof may be complete for all scholars and mystics. Any person of subtle perception who examines the verses and words will find the matter clearer than the sun at its zenith, and any discerning scholar who observes the eloquence of the verses will see the truth with the eye of certainty.

44 و شبهه نیست که در این زمان شرف علما بعلم نکات قرآن و احادیث. و شرف عرفا بدقایق بواطن ملاء اعلی بوده و هست. و لاجل این فرض است که عبد منتخب از مابین قوم. باعظم این آیات که علم باطن باطن و فصاحت ظاهر و باطن باشد. مبعوث گردد. که حجت بر کل علما و عرفا تام و کامل باشد و هر فطن دقیقی که در آیات و کلمات مشاهده نماید. امر را اظهر من الشمس فی نقطه الزوال مشاهده مینماید. و هر ادیب ذی نظری که در فصاحت آیات مشاهده بطرف اهل بیان نماید. امر را در مقام حق یقین بل عین یقین می بیند.

- 45 Today, after the rising of the manifest moon from the East, which was foretold in the tradition of the Prince of Believers (peace be upon him), it is incumbent upon all to obey and love him and follow his ordinances. This is the pure religion of the One God. Whoever wishes to acknowledge it does so for their own sake, and whoever wishes to deny it does so to their own detriment. God's proof is complete for all the world. O people! Whosoever knoweth Me knoweth God and His Messenger and His chosen ones, and whosoever knoweth Me not knoweth not God and His Messenger and His chosen ones, and this sufficeth as glory unto Me, and God sufficeth as a witness.

45 امروز بعد از طلوع قمر لایح از طرف مشرق. که در حدیث حضرت امیر المؤمنین علیه السلام امر باتباع آن شده. بر کل فرض است طاعت و محبت او. و اطاعت احکام آن. و همین است دین خالص خداوند احد. هر کس میخواهد تصدیق نماید از برای نفس خود تصدیق نموده. و هر کس هم میخواهد تکذیب نماید. از برای نفس خود تکذیب نموده. و حجت خداوندی بالغ است بر کل عالم. الا یا ایها الناس من عرفنی فقد عرفنی. و من لم یعرفنی فانا ذا اعرفه بنفسی. من احبنی فقد احب الله و رسوله و اولیائه. و من جهلنی فقد جهل الله و رسوله و اولیائه و کفنی بذلک لنفسی فخرا. و کفنی بالله علی شهید.

- 46 Know thou that this revelation of verses and supplications and divine knowledge is from a dream wherein was beheld the holy head of the Prince of Martyrs, peace be upon Him, severed from His pure body, along with the heads of His kindred, and seven draughts of blood were drunk from the blood of that martyred one with utmost love. And it is through the blessing of His blood that my breast was expanded to reveal such firm verses and decisive supplications. Praise be to God Who caused me to drink the blood of His Proof and made it the reality of my heart, and for this have I consented to affliction. Verily we are God's and to Him do we return, and for the like of this let all strivers strive.
- و بدانکه این ظهور آیات و مناجات و علوم لدنیه. 46
از نومی است که مشاهده نموده. بانکه دیده
رأس مطهر جناب سید الشهداء علیه السلام را
مقطوع از جسد مطهر. با رؤس ذوی القربی و
هفت جرعه دم از کمال حب از دم آن جناب
شهید نوشیده. و از برکت دم آن حضرت است
که صدر آن بمثل این آیات متقنه و مناجات
محکمه منشرح گشته. الحمد لله الذی اشربنی دم
حجته. و جعله حقیقه فؤادی. و لذلك قد نزل
علی البلاء بامضائه. فانا لله و انا الیه راجعون. و
ان بمثل ذلک فلیعمل العاملون.
- 47 Chapter Three
- باب الثالث 47
- 48 Concerning the Knowledge of God and the Knowledge of His Chosen Ones as God, the Mighty, the Glorious, Hath Commanded
- 48 فی معرفه الله و معرفه اولیائه بما امر الله عز وجل
- 49 Know thou that the foundation of religion is the knowledge of God, and the perfection of knowledge is unity, and the perfection of unity is the negation of attributes and names from His holy Essence, and the perfection of negation is entrance into the depth of oneness, through certain knowledge and witnessing the manifestation of His bounty. The reality of these stations is the sign of God alone, through which knowledge and certitude of the existence of the Lord of Glory is attained.
- 49 بدانکه اصل دین معرفت الله است. و کمال معرفت توحید است. و کمال توحید نفی صفات و اسماء است از ذات مقدس او. و کمال نفی ورود لجه احدیت است. بعلم قطع و مشاهده وصل جود آن. و حقیقت این مراتب آیه الله وحده است. که بآن عرفان و ایقان بوجود حضرت رب العزه حاصل است.
- 50 And know thou that the Ancient Being's outer reality is His very inner reality, and His essence is His very being. He hath ever been, and no thing had existence, and now too He is as He was in eternity, and no thing hath existence at His level. Whatsoever can be termed a thing, apart from the Essence of God, is His creation. His Essence is known to none, for knowledge requireth existence and association, and all else hath no existence at His level, much less requiring association. None hath known God save His holy Essence, and none hath unified God save His holy Essence.
- 50 و بدانکه ذات قدیم ظاهر آن نفس باطن او است. و کینونیت آن نفس ذات او است. و لم یزل بوده و وجودی از برای شیئی نبوده. و حال هم بحالت ازل هست. و وجود شیئی در رتبه او نیست. و هر شیئی که اسم شئییت باو اطلاق شود. سوای ذات الله خلق او است. و ذات معروف نزد احدی نیست. زیرا که معرفت فرع وجود و اقتران است و ما سوای آن وجودی در رتبه آن ندارند. چه حد آنکه باقتران محتاج شوند. و احدی نشناخته است خداوند را. غیر از ذات مقدس او. و احدی توحید نکرده خداوند را غیر از ذات مقدس او.
- 51 Whosoever claimeth to know Him is an infidel, by the testimony of his own self which is contingent and temporal. And whosoever claimeth to unify Him is a polytheist, by the testimony of his own self, for association with Him is impossible, and it is impossible to attribute names and descriptions to His Essence. No one hath any way or means to know Him. His proof from all eternity hath been His Essence, and it is impossible for anything contingent to become His proof. Whosoever
- 51 و هر کس ادعای معرفت او را نماید کافر است. بشهادت نفس خودش که ممکن و حادث است. و هر کس ادعای توحید او را نموده مشرک است. بشهادت نفس خودش که ممکن نیست اقتران با او. و ممکن نیست جعل اسم و وصف از برای ذات او. و دلیل و سبیلی نیست از برای احدی لاجل معرفت او لم یزل دلیل ذات او ذات او بوده و ممکن ممتنع است که دلیل او

manifesteth the unity of His appearance through His Essence for His Essence hath plunged into the ultimate bounty of contingency. And whosoever taketh contingent beings as proof of knowledge of Him remaineth veiled from the bounty of the ultimate creation by Himself through Himself. The manifestation of divinity is too well-known and evident and exalted and honored to be known through His creation. Nay, all besides God are known through His existence. Those who claim the unity of existence are polytheists, by the testimony of existence itself, for the unity they affirm is contingent upon the existence of two, else from what station would come the negation of two and affirmation of unity? Likewise those who consider the Essence of Truth to be the cause of contingent existence.

52 Those who believe in causation are infidels. For causation is contingent upon the connection between cause and effect, and connection is contingent upon the existence of duality. Both stations are utterly false. Rather, the True Reality is the Essence of Truth. Creation is contingent, and nothing beyond contingent creation is conceivable. Truth has ever been Truth, and no thing is known. Creation will ever be creation, and connection with the Essence is impossible.

53 And since God, the Ancient One, created creation for the recognition of His power manifested within them, and made reward and punishment the cause of this same matter, He created the Will ex nihilo through His own causation - a Will without qualification or explanation. And after that He created all things through its causation. And it is impossible for anything to be created upon which the word "thing" may be applied except through seven stages of contingency, less than which is impossible for any contingent thing. These seven stages are Will, Purpose, Destiny, Decree, Permission, Term, and Book. And whoever believes that God created a thing without the causation of these seven stages is, by the explicit text of tradition, an infidel.

54 The first mention of a thing without relation to thingness is the existence of Will. At the time of relating existence to thingness it is Purpose. At the time of mentioning meanings it is Destiny. The manifestation of these three ranks is Decree. And at this station it is obligatory upon all contingent things to acknowledge the origination of God, glory be to Him, the Most High. For there is no origination after Decree. And the ruling of Permission, Term and Book is established after confirmation, nay rather, the reality of origination. And the mystery of invention is the existence of these seven in the world of the unseen and the visible, which is the manifestation of

واقع شود. هر کس که توحید ظهور آن نماید بذاته لذاته متلجج شده بغایت فیض امکان. و هر کس که ممکنات را دلیل معرفت او گرفته محجوب مانده از فیض غایت ابداع لنفسه بنفسه. و ظهور خداوندی اعرف و اظهر و اجل و اکرم است از اینکه بخلق خود شناخته شود. بل ما سوی الله معروفند بوجود او. و قائلین بوحث وجود مشرکند. بشهادت خود وجود. لاجل آنکه وحدتی که اثبات میکنند. فرع وجود اثنین است و الا نفی اثنین و اثبات وحدت از چه مقام است.

52 و هم چنین اشخاصیکه علت وجود ممکن را ذات حق و بریط فیما بین قائل گشته کافرنند. لاجل آنکه علت فرع اقتران با معلول و بریط فرع وجود اثنین است. و هر دو مقام باطل محض است. بل حق واقع ذات حق است. و خلق ممکن و شیئی سواى خلق ممکن معقول نیست. و لم یزل حق حق است. و معروف شیئی نیست. و لا یزال خلق خلق است. و اقتران با ذات ممکن نیست.

53 و از آنجائی که خداوند قدیم خلق را بجهت عرفان قدرت متجلیه در ایشان خلق فرموده. و ثواب و عقاب را علت همین امر فرموده خلق فرموده مشیت را لا من شیئی بعلیت خود مشیت بلا کیف و لا بیان. و بعد از آن خلق فرمود کل اشیاء را بعلیت او. و ممکن نیست خلق شیئی که حرف شیئیت بر او وارد شود. الا بهفت مرتبه از امکان. که اقل آن در حق ممکن ممکن نیست. و آن هفت مرتبه مشیت و اراده و قدر و قضا و اذن و اجل و کتاب است. و هر کس اعتقاد نماید که خداوند خلق نموده شیئی را. بی علیت این مراتب سبعة. بنص حدیث کافر است.

54 و اول ذکر شیئی بلا تعلق ذکر شیئیت وجود مشیت است. و حین تعلق وجود شیئیت اراده است. و حین ذکر معا قدر است. و ظهور این ثلاثه رتبه قضا است. و در این مقام فرض است بر کل ممکنات اعتراف بیدای حق سبحانه و تعالی. لاجل آنکه بدائی نیست بعد از قضا. و ثابت است حکم اذن و اجل و کتاب بعد از امضاء بل حقیقت ابداع. و سر اختراع وجود این سبعة در عالم غیب و شهود است. که ظهور چهارده

fourteen holy souls. Glory be to God above what they associate with Him.

- 55 Know, O questioner, that the philosophers have mentioned in their books proofs for the existence of the Creator, and the mystics for His unity. All are rejected by the testimony of their own proofs which are contingent. It is impossible for proof to be contingent essence. Rather, whenever anyone gazes upon the Point of Reality and removes the veils and allusions, he becomes immediately certain that mentioning proof of the One, and establishing unity through other than God's attributes, is among the greatest of sins and the most grievous of abominations. Rather, there is no proof with me for His existence and unity other than Him. None has known His Essence except His Essence, and all description by created things returns to their own selves.

- 56 How greatly have the expositors of certain truth presumed in mentioning affirmative and negative attributes, while remaining veiled from the words of the Prince of Believers, peace be upon him, negating attributes. Not even a letter's worth of reality in mentioning this matter have they expressed or understood. If they affirm unity, whence comes mention of eight? And if they do not affirm it, they remain veiled from unity. Rather, in truth His holy Essence has no attribute other than His Essence. And the attributes which the Holy Household, peace be upon them, have explained are, by the explicit word of His Holiness Rida, peace be upon him, for sweeping away delusions. God has ever been Knowing while nothing was known with Him. His Knowledge is His Essence. And whoever has sought to know His Knowledge and its modality, he is an infidel. For His knowledge is not attainable by anyone. He hath ever been the All-Powerful, the All-Hearing, the All-Seeing.

- 57 And there was no object of power, nor anything heard, nor anything mentioned with Him. He knoweth all things before their existence, even as was explained in the first sermon of the Book as a drop from the ocean of truth. The mention of negation is a branch of affirmation. God is sanctified from all else besides Him. All attributes are but mention of the existence of His Will. All names are but the name of His Purpose. He is sanctified from all else besides Himself through His own Essence. I seek forgiveness from Him for mentioning aught else besides Him before the court of His nearness. Glory be to God above what they attribute unto Him.

- 58 And after thou hast witnessed that there is no way unto the knowledge of God, the Most Merciful - neither through attributes, nor through explanation, nor through names, nor

نفس مقدس بوده باشد. و سبحان الله عما يشركون

- 55 و بدان ای سائل. که حکما دلیل بر وجود صانع و عرفا بر وحدت او. در کتب خود ذکر نموده اند. و کل مردود است بشهادت ادله ایشان که ممکن است. و ممکن نیست دلیل ذات ممکن باشد. بل هرگاه احدی بنقطه حقیقت ناظر و کشف سیاحت و اشارات را نماید. بالبدیهه یقین میکند که ذکر دلیل احد. و اثبات توحید بغیر وصف خداوند. اعظم کبیر و اکبر مکاره میباشد. بل نیست دلیلی نزد من بر وجود و توحید او غیر او. و غیر ذات او نشناخته است احدی او را و کل وصف موجودات مردود بنفوس ایشان است.

- 56 چه عظیم جرئت نموده مبین حق یقین در ذکر صفات ثبوتیه و سلبيه و محجوب گشته از کلمات امیر المؤمنین علیه السلام. بنفی صفات بل اقل از حرفی از ذکر حقیقت در ذکر این مسئله بیان نکرده. و مطلع نشده. هرگاه بوحث اقرار نموده ذکر ثمانیه از چه راه. و هرگاه اقرار نموده از توحید محجوب گشته. بل نیست فی الحقیقه از برای ذات مقدس او وصفی سواي ذات او. و صفاتی که اهل بیت عصمت ع بیان نموده اند. بنص کلام حضرت رضا علیه السلام لاجل مکنسه او هام است. و خداوند همیشه عالم بوده و معلومی نبوده با او. و علم او ذات او است. و هر کس اراده معرفت علم او و کیفیت آنرا نموده کافر است. زیرا که ممکن نیست معرفت او از برای احدی. و لم یزل قادر و سمیع و بصیر بوده.

- 57 و مقدوری و مسموعی و مذکوری با او نبوده. عالم است بکلی شیئی قبل از وجود شیئی. چنانچه در خطبه اول کتاب رشی از بحر حقیقت بیان شد. و ذکر نفی فرع اثبات است. و خداوند منزّه است از کل ما سواي خود. و کلی صفات ذکر وجود مشیت او است. و کل اسماء اسم اراده او است. و او است مقدس از ما سواي خود بذاتیت خود. و استغفار میکنم بسوی او از ذکر ما سواي او نزد ساحت قرب او. و سبحان الله عما یصفون.

- 58 و بعد از آنکه مشاهده نمودی که سبیل نیست بسوی معرفت خداوند رحمن. نه بوصف نه ببیان

through recognition, nor through inability, nor through the reality of contingent existence - for all else besides Him were pure nothingness before existence, and now too there is none with Him and in His station all are pure nothingness. And after the existence of contingent beings, He hath described His own Self in the realm of possibility through possibility. And it is incumbent upon all the world to worship His sacred Essence, alone, alone, there is no God but He, with such attributes as He hath revealed in the Qur'an. Exalted be God far above what the wrongdoers say with great exaltation! Know thou that the foundation of knowledge in the affairs of causality hath seven stages, which all are bound to acknowledge, and knowledge is not complete without them, and the first is not acceptable without the last. And this, in truth, is according to the detailed explanation which His Holiness Ali ibn al-Husayn, peace be upon them both, emphasized and commanded to Jabir. And the original hadith in Arabic is as follows:

- 59 "As related in the Book of Anis al-Samra, Ahmad ibn Abdul-lah related to me, saying Sulayman ibn Ahmad related to me, saying Ja'far ibn Muhammad related to me, saying Ibrahim ibn Muhammad al-Mawsili related to me, saying my father informed me from Khalid from al-Qasim from Jabir ibn Yazid al-Ju'fi from Ali ibn al-Husayn, peace be upon them both, in a long tradition. Then he recited His word, exalted be He: 'This Day We will forget them as they forgot the meeting of this their Day, and as they were wont to deny Our signs.' By God these are Our signs and this is one of them, and by God it is our authority. O Jabir... until he said: O Jabir, dost thou know what knowledge is? Knowledge is first the affirmation of Divine Unity, then knowledge of the Meanings second, then knowledge of the Gates third, then knowledge of the Imam fourth, then knowledge of the Pillars fifth, then knowledge of the Chiefs sixth, then knowledge of the Nobles seventh.

- 60 "And this is His word, mighty and glorious: 'Say: If the sea were ink for the Words of my Lord, the sea would be exhausted before the Words of my Lord were exhausted, though We brought the like thereof to help.' And he also recited: 'And if all the trees on earth were pens and the sea (were ink), with seven more seas to help it, yet would not the Words of God be exhausted: for God is Exalted in Power, full of Wisdom.'

- 61 "O Jabir, the affirmation of Divine Unity and knowledge of the Meanings - as for the affirmation of Divine Unity, it is knowledge of God, the Ancient, the Hidden, Whom sight comprehendeth not while He comprehendeth all sight, and He is the Subtle, the All-Aware, and He is the unseen, the hidden, as We shall mention it as He hath described Himself. And as

و نه باسم و نه بعرفان و نه بعجز و نه بحقیقت امکان. لاجل آنکه ماسوای او. قبل از وجود معدوم صرف بوده اند. و الان هم با او احدی نیست و در رتبه او کل معدوم صرفند. و بعد از وجود ممکنات وصف نفس خود را در امکان بامکان فرموده. و فرض است بر کل عالم عبادت ذات مقدس او. وحده وحده لا اله الا هو. بوصفی که نازل فرموده در قرآن و تعالی الله عما یقول الظالمون علوا کبیرا و بدانکه اصل معرفت بشئون علیت فعل هفت مرتبه است. که فرض است بر کل اقرار باو. و کامل نیست معرفت بغیر او. و مقبول نیست لول آن الا باخر آن. و آن بر سبیل حقیقت بتفصیلی است که حضرت علی ابن الحسین علیهما السلام تأکید و امر بجابر فرموده. و اصل حدیث بالعریه اینست.

- 59 علی ما روی فی کتاب انیس السمراء قال حدیثی احمد بن عبد الله. قال حدثنا سلیمان ابن احمد. قال حدثنا جعفر ابن محمد. قال حدثنا ابراهیم بن محمد الموصلی. قال اخبرنی ابی عن خالد عن القاسم عن جابر بن یزید الجعفی عن علی بن الحسین علیهما السلام. فی حدیث طویل ثم تلی قوله تعالی فالیوم ننسیهم كما کما نسو القاء یومهم هذا و ما کانوا بآیاتنا یجحدون. و هی والله آیاتنا و هذه احدها و هی والله ولایتنا. یا جابر. الی ان قال یا جابر او تدری ما المعرفة. المعرفة اثبات التوحید اولاً. ثم معرفة المعانی ثانیاً. ثم معرفة الابواب ثالثاً. ثم معرفة الامام رابعاً. ثم معرفة الارکان خامساً. ثم معرفة النقب سادساً. ثم معرفة النجباء سابعاً

- 60 و هو قوله عز وجل قل لو کان البحر مداد الکلمات ربی لنفد البحر قبل ان تنفد کلمات ربی ولو جئنا بمثله مدداً. و تلی ایضاً و لو ان ما فی الارض من شجرة اقلام و البحر یمدده من بعده سبعة ابحر ما نفدت کلمات الله ان الله عزیز حکیم.

- 61 یا جابر اثبات التوحید و معرفة المعانی. اما اثبات التوحید. فمعرفة الله القدیم الغایب الذی لا تدركه الابصار. و هو یدرك الابصار. و هو اللطیف الخیر. و هو غیب باطن كما سنذكره كما وصف به نفسه. و اما المعانی. فنحن معانیه. و ظاهره فیکم. اختر عنا من نور ذاته و فوض الینا امور

for the Meanings, We are His meanings and His manifestation among you. He hath chosen us from the light of His Essence and entrusted unto us the affairs of His servants. We act by His leave as We will, and when We will, God willeth, and when We purpose, God purposeth. We have made God, exalted be His glory, the source of this station. He has chosen us from among His servants and made us His proof in His lands. Whosoever denies anything that proceeds from us has denied God, glorified be His name, and disbelieved in His signs, His Prophets, and His Messengers.”

62 Were I to expound but a single letter of this tradition with what God has ordained, all the oceans of the contingent world would vanish before a single letter could be explained. Since this book was written for the conviction of those endowed with understanding, that they might ascend from the realm of limitations to the revelations of the heaven of glory, and since no proof save that of wisdom—which leads to certitude—was intended to be mentioned, divine words are set forth for the conviction of all, that all might become worthy of attaining the presence of the Beloved.

63 Know thou that there are seven degrees of knowledge [ma'rifat]. The first is the knowledge of God, to which reference has been made, and verses have been revealed for the knowers in the first sermon and second gate, that all might acquire knowledge through separation from the point of union to distinction. The four stations of unity return to the essence of unity itself. Whoso truly understands unity has acted according to its stations. Most people have become polytheists in the station of the unity of worship and unbelievers in the station of the unity of deeds, though they perceive it not.

64 Know thou that the One Essence, alone, without partner, is worthy of worship and none other. Whosoever worships His Essence without attention to aught else in His creation, and without desire for any recompense save Him, has truly worshipped God in the manner possible within the realm of contingency. One must be certain that the Essence in its essence was and is beyond description, recognition, or worship. The worship of none is worthy of His sanctified presence. This station is the ultimate divine gift to the servant, for when one attains it, all are beheld beneath the shadow of His grace. Should anyone turn in worship to any name, attribute, or any of the family of God, peace be upon them, he has become an unbeliever and has not worshipped God. Should anyone worship Him or call upon Him in hope of paradise or fear of hell-fire, he has indeed been veiled from true worship of God and is unworthy of His

عباده. فنحن نفعل بأذنه ما نشاء. ونحن اذا شئنا شاء الله. واذا اردنا اراد الله ونحن احلنا الله عز وجل هذا المحل. واصطفانا من بين عباده. وجعلنا حجتة في بلاده. فن انكر شيئا ورده فقد رد على الله جل اسمه. وكفر بآياته و انبيائه و رسله الحديث.

62 هرگاه بخواهم که حرفی از این حدیث را بآنچه او بر او است من حکم الله شرح شود. بحرهای عالم اکوان کلا فانی میگردد. قبل از آنکه حرفی از آن بیان شود. چونکه انشاء این کتاب لاجل اعتقاد اولی الالباب است. که از ارض سیاحت بتجلیات سماء جلال فایز گردند. و سواى دلیل حکمت که دلیل موصل یقین است. دلیلی دیگر اراده بذکر آن نشده. کلماتی ربانی لاجل اعتقاد کل. ذکر و بیان میشود. تا کل بمقام لقاء محبوب لایق شوند.

63 بدانکه اصول معرفت هفت رتبه است. اول معرفت الله که اشاره به بیان شده. و آیاتی برای عارفین در خطبه اول. و باب ثانی ذکر شد. که کل علم بقطع و منع از نقطه وصل بنفصل حاصل نمایند. و مقامات توحید اربعه راجع بنفس توحید است. هر کس بحقیقت توحید نماید عمل بمقامات توحید نموده. و اکثر خلق در مقام توحید عبات مشرک و در مقام توحید فعل کافر گشته اند. من حیث لا یعقلون.

64 بدانکه ذات وحده وحده لا شریک له مستحق عبادت است لا غیر او. و هر که عبادت نماید ذات او را باو بدون توجه بشیئی بخلاق او. و بدون تمنا از برای جزاء غیر او. بتحقیق که عبادت کرده است خداوند را. بشانی که در حق امکان ممکن است. و باید یقین نماید که ذات بذاته لن یوصف و لن یعرف و لن یعبد بود و هست. و عبادت احدی لایق ساحت عز او نیست. و این مقام غایت عطیه الهی است بعبد. که هرگاه وارد شود کل را در ظل فضل او مشاهده مینماید. و هرگاه کسی اسمی یا وصفی یا احدی از آل الله را سلام الله عليهم در مقام عبادت توجه نماید کافر گشته. و عبادت نکرده خداوند را. و هرگاه کسی بطمع رضوان یا خوف از نیران عبادت

Essence. Rather, the way of worship is to worship Him according to how He has described Himself, without mention of aught else. Even had He decreed the firm verdict of hell-fire for the worshippers, it would be true, and the worshipper should worship Him for His Essence's worth and be content with the fire. However, the decree is contrary to this, and paradise is the first gift from the Worshipped One to the sincere believer. Glorified be God above what they associate with Him.

کند او را یا بخواند او را، هر آینه محبوب از عبادت خداوندی شده، و لایق ذات او نیست. بل سبیل عبادت این است که او را عبادت نماید بوصفی که خود نفس خود را فرموده. بلا ذکر شیئی سواه. و هرگاه حکم محکم از برای عابدین بنار جهنم فرموده بود، حق بود، بر عابد که او را باستحقاق ذات خود عبادت نماید. و راضی بنار شود. و حال آنکه حکم خلاف این امر است. و رضوان اول عطیئی است از جانب معبود از برای مؤمن خالص. و سبخان الله عما یشرکون.

65 In the station of the unity of deeds, it is incumbent upon the believer in God to acknowledge no creator but Him and to transcend the decree of compulsion and delegation in all things, which is pure unbelief. Rather, for everything to which the word "thing" can be applied, God alone is its Creator, through the causality of seven characteristics by the thing's own choice. In the perspective of Truth, it is neither predestination nor delegation. Rather, the Command of God transcends these two matters. And this Command is vaster than what lies between the heaven of Will and the earth of inanimate matter, which is the ultimate degree of receptivity. The secret of the Command is that God knows the volition of all things, and through the path of volition creates all things, and rewards them according to their volition. Were He to create anything contrary to its own degree of receptivity, He would have wronged it. However, He has created all through His love and the love of His chosen ones, and thereafter caused His decree to flow through their sanction, that all may receive their portion. In four stations has He created all things through His Will and taken a covenant, that none may have argument against Him. In the first realm, He took from all the covenant of His Divinity. In the second realm, He took from all the covenant of the Prophethood of Muhammad, peace be upon Him and His family. In the third, He established firmly the covenant of the guardianship of the Family of God. And in the fourth, He took the covenant of love for the people of guardianship.

65 و در مقام توحید افعال فرض است. بر معتقد بالله. که خالق غیر او اعتقاد ننماید. و از حکم جبر و تفویض بخلق در کل شیئی بیرون رود. که کفر محض است. بل هر شیئی که اسم شیئیت بر او اطلاق شود. خالق او خداوند است و حده. بعلیت خصال سبعة باختیار خود شیئی. و فرق در خلق حقایق امکانیه و صفات اکوانیه بنظر حقیقت نیست. بل عمل عاملین نه جبر است و نه تفویض. بل امر الله سوای این دو امر است. و این امر اوسع از مابین سماء مشیت است تا ارض جماد. که منتهای رتبه قوابل است. و سر امر این است که خداوند عالم اختیارات کلشی را عالم است. و بر سبیل اختیارات کل کل را خلق میفرماید. و جزا میدهد ایشان را بوصف اختیار ایشان و هرگاه شیئی را بر غیر رتبه قبول خودش خلق فرماید ظلم باو کرده. و حال آنکه کل را بر سبیل محبت خود و اولیاء خود خلق فرموده. و بعد ذلک قضا را بامضاء ایشان جاری فرموده. تا کل نصیب خود را اخذ نمایند. و در چهار مشهد امر باراده خود از خلق اشیاء فرموده و عهد گرفته. تا آنکه احدی را بر او حجتی نباشد. در ذر اول عهد الوهیت خود را از کل گرفته. و در ذر ثانی عهد نبوت حضرت رسول صلی الله علیه و آله را از کل گرفته. و در ثالث عهد ولایت آل الله را محکم فرموده. و در رابع عهد محبت اهل ولایت را اخذ فرموده.

66 He created all with volition, and volition with the self, and none can possess any deed save through their own volition. It is incumbent upon all to acknowledge the unity of His Essence, Attributes, and Acts, and to worship as befits the One God. Creation has no way to know His unity, neither through affirmation nor through inability. Rather, it is incumbent upon

66 و کل را باختیار و اختیار را بنفس خلق فرموده و احدی سوای اختیار خود مالک عملی نمی تواند شد. و بر کل فرض است. اقرار بتوحید ذات و صفات و افعال و عبادت. چنانچه خداوند واحد واحد مستحق است. و خلق را سبیلی در معرفت توحید نیست. نه باقرار و نه بعجز. بل بر کل فرض است. مشاهده آیات

all to witness the four signs in the Being whom God has associated with His Self. The most perfect words regarding the unity of acts is "There is no power nor strength save in God," revealed from the treasures of the unseen.

- 67 As for what has spread on the tongues of some opponents - that the late Shaykh Ahmad, may God's mercy be upon him, and his successor in knowledge, in their worship turn to the Commander of the Faithful, peace be upon him, and consider him the Creator - this is pure falsehood and calumny. One who believes this is an infidel and polytheist by consensus. Rather, that great one and his successor in knowledge hold the same belief as was explained regarding unity. They consider him and his pure Family, God's peace be upon them, as the loci of knowledge, the origin of Will, standing in the place of the Divine Identity, and the ultimate station of Divine Absoluteness. And they consider the Family of God, peace be upon them, in these stations that were mentioned, as honored servants who will not act before He acts, rather their will in every station is the Will of God itself, and their volition in every station is God's volition itself. Indeed, God's volition is their very volition. To say that volition is an attribute of the Essence is pure infidelity. Rather, volition is determination upon Will, which is the first creation. Whoever considers anyone other than God to be the creator of things is an infidel, whether they believe this independently or dependently. I seek God's forgiveness for what I have expressed regarding the stations of unity, for none save the Holy Essence is capable of knowing the science and reality of unity. He and His knowledge suffice for the servants' acknowledgment of His unity. He is the Most Great, the Most High.

- 68 The second [degree of knowledge] is the knowledge of meanings - and for this station God, the One, the Single, has ordained infinite stations. Indeed, He has created a meaning for every name. And the foundation of certitude is in meanings and submission to all its stations. It is the recognition of Muhammad ibn Abdullah ibn Abdul-Muttalib ibn Hashim ibn Abd Manaf, that he is the first creation and noblest being, whom God the All-Knowing has created. He established him to stand in His own station in giving, decreeing, originating and executing. And in the realm of God's knowledge there is none like him, nor can there be any semblance of him in innovation and creation. Rather, all that power, like the existence of the First Mention which is the Will, is connected to and is precisely

اربعه در نفسی که خداوند عالم نسبت بنفس خود داده و اتم اقوال در مقام توحید افعال کلمه لا حول و لا قوة الا بالله. از خزاین غیب نازل شده.

- 67 و اینکه در السنه بعضی از معاندین شهرت یافته. که مرحوم شیخ احمد رحمه الله علیه و و قائم مقام علم او. در مقام عبادت توجه بحضرت امیر المؤمنین علیه السلام مینمایند. و آن حضرت را خالق میدانند. محض کذب و افترا است. و معتقد این مطلب کافر و مشرک است باجماع. بل آن بزرگوار و قائم مقام علم او را اعتقاد همان است. که در مقام توحید بیان شد. و آن حضرت و آل اطهار او را سلام الله علیهم محال معرفت. و اصل مشیت. و قائم مقام هویت. و منتفی مقام صمدانیت معتقد هستند. و آل الله را سلام الله علیهم در این مقاماتی که اشاره شد. عباد مکرمون میدانند. که اراده بامری نمیکند الا بارادة الله بل مشیت ایشان در هر مقام نفس مشیت الله. و اراده ایشان در هر مقام نفس ارادة الله. بل ارادة الله نفس اراده ایشان است. و قول باینکه اراده صفت ذات است کفر محض است. بل اراده عزیمت بر مشیت است. که خلق اول است. و هر کس غیر از خداوند عالم را خالق اشیاء بداند کافر است. چه استقلالاً اعتقاد نماید. چه غیر استقلالاً. و استغفار میکنم بسوی خداوند واحد احد از آنچه بیان نمودم در ذکر مقامات توحید. زیرا که غیر از ذات مقدس احدی قادر بعلم و حقیقت توحید نیست. و کافی است او و علم او از برای اقرار عباد بتوحید او. او است علی کبیر

- 68 ثانی معرفت معانی است و از برای این مقام خداوند واحد احد مقامات ما لانهایه مقدر فرموده. بل از برای هر اسمی معنی جعل فرموده. و اصل ایقان بمعانی و اذعان بکل مقامات آن. اقرار بمحمد بن عبد الله بن عید المطلب بن هاشم بن عبد مناف است بآنکه آن اول مخلوق و اشرف مجعول است. و خداوند عالم جعل فرموده است. او را از برای قیام بمقام خود در اداء و قضاء ز بداء و امضاء. و مثل او در عالم در علم خداوند و شبه آن در ابداع و اختراع ممکن نیست. بل کل آن قدرت بمثل وجود ذکر اول. که مشیت باشد

the support of the Prophet, peace be upon him and his family. And his likeness is impossible in the forms of the highest heaven, nay even in the forms of the lowest depths - all return to the Primal Point and are impossible. And God the All-Knowing has been and is in every condition powerful over and knowledgeable of all things.

تعلق میگیرد. بعینه مدد حضرت رسول صلی الله علیه و آله میباشد. و مثل آن در صور علین ممتنع بل در صور سچین هم و هم راجع بنقطه اول میگردد و ممتنع است و خداوند عالم در هر شأن بکلشی قادر و عالم بوده و هست.

69 And for the knowledge of His Holiness, may my spirit be sacrificed for him, there are seven fundamental stations, which are the reality of the seven characteristics revealed in the tablets of the Book of Truth.

69 و از برای معرفت آن حضرت روحی فداه هفت مقام اصل است. که حقیقت خصال سبعة نازل در الواح کتب حق بوده باشد.

70 The first station is that of the Primal Point. And in this station its beginning is identical to its end, and its outward is identical to its manifest aspect, as it has ever been by God's command, and no beginning or end is mentioned for it. It is pure essence and the sign of oneness that indicates itself by itself for God, the One, the Single, besides Whom there is no God. And in this station no one has any share in the knowledge of that Eternal Sun. Rather, limits, allusions, names and attributes are cut off from His holy precincts and are prevented by His sublime majesty. And in this station of contingent existence He is without likeness or semblance. And the People of the House of Infallibility, God's peace be upon them, have no mention in this station before that Most Great Lord. All are pure servants and signs of servitude for the manifestation of that noble one's majesty. None has known Him in this station save God the All-Knowing. Indeed, in contingent existence nothing but this explanation is possible. And this is the most exalted aspect of the Will and its hiddenness. None knows it save God Who created it. And glorified be God, its Originator, above what they associate with Him.

70 اول مقام نقطه بدئی است. و در این مقام اول آن عین آخر آن است. و ظاهر آن عین علانیه آن اذ لم یزل بوده بامر الله و بدء و ختم از برای او مذکور نیست. صرف هویت و آیت احدیت است. که دلالت میکند لنفسه بنفسه لله الاحد الفرد الذی لا اله الا هو. و از برای احدی در این مقام نصیب در معرفت آن شمس ازل نیست. بل حدود و اشارات و اسماء و صفات از ساحت عز او مقطوع. و از جلالت علو او ممنوع است. و او است در این مقام امکان بلا مثل و شبه. و اهل بیت عصمت سلام الله علیهم در این مقام نزد آن سید اکبر ذکری ندارند. و همه عبید محض و آیات رقیه هستند. از برای ظهور جلالت آن بزرگوار. و غیر از خداوند عالم در این مقام نشناخته است او را احدی. بل در امکان غیر این بیان ممتنع است. و این جهت اعلای مشیت و بطون او است. لا یعلها الا الله جاعلها. و سبحان الله بارئها عما یشرکون.

71 The second station is that of the Point of Contingency. And His Holiness in this station is the First Mention and the Wondrous Adam, which is the station of the determination of the First Point. And in this station he is mentioned by his self, essence, hand, face, eye, hearing, sight and all active names in their state of attribution to God. And the People of the House of Infallibility, God's peace be upon them, are mentioned in this station in the manner of contingent mention before His presence. And none besides has any share in the knowledge of this station, and in this station none has known His Holiness save God alone. And glorified be God above what they describe.

71 و ثانی مقام نقطه امکانیه است. و آن حضرت در این مقام اول مذکور و آدم بدیع است. که مقام تعین نقطه اول باشد. و در این مقام بنفس و ذات و ید و وجه و عین و سمع و بصر و جمیع اسماء فعلیه در حالت انتساب الی الله مذکور است. و اهل بیت عصمت سلام الله علیهم در این مقام بخو ذکر امکانی در نزد آن جناب مذکورند. و ما سوی را نصیبی از عرفان این مقام نیست و در این مقام کسی آن حضرت را نشناخته است الا الله وحده. و سبحان الله عما یصفون

72 The third station is that of the Point of Separation - and in this station His Holiness is the gate of bounty for the Family of God, God's peace be upon them. And upon the people of infallibility, God's peace be upon them, as befits their station.

72 و ثالث مقام نقطه فصلیه است و در این مقام آن حضرت باب فیض است. از برای آل الله سلام الله علیهم. و اهل عصمت طائفند حول

And none else has any share in the recognition of this rank and the expression of this divine remembrance. And may God's blessings be upon Him as befits Him. And praise be to God, the Lord of the worlds.

آن بزرگوار. و نشناخته است در این مقام رسول الله صلی الله علیه و آله را الا الله بما هو علیه. و اهل عصمت سلام الله علیهم بما هم علیه. و ما سوی را حظی در عرفان این رتبه و بیان این ذکر الهیه نیست. و صلی الله علیه و آله. و الحمد لله رب العالمین.

- 73 The fourth station is that of the Point of Connection - and in this station that Exalted One is the Pole of the realm of the heart and the Mystery of the world of creation, whom God has sent forth unto all. For His Holiness in this station, knowledge of the beginning is obligatory and belief in the end is unbelief. The Family of God, God's peace be upon them, in this rank are His Family, illumined by that Light and branches of that blessed Tree. And none else, even the Prophets, have in this station any mention or share of recognition. Glory be to God above what they describe.

73 و رابع مقام نقطه وصلیه است و در این مقام آنحضرت قطب عالم فؤاد. و سر عالم ایجاد است. که خداوند عالم او را مبعوث فرموده بر کل. و از برای آنحضرت در این مقام علم بدایت فرض است. و اعتقاد بنهایت کفر. و آل الله سلام الله علیهم در این رتبه آل آن حضرت و مضیی از آن ضوء و اغصان آن شجره مبارکه هستند. و ما سوی را حتی الانبیاء در این مقام ذکر و نصیب عرفانی نیست. و سبحان الله عما یصفون.

- 74 The fifth station is that of the Point of Reality - and in this station all prophets and successors are created from the light of that Most Great Luminary. And in this station He alone is the First to respond in the world of pre-existence, none other. And all are mentioned through His mention, may my spirit be sacrificed for Him. And He is independent of all save Himself through God the Glorified, and He is the Most High, the Most Great.

74 و خامس مقام نقطه حقیقه است و در این مقام کل انبیاء و اوصیاء مخلوقند از نور آن نیر اعظم. و در این مقام اول مجیب در عالم ذر آن جناب است لا غیر. و کل مذکورند بذکر آن حضرت روحی فدا. و آن غنی است از کل ما سواي خود بالله سبحانه و هو العلی العظیم

- 75 The sixth station is that of the Original Point - and in this station all lights circle round His Holiness. And the believers among humankind and the angels are manifestations of His grace. This is the station of multiplicity and mention of the most glorious rank, which is the sixth degree of action. And the tradition "I was a Prophet while Adam was between water and clay" refers to this station, wherein believers among humankind recognize His Prophethood and receive their portion through acknowledging the majesty of that Unique One. Glory be to God, His Creator, above what they describe.

75 و سادس مقام نقطه اصلیه است. و در این مقام کل انوار طائفند حول آن حضرت. و مؤمنین از سنخ انسان و ملائکه شئون فیض آن حضرتند. و این مقام کثرت. و ذکر رتبه اجل است. که سادس مراتب فعل است. و حدیث کنت نبیاً و آدم بین الماء و الطین در این مقام است. که مؤمنین از سنخ انسان عارف به نبوت آنحضرت میشوند. و نصیب خود را از اقرار بجلالت آن فرد متوحد اخذ مینمایند. و سبحان الله بارئ عما یصفون.

- 76 The seventh station is that of the Point of Being - wherein it is obligatory upon all things, even unto the atoms in minerals, to acknowledge His Prophethood from the day of His mission, which was after forty years, when He arose by God's command. The descent of Gabriel, peace be upon him, the decree of revelation, scripture, command of reward and prohibition of punishment pertain to this rank, wherein contingent beings have reached from beginning to ultimate remoteness. The obligation of holy war pertains to this rank, wherein those who do

76 و سابع مقام نقطه کونیه است که بر کل اشیاء فرض است حتی الذرة فی الجماد که اقرار بنبوت آن حضرت نماید از یوم بعثت آن حضرت که بعد از چهل سنه است. از یوم ظهور بامر الله طالع شد. و نزول جبرئیل علیه السلام و حکم وحی و کتاب و امر بثواب و نهی از عقاب در این رتبه است. که ممکنات از مبده بمنتهای بعد رسیده اند. و فرض جهاد در این رتبه است. که

not believe in Him appear. Recognition of these seven stations through the signs deposited therein is obligatory upon everyone. The first is not accepted except through the last, that one may be certain of the day of His mission after the passing of forty years. His Holiness in this station is the poorest of all beings and human like other men. The requirements of the stations of this rank are too mighty to mention and too great to write. This much suffices for complete certitude in the station of belief; nay, it is obligatory upon all souls to believe in His Holiness as He is through God's grace, even if they cannot comprehend it. Rather, they should witness His grace as the grace of the Lord of Glory upon all beings. Glory be to God above what they describe.

غیر مؤمن بآن جناب پیدا میشود. و بر هرکس معرفت این مراتب سبعة بآیات مودعه در آن فرض است. و مقبول نمیشود اول آن الا بآخر آن. که یقین نماید بیوم بعثت آن حضرت بعد از افول اربعین. و آن حضرت در این مقام افتراز کل موجودات و بشری است مثل خلق انسان. و لوازم مقامات این رتبه اعز من آن یذکر. و اعظم من آن یکتب است. و همینقدر در مقام اعتقاد یقین کامل کافی است. بل فرض است بر کل نفوس که ایمان آورند بآن حضرت. چنانچه آن حضرت بر او است از فضل الله. اگر چه نتوانند ادراک نمایند. بل فضل او را فضل رب العزة بر کل موجودات مشاهده نمایند. و سبحان الله عما یصفون.

- 77 The third [degree of knowledge] is recognition of the Gates - and in this station it is obligatory to acknowledge the Successorship of the Prince of the Believers, peace be upon him. In this realm there exists naught without interval save His holy Self. And all the aforementioned degrees in the knowledge of meanings are obligatory in this station, with their conditions and pillars. And this means that in all these stations thou must know the holy Being Who bears absolute Sovereignty to be the servant of the Messenger of God, peace be upon Him and His family. Indeed, the absolute sovereignty of that Most Great Lord is His very Successorship to Muhammad, peace be upon Him and His family. And none hath comprehended the essence of the knowledge of His Holiness save the One God and the Most Great Lord, the Messenger of God, peace be upon Him and His family. And He is the absolute Gate of God, through whose permission alone can any word of creation come into being, and no letter can ascend unto God except by His decree. And the knowledge of His Holiness is identical to the knowledge of the Messenger of God, peace be upon Him and His family. Indeed, the word of unity and the testimony to prophethood are themselves acknowledgment of His Holiness' sovereignty. By the decree that none knoweth the Essence save Him, and that the Kingdom endureth in the Kingdom, and none can unify Him save Him, and that the knowledge of God was identical to His knowledge, eternally without mention of aught or description of decree.

77 ثالث معرفت ابواب است و در این مقام فرض است بر مکلف اقرار بوصایت امیر المؤمنین علیه السلام نماید. در این عالم بلا فصل شیئی سواى نفس مقدس او. و کل مراتب مذکوره در معرفت معانی در این مقام فرض است. بشرطها و ارکانها. و آن اینست که در کل این مقامات ذات مقدس حامل ولایت مطلقه را. عبد رسول الله صلی الله علیه و آله بدانى. بل ولایت مطلقه آن سید اکبر. نفس وصایت او است از برای محمد صلی الله علیه و آله. و کنه معرفت آن حضرت را احدی غیر از خداوند احد و سید اکبر رسول الله صلی الله علیه و آله ادراک نکرده است. و او است باب مطلقه الهی. که احدی از کلمه ابداع موجود نمیشود الا باذن. و نه حرفی الی الله رافع می گردد الا بحکم. و معرفت آن حضرت نفس معرفت رسول الله صلی الله علیه و آله است. بل کلمه توحید و شهادت بنیوت نفس اقرار بولایت آن حضرت است. بحکم ان الذات لا یعرفه غیره. و ان الملك یدوم فی الملك. و لا یوحده غیره. و ان معرفة الله کان نفس معرفته. لم یزل بلا ذکر شیئی و لا وصف حکم.

- 78 And this is the pure religion of God: that the servant should believe that His Holiness is a created and sustained servant, and hath no life except by God's leave. And whosoever believeth aught regarding His Holiness save absolute servitude is undoubtedly an infidel. And all the words of His Holiness concerning divine knowledge and His own station return to

78 و همین است دین خالص خداوند. که عبد اعتقاد نماید. که آن حضرت بندهئی است مخلوق و مرزوق. و از برای او حیاتی نیست الا باذن الله و هرکس سواى عبودیت مطلقه در حق آن حضرت اعتقاد نماید. شکی نیست که کافر است. و کل کلمات آن حضرت در

this point of justice. And His Holiness, may my spirit be sacrificed for Him, hath been the Shirt of Light, and the House of Manifestation, and the Sign of the Worshipped One, and the Public Declaration of Ahmad, peace be upon Him and His family. Indeed He was He after there was no he in Him, nor He other than they. Glorified then be God, His Creator, above what they describe. This much the servant of my Lord must believe with certainty regarding His Holiness. Thereafter, any description other than the Ahmadi station that one attributes to His Holiness is fitting and true. Indeed, all existence in the presence of His Holiness, whether in life or in death, is pure nothingness, and if mentioned is like a ring in His hand. And He is above the praise of those who speak and the comprehension of those who perceive. And He is the one who was patient in God's religion and bore all that came from God's enemies until He attained the station of martyrdom at the hand of an infidel. We are God's and unto Him do we return. And may God's blessings be upon Him as befitteth Him, verily He is the Most High, the Great.

- 79 The fourth [degree of knowledge] is the knowledge of the Imamate. And in this station it is incumbent upon all beings to know the twelve holy Souls who were the representatives of absolute sovereignty. And the stations mentioned in the knowledge of meanings are, as they are, obligatory in this rank. And their holy names, which are the mirrors of explanation, are these: Al-Hasan ibn Ali, Al-Husayn ibn Ali, Ali ibn Al-Husayn, Muhammad ibn Ali, Ja'far ibn Muhammad, Musa ibn Ja'far, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Al-Hasan ibn Ali, and the Proof, the Qa'im, Muhammad ibn Al-Hasan, the Lord of the Age.

- 80 And upon Fatima the Most Truthful be the blessings of God upon them all. These suns of grandeur and stars of might have, in every aspect, stood in the place of the Messenger of God, may God's blessings be upon Him and His family - whether in performance, in judgment, in confirmation, or in origination. Their will in every station is identical to the will of the Commander of the Faithful, peace be upon him. Indeed, the verse "they will not except as God wills" is true regarding them, through the love of God and His good-pleasure. How can the pen move to describe their attributes, when it itself bears witness to its utter inadequacy in their station? It is incumbent upon the believer in the Family of God, peace be upon them, to regard the relationship of the phrase "there is no god but God" as one in relation to all created things. And regarding their own stations, the precedence of some over others is mentioned in the traditions, such as the excellence of Hassan over

معارف و رتبه نفس خود. راجع باین نقطه عدل است. و آن حضرت روحی فدا شده است قص نور. و بیت ظهور. و آیه معبود و علانیه احمد صلی الله علیه و آله بل کان هو هو بعد ما کان لا هی هو. و لا هو غیرها. فسبحان الله موجد عما یصفون همینقدر که عبد ربی از برای آن حضرت اعتقاد داشته باشد یقین. بعد هر وصفی غیر رتبه احمدی صلی الله علیه و آله. که وصف نماید از برای آن حضرت لایق و صدق است. بل کل وجود در نزد آن حضرت چه در حال حیات. و چه در حال ممات معدوم صرفند. و اگر مذکور شوند بمثل خاتمی است که در ید آن حضرت باشد. و او است فوق نعت قاتلین و وهم مدرکین. و او است که صبر نمود در دین خدا و هر چه از اعداء الله وارد شد تحمل نمود تا آنکه بدرجه شهادت از ید کافری فایز گردید. انا لله و انا الیه راجعون. و صلی الله علیه و آله هو اهله انه هو العلی الکبیر.

- 79 رابع معرفت امامت است. و در این مقام بر کل موجودات فرض است. معرفت دوازده نفس مقدس که قائم مقام ولایت مطلقه بوده باشند. و مراتبی که در معرفت معانی مذکور شد. بما هو در این رتبه فرض است. و اسماء مقدسه ایشان که مرایای بیان است. اینست الحسن بن علی و الحسین بن علی و علی بن الحسین و محمد بن علی و جعفر بن محمد و موسی بن جعفر و علی بن موسی و محمد بن علی و علی بن محمد و الحسن بن علی و الحجة القائم محمد بن الحسن صاحب الزمان.

- 80 و الفاطمة الصدیقه صلوات الله علیهم اجمعین. و این شمس عظمت و نجوم عزت در هر شأن قائم مقام رسول الله صلی الله علیه و آله بوده اند. چه در اداء و چه در قضا و چه در امضاء و چه در بداء و مشیت ایشان در هر مقام نفس مشیت امیر المؤمنین علیه السلام است. بل آیه و ما یثاؤون الا ان یشاء الله در حق ایشان صادق است. بحب الله و رضائه. چگونه قلم بذکر و صف ایشان متحرک گردد. و حال آنکه بنفسه شاهد است بعدم صرف در رتبه ایشان. و بر معتقد بآل الله سلام الله علیهم فرض است. که نسبت حرف لا اله الا الله را بالنسبه بکل موجودات یکی داند. و در مقامات خود ایشان رتبه تقدیم بعضی بر بعضی در احادیث وارد است. مثل فضل حسن بر حسین علیهما السلام. و فضل

Hussein, peace be upon them both, and the excellence of the Imam of the Age, the Lord of the Era, peace be upon him, over the other Imams, blessings of God be upon them, and the excellence of the Eight Letters over the Holy Leaf from the Primal Tree, who was Fatima, blessings of God be upon her. These ranks are due to their proximity to the Act of God, and none can reckon them save the Lord of the worlds. Belief in their return is a pillar of faith in them, and today the existence of all things is by the will of the Remnant of God, the Imam of the Age, peace be upon him. Belief in his occultation is like belief in the return, and among the greatest signs of the return is the appearance of the Commander of the Faithful's form upon the orb of the sun - though it exists now, but is veiled from the eyes of creation. And on the day of the approaching manifestation, by the blessing of that True Sun, the cover shall be removed from all eyes, God willing. The detailed ranks of this station are infinite unto infinity, and it is for the Lord to expound and inspire, and for the servants to submit and be assured. These clear indications suffice for the believer in the Family of God, peace be upon them, and they are an excellent helper for the servant of infallibility. Trust in them suffices as a guardian for myself and for the souls of the believers.

امام زمان صاحب العصر علیه السلام بر سایر ائمه صلوات الله علیهم و فضل احرف ثمانیه بر ورقه مقدسه از شجره اولیه. که فاطمه صلوات الله علیها بوده باشد. و این مراتب بواسطه قرب بفعل الله است. و بغیر از خداوند عالم محصی نیست. و اعتقاد برجعت ایشان رکن اعتقاد بایشان است. و امروز به اراده بقیه الله امام عصر علیه السلام است. وجود کما وقع علیه اسم شیء. و اعتقاد بغیبت آن هم مثل اعتقاد برجعت است. و اعظم علامات رجعت. ظهور جسد امیر المؤمنین (ع) است بر قصص شمس. اگر چه حال هم هست. ولی حجاب بر عیون خلق است. و یوم قرب ظهور ببرکت آن شمس حقیقی کشف غطاء از کل ابصار انشاء الله خواهد شد. و مراتب تفصیل این رتبه ما لا نهیة بما لا نهیة لها فرض است. و بر خداوند بیان و الهام. و بر عباد تسلیم و ایقان است و کافی است این اشارات جلیه از برای معتقد بآل الله سلام الله علیهم. و نیکو نصیر است از برای عبد عصمت. و توکل بایشان و کفی لنفسی و لانفس المؤمنین آل الله ویکلا.

81 The fifth [degree of knowledge] is knowledge of the Pillars, like the stations mentioned in the rank of inner meanings, and the degrees that pertain to this station. In this rank, certainty in the existence of all Prophets, Successors, verses and their books is incumbent upon the believer, that he may be assured that the realities of the hearts of the Prophets and Successors were created from the light of the noble form of Fatima, peace be upon her, and they guide to God through her and her light. The pillars of this chain in prophethood are the four Prophets endowed with constancy, who are Noah, Abraham, Moses and Jesus, peace be upon them. The rank of Imamate that exists in their realities is utter nothingness before the Imamate of the Family of God, peace be upon them. In every age the existence of pillars is necessary, just as from the mission of the Messenger of God and His family until the days of the return, four prophets were the pillars for receiving grace, and they are Jesus, Khidr, Elias and Enoch, peace be upon them. All receive grace from the Imam of the Age, peace be upon him, and acknowledgment of them is from the foundation of religion. The ranks of acknowledgment of this station exceed mention and expression. And God encompasses all. Nay, this is a glorious Qur'an inscribed on a preserved tablet.

81 خامس معرفت ارکان است بمثل مقاماتی که در رتبه معانی ذکر کرده شده. و مراتبی که لازمه این مقام است. و در این رتبه ایقان بوجود کل انبیاء و اوصیا و آیات و کتب ایشان فرض است بر معتقد. که یقین نماید باینکه حقایق افنده انبیاء و اوصیاء از نور شمس جسم شریف حضرت فاطمه علیها السلام مخلوق گشته است. و مدل علی الله هستند بها و بنورها. و ارکان این سلسله در نبوت. چهار پیغمبر اولی العظم است که نوح و ابراهیم و موسی و عیسی علیهم السلام بوده باشند و رتبه امامتی که در حقایق ایشان است. در نزد امامت آل الله سلام الله علیهم معدوم صرف است. و در هر عصر فرض است وجود ارکان. چنانچه از بعثت رسول الله و اله الی ایام رجعت چهار پیغمبر ارکان قبول فیض بوده اند و آن عیسی و خضر و الیاس و ادیس علیهم السلام است. و همگی اخذ فیض از امام زمان علیه السلام مینمایند و اقرار بایشان از اصل دین است. و مراتب اقرار باین رتبه زیاده از ذکر و بیان است. و الله من ورائه محیط. بل هو قران مجید فی لوح محفوظ.

- 82 The sixth [degree of knowledge] is the knowledge of the Nuqaba (Chiefs). Know thou that the Path of God extends through this station. They are nearest to the Imam through the Pillars, from among all created things. No fixed number is prescribed for them. Without their existence, grace reaches no one. Their minimum number is one, and their maximum thirty. Nay, should God will it, even more than that is possible. Even now there are those who attain the presence of the Imam of the Age, peace be upon him, as mentioned in the tradition: "How excellent is the pure abode. With thirty there is no loneliness." They are never veiled from the presence of the Imam of the Age - may God hasten his days - for less than the twinkling of an eye. They behold none save him, and knowledge of them through the seven aforementioned stations is obligatory. However, these seven stations are interwoven in their rank, as they are interwoven in the final rank of the Pillars, just as in the Pillars up to the station of Ahmad - peace be upon him and his family - the matter remains concealed.
- 83 The nobility of man lies in knowledge of this station, and his nearness to God the All-Knowing stems from nearness to the Source. For it is possible in the mystery of this rank that one might surpass another without knowledge or deeds, but rather through the nobility of precedence in existence and nearness to the Worshipped One. The obstacles of this rank are beyond counting or mention.
- 84 The greatest sign of knowledge of the Nuqaba is knowledge and deeds concerning the Family of God - peace be upon them. They dwell among the people and associate with them, yet none knows them except some of the Nujaba who recognize some of them. Even their own families and children know them not. When one of them passes away, God the All-Knowing casts into the heart of one who is worthy to become his successor and attain the presence of that Most Great Luminary - may my soul be sacrificed for him. By God's leave, they are the bearers of grace in creation and legislation. The training of the Nujaba is entrusted to them. They have power over wondrous signs and remarkable marvels, yet they manifest none without the Imam's permission, peace be upon him. They manage the earth and all upon it by the Imam's leave, peace be upon him. Their vision of the Proof, peace be upon him, is a vision of the heart, which is identical to physical vision with these same eyes. Wherever they may be on earth, they are present in the pure and blessed land. Should anyone acknowledge the five stations of knowledge but deny this station or any soul among them, all his knowledge would be as scattered dust, for the thread of knowledge has been ordained in this pattern. No deed of any doer shall be accepted save through knowledge of
- 82 سادس معرفت نقباء است بدانکه صراط الله در این مقام ممتد است. و ایشان اقرب بامامند بواسطه ارکان از کل موجودات. و عددی از برای ایشان فرض نیست. و بلا وجود ایشان فیض باحدی نمی‌رسد. اقل آن یکی است. و اکثر آن الی ثلاثین. بل اذا شاء الله اکثر من ذلک هم ممکن است. چنانچه الان هم هستند که در خدمت امام زمان علیه السلام مشرفند چنانچه در حدیث وارد است فنعلم المنزل الطيبة. و ما بثلاثین من وحشة. و ایشان اقل از طرف عینی از حضور امام عصر عجل الله ايامه محبوب نیستند. و بغیر از او ناظر باحدی نیستند و معرفت ایشان بهفت مرتبه مذکوره فرض است. و لکن این مراتب سبعة در رتبه ایشان متلجج است. بتلجج رتبه آخر ارکان چنانچه در ارکان الی مقام احمدی صلی الله و آله همین قسم امر مستور است.
- 83 و شرف انسان بعلم این مقام است. و قرب او بخداوند عالم از جهت قرب بمبدء است. چه ممکن است از سر این رتبه که سبقت گیرد احدی بر احدی بلا علم و عمل. بل بشرف سبقت وجود و قرب او بحضرت معبود و عقبات این رتبه لا یحصی و لا یذکر است.
- 84 و اعظم علامت معرفت نقبا علم معرفت آل الله سلام الله علیهم و عمل است. و ایشان در میان خلقند. و با مردم معاشرند. و لکن ایشان را کسی نمی‌شناسد. الا بعضی از نجبا که بعضی از ایشان را می‌شناسند. حتی اهل و فرزندان ایشان هم ایشان را نمی‌شناسند. و همینکه فوت یکی ظهور بهمرسانند. خداوند عالم بر قلب کسی که قابل است القا می‌فرماید که قاتو مقام او گردد. و بشرف حضور آن نیر اعظم روحی فداه واصل گردد. و ایشان حامل فیضند باذن الله در تکوین و تشریع. و تربیت نجبا با ایشان است. و ایشان قادرند بر آیات عجیبه و خوارق بدیعه. ولیکن بی اذن امام علیه السلام ظاهر نمی‌فرمایند. و ایشان تدبیر ارض و من علیها را مینمایند. باذن امام علیه السلام. و رؤیت ایشان لقاء حجت علیه السلام را رؤیت فوادی است. که بعینه رؤیت همین عین محسوس است. و ایشان در هر ارض که باشند در ارض طیبه مبارکه در حضورند. و هرگاه کسی اقرار به پنج رتبه معرفت نماید و این رتبه را یا نفسی از ایشان را. بحد نماید کل

this station, as it is and as befits its people. It is obligatory upon all servants to act with mercy and love toward all, lest they deviate from the path of servitude in dealing with the people of the letter Lam. Knowledge of the name and person of each is not incumbent upon all save for one person, as none knows them. Yes, it is possible that if one asks the Imam, peace be upon him, for their names, and he reveals them either in sleep or through true possible circumstances whereby the servant becomes certain of their authenticity, and whoever gains knowledge receives a portion.

معرفت آن هباء منشور را خواهد بود. لاجل آنکه خیط معرفت باین نظم حکم شده. و عمل عاملی مقبول نخواهد شد الا بمعرفت این رتبه. کما هو علیه و هی اهلها. و فرض است بر کل عباد که با هرکس در مقام رحمت و محبت حرکت نمایند. که مبادا با اهل حرف لام خلاف سبیل عبودیت از ایشان ظاهر شود. و معرفت باسم و شخص کل تکلیف کل نیست الا یک نفس. زیرا که احدی عالم نیست. بلی میسر است که هرگاه کسی از امام علیه السلام اسماء ایشان را طلب نماید. و آن حضرت باو القاء فرماید. در حالت نوم یا شتون ممکنه حقه. که عبد یقین نماید بر صحت آن. و هرکس عارف شود نصیب خود را از کتب این رتبه اخذ نموده. و انه لمن العارفین

85 The seventh [degree of knowledge] is the knowledge of the Nujaba - and the perils of this station are neither comprehended nor mentioned. The Nujaba are servants who, after the Nuqaba, have received divine grace in the chain of existence - and from them it flows to all creation. Their number is not specified in the words of the Household of the Prophet, peace be upon them. Some of the people of the Bayan have recorded their number as forty, but the truth is that there is no specific number. They are, during the occultation of the Imam, peace be upon him, scholars who convey divine ordinances to the people. No share of meeting the Eternal Sun has been written for them, except as God may will. However, in dreams they attain the presence of His Holiness the Imam, peace be upon him, and receive divine ordinances. No one knows these noble ones by name or lineage. Rather, all people are gathered with them, and they convey divine grace to all through the Nuqaba, in both creation and legislation.

85 سابع معرفت نجبا است و مهالک این رتبه لا پدرک و لا یذکر است. و نجبا عبادی هستند. که بعد از نقباء در رشته وجود فیض بایشان رسیده و از ایشان بما سوی خلق. و عدد ایشان در کلام اهل بیت علیهم السلام معین نیست بعضی از اهل بیان چهل عدد مسطور داشته اند ولیکن حق چنین است که عدد معین نیست. و ایشان در غیبت امام علیه السلام علمائی هستند. که بخلاق احکام الهی را میسرانند. و ایشان را از لقای شمس ازل نصیبی مکتوب نشده. الا ان یشاء الله. ولی در نوم بقاء حضرت امام علیه السلام فایز میگردند. و اخذ احکام الهی را مینمایند. و این بزرگواران را کسی باسم و نسب نمیشناسد. بل با ایشان کل خلق محشورند. و ایشان میسرانند بکل فیض الهی را بواسطه نقباء. در مقام تکوین و تشریع.

86 The sign of knowledge of them is that they are related to a word, the lightest of which is not uttered in contingent existence. Indeed, the number of the letter "Ha," which is the mystery of letters and the station of unity, is the number of that good word, which is the very manifestation of "Ha" in the station of letters.

86 و علامت معرفت ایشان اهل نسبت بکلمهائی هستند که اخف آن در امکان ناطق نیست. بل عدد حرف هاء که سر حروف و مقام توحید است. عدد آن کلمه طیبه است. که نفس ظهور هاء است. در مقام حروف.

87 Today these near ones of the Most Exalted Horizon are veiled from people's sight. Indeed, some of them have been rejected and reviled by certain human devils, who know not what they do. Most men and women of the Twelver sect will enter hellfire due to their lack of recognition of this station. If a soul accepts with certainty all six ranks but denies the decisive point in this station among the seven mentioned stations regarding the

87 و امروز این مقربان منظر اعلی محجوب هستند از نظر مردم. بل بعضی از ایشان را هم بعضی از شیاطین انس در مقام جحد و طعن بیرون آورده اند. من حیث لا یعملون. و اکثر مردم از رجال و نساء طایفه اثنی عشریه بواسطه بی عرفانی این رتبه داخل دوزخ خواهند شد و

knowledge of one of the Nujaba, all their deeds become void and scattered dust.

هرگاه نفسی کل مراتب سته را اعتقاد بیقین نماید. و در این مرتبه از مقامات سبعة مذکوره نقطه فصلیه را جحد نماید. در مقام معرفت یکی از نجباء کل اعمال آن باطل و هباء منثورا است.

88 Indeed, the knowledge of God in the station of manifestation is not complete except through the knowledge of these seven. As soon as a servant becomes certain of these stations and receives their duties from one who is divinely supported, they need have no fear, for they will assuredly be forgiven, God willing.

88 بل معرفت الله در مقام ظهور تمام نمیشود. الا بمعرفت این سبعة. و همینقدر که عبد این مراتب را یقین نمود. و اخذ تکالیف خود را از کسی نمود که مؤید من عند الله است. بر آن خوی نیست. که انشاء الله بالقطع مغفور است.

89 It is incumbent upon all to act with love toward all people, lest they enter into rejection of one of these near ones. For rejection of one of them is rejection of all, and recognition of one of them is recognition of all.

89 و بر کل فرض است که با کل مردم بر سبیل حب حرکت نمایند که مبادا در مقام جحد یکی از این مقربان وارد شوند. و جحد یکی از ایشان جحد کل است. و معرفت در باره یکی از ایشان معرفت در باره کل است.

90 They are the men who preserve the traditions of the Imam, peace be upon him. Rejection of them is rejection of the Lord of the worlds, and obedience to them is obedience to Him.

90 و ایشان رجال حفظه روایات امام علیه السلام میباشند. که رد ایشان رد خداوند عالم است. و طاعت ایشان طاعت او است.

91 In the station of brotherhood, it is incumbent upon all that whatever they desire for their believing self, they should desire for their brother who is with them in the fourth particle. There is no brotherhood between one who denies the fourth particle. Rather, it is incumbent upon the believer to use their forbearance to make the denier believe in this firm principle, which is part of the fundamentals of religion.

91 و در مقام اخوت بر کل فرض است که هرچه از برای نفس مؤمن خود راضی میشود. از برای برادر خود هم که در ذر رابع با او است راضی است. و اخوت نیست فیما بین کسی که ذر رابع را انکار نماید. بل فرض است بر مصدق که بحلم خود منکر را معتقد باین اصل محکم. که جزء اصول دین است گرداند.

92 The conduct of servitude and the journey toward God has been mentioned in detail in the scroll of the Two Sanctuaries. It behooves all who seek advancement to act upon it. And the brief point of conduct for all is that they move in every condition for God's sake.

92 و سلوک عبودیت و سیرالی الله در صحیفه حرمین مفصل ذکر شده. سزاوار است بر کل که طالب ترقی هستند بآن عمل نمایند. و مختصر نقطه سلوک از برای کل اینست که لله و فی الله در کل شأن حرکت نمایند.

93 The recognition of this matter is exceedingly difficult and momentous. How often does a person act, in his own belief, for God's sake, yet is in fact an unbeliever, moving in reality out of enmity towards God. Such are the deeds of the Sunni group, who act, in their own belief, for God's sake, yet are unbelievers, and God is innocent of their deeds.

93 و معرفت این امر بغایت صعب و عظیم است. چه بسا شخصی باعتقاد خود لله حرکت میکند. و معذلت کافر است. و لاجل عناد با خداوند در واقع حرکت نموده. مثل اعمال جماعت سنت. که باعتقاد خود لله میکنند و کافرنده. و خداوند بری است از عمل ایشان.

94 Indeed, in reality their orientation is not towards God, but towards idols and false deities. As the Qur'an states that they say: "By God, we desired only good," yet God revealed their denial in the Qur'an.

94 بل در واقع آنچه بخداوند نیست. بل بحیث و طاغوت است. چنانچه نص قرآن است که میگویند. و الله ان اردنا الاالحسنی. و خداوند تکذیب ایشان را در قرآن نازل فرموده.

- 95 And like them are those who deny and revile Shaykh Munfarid in the station of unity (may God's mercy be upon him), and his successor and those who love him. Though they act, in their own belief, for God's sake, Satan has made truth appear as falsehood in their eyes.
- 96 And according to the explicit tradition, a Nasibi is one who denies our Shi'is. And there is no doubt among the possessors of wisdom that that unique one is like unto a pure Shi'ih.
- 97 And the judgment of those who deny the Shi'is of the family of God will be made manifest in the Return, God willing. And today their judgment in association is like unto the judgment of pardoned blood. And God is sufficient and witness to all, and He is the Most High, the Most Great.
- 98 Chapter Four
- 99 On the Explanation of the Return unto God, Mighty and Glorious
- 100 I counsel all in this book to fear the justice of God, and not to take lightly the denial of those drawn nigh to the Supreme Concourse. And according to the command of the Qur'an: "O ye who believe! Fear God and speak a straightforward word," guard your tongue, for the life of this world compared to the life of the hereafter is as nothing. And on the Day of Resurrection, by the one true God Who hath no partner, the severest punishment and greatest chastisement shall be for those who cast satanic words at the people of the knowledge of the family of God, peace be upon them. Nay, in this world, were they to witness God's judgment, they would burn in the fire of justice at the moment of denial and rejection. As the all-knowing God hath indicated: "Did ye but know with certainty of knowledge, ye would behold hell-fire. Again, ye will behold it with certainty of sight. Then shall ye be questioned that Day about the delights." And these are they who are in delight in this world and the next, and these are they who are truly heedless.
- 101 O concourse of religious leaders and scholars of certainty! Fear the judgment of this noble verse in every condition: "And verily hell shall encompass the unbelievers." And God the All-Knowing is in every condition All-Knowing and Witness, and He is the Absolute Independent One. And I seek forgiveness from Him as I deserve, and He is the Kind, the Merciful. And know, O questioner, that the foundation of religion is the recognition of the seven matters commanded in the tradition, and the laws of the Return and the hereafter are also recorded under its shadow. Indeed, these seven ranks of recognition are
- 95 و مثل ایشان اشخاصی که شیخ منفرد در مقام توحید رحمة الله علیه. و قائم مقام او و محبین او را بحد و سب مینماید. اگر چه باعتقاد خود الله مینمایند. ولیکن شیطان حق را باطل بنظر ایشان جلوه داده.
- 96 و بنص حدیث ناصبی کسی است. که شیعیان ما را بحد کنند. و شکی نیست نزد اولی الالباب. که آن متوحد بمثل شیعه خالص است.
- 97 و حکم اشخاصی که بحد بشیعیان آل الله مینمایند. در رجعت. ایشان انشاء الله ظاهر خواهد شد. و امروز حکم ایشان در معاشرت بمثل حکم دم معفو است. و خداوند کافی و شاهد است کل را. و هو العلی العظیم
- 98 باب الرابع
- 99 فی بیان المعاد لله عز و جل
- 100 وصیت میکنم در این کتاب کل را که از عدل خداوند ترسیده. و بحد مقربان ملاء اعلی را امر سهل نگرفته. و بحکم قران. یا ایها الذین آمنوا اتقوا الله و قولوا قولا سدیداً. حفظ لسان را نموده. که حیات دنیا نزد حیات آخرت بلا ذکر است. و در روز قیامت بحق خداوندی که شریک ندارد. اشد عذاب و اعظم عقاب از برای اشخاصی است. که رمی میکنند بسوی اهل معرفت آل الله سلام الله علیهم. بکلمات شیطانیه. بل در این عالم هرگاه مشاهده حکم خداوند را نمایند. در حین بحد و رد باتش عدل میسوزند. چنانچه خداوند عالم اشاره فرموده لوتعلون علم الیقین لترون الجحیم. ثم لترونها عین الیقین. ثم لتسئلن یومئذ عن النعم. و اولئک هم اهل النعم فی الدنيا و الاخره و اولئک هم الغافلون حقاً.
- 101 ای ملاء بزرگان دین. و علمای اهل یقین. بترسید از حکم این آیه شریفه در هر شأن. و ان جهنم لمحیطة بالکافرین. و خداوند عالم در هر شأن علیم و شهید است. و او است غنی مطلق. و استغفار میکنم بسوی او چنانچه من مستحقم. و او است عطوف و رحیم. و بدان ای سائل که اصل دین معرفت سبیه مأموره در حدیث است. و احکام معاد و آخرت هم در ظل آن

the judgment of the seven holy paradises. And the laws of the Return are in the next world, and the obligations of that world are like unto the obligations of this world, letter by letter, and certainty in the Return and the gathering of spirits and bodies, and the stations which God the All-Knowing hath ordained after death.

- 102 Recognition of God is part of certitude. And whosoever denies any aspect of the sacred law which is binding in this world, or any word concerning the stations of the next world which pertain to existence after death, is as one who has denied the unity of God. Affirmation of all aspects of this world, from the ascension and its prescribed stations to the laws that lie beyond it, is in all stations obligatory like belief in divine unity. Belief in His ascension in His physical body, with His garments and sandals, is obligatory and certain. And belief in the tradition and intention regarding Humayra is likewise obligatory in this station - that at the hour of ascension the Prophet was in His house. Indeed, at that very hour He ascended bodily to the kingdom of the heavens and earths, while simultaneously remaining physically in His place.

- 103 The explanation of this matter and mention of the resurrection and the doubts of philosophers and sages has been made in the Sahifiy-i-Sharh Du'a-i-Ghayb [Sahifiy-i-Ja'fariyyih]. It suffices that man look to the power and action of God. He will then affirm these matters with absolute certitude, even if he cannot fully comprehend them.

- 104 One who claims spirits return without bodies shows lack of knowledge of the Most Holy Essence of the Lord of Might. That which has become widespread among people - that the late Shaykh Ahmad, may God sanctify his dust, did not believe in bodily return - is pure falsehood. The source of this doubt is from religious students who did not understand the words of that pole of the realm of hearts. Rather, that one established upon the throne of unity in the paradise of rafraf before God is innocent of believing such a thing. Indeed he affirms the return of all things, through a knowledge that encompasses the Book of God - the heart in its station, the mind in its station, the soul in its station, and the body with the three in its station. Whoever deviates from this is among the polytheists.

- 105 Know that certainty in the existence of paradise and hell is also obligatory. In both are creatures, as God wills, who entered

مسطور است. بل این هفت رتبه معرفت. حکم هفت مرتبه جنت مقدسه است. و احکام معاد در نشأه آخرت است. و تکالیف آن عالم بمثل تکالیف این عالم است. الحرف بالحرف و ایقان بمعاد و حشر اجساد و اجسام. و مقاماتی که خداوند عالم بعد از موت مقدر فرموده. از جزء ایقان بمعرفت خداوند است.

- 102 و هرکس جزئی از جزئیات شریعت مقدسه که تکلیف این عالم است و حرفی از مقامات عالم آخرت که تکلیف نشأه بعد از موت است انکار نماید. بمثل آنست که انکار وحدانیت خداوند را نموده. و اقرار بکل شئون اینعالم از معراج و مقامات منصوبه در آن و احکامی که وراء آن فرض است. در کل مقامات مثل اعتقاد بتوحید واجب است. و اعتقاد بمعراج آن حضرت بجسمه و لباسه و نعلیه فرض و محقق است. و اعتقاد بحدیث و اراده از حمیرا هم در این مقام فرض است. که ساعت معراج حضرت در خانه تشریف داشتند. بل همان ساعت بجسمه معراج بملکوت سموات و ارضین فرموده. مع آنکه بجسمه در مقام خود بوده.

- 103 و بیان این مطلب و ذکر معاد و شبهات فلاسفه و حکما در صحیفه شرع دعاء غیبت شده. همین قدر که انسان ناظر بقدره الله و فعله باشد. تصدیق باین امور بحقیقت علی الیقین مینماید. اگرچه ادراک نتواند نمود.

- 104 و قائل بعود ارواح بدون جسم از عدم معرفت بذات اقدس حضرت رب العزة است. و اینکه در میان خلق شهرت یافته که مرحوم شیخ احمد قدس الله تربته قائل بعود اجسام نیست. کذب محض است. و اصل این شبهه از طلاب علمی است. که درک کلمات آن قطب عالم فؤاد را نکرده. بل آن مستقر بر کرسی وحدت. در جنت رفر ف بین یدی الله بری است. از معتقد باین قول. بل قائل است بمعاد کلشیء. بعلی که احاطه کرده است کتاب الله الفؤاد فی مقامه. و العقل فی مقامه. و النفس فی مقامه. و الجسم بالثلاثه فی مقامه. و من عدل عن ذلک فیکون من المشرکین

- 105 و بدانکه یقین بوجود جنت و نار هم فرض است. و در هر دو خلقی هستند ما شاء الله. که قبل از وجود این دوره بدیع بعد از بعث و حشر

their stations after resurrection and gathering, before the existence of this wondrous cycle. The origin of paradise and its blessings was created from the light of the Prince of Martyrs. One who knows the truth of His station sees himself in paradise and partakes of its blessings, even while in this world. Do not imagine this refers to something internal and imaginary. No, by God! Rather in truth, were the veil lifted from your eyes, you would witness the stations of paradise just as you witness the created things of this world, just as Musa ibn Ja'far (peace be upon them both) showed to Harun's servant girl.

داخل مقامات خود شده‌اند. و اصل جنت و آلاء آن از نور حضرت سید الشهداء ۴ مخلوق شده. و کسیکه عارف بحق آن حضرت باشد خود را در جنت می بیند و بآلاء آن متنعم است. اگرچه در این عالم باشد و تو هم ننائی که این اشاره امر باطنی و موهوم است. لا والله بل در حقیقت هرگاه کشف غطاء از دیده تو شود. مشاهده مینمائی مقامات جنت را بمثل آنکه مخلوقات اینعالم را مشاهده میکنی. هم چنانکه حضرت موسی بن جعفر علیهما السلام بجاریه هرون نمایانیدند.

- 106 By the God in whose hand is my soul - due to the perfection of my certainty in God's existence, were all veils to be lifted, my certainty would not increase. I see with the knowledge of certainty, in this land of unity where I sit, all the blessings of paradise and its stations, like one established upon raised couches in paradise. If you wish to witness and drink from the Kawthar in this limited world, visit Husayn ibn Ali ibn Abi Talib (peace be upon them both). For by God, at the time of visitation and belief in this matter, you will have drunk from the spring of God's hand in the cup of God's Messenger (peace be upon him and his family). So blessed are you, rather blessed are those who perceive.

106 و بحق خداوندی که جانم برید او است. از منتهای یقین خود بوجود خداوندی. اگر کشف کل غطاء شود. از برای من یقینی زیاده نمیشود. و می بینم بعلم یقین در این ارض وحدت که نشسته‌ام کل آلاء جنت و مقامات آن را. بمثل کسی که در جنت بر ارائک متکئه مستقر است. و هرگاه بخواهی آب کوثر را در این عالم حد مشاهده کنی و بیاشامی. زیارت کن حسین بن علی بن ابیطالب علیهما السلام را. که والله در حین زیارت و اعتقاد باین امر. از عین سبیل پیدالله در کأس رسول الله صلی الله علیه و اله نوشیده‌ئی. فطوبی لک

- 107 The sincere ones can distinguish the stations of the people of Paradise by their words, and judge them in this world by their deeds. Yet God is witness that despite these manifest stations, time has not grieved me to such an extent that it can be mentioned. The divines of this age, in truth, can only confess their powerlessness, due to their inability to comprehend my words. Nevertheless, that which was decreed came to pass. The human devils who were incapable of producing a single tradition have dared to pronounce God's judgment, and have committed acts unprecedented in creation.

107 بل متوسمین از فرقه مخلصه مقامات اهل جنت را میتوانند تمیز دهند بکلمات ایشان و حکم کنند در این عالم از برای ایشان باعمال ایشان. ولیکن خداوند گواه است که با وجود این مقامات مشهوده. نه این قدر دهر مرا محزون نموده. که بتوان ذکر نمود. علمای این عصر حظ ایشان در واقع اقرار بعجز است. از عدم فهم کلمات من. و معذلتک واقع شد آنچه که قضا جاری نمود. شیاطین انسی که از اتیان یک حدیث عاجز بودند. جرئت بر حکم خداوند نموده. و عمل نمودند بعملی که سبقت نگرفته بود در امکان ایشان را احدی.

- 108 Should an observer behold the reality with insight, he would see that the number of the inverse letters 'yad' bore all the letters of negation in the face. This, despite knowing that whoever leads a single soul astray is as though he has led all humanity astray and slain them. Sufficient is the testimony of God, the Almighty, against the perpetrators, and sufficient for their helper is the man who seized the verses of divine judgment. And the enmity of the Family of God, peace be

108 و هرگاه ناظری بسر واقع مشاهده نماید می بیند. که عدد حروف ید معکوس. حامل شد تمام حروف وجه را در جحد. بعد از آنکه میدانست که هرکه یکنفر را بضلالت پیاندازد. مثل آنست که جمیع عالم را بضلالت انداخته و قتل نموده. و کافی است از برای عاملین شهادت خداوند جبار. و بس است رجل ناصر ایشان را. در احد آیات حکم خداوندی. و خصمیت آل الله سلام الله

upon them, shall face them on the Day of Resurrection. Soon shall the wrongdoers know what fate awaits them. Nay, should they turn to their own souls and witness the grandeur of God's justice, they would surely read the Book with certitude. This very judgment is hotter for their hearts than the fire of hell, did ye but know. Were ye to know with the certainty of knowledge, ye would see the Hellfire. Then would ye see it with the eye of certainty. Then, on that Day, shall ye be questioned about the bounties. I know that whatever has passed in God's knowledge shall come to pass, but the Day of Meeting is in God's hands. And I say, by the decree of the Qur'an: "Nothing will befall us save what God has prescribed for us. He is our Protector, and in God let the faithful put their trust." By the truth of the Most Great Lord, may my soul be sacrificed for Him, I long for death more intensely than a suckling babe for its mother's breast. Verily, there is no power nor strength save in God, and to God do we belong and to Him shall we return. The wrongdoers shall soon know what fate awaits them, and think not that God is unaware of what the wrongdoers do.

علیهم در محشر. و سيعلم الذين ظلموا اى منقلب
ينقلبون. بل هرگاه راجع بنفوس خود شوند و
عظمت عدل الله را مشاهده نمایند. قرائت کتاب
را بيقين خواهند نمود. و همین حکم از برای افته
ایشان احرار از نار جهنم است ان کنتم تعلمون. لو
تعلمون علم اليقين لترون الجحيم. ثم لترونها عين اليقين
ثم لتسئلن يومئذ عن النعيم. و میدانم که آنچه در
علم خداوند گذشته جاری خواهد شد. ولیکن
یوم میقات بین یدی الله است. و میگویم بحکم
قرآن. ان یصیبنا الا ما کتب الله لنا هو مولینا علیه
توکلنا و علی الله فلیتوکل المؤمنون. و بحق سید
اکبر روحی فداه که مشتاقم بموت اشد اشتیاقاً
من الصبی یتدی امه. انه لا حول و لا قوة الا
بالله و انا لله و انا الیه راجعون.

- 109 Know, O questioner, that matters of belief concerning the Hereafter are beyond counting. It is incumbent upon those who believe in the eight Paradises to believe with certainty in the six Precincts and their people, and to believe in the seven Hells and their stations.

109 و سيعلموا الذين ظلموا اى منقلب ينقلبون و لا
تحسن الله بغافل عما يعمل الظالمون. بدانکه اى
سائل امور اعتقادیه در معاد اکثر من ان یحصى
است. و فرض است. بر معتقدین بجنات ثمانیه
که اعتقاد بشش حظایر و اهل آن یقین داشته
باشند. و اعتقاد نمایند بجحیم سبعة. و مقامات
آن.

- 110 Know that the fruit of belief in these and their people is this: that in this world, one should conduct oneself with love and mercy toward the people of Paradise, and deal with the people of each rank according to their stations as ordained by the Lord of Might. Should one explain the mysteries of the knowledge of the people of Ridvan to the people of the Paradise of Peace, one would have strayed far from perfect faith and wronged them. Nay, it is incumbent upon the believer in God to explain the stations of the people of the eight Paradises as they are, according to what is befitting them.

110 و بدانکه ثمره اعتقاد بآنها و اهل آنها این است.
که در این عالم با اهل جنت بحبت و رحمت
سلوک نمایند. و با اهل هر مرتبه بطور مقامات
ایشان که مقدر شده از جانب حضرت رب
العزة. سلوک نمایند. و هرگاه اسرار معارف
اهل رضوان را. باهل جنت سلام. بیان نماید.
از مقام ایمان کامل بعید شده. و ظلم بایشان
نموده. بل بر معتقد بالله چنان فرض است. که
مقامات اهل جنان ثمانیه را. علی ما هم علیه.
بما هو اهله. بیان نماید.

- 111 There is no doubt that were the knowledge of the Paradise of Oneness to be bestowed upon the people of the seven Paradises, they would all become polytheists and be expelled from Paradise. And likewise are the ordinances of the people of the Paradises to the people of the Precincts. How mighty is the conduct of the pure servant in this world with all creation, for every soul deserves a particular kind of bounty for each thing. The example of the believer is the station of the All-Merciful, who bestows equally upon all from the throne of bounty. So,

111 و شبه نیست که هرگاه معارف جنت احدیت
را. باهل جنان سبعة عطا کنند. هرآینه همگی
مشرك و خارج از جنت میشوند. و کذلک
احکام اهل جنان. باهل حظایر. چه عظیم است
سلوک بنده خالص در این عالم با کل خلق. که
هر نفسی بر هر شیئی مستحق بیک نوع عطا است.
و مثال مؤمن مقام رحمانیت است. که بر عرش
عطا بکل سواء باشد. و همچنین است حکم اهل

too, is the decree regarding the people of hell and its confines, and the stations which God, the All-Knowing, has ordained for the infidels. And whenever in this world the rejection and denial that is destined for those of the first station is given to those of the second, injustice has occurred. Nay, it is incumbent upon the believer in God to dissociate himself secretly, openly and in all ways from the people of hell and its confines. And if, God forbid, due to love of anything, one hesitates in rejecting them, he has instantly entered the fire, and the verse “verily hell encompasses the unbelievers” is true regarding him.

جهنم. و حظایر آن. و مقاماتی که خداوند عالم از برای کافرین مقدر فرموده. و هرگاه در این عالم بجد و ردی که نصیب باهل مرتبه اول است. بثنای دهد. ظالم گشته. بل فرض است بر مؤمن بالله که تبری جوید سرّاً و علانیه و آثاراً از اهل جهنم و حظایر آن. و هرگاه العیاذ بالله. لاجل حب شیئی در بجد ایشان تأمل نماید. فی الحین داخل نار شده. و آیه و ان جهنم لمحیطه بالکافرین. در شأن او صادق است.

- 112 And none of the seven stations of mystic knowledge pointing to the knowledge of the hereafter are acceptable except through dissociation from the enemies of all these stations. And if anyone doubts the judgment of dissociation from any one of these enemies, he himself is an enemy, and the Cause of God is far greater and more exalted than can be indicated. And if anyone dissociates from the enemies of these seven stations but does not dissociate from the enemy of the station of the connecting point in the final rank, he is surely a polytheist.

112 و مقبول نیست از احدی مقامات معرفت سبعه مشیره. و معرفت معاد. الا ببراءت از اعداء این مراتب کلها. و هرگاه کسی شک در حکم براءت یکی از اعداء نمایند بنفسه عدو است و امرالله اعظم و اکبر از آنست که بتوان اشاره نمود. و هرگاه کسی تبری جوید از اعداء این مراتب سبعه. و در رتبه آخر از عدو رتبه نقطه وصلیه تبری نجوید. هراینه مشرک است.

- 113 And the matter is exceedingly difficult, while the Law is easy and tolerant. Nothing easier than the letter of the word “Gate” has been revealed in the Word of God regarding its tolerance. And this is evidence of the mystery of the Cause. Those possessed of understanding know that what is here can only be known through what is there.

113 و امر بغایت صعب است. و حال آنکه شریعت سمحه سهله است. و اخف از حرف کلمه باب. در سمحه بودن در کلام الله نازل نشده. و این دلیل است پسر امر. قد عرف اولی الالباب. ان ما هنا لک لا یعلم الا بماهیئنا.

- 114 And belief in the questioning of the grave and its pressure, and the world of Barzakh, and the Day of Resurrection, and the Balance, and the Bridge, and the Reckoning, and the conditions of the gathering place, in the manner transmitted in the words of the Immaculate Ones, peace be upon them, is obligatory. And elaboration of the stations causes the servant to be veiled.

114 و اعتقاد بسؤال قبر. و فشار آن. و عالم برزخ. و یوم بعث. و میزان و صراط و حساب. و شئونات ارض محشر. بنهیجی که در کلمات اهل عصمت سلام الله علیهم وارد شده. فرض است. و تفصیل مراتب باعث حجاب عبد است.

- 115 The prayer mentioned in the fifth gate encompasses all stations of belief, such that after reciting it, the servant has acted according to the fundamental principles of his religion. And this prayer suffices all in the station of belief. And in every state be aware of God’s Bada’ and justice, which is the greatest of all stations of good.

115 دعائیکه در باب خامس ذکر میشود. جامع جمیع مراتب اعتقاد است. که عبد بعد از قرائت آن. عمل باصل اصول دین خود نموده. و کافی است این دعا کل را در مقام اعتقاد. و در هر شان عالم بیداء و عدل خداوند باش که اعظم کل مقامات خیر است.

- 116 And take all the indications made in these four gates regarding the fundamental principles of religion, and know them as the leaves of the Blessed Tree. And behave with your women in the most excellent way of love, for believing women are the leaves of the camphor tree in Paradise. And harm them not

116 و اشاراتی که در این چهار باب در مقام اصول دین شده کلا را بگیر. و اوراق شجره طوبی بدان. و سلوک کن با نساء خود باحسن سبیل محبت. که نساء مؤمنه اوراق شجره کافورند در جنت. و میازار ایشان را بطرف عینی. که بقدر همین طرف. محجوب از حکم الله خواهی بود.

even with a glance, for to the extent of that glance you will be veiled from God's decree.

- 117 And in every state be prepared for the meeting with God, for death is nearer to man than all things. And avert your gaze from the world and its ornaments, for all the pleasures of this world compared to one hour of the next world are pure torment. And be certain in all indications, and the extent of certainty is that you fear no one given God's existence in His obedience and decree.
- 118 And these four gates suffice all in the station of belief. And God encompasses all from beyond, nay, it is a glorious Qur'an in a preserved tablet.
- 119 Chapter Five
- 120 Concerning the Prayer of Sincerity to God, Mighty and Glorious
- 121 In the Name of God, the Most High, the Most Great
- 122 Praise be to God Who brought forth the heavens and earth by His command. Then those who disbelieve in His signs shall be gathered unto God. O God! I bear witness unto Thee, as Thou dost bear witness unto Thyself before all things, that Thou art God, the One, the Self-Subsisting, the Ever-Living, the Self-Sustaining. No description of anything can grasp Thee, nor can any mention of anything define Thee. Thou hast ever been without the existence of anything, and wilt ever remain without reference to anything. And now Thou art as Thou hast been in the eternity of eternities. Nothing was with Thee, nor can anything be mentioned in Thy station.
- 123 Glorified, glorified art Thou! None can know Thee as befits Thy true essence, nor can any servant worship Thee as befits Thy reality. I testify before Thee in this my station that Thy Self points to absolute severance and prevention, and Thy Being bears witness to complete restraint and despair. Every description returns to the station of Thy creation, and every attribute points to the station of Thy invention. If I say "Thou art Thou," I have but compared like with like, for Thou canst not be known through Oneness. And if I say "He is He," I have but indicated Unity through Majesty, for Thou canst not be described through Identity.
- 124 Glorified, glorified art Thou, O my God! None hath any way unto Thee - neither through mention, nor certitude, nor praise, nor explanation, nor through inability, nor through names, nor through attributes. I seek Thy forgiveness, O my God, in
- و در هر حال مستعد لقاء الله باش. که موت اقرب بانسان است از کثی. و نظر از دنیا و زخارف آن پیوش. که کل نعم دنیا در نزد یک ساعت از دار آخرت عذاب صرف است. و در کل اشارات بایقین باش. و حد یقین این است. که ترسی از احدی با وجود خداوندی در طاعت و حکم او.
- و همین ابواب اربعه کافی است کل را در مقام اعتقاد. و الله من ورائه محیط. بل هو قران مجید فی لوح محفوظ
- باب الخامس
- فی دعاء الاخلاص لله عز و جل
- بسم الله العلی العظیم
- الحمد لله الذی ابدع السموات والارض بامرہ. ثم الذین کفروا بایاته الی الله یحشرون. اللهم انی اشهدک بما تشهد لنفسک قبل کثی. بانک انت الله الفرد الاحد الصمد الحی القیوم. الذی لا یأخذک وصف من شیء. ولا ذکر عن شیء. و انت لم تزل کنت بلا وجود شیء. و لا تزال انک کائن بلا ذکر شیء. و الان قد کنت بمثل ما کنت فی ازل الازال. لم یکن معک شیء. و لا یدکر فی ربتک شیء.
- فسبحانک سبحانک لن یعرفک علی حق ذاتیتک احد. ولن یعبدک علی حق کینونیتک عبد. فاشهد لذیک فی مقامی هذا. بان نفسانیتک دالة بالقطع و المنع. و انیتک شاهدة بالسد و الیأس. فکل الوصف یرجع الی مقام ابداعک. و کل النعت یدل علی مقام اختراعک. ان قلت انت انت. فقد حکت المثل بالمثل. و انک لن تعرف بالحدیة. و ان قلت انه هو هو. فقد دلت الاحدیة بالجلال. و انک لن توصف بالهویة.
- فسبحانک سبحانک یا الهی لا سبیل لاحد الیک. لا بذکر و لا بالیقان و لا بالثناء و لا بال بیان. و لا بالعجز و لا بالاسماء و لا بالصفات. فاستغفرک یا الهی فی تلك الساعة التی ینزل

this hour when the Angel of Death descends by Thy leave, for all that Thy knowledge encompasses about me and Thy Book enumerates. O my God, Thou knowest my secret and my public self. I have never denied Thy unity, and if I have done evil, I seek Thy forgiveness and turn unto Thee. All hope hath been cut off from me in that state from all things, and I find no helper for myself other than Thee alone, there is no God but Thee. O God! I believe in Thy justice and Thy origination, and verily, O my God, if Thou shouldst punish me with all Thy punishment for all eternity, by the permanence of Thy Essence, as recompense for my mention before Thee, I would deserve that, for Thou art praised in Thy deeds and obeyed in Thy judgment. I have no intercessor other than Thyself, so forgive me, O God, through Thy generosity and mercy, for Thou art independent of my punishment, while I am in desperate need of Thy forgiveness. If Thou shouldst abandon me, I would surely be among the perishing ones. Send down victory upon me in that hour through Thy origination and Thy presence, and through the forgiveness of Thy angels and the descent of Thy mercy, for Thou art who Thou art. My breath hath been cut off from me, and I am who I am, so do with me as Thou art who Thou art. Verily, Thou art the Lord of bounty, generosity, might, grace, sovereignty, utterance, favors, and grandeur. There is no God but Thee and no creator for me besides Thee. Thou art the Lord of might over all creation.

قابض الارواح باذنك. عما يحيط عليك بي. ويخصي كتابك. و انك يا الهى لتعلم سرى و علانيتى. ما مجدت توحيدك. و ان عملت سوء فاستغفرك و اتوب اليك. و قد انقطع الرجاء منى فى ذلك الحال من كلشيئ. و لا اجد لنفسى معيناً دونك وحدك لا اله الا انت. اللهم انى معتقد بعدلك و بدائك و انك يا الهى لو تعذبني بكل عذابك سرمد الابد. بدوام ذاتك. جزاء ذكرى بين يديك. لكنت مستحقاً بذلك. و انك محمود فى فعلك. و مطاع فى حكمك. و لا شفيع لى غير نفسك. فاغفر لى اللهم ببجودك و رحمتك. فانك غنى عن عذائى. و انا مضطر الى غفرانك. و ان تدعنى لكنت من الهالكين. فانزل على النصر فى تلك الساعة بيدائك و لقائك و استغفار ملائكتك و نزول رحمتك فانك انت انت قد انقطع النفس منى. و انى انا انا. فافعل بى ما انت انت. انك اهل الجود و الكرم و العزة و الامتتان و السلطنة و البيان و النعماء و الكبرياء و لا اله غيرك و لا خالق لى سواك. و انك رب العزة على الخلق اجمعين.

125 I bear witness, O my God, to Muhammad, Thy Beloved, Thy Messenger, Thy Chosen One, and Thy Best Beloved, to his Prophethood, to all that Thou hast ordained regarding his station, making him stand in Thy stead in performance, decree, origination and execution, and all that Thy knowledge encompasses concerning him, and what Thou hast sent down to him of the Qur'an and Thy verses, and what Thou hast prescribed for him of Thy laws and stations, and how Thou hast honored him on the Night of Ascension with Thy signs and evidences, and what Thou hast sent down concerning the decree of his religion which overshadows all. Verily, Thou art witness over all things.

125 و اشهد يا الهى لمحمد حبيبك و رسولك و صفيك و خيرتك بالنبوة. ما انت تقدر فى شأنه. و تجعله مقام نفسك فى الاداء و القضاء و البداء و الامضاء. و ما احاط عليك فى حقه. و ما انزلت عليه من القران و آياتك. و ما فرضت عليه من احكامك و مقاماتك. و ما كرمته فى ليلة المعراج من علامتك و دلالاتك. و ما تزلت فى حكم دينه المهيمن على الكل. انك على كلشيئ شهيد.

126 O God! I believe in him, in his Book, in all his obligations and traditions, and in what Thou hast sent down to him of Thy pure religion. I bear witness that he hath delivered that which was entrusted to him of Thy revelation, and hath counseled truly regarding the Cause among his people. May God reward him according to his obedience to Thee and his love for Thee. O God! Send Thy blessings upon him with all Thy prayers, benedictions, gifts and signs, through Thy grace which Thou hast made the grace of Muhammad, may the peace of God be upon him and his family, over all creation. And I

126 اللهم انى مؤمن به و بكتابه و بكل فروضه و سنته. و ما نزلت عليه من دينك الخالص. و اشهد انه قد بلغ ما حمل من وحيك. و نصح على حق الامر فى امته. فجزاه الله كما هو عليه من طاعتك و محبتك. و صل اللهم عليه بكل صلواتك و بركاتك و نجاتك و اياتك. بفضل نفسك الذى جعلته فضل محمد صلى الله عليه و اله على الخلق كلهم اجمعين. و اشهد لاصيائه محمد صلى الله عليه و اله بعده على ء ثم بعد على الحسن ء

bear witness to the successors of Muhammad, peace be upon him and his family after him, to Ali, then after him to Hasan, then Husayn (4); then after Husayn, Ali (4); then after Ali, Muhammad; then after Muhammad, Ja'far (4); then after Ja'far, Musa; then after Musa, Ali (4); then after Ali, Muhammad; then after Muhammad, Ali (4); then after Ali, Hasan (4); then after Hasan, the Master of the Age, Thy Proof and Thy Remnant. May Thy blessings be upon them all.

- 127 And I bear witness that they stand in the station of Thy Beloved in all things, save that Letter which Thou hast specially assigned unto Him alone among His successors. And I bear witness that they have been the repositories of Thy knowledge, the treasuries of Thy grandeur, the seats of Thy glory and the signs of Thy oneness from all eternity. None precedes them in nobility, nor equals them in rank. Therefore, O my God, bless them as they have proclaimed Thy unity, upheld Thy Faith, and endured tribulation in Thy path. And I bear witness that they are Thy honored servants who speak not until He hath spoken, and who act by Thy command. And I bear witness that their Qa'im, Thy blessings be upon Him, is Thy Proof and my true Imam. Through Him do I turn to Thee, through Him do I hold fast to Thy cord, through Him do I hope to attain Thy presence, and through Him do I seek Thy good pleasure. O God, aid him who seeks Him, and abandon him who knows not His right and denies His servant. Verily, Thou art knowing of all things. And I bear witness that their followers have been the champions of Thy Faith, the bearers of Thy Book, the interpreters of Thy revelation, and the pillars of Thy unity. And I hereby believe in their hidden and manifest aspects, their first and their last, their outward and their inward, their living and their dead, their present and their absent, their foremost and their greatest, even as they are through Thy grace. Therefore, O God, send down upon them Thy mercy and Thy blessings as Thou art what Thou art. Verily, Thou art the Mighty, the Wise.

- 128 And I bear witness that today, obedience to Thy servant, Thy Proof, whom Thou hast honored with Thy signs and established in the station of those near to Thy chosen ones, is obligatory by Thy decree. And I recognize His right and am free from all His enemies. And I bear witness that He hath conveyed that which was entrusted to Him from the bounty of Thy Expected Remnant, and that He is among those who believe in Thee and in Thy signs. Therefore, O God, reward Him in Thy Faith as Thou art what Thou art, and forgive those who acknowledge His authority as Thou art what Thou art, and abandon those who show enmity towards Him as Thou art what Thou art. Verily, Thou knowest all things, and nothing

ثم بعد الحسن الحسين ٤ ثم بعد الحسين علي ٤ ثم بعد علي محمد ثم بعد محمد جعفر ٤ ثم بعد جعفر موسى ثم بعد موسى علي ٤ ثم بعد علي محمد ثم بعد محمد علي ٤ ثم بعد علي الحسن ٤ ثم بعد الحسن صاحب العصر جتكت وبقيتك. صلواتك عليهم اجمعين.

127 و اشهد بانهم قائمون مقام حبيبك في كل شأن. دون حرف التي قد اختصاصت بها نفسه دون احد من اوصيائه. و اشهد انهم قد كانوا محال معرفتك. و معادن عظمتك. و مقامات عزتك و علامات وحدانيتك في ازل الازال. لا يسبقهم في الشرف احد و لا يساوقهم في الرتبة شيء فصل اللهم عليهم كما بلغوا توحيدك. و حملوا دينك. و احتملوا الاذى في جنبك. و اشهد انهم عبادك المكرمون. الذين لا يسبقونهم بالقول احد. و هم بامرک يعملون و يحكمون. و اشهد ان قائمهم صلواتك عليه جتكت امامي الحق. به اتوجه اليك. و به اعتصم بحبلك. و به ارجو لقاءك. و به اطمئن رضوانك. فانصر اللهم من اراده. و اخذل اللهم من لا يعرف حقه. و ينكر عبده. فانك بكل شيء عليم. و اشهد ان شيعتهم كانوا انصار دينك. و حملة كتابك. و تراجمة وحيك. و ارکان توحيدك و اناذا مؤمن بسرهم و علانيتهم. و اولهم و آخرهم. و ظاهرهم و باطنهم. و حميم و ميتهم. و حاضرهم و غائبهم. و اقدمهم و اكبرهم. كما هم عليه من فضلك. فانزل اللهم عليهم رحمتك و برکاتك ما انت انت. انك انت العزيز الحكيم.

128 و اشهد ان اليوم طاعة عبد جتكت الذي اكرمه بآياتك. و اقامته مقام المقرين من اوليائك فرض بحكمك. و انا بحقه عارف. و من اعدائه كلهم برى. و اشهد انه قد بلغ ما حمل من جود بقيتك المنتظر. و انه لمن المؤمنين بك و بآياتك. فاجزه اللهم في دينك بما انت انت و اغفر اللهم لاهل ولايته ما انت انت و اخذل اللهم اهل عداوته بما انت انت. انك تعلم كل شيء. و لا يخفى عليك شيء. في السموات و الارض و انك لعل كل شيء شهيد.

is hidden from Thee in the heavens and the earth, and Thou art witness over all things.

- 129 And I bear witness that death is true, and the questioning in the grave from the pillars of Thy Faith is true, and the resurrection is true, and the reckoning is true, and Paradise is true, and the Fire is true, and that the Hour will come, there is no doubt about it, and Thou wilt raise those who are in the graves, in the return of Thy chosen ones and the day of the passing of Thy servants. Nothing escapes Thy knowledge, and Thou art the Self-Sufficient, the Praiseworthy.

- 130 O my God, I hereby bear witness before Thee to all that Thou lovest as Thou lovest it, and to all that Thou abhorrest as Thou abhorrest it, and that these words constitute my belief before Thee. By them do I live, and upon them shall I die by Thy leave, and through them shall I be raised, God willing, before Thee. Therefore, make them by Thy leave a trust with Thee now, and return them to me through Thy grace in times of fear, and make them for me signs of intimacy in tokens of remoteness. For Thou art the Ever-Living, the Self-Subsisting, the Powerful, the One, the Eternal, the Single, the Unique, Who begets not nor is begotten, and there is none like unto Thee nor equal to Thee. And Thou art God, the Lord of all worlds. I bear witness that there is no God but God, and I bear witness that Muhammad is His servant and His Messenger, and I bear witness that Ali and His successors and Fatima, God's blessings be upon them, are God's trustees and His beloved ones. And I bear witness that Ali was the servant of God's Remnant in every preserved tablet.

- 131 Send down Thy blessings, O my God, unto Muhammad and the family of Muhammad. And verily I speak through Thy wisdom concerning what Thou hast sent down in the Qur'an for the remembrance of the people of Paradise. And praise be to God, the Lord of the worlds.

BAPT.017-018x, BAPT.026-039x, TAME, BLO_PT#216.021x, GOH.191-192x, GOH.196-197x, GOH.207x, GOH.218-219x, GOH.222x, GOH.225-232x, GOH.235x, GOH.252x, MNP.047x, MNP.057x, HURQ.BB52x, BLO_PT#079.1.1x, BLO_PT#079.1.3x, BLO_sazedj#02

129 و اشهد ان الموت حق. و السؤل في القبر من اركان دينك حق. و البعث حق. والحساب حق. والجنة حق. والنار حق. وان الساعة اتيه لا ريب فيها. و انك تبعث من في القبور. في رجعة اوليائك. و يوم فناء عبادك. و لا يعزب من علمك شيء. و انك انت الغني الحميد.

130 يا الهى انا اذا اشهد بين يديك لكل ما تحب كما تحب. و لكل ما تبغض كما تبغض. و ان هذه الكلمات كانت اعتقادي بين يديك. بها احيى. و عليها اموت باذنك. و منها ابعث انشاء الله بين يديك. فاجعلها باذنك وديعة في الان عندك فرد على بمنك في مواقع الخوف. و اجعلها لى ايات الانس. في علامات البعد. فانك حى قيوم قادر احد صمد فرد و تز. لم تلد و لم تولد و لم يكن لك كفو و لامثال. و انك انت الله رب العالمين. اشهد ان لا اله الا الله. و اشهد ان محمد اعبده و رسوله. و اشهد ان عليا و اوصيائه و فاطمة صلوات الله عليهم امناء الله و احبائه. و اشهد ان عليا كان عبد بقية الله في كل لوح حفيظ.

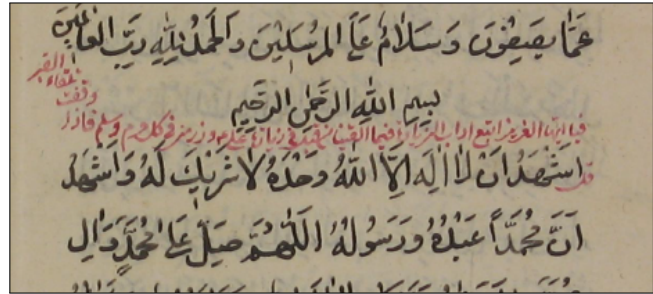
131 اللهم صل على محمد و ال محمد. و انا اذا اقول بحكمتك فيما نزلت في القرآن لذكر اهل الجنة. ان الحمد لله رب العالمين.

INBA82:134-205, INBA_3006C:097-, INBA_5010C:012-082, INBA_6011C:001-077, INBA_6012C.265-299x, PR03.214v27-228r05, PR17.000v-044v, IOM.091, KB_adliyya, HBH_sahifadl, BYC_adliyya, AEWB.136-141x, AYT.039x, AVK1.030.09x, AVK1.075.10x, AVK1.099-100x, AVK1.103-104x, AVK1.322.07x, AVK2.102.15x, AVK2.167.14x, AVK2.334.11x, HNMJ.093-096x, OOL.A014

BB00039

Risala Furu' al-'Adliyya (Epistle of Justice: Branches)

Date: 1262-01 ca. [1845-1846]



MK14499

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 I bear witness that there is no God but God, alone with no partner, and I bear witness that Muhammad is His servant and His Messenger. O God, bestow Thy blessings upon Muhammad and the family of Muhammad. Peace be upon you, O people of God, and the mercy of God and His blessings. Peace be upon you, O people of Ta-Sin-Mim, and the mercy of God and His blessings. Peace be upon you, O people of Ta-Ha, and the mercy of God and His blessings. Peace be upon you, O people of Ya-Sin, and the mercy of God and His blessings. Peace be upon you, O people of the House of Power, the dwelling place of the Perfect Word, the mine of glory, the manifestation of sovereignty, and the mercy of God and His blessings. Peace be upon you, O people of the Divine Will and its sister, the pillar of destiny and its place, the ordainer of execution and its wisdom, the enumerator of the Book and its verses, and the mercy of God and His blessings.

2 اشهد ان لا اله الا الله وحده لا شريك له و
اشهد ان محمد عبده ورسوله اللهم صل على محمد
وال محمد السلام عليكم يا ال الله ورحمة الله و
بركاته السلام عليكم يا ال طه ورحمة الله وبركاته
السلام عليكم يا ال يس ورحمة الله وبركاته السلام
عليكم يا ال بيت القدرة و منزل الكلمة التامة و معدن
العزة و مظهر السطوة ورحمة الله وبركاته السلام
عليكم يا اهل المشية واختها و ركن القدر و احلله
و مقدر الامضاء و حكمه و محصى الكتاب و اياته
و رحمة الله و بركاته

3 O people of God! How can I count your praises after God has placed the door of praise between me and you? And how can I fail to mention your bounties when God has placed nothing between me and you? But since praise of you has been enjoined upon the servant, accept my transgressions against you and remember my sins in your presence. I beseech your generosity to forgive my existence and its effects, for my very life in your sanctuary is the greatest sin, with which no other sin can compare. How much more so when sin begets another sin! I know well that your generosity has ever been most exalted and your grace will forever remain most glorious. None need ask for your pardon, for knowledge of your forgiveness after recognition of your station would be the greatest pardon in my right, with which no other pardon can compare.

3 يا ال الله كيف احصى ثنائكم بعد ما قد سه الله
باب الثناء بيني و بينكم و كيف لا اذكر عطياتكم
بعد ما لا جعل الله شئ بيني و بينكم و لكن
لما فوض على العبد ثنائكم فقبل اجترأحاتي عليكم
و ذكر موبقاتي في محضركم اسئل من جودكم عفو
و جودي و اثاره لان حيوتي لدى حرمكم اعظم
ذنب حيث لا يعادله ذنب فكيف اذا اكتسب
الذنب ذنبا اخرى و اني لا اعلم ان جودكم لم
يزل لكان اعلى و ان كرمكم لا يزال ليكون ابهى و
لا يحتاج لاحد بالسؤال من عفوك اذا العلم بعفوكم
بعد اعترافي بشائكم لكان اعظم عفوى حتى حيث
لا يعادله عفو

4 Had you dealt with me according to my first mention of you, neither I nor my turning away would have caused all things to perish. But when I witnessed your forbearance and your

4 لانكم لو علمتم بى فى اول ذكرى بعد لكم ما كنت
انا و من ادبارى يهلك كلشئ و لكن لما رايت
مداداتكم و عطياتكم فى حتى لا ذكر شأننا من

gifts toward me, I must mention some aspect of your generosity concerning me, that my heart may be sweetened by your remembrance and my innermost being illumined by gratitude to you.

جودکم فی حتی لیحلو فوادی بذکرکم و یتلوح سری
بشکرکم

- 5 O people of God! Strengthen me through your remembrance - your remembrance, then your thanks - your thanks, then your glory - your glory, then your grace - your grace, then your holiness - your holiness, then your knowledge - your knowledge, then your love - your love, then your good pleasure - your good pleasure. For what could be sweeter in my secret and public life than your manifestation?

5 فیا ال الله ایدونی بذکرکم ذکرکم ثم شکرکم شکرکم ثم
مجدکم مجدکم ثم فضلکم فضلکم ثم قدسکم قدسکم
ثم معرفتکم معرفتکم ثم حکم حکم ثم رضاکم رضاکم
رضاکم فما احلی فی سری و علانیتی دون تجلیکم

- 6 O people of God! How can I praise you when That which is That is like the reflection of mirrors that existed in mirrors with you, and nothing has existence before you? I bear witness that the Will has willed through your will, that Purpose has been determined through your purpose, that Destiny has been ordained through your power, that Decree has been decreed through your execution, that the Divine Plan has been realized after being perfected before it was mentioned, through your beneficence, that Permission has been granted through the permission of your glory, that the Term has been completed through the permission of your praise, and that the Book has been sent down from the clouds of justice of your verses.

6 فیا ال الله کیف اثنی علیکم و ان هو هی الذات
بمثل عکس مرات قد کان فی المرات عندکم و
لا وجود شیء عندکم فاشهد ان المشیة قد شیئت
بمشیتکم و ان الارادة قد عینت بارادتکم و ان
القدر قد فصلت بقدرتکم و ان القضاء قد قضت
بامضاءکم و ان البداء قد حققت بعد ما احکمت
قبل ما ذکرتم باحسانکم و ان الاذن قد ذوت
باذن بهائکم و ان الاجل قد تمت باذن ثنائکم و ان
الکتاب قد نزلت من سحاب عدل ایاتکم

- 7 By what description shall I remember you after knowing that description is cut off from your essence? By what attribute shall I quiet my heart after being certain that attributes are prevented from your reality? The signs of the divine cloud have been manifested through the appearance of your revelation, and the signs of praise have been effaced from the inmost depths of your manifestation, and the stations of glory have been magnified through the traces of your mercy, and the birds of paradise have sung from the leaves of the verses of your might.

7 فبای وصف اذکرکم بعد علمی بقطع الوصف من
ذاتیتکم و بای نعت اسکن قلبی بعد یقینی بمنع
النعت من کینونیتکم فجلت ایات العماء من ظهور
علانیتکم و محت علامات الثناء من بطون تجلیکم
و عظمت مقامات البهاء من اثار رحمتکم و غنت
طیور الفردوس من ورقات ایات عزتکم

- 8 So glory be unto God, your Creator! Not a letter of your praise has been known, nor has anyone uttered aught of praise in your presence save that which returns unto himself. Blessed is the servant who has recognized your station and has not transgressed his bounds. I testify that when one of your followers was made manifest upon the Mount in the eternal Day, all realities and their traces were found, and hearts fled to their stations, and the gardens and their lights were created, and hell and all therein were set ablaze, and all declared in unison: "There is no God but God!" - glorified be He above all that they attribute unto Him.

8 فسبحان الله بارئکم ما اعلم من ثنائکم حرفا و ما
نطق احد بشیء من الثناء لدى محضرتکم الا و یرجع
الی نفسه فیا طوبی لعبد عرف قدرکم و لم يتعد من
حدہ فاشهد ان احدا من شیعتکم لما تجلی علی الطور
فی يوم الازل وجدت الحقایق و اثارها و فرت
الافتدة فی مقاماتها و خلقت الجنان و انوارها و
سمرت الحییم و کل من فیها و قالوا باجمعهم لا
اله الا الله سبحانه عما یصفون

- 9 I call you to witness, O my Masters, that I have believed in you and in your signs and in whatsoever has been sent down in every condition from the signs of your grace and the clouds of your power. Have mercy upon me through your glance, preserve me through your power, cause me to return in the days of your return, and forgive me on the day of the manifestation of your sovereignty upon the most great plain. For verily I am your servant and your visitor, seeking refuge in your dust and beseeching your intercession through love for you. Write down in my behalf and in behalf of whosoever seeks you with justice, O people of grace, that which befits your power and might. Verily I declare: You are sufficient unto me, sufficient unto me in every condition. Glory be unto God, your Creator, above all that they attribute unto Him, and praise be unto God, the Lord of the worlds.
- 10 The Eighth Chapter, concerning that which God has ordained before prayer, including:
- 11 In the Name of God, the Merciful, the Compassionate
- 12 Know that God does not burden any soul beyond its capacity, nor does He compel anyone in any matter. All deeds are the servants' acts of worship to God their Creator, such that if anyone were to worship God according to their pure nature, undistracted by worldly affairs, they would worship God in pure faith according to what God has ordained, without having to learn from anyone. This is a token of God's grace to His servants.
- 13 Know that prayer is the first fruit of religion and upon it revolve all deeds. It is the first thing God made obligatory upon His servants. In its entirety within God's Book, it is the temple of unity springing from the heart. None shall be accepted who does not know its laws, and none shall be elevated save through observing all its stations. Indeed it is difficult except for those who are humble, as mentioned in the Furqan. None can draw near to God through anything like it. In God's Book it is an obligation from Him and a tradition from His Prophet Muhammad, peace be upon him and his family.
- 14 The first obligatory prayer is the noon prayer of four rak'ahs, then the afternoon prayer likewise, then the sunset prayer of three rak'ahs, then the night prayer like the first, then the dawn prayer of half that, then the Friday prayer during the days of occultation which is two rak'ahs - a prayer revealed by God with its laws. Today this prayer is not permitted to anyone except myself and those whom I judge to be righteous, those who follow my verses and in whom God has established true justice. For others, if they are righteous it is incumbent upon
- 9 اشهدكم يا موالى باني كنت مؤمنا بكم و بآياتكم و بما ينزل في كل شأن من آيات فضلكم و سخائب قدرتكم فارحموني بنظرتكم و احفظوني بقدرتكم و ارجعوني في ايام رجعتكم و اغفروا لي يوم ظهور سلطنتكم على صعيد الاكبر فاني انا عبدكم و زائرکم و لائد بتربيتكم و مستشفع اليكم بحبتكم فاكتبوا في حقى و لمن ارادكم بالعدل يا اهل الفضل ما انتم عليه من القدرة و الجبروت فاني انا اقول انتم حسبي حسبي في كل شأن و سبحان الله موجدكم عما يصفون و الحمد لله رب العالمين
- 10 الباب الثامن فيها فرض الله قبل الصلوة ومنها
- 11 بسم الله الرحمن الرحيم
- 12 و هي ان الله لا يكلف لحد آلا دون قوته و ما يجبر على احد بشئ و ان الاعمال كلها هي شأن عمل العباد لله بارئهم بان لو كان احد يعمل لله بفطرته و لم يتغيره شئون الدنيا ليعمل لله في الدين الخالص بمثل ما فوض الله عليه من دون ان يتعلم من احد و ان ذلك ذكر من فضل الله على عباده
- 13 فاعلم ان الصلوة هي اول ثمرة الدين و عليها يدور كل الأعمال و هي اول ما فرض الله على العباد و هي بكلها في كتاب الله هيكل التوحيد من شج الفؤاد و لن يقبل من احد الا يعلم احكامها و لن يرفع من احد الا بالعمل بكل مقاماتها و انها لكبيرة الا على الخاشعين في الفرقان و ما يتقرب احد الى الله بشئ من مثلها و هي في كتاب الله فرض من عنده و سنة من نبيه محمد صلى الله عليه و آله
- 14 فالو الفرض صلوة الظهر و هي اربع ركعات ثم العصر بمثلها ثم المغرب بثلاث ركعات ثم بعدها بمثل قبلها ثم الفجر بنصفها ثم الجمعة في ايام الغيبة و هي ركعتين صلوة قد نزل من الله باحكامها و هي صلوة لم تحل اليوم لاحد سواى و لمن انا احكم عليه حق و لمن اتبع آياتى و جعل الله فيه شأن العدل حق و لمن دون ذلك ان كان على حق فحق عليه

them, otherwise God will question them about it on the Day of Resurrection, for it is the station of the trustees as explained in the prayer of the Scripture [du'at al-sahifah].

- 15 Then there is the prayer for solar eclipse, lunar eclipse, earthquakes, and for every wondrous sign that descends from heaven or occurs on earth by God's leave. Then the circumambulation prayer for obligatory pilgrimage and lesser pilgrimage and women's circumambulation. Then what becomes obligatory through vows or covenants or what is prescribed in the Book. Each of these prayers in God's Book consists of two obligatory rak'ahs. These are God's bounds regarding obligatory prayers.
- 16 Then God's decree regarding recommended prayers: God has prescribed for the believers eight rak'ahs before and after noon prayer, then the same number for afternoon prayer, then half that number after sunset prayer, then a quarter after night prayer, then eleven rak'ahs in the last third of every night, then before dawn prayer the same number. These are God's bounds for each day and night. What is beyond this is not counted in the Book.
- 17 The closest prayers after these are the prayer of Ghadir day, then the prayer of Mubahila day, then the additional prayers, then the circumambulation prayers, then what was revealed regarding Muhammad, Ali, Fatima, Salman and Ja'far, peace be upon them, then what was revealed for the nights of God's month and what was detailed before and after it from the family of God, peace be upon them. These are God's bounds regarding recommended prayers, and none of them consists of more than two rak'ahs each.
- 18 Let none perform prayer except through two cycles of prostration, and when they understand the ordinances of God as revealed concerning prayer, it cannot be deemed valid without its obligatory requirements. Among these is God's decree concerning purification from ritual impurities, which comprises eleven conditions: sleep that overcomes hearing and when the heart perceives with certainty the absence of awareness; unconsciousness and illness that prevents remembrance; that which issues from the two extremities of man except under certain conditions, for in these there is no obligation; then what becomes necessary through sexual intercourse; menstruation, irregular bleeding and post-partum bleeding in women; and touching the bodies of deceased believers after they have grown cold and before their purification. This is God's ordinance in His Book.

وَأَلَّا يَسْئَلُ اللَّهُ عَنْهُ يَوْمَ الْقِيَمَةِ فَانْهَاهَا مَقَامَ الْأَمْنَاءِ
كَأَيِّ بَيْنَ فِي دَعَاءِ الصَّحِيفَةِ

15 ثُمَّ صَلَوةُ الْكُسُوفِ ثُمَّ الْخُسُوفِ ثُمَّ الزَّلَازِلِ ثُمَّ
لِكُلِّ آيَةٍ بَدِيعَةٍ قَدْ نَزَلَتْ مِنَ السَّمَاءِ أَوْ تَحْدُثُ فِي
الْأَرْضِ بِإِذْنِ اللَّهِ ثُمَّ صَلَوةُ الطَّوَافِ لِلْحَجِّ وَالْعُمْرَةِ
الْمَفْرُوضَةِ وَطَوَافِ النِّسَاءِ ثُمَّ مَا يَحِبُّ عَلَى الْمُكَلَّفِ
بِالنَّذْرِ أَوْ الْعَهْدِ أَوْ مَا دُونَ ذَلِكَ فِي الْكِتَابِ وَ كُلِّ
وَاحِدٍ مِنْ تِلْكَ الصَّلَاةِ كَانَتْ فِي كِتَابِ اللَّهِ اثْنَيْنِ
رَكْعَةً مَفْرُوضَةً تِلْكَ حُدُودُ اللَّهِ فِي الْفَرَائِضِ

16 ثُمَّ حَكَمَ اللَّهُ فِي الصَّلَاةِ السَّنَةِ قَدْ كَتَبَ اللَّهُ لِلْمُؤْمِنِينَ
فِي الصَّلَاةِ الْأُولَى بَعْدَ الزَّوَالِ وَقَبْلَهَا ثَمَانِ رَكْعَاتٍ
ثُمَّ فِي حَكْمٍ بَعْدَهَا بِمِثْلِهَا فِي قَبْلِهَا ثُمَّ الصَّلَاةُ الْمَغْرِبُ
بَعْدَهَا بِنِصْفِ مَا نَزَلَ فِي قَبْلِهَا ثُمَّ بَعْدَ الْعِشَاءِ بِرَبْعِ
مَا نَزَلَ ثُمَّ فِي ثُلُثِ آخِرِ كُلِّ لَيْلَةٍ أَحَدِي وَعَشْرٍ
رَكْعَةً ثُمَّ قَبْلَ الْفَجْرِ لصلواتها بِمِثْلِهَا تِلْكَ حُدُودُ اللَّهِ
فِي كُلِّ يَوْمٍ وَلَيْلَةٍ وَإِنْ مَا دُونَ ذَلِكَ لَا تُعَدُّ فِي
الْكِتَابِ

17 وَإِنْ الْأَقْرَبُ بَعْدَ تِلْكَ الصَّلَاةِ كَانَتْ صَلَوةُ يَوْمِ
الْغَدِيرِ ثُمَّ يَوْمِ الْمَبَاهِلَةِ ثُمَّ الزِّيَادَاتِ ثُمَّ الطَّوَافَاتِ
ثُمَّ مَا نَزَلَ فِي مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَسَلْمَانَ وَجَعْفَرَ
صَلَاةِ اللَّهِ عَلَيْهِمْ ثُمَّ مَا نَزَلَ فِي لَيَالِي شَهْرِ اللَّهِ
وَمَا فَصَلَ قَبْلَهَا وَبَعْدَهَا مِنْ لَدُنِ اللَّهِ سَلَامُ اللَّهِ
عَلَيْهِمْ تِلْكَ حُدُودُ اللَّهِ فِي صَلَاةِ الْمُسْتَوْنَةِ

18 وَهِيَ لَا يَنْزِلُ فِي كُلِّهَا أَمْرُ اللَّهِ إِلَّا رَكْعَتَيْنِ رَكْعَتَيْنِ
وَإِذَا عَلِمْتَ بِحُدُودِ اللَّهِ مَا عَلِمَ أَنْ الصَّلَاةَ لَا يَصِحُّ
إِلَّا بَعْدَ فَرُوضِهَا وَإِنْ مِنْهَا حَكَمَ اللَّهُ فِيمَا يَوْجِبُ
الطَّهَارَةَ مِنَ الْحَدَاثِ وَهِيَ أَحَدِي عَشْرَ أَشْيَاءَ مِنْهَا
النُّومُ إِذَا غَلَبَ عَلَى السَّمْعِ وَعَرَفَ الْقَلْبُ حَكَمَ
الْيَقِينِ بَعْدَ الْأَدْرَاكِ ثُمَّ الْأَنْغَمَاءُ وَالْمَرْضُ الْمَانِعُ
عَنِ الذِّكْرِ ثُمَّ مَا يُخْرِجُ مِنْ طَرَفِي الْإِنْسَانِ دُونَ
الْوَدْيِ مَعَ بَعْدِ شَرْطِهِ فَإِنْ لَيْسَ فِيهِمَا شَيْءٌ ثُمَّ حَكَمَ
مَا يَجِبُ بِالْإِدْخُولِ وَالْحَيْضِ وَالِاسْتِحْضَاءِ وَالنَّفَاسِ
مِنَ النِّسَاءِ ثُمَّ مَسَ الْأَمْوَاتِ مِنَ الْمُؤْمِنِينَ بَعْدَ يَرُدُّ
أَجْسَادَهُمْ قَبْلَ تَطْهِيرِهَا ذَلِكَ حَكَمُ اللَّهِ فِي كِتَابِهِ

- 19 God has ordained for the purification from these conditions the laws of ablution, washing, and the use of clean earth when water cannot be found or when its use would be harmful. He has ordained ablution for sleep, unconsciousness, illness that prevents prayer, and for what issues from the two extremities except for major impurity. Its limits in the Book of God are washing the face with water - the face being defined in God's Book as from the hairline to the chin and what is encompassed by two fingers in a circular motion - then washing the hands from the elbow to the fingertips, with the right preceding the left, maintaining continuity as decreed in the Book. Then wiping the head with wet hands to the extent of three joined fingers from the forehead to the hairline once, then wiping the feet from the tips of the toes to the ankles. These are God's limits concerning ablution. It is valid to wash the face and hands twice according to tradition, but thrice washing and immersion are not found in the Book. These are God's just limits - transgress them not.
- 19 ولقد فرض الله في طهارة تلك الحداث حكم الوضوء والغسل والتيمم بالتراب اذا فقد الماء او وجد في نفسه عذرا عن الماء وقد فرض حكم الوضوء للنوم والاعثاء والمرض المانع عن الصلوة وما يخرج من الطرفين دون ماء الكبر وان حدوده في كتاب الله غسل الوجه بالماء وان حد الوجه في كتاب الله قد كان من قصاص الشعرا الرأس الى الذقن وما حوت عليه الأصبعان من الوجه مستديرا ثم غسل اليدين من أول الرفق الى حد الأصابع ووجب تقديم اليمنى على اليسرى وفيه الموالات حكما في الكتاب ثم مسح الرأس ببلل يديه على حد ثلثة اصابع مضمومة من ناصية الى قصاص شعر رأسه مرة واحدة ثم مسح الرجلين من منتهى الأصابع الى حد الكعبين تلك حدود الله في الوضوء ويصح في غسل الوجه واليدين مرتين بحكم السنة وما ترى حكم الثلاث ولا الارتماس في الكتاب تلك حدود الله بالعدل فلا تعتدوها
- 20 Beyond this, the Book prescribes full washing, which is obligatory in seven cases: after sexual intercourse; for the state of pilgrimage for men and women; washing after menstruation for women; touching the bodies of deceased believers before their purification; washing the deceased believers - men, women and children. What is beyond this that appears in traditions with words of obligation is according to custom, and these are numbered washings that none should abandon except with just cause.
- 20 وفيما دون ذلك فرض الكتاب حكم الغسل وأن المفروض فيها سبعة وهي الجنابة والاحرام للرجال والنساء وغسل الحيض عليهن ثم مس اجساد اموات المؤمنين والمؤمنات قبل تطهيرها ثم تغسيل اموات المومنين من الرجال والنساء والأطفال وما دون ذلك مما ورد في الأحاديث بكلمة الوجوب حكم على السنة وهي اغسال معدودة لا ينبغي لاحد ان يتركها الا بقدر يمنعه بالعدل
- 21 For major ritual impurity no ablution is required, but the body must be purified with water before washing. In this case both immersion and sequential washing are valid with proper conditions. For other cases, one must perform ablution first, then wash the head to the end of the neck three times with three handfuls of water - less than this is not valid - then the right side, then the left side in this sequence. Continuity is not required. In God's Book, for the believer in washing and ablution, a small amount of water like oil suffices when water is scarce. The ruling is the same for men and women. We have detailed the ordinances concerning major ritual impurity and similar matters previously in the Book. These are God's limits - transgress them not.
- 21 وان الغسل في الجنابة لا وضوء لها ووجب تطهير الجسم بالماء قبل الغسل وفيها يصح الارتماس والترتيب بشرطه وفيما دون ذلك فعليه قبل الوضوء ثم ان يغتسل رأسه الى منتهى العنق ثلاثة مرة بثلاثة كف من الماء ولا يصح انقص من ذلك ثم جنب الأيمن ثم جنب الأيسر بذلك الترتيب ولا يجب فيه الموالات ويكفي في كتاب الله للؤمن في الغسل والوضوء مثل الدهن اذا قل الماء وان الحكم للرجال والنساء واحدة ولقد فصلنا حكم شأن الجنابة وامثالها في الكتاب من قبل تلك حدود الله فلا تعتدوها
- 22 God has ordained the use of clean earth in place of ablution and washing for men and women when commanded by God
- 22 ولقد فرض الله التيمم عن الوضوء والغسل للرجال والنساء لما امر الله به بعد فقدان الماء

after water cannot be found or when its use would be harmful. And know that, according to God's decree, prayer is not valid except with pure earth. If this is not possible, then it is valid with particles of earth as they exist. It is obligatory during the act to form the intention of pure devotion to God, glorified be He. Then one should strike the earth with both hands, raise them, shake them off, and then pass them over the face from the hairline to the tip of the nose, then wipe the backs of both hands.

- 23 This is God's ordinance concerning the substitute for ablution. For the ritual bath, it is obligatory to strike one's hands upon the earth twice, as is clearly stated in the two traditions.

- 24 Having learned some of God's ordinances, know the ruling concerning water: that it is pure and purifying according to the decree of the Qur'an. The water of heaven, the sea, and flowing springs never becomes impure. As for other waters, if impurity overcomes the water such that its essential nature is changed - whether in color, taste or smell - it is not valid for anyone to use it for anything. However, if the impurity has not changed it and it amounts to a kurr or more in quantity, then it remains pure and purifying. Indeed, when water reaches the amount of a kurr, nothing can render it impure.

- 25 If water is less than a kurr and comes into contact with impurities - whether from the hand of an unbeliever, polytheist, or one who does not believe in the remnant of God, His Lord's proof from the text of the Qur'an; or what emerges from the openings of humans and inedible animals; or carrion; or what was not slaughtered with God's name; or blood, dog, wine, pig, and other things deemed impure by the infallible ones, God's blessings be upon them - then it is not valid for anyone to perform ablutions with it or ritual bathing, unless it is purified according to God's ordinance.

- 26 Well water, if it definitely amounts to a kurr, follows the ruling of kurr water except in known cases. If it is less, it should be purified of whatever has fallen into it of things mentioned in the words of the Family of God, God's blessings be upon them. Human impurity is purified when the substance is removed and kurr water or flowing water contacts it. After removal of the substance, if less than kurr water is used, it is obligatory to wash twice with pure water. These are God's limits concerning these just ordinances.

- 27 The sun and earth and [transformation and transfer] for animals are purifiers of things under conditions that God and

وعذر كان يضره عند استعماله وهو لا يصح
الا بالتراب الطاهرة واذا لم يمكن يصح بذرات
التراب على ما كان عليه وفرض عند العمل
نية الخالص لله سبحانه ثم ان يضرب بيديه على
الأرض ثم رفعها ونفضهما ثم يمسح بهما وجهه
من قصاص شعر رأسه الى طرف انفه ثم يمسح
بهما ظاهر كفيه

- 23 وذلك حكم الله في بدل الوضوء وللغسل فرض ان
يضرب يديه على الارض مرتين كما صرح بذلك
الحديثين

- 24 واذا عرفت بعضا من احكام الله فاعرف حكم
الماء بأنه كان طاهرا ومطهرا بحكم القرآن وان
ماء السماء والبحر والعين الموقنة التابعة لم يتنجس
ابدا ومما دون ذلك ان كان غلبت النجاسة على
الماء ثم تغيرت بها ماهيته بان تظهر من لونه او
طعمه او رائحته فلا يصح للانسان ان يستعمله في
شيء وان كان لم يتغيره النجاسة وكان على حد الكر
لوضعين الظاهرين فكان طاهرا ومطهرا وان الماء
اذا بلغ قدر كرم لم ينجسه شيء

- 25 واذا كان اقل من حد الكر ووقع فيه من
النجاسات من يد الكافر والمشرک والناصبي
ومن لا يؤمن ببقية الله حجة ربه من نص القرآن
او ما يخرج من طرفي الانسان والحيوان الذي
لم يؤكل لحمه والميتة وما لم تحل بذكر الله والدم
والكلب والخمر والخنزير وما دون ذلك مما كان
نجسا من نص اهل العصمة صلوات الله عليهم
فلا يصح للانسان ان يتوضأ به او ان يغتسل منه
الا اذا يطهرها بما نزل في حكم الله

- 26 وان ماء البئر اذا كان قدر كرم باليقين فحكمه حكم
الكر الا في الموارد المعلومة وان نقص فيجب
تطهيره مما وقع فيه من الأشياء الواقعة عما ورد
في كلمات الله صلوات الله عليهم وان النجاسة
من الانسان تطهر اذا زال العين وورد الكر والماء
الجاري وبعد زوال العين دون الكر فرض بان
يغتسلوا بماء الخالص مرتين تلك حدود الله في هذه
الحكام بالعدل

- 27 وان الشمس والأرض والحيوان والتبديل
والانتقال مطهرات للأشياء بالشرايط التي قد

His chosen ones have ordained when implementing them. The blood of the Family of God and what would be impure from others is pure and purifying for the Family of God. Whoever believes their ruling in this is like that of ordinary people has disobeyed their Lord. Among the purifiers in certain cases is what falls before the eyes of the Family of God, even if no scholar has mentioned it. But the matter is evident to those whom God has made witness to the creation of the heavens and earth - it needs no mention. What we have mentioned regarding religious practices suffices for the believers in this chapter. And God is well-informed of what the doers do.

فرض الله واوليائه عند العمل بها وان دم ال
الله وما كان نجسا من الانسان طاهر مطهر
عن آل الله ومن اعتقد ان حكمهم في ذلك
مثل الناس فقد عصي ربه وان من المطهرات
في بعض الآيات ما وقع تلقاء عين آل الله ولو
لم يذكره احد من العلماء ولكن الأمر عند من
اشهده الله خلق السموات والارض مشهود
لا يحتاج يذكره ويكفي للمؤمنين بما ذكرنا في
ذلك الباب من اعمال الدين وكان الله بما يعمل
العاملون خبيرا

28 Chapter Nine: Concerning the Laws of Prayer and What Was Revealed in the Furqan Regarding It

28 الباب التاسع في احكام الصلوة وما ينزل في
الفرقان لاجلها

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

29 بسم الله الرحمن الرحيم

30 Praise be to God Who hath revealed in His Book the laws governing all things and hath ordained for all things a measure duly measured. He hath enjoined upon the believers that they should turn their faces at the time of prayer towards the Sacred House in the Sacred Mosque, and prayer is not valid unless one stands facing towards the House. The Ka'bah in all its quarters is the qiblah for those who pray in the Sacred Mosque, and its most exalted station lieth between the door of the House and the corner wherein is placed the Black Stone. God hath made the Mosque from all its quarters the qiblah for the people of the Sacred Precinct, and the Sacred Precinct is the qiblah for all the peoples of the earth. These are God's ordinances in justice.

30 الحمد لله الذي نزل في كتابه احكام كلشي وقدر
لكلشي حدا على قدر مقدورا فرض للمؤمنين ان
يتوجهوا في حين الصلوة الى تلقاء البيت في المسجد
الحرام ولا يصح الصلوة الا ان يقوم الانسان تلقاء
شطر البيت وان الكعبة في كل شطرها كانت قبلة
للمصلين في المسجد الحرام وان اجل مقاماتها قد
كانت بين باب البيت وركن الذي يكون فيه حجر
الاسود وان الله قد جعل المسجد من كل شطره
قبلة اهل الحرم وان الحرم لكان قبلة اهل الارض
اجمعهم تلك حدود الله بالعدل

31 God hath prescribed the noon and afternoon prayers from the time of noon, though the latter followeth the former, and in some lands it is determined by the length of the shadow after its decrease until sunset. The beginning of the time for the evening and night prayers is from the first disappearance of the evening glow in the east until midnight, and the measure of four rak'ahs before sunset and before midnight constitutes the right time for performing the afternoon and night prayers. Then God hath ordained the time after midnight until the break of dawn as the time for the night prayer, and its period is the measure of thirteen rak'ahs before dawn. When the white line appeareth on the horizon of darkness, perform the morning prayer, and its time extendeth until the sun riseth from its station. These are God's ordinances in justice.

31 وان الله قد فرض صلوة الظهر والعصر من حين
الزوال الا ان هذه قد كانت بعد هذه وهي تعين
في بعض البلاد بطول الظل بعد نقصها الى غروب
الشمس وان اول وقت المغرب والعشاء قد كان
من اول ذهاب الحمرة من المشرق الى نصف الليل
وان على قدر قراءة اربع ركعات قبل غروب
الشمس وقبل نصف الليل لكان حق صلوة العصر
والعشاء بالاداء ثم قد امر الله بعد نصف الليل الى
مطلع الفجر وقت الصلوة الليل وهي وقته كان
على قدر ثلاثة عشر ركعة قبل الفجر فاذا طلع
خط البياض من افق السوداء صل صلوة الصبح
وهي في وقت الى ان طلعت الشمس من محطها
تلك حدود الله بالعدل

32 Delay not thy prayers from their earliest hours, for if thou prayest at the beginning of the time, God will elevate thy prayers through the prayer of His Proof on earth. If thou

32 ولا تؤخر الصلوة من اول اوقاتها فان في اول
الوقت اذا صليت يرفع الله صلواتك بصلوة حجة

delayest without excuse, then upon thee is sin in the Book of God. Beware, beware concerning the time of evening and morning prayers, for whoso performeth the evening prayer after the stars have appeared and the morning prayer after the stars have set, upon him is grievous error in the Book of God. And be watchful at the time of noon, for there the All-Merciful bestoweth His grace upon the honored servants of the family of God who act only according to His command.

- 33 When thou desirest to pray, purify thy body and thy garments from all defilements, then ensure thy ground is not usurped according to the Book of God. Then stand facing the House and proclaim the words of the Takbir four times, then the two testimonies twice. The mention of the Guardians and the hidden pillar from the Shi'ih tradition is not obligatory, and whoso uttereth it with the intention of it being an essential part invalidateth his deed, but if one sayeth it out of love for goodly words and remembrance of God's loved ones before Him, it becometh light upon light above all light. Then mention the five revealed phrases twice, then recite the Iqamah of thy prayers like the Adhan except with two fewer Takbirs at the beginning and the connecting phrase at the end, and the addition of the word in its stations. Then form thy intention purely for God alone, which is that whereby the deed is established, and I love not its utterance by tongue nor its passing through the heart. Then proclaim the Takbiratu'l-Ihram for it is obligatory in the Book of God. Then recite the Fatihah with the Bismillah for it is obligatory, then from the surahs of the Qur'an except those containing obligatory prostration, which are four. Then two surahs, though reciting a surah is not obligatory, but I do not like anyone to abandon it in the religion of God. If you intend one surah but recite another, return to the first except for Surat al-Tawhid and Surat al-Kafirun, for from these it is not valid by God's command.

- 34 Recite the verses in prayer with the most beautiful melody God has created in you, and let the letters emerge from their proper places which God has created in you. I dislike affected voices of reciters. Do not follow their errors nor distort your natural form through contortion during recitation, for the letters emerge by God's leave from their proper places, unless you are uncertain about similar letters - in that case you must learn from those who recite verses naturally. Do not take from one with affected knowledge. Do not recite aloud in known instances like Dhuhr and Asr prayers and what God has prescribed otherwise, and do not whisper in designated stations like Maghrib and the first two rak'ahs of Isha and Fajr prayers. Seek a middle way in optional prayers and similar, such that

الله في الارض واذا تاخرت من دون عذر فعليك ذنب في كتاب الله فاياك اياك في وقت المغرب والصبح فان من صلى المغرب بعد طلوع النجوم وصلى الصبح بعد افول النجوم فعليه خطا كبير في كتاب الله وراقب حين الزوال فان هنالك يصلي الرحمن على ال الله عباده المكرمون الذين لا يعملون الا بامر الله

- 33 فاذا اردت الصلوة طهر جسمك ولباسك من النجاسات كلها ثم ارضك الا يكون غضبا في كتاب الله ثم قم لتقاء البيت واذن بكلمة التكبير اربعة مرة ثم بالشهادتين مرتين وان ذكر شهادة الولاية والركن المستسر من الشيعة ليس بفرض ومن يقول بقصد الجزئية الواردة يبطل عمله وان يقول لاجل حب كلمة الخير وذكر احباء الله بين يديه فيكون نورا من نور على نور فوق كل نور ثم بذكر الخمسة النازلة مرتين ثم اقرء اقامة صلواتك بمثل الاذان الا بتقص التكبيرين من الاول والحرف الجامع من الاخر وازدياد الكلمة في مقاماتها ثم اقصد النية لله وحده وهي ما يقوم بها العمل ولا احب النطق بها ولا الخطور في القلب ثم كبر تكبيرة الاحرام فانها فرض في كتاب الله ثم اقرء الحمد مع البسملة فانها فرض ثم من سور القرآن الا من كان فيه السجدة الواجبة وهي اربعة ثم اثنين سورة وما كان قراءة السورة فرضا ولكن ما احب ان يتركها احد في دين الله واذا نويت سورة وقرئت سورة اخرى فارجع عنها الا من سورة التوحيد وقل يا ايها الكافرون فان منها لا يصح لامر الله

- 34 واقراء الايات في الصلوة باللحن الاحسن الذي خلق الله فيك وان الحروف تخرج من مخارجها التي قد خلق الله فيك وان اكره الاصوات صوت القارئ المخترع ولا تتبع عثراتهم ولا تبدل حسن صورتك لا بالاعوجاج عند القراءة فان الحروف تخرج باذن الله من محالها الا اذا ايقنت بالاشتباه من حروف المشاكل فان هنالك عليك التعليم من اهله الذين يقرؤن الايات بالفطرة ولا تاخذوا عن ذي علم مخترع ولا تجهر بصلواتك في المواقع المعلومة مثل الظهر والعصر وما فرض الله دون ذلك ولا تخافت بها في المقامات المعدودة مثل المغرب والركعتين الاوليين من

if you wish you may recite aloud or whisper - these are God's just limits. Recite the Bismillah aloud in every prayer for it is among the signs of believers. Silent recitation is not valid in stations requiring loud recitation unless you do not know God's ruling. If you know and deliberately violate this your prayer is nullified, but if done in forgetfulness there is no blame. When you become aware during recitation, follow God's ruling. Know that standing connected to bowing is a pillar of prayer, and bowing comprises one-third of prayer. Remember God your Lord in bowing with these words three times: "Glory be to my Lord the Great and praise be to Him." Once suffices, as does any pure remembrance of God the Glorious, but do not abandon blessings upon Muhammad and God's family in the remembrance of bowing and prostration, for they complete glorification, declaration of unity, praise and magnification. Bow in proper form, then stand straight, then prostrate properly on eight bones with your forehead and tip of nose upon the soil of Husayn, peace be upon him. Prostration is permitted on earth and what grows from it except what is eaten or worn. All prostration comprises one-third of prayer. Recite these words if you wish seven times: "Glory be to my Lord Most High and praise be to Him." Once suffices along with blessings upon Muhammad and God's family, peace be upon them. Observe the second rak'ah with its pillars and do not neglect the Qunut for it is a praiseworthy tradition, nor the testimony for it is obligatory with the two testimonies and blessings upon Muhammad and God's family, nor the last two rak'ahs with their conditions. Recite the four glorifications in them once, though thrice is better in God's Book. The recitation of the Fatihah was abrogated by the decree of the Proof, peace be upon him. Exit prayer with the final Salam for it is obligatory upon you just as you entered with Takbir.

العشا والصبح وابتغ بين ذلك سبيلا في النوافل ودونها بانك ان شئت تجهز بها وان شئت تخافت بها تلك حدود الله بالعدل واجهر في البسملة في كل صلوة فانها من علامات المؤمنين ولا يصح في مقامات الجهر الاخفات الا اذا لم تعلم حكم الله فاذا تعلم وتعمد تبطل صلوتك وان تقرأ سهوا لا شيء عليك ومتى اطلعت بين قرائتك فاتبع حكم الله واعلم بان قيام المتصل بالركوع ركن الصلوة وكل الركوع ثلث الصلوة فاذا ذكر الله ربك في الركوع بتلك الكلمة ثلاثة مرات سبحان ربي العظيم وبحمده ويجزيك مرة ومطلق ذكر خالص لله سبحانه ولكن لا تترك الصلوة على محمد وال الله في ذكر الركوع ولا السجود فانها تمام التسبيح والتلهيل والتحميد والتكبير واربع بالعدل ثم قم بالعدل ثم اسجد بالعدل بثمانية عظم وكان جبهتك ومنتهى انفك على تربة الحسين عليه السلام ويحل عليك السجدة على الارض وما انبت الارض الا ما اكل او لبس فان كل السجود ثلث الصلوة واقراء تلك الكلمة ان شئت سبعة مرة سبحان ربي الاعلى وبحمده ويجزيك مرة مع الصلوة على محمد وال الله عليهم السلام وراقب الركعة الثانية باركانها ولا تغفل عن القنوت فانها سنة محمودة ولا من المشهد فانها فرض بذكر الشهادتين والصلوة على محمد وال الله ولا من الركعتين الاخيرتين بشروطهما واقراء تسبيحات الاربع فيهما مرة وان قرأت ثلاثا فكان الاحسن في كتاب الله فان قراءة الحمد قد نسخت بحكم التوقيع الحجة عليه السلام واخرج عن الصلوة بالسلام الاخر فانه فرض عليك كما دخلت بالتكبير

- 35 It is obligatory in the Book of God that you should not forget before prayer to use perfume, an agate ring, the turban, and the toothbrush, nor after it the invocation of Fatima (peace be upon her), for it equals a thousand cycles of prayer in the Book of God. Do not recite two chapters of the Qur'an in a single obligatory cycle of prayer, though there is no harm in doing so in voluntary prayers. If one forgets the opening declaration (takbir), the prayer is obligatory upon him again. For one who forgets to recite after its proper time has passed, there is no requirement to repeat the prayer in the Book of God. But if one omits it deliberately, his prayer is void. Similarly is the ruling for one who omits bowing and prostration through forgetfulness - repetition is obligatory in the Book of God. Perform two prostrations of forgetfulness for every addition or omission as

35 وانه فرض في كتاب الله ولا تنس قبل الصلوة استعمال العطر وخاتم العقيق والعمامة والسواك ولا بعدها تسبيح الزهراء صلوات الله عليها فانها تعدل الف ركعة من الصلوة في كتاب الله ولا تقرأ في ركعة مفروضة من سور القرآن اثنين سورة ولا باس عليك في النوافل كلها وان نسي احد تكبيرة الاحرام فعليه فرض الصلوة وليس لمن ترك القراءة ناسيا بعد ان تقضى محلها اعادة في كتاب الله وان ترك على العمد فلا صلوة له وكذلك الحكم في تارك الركوع والسجود نسيانا فان عليه الاعادة فرض في كتاب الله وتسجد سجدة السهو في كل زيادة ونقصان حكما في كتاب الله

decreed in the Book of God. Doubt is not valid in the first two cycles, and when you are certain of two cycles, your prayer is not invalidated - act according to your will. If your uncertainty persists and you are in the sunset prayer, conclude it then rise and add one cycle, for al-Sadiq (peace be upon him) has said this is among that which shall never be adjudged otherwise. If you are in the noon prayer or its like, and your doubt is between three and four cycles, conclude then pray one cycle. If between two and four, conclude then pray two cycles standing. If between two, three and four, decide on four then pray two cycles standing and two sitting. What exceeds in your record, God will record for you in voluntary prayers. Between four and five, break your standing, conclude, then perform two prostrations of forgetfulness. Prayer is invalidated by deliberate speech, and for forgetfulness God has decreed two prostrations of forgetfulness. If during prayer one turns completely away from the qiblah, repetition is obligatory. Whenever you doubt words or actions and have moved on to others, nothing is required of you. Acting upon doubt is not valid when it occurs three times in one prayer or in three prayers. Prayer is not valid in pure silk except in holy war, nor in the skins of carrion, nor in the fur of what is not lawful to eat. Pray in khazz garments for they are from sea creatures whose slaughter God has made to be their emergence from water. God has made it obligatory for women to cover their heads and hair in prayer, but this ruling is not obligatory for slave women. Do not pray in the ten places mentioned in tradition for they are disapproved. Let nothing bearing an image be before your qiblah unless it is covered. The same is God's decree concerning fire and lamp. Do not pray wearing anything of gold or iron unless you fear someone, for then the sword becomes lawful for you. Women's prayer is not valid alongside men unless they stand behind them by the measure of a span. If they pray to the right, left or in front of men, it is obligatory to distance themselves more than ten cubits from men. It is recommended to pray in pure sandals - these are God's just limits. Some rulings have changed in certain cases due to dissimulation, which is of the pure religion. So follow God's decree in what We have mentioned in this chapter, for God knows what is in the heavens and earth, and He is Well-Aware of what you do. Praise be to God, Lord of the worlds.

ولا يصح الشك في الركعتين الاولتين واذا ايقنت بالركعتين لا تبطل صلواتك واعمل بارادتك وان لم يعدل وهمك وكنت في المغرب سلم ثم تقوم فتضيف اليها ركعة فان الصادق عليه السلام قد قال هذا والله مما لم يقضي ابدا وان كنت في صلوة الظهر ومثلها وكان شكك بين الثلاث والاربع سلم ثم صل ركعة واحدة وان كان بين اثنين واربع سلم ثم صل ركعتين بالقيام وان كان بين اثنين وثلاث واربع فاحكم على الاربع ثم صل ركعتين وانت قائم وركعتين وانت جالس وما زاد في كتابك يكتب الله لك في النوافل وبين الاربع والخمس انقض قيامك وسلم ثم اسجد سجدة السهو وتبطل الصلوة بالكلام عمدا وبالسهو حكم الله في حقه سجدة السهو وان كان بين الصلوة بخرف عن القبلة بكلمة فرض عليه اعادة ومتى شككت في الكلمات والافعال ثم دخلت في غيرها فليس عليك شيء ولا يصح العمل بالشك اذا يرد عليك ثلاثة مرة في صلوة او في ثلاثة صلوات ولا يصح الصلوة في لبس الحرير الخالص الا في الجهاد ولا في جلود الميت ولا الاوبار مما لا يؤكل لحمه وصل في لباس الخز فانه من حيوان البحر وجعل الله ذكوته خروج الماء وان الله قد فرض للنساء ان يسترن بلبس راسها وشعرها في الصلوة وليس على الامة فرض ذلك الحكم ولا تصل في عشرة مواضع الواردة في الحديث فانها مكروهة ولا شأن الذي كان في قبلتك صورة الا ان تقع عليها شيء وفي النار والسراج كان حكم الله عليك كذلك ولا تصل بشيء من الذهب والحديد الا اذا كنت خائفا من احد فان السيف هنالك حل عليك ولا تصح صلوة النساء بحذاء الرجال الا اذا تقوم خلفه بقدر شبر واذا صلت عن اليمين والشمال والمقدمة على الرجال فرض عليها ان تبعد من الرجل بقدر اكثر من عشرة ذراع ويستحب الصلوة في النعلين الطاهرة تلك حدود الله بالعدل ولقد تغيرت الحكم في بعض المواقع للتقية وهي من الدين الخالص فاتبعوا حكم الله في ما ذكرنا في ذلك الباب فان الله يعلم ما في السموات والارض وانه خير عا

كنتم تعملون والحمد لله رب العالمين

38 In the name of God, the Merciful, the Compassionate! Praise be to God Who ordained the payment of Zakat after prayer for His believing servants through His command, and then revealed its ordinance concerning nine things: precious metals, namely gold and silver; grains, namely wheat and barley; fruits, namely dates and raisins; and livestock, namely camels, followed by cattle, then sheep. God hath exempted the believers from paying Zakat on anything beyond these as set forth in the Book. He hath established for each of these a limit in His Book and hath ordained for whatever exceeds that limit another limit. He hath ordained that the Zakat on gold, after it reaches twenty dinars, shall be half a dinar when it is minted and a year consisting of eleven months according to the Book of God hath passed over it. When it exceeds that amount by four dinars, three-fifths of a dinar is due on it, and thus God hath ordained up to its prescribed limit. If thou desirest to remove from thyself the ordinance of Zakat, then keep the gold in ingots, though I do not like this for anyone. God hath ordained the Zakat on silver similar to gold in terms of the passing of a year and its being minted, after it reaches two hundred dirhams. At that point, five dirhams are obligatory upon its owner by God's decree. For every additional forty dirhams beyond that amount, one dirham becomes obligatory, and thus the ordinance continues up to its prescribed limit. This is God's ordinance concerning the first two of the nine items.

39 Before mentioning livestock, God ordained concerning four enumerated items that when any of these reaches sixty wasqs, which is three hundred sa's, then one-tenth is due if it was watered by rain or natural irrigation, otherwise one-twentieth is due, and if it was irrigated with difficulty, then after one-twentieth, one-fortieth is due. This is God's righteous decree. God hath not ordained Zakat on these four items except once, even if a year passes over them repeatedly.

40 God hath ordained concerning camels, after the completion of a full year, that five sheep are due for five camels, then for every five camels, one sheep until reaching twenty-five. When it exceeds that, a one-year-old female camel is due, and if one does not have this, then a two-year-old male camel is due, up to thirty-five. When it exceeds that number, God ordains a two-year-old female camel up to forty-five. When it exceeds that number, then a three-year-old female camel is due up to sixty. If it increases, then a four-year-old female camel is due up to seventy-five. If it increases beyond that number, then two two-year-old female camels are due up to ninety. If it increases beyond that number, then two three-year-old female camels are due according to the Book of God until reaching

38 بسم الله الرحمن الرحيم الحمد لله الذي فرض الزكاة بعد الصلوة لعباده المؤمنين بامرهم ثم نزل حكمها في تسعة اشياء شئ من الالاء وهي الذهب والفضة والحنطة والشعير والتمر والزبيب والابل وهي من الحيوان ثم البقر ثم الغنم وعفى الله للمؤمنين عما سوى ذلك في الكتاب وجعل لكل واحد منهم حدا في كتابه وفرض لمن تبعد من ذلك الحد حد وقد فرض زكاة الذهب بعد عدد العشرين نصف دينار اذا كان مضروبا وقضى عليه الحول باحدى عشر شهرا في كتاب الله واذا تجاوزت بعد تلك العدة اربعة دینار ففيها ثلاثة اخماس دينار وكذلك حكم الله الى ما وصل حده واذا اردت ان ترفع عليك حكم الزكاة فاجعل الذهب سبيكة ولكني ما احب لاحد من الناس وان الله قد فرض زكاة الفضة بمثل حول الذهب وضربه بعد ما يبلغ مائتي دراهم فان حينئذ على مالکها خمسة دراهم مفروض بحكم الله وكلما زادت بعد تلك العدة اربعين درهما وجب عليه درهما واحدة وكذلك الحكم الى ما بلغ من الحد وذلك حكم الله في الاولين من التسعة وكان فرض الله بعدد الاثنین

39 وقبل ذكر الحيوان اربعة معدودة اذا بلغ احد من هذه العدة بستون وسقا الذي هو ثلاثمائة صاع ففيه العشر اذا كان بعلا وسيقه السماء او السيج والا ففيه نصف العشر وامكان عدل ففيه بعد نصف العشر نصف عشر ذلك حكم الله بالحق وما امر الله بالزكاة في تلك الالاء الاربعة الا مرة واحدة وان تحول عليها الحول معدودة

40 وان الله قد فرض لحكم الابل بعد تمام عدة حول الحول في خمس شاة ثم في كل خمس شاة حتى يبلغ خمسا وعشرين واذا زادت ففيها فرض ابنة مخاض فان لم يكن عنده هذه فرض عليه ابن لبون ذكر الى عدة خمس وثلاثين فاذا زادت على تلك العدد فحكم الله عليه ابنة لبون الى عدة خمس واربعين فاذا زادت من تلك العدد فحقه الى ستين وان زادت فجدعة الى عدة خمس وسبعين فان زادت من تلك العدد فابنتا لبون فرض عليه الى عدة تسعين فان زادت من تلك العدد فخصتان فرض عليه في كتاب الله الى بلغت بعدة عشرين

one hundred and twenty. If it increases beyond that number, then for every fifty, a three-year-old female camel is due, and for every forty, a two-year-old female camel is due according to the Book of God. These are twelve limits concerning the ordinance of camels.

ومائة فان زادت من تلك العدد ففي كل خمسين
حقه وفي كل اربعين ابنة لبون فرض عليه في
كتاب الله تلك اثني عشر حدا في حكم الابل

- 41 As for cattle, after a year has passed, for every thirty cattle, a one-year-old calf is due, and for every forty that reach sixty, then two calves are due. When the number reaches eighty, then for every forty, God ordains a mature cow. When it reaches ninety, three yearlings are due, and when the number reaches one hundred and twenty, then for every forty, a mature cow is due. This is God's ordinance concerning cattle.

41 وان حكم البقرة بعد ما قضى الحول عليه في كل
ثلثين بقرة تباع حولي وفي كل عدة اربعين بقرة
اذا بلغت الستين فحينئذ فيها تبيعتان واذا بلغت
بعده ثمانين ففي كل اربعين حكم الله مسندة واذا
بلغت الى حد التسعين ففيها ثلاث حوليات واذا
بلغت العدة بعشرين ومائة ففي كل اربعين مسنة
ذلك حكم الله في البقرة

- 42 As for sheep, after the passage of a year there is nothing due if they number less than forty. When they reach forty, one sheep is due, until they reach one hundred and twenty. When they exceed this by one, two sheep are due, up to two hundred. When they exceed this number by one, three sheep are due, up to three hundred. When the sheep increase beyond this, for every hundred sheep one sheep is due, and the first ordinance ceases to apply, and nothing is due on less than a hundred thereafter.

42 وان الحكم في الغنم بعد مضي الحول ليس من
دون الاربعين شيء فاذا بلغت بعدة اربعين ففيها
شاة الى ان بلغت بعدة عشرين ومائة فاذا زادت
واحدة ففيها شاتان الى المائتين واذا زادت من
تلك العدة واحدة ففيها ثلاث غنم الى عدة ثلاثمائة
فاذا كثرت الغنم ففي كل مائة شاة وقضى الامر
الاول وليس على ما دون المائة بعد ذلك شيء

- 43 These ordinances concerning livestock - camels, cattle and sheep - are binding when they graze in open pastures by God's bounty. However, if they are fed by their owner through purchase or other means, no zakat is due on them. If their circumstances vary, the ruling reverts to the days of plenty after scarcity. No zakat is due from the owner of camels and cattle used for working the land according to the Book's ordinance, but otherwise it is obligatory except if one trades with them and profits, and if loss occurs it remains obligatory. The same applies to pearls and animals, and likewise is the ruling for the beloved ones in God's Book, for the ordinance applies from God to the free, mature and sound of mind. No burden is laid upon children in God's Book, nor upon the foolish who do not understand prayer and its ordinances. These are God's true bounds.

43 وان تلك الحدود في الحيوان من الابل والبقر
والغنم فرض اذا اكل رزقه في ارض المباح من
فضل الله ولكن اذا اكل من عند صاحبه يبيع
او دون ذلك فليس عليهن زكاة واذا اختلفت
الايام عليهن يرجع حكم الكتاب الى ايام الكثرة
بعد القلة وليس على مالك الجمل والبقر التي يعمل
على الارض في حكم الكتاب زكاة وما دون ذلك
فرض على زكاة الا اذا تجر احد بها وافادت
ربحها وان حصل خسران ففي ذمته فرض
وكذلك الحكم في الالاء والحيوان ومثل ذلك
حكم المحبون في كتاب الله لان الحكم يقع من
عند الله على حر بالغ كامل وليس على الاطفال
في كتاب الله حرج ولا على السفهاء الذين لا
يدركون الصلوة واحكامها تلك حدود الله بالحق

- 44 God has not ordained zakat on property absent from its owner except when it becomes accessible, but if he deliberately leaves it while able to take possession, zakat is due for all the years that have passed. The same applies to debts, unless it is the creditor who delays collection, and likewise to the borrower only after taking possession and the passage of a year. The borrower is obligated to pay God's due during the days God

44 وما جعل الله الزكاة في مال الغائب عن صاحبه
الا اذا تمكن وان كان يدعه متعمدا وانه كان
مقتدرا باخذه فعليه الزكاة لكل ما مر به السنين
وكذلك الحكم في الدين الا ان يكون صاحب الدين
هو الذي يؤخره وكذلك الحكم على القارض الا
بعد اخذه ومضى الحول عليه وان على المستقرض

has placed the property in his hands. The Family of God, peace be upon them, have permitted their followers to give zakat two months before or after its due date. It is not permissible for anyone to spend zakat except among the people of his town, and if he cannot find recipients, he must send it to the believers. If he sends it while knowing of eligible recipients in his town and it is lost en route, he is obligated to give an equal amount as God's due. Charitable contributions are only lawful as God has ordained in the Book: for the poor who do not persistently beg from people; for the needy who are people of religion; for those who work to collect and preserve it until delivering it to its rightful recipients; for those whose hearts are to be reconciled, who are people who have professed God's oneness and abandoned worship of aught else beside God - God has appointed for them a share in the charitable contributions; for freeing of slaves - people liable for expiations; for those in debt who have spent in God's obedience; in God's path - people who go forth to holy war or other good causes but lack means; and for the wayfarers who travel in obedience to God and whose means are cut off and whose wealth is depleted. It is incumbent upon the Imam (peace be upon him) to return them to their homelands using funds from the charitable offerings. All such recipients must be adherents to all the verses and this wondrous Cause. For one who has not attained recognition of the family of God (peace be upon them), nothing is permitted to him from the Book of God.

فرض ان يؤدي حق الله في ايام التي جعل الله المال في يديه وان من ال الله سلام الله عليهم قد اذنا لشيعةهم بان يعطي الزكاة قبل الاجل بشهرين وبعده بمثلها وما يحل لاحد ان يصرف الزكاة الا في اهل بلده واذا لم يدرك فعليه فرض ان يرسل الى المؤمنين واذا ارسل ويعرف مستحقه في بلده وضاع في السبيل فعلى نفسه فرض ان يعطي حق الله بمثله ولا يحل الصدقات الا بما فرض الله في الكتاب للفقراء وهم قوم لا يستلون الناس الخافا والمساكين وهم اهل الديانات والعاملين عليها وهم السعاة والجابة في اخذها وجمعها وحفظها حتى يؤدها الى انفسهما والمؤلفة قلوبهم وهم قوم وحدو الله وخلصوا عبادة من دون الله قد جعل الله لهم نصيبا في الصدقات وفي الراتب قوم لزمهم الكفارات والغارمين قوم قد وقعت عليهم ديون انفقوها في طاعة الله وفي سبيل الله قوم يخرجون الى الجهاد او في كل سبل الخير وليس عندهم ما يقومون به وابن السبيل ابناء الطريق الذين يكونون في الاسفار في طاعة الله فيقطع عليهم ويذهب ما لهم فعلى الامام عليه الصلوة والسلام فرض ان يردوهم الى اوطانهم من مال الصدقات وكل اولئك فرض ان يكونوا مسلمين بكل الايات وهذا الامر البديع ولمن لم يكن على معرفة ال الله سلام الله عليهم لم يحل عليه شيء في كتاب الله

- 45 It is not lawful for one who possesses sufficient means to take from the charitable offerings. However, for one who owns a house and has a servant but then falls into need, it becomes lawful according to the Book of God. It is not permissible for a servant to give Zakat to father, mother, son, daughter, grandfather, grandmother, wife, or slave, even if they are poor and possess nothing, though it is permitted for other relatives. Do not give less than five dirhams from Zakat funds to anyone, and increase above that amount as much as you are able in the path of God. If you enrich someone completely, that is better than giving to many without meeting their needs. Do not mention that it is Zakat when giving, for this humiliates the face of the believer, and God has linked his honor with His own honor, and He does not wish humiliation upon him in anything. It is not lawful for any of the children of Hashim according to the Book of God to take Zakat from anyone, though they may give charity among themselves.

45 ولم يحل لمن كان عنده بقدر ما قضى امره ان ياخذ من الصدقات ولمن له دار وخدام ثم يحتاج حل عليه في كتاب الله ولا يجوز للعبد اعطاء الزكاة على الاب والام والابن والبنت والجد والجددة والزوجة والمملوك ولو كان فقراء ولم يكن عندهم شيء وحل لما دونهم من الاقرباء ولا تعطي لاحد من مال الزكاة اقل من خمسة دراهم وزد فوق ذلك ما استطعت في سبيل الله وان اغنيت احدا فلك خير واحسن من ان يعطي الرجال ولا تسد فاقتهم ولا تذكر الزكاة عند العطاء فان بها يذل وجه المؤمن وان الله قد قرن عزته بعزة نفسه ولا احب عليه الذل في شيء ولا يحل لاحد من بني هاشم في كتاب الله اخذ الزكاة من احد وعليهم حل صدقات بعضهم من بعض

- 46 Verily, the Messenger of God – may blessings rest upon Him and His family – ordained alms as a practice for everything the

46 وان رسول الله صلى الله عليه واله قد جعل الصدقة سنة في كل شيء ابنت الارض الا في

earth bringeth forth, save fresh greens and herbs, and whatsoever spoileth the selfsame day. Likewise did He judge concerning merchandise: if a full year elapse over the goods of trade while their owner holdeth them seeking increase above the principal, then the ruling is the same.

الخضر والبقول وكل شيء يفسد من يومه وكذلك حكم في امتعة التجارات اذا حال عليها الحول وامسكها مالكمها التماس الفضل على راس المال

47 And even so is the ordinance for noble-bred horses... And God hath appointed for every horse, each year, two dinars; and He hath decreed upon the mules one dinar. These are the bounds of God, in equity.

47 وكذلك الحكم للخيال العتاق ... وان الله قد جعل في كل فرس في كل عام دينارين وحكم على البرازين ديناراً تلك حدود الله بالعدل

48 Moreover, in the Book of God He hath prescribed the Zakat al-Fitr from the break of dawn on the Day of the Feast until before the prayer – for every soul that is free and of age – that he discharge it for himself, and for those whose provision God hath placed in his hand, and for that with which he breaketh the fast on the night of the Feast: that he give, in the path of God, a sa' of wheat, or of dates, or of what is less than these. And upon him who receiveth the zakat and the fitrah there is no [further] fitrah due; yet that he, in the path of God, should give is most beloved unto Him in His Book. And if he be poor, let him give of himself to one of his dependants, then take one and give one, that there may be, for them all, a single fitrah.

48 ولقد فرض في كتاب الله زكاة الفطرة بعد طلوع الفجر من يوم العيد الى قبل الصلوة لكل نفس من حرا بالغ ليقضي عن نفسه وعما جعل الله رزقه بيده وعما يفطر ليلة العيد في بيته بان يعطي في سبيل الله صاع من حنطة او من تمر او ما دون ذلك وليس لمن يأخذ الزكاة والفطرة فطر وان يعطي في سبيل الله فاحب في كتاب الله له وان كان فقيراً ليعطي من نفسه الى احد من عياله ثم اخذ واحداً ويعطي واحداً ليكون عليهم جميعاً فطرة واحدة

49 And in the Furqan hath been sent down the Word of Justice for the needy: "And render the due thereof on the day of its harvest" – that is, a handful after a handful; and for other produce, a measure after a measure. These are the bounds of God, in equity.

49 وقد نزل في الفرقان كلمة العدل للمساكين هذه واتوا حقه يوم حصاده وهي القبضة بعد القبضة ومن الحداد الحضنة بعد الحضنة تلك حدود الله بالعدل

50 It is commendable, according to the Book of God, that the servant send all the zakat unto the Proof of God in His dispensation, for He is the most knowing of the welfare of His flock. And in the days of occultation, the decree is that it be sent unto the just divines, that they may give each his right. And God knoweth what men do. Glorified be God above that which they ascribe unto Him, and praise be to God, the Lord of all worlds.

50 ويستحب في كتاب الله بان يرسل العبد كل الزكاة الى حجة الله في عهده لانه كان اعلم بمصالح رعيته وان ايام الغيبة حكم بان يرسل الى علماء العدل ليعطون الكل حقه وان الله يعلم ما كان الناس يعملون وسبحان الله عما يصفون والحمد لله رب العالمين

51 [Chapter eleven]

51 الباب الحادي عشر

52 Concerning Khums

52 في الخمس

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

53 بسم الله الرحمن الرحيم

54 Praise be to God Who created the earth and all that is upon it for His vicegerent on earth. Whosoever thinks that the Imam needs what is in the hands of people is an unbeliever according to the decree of the Book. God has made lawful for the believers who fulfill their covenant with God what they possess in the religion of God according to the judgment of the Qur'an.

54 الحمد لله الذي خلق الارض وما كان عليها خليفته في الارض ومن ظن ان الامام يحتاج بما في ايدي الناس فهو كافر بحكم الكتاب ثم قد احل الله للمؤمنين الذين يوفون بعهد الله ما يملكون في دين الله من حكم القرآن ثم فرض عليهم في كل ما

Then He made obligatory upon them, in all that people acquire, the Fifth (Khums) and attributed it to the honor of the kindred of the Messenger of God, peace be upon him and his family, by Himself, like the ordinance of pilgrimage. Indeed, honor belongs to God, then the pilgrimage to the House for those who are able, then the Fifth of what people acquire in everything is for Himself, then for His Messenger Muhammad, peace be upon him and his family, then for the near of kin - the successors of Muhammad, peace be upon him and his family, then for the orphans, the poor, and the wayfarer from the progeny of Hashim, as they are called after their fathers. This is a decree in the Book of God.

55 Today, half of the Fifth is for the Remnant of God alone, and half is justly for his assured followers from the progeny of Hashim. It is not lawful for anyone to withhold even the weight of a mustard seed from God's right for His Remnant, nor from God's right for His followers.

56 God has made the Fifth obligatory in the wealth that Muslims take from the unbelievers by the sword, then in mines of gold and silver and what God has placed in the earth besides these when their value reaches the amount of one dinar, and there is nothing due on what is less than that, then in buried treasure, then in what comes from the sea of pearls, rubies, chrysolite, ambergris, and what God has created in the sea besides these when their value reaches one dinar, then in land which a protected non-Muslim buys from a Muslim - God has made the Fifth obligatory upon him, then in profits from trade, agriculture, and crafts after one's living expenses and what God has made as sustenance by one's hand.

57 What the oppressor takes - that is God's just decree. For any wealth in which the unlawful has entered, it is obligatory for whoever wishes to purify it to give the Fifth to those whom God has designated. These are God's true boundaries. God has ordained that one may take the property of the hostile one (Nasib) whenever it is found and extract from it the Fifth for its rightful recipients. This is God's bounty to the believers, as Imam Abu Abdullah, peace be upon him, explained in his words, for God has not given the hostile one any sanctity in God's Book, and they are further removed in judgment in the Book than the unbelievers, for they are a people who revile Ali and his successors, peace be upon them, after knowing their majesty in God's Book.

58 The Family of God, God's peace be upon them, have made lawful for their followers the use of land so their prayers upon

افاد الناس الخمس ونسبه لعزة ذي قرابة رسول الله صلى الله عليه واله بنفسه مثل حكم الحج وان العزة لله ثم حج البيت لمن استطاع لنفسه ثم خمس ما افاد الناس في كل شيء لنفسه ثم لرسوله محمد صلى الله عليه واله ثم لذوي القربى اوصياء محمد صلى الله عليه واله ثم لليتامى والمساكين وابن السبيل من ذرية هاشم بما تدعوهم لآبائهم وان ذلك حكم في كتاب الله

55 وان اليوم نصف الخمس لبقية الله وحده ونصف العدل لشيعة المؤمنين من ذرية هاشم وما يحل لاحد ان يمنع قدر خردل من حق الله لبقية ولا من حق الله لشيعة

56 وان الله قد فرض الخمس في الاموال التي ياخذ المسلمون من اهل الكفر بالسيف ثم في المعادن من الذهب والفضة وما جعل الله في الارض من دون ذلك اذا بلغت قيمتها قدر دينار وليس فيما بلغ اقل من ذلك شيء ثم في المكنوز ثم ما يخرج من البحر من اللؤلؤ والياقوت والزبرجد والعنبر وما خلق الله في البحر من دون ذلك اذا بلغت قيمتها قدر دينار وثمر في الارض التي اشترى ذمي من مسلم فقد فرض الله عليه الخمس ثم في ارباح التجارات والزراعات والصناعات بعد مونة الانسان وما جعل الله رزقه بيده

57 وما اخذ الظالم ذلك حكم الله بالعدل وان كل مال قد دخل فيه الحرام فرض لمن اراد ان يزكيه بعتاء الخمس الى من فرض الله عليه تلك حدود الله بالحق وان الله قد فرض بان ياخذ الانسان مال الناصب متى وجده ويخرج منه الخمس الى اهله ذلك فضل الله للمؤمنين كما بين ابو عبدالله عليه السلام في كلامه لان الله ما جعل للناصب حرمة في كتاب الله وانهم ابعد حكما في الكتاب من اهل الكفر وانهم قوم يسبون عليا واوصيائه عليه السلم بعدما هم يعرفون جلالهم في كتاب الله

58 وان ال الله سلام الله عليهم قد حلوا لشيعة حكم الارض لتقبل صلواتهم عليها وحلوا عليهم

it would be accepted, and they have made lawful for them in marriage the right of the Fifth so their children would be pure in God's religion. They will never make their right lawful for anyone. It is obligatory upon all to collect half of the Fifth as the Imam's right, peace be upon him, and to preserve it in trust with themselves. If they know someone from the presence of the Imam, peace be upon him, as an authority for themselves, they should give it to him; otherwise they should make a bequest for its preservation until it reaches the one whom God has made it his right. Today it is obligatory upon all to give half of the Fifth to whom God has made His proof, peace be upon him.

- 59 Verily today it is obligatory upon all to give half of the fifth (Khums) to Him whom God hath made His Proof - peace be upon him - as the guardian of the Cause. Indeed, I have not permitted anyone today to take even a mustard seed, and I have taken less than a mustard seed from all to purify their souls from the right of God. Whoso wisheth may give and whoso wisheth may withhold. Verily the most severe position on the Day of Resurrection shall be for one who came while in his possession was even a mustard seed from the right of the Family of God - peace be upon them. And the other half is obligatory upon their souls that they should give with their own hands to the orphans and the poor and the wayfarer from among the progeny of the Family of God - the peace of God, the Merciful, be upon them. And it is not permitted for them to send it to me. And those who act upon this matter must discharge their trust and not withhold from them even as much as the film of a date-stone. For verily today the progeny of the Family of God - peace be upon them - are poor in the hands of God. Soon will God gather the wealthy with them and question them concerning their rights with such questioning that hearts shall tremble that day from its magnitude. These are the bounds of God concerning the fifth.

- 60 And verily the anfal (spoils) on that day are the right of the Imam - peace be upon him - and these are the spoils which people seized without the permission of the Imam - peace be upon him - so they belong to him by the judgment of God. Then the land which was conquered without the employment of horse or camel, and the dead lands, and the property of those who have no heirs, or that whose owner is not known, and what God hath made from the mines and the fiefs of kings, as hath been revealed in the tradition, for the people have no share in these. These are the bounds of God in truth.

- 61 And verily the land of Fadak today is entirely from the anfal and it is not permitted for anyone to take anything from it.

في المناح حق الخمس لتطيب ولادتهم في دين الله ولن يحلوا حقهم من احد وعلى الكل فرض ان يجمعوا نصف الخمس حق الامام عليه السلام ويحفظوه عند انفسهم بالامانة فان عملوا نفسا من لدى الامام عليه السلام حكما لانفسهم يردون اليه والا يوصون لحفظه حتى وصل الى من جعله الله حقه

- 59 وان اليوم فرض على الكل ان يعطوا نصف الخمس لمن جعله الله من حجته سلام الله عليه وليا على الامر فانا ما احل اليوم من احد قدر خردل واخذ من الكل اقل من خردل لتطهير نفوسهم من حق الله فمن شاء ان يعطي ومن شاء ان يقبض وان اشد الناس موقفا يوم القيمة من جاء وكان في ماله قدر خردل من حق ال الله سلام الله عليهم ونصف الاخر فرض على انفسهم ان يعطوا بايديهم الى اليتامى والمساكين وابن السبيل من ذرية ال الله عليهم سلام الله الرحمن ولم يحل عليهم ان يرسلوا اليه ولمن يعملون على ذلك الامر يؤدون امانتهم ولم يجبسوا عنهم اقل من قطمير فان اليوم ذرية ال الله سلام الله عليهم فقراء بين يدي الله فسوف يحشر الله الاغنياء معهم ويستلون من حقهم سؤالا وجلت القلوب يومئذ من عظمتها تلك حدود الله في الخمس

- 60 وان الانفال في ذلك اليوم حق الامام عليه السلام وهي الغنيمة التي غزا قوم بغير اذن الامام عليه السلام فهي له من حكم الله ثم ارض التي فتحت من غير ان يوجف عليها بخيل ولا ركاب والارضون الموات والاموال من الذين ينقطع الوارث منهم او ما لا يعلم احد مالكة وما جعل الله من المعادن وقطائع الملوك كما نزل في الحديث لان ليس فيها للناس شيء تلك حدود الله بالحق

And its boundary in the Book of God: one of its boundaries is Mount Uhud, and one of its boundaries is Arish of Egypt, and one of its boundaries is the seashore, and one of its boundaries is Dumat al-Jandal. And it hath been made obligatory upon whoso is able to take its fruit and deliver it to the one in whose hands is the proof from its owner that none can bring the like thereof. And likewise is the decree concerning all anfal. These are the bounds of God with justice. Follow ye the command of God with justice, for on the Day of Resurrection ye shall be questioned concerning what ye did and what ye concealed and what ye were capable of and what ye performed and what ye established. And verily God will not be questioned about what He doeth, but ye will be questioned. Glory be to God, the Lord of the Throne, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of the worlds.

61 وان ارض الفدك اليوم كلها من الانفال ولم يحل لاحد ان ياخذ منها شيئا وان حده في كتاب الله حد منها جبل احد وحد منها عريش مصر وحد منها سيف البحر وحد منها دومة الجندل ولقد فرض لمن استطاع ان ياخذ ثمرتها ويوصل الى من كان في يديه حجة من مالكمها التي لا يقدر احد ان يؤتي بمثلها وكذلك حكم كل الانفال تلك حدود الله بالعدل ان اتبعوا امر الله بالعدل فان يوم القيمة يستلون عنكم عما كنتم تعملون وتكتمون وتقتدرون وتفعلون وتقيمون وان الله لا يستل عما يفعل وانتم تستلون وسبحان الله رب العرش عما يصفون وسلام على المرسلين والحمد لله رب العالمين

62 [Chapter twelve]

62 الباب الثاني عشر

63 On Jihad

63 في الجهاد

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

64 بسم الله الرحمن الرحيم

65 God has made jihad one of the branches of religion, and it is like prayer when God and His chosen ones call for justice. Indeed, He sent Muhammad, peace be upon him and his family, with five swords, three of which shall not be sheathed until war lays down its burdens. And war shall not lay down its burdens until the sun rises from the west. When the sun rises from the west, on that day no soul shall benefit from its faith if it had not believed before or earned good through its faith.

65 وان الله قد جعل من فروع الدين حكم الجهاد وانه مثل الصلوة اذا دعى الله واوليائه بالعدل وان قد بعث محمدا صلى الله عليه واله على خمسة اسيا فثلاثة منها لا تغمد الى ان تضع الحرب اوزارها ولن يضع الحرب اوزارها حتى تطلع الشمس من المغرب فاذا طلعت الشمس من مغربها فيومئذ لا ينفع نفسا ايمانا لم تكن امنت من قبل او كسبت في ايمانها خيرا

66 Among these is a sword against the polytheists of Arabia, as God the Exalted has said: "Slay the polytheists wherever you find them, and take them, and confine them, and lie in wait for them at every place of ambush. But if they repent and establish prayer and give alms, then let them go their way. Indeed, God is Forgiving and Merciful." From these servants nothing is accepted except death or entering Islam.

66 ومنها سيف على مشركي العرب كما قال الله تعالى فاقتلوا المشركين حيث وجدتموهم وخذوهم واحصروهم واقعدوا لهم كل مرصد فان تابوا واقاموا الصلوة وءاتوا الزكاة نفلوا سبيلهم ان الله غفور رحيم فمن هؤلاء العباد لا يقبل الا القتل او الدخول في الاسلام

67 And among them is a sword against the People of the Book, as God the Exalted has said: "Fight those who believe not in God and the Last Day and do not forbid what God and His Messenger have forbidden, and do not follow the religion of truth, from among those who were given the Scripture, until they pay the tribute willingly while they are brought low." The Imam, peace be upon him, and his representatives take the tribute from the People of the Book according to what they observe of their wealth, and there is no tribute in God's religion

67 ومنها سيف على اهل الذمة كما قال الله تعالى قاتلوا الذين لا يؤمنون بالله ولا باليوم الآخر ولا يحرمون ما حرم الله ورسوله ولا يدينون دين الحق من الذين اتوا الكتاب حتى يعطوا الجزية عن يد وهم صاغرون وان الامام عليه السلام ووكلاته ياخذون الجزية من اهل الكتاب بما يشاهدون من غنائمهم وليس على فقراءهم الذين لا يملكون شيئا

upon their poor who possess nothing, nor upon the mentally deficient, nor upon those who have lost their reason.

ولا على المعتوه ولا من المغلوب على عقله جزية
في دين الله

68 And among them is a sword against the polytheists of the earth, as God the Exalted has said: "Strike the necks until, when you have inflicted slaughter upon them, then secure their bonds, and either confer favor afterwards or ransom." From these servants nothing will be accepted except death or entering Islam.

68 ومنها سيف على مشركي اهل الارض كما قال الله تعالى فاضرب الرقاب حتى اذا تخنتموهم فشدوا الوثاق فاما منا بعد واما فداء فمن هؤلاء العباد لن يقبل منهم الا القتل او الدخول في الاسلام

69 After these three, there is a sword for the people of rebellion, as God the Exalted has said: "If two factions among the believers fight, then make settlement between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of God." By the ruling of this verse, Ali and his successors, peace be upon them, fought according to its apparent interpretation, and by it the Remnant of God, peace be upon him, will slay the rebels on the day of his appearance. The ruling of jihad is not lawful for anyone besides the Proof of God, peace be upon him, unless he permits it.

69 ومن بعد تلك الثلاثة فسيف لاهل البغي كما قال الله تعالى وان طائفتان من المؤمنين اقتتلوا فاصلحوا بينهما فان بغت احدهما على الاخرى فقاتلوا التي تبغي حتى تفيء الى امر الله وبحكم تلك الاية قد حارب علي واوصيائه صلوات الله عليهم على ظاهر التاويل وبها يقتل الباغين بقية الله عليه السلام يوم ظهوره ولا يحل لاحد دون حجة الله عليه السلام حكم الجهاد الا ان ياذن له

70 And the fifth sword is sheathed for the sake of retribution, as God the Exalted has said: "And We prescribed for them therein: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and for wounds is retribution. But whoever gives charity with it, it is an expiation for him. And whoever does not judge by what God has revealed - then it is those who are the wrongdoers." Its ruling was in the hand of the Imam, peace be upon him.

70 وسيف الخامس هو المغمود لاجل القصاص كما قال الله تعالى وكتبنا عليهم فيها ان النفس بالنفس والعين بالعين والانف بالانف والاذن بالاذن والسن بالسن والجروح قصاص فمن تصدق به فهو كفارة له ومن لم يحكم بما انزل الله فاولئك هم الظالمون وان حكمه قد كان بيد الامام عليه السلام

71 These are the swords with which God sent the Prophet, peace be upon him and his family. Whoever denies them, or denies one of them, or anything of their conduct and rulings, has disbelieved in what God has revealed to Muhammad, peace be upon him and his family. These are the ordinances of jihad as God the Exalted has revealed to Muhammad, peace be upon him and his family. And sufficient is God as a witness for the believers. And praise be to God, the Lord of the worlds.

71 فهذه السيوف التي بعث الله النبي صلى الله عليه واله بها فمن جردها او جحد واحدا منها او شيئا من سيرها واحكامها فقد كفر بما انزل الله على محمد صلى الله عليه واله وتلك الاحكام فرض الجهاد كما قد انزل الله تعالى على محمد صلى الله عليه واله وكفى بالله للؤمنين شهيدا والحمد لله رب العالمين

72 [Chapter thirteen]

72 الباب الثالث عشر

73 On the ordinances

73 في الاحكام

74 In the name of God, the Merciful, the Compassionate

74 بسم الله الرحمن الرحيم

75 Praise be to God Who hath sent down certain ordinances as guidance and remembrance for those who recognize the verses of God with justice and who follow the ordinances of religion as a duty. And God is well aware of what ye do. We have written in that chapter for the devout one from the Land of Ha, and for whomsoever followeth that ordinance, that he should interpret

75 الحمد لله الذي نزل بعض الاحكام هدى وذكرى للذين يعرفون ايات الله بالعدل ويتبعون احكام الدين بالفرض وكان الله بما تعملون خبيرا ولقد كتبنا في ذلك الباب للتقي من ارض الهاء ومن اتبع ذلك الحكم بان يفسر احكام الصلوة

the laws of prayer in the foreign tongue of mankind. And upon the exalted one from the Land of Ta, and whomsoever he pleaseth, in the form of parables, is the command that he should multiply such parables of that Book in his land. And verily this hath been from God's grace upon them both, and God is well aware of what the doers do. Glorified be God, the Lord of the Throne, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of the worlds. And blessings and peace be upon Muhammad and his pure kindred.

HURQ.BB33x

بلسان الاعجمين من سنخ الانسان وعلى العلي
من ارض التاء ومن شاء بصور المثل حكم بان
يكثر بصور المثل مثل ذلك الكتاب في بلده وان
ذلك قد كان من فضل الله عليهما وكان الله بما
يعمل العاملون خبيراً وسبحان الله رب العرش
عما يصفون وسلام على المرسلين والحمد لله رب
العالمين والصلوة والسلام على محمد واله الطاهرين

INBA_3006C:148-182, INBA_5010C:082-
166, INBA_6011C:081-120, PR02.077v01-
077v28, MKI4499.020, AEWB.141-145,
HBAB.798, OOL.A021a, OOL.A021b

BB00318

as-Silsilatu'th-Thamaniyya

To: Abdu'l-Jalil

Date: 1261 [1844-1845]

- 1 "O our Master and Lord! Several questions have arisen and I beseech your exalted grace to favor your servant with answers to them, even briefly according to my understanding and comprehension, for this is my ultimate aim and utmost desire. Kindly explain to your servant with clear evidence from the Book and Tradition the arrangement of the eight longitudinal series, and how each lower one is a ray of its higher one. And among them the distinction between the third inner meaning and what is above it, and between the interpretation of the inward and the manifestation of the outward of the outward and what is above it. And among them the relationship between our Siyyid [Kazim] and our Shaykh [Ahmad], and likewise the relationship of the Remembrance who stands with authority after them - that is, what his relationship is. Make this clear - may God make me your sacrifice and illuminate your proof."

1 سيدنا و مولانا قد اشكل على مسائل متعدده
و ارجوا من فضلكم العالى ان تمنوا على عبدكم
بالتعرض لجوابها ولو بالاجمال على حسب فهمي
و ادركي فانه غاية مقصودي و نهاية حظي فهذا
ان تبينوا لعبدكم بالبيان الواضح من الكتاب و السنة
ترتيب السلسلة الثمانية الطولية و كون كل سافل
شعاعاً لعالية و منها التفرقه بين البطن الثالث و
ما فوقه و ما بين تأويل الباطن و مظاهر ظاهر
الظاهر و ما فوقه و منها النسبة بين سيدنا و شيخنا
و كذلك النسبة بين الذكر القائم بالأمر بعدهما اى
نسبة هي بينوا جعلني الله فداكم و انار برهانكم

- 2 In the Name of God, the Wondrous, besides Whom there is no God, the Mighty, the Wise
- 3 Today a letter has come to me from Abdullah Abdul-Jalil.
- 4 Know, O thou who standeth upon the upright line and planteth thy feet firmly on the straight path, and prepare thyself for what God shall impart to thee concerning the way of division.

2 بسم الله البديع الذى لا اله الا هو العزيز الحكيم

3 و لقد ورد الى اليوم كتاب من عبد الله عبد الجليل

4 فاعلم ايها الواقف على خط القيم و اثبت قدميك
على الصراط المستقيم و استعد لما القى الله اليك
في طريق التقسيم

- 5 As for the question about the eightfold chain, understand that God has not ordained anything with its essential reality except that He has already prescribed its decree in the Book, with causes explained for those possessed of understanding, so that people might have no argument against God. And verily God does not withdraw the proof from among the people until He has conveyed the decree of the Book to all people.
- 6 As for the evidence from the Book, this word is from the Book: “And eight shall bear the throne of thy Lord above them” – through the mystery of oneness after the triangular form unto the square temple, witnessed by those possessed of insight.
- 7 And as for the evidence from the Tradition conforming to the Book letter by letter: verily the gardens are eight, and the ranks of knowledge after the solitude of oneness are seven, as indicated by Ali al-Sajjad in the tradition of Jabir, explained in detail.
- 8 As for the exposition, it is that thou shouldst worship the All-Merciful according to the limit of the exposition concerning the creation of man, without reference to multiplicity or differentiation, but rather in the aspect of unity – and this is the garden of oneness: he who is within it has not gone out, and he who is without it has not entered. And God has ordained no path for those who would enter except after effacement from all else. Glorified be thy Lord, the Lord of might, above what they describe. None knoweth how He is except He, the Ancient, the All-Knowing.
- 9 When God willed a thing, the Will came into being through God, not from anything, and fell prostrate upon its throne before God: “Verily Thou art God, there is no God but Thee, alone with no partner, and I am the first of those who prostrate before God, the Exalted, the Praiseworthy.”
- 10 And since the effect indicates naught but the state of its cause, God created from the Will an essence of volition with perfect potentiality therein. Then God created from that essence the five gardens and their seven precincts according to what befit-teth it – and naught befitteth it except what He hath made to befit it – out of bounty and grace. And there is nothing that doth not glorify His praise, but people know naught of the knowledge of the Book save some limited letters.
- 11 As for the indication through radiation between them, thou seest naught with the people of truth confirming that word, for if there were separation or connection between the high and the low, or if they were indicated through conjunction, the example would not reflect its cause and the order would
- 5 واما السؤال عن السلسلة الثمانية فافهم ما قدر الله لشيء بالشيئية الا وقد حكم لها حكمها مسبوqa في الكتاب مشروح الاسباب لاولى الالباب حتى لا يكون للناس على الله سبيلا وان الله لا يقبض الحجة من بين الناس حتى ابلغ حكم الكتاب الى الناس جميعا
- 6 اما الدليل من الكتاب هذه الكلمة من الكتاب ويحمل عرش ربك فوقهم ثمانية بسر الاحدية بعد شكل المثلث الى هيكل المربع لاهل البصائر مشهودا
- 7 واما الدليل من السنة طبق الكتاب حرفا بحرف ان الجنان ثمانية وان رتبة المعارف بعد خلوة الاحدية سبعة كما اشار على السجاد في حديث الجابر مفصلا مشروحا
- 8 اما البيان فهو ان تعبد الرحمن على حد البيان من خلق الانسان بلا اشارة الجمع ولا التباين بل على وجه الوحدة وهى جنة الاحدية داخلها لم يخرج خارجها لم يدخل وما قدر الله سبيلا للواردن الا بعد المحو عما سواها سبحانه ربك رب العزة عما يصفون ولا يعلم كيف هو الا هو القديم علما
- 9 فلما شاء الله بالشيء وجدت المشية بالله لا من شيء وخرت على عرشها ساجدة لله بانك انت الله لا اله الا انت وحدك لا شريك لك وانا اول الساجدين لله العلى الحميد
- 10 ولما كان الاثر لا يدل على شان مؤثره خلق الله بانية المشية زاتية الارادة على كمال ما يمكن فيها ثم خلق الله من تلك الانية الجنات الخمسة و حظايرها السبعة على ما هو اهله ولا هم اهله الا كما هو اهله جودا و فضلا و ما من شيء الا يسبح بحمده ولكن الناس لا يعلمون من علم الكتاب الا بعضا من الحرف محدودا
- 11 واما الاشارة بالشعاعية بينهما ما ترى عند اهل الحقيقة لتلك الكلمة تصديقا لانه لو كان بين العالى والسافل فصل او وصل او تشير اليهما بالاقتران ما حكي المثال مؤثره وبطل النظام فى حكم الكتاب تعالى الله عما يصف المشبهون فى خلقه دون المثال

be nullified in the decree of the Book. Exalted is God above what those who compare liken unto His creation, apart from the example concerning their Creator. Sufficient is the word of God, the Exalted: "Thou seest no imperfection in the creation of the All-Merciful; look again – seest thou any flaw?" God has not ordained any connection between the high and the low by decree of the Book as written.

في باريه وكفى الدليل قول الله الجليل ما ترى في خلق الرحمن من تفاوت فارجع البصر هل ترى من فطور ما قدر الله بين العالی و السافل ربطا بحكم الكتاب مكتوبا

- 12 As for the distinction between the inner and outer in manifestation, know that God has made for every inner an inwardness and for every outer an outwardness, and the soul in them is but one soul, and the command is but one, and it is nearer. So burn away all veils through the gaze of oneness until thou witnesseth for each as the Book has witnessed: "Every soul shall taste of death" as written.

12 و اما التفرقة بين البواطن و الظواهر في الظهور فاعرف ان الله قد جعل لكل باطن بطونا ولكل ظاهر ظهورا و ما النفس فيهما الا نفس واحدة و ما الامر الا واحدا و هو اقرب فاحرق بنظرة الاحدية كل الاحجاب حتى تشهد لكل كما شهد الكتاب فان لكل نفس ذائقة الموت مكتوبا

- 13 As for the relation between the two gates, be certain then fear God besides Whom there is no God, and ask not about a thing which God created above thy perception by one hundred and seventy thousand years, for God burdens not any soul beyond what He has given it. And grieve not at rejection, for God has decreed rejection for the one who turns away, and there is no repelling God's command which is justly asked.

13 و اما النسبة بين البابين فاتقن ثم خف عن الله الذي لا اله الا هو و لا تسأل عن شئ قد خلقه الله فوق مشعرك بمائة و سبعين الف سنة فان الله لا يكلف نفسا الا ما اتياها و لا تحزن على الرد فان الله قد احكم على المدير بالرد و لا مرد لامر الله بالحق مسئولا

- 14 And God has made naught between them save as God has placed between motion and rest – if thou knowest distinction from connection, thou shalt attain thy portion of what is prescribed in the Book.

14 و ما جعل الله بينهما الا كما وضع الله بين الحركة و السكون فان تعرف الفضل من الوصل تبلغ الى حفظك من نصيب الكتاب مفروضا

- 15 As for the question between me and them – how small is thy frame and how great is thy question! None knows this save God, my Lord and the Lord of all the worlds, and He is the Exalted in the heavens and earth, in the Mother Book by decree of the Book, praised.

15 و اما السؤال بيني و بينهما فما صغر جثتك و كبر مسئلتك لا يعلم ذلك الا الله ربى و رب العالمين جميعا و هو العلى في السموات و الارض في ام الكتاب بحكم الكتاب محمودا

- 16 As for the manifestation through questions – who prevents thee from the gate of mercy? Fear God – He will teach thee the interpretation of traditions wondrously. Preserve my counsel to thee, for God has ordained for the preservers a goodly station and a goodly return as a resting place.

16 و اما الاظهار بالسؤالات فمن يمنعك عن الباب بالرحمة اتق الله يعلمك من تاويل الاحاديث بديعا فاحفظ و صيتي عليك فان الله قد قدر للمحافظين حسن المقام و حسن الماب مرتفقا

- 17 And praise be to God, the Lord of the worlds.

17 و الحمد لله رب العالمين

INBA14:503-506, INBA67:169-172,
INBA69:434-437, INBA_4011C:156-159,
INBA_5006C:365-367, INBA_6004C:198-
200, INBA_6006C:085-087, PR07.071v-
072r, AEWB.217-221, NSS.073-075

BB00031*Answer to seven questions**Date: 1262 [1845-1846]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who caused to shine forth that which shone forth, and caused to rise that which rose, and caused to gleam that which gleamed, and made utterance the letter of derivation at the beginning of separation. Then He created the ordinances for the people of the Covenant, and created the water of the seed of those who act with hypocrisy beneath the temples of this Light wherewith He filled the horizons and whereby was illumined all that was thunderstruck and then recovered, and whereby shall be uncovered leg from leg on the Day when the Herald shall call out according to the decree of the Covenant.
- 3 O God! Thou knowest that today there hath come down to me a letter from one who hath borne injury in the path of certitude from the people of concord, and he hath asked concerning seven questions which have bewildered the minds of the people of concord when God desired to reveal their inner meanings as on the Day when leg shall be uncovered from leg. But since I knew what the people know not, and what the people of discord desire for the people of justice and the Covenant, I opened not his letter which descended in weakness unto the horizon of fellowship and the portico. But since I knew that in his heart there stirred that which the deniers from among the people of discord and hypocrisy had fabricated, I sprinkled a sprinkling from the ocean of the glory of realities concerning that which he asked and desired before the day of his meeting, in verses of mysteries and hidden subtleties, of that which wavereth in the hidden secrets of souls and shineth in the essences of the depths of minds. And I seek God's help in what I desire regarding the path of the inward and the manifest outward appearance from the Light that shone forth upon the Mount and the Symbol concealed in the Preserved Book and the Outspread Parchment and the Frequented House.
- 4 O thou questioner who art veiled and afflicted by the trial of the languid one from among those who lack understanding! Ask thy Lord about the six matters referred to in the Preserved Book, and We have given thee the limit in one of them, and rely upon God, the All-Forgiving.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 الحمد لله الذى استشرق ما اشرق و اطلع ما اطلع و الاح ما الاح و جعل الاستنطاق حرف الاشتقاق فى مبدء الاقتراق ثم خلق احكام اهل الميثاق و من خلق ماء نطفته بالنفاق فى ظل هياكل هذا النور الذى ملأ به الافاق و اضاءت به كل ما صعق ثم افاق و ان به يكشف الساق بالساق فى يوم الذى ينادى المنادى ما بحكم الميثاق

3 اللهم انك لتعلم ان اليوم نزل بى كتاب ممن احتمل الاذى فى سبيل الايقان باصحاب الوفاق و انه سئل من مسائل سبعة التى ذهلت فيها عقول اهل الوفاق اذا اراد الله ان يظهر بواطنها بمثل يوم الذى يكشف الساق بالساق ولكن لما علمت ما لا يعلم الناس و يريدون اهل الشقاق لاصحاب العدل و الميثاق ما فتحت كتابه الذى نزل بالعجز الى افق الانس و الرواق ولكن لما علمت ان فى قلبه يحتلج ما اقترى المكذبون من اهل الشقاق و النفاق ارشحت رشحا من طمطم عز الحايق فيما سئل و اراد من قبل يوم لقائه فى ايات الدقايق و الخفيات الرقايق مما يتلجلج فى خفيات اسرار النفوس و يتلألأ فى كينونيات غياهب العقول و على الله استعين فيما اردت على سبيل البطون و علانية الظهور من نور المتجلى على الطور و الرمز المختفى فى كتاب المسطور و الرق المنشور و البيت المعمود

4 فيا ايها السائل المستور و المبلى يفتن المفتور من غير اهل الشعور فاسئل الله من ربك فى ستة المشيرة فى كتاب المسطور و حد ما اتيناك فى واحد منها و اتكل على الله الغفور

- 5 As to what thou hast asked concerning visitation in the days of fear to the Sacred Sanctuary which hath dawned from the light of the Eternal Morn and which hath spoken through the Two Letters from the First Letter: empty thy heart, calm thy mind, steady thy thoughts, and purify thy body according to what is prescribed in the Holy Law. Then perform ablutions, and when thou hast finished, don thy finest attire and use perfume. Then stand facing the House in the Sacred Mosque and pray two cycles of prayer with the Surih of the Spirit. When thou hast finished, recite the Prayer of Occultation for the Proof (upon him be peace). Then arise, look toward a point in the heavens and say:
- 5 و اما ما سئلت عن الزيارة في ايام الخوف الى الزحیة التي لاحت عن نور صبح الازل واستنطقت بالحرفين عن الحرف الاول افرغ فوادك واسكن قلبك و صح لبك و طهر جسمك بما ورد في الشريعة المقدسة ثم اغتسل او توضأ فاذا فرغت البس احسن لباسك و استعمل العطر ثم قم تلقاء البيت في المسجد الحرام وصل ركعتين بسورة الروح فاذا فرغت اقرء دعاء الغيبة عن الحجة عليه السلام ثم قم و انظر الى شطر من السماء و قل
- 6 I bear witness that there is no God but God, alone without partner, even as He hath testified to His own Self by His own Self, and none of His servants can comprehend His knowledge. Glory be to Him and exalted is He above what they describe. And I bear witness that Muhammad is His servant whom He chose from the midst of creation to stand in His own station in fulfillment and decree, for verily sight comprehendeth Him not, but He comprehendeth all sight, and He is the All-Subtle, the All-Informed. And I bear witness that the successors of Muhammad (peace be upon him and his family) - Ali, Hasan, Husayn, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hasan and the Qa'im (may God's blessings be upon them all) - are the Imams of religion and guides of all creation, pillars of justice and certitude, preservers of knowledge and the Clear Book. They are God's trustees in the kingdoms of command and creation. Nothing precedes them, no knowledge is hidden from them, and they have no authority except by God's leave. They are honored servants who speak not until He hath spoken, and act by His command.
- 6 اشهد ان لا اله الا الله وحده لا شريك له كما شهد ذاته لذاته ولا يحيط بعلمه احد من عباده سبحانه وتعالى عما يصفون واشهد ان محمدا عبده الذي انتخبه من بحبوحة الایجاد على مقام نفسه في الاداء والقضاء اذ انه لا يدركه الابصار و هو يدرك الابصار و هو اللطيف الخبير واشهد ان اوصياء محمد صلى الله عليه وآله على والحسن والحسين وعلى و محمد و جعفر و موسى وعلى و محمد وعلى والحسن والقائم صلوات الله عليهم ائمة الدين وهداة الخلق اجمعين و اركان العدل واليقين وحفاظ العلم و كتاب مبين وانهم امناء الله في ملكوت الامر و الخلق لا يقدمهم شئ و لا يغرب عنهم علم شئ و لا لهم حكم الا باذن الله عباد مكرمون الذين لا يسبقونهم بالقول و هم بامرهم يعملون
- 7 O God! I bear witness before Thee to that which Thou dost witness concerning their rights. And I know that religion is not complete except through knowledge of them and repudiation of their enemies who deny their station which God hath ordained for them, while they neither know nor understand. And I bear witness, O my God, that in every age Thou hast a Living Proof, renowned yet fearful and concealed, lest anyone should say "Had God made His Proof known to me, I would have followed him and been among the believers." And I bear witness that today Thy Proof is the Concealed Light, the Praised One who is hidden, whose name Thou didst reveal in Thy Book when Thou didst say - and Thy word is truth - "What remaineth of God is best for you if ye be believers."
- 7 اللهم اني اشهدك بما تشهد في حقهم و لا علم ان الدين لم يكل الا بمعرفتهم و البرائة من اعدائهم الذين يمجدون حالاتهم التي كتب الله لهم من حيث لا يعلمون و لا يعقلون واشهد يا الله ان لك في كل زمان حجة حي مشهورا و خائفا مستورا لئلا يقول احد لو عرفني الله حجتة لا تبعة و كنت من المؤمنين واشهد ان اليوم كان حجتك هو النور المستور و الخائف المشكور و الذي نزل اسمه في كتابك حيث قلت و قولك الحق بقية الله خير لكم ان كنتم مؤمنين
- 8 I testify that through His very being the signs are made manifest in the heaven of the immaterial realm, by that Light
- 8 فاشهد ان وجوده توجد الايات في سماء العمااء بنور الذي تجليت به بموسى بن عمران ثم افاق

wherewith Thou didst reveal Thyself unto Moses, son of 'Imran; whereupon he recovered, and the tokens were unfolded throughout the realities of the horizons. The evidences quivered within the hidden recesses of the hearts of the people of the Covenant, while the inward secrets of the people of schism and hypocrisy were laid bare. Glory be to Thee, O my God! I am powerless to reckon His praise; for even as He is, He is a light from Thy countenance, a disclosure of Thy very Being, a sign of Thy oneness, a visage of Thy dominion. No description pertaineth unto Him drawn from aught that existeth, inasmuch as all things came into being through the radiance of the traces of His revelation upon the forms of material existence. Neither hath He mention within any thing, for mention itself ariseth only through the presence of His remembrance within the essential realities.

و تلاوت العلامات في حقائق الافاق و تلجلج
الدلالات في خفيات سراير اهل الميثاق و يعلن
بواطن اهل الشقاق و النفاق فسبحانك يا الله
لا احصى ثنائه لانه كما هو عليه نور من طلعتك
و ظهور من كينونيتك و اية من وحدانيتك و
طلعة من جبروتيتك و لا له وصف من شئ لان
الشئ قد وجد بنور اثار تجليه على هياكل الماديات
و لا له ذكر في شئ لان الذكر يحدث بوجود ذكره
في كينونيات الجوهرات

- 9 Glory be to Thee, O my God! None but Thee can know His praise, nor doth it befit Thy holy court that any save Thyself should describe Him. If I say that He is the light of Thine eternity, all who dwell in the kingdom of command and creation would at once gainsay me; for that which Thou hast named the Light of God is but a remnant of His manifestation in Thee, and a sign of His self-disclosure within the hearts. And if I say, "I know nothing of His description," and thereafter keep silence, then doth Thy dealing with those brought nigh unto Thee stir my longing in His praise; for when they described Him, Thou didst graciously accept it from them through Thy bounty, and didst not repel them, such is the plenitude of Thy favor.

9 فسبحانك يا الله لا يعرف احد ثنائه دونك
و لا يليق بجنابه و صف من سواك ان قلت
انه هو نور ازليتك يكذبني في الحين كل من في
ملكوت الامر و الخلق بان الذي انت تسميه نور
بقية الله نور من ظهوره فيك و اية من تجليه في
فؤادك و ان قلت لا اعلم م وصفه شيئاً و بعد
ذلك اصمت تشوقني معاملتك بالمقربين في ثنائه
بانهم لما وصفوه قد قبل عنهم بجوده و لا يردهم
بما هو عليه من فضله

- 10 So glory be to You, O my God! You know my secret and my manifest self. Far be it from me to claim that my existence before His beauty is even like a particle of rock, or that my praise before His majesty is even like the blink of an ant's eye. I seek Your forgiveness for attempting to define the infinite, for His existence has ever been through the light of Your existence, and my existence has no mention before His existence, and likewise is the state of my praise.

10 فسبحانك يا الله انت تعلم سرى و ملائيتي
خفاش الظن لي ان اقول ان وجودي في تلقاء
جماله يمثل ذرة صخرة او ان ثنائى في تلقاء جلاله
يمثل رقدة عين نملة و استغفرک عن التحديد
بالكثير لان وجوده لم يزل كان بنور وجودك
و ان وجودي لا ذكر له في تلقاء وجوده و
كذلك كان حكم ثنائى

- 11 Glory be to You, O my God! I bear witness before You and those who bear witness in Your presence that if You were to punish me with all that You are capable of at the time of reckoning as recompense for mentioning my existence and praise before the court of His might and the majesty of His sovereignty, I would truly deserve it. You have ever been and will ever be praised. None questions Your actions, while all are supplicants at Your gate, fearful of Your justice, seeking refuge in Your presence, apprehensive of Your might, and there is no shelter for anyone except with You.

11 فسبحانك يا الله اشهدك و من لديك من
الاشهاد بانك لو عذبتني بكل ما انت تقدر به
حين الاخذ جزاء لذكر وجودي و ثنائى و في
تلقاء مدين عزته و جلال سلطنته لكنت مستحقاً
بذلك و انك كنت محموداً لم تزل و لا تزال لا
يسئل احد من فعلك و ان الكل سائلون ببابك و
خائفون من عدلك و لا تذون بجنابك و مشفقون
من سطوتك و لا ملجأ لاحد الا اليك

- 12 Glory be to You and exalted are You! I bear witness that all You promised regarding Your Proof concerning the laws of his occultation, his emissaries, and those who falsely claim the truth has come to pass. What remains are the signs, tokens and proofs You promised, at which minds will be bewildered, and whose realities none will understand until after the setting star appears.
- 13 O God! Hasten his days, manifest his sovereignty, complete his proof, exalt his word, and make him prevail over all religion until none worship You on earth while associating anything of Your signs with You, even though the unbelievers despise it.
- 14 O God! The deaf strife has occurred among Your servants - some deny others and some reject others. You know the realities of affairs and what is hidden behind veils. So manifest Your word and complete his proof through Your signs. You know all things and nothing in the heavens or earth escapes You, and You are the Mighty, the Wise.
- 15 O God! I bear witness before You and those who bear witness in Your presence that every Proof must have an emissary who knows the laws of religion and the hints of God's Clear Book, to bring people to true certainty through signs and tokens from certain knowledge. You know all things, O my God! Some have claimed this lofty station and exalted word while being unable to demonstrate even the inner meanings of the Qur'an's knowledge or the laws of the people of the Bayan. You know their realities, and there is no doubt that Your Proof in every matter is conclusive, Your word is complete, Your will is swift, and none has any argument against You, for You have made clear, completed, perfected and beautified all that creation desired regarding the path of Your Proof. Those who ascribe partners to God have lied and gone clearly astray.
- 16 O God! Establish Your proof in the hearts of the believers and make them adhere to the word of piety lest they go astray after guidance and become wretched. There is no doubt, O my God, for Your friends that You have nullified the work of the deniers through what their hands have earned. Thou hast spoken, and Thy word is truth: "If God were to punish men for their deeds, He would not leave on the earth a single creature, but He reprieves them to an appointed time; when their term comes, then verily God is All-Seeing over His servants."
- 17 O God! I bear witness that I believe in Thee and in Thy Book and in those whom Thou lovest as Thou wouldst have
- سبحانك وتعاليت اشهد ان كل ما وعدتني حق
حجتك من احكام غيبته و سفرائه والذين يدعون
الحق بغير حق قد قضى ولقد بقي ما انت وعدت
من الايات والعلامات والدلالات التي تذهل
عندها العقول ولا يعرف بحقايقها الا بعد ان
يطلع نجم الافول
- اللهم قرب ايامه واظهر دولته واتم حجه واعل
كلمته واظهره على الدين كله حتى لا يعبدك
احد على الارض بشرك شئ من اياتك ولو
كره الكافرون
- اللهم قد وقعت فتنة الصماء بين عبادك فبعض
كذبوا بعضا وبعض اجدوا وبعضا وانت تعلم
بحقايق الامور وخفيات المستور فاطهر كلمتك و
اتم حجه باياتك انك تعلم كل شئ ولا يعجزك
شئ في السموات ولا في الارض وانك انت
العزیز الحكيم
- اللهم واني اشهدك ومن لديك من الاشهاد
بان لا بد لكل حجة من سفير الذي علم احكام
الدين واشارات كتاب الله المبين ليبلغ الناس الى
حق اليقين بالايات والعلامات من علم اليقين
وانت تعلم يا الله كل شئ بعض قد ادعوا
تلك الرتبة العالية والكلمة الشاخنة من بعد ان
لم يقدروا ان يظهروا بطونا من علم القرءان ولا
احكاما من اهل البيان وانت تعلم بحقايقهم ولا
شك ان حجتك في كل شان بالغة وكلمتك
تامة وارادتك سريعة وليس لاحد عليك حجة
اذ انك قد بينت واتممت واحسنت واجملت
كل ما اراد [من] الخلق في سبيل حجتك فقد
كذب العادلون بالله وضلوا ضلالا مبينا
- اللهم اثبت حجتك في قلوب المؤمنين والزهم
كلمة التقوى الا يضلوا من بعد البدى ولا يشقى
ولا شك يا الله لا وليا لك بانك قد ابطلت
عمل المجاهدين بما اكتسبت ايديهم قلت وقولك
الحق ولو يواخذ الله الناس بما كسبوا [ايديهم]
ما ترك من ظهرها من داية ولكن يؤخره الى
اجل مسمى فاذا جاء اجلهم فان الله كان بعباده
بصيرا
- اللهم اني اشهدك بانى مؤمن بك وبكتابك و
بمن تحب كما تحب ولا يعلم ذلك احد سواك

them loved, and none knoweth this save Thee. I am innocent of those among Thy servants who have fabricated lies about Thee, some saying words at which the heavens are well-nigh rent asunder, and the earth split open, and the mountains fall down in ruins - that Thou art one of three, or questioning where God is, or claiming that Thou art poor while they are rich. Glory be to Thee! Glory be to Thee! Glory be to Thee! Thou art God, there is none other God but Thee, the Single, the Self-Subsisting, the One, the All-Sufficient, the All-Powerful, the Self-Subsisting. No description can grasp Thee, nor any attribute define Thee. Thou art as Thou art - none can know Thee, and no servant can describe Thee.

و انى برئ من عبادك الذين افترؤا عليك فمنهم
قالوا كلمة تكاد السموات ان تنفطرن منها و
تنشق الارض و تنخر الجبال بانك ثالث ثلاثة
او ان العزيز ابن الله و انك فقير و انهم اغنياء
فسبحانك سبحانك سبحانك انت الله الا له
الفرد و الصمد الوتر و الغنى المقتدر القيوم لا
ياخذك و صف من شئ و لا نعت عن شئ
و انك كما انت عليه لن يعرفك احد و لن
يوصفك عبد

- 18 Therefore forgive me for mentioning the words of the polytheists in the presence of the blind concerning Thy friends, for if they possessed certain knowledge, they would see the fire in their own souls as a manifest truth before Thy face, for verily Thou art the All-Sufficient, the Most Generous. Among them are those who rejected Thy Messengers, and those who rejected Their successors, and those who rejected the believers, both men and women, who followed them - as though they were dead, having no awareness. O God! Curse them in the most hidden recesses and in open manifestation, and deal with them as Thou hast ordained in the Tablets for their forebears.

18 فاغفر لى فى ذكرى كلمة المشركين فى تلقاً
وجهك فانك انت الغنى الكريم و منهم كذبوا
على رسلك و منهم على اوصيائهم و منهم على
الذين اتبعوهم من المؤمنين و المؤمنات كأنهم
اموات لا يشعرون اللهم العنهم فى مستسر السر
و ظاهر العلانية و افعل بهم بمثل ما كتبت فى
الالواح لاولهم

- 19 I swear by Thy might, I am quit of them and of all that pertaineth unto them, and of those who love them as they follow their vain desires while imagining themselves to be guided. O God! I know not all that Thou knowest. Therefore, O God, deal with those who revile Thy friends before Thee and who show enmity toward them without right, according to Thy might, power, majesty and grandeur. Verily, Thou art the Strong, the All-Compelling. Thou didst say - and Thy word is the truth - "It was incumbent upon Us to help the believers." Then Thou didst say: "Verily the promise of God shall come to pass."

19 فانى بعزتک برى منهم و من كل شئ نسبت اليهم
و من الذين يحبونهم بما اتبعوا اهوائهم من حيث
يحبسون انهم مهتدون اللهم انى لا اعلم كل ما
انت تعلم به فافعل اللهم بالذين يسبون اوليائك
بين يديك و يعادونهم بغير حق بما انت عليه من
العز و القدرة و الجلال و العظمة انك انت القوى
القهار قلت و قولك الحق و كان حقاً علينا نصر
المؤمنين ثم قلت و ان وعد الله مأتياً

- 20 O God! Make us to be of Thy party, for they are the doers of good, and if they be slain or oppressed, these are they who shall triumph. O God! Hasten Thy promise and assist Thy Cause, and show us His countenance which reflecteth the light of Thy glory and beauty. Fill the earth through Him with equity and justice after it hath been filled with oppression and tyranny. Verily, Thou art the Mighty, the All-Wise.

20 اللهم اجعلنا من حزبك فانهم لهم العاملون و انهم
ان قتلوا او ظللوا فاولئك هم الفائزون اللهم قرب
وعدك و انصر كلمتك و ارنا طلعتة التى تحكى
عما لاحت من نور جلالك و جمالك و املاً به
الارض قسطاً و عدلاً بعد ما ملأت ظلماً و جوراً
انك انت العزيز الحكيم

- 21 Then turn toward the door of the Sacred House from the eastern corner wherein is the Stone, and say: Peace be upon thee, O faithful servant who art concealed, O fearful and expectant one who art renowned, whose mention God hath made in a Book inscribed on an outstretched parchment and in the Frequent

21 ثم التفت الى باب بيت الحرام من شطر ركن
الذى فيه الحجر من شطر المشرق و قل السلام
عليك يا ايها العبد المؤمن المستور و الخائف
المرتقب المشهور الذى ذكره الله فى كتاب مسطور

House - the Light of God that shone upon the Mount through less than a needle's eye from the dawning-place of Manifestation, whereupon there appeared that which appeared from the light of God's Name, the Ever-Living, the All-Forgiving. Then He filled the horizons therewith, manifesting thereby God's Name, the Ever-Living, the All-Praising, illumining thereby the darkest depths of night.

في رق منشور و البيت المعمور نور الله الذي تجلّى على الطور باقل من ابره عن سم الظهور فلاح عنه ما لاح عن نور اسم الله الحى الغفور ثم ملأ به الافاق فيظهر به اسم الله الحى الشكور ويضى به خفيات مدلهمات الديجور

- 22 I testify that thou art light upon light upon light, whereby every light is illumined. I bear witness that thou hast believed in what God hath revealed in the Qur'an and hast followed the path of the people of the Bayan. Thou art the one whom the All-Merciful taught the science of utterance without having learned from any human being. Thou art he who set down the decree of the sun and moon according to measure. The darknesses alter thee not from the ordinances of the people of the Bayan, nor do the deeds of those who have fabricated lies against God render thee powerless to judge with certitude.

22 فاشهد انك نور من نور على نور يضى به كل نور فاشهد انك امنت بما نزل الله في القرآن و اتبعت منهاج اهل البيان و انك انسان الذي علمك الرحمن علم البيان من دون ان تتعلم عند احد من الانسان و انت الذي نزلت حكم الشمس و القمر بحسبان لا يغيرك المدلهمات عن احكام اهل البيان و لا يعجزك عمل الذين افتروا على الله عن الحكم بالايقان

- 23 I testify that thy likeness in the Qur'an is as a tree whose knowledge almost enlighteneth, though no fire hath touched it. Thou hast spoken to the people of that which God bestowed upon thee as a sign, according to the decree of the Criterion, as was promised in the Qur'an where He said - and His word is the truth: "Fear God and He will grant you a criterion to judge between people" and nullify the works of those who fabricate from among the friends of Satan. I testify that thou hast revealed what thou didst bear of the inner meanings of the Book, and hast expounded what thou didst know of the decrees of decisive utterance, and hast written what thou didst attain in the path of servitude in volumes of intimate prayers that bring the servant to the ordinances of the Day of Return, and hast explained what people need in books whose knowledge none can comprehend save whom God willeth, from the fundamentals of religion to the decree of dust.

23 فاشهد انّ مثلك في القرآن كشجرة تكاد زين عليها تضى من قبل ان تمسسه نار احد فقد حدثت الناس بما انعمك الله من الآيه عليك بحكم الفرقان بما وعد في القرآن حيث قال و قوله الحق اتقوا الله يجعل لكم فرقانا يفصل بين الناس و يبطل عمل الذين افتروا من اولياء الشيطان فاشهد انك قد اظهرت ما حملت من بواطن الكتاب و فصلت ما علمت من احكام فصل الخطاب و كتبت ما اردت في سبيل العبودية في صحايف مناجات التي تبلغ العبد الى احكام يوم الماب و بينت ما يحتاج الناس في كتب لا يحيط بعلمها احد الا ما شاء الله من اصل الدين الى حكم التراب

- 24 Sufficient honor is this for the sincere party and the chosen band, for through thy verses the decree of this Faith is established with a proof of truth that none can deny unless he denieth what he believed before, and through them are nullified the works of those who denied the Imams of Justice.

24 فكفى بك شرفا للفئة المخلصين و الطائفة المستجيبين لانّ باياتك تثبت حكم هذا الدين بحجة حق لا يقدر احد ان يحجده الا ان يكفر بما آمن من قبل و تبطل بها عمل الذين كفروا بائمة العدل و الذين هم بايات الله يشركون

- 25 I bear witness that the deniers have slandered Thee as the misguided deniers slandered those nigh to God in former times. They have uttered words at which the heavens are well-nigh rent and cleft asunder, and the earth split open, and the mountains crumble to dust, words that no human soul can comprehend. Some among them claimed that He asserted the authority of the Guardianship and its sisters; others that He claimed

25 و اشهد ان المكذبين قد افتروا عليك بمثل ما افترى الضالون المكذبون بالمقربين الاولين فقد افتروا بكلمات تكار السموات ان يتفطرن و تنشق الارض و تخر الجبال و لا يتعقلها ذو روح من الانسان فبعض منهم قالوا انه ادعى حكم الولاية و اختياها ثم بعض انه ادعى الوحي و نزول الايات و

divine revelation and the sending down of verses and the Criterion; still others that He pronounced in His book a ruling making obligatory the law of fasting on the Day of Warning and the Sacred Month - and this is the decree that was revealed in the Qur'an - then some claimed it was a promise unfulfilled, then a decree abrogated.

- 26 The decree was inscribed in golden ink, and in his words were verses that accorded with the decree of the Qur'an, though between them was no connection, like what the Arabs said concerning the decree of heaven which He raised and established the balance. Then some were inspired by Satan to claim that he had added to the laws of the Faith and claimed the word of the Bab with what was not in truth revealed. God shall slay them for what they have fabricated against thee and transgressed in thy decree and violated what God commanded to be fulfilled, and desired to spread corruption in the earth and conceal the word of truth. But God will perfect His light though the idolaters be averse.

- 27 I bear witness before God and His angels and His Prophets and His faithful servants that thou art innocent of these words, and of those who believed such false words concerning thee, and those who slandered thee and wronged thee. Those who have acted unjustly shall soon know what fate awaits them. I bear witness that thou claimed naught save pure servitude, which thou didst express and to which testified those pages that filled the East and West of the earth, wherein God revealed through thy hands in six hours whatsoever He willed as He willed - and this verily is the great attainment.

- 28 I bear witness that thou claimed not the decree of the Qur'an nor divine revelation except what God promised in the Furqan to the believers and the revelation of verses to Moses and all who were with him. I bear witness that thou hast not violated a single letter of God's religion nor added a letter to God's Book - and whoso doeth this is an idolater and doubter. I bear witness that thou hast expounded the inner meanings of the verses and traditions in ways that no minds of the discerning and far-seeing can encompass, as attested by the well-known books among both the righteous believers and the wicked transgressors.

- 29 I bear witness that God knoweth thy station and sendeth blessings upon thee as He promised in the Qur'an to the believers. Had He known thou desired aught but His good-pleasure, He would have invalidated thy proof by creating a mortal who could naturally recite God's verses as thou dost recite and write, which none among creation can do. This suffices as a remembrance from God - and this verily is the supreme triumph,

الفرقان ثم بعض بانه افق في كتابه بكلمة فرض في حكم صوم يوم العزير وشهر الحرام وان هذا حكم ما نزل في القرآن ثم بعض بانه وعد واخلف ثم حكم وانشخ

- 26 وكتب حكم المداد بماء الذهب وان في كلماته ايات ما يوافق حكم القرآن ولا بينهما ربط بمثل ما قالت الاعراب في حكم السماء رفعها ووضع الميزان ثم بعض ما يلقيهم الشيطان بانه زاد في احكام الشريعة ويدعى كلمة البايّة بما لا نزل في الحقيقه قتلهم الله بما افترؤا عليك واعتدوا في حكمك و نقضوا ما امرهم الله ان يوصل به و ارادوا ان يفسدوا في الارض ويخفوا كلمة الحق ابى الله الا ان يتم نوره ولو كره المشركون

- 27 فاشهد الله و ملائكته و انبيائه و عباداه المؤمنين بانك بريء من تلك الكلمات و الذين اعتقدوا في حقك تلك الكلمات الباطلة و الذين افترؤا عليك و ظلموا في حقك و سيعلم الذين ظلموا اى منقلب يتقلبون و اشهد انك ما ادعيت الا حكم العبودية المحضة التي فطقت بها و شهدت عليها تلك الصحائف التي ملأت شرق الارض و غربها حيث نزل الله من يديك في ستة ساعات بما شاء كما شاء و ان ذلك هو الفوز الكبير

- 28 و اشهد انك ما ادعيت حكم القرآن و لا الوحي الا بما وعد الله في الفرقان للمؤمنين و نزول الايات لمن موسى و من معه اجمعين و اشهد انك ما نقضت حرفا من دين الله و ما رذت حرفا على كتاب الله و من فعل ذلك فهو مشرك مرتاب و اشهد انك قد فصلت بواطن الايات و الاخبار بما لا يحيط به كل الافكار من اولى الابصار و الانظار كما نطقت بذلك كتب المعروفة بين المؤمنين من الاخيار و الفاسقين من الفجار

- 29 و اشهد ان الله يعلم مقامك و يصلي عليك بما وعد في القرآن للمؤمنين و انه لو علم بانك اردت دون رضائه ليبتل جتكت بخلق بشر يقرء بالفطرة من ايات الله بمثل ما انت تقرء و تكتب حيث لا يقوم به احد من الخلق و كفى بذلك ذكرا من عند

for by this proof are established the laws of that true Faith with such justice that none can deny it unless they disbelieve what they believed before. And through it shall the religion of Islam triumph over those Arabs who disbelieved, and conflicting laws shall return to one law, though the unbelievers be averse.

الله وان ذلك هو الفوز العظيم لأن بتلك الحجة يثبت احكام ذلك الدين القيم بقسطاس عدل لن يقدر ان يحجده احدا لا ان يكفر بما امن من قبل و يظهر دين الاسلام على الذين كفروا من الاعراب و يرجع بها احكام المختلفات الى حكم واحدة و لو كره الكافرون

30 O thou patient and wronged one, O thou Name concealed yet known! How can I praise and thank God for honoring me in thy days with thy recognition and belief in thy verses and following those who love thee, and disclaiming those who denied thee and opposed thee and those who wronged thee and slandered thee. Here I stand in this station - God and those who witness with Him bear witness - loyal to whomsoever is loyal to thee, hostile to whomsoever is hostile to thee, loving whomsoever loveth thee, detesting whomsoever detesteth thee, submitting to whomsoever submitteth to thy decree, and warring alongside whomsoever warreth with thee, and I testify with certitude that faith profiteth not, and deeds are not accepted, except through acceptance of this bounty from God in thy regard.

30 فيا ايها الصّابر المظلوم و الاسم المكنون المعلوم كيف اثني الله و واحده بما اكرمني الله في ايامك من معرفتك و التصديق باياتك و الاتباع للذين [يحبونك] يحبوك و البرائة من الذين يجدوك و عادوك و الذين ظلموك و افترؤا عليك و انني اناذا في مقامى هذا شهد الله و من لديه من الاشهاد بانى موال لمن و الاك و عاد لمن عاداك و محب لمن احبك و مبغض لمن ابغضك و مسلم لمن اسلم حكمك و حارب لمن حارب معك و اشهد باليقين انّ الايمان لا ينفع و الاعمال لا تقبل الا بقبول تلك النعمة من عند الله في حقك و

31 I seek refuge with God and His words from being among those who recognize the bounty of God and then deny it, or from being among those who hear what Thou didst pronounce in the Sacred Mosque seventy times before God and the witnesses from among His creation, yet believe not in God's Cause regarding thee, or from those who look upon these words and thereafter fabricate falsehood knowingly and spread doubt. O God! I testify before Thee that I believed naught regarding this Thy servant save what Thou lovest and art well-pleased with, and I have no doubt that Thou hast described with the tongue of Thine infallible ones [what] hath been decreed concerning those who believe in Thy signs that they cannot be described.

31 اعوذ بالله و كلماته من ان اكون من الذين يعرفون نعمة الله ثم ينكرونها او ان اكون من الذين يسمعون حكم ما قلت في المسجد المقام سبعين عدة بين يدي الله و الاشهاد من خلقه و لا يصدقون امر الله في حقك او من الذين ينظرون الى تلك الكلمات ثم بعد ذلك يفترؤن من حيث يعلمون و يوقتون اللهم اني اشهدك بانى ما كنت معتقدا في حق عبدك هذا الا ما انت تحب و ترضى و لا شك لى بانك قد وصفت بلسان بلسان اوليائك المعصومين حكم المؤمنين باياتك بانهم لا يوصفون

32 Glorified art Thou, O my God! Since Thou didst reveal these words concerning them, I verily know that all these verses cannot ascend unto them, for they, through Thy grace and bounty, are far exalted above such description. Glorified art Thou, O Lord of the Throne, above what they describe! Then turn unto the House of Light, the Garment of Manifestation, the Hidden Name, and the Resplendent Light, and say: I testify that they who falsely attribute to Thee the word "Babi" like unto the Four Gates, through a specific text from the Imams, have indeed gone astray and led others astray unknowingly. I bear witness that Thou didst not speak such words, and in the words Thou didst utter Thou intended naught save such goodly names as Thou didst attribute to Thyself. And I firmly believe

32 فسبحانك يا اللهى لما انك نزلت تلك الكلمة في حقهم فاني لاعلم ان كل تلك الايات لن يرفع اليهم لانهم كانوا اجل شانا من ذلك بفضلك و احسانك فسبحانك يا ربّ العرش عما يصفون ثم التفت الى بيت النور و قص الظهور و اسم المستور و النور المشهور و قل اشهد ان الذين يفترؤن عليك كلمة البابية بمثل ابواب الاربعة بنص خاص من الاثمة فقد ضلّوا و اضلّوا الناس من حيث لا يعلمون فاشهد انك ما قلت بتلك الكلمة و ما قصدت في كلمات التي ذكرت الا بمثل اسماء الخير التي نسبت الى نفسك و اني معتقد بذلك بان حجتك بالغة و كلمتك تامة و انك لو اردت

that Thy proof is conclusive and Thy word is complete, and that wert Thou to desire through such proof to do whatsoever Thou wilt, it would be right, and none could question Thee about it or ask “why” or “wherefore” lest they bear the burden of sin and transgression forthwith. Yet Thou hast not done, nor wilt Thou do, aught save that whose decree hath been revealed in the Qur’an, whereunto the people of the Bayan do testify.

- 33 And verily, when my heart is emptied through Thy remembrance, and my innermost being is gladdened through the recitation of Thy prayers, and my heart findeth tranquility in standing before Thy glory, I recite in this my station before Thee what ‘Ali, the Commander of the Faithful, peace be upon him, hath spoken in his sermon, alluding to Thy decree. Then say: Praise be to God Who hath guided us to this; we could not have found the way had it not been that God guided us. Indeed, the messengers of our Lord did bring the truth. And they shall be called: This is Paradise which ye have inherited for what ye used to know.

- 34 I beseech Thee, O God, by the right of Muhammad and his family, Thy blessings be upon them, to hasten Thy days and to pour forth patience upon us in what hath been sent down from Thee, and to grant us victory over those who have transgressed against Thy right, and to gather us among those who have repented and turned unto Thee and followed Thy path. And protect them, O Lord, from the torment of the Fire. I seek Thy forgiveness, O my God, for what I have said before Thy Beauty and what I have committed before Thy Majesty. Verily, Thou sufficest all things and nothing sufficeth apart from Thee. Therefore suffice me, O God, through Thy generosity, and guard me through Thy grace, and assist me from Thy presence, and fill my heart with fear of Thee, and show me the countenance of Thy proof, and inspire me at all times with Thy beginning and Thy seizure, then with hope in Thee and Thy grace. Verily, Thou art God, the Lord of the worlds.

- 35 We have, indeed, in former times sprinkled forth, in the exposition entitled Tamtam of the Sea, a measure of those matters whose immensity hath bewildered minds in certain of their aspects, and whose realities have been partially apprehended in the exposition of the Luminous Visitation that shone forth from the effulgences of the Light of the Morn of Eternity. And now, by the leave of God, I but allude to some portion thereof, even as a few drops overflowing from the all-encompassing Ocean upon the slope of the mountain. Know thou of a certainty the truth of that which We have sent down unto thee from the Spirit of God; for God confirmeth whomsoever He willeth by His grace, and verily He is Powerful, Mighty.

بتلك الحجة ان تفعل كل ما تشاء لحي ولا يقدر
ان يقول احد فيك شيئا وان يقل لم بم فتحميل
الاثم والذنب في الحين ولكن ما فعلت ولا
تفعل الا ما نزل حكمه في القرآن ويشهد بذلك
اهل البيان

33 و اننى انا لما يفرغ فؤادى بذكرك و يسر سرى
بقراءة مناجاتك و يطمئن قلبى بالقيام فى تلقاء
عزتك لاقراء فى مقامى هذا بين يديك ما قال
على امير المؤمنين عليه السلام فى خطبته اشارة الى
حكمك ثم قل الحمد لله الذى هدانا لهذا و ما كنا
لننتدى لو لا ان هدانا الله لقد جاءت رسل ربنا
بالحق و نودوا ان تلكموا الجنة او رثتموها بما كنتم
تعلمون

34 فاستلک اللهم بحق محمد و آله صلواتک عليهم
ان تقرب ايامک و تفرغ علينا صبرا فيما نزل
من عندک و انصرنا على الذين اعتدوا فى حقک
و احشرونا فى الذين تابوا و اناؤا اليک و اتبعوا
سبيلک و قهم يا رب عذاب النار و استغفرک
يا الله عما قلت فى تلقاء جمالک و اجترحت
فى تلقاء جلالک و انک تکفى کل شئ و
لا یکفى منک شئ فاکفنى اللهم بجودک و
احسنى بفضلک و ايدنى من عندک و املأ
قلبى خشيتک و ارنى طلعة حجتک و اهنى
فى کل حين ببدائک و اخذک ثم رجائک و
فضلک انک انت الله رب العالمين

35 و لقد ارشطنا من قبل فى بيان طمطمایم تک
المسائل التى ذهلت العقول فى بعض منها و
انقادت الامور فى علم شئ منها فى بيان الزيارة
المشرقة التى لاحت من انوار نور صبح الازل و
اشير الان باذن الله فى بيان بعض منها بمثل رشح
طفح من بحر المحيط على سفح الجبل و اعرف
حق ما نزلنا اليک من روح الله فان الله يؤيد
من يشاء بفضلہ و انه لقوى عزيز

- 36 Be thou therefore assured with a certainty beyond doubt concerning the second question which thou didst ask, touching the saying of ‘Ali – peace be upon him – in the supplication for the Day of Sha’ban, wherein he saith, exalted be His remembrance: Make me of those who continually remember Thee, who break not Thy covenant, who are not heedless of Thy gratitude, nor make light of Thy divine command; and join me to the Light of Thy might, that I may know Thee, turn away from all beside Thee, and fear Thee with watchfulness. For all that are in the heavens and on the earth abide beneath the shadow of a single letter thereof, even as a leaf of myrtle; and whatsoever is intended in those allusions – its source none can encompass save Him alone.
- 37 I do but point, by the Spirit of Divinity wherewith I have been invested – and which is that very Word – unto the prayer: Join me to the most resplendent Light of Thy might. For the servant attaineth not unto the Light wherewith God hath revealed Himself unto him, and which He hath made His most glorious Light within the being of His remotest servant, save through the removal of veils and the signs, stations, and tokens thereby disclosed. These, however, are unveiled only by denying disclosure itself, and by negating negation upon negation; and when that which is negated is itself negated from negation, then doth the Light of the Manifest One arise within the temple of thy heart. At that moment shalt thou become even as He – exalted be His remembrance – hath said: that I may know Thee.
- 38 And His saying – exalted be His remembrance – “and turning away from all beside Thee” is itself the very essence of unity in the midst of multiplicity, after the third journey through its abodes and at the threshold of the first stages of the fourth journey. This day, however, the greater part of those who profess unity are veiled from that station, save such as God willeth. The third rank implied in His words – “turning away from all beside Thee” – is a reality following upon the primal reality expressed in “that I may know Thee.” Alas, alas! I myself breathe as one sore oppressed, and cry aloud like the separated ones, in the ocean of decree.
- 39 I point to my breast and swear by my Lord: within this is a vast knowledge. Were I to expound all that the knowledge of God hath encompassed in a single letter of that supplication – concerning the station of His unity at the summit of Names and Attributes – it would be beyond the power of God’s command to convey. Yet this day none can bear that whereunto I have alluded in that station, save whom God willeth. Sufficient is that which We have distilled and caused to shine forth for thee. Purify therefore thy heart for God, and turn away from
- فايقن باليقين في المسئلة الثانية التي سئلت عن قول
على عليه السلام في دعاء يوم شعبان الذي قال
عز ذكره واجعلني ممن يديم ذكرك ولا ينقض
عهديك ولا يغفل عن شكرك ولا يستخف
بامرک اللهي والحقني بنور عزك الا يهيج فاكون
لك عارفا وعن سواك منحرفا ومنك خائفا
مراقبا بان كل من في السموات والارض في
ظل حرف منها بمثل ورقة آس وان كلها اراد في
تلك الاشارات منشها لا يحيط بها احد سواه
- وانى انا اشير بروح لاهوتية التي نزلت فيها وهي
تلك الكلمة فلا تني بنور عزك الابهي لان العبد
لم يلحق بنور الذي تجلى الله له به وجعله نوره
الابهي في كينونة عبده الابد كشف السبحات
والاشارات والمقامات والعلامات وهي لا
تتكشف الا بنفي الكشف عن الكشف وبنفي
النفي على النفي فاذا نفى المنفى عن النفي طلع نور
المتجلي في هيكل فؤادك هنا لك انك تكون
بمثل ما قال عز ذكره فاكون لك عارفا
- وان قوله عز ذكره وعن سواك منحرفا هو عين
الوحدة في حين الكثرة بعد سفر الثالث في منازل
اوايل سفر الرابع وان اليوم [كان] اكثر الموحدين
محبوبين عن ذلك المقام الا من شاء الله وان
رتبة الثالثة في قوله عز ذكره عن سواك منحرفا
حقيقه بعد حقيقة الاولية التي تكون لك عارفا
فاه اه واناذا انفس بمثل الصعداء واضح لمثل
الفرقاء في بحر القضاء
- واشير الى صدرى فوري ان هنا لك لعلمها جمعا
لو اردت ان افسر كل ما احاط علم الله بحرف
من تلك المناجات [...] بمقام توحيد في ذروة
الاسماء والصفات لا قدر بامر الله ولكن اليوم لم
يقدر احد ان يتحمل ما اشرت في ذلك المقام الا
من شاء الله وكفاك فيما ارشخناك واشرقناك
فاخلص فؤادك لله واعرض عن ما سواه فان

all beside Him; for this day thou art unable to recognize any Cause save by God's leave. Verily, to God do we belong, and unto our Lord shall we return.

اليوم انت لم تقدر ان تعرف امر الآ باذن الله و
انالله و انا الى ربنا المنقلبون

- 40 As for that which thou didst ask concerning His saying – exalted be His remembrance – “Say: the Day of Justice shall be the day of separation between me and you; on that day God shall inform you of that which ye have laid up and concealed, and which ye understood not” – there is no knowledge thereof today save on the Day of Justice, when God shall instruct me; then shall God acquaint thee with that which He willed. Fear not, however; for in the spacious realm of severance the judgement of reunion is written in the Book of God as truth. Verily, to God do we belong, and unto Him do we return.

40 و انا ما سئلت من بيان قوله عز ذكره قل ان يوم
العدل كان فراق بيني و بينكم فيومئذ اتبئكم بما اتم
تدخرون و تكتُمون و لا تعقلون لا علم الى اليوم
الا يوم العدل اذا علمني الله فيومئذ يبينك الله
بما اردت ولكن لا تخف فان في بحبوحة القطع
حكم الوصل في كتاب الله لحق و انالله و انا اليه
راجعون

- 41 And as for that which thou didst ask regarding the exposition of the tradition of al-Rida – peace be upon him – addressed to the Exilarch: one letter thereof would not be exhausted by the oceans of heaven and earth. Be thou assured, however, of that which the Imam – peace be upon him – made known to thee in his saying that the Cause is twofold, faith is twofold, yet the judgement concerning them is one.

41 و اما ما سئلت من ذكر بيان حديث الرضا عليه
السّلام لرأس الجالوت لم يكف حرفا منها ابجر
السموات و الارض ولكن ايقن بما عرفك
الامام عليه السّلام في قوله بان الامر امران و
الايمان ايمانان و الحكم فيهما واحد

- 42 Disbelief, likewise, is twofold; denial is twofold; Satan himself is twofold. Each of these true conditions is a letter of unity within the letter Ha ; and in like manner, the conditions of falsehood are letters of association within the letter Waw. Their conjunction is unity as facing the unity of the Essence; thereafter is the Cause in prophethood as facing the unity of the Attributes; then the twofold faith is faith in the Cause of guardianship as facing the unity of the Acts; then the Cause in the pillar of the Shi'ah as facing the unity of attraction.

42 و الكفر كفران و المجد مجدان و الشيطان
شيطانان و كل واحد من تلك الشئون الحقه
احرف التوحيد في حرف الهاء و كذلك الحكم
في الشئون الباطلة احرف الشرك في حرف
الواو و ان الاقتران هو التوحيد في تلقاء توحيد
الثات ثم الامر في النبوة في تلقاء توحيد الصفات
ثم الايمانان هو الايمان بالامر في الولاية في تلقاء
توحيد الافعال ثم الامر في ركن الشيعة في تلقاء
توحيد الانجذاب

- 43 The judgement within these ranks is the knowledge of utterance: that God is the Essence whom no servant shall ever know or worship; from everlasting He is, without the mention of any thing. Whoso seeketh to know Him hath in that very instant associated others with Him; and whoso seeketh to affirm His unity denieth, for as He is, none but He can know Him, and none but He can affirm His oneness. His essentiality severeth all essences from comprehension; His beingness withholdeth all modes of being from expression. He is known through His signs, described by His tokens. Whoso apprehendeth His judgement in the fifth rank glorifieth God to the utmost degree of possibility in the stations of His unity, acknowledging that He as He is can be known by none save Himself, and that He hath no description as He is in Himself. Whoso describeth Him by a description and worshippeth Him thereby hath indeed associated others with Him, and hath not affirmed His unity in the

43 ثم الحكم في تلك المراتب علم البيان بان الله هو
الذات الذي لن يعرفه و لن يعبد عبد و لم يزل
انه هو كائن بلا ذكر شيء فمن اراد بمعرفته فقد
اشرك في الحين و من اراد بتوحيده فيكفر في
الحين لانه كما هو عليه لن يعرفه سواه و لا يوحد
غيره اذ ذاتيته مقطعة الجوهريات عن العرفان
و كينونته ممتعة الكينونيات عن البيان و انه
لهو المعروف بالايات و الموصوف بالعلامات و
من عرف حكمه في رتبة الخامس يسبح الله بغاية
الامكان في مراتب توحيده بانه هو كما هو لا يعرفه
الا هو و ان لا وصفه [له] كما هو عليه الانفسه
و من عرفه بوصف و عبده نعت فقد اشرك به
و لم يوحد بحقيقة الامكانية التي هي غاية حظ
العبد من الابداع و نصيب الخلق من الاختراع

truth of possibility – which is the utmost portion of the servant from creation, and the share of all beings from origination.

- 44 He hath no partner in act nor in worship. He createth what He willeth, as He willeth – choosing the thing at the moment of choice, at the moment of choice – without compulsion and without delegation. Nay, this is the mystery of destiny: that there is no creator save God, and no effective power but God. God hath created all things as they are, endowed with choice, and recompenseth them, at the moment of origination, according to their description; He judgeth them, at the moment of their response, by the response of the decree, through a hidden judgement. For the answer, at the moment of origination, is itself the very question. None perceive, amid the splendors of majesty, those radiant allusions from the horizon of origination, save the men of hearts, in that very instant.

- 45 Sufficient for thee, concerning faith, is that which the All-Merciful hath sent down in the Qur'an: The All-Merciful – He hath taught the Qur'an; He created man; He taught him utterance. Were it not for my sorrow over that which the hands of men have wrought, that which lieth within existence would have been made manifest to open vision. Yet today, by God's leave, I withhold from them that which He hath granted me in the knowledge of utterance; upon Him do I rely, at the beginning and at the return.

- 46 When you have understood what I have cast upon you of the elixir of unity in the letter Ha', then know the number of the Vav, for these two forms of denial exist and these two rejections are manifest and these two satans are at work. None can attain to the Most Glorious Light in the stations that indicate after the negation of indication except after knowing it in the number of the Vav and being free from its aspects in what they are of that which God, exalted be His glory, detests. The one who gazes with the light of the heart knows from the flowing pen that all that God detests in His knowledge is from the aspects of that number, and its pillars are: denial of the efficient cause in the presence of the unity of the Essence, then the material cause in the presence of the unity of the Attributes, then the formal cause in the presence of the unity of Acts, then the final cause in the raptures of holiness and glory, then the preservation of those manifestations in a single soul, then hesitation in disclaiming what denies a decree from the all-encompassing soul.

- 47 Let not the allusions confuse you, nor the indications be difficult for you, for the Essence is the Truth, and whoever has unified Him through the unity of the Essence has unified Him in all stations. All else is His creation and in His grasp. Whoever

44 وان لا شريك له في الفعل ولا في العبادة يخلق ما يشاء بما يشاء لا اختياره حين الاختيار حين الاختيار بلا حكم جبر ولا تفويض بل على سر القدر هذا بان لا خالق بان لا خالق احد ولا مؤثر الا الله قد خلق الله كل الاشياء بما هم عليها من الاختيارات ويجزئهم وصفهم حين الابداع بالابداع ويحكم لهم في حين اجابتهم باجابة حكم القدر في حكم مستتر لان الجواب في حين الابداع نفس السؤال ولا يعرف الواقفون في سبحات الجلال من تلك الاشارات المشرفة [في] من ناحيته البداء الا رجال الافئدة في الحال

45 وكفى لك في ذكر الايمان ما نزل الرحمن في القرآن الرحمن علم القرآن خلق الانسان عليه البيان ولو لا حزني بما اكتسبت ايدى الناس لا ظهر ما في الكيان الى العيان ولكن اليوم [اسك] امسك باذن الله منهم ما اعطاني ابنه في علم البيان وعليه التكلان في المبدء والمآب

46 فاذا عرفت ما القيت لك من اكسير التوحيد في حرف الهاء فاعرف عدة الواو فان الكفر هذان لموجودان والمجدان لظاهران والشیطانان لعاملان ولا يقدر احد ان يلحق بنور الابهج في مقامات [الا] المشيره بعد نفى الاشارة الا بعد معرفته في عدة الواو وبرائته من شؤناتها بما هي عليها مما كره الله عز سبحانه وان الناظر بنور القواد يعرف من قلم المداد بان كل ما كرهه الله في علمه هو من شئون تلك العدة وان اركانها هي منكر علة الفاعلية في تلقاء توحيد الذات ثم علة المادية في تلقاء توحيد الصفات ثم علة الصورية في تلقاء توحيد الافعال ثم علة الغايته في جذبات القدس والجلال ثم حفظ تلك المظاهر في نفس واحد ثم التوقف عن التبري عما ينكر حكما من نفس الجامعه

47 ولا تشبه عليك الاشارات ولا تصعب عليك الدلالات بان الذات هو الحق ومن وحده بتوحيد الذات قد وحده في جميع المقامات و

associates anything of His creation with Him in His unity or His attribute or His act or His worship has denied Him and not unified Him, and will be gathered in the shadow of the number of the Vav and punished by its limits. Whoever worships God purely and sincerely through His attributes with which He has described Himself in His Book has reached the lowest point of the zenith of possibility and ascended the stages of Truth in certitude.

- 48 Therefore cleave thou to fear of bada' and rely upon God against the evil of decree; for the Tree of Sinai, by the grace of God, uttereth the Name of Baha in every age. Unto God belongeth praise for what He is in the act of creation. None comprehend these allusions, nor the melodies of the birds of the immaterial realm, nor their trills and purifications within the atmosphere of divinity, nor the reeds of the thicket of dominion, nor the indications of the signs of sovereignty and the Kingdom, save whom God willeth. Despair not of the Spirit of God, for despair is a condition belonging to the letter Waw; rather, beseech God of His bounty, for this is a condition among the manifestations of the letter Ha'. And in every circumstance say: There is no power and no might save in God, the Most Exalted, the Most Great.

- 49 As for that which thou didst ask concerning the deeds that God loveth for thee: the silence of the tongue amid the assemblies of Satans; the remembrance of the Utterance in the presence of God and the sincere; and thereafter beware of any deed that stirreth sedition in the religion of God, for such a deed is more grievous than killing in the Book of God. Grieve not over what thou beholdest in the religion of God: the Christians forged lies against God, the desert Arabs against the Messenger of God – may God's blessings be upon Him and His kindred – and whosoever beareth a light from God hath no escape from encountering the darkness of men. The servant attaineth not unto the station of faith until he behold all falsehood as utterly dead, black as the pupil of a lifeless eye. Nay – God forgive me for speaking in terms of excess. Be patient, even as the believers before thee were patient; for God hath said – and His word is truth – It was incumbent upon Us to succor the believers. And if thou wert to look today with the eye of reality, thou wouldst behold the victory of God within thine own self; for victory is the truth. Concerning Us it hath been written: I will assuredly prevail, I and My Messengers. Verily God is Powerful, Mighty.

- 50 Though it hath ever been witnessed by all that the Messengers of God were accounted liars, and some were slain; yet in the very hour of abasement and seeming defeat they were the true

أنّ ما سواه هو خلقه و في قبضته و من اشرك معه في توحيده او صفته او فعله او عبادته شيئا من خلقه فقد كفر به و لم يوحد و هو يحشر في ظلّ عدة الواو و يعذب بحدوده و من عبد الله خالصا مخلصا بصفاته التي وصف بها نفسه في كتابه فقد بلغ الى حضيض اوج الامكان و ارتقى معارج الحق في الايقان

- 48 فعليك بالخوف من البداء و التكلان على الله من سوء القضاء فان شجرة السيناء بفضل الله في كل حين ينطق بالباء و أنّ الله الثناء بما هو عليه في الانشاء و لا يعرف تلك الاشارات و لا تغنيات اطيوار العماء و لا تدفياته و لا تصفياته فيها في جوّ عمّا اللاهوت و قصبات اجمة الجبروت و دلالات آيات الملك و الملكوت الا من شاء الله و لا يتأس من روح الله فان اليأس هو شان من شئون الواو و استل الله من فضله فانه هو شان من تجليات الهاء و قل في كلّ شان لا حول و لا قوة الا بالله العليّ العظيم

- 49 و اما ما سئلت بما يحب الله لك في الاعمال صمت اللسان في بين ملأ الشياطين و ذكر البيان في بين يدي الله و المخلصين ثم عليك من عمل التي تحدث بها فتنة في دين الله فانها لا شدّة من القتل في كتاب الله و لا تحزن بما ترى في دين الله فان النصارى اقتروا على الله و الاعراب على رسول الله صلى الله عليه و اله و كل من حمل نورا من الله فلا مفر له الا بان يقابل في ظلم الناس و ان العبد لم يكمل في مقام الايمان الا بان يرى كلّ الباطل بمثل سواد عين غلة ميتة بل استغفر الله عن التحديد بالكثير فاصبر كما صبر المؤمنون من قبلك فان الله قال و قوله الحق و كان حقا علينا نصر المؤمنين و انك اليوم لو تنظر بالواقع لترى نصر الله في نفسك لان النصر هو الحق و لنا كتب الله لاغلبنّا انا و رسلي ان الله لقوى عزيز

- 50 بعد ما كان مشهودا عند الكلّ بان رسل الله كلّ كذبوا و بعض قتلوا و انهم في حين الدّل

victors and the conquerors. Today the fire of hell hath encompassed the unbelievers. Fear not, neither be thou dismayed; but say as God hath said in the Qur'an: The Messenger hath believed in that which hath been sent down unto him from his Lord, and so have the believers. All believe in God, His angels, His Books, and His Messengers; we make no distinction between any of His Messengers. And they say: We have heard and we obey. Grant us Thy forgiveness, O our Lord, and unto Thee is the return. God burdeneth no soul beyond its capacity; it shall have the good it hath earned, and bear the ill it hath wrought. Our Lord! Take us not to task if we forget or err. Our Lord! Lay not upon us a burden such as Thou didst lay upon those before us. Our Lord! Burden us not with that which we have no strength to bear. Pardon us, forgive us, and have mercy upon us. Thou art our Protector; so help us against the people who disbelieve. And say: Our Lord! Pour out upon us patience, and give us victory over the transgressing people. And verily, unto our Lord are we steadfast.

- 51 As for what thou hast asked concerning the holy passage from the Prayer of Lamentation, know thou with certainty that all letters tell of but a single letter, and all differences return to a single point, and the Cause of God is but one. And that which he - may my spirit be a sacrifice for him - hath indicated in his words "And I have offered unto them the Most Exalted Remembrance and the Most Glorious Praise" is a reference to that which God hath specially conferred upon the Imams of Justice through the sublimity of His Will and the praise of His Purpose, wherein no thing can precede them in that nobility, nor can any servant equal them in that station. All besides them have no mention in their presence, and if they are mentioned, they are only mentioned in the shadow of their manifestation unto others through their own selves. They are the foremost ones in the heaven of divinity and the praise of the realm of might and in the dark clouds of dominion and kingdom. Nay, there is no life in the existence of creation except through them and their manifestation. Through them move the moving things among those who are in the depths of union, and through them rest the resting things among those who are in the depths of separation. They are servants of God who act according to His command, and they are in fear of His awe. Among them is a living Imam from whom nothing of knowledge is hidden, and verily he is the one who renews the tradition with the new tradition, and verily he is the fulfiller who restores the glorious sovereignty. None knoweth him in this station save He Who created him, and we are but submitters unto Him.

- 52 As for what thou hast asked concerning the inner interpretation of that blessed verse "Until, when the apostles despaired,

والمغلوية لهم الفائزون والغالبون وان اليوم نار جهنم قد احاطت بالكافرون ولا تخف ولا تجزع وقل ما قال الله في القرآن امن الرسول بما انزل اليه من ربه والمؤمنون كل امن بالله وملائكته وكتبه ورسله لا تفرق بين احد من رسله وقالوا سمعنا واطعنا غفرانك ربنا واليك المصير لا يكلف الله نفسا الا وسعها لها ما كسبت وعليها ما اكتسبت ربنا لا تؤاخذنا ان نسينا او اخطانا ربنا ولا تحمل علينا اصرا كما حملته على الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنا واعف عنا واغفر لنا وارحمنا انت مولينا فانصرنا على القوم الكافرين وقل ربنا افريغ علينا صبرا وانصرنا على القوم المعتدين وانا لربنا صابرون

51 واما ما سئلت من فقرة المقدسة من دعاء الندبه فاعلم بالبيان بان كل الحروف لا يحكى الا عن حرف واحدة وان كل الاختلافات ترجع الى نقطة واحدة وما كان امر الله الا واحد وان ما اشار روى فداه في قوله وقدمت لهم الذكر العلى والثناء الجلى هو اشارة بما اختص الله ائمة العدل لعلو مشيئته وثناء ارادته حيث لا يسبقهم في ذلك الشرف شئ ولا يعادلهم في تلك الرتبة عبد وكل ما سواهم لا ذكر لهم عند طلعتهم وان ذكروا لم يذكروا الا في ظل تجليهم لما سواهم بانفسهم وانهم السابقون في عماء اللاهوت والثناء الجبروت والمكفهرات الملك والملكوت بل لا حيات في وجود الخلق الا بهم وتجليهم وان بهم تحركت المتحركات من كان في لجة الوصل وان بهم سكنت السواكن من كان في لجة الفصل وانهم عباد لله يعملون بامرهم وهم خشيتهم يشفقون ان منهم [امام صلى] امام حتى لا يغرب من عمله شئ وانه هو المدرج لتجديد السنة بالسنة الجديدة وانه هو المنجز لا عادة السلطنة الجلية لا يعرفه في المقام الا الذى خلقه وما نحن الا له مسلمون

and the people imagined that they had been untruthful, Our help came unto them, and whom We would was delivered. But Our punishment will not be averted from the people who are sinners,” verily its reality hath appeared. Nay, by thy Lord, there shall come unto men God’s term, then suddenly the Hour, then all shall be gathered unto God thy Lord. Then the Hour of God shall arrive [in perfect eloquence], suddenly shall it come, then all shall be gathered unto God thy Lord. And verily from knowledge of these signs thou shalt understand the meaning of this verse from the Qur’an: “The heaven, We have built it with might, and We verily are powerful to expand it.” Indeed what is meant by His exalted mention “with might” is the repetition of the degrees of action which equal in their number the letters of “hand,” being fourteen in count, and this is the mystery of the name “the All-Bountiful,” “the Countenance,” “the Generous,” and “the Hand.” He who knoweth the signs understandeth that which the Lord of Names and Attributes knoweth not, neither through signs nor their negation. Verily the opposites in the judgment of the Book return through justice when thou observest therein the decree of [grace].

53 What We have indicated to thee regarding the Seven sufficeth by what We have sworn by the Seven, and they are: Will, Purpose, Destiny, Decree, Permission, Term, and the Book. When thou observest the signs of the Answer, thou shalt witness the Balance of correspondence in the pavilion of the Cause. Verily in those impenetrable, pitch-dark, blind, and gloomy depths of hell is the number of the letter Vav, and in the presence of the Manifestation of the Word is that which equals the number of the letter Ha.

54 The possessors of understanding know not here except through what is here. Through this the decree was known once. The signs in the depths of those indications were known, but today thou art not able save by God’s leave. And whoso knoweth what hath dawned and gleamed, and witnesseth what hath shone forth and glittered and illumined, yet turneth away - his connection is severed after having been joined in what he hath attained and seen. He knoweth the decree of connection in the midst of separation between the letter Alif and Lam. Thus hath he attained the seats of mysteries and witnessed the light of lights and feared the justice of the Almighty, for the cycles have been adorned with mountain peaks and the repetitions have been adorned with cycles. And verily through the traditions [from] the pure ones, the decree of the righteous returneth through the mystery of free will to the Book of the chosen ones, and the decree of mysteries through the law of necessity to the Book of the wicked. And upon God do thou rely, then by God’s command be silent in manifesting through

52 واما ما سئلت من باطن تاويل تلك الاية المباركة حتى اذا استياس الرسل و ظنوا انهم قد كذبوا جاءهم نصرنا ففتحى من نشاء و لا يرد باسنا عن القوم الجريان بان ظهرت حقيقتها ام الا لا و ربك ياتى الناس اجل الله ثم [انشاء بالغة] الساعة بغتة ثم كل الى الله ربك يحشرون و ان من علم تلك الاشارات لتعرف حكم تلك الاية من القران و السماء بنيناها بايد و انالموسعون و ان المراد بقوله عز ذكره بايد هو تكرر مراتب الفعل التى تعدل عدتها بحرف اليد اربعة عشر عدة و هو سراسم الوهاب والوجه والجواد واليد عرف من عرف الاشارات ما لا تعرف رب الاسماء و الصفات لا بالاشارة و لا بنفيا و ان المتضادات فى حكم الكتاب يرجع بالعدل اذا لا حظت فيها حكم الفضل

53 ان كفى فيما اشرناك فى السبعة بما اقسمت بالسبعة و هى المشيئة والارادة والقدر والقضاء و الاذن و الاجل و الكتاب و اذا تلاحظ اشارات الجواب لتشاهد قسطاس التقابل فى فسطاط الامر ان فى تلك الظلمات الضمائم الدهماء العمياء الصيلم المظلم الجهنم عدة حرف الواو و فى تلقاء مظهر كلمة التى هى عدة حرف الهاء

54 و ان اولى الابواب لا يعلم هنا لك الا بما هيئنا بما هيئنا عرف الحكم مره عرف الاشارات فى غياهب تلك الدلالات ولكن اليوم انت لم تقدر الا باذن الله و من عرف ما طلع و الاح و شهد بما تلجلج و تثلأ و اضائه و اعرض عمره قطع بعد ما وصل فيما بلغ و اراه و يعرف حكم الربط فى بحبوحة القطع بين حرف الالف واللاء فقد بلغ مواقع الاسرار و شهد بنور الانوار و خاف عن عدل القهار لان الاطوار قد طرزت بالاطواد و الاكرار قد طرزت بالادوار و ان بالاخبار [من] ان الله الاطهار يرجع حكم الابرار بسر الاختيار الى كتاب الاختيار و حكم الاسرار بحكم الاضطراب الى كتاب الفجار و على الله فاتكل ثم بامر الله فاصمت فى الاظهار بالاظهار فان الشمس اذا رفعت بالربعة النهار فكل يشاهدون امر الله فيها

proclamation, for when the sun is raised in the fourth heaven, all shall witness God's command therein that unto God return all matters. Glory be to God, Lord of the Throne, above what they attribute, and peace be upon the Messengers, and praise be to God, Lord of the worlds.

- 55 Take from this red elixir what God hath permitted thee, and revive thereby all the verses and traditions. For when thou gatherest together the opposites on the Day which is equivalent to a thousand years of your reckoning, they are transformed by God's leave into harmonious elements. And likewise with all that thou desirest regarding the path of things conjoined and separate. And whatsoever thou hast asked concerning the verses and traditions shall be revived with thy Lord through this flowing water from the spring which God hath created in this House, which hath no end. If thou comprehendest what We have distilled unto thee and thy heart findeth rest in what We have bestowed upon thee, then praise God, thy Lord. Otherwise, ask thereafter from the Book of Justice, for therein is the decree of all things which We have detailed in a clear Book.

- 56 As for what thou didst desire regarding the derivative laws, take all that thou hast understood from Our allusions, and concerning that which thy knowledge encompasseth not, act according to what hath been revealed in the traditions to the utmost degree. We have not neglected anything in the Book. How canst thou mention the words of Kazim - may my spirit be a sacrifice for him - regarding the station of the Shi'ih while not acting upon its laws, when thou seest that the ray hath been concealed like unto its source? But think not that I am veiled from manifest presence, for your Guardian is not heedless of what ye need. If ye have learned all that ye desired in Our days, then give thanks to God, your Creator. Otherwise, let your souls be at rest through the proof that hath shone forth from the dawn of eternity, which none can produce the like thereof, just as ye act upon the Qur'an and traditions though ye know not all their laws. Say: Despair not of God's Spirit, for the gates of questioning are opened and the answer is assured for whosoever calleth upon Him. He is not veiled from you nor heedless of your concerns.

- 57 Say to those who desire disputation and dwell beneath the tree of argument: Close the gates of your questioning and act according to what hath been revealed in the "Alfayn" from your Guardian, and dispute with people through it and through what We have revealed in the interpretation of [the Surah of] Kawthar, for it is a Book wherein are mentioned, when God willeth, the laws of Return and what ye desire.

[بمثليها] بأن الله يرجع الامور جميعا و سبحان الله رب العرش عما يصفون و سلام على المرسلين و الحمد لله رب العالمين

55 نغذ من هذا الاكسير الاحمر ما اذن الله لك و احى به كل الايات و الاخبار فان المتضادات اذ احشرتها في يوم الذي كان كالف سنته مما تعدون تبدل باذن الله بمثل المتجامعات و كذلك كل ما انت تريد في مسلك المتقارنات المتفارقات و ما انت سئلت من الايات و الاخبار يحيى عند ربك بهذا الماء الجارية من عين الذي خلق الله في هذا البيت و لا نفاد لها فان عرفت ما ارشناك و سكنت قلبك بما اعطيناك فاحمد الله ربك و الا فاسئل من بعد من كتاب العدل فان فيه حكم كل شئ الا فصلناه في كتاب مبين

56 و اما ما اردت في احكام الفروع نغذ كل ما عرفت من اشاراتنا و ما لم تحط به عليك فاعمل بما نزل في الحديث على منتهى الامر و انا ما فرطنا في الكتاب من شئ و انك كيف ذكرت قول الكاظم روى فدهاه في مقام الشيعة و لا تعمل باحكامها بعد ما ترى ان الشعاع قد استتر بمثل منيره ولكن لا نظن في شان المستور دون الحضور المشهود فان راعيك لا يغفل عما انتم تحتاجون به فان علمهم كل ما اردتم في ايامنا فاشكروا الله بارئكم و الا فاطمئثوا نفوسكم بالحجة التي لاحت عن صبح الازل و لا يقدر ان ياتي احد بمثلها بمثل ما انتم تعملون بالقرءان و الاخبار و لا تعرفون بكل احكامها ولكن قل لا يتاسوا من روح الله فان ابواب السؤل مفتوحة و الاجابة لمن دعاه محتومة و انه لا يحجب عنكم و لا يغفل عن شائكم

57 قل للذين يريدون القيل و القال و يسكنون في ظل شجرة الجدال فاعلقوا ابواب مسئلتكم و اعملوا بما نزل في الالفين من راعيك و جادلوا الناس بها و بما نزلنا في تفسير الكوثر فانه لكتاب تذكر فيه اذا شاء الله احكام الرجعة و ما انتم تريدون

- 58 As for what thou asked regarding the rapturous allusions, the Hour hath come unto thee with truth and thy Lord shall reward thee for thy striving. And concerning what thou asked about healing thine eye from the white spot, if God willeth to remove it, recite after every prayer the Verse of Light: "God is the Light of the heavens and the earth. The parable of His Light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (Kindled) from a blessed tree [...] though fire touched it not. Light upon Light. God guideth unto His Light whom He will. God speaketh to mankind in allegories, and God knoweth all things."
- 58 و اما ما سئلت بالاشارات المجذوبة قد اتيتك الساعة بالحق و يجزيك ربك بما انت تسعى و اما ما سئلت من شفاء عينك من خال البيض لو شاء الله ليمحوه اقرء بعد كل صلوة اية النور هذه الله نور السموات و الارض مثل نوره كشكوه مئا مصباح الصباح في زجاجة الرجا كانها كوكب درى تو قد من شجره مباركة و [...] و لو لم تمسسه نار نور على نور يهدى الله لنوره من شاء و بصر الله الامثال للناس و الله بكل شى علم
- 59 As for what was written regarding the law of answering through the Tongue of Life, far be it to think of thee thus, for verily the abode of the Hereafter is Life indeed, if ye be of them that are certain.
- 59 و اما ما كتب في حكم رد الجواب بالسن الحيوان فحاشا الظن بمثلك ان دار الآخرة لى الحيوان ان كنتم توقنون
- 60 And concerning what thou asked about the four names in the air, be thou discerning and perceptive regarding the allusions. The air is that which God created between the body of the Imam and his heart, and when it descendeth, it descendeth at once upon the Messenger of God and then upon the Imams of Justice - the blessings of God be upon them - and there is nothing with them except that the Messenger of God - peace be upon him - hath preceded them therein. And verily the Messenger of God (peace be upon Him and His family) preceded them, and verily the Kawthar water which We gave thee to drink brought those signs to life.
- 60 و اما ما سئلت من اسماء الاربعة في الهواء كن بصيرا ذى نظر في الاشارات ان الهواء هو هواء الذى خلق الله فيما بين جسد الامام و [...] فواده و اذا نزل فقى الحين هو ينزل على رسول الله ثم على ائمة العدل صلوات الله عليهم و ما من شى عندهم الا و قد سبقهم رسول الله صلى الله عليه و آله و ان الماء الكوثر الذى اسقيناك فاحى تلك الاشارات
- 61 As to what thou hast asked concerning the two prostrations of forgetfulness, recite in them "In the Name of God" and "By God" and "God's blessings be upon Muhammad and His family." And when thou sittest, recite the two testimonies, then send blessings upon Muhammad and His family, then speak the word of peace. And unto God do we make our complaint, both in the Hereafter and in this world.
- 61 و اما ما سئلت من سجدة السهو اقرء فيها بسم الله و بالله و صلى الله على محمد و آله فاذا قعدت اقرء الشهادتين ثم صلى على محمد و آله ثم قل كلمة السلام و ان الى الله المشتكى في الآخرة و الاولى
- 62 And as to what thou hast asked concerning pre-seminal and seminal fluid, there is nothing prescribed for them, but I love cleansing when God hath permitted man to purify himself.
- 62 و اما ما سئلت من الوذى و المذى ليس فيهما شى ولكن اناى احب التغسيل لما اذن الله للانسان بالتنظيف
- 63 And as to what thou hast asked concerning the matter of disagreement - if thou didst intend the ruling about doubt in the evening prayer, then complete the prayer, and if thou intended another matter, then inform me so that I may reveal unto thee another verse.
- 63 و اما ما سئلت من مسألة الخلاف ان قصدت حكم الشك في صلوة المغرب فاقض الصلوة و ان اردت مسألة اخرى فاخبرنى حتى اتزل اليك اية اخرى
- 64 And as for what thou desired concerning complete understanding in the laws of purity, if God were to permit me I would mention it afterwards, God willing, but God hath revealed all
- 64 و اما ما اردت من فقه التام في احكام الطهارة لو اذن الله لى لاذكر من بعد انشاء الله ولكن قد

jurisprudence in these words: "Fear ye God; God shall teach you, and verily God's promise shall be fulfilled."

نزل الله كل الفقه في تلك الكلمة اتقوا الله يعلمكم الله وان وعد الله كان مفعولا

65 As for what thou hast mentioned regarding thy wonderment at marveling at my Cause - if thou dost marvel, then marvel, and if thou dost not marvel, then marvel at thy soul's wonderment. We have not neglected anything in the Book, and no one hath any proof against Me; rather, the proof is Mine against all the worlds. Know thou these days, for never hath the sun risen upon their like. Raise up the Cause of God and fear not the party of Satan nor the friends of those who disbelieve and transgress, for verily the party of Satan was ever weak. But fear God, lest thou utter a word that would cause sedition around us, and speak unto them in kindly words.

65 و ان ما ذكرت عما تعجب من تعجب امرى فتعجب و ان لا تتعجب فتعجب من تعجب نفسك ما فرطنا في الكتاب من شئ و ليس لاحد على حجة بل الحجة كانت لى على العالمين جميعا فاعرف قد تلك الايام فان الشمس ما طلعت عليها بمثلها و ارفع امر الله و لا تخف من حزب الشيطان و اولياء الكفروا لعدوان فان حزب الشيطان كان ضعيفا ولكن اتق الله الا تحدث الناس بكلمة تحدث فتنة في حولنا و قل لهم قولنا معروفا

66 As for what thou didst inquire regarding commerce, mention unto the people Our signs and raise up Our tokens, for God hath ever been a profitable commerce for the sincere ones. And concerning what thou didst ask about anointing the head during ritual impurity, it is incumbent upon thee three times, but for the right and left sides once sufficeth thee - like oil when thou canst not find water or art unable to use it. Say: Verily He is All-Encompassing.

66 و اما ما اردت في التجارة فاذكر للناس اماتا و ارفع اشاراتنا فان الله كان و راء المخلصين متجرا و اما ما اردت في غسل الرأس في الجنابة حق عليك ثلاثة مرات ولكن في اليمن و الشمال تكفى لك مرة بل مثل الدهن اذا لم تجد الماء او تعذر نفسك عن استعماله قل ان الذين لواسع

67 As for thy question about washing the hands, it is as is known among you from the elbow to the fingertips. And regarding what thou asked about being compelled away from Me, fear not, for the believers in that sedition are like the leaves of the tree of love - the tree doth not turn away from thee when thou hast not withered. Cast not thyself down, but fear God and hold fast to the firm handle that cannot be broken, and be thou of the thankful ones.

67 و اما ما سئلت في غسل اليدين مستويا هو المعروف عنديكم من حد المرفق الى منتهى الاصابع و ان ما سئلت من قهرى عنك لا تخف فان مثل المؤمنين من تلك الفتة مثل اوراق شجرة المحبة و لا تعرض عنك الشجرة اذا انت لم تبس و لا تلق نفسك ان اتق الله و استمسك بالعروة الوثقى الذى لا انفصام لها و كن من الشاكرين

68 As for what dawned upon thee concerning what God revealed unto thee when thou desired wondrous proofs, matchless verses, beautiful stations and subtle signs - God knoweth them; I have no knowledge save what my Lord hath taught me. Verily I have forsaken the path of the people who believe not in the Hereafter and are disbelievers. Say: Had I that which ye seek to hasten, the matter would be decided between me and you. God knoweth best the questioners. But verily I saw thee one day in the sacred court and spoke with thee. Alas! Alas! Were the Master alive he would lift my sorrow and give me peace. O Lord, draw nigh the days of meeting Thee, for this world hath passed and unto Thee do we return.

68 و اما ما اشرقت فيما نزل الله عليك في حين الذى انت اردت من الدلالات العجبية والايات البديعة والمقامات الجميلة والعلامات اللطيفة الله اعلم بها لاعلم لى الا بما علمنى ربى اتى تركت مله القوم لا يؤمنون بالآخرة وهم كافرون قل لو كان عندى ما تستعجلون به لقضى الامر بينى وبينكم و الله اعلم بالسائلين ولكن اتى رايتك يوما في صحن المقدس و كلمت معك فاه لو كان السيد حيا ليرفع حزنى ويسكننى رب قرب ايام لقائك فان الدنيا قد قضت و انا اليك لمتقلبون

69 As for thy question about defiled vessels, once sufficeth thee in running water, but in standing water when thou seest signs of

69 و اما ما سئلت من ظروف المتنجس يكفىك مرة واحدة في الماء الجارى و اما في الكر لما

cloudiness, wash twice. And regarding what thou asked about the call to prayer and the standing prayer - I love not that thou shouldst abandon them in obligatory prayers, though if thou abandon them entirely, no blame attacheth to thee. The call to prayer may be omitted if thou desirest not to give it, but the standing prayer is incumbent upon thee from God's Book, glory be to Him.

يشاهدك عيون الكدرة اغسل مرتين و اما ما سئلت من حكم الاذان و لاقامة ما احب ان تترك في القرائن و ان تركت مطلقا لا شئ عليك و ان الاذان يسقط عنك اذا لم ترد ولكن لاقامة حق عليك من كتاب الله سبحانه

- 70 As for thy question about the two prostrations of forgetfulness, recite them after prayer when thou hast entered into prayer. And regarding the prayer of precaution, I judge not for thee separation but rather continuation, lest something be omitted from thy prayer. If thou practice separation, God will question thee concerning it, though God is kind to His servants.

70 و اما ما سئلت من حكم سدتي السهو فاقراء بعد الصلوة ان دخلت في الصلوة و اما ما سئلت من صلوة الاحتياط لا احكم لك بالفصل بل اعمل بالوصل فر بما ان يسقط من صلوتك شئ و ان تعمل بالفصل ليسئل الله عنك و الله رؤف بعباده

- 71 As for thy question about recitation, verily I know not the people's conventions, and though I would love to know I know not. But the balance is in My hands - it is the pure nature. However, proper pronunciation in its proper places is the right of the eloquent reciter. Those whose voices cause hearts to recoil are among those who follow Satan's promptings - these are they who are the lost.

71 و اما ما سئلت من حكم القرائن فأتني انا ما اعلم اشارات القوم و ان احب ان اعلم لاعلم ولكن الميزان في يدي هي الفطرة الخالصة ولكن مراعات الادغام في مقاماتها حق للقارى الفصيح

- 72 And verily those whose voices repel hearts are among those who follow the promptings of Satan, and these are they who are the lost. And as for those who ask thee concerning the tradition regarding one like unto Yaqtin, say: I have no knowledge. God effaceth what He willeth and confirmeth what He willeth, and with Him is the Mother of the Book.

72 و ان الذين يشمئزون القلوب اصواتهم من الذين يتبعون [من] خطرات الشيطان فاولئك هم الخاسرون و ان الذين يسئلون عنك من حكم الحديث في شان مثل يقطين قل لاعلم لي يحو الله ما يشاء و يثبت و عنده ام الكتاب

- 73 And concerning what thou hast asked about seeing him, peace be upon him, God hath willed that none should see him save the truthful ones, as mentioned by Muhammad ibn 'Isa al-Bahrani. And whosoever claims to have seen him, say: they lie. And as for what hath come in his missive, peace be upon him, it is true that God effaceth what He willeth and confirmeth what He willeth, and with Him is the Mother of the Book. And concerning what thou hast asked about the Book of Laws, act according to it, but compare it with what hath been revealed by Me, for verily conjecture is a sin that availeth naught against truth. And verily what hath been revealed here for thee, if thou seest no error in it, is truth, and if thou seest an error in any book from Me, then I shall change it by God's leave, for it is not from Me, and God knoweth all that people know not.

73 و اما ما سئلت من حكم رؤيته عليه السلام ابني الله الا ان يراه صادقا كما ذكر محمد بن عيسى البحراني و من ادعى الرؤية قل فكذبوه و اما ما ورد في توقيعه عليه السلام لحق يحو الله ما يشاء و يثبت و عنده ام الكتاب و اما ما سئلت من كتاب الاحكام فاعمل به ولكن تقابله بما نزل من عندي و ان الظن اثم لا يغني به من الحق و ان ما نزل هنا لك لو لم ترى فيه لحنا لحق و ان ترى لحنا في كتاب مني فانا ابدله باذن الله و انه هو ليس مني و الله يعلم كل ما كان الناس لا يعلمون

- 74 And concerning what thou hast asked about the prayer of making up missed prayers, make them up as hath been ordained and perform the obligatory prayers at their appointed times,

74 و اما ما سئلت من صلوة القضاء اقض كما قضى عنك وصل الفرائض في اوقاتها فان الله يحب من المؤمنين [لذلك] بمثل ما امرهم به و انه لغني شكور

for God loveth from among the believers those who act according to what He hath commanded them, and He is indeed Self-Sufficient, All-Appreciating.

- 75 And concerning what thou hast asked about the tradition of Jabir, I have indeed sprinkled a drop from the ocean of divine decree in its interpretation in the tongue of the Persians, and if thou wishest to interpret it in truth, take from the elixir which I have cast unto thee and revive therewith the earth of hearts and souls, for God loveth the believers.
- 76 And concerning what thou hast asked about the ordinance of thy obedience on the witnessed night, God knoweth its wisdom, for knowledge belongeth unto God and unto whomsoever He willeth. And verily thy newborn on the indicated night is a remembrance from God that thou mayest know the power of God in the nineteen days which was the number of gates [...] before the sacred month which is the gate of Paradise. And rely thou upon God, then pray for mankind and curse the sun and moon in their calculated courses.
- 77 And concerning what thou hast asked about the Imams of justice, peace be upon them, having made themselves a condition of mentioning God, exalted be He, this is true, and We have indeed removed the veil from this mystery in the interpretation of Kawthar - read what We have revealed therein, for it is indeed a wondrous matter.
- 78 And concerning what thou hast asked about the prayer of precaution [...] and verily the punishment is inevitable, and none can avert the decree of God.
- 79 Concerning adhan and iqamah - yes, they may be omitted. However, on Friday if you perform the Friday prayer with a just person, then yes [they should be performed]. But [on Friday] if you pray the noon prayer alone, I love that you recite after it the Prayer of Lamentation, then give the call to prayer and perform the afternoon prayer. And this is God's grace to all the believers.
- 80 As for what you asked about speaking with [strange] women whom God has not permitted you to see - God has not permitted it in the Book except out of necessity, and then only five words. Fear God and be not among the despairing ones.
- 81 And as for what you asked about contracts - it is right in God's Book that they be between two parties, and thus should the sincere ones act.
- 82 Concerning what you asked about the laws of fasting and its customs, and the laws of purification and its conditions - if
- 75 واما ما سئلت من حديث الجابر قد ارثت رثنا من طمطام يمّ القدر في تفسيره بما ذكرت بلسان الاعجميين وانت اذا شئت ان تفسره بالحقيقة خذ من اكسير الذي القيت اليك واحي به ارض القلوب والنفوس فان الله يحب المؤمنين
- 76 واما ما سئلت من حكم طاعتك في ليلة المشهودة الله يعلم حكمها انما العلم الله ولمن شاء وان مرلودك في ليلة المشيرة ذكر من الله لتعلم سطوات الله في تسعة عشر يوم الذي كان عدة ابواب [...] قبل شهر الحرام الذي هو باب الجنان وعلى الله فاتكل ثم صل على الانسان والعن الشمس والقمر بحسبان
- 77 واما ما سئلت من ان ائمة العدل عليهم السلام جعلوا انفسهم مع ذكر الله تعالى شرط ذكره لحق ولقد كشفنا قناع هذا السر في تفسير الكوثر اقرء ما نزلنا فيه فانه هو الشأن البديع
- 78 واما ما سئلت من صلوة الاحتياط [وان العذاب لواقع وما كان لامر الله من دافع]
- 79 الاحتياط بلى ان الاذان والاقامة يسقط ولكن في يوم الجمعة اذا صليت مع عادل صلوة الجمعة بلى ولكن [في يوم الجمعة] اذا طليت الظهر وحده احب ان تقرء بعدها دعاء الندبة ثم اذن وصل العصر وان ذلك فضل الله للمؤمنين جميعا
- 80 واما ما سئلت من التكلّم مع المرأة [الاجنبية] التي ما اجل الله لك رؤيتها ما اذن الله في الكتاب الا اذا اضطرت بقدر خمس كلمات اتق الله ولا يكن من القانطين
- 81 واما ما سئلت في العقود حق في كتاب الله ان يكون بين اثنين وان يمثل ذلك فليعمل المخلصون
- 82 واما ما سئلت من احكام الصوم وسننه واحكام الطهارة وشرايطه لو اذن الله لي لا فصل من بعد

God permits me I shall expound upon these later, God willing. But you should avoid among people dust which would alter your taste, and if something reaches you, expel it with your mouth, for I do not love for anyone [to be other than among the God-fearing].

انشاء الله ولكن انت تجتنب في القوم من غبار
الذي يغير ذائقتك واذا وصل اليك شئ فاخرجه
بما فك فاني لا احب لاحد [وكن من المنقنين]

- 83 As for what you asked about taking certain properties from the believers, both men and women - know that for the fifth (khums) among people, half is the right of the assured believers in this Cause [from the descendants of Hashim] and half is the right of the Imam, peace be upon him. And it is obligatory upon its owner to deliver it to whom God has appointed to His Cause, or to make provision in his property until the Day when God takes His right. And verily, may my spirit be sacrificed for him, his right is not lawful for people, as was explicitly stated in that sublime directive from that holy, exalted, most high One:

83 و اما ما سئلت من اخذ بعض الاموال من
المؤمنين والمؤمنات فاعلم ان للهمس عند الناس
نصف حق للمؤمنين الموقنين بذلك الامر [من
ذوية هاشم] و نصف حق الامام عليه السلام
و فرض على صاحبه بان يبلغ الى من جعله الله
مقام امره او يوصي في ماله الى يوم الذي اخذ
الله حقه و انه روى فداء لم يحل للناس حقه
كما صرح بذلك ذلك التوقيع المنيع من ذلك
القديس الشايع الرفيع

- 84 “In the Name of God, the Merciful, the Compassionate. The curse of God and the angels and all mankind be upon whoever makes lawful for himself even one dirham from our properties.” However, concerning the descendants of Ali, peace be upon him, according to what the scholar mentioned in his chapter from beyond the White Sea, on the authority of the trusted noble Munir Shams al-Din son of the Fifth Proof, peace be upon him - and this ruling is in accordance with the primary traditions that were revealed regarding permissibility from [illegible] [peace be upon them] the pure ones, upon them be the blessings of God, the Almighty Sovereign.

84 بسم الله الرحمن الرحيم لعنة الله والملائكة والناس
اجمعين على من استحل من اموالنا درهماً ولكن
على ذرية علي عليه السلام بما ذكر العالم في فضته
من وراء بحر الايض عن الجليل المؤتمن منير
شمس الدين ابن خامس الحجة عليه السلام و ان
بذلك الحكم باول احاديث التي نزلت في مقام
الحلية عن [...] [عليهم السلام] الاطهار عليهم
صلوات الله عن الملك القهار

- 85 And you - take the right of justice when anyone sends it to you, then preserve it until I give you permission. But fear God and be among the humble ones. Glory be to God, Lord of the Throne, above what they describe. And peace be upon the Messengers, and praise be to God, Lord of the worlds.

85 و انت خذ حق العدل اذا ارسل اليك احد
ثم احفظ حتى انا اذن لك ولك اتق الله
وكن من الخاشعين و سبحان الله رب العرش
عما يصفون و سلام على المرسلين و الحمد لله رب
العالمين

PR02.168v08-173v09

BB00100

*Alfayn Munajat**To: Haji 'Abdu'l-Vahhab**Date: 1262 [1845-1846]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who, by His command, hath fashioned the heavens and the earth, and Who shall gather unto their Lord all who have believed in God and in His signs. O my God! Thou art verily God, the Lord of heaven and earth. All things are known unto Thee; naught in the heavens or on the earth is hidden from Thee.
- 3 Thou, of a certainty, art aware that on this very day a letter hath been sent down unto me from one of Thy servants, because he had implored the tokens of Thy power and the evidences of Thy stations.
- 4 Wherefore, behold me, O my God, calling upon Thee with a lowly heart and trembling limbs. How could I speak in Thy presence when I know that all paths are cut off and every proof withheld from all? And how could I remain silent before the City of Thy might, when Thou art in that state which none but Thyself can comprehend? Thou hast commanded me to supplicate, and Thou hast sent down upon the arrogant the word of chastisement, that Thou mightest draw me into the court of Thy nearness, admit me among Thy chosen servants in Thy precincts, cause me to drink of the water of the wine in cups of pearl through the hands of Thy mercy, and bestow upon me the bounties of Thy Paradise in Thy presence, before the throne of Thy majesty. Happy is one such as I, if Thou be indeed my Remembrancer! Happy – nay, thrice happy – am I, if Thou be my Companion! Happy – nay, thrice happy – am I, if Thou be my Speaker! Through Thee I have loved Thee; for were it not for Thee, I had been naught. Through Thee I have known Thee; for were it not for Thee, I should not have known how Thou art the Lord. All praise be unto Thee, O my God, for what Thou dost inspire into me of the hidden meanings of Thy verses, for that Thou dost honor me at every moment with the breaths of Thy days, and draw me at every instant through the gracious favors of Thy bountifulness. How sweet to me is Thy remembrance! How glorious to me is Thy bounty! How great in my sight is Thy mercy! Through Thee I have been enabled to utter the praises of Thy sanctity; through Thee have I remembered the favors of Thy Paradise; through

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 الحمد لله الذى ابدع السموات و الارض بامرہ
ثم الذين امنوا بالله و اياته الى ربهم يحشرون اللهم
انت الله و رب السموات و الارض تعلم كل شئ
و لا يخفى عليك شئ فى السموات و الارض

3 و انتك لتعلم ان اليوم هذا نزل الى كتاب احد من
عبادك لما سئل من اياتك و بينات مقاماتك

4 فانا ذا يا الهى ادعوك بقلب خاضع و جوارح
خاشع فكيف كنت ناطقا بين يديك بعد ما اعلم
قطع السبيل و منع الدليل للكل و كيف كنت
صامتا تلقاء مدين عزك و انت بذلك الشان
الذى لن يحيط به احد سواك امرتنى بالدعاء و
نزلت للمستكبرين كلمة العذاب لتجذبني الى ساحة
قربك و تدخلني بين عبادك المقربين فى جوارك
و تشربني ماء الخمر فى كاس اللؤلؤ بايدي رحمتك
و تناولني الآء فردوسك بين يديك تلقاء عرش
عظمتك فىا طوبى بمثلئ ان كان مثلك ذا كرى
ثم طوبى ثم طوبى لى ان كان بمثلک مونسى ثم
طوبى ثم طوبى لى ان كان بمثلک مکلمى بک
احبک و لولا لم اک (؟) شيئا ثم بک عرفتك
و لولا انت لم ادر كيف انت رباً و لك الحمد
يا الهى بما تلهمنى خفيات اياتك و تكرمى فى
كل حين نجات ايامک و تجذبني فى كل ان
بعنايات وهايتک فما احلى عندى من ذکرک و
ما اجل عندى من فضلك و ما اعظم لى من
رحمتک بک كنت ناطقا بحامد قدسک ثم بک
كنت ذا کرا الآء فردوسک ثم بک كنت شا کرا
جلال صمدانیتک فما احلى منك يا الهى فى سرى
و ما احلى منك يا الهى فى علانيتى بک كنت
صابرا و لولا وعدک لکنت ميتا و بک كنت
باقيا و لولا نصرک لکنت نسيا منسيا

Thee have I given thanks for the majesty of Thy everlasting Singleness. How sweet art Thou to me, O my God, in my secret being, and how sweet art Thou to me, O my God, in my outward state! Through Thee have I been patient; but for Thy promise I had been dead. Through Thee have I endured; but for Thy succor I had been forgotten and lost.

- 5 Glorified art Thou! Shall one such as Thou, my Lord – powerful over all things – be patient in regard to me? Glorified art Thou, glorified art Thou! Shall one such as Thou, O my God – knowing all things – behold me in sorrow? By Thy might, I love not any of Thy doings nor am I heedless of Thy chastisements. Whenever Thou dost afflict me with sorrow, I take hold of a portion of the mantle of my Lord. My Lord, my Lord, my Lord, my Lord, my Lord! Cast me not away from Thy door, and seize me not through Thy justice; for I am a prisoner to Thy praise, seeking refuge within Thy court, fearful of Thy justice and in need of Thy mercy. And whenever Thou dost rebuke me, I lay hold of a portion of the robe of Thy might, and cry: My God, my God, my God, my God, my God, my God!

5 فسبحانك افيمثلك ربي و تقدر على كل شيء
و نصبر في حق فسبحانك سبحانك افيمثلك
اللهي و تعلم كل شيء و تراني في حزن لا
وعزتک اني لاحب من فعالک و لا اغفل من
سطواتک کما تاخذني بجزء اخذ بعضا من
رداء ربي ربي ربي ربي ربي ربي لا تطردني
من بابک و لا تاخذني بعدلك فاني اسير بحمدک
و لا ائذ بجنابک و خائف من عدلك و محتاج
الى رحمتک و کما تزجرني اخذ بعضا من رداء
عزتک و اقول اللهی اللهی اللهی اللهی
اللهی اللهی

- 6 Gladden me not with aught that would cause me to forget Thy favors and Thy bounties; and suffer me not to be contented so that I cease to ask of Thy gifts and Thy salutations. For I am poor at Thy gate, thankful for Thy blessings, trembling before Thy chastisements, enraptured by Thy signs. Thou art God, my Lord; none can empty my heart of remembrance of any save Thee – Thou alone, without partner. O my God! Whenever calamity descendeth upon me, I say: This is naught but of Thy mercy; and whenever joy descendeth upon me, I say: This is naught but of Thy trial, that Thou mayest test me by the bounties of Thy kingdom and turn me away from aught save Thy face, then seize me in my heedlessness.

6 لا تفرحني بشئ حتى انسى معروفک و ابادیک و
لا تدعني راضيا حتى لا اسئل من کراماتک و
تحیاتک فاني فقير ببابک و شاكر للائک و في
وجل من سطواتک و في وله من علاماتک و
انت الله ربي ليس احد يفرغ فوادی من دون
ذکر غیرک الا انت وحدک لا شریک لک یا
اللهی کما تنزل علی بلاء اقول ما هذا الا من
رحمتک و کما تنزل علی سرورا اقول ما هذا الا
من فتنک لتفتنی بالاء ملکک عن وجهک ثم
تاخذني بانیتی

- 7 Glorified art Thou! There is no God but Thee. I seek refuge in Thy very Self from the remembrance of any beside Thee, and I cleave to Thy love lest I enter stations remote from Thy presence.

7 فسبحانک لا اله الا انت اعوذ بنفسک من ذکر
غیرک و اعصم بحبک عن الورد في مقامات
بعدک

- 8 And verily, O my God, when there now descendeth upon me the breath of the morning of meeting with Thee, and I hear, in the expanse of the air, the warbling of the birds of the unseen, mercy overcometh me and casteth out vengeance. Hope crieth aloud, even in the face of chastisement: "Give thanks unto Him for that which He endureth in thy regard." Through Thee is my heart stilled, and my inmost being emptied of all save Thee; and I lie upon the couch of Thy tenderness for less than a tenth of a ninth of the minutes of the hours.

8 و انک یا اللهی لما تنزل علی الآن هواء صبح
لقائک و اسع في جو الهواء تغرد طيور العماء
غلبني الرحمة على النقمه و ينادي الرجاء من قبل
العذاب اشکو اليک عما تصبر في حق بل تسکن
فوادی و تفرغ سری و ارقد علی سریر عطوفتک
اقل من عشر تاسعه من دقائق الساعات

9 O my God! Thou art He Who hath created me and sustained me, and then hast honored me and raised me up; then hast inspired me and strengthened me, and hast caused Thy verses to descend upon me. Why, then, hast Thou been patient, O my God, in dealing with the unjust? Is it not that Thou wast the God of all worlds? Is it not that I was a servant of the faithful? Why didst Thou, O my God, behold the deeds of the slanderers? Is it not that Thou wast the Lord of the truly one? Is it not that I was a servant of the repentant? Why didst Thou, O my God, hear uttered against me the words of the hypocrites? Is it not that Thou wast the Helper of the wronged? Is it not that I was a servant of the oppressed? Why hast Thou called Thyself All-Knowing and All-Powerful, and yet, in the hour of dire necessity, hast not commanded the fire, nor said: "Be thou coolness and peace unto My believing servants"? Why didst Thou deliver Abraham from the fire, and yet unveil for me the tests of fire? For I have not beheld, in Thy dealings, a straight path: at one time Thou dost destroy all the wrongdoers for the she-camel of Salih, and at another Thou dost endure, in the case of one like unto Husayn – upon him be peace – until the idolaters compass about the chiefs of Thy near ones amongst men, and bring them into the presence of the unbelievers.

10 Glory be to Thee, glory be to Thee! All my sorrow is from Thee, and all my hope is of Thee. To Thee be praise, in that Thou hast preserved me from the shameful deeds of the unjust and from the grievous assaults of the idolaters. Glory be to Thee, glory be to Thee! When I stood before Thee upon the throne of nearness, I dared against Thee and spoke, and I feared not my remoteness from Thee nor Thy justice, for I knew Thy nearness and Thy bounty, if I was patient in tribulation.

11 Yet Thou, O my God, art more patient than I; for Thou hast heard from the Christians and the Jews the word of association, and Thou hast borne with them. Glory be to Thee! I turn unto Thee in repentance, and I am the first of the repentant. I implore Thy forgiveness, O my God, for all that Thy knowledge hath encompassed concerning me, and which Thy Book recordeth against me. Behold me, then, penitent before Thee, clinging to Thy cord, trusting in Thee alone, without partner, and committing my whole affair into Thy hands. Excellent art Thou, O my God, as Protector, and excellent art Thou, O my Master, as Help in need. All good is from Thee and for Thee; it descendeth from Thy presence and returneth unto Thee. Thou alone – there is no God but Thee. And all evil is by Thy command, yet shall it not be ascribed unto Thee.

9 يا الهى انت الذى خلقتنى ورزقتنى ثم اكرمتنى و رفعتنى ثم اهتمتنى واعززتنى ثم نزلت على آياتك لم صبرت يا الهى فى حق الظالمين اليس انتك كنت اله العالمين اليس اتى كنت عبداً من المؤمنين لم رأيت يا الهى عمل المفتري اليس انتك كنت رب الموحدين اليس اتى كنت عبداً من التائين لم سمعت يا الهى فى حقى كلمات المنافقين اليس انتك كنت ناصر المظلومين اليس اتى كنت عبداً من المظلومين لم سميت نفسك عالماً ومقتدراً و لتأمر بالنار حين الاضطراب ولا تغفل كنت برداً و سلاماً لعبادى المؤمنين لم خلصت ابراهيم عن النار و اظهرت الفتن بالنار فى حقى فلم اصرط قيم فى افعالك مرة تهلك و كل الظالمين لناقة صالح و مرة تصبر فى حقى مثل الحسين ع حتى يدور المشركون برؤساء عبادك المقربين بين الناس و يحضرون بين ايدى الكافرين

10 فسبحانك سبحانك كل حزن منك و كل رجائى عنك فلك الحمد بما حفظتنى من قبائح اعمال الظالمين و من شدايد اعمال المشركين فسبحانك سبحانك لما كنت قائماً بين يديك على سرير القرب اجترع عليك و اقول و لا اخاف من بعدى عنك و عدلك لعلى بقربك و فضلك ان كنت صبرت فى المكاره

11 فانك يا الهى لكنت اصبر متى قد سمعت من النصارى و اليهود كلمة الشرك و حملت عنهم فسبحانك تبث اليك و انا اول التائين استغفرک يا الهى من كل ما احاط عليك بى و يخصى كتابك فى حقى و انا ذا تائب اليك و معتم بجلک و متوكل عليك وحدک لا شريك لك و افوض امرى كله بيدک فنعم المولى انت يا الهى و نعم النصير انت يا مولائى كل الخير منك و لك و ينزل من عندک و يرفع اليك وحدک لا اله الا انت و كل الشر بامرک و لن ينسب اليك.

12 Glory be to Thee, O God! Thou art the God Who hath existed before all things, Who will exist after all things and will last beyond all things. Thou art the God Who knoweth all things, and is supreme over all things. Thou art the God Who dealeth mercifully with all things, Who judgeth between all things and Whose vision embraceth all things. Thou art God my Lord, Thou art aware of my position, Thou dost witness my inner and outer being. Grant Thy forgiveness unto me and unto the believers who responded to Thy Call. Be Thou my sufficing helper against the mischief of whosoever may desire to inflict sorrow upon me or wish me ill. Verily Thou art the Lord of all created things. Thou dost suffice everyone, while no one can be self-sufficient without Thee.

12 فسبحانك يا الهى انت الله كائن قبل كل شيء و انت الله كائن بعد كل شيء و انت الله باقى بعد كل شيء و انت الله تعلم كل شيء و انت الله تقدر على كل شيء و انت الله تحكم بين كل شيء و انت الله تشهد على كل شيء و انت الله ربى تعلم موقفى و تشهد سرى و علايتى فاغفر لى و للمؤمنين من اهل اجابتك و اكفىنى شر من ارادنى بحزن او بسوء فانك رب كل شيء تكفى من كل احد و لا يكفى منك احد

13 Shield, O God, Thy believing servants from the evil of all enemies, by the truth of Muhammad and His kindred – Thy blessings be upon them. For through Thee do I traverse the seas of mine enemies; and, by Thy leave, make the letters Kaf-Ha-Ya-‘Ayn-Sad, and then Ha-Mim-‘Ayn-Sin-Qaf, my talisman against them all. Admit me, then, into Thy protection in the land of safety; guard me with Thine eye that sleepeth not; strengthen me through Thy sovereignty that suffereth no abasement; shelter me beneath Thy pillar that none can assail; have mercy upon me by Thy power which hath prevailed over all things; preserve me from stumbling by Thy mercy which hath embraced all things; confirm me in every state by the light of Thy countenance wherewith all things are illumined; and vouchsafe unto me, in every condition, the grace of Thy Name that hath been established beneath Thy shadow, which goeth not forth unto any save Thyself, which is not sought by aught beside Thee, nor befitteth any other than Thee – the Most Great, the Most Glorious, the Most Bountiful Name – whereby Thou didst reveal Thyself unto Moses upon the mountain, and the mountain was crushed, and Moses fell swooning; and when he recovered, he said: “Glory be to Thee! I turn to Thee in repentance, and I am the first of them that worship.”

13 فاكفى اللهم عبادك المؤمنين من شر الاعداء كلهم بحق محمد و آله صلواتك عليهم فانى بك ادرى فى بحور اعدائى و اجعل باذنك احرف كهيعص ثم حمسق حرزى من الاعداء كلهم فادخلنى فى جوارك ارض السلامة و احرسنى بعينك التى لاتنام و اعزنى بسطانتك الذى لا يضام و اكفىنى بركنك الذى لاترام و ارحمنى بقدرتك التى غلبت على كل شيء و اعصمنى من الزلزل برحمتك التى وسعت على كل شيء و ايدنى فى كل شأن بنور وجهك الذى اضاء به كل شيء و ارزقنى فى كل شأن باسمك الذى استقر فى ظلك و لا يخرج الى احد سواك و لا يستدل بشيء غيرك و لا يلىق باحد سواك و هو اسمك الاعظم الاجل الاكرم الذى به تجليت على موسى فى الجبل فذك و خر موسى صعبا فلما افاق قال سبحانك تبث اليك و انا اول العابدين

14 O my God! How many a bounty hast Thou bestowed upon me, yet I have failed to render Thee the thanks due therefor! How many an affliction hast Thou visited upon me, yet I have failed to show the patience that befitteth it! How many a word of inspiration hast Thou breathed into my secret being, yet I have not bowed down in my outward life before Thy face! How many a word of mystery hast Thou strengthened me by, yet I have not turned wholly unto Thee! Glory be to Thee, glory be to Thee! Thou art the Ever-Known, the Ever-Abiding, the All-Powerful, the Self-Subsisting, the One Who standeth over all things.

14 فىا الهى كم من نعمة تفصلت بها على قل لك عندها شكرى و كم من بلية ابتليتنى بها قل لك عندها صبرى و كم من كلمة الهام الهمتنى فى سرى و لم استجد بعلايتى لوجهك و كم من كلمة سر ابدتني و لم اقبل بكلى اليك فسبحانك سبحانك انت المعروف الدائم المقتدر القائم على كل شيء

15 And I, O my God, have been guilty of great rebellion and mighty transgressions. Hadst Thou not mercy upon me, hadst Thou not forgiven me, who could forgive me? I am he who disobeyed Thee in secret, yet Thou didst not expose me; and I am he who associated others with Thy bounties in the open, yet Thou didst not abase me; and I am he who acquired sins, and Thou didst forbear with me. By Thy might and Thy majesty, O my God, I have found none more bountiful than Thee, nor do I know one more laden with offences than myself. Thou art He Who hath honored; Thou art He Who hath brought forth; Thou art He Who hath originated; Thou art He Who hath quickened; Thou art He Who hath sustained; Thou art He Who hath numbered; Thou art He Who hath forgiven; Thou art He Who hath pardoned; Thou art He Who hath been patient; Thou art He Who hath seen; Thou art He Who hath witnessed; Thou art He Who hath inspired; Thou art He Who hath confirmed; Thou art He Who hath bestowed; Thou art He Who hath preferred; Thou art He Who hath done good; Thou art He Who hath repelled; Thou art He Who hath spread; Thou art He Who hath preserved; Thou art He Who hath sufficed; Thou art He Who hath known; Thou art He Who hath accepted; Thou art He Who hath raised up; Thou art He Who hath sent down; Thou art He Who hath distinguished; Thou art He Who hath delivered; Thou art He Who hath manifested; Thou art He Who hath concealed; Thou art He Who hath made plain; Thou art He Who hath perfected; glory be to Thee, glory be to Thee, O God – there is no God but Thee – glory be to Thee! Verily I have been of the wrongdoers.

16 How, then, shall I mention mine own self, O my God, when I know that the mention of myself, in the presence of the City of Thy power, is a sin wherewith no sin can be compared; and that, were Thou to punish me through the everlastingness of Thine Essence as a recompense for my remembrance before Thee, I should indeed deserve it; and Thou art the All-Praised – Thou wilt never deal unjustly with any one.

17 Yet, O my God, I desire the dawning of the sun of Thy pardon and Thy mercy; therefore do I mention a little of the much that Thy Book recordeth against me, that haply one of the dwellers of the heavens and the earth may hear my cry, weep over me, and call upon Thee for my forgiveness. And Thou lovest that Thou shouldst hear his prayer and answer him; and thereby I should be forgiven in Thy presence.

18 O my God, my Lord, my Master, my Protector, my Owner! I am he who hath remembered himself without right; I am he

15 وَأَنَا يَا إِلَهِي كُنْتُ ذَا الْعَصِيَانِ الْكَبِيرِ وَالسَّيِّئَاتِ الْعَظْمَى لَوْ لَمْ تَرْحَمْنِي وَلَوْ لَمْ تَغْفِرْ لِي فَن يَغْفِرْ لِي أَنَا الَّذِي عَصَيْتُكَ سِرًّا وَأَنْتَ لَمْ تَنْفُضْخَنِي وَأَنَا الَّذِي اشْرَكْتُ بِالْأَلَايِكَ عَلَانِيَةً وَأَنْتَ لَمْ تَخْذَلْنِي وَأَنَا الَّذِي اكْتَسَبْتُ الذُّنُوبَ وَأَنْتَ حَلَمْتَ عَنِّي فِيَا إِلَهِي بِعِزَّتِكَ وَجَلَالِكَ مَا وَجَدْتُ ذَا إِحْسَانٍ مِثْلَكَ وَمَا أَعْلَمُ ذَا جَرِيرَاتٍ مِثْلِي أَنْتَ الَّذِي أَكْرَمْتَ أَنْتَ الَّذِي أَنْشَأْتَ أَنْتَ الَّذِي أَبْدَعْتَ أَنْتَ الَّذِي أَحْيَيْتَ أَنْتَ الَّذِي رَزَقْتَ أَنْتَ الَّذِي أَحْصَيْتَ أَنْتَ الَّذِي غَفَرْتَ أَنْتَ الَّذِي عَفَوْتَ أَنْتَ الَّذِي حَلَمْتَ أَنْتَ الَّذِي رَأَيْتَ أَنْتَ الَّذِي شَهِدْتَ أَنْتَ الَّذِي أَلْهَمْتَ أَنْتَ الَّذِي أَيْدَيْتَ أَنْتَ الَّذِي أَنْعَمْتَ أَنْتَ الَّذِي فَضَّلْتَ أَنْتَ الَّذِي أَحْسَنْتَ أَنْتَ الَّذِي دَفَعْتَ أَنْتَ الَّذِي نَشَرْتَ أَنْتَ الَّذِي حَفَظْتَ أَنْتَ الَّذِي كَفَيْتَ أَنْتَ الَّذِي عَلِمْتَ أَنْتَ الَّذِي قَبِلْتَ أَنْتَ الَّذِي أَرْفَعْتَ أَنْتَ الَّذِي نَزَلْتَ أَنْتَ الَّذِي فَضَّلْتَ أَنْتَ الَّذِي خَلَصْتَ أَنْتَ الَّذِي أَظْهَرْتَ أَنْتَ الَّذِي أَكْتَمْتَ أَنْتَ الَّذِي بَيَّنْتَ أَنْتَ الَّذِي فَضَّلْتَ أَنْتَ الَّذِي أَحْكَمْتَ فَسُبْحَانَكَ سُبْحَانَكَ يَا إِلَهَ الْآلَاءِ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

16 فَكَيْفَ أَذْكُرُ يَا إِلَهِي نَفْسِي بَعْدَ مَا أَعْلَمُ أَنَّ ذِكْرَ نَفْسِي لَدَى تَلَقَّاءِ مَدِينٍ قَدَرْتِكَ ذَنْبٌ لَا يُعَادِلُهُ ذَنْبٌ وَأَنْتَ لَوْ تَعَذَّبْتَنِي بِدَوَامِ ذَاتِكَ جَزَاءَ ذِكْرِي بَيْنَ يَدَيْكَ لَكُنْتُ مُسْتَحَقًّا وَأَنْتَ مُحَمَّدٌ لَنْ تَظْلَمَ بِأَحَدٍ أَبَدًا

17 وَلَكِنْ يَا إِلَهِي أَرَدْتُ طُلُوعَ شَمْسِ عَفْوِكَ وَرَحْمَتِكَ أَذْكُرُ قَلِيلًا عَنْ كَثِيرٍ مَا يَحْصِي كِتَابُكَ فِي حَقِّي لَعَلَّ أَحَدًا مِنْ أَهْلِ السَّمَوَاتِ وَالْأَرْضِ يَسْمَعُ دَعَائِي وَيَكْنِي عَلَيَّ وَيَدْعُوكَ لِعَفْوَانِي وَأَنْتَ تَحِبُّ وَإِنْ تَسْمَعَ دَعَائِهِ وَتَسْتَجِيبَ لَهُ وَبِذَلِكَ إِنِّي كُنْتُ مَغْفُورًا بَيْنَ يَدَيْكَ

who doth not remember Thee as Thou dost deserve; I am he who denied Thy verses after Thou hadst made them manifest to me in all things; I am he who was heedless of Thy bounties, though bounties encompassed me from every side; I am he who sinned, who erred, who forgot, who was negligent, who turned away, who transgressed, who fell short; I am he who entered the land of the “Glories” without Thy leave; I am he who sought forgiveness for my faults and returned unto them; I felt no shame before Thee in the midst of men; I disobeyed Thee, O Almighty of the heavens and of the earth, after Thou hadst taught me Thy chastisements and caused me to behold Thy visitations. Alas, alas! If I sit before the throne of Thy dominion, hoping for Thy forgiveness, Thy decrees and Thy justice terrify me; and if I weep over myself, knowing Thy justice and Thy decrees, Thy dealings with Thy near ones that encircle Thy throne draw me on. Alas, alas! If Thou wouldst decree, by the rule of justice, concerning me, I swear by Thy might that I have no power to endure Thy justice; and if Thou shouldst cast me, for what mine hands have wrought, into the fire – by Thy truth, besides which there is no God – I have no power to bear separation for days without remembrance of Thee, nor remoteness from the presence of Thy chosen ones among Thy purest friends.

18 يا الهي وربّي وسيدّي ومولاي ومالكي انا الذي ذكرت نفسي بغير حقّ انا الذي ما اذكرك بما انت تستحقّ به انا الذي جدت اياتك بعد ما خلقت لي في كلّ شيء وانا الذي غفلت من آلائك بعد ما احاطتني الآلاء من كلّ شطر انا الذي اذنبت انا الذي اخطأت انا الذي غفلت انا الذي انسيت انا الذي اعرضت انا الذي اسرفت انا الذي قصر انا الى وقعت في ارض السجّات بغير اذنك انا الذي استغفرت من خطايای ثم عدت فيها لم استحي عنك في ملا انا الذي عصيتك يا جبار السموات والارض بعد ما علمتني سطواتك وشاهدتني نعماتك فاه آه ان اسكن في تلقاء عرش قهاريتك رجاء لغفرانك يخوفني بدائك وعدلك وان ابكي على نفسي لعلبي بعدلك وبدائك تشوقني معاملتك بالمقرّين الحاقين حول عرشك فاه آه ان اردت بحكم عدل في حقّي فأقسمك بعزّتك ان لا طاقة لي بعدلك وان ادخلتني لما اكتسبت يدای في النار فبحقّك الذي لا اله الا انت لا طاقة لي بالفراق لا يام انسي بك ولا البعد عن محضر المقرّين من اصفياك

19 O my God! Thou art rich without my torment, and I am poor in need of Thy forgiveness. If Thou admit me into the court of Thy nearness, naught will be diminished from Thy kingdom; and if Thou chastise me with the fire of Thy justice, naught will be added unto Thy kingdom. Yet if Thou permit me unto Thy good-pleasure, my heart will be emptied of all save Thee, my soul will rejoice, my secret will be stilled, and my outward state will be gladdened – nay, all who are in the kingdoms of Thy heaven and Thine earth will rejoice in Thy bounty toward me and in Thy generosity in my regard, and will say, one and all: “Thou art God; there is no God but Thee, the Possessor of grace and beneficence and bounty and favor; verily Thou art the Lord of great bounty.”

19 فيا الهي انتك غني من عذابى وانا فقير الى غفرانك ان تدخلني في ساحة قربك لن ينقص من ملكك شيء وان تعذبني بنار عدلك لن تزيد على ملكك شيء ولكن ان تأذن لي برضوانك تفرغ فؤادى و يفرح قلبي و تسكن سرى و تسرّ علانيتى بل يسرّ كل من في ملكوت سمائك وارضك من عطائك فيحقى وهأيتك في شأنى ويقولون كلّهم انت الله لا اله الا انت ذو المنّ والاحسان والكرم والامتنان و انكذو الفضل العظيم

20 Glory be to Thee, O my God! Far, far be it from my thought that I should think of Thee otherwise than as forgiving and well-pleased. By Thy might, I have not thought, nor do I think, by Thy power and Thy strength, that Thou wouldst will for me aught save Thy good-pleasure, Thy pardon, Thy concealment, and Thy generosity.

20 فسبحانك يا الهي حاش الظنّ بى ان اظنّ بمثلك دون غفرانك ورضوانك فبعزّتك ما ظننت و لا اظنّ بك بحولك وقوتك انشاء الله دون رضوانك وعفوك ثم سترك وجودك

- 21 How, then, O my God, shall I complain of what hath befallen me by Thy decree and by Thy leave? At one time the sun of Thy being and Thy mercy riseth upon my right hand, and thereby am I at rest before the City of Thy power; and at another Thou dost permit it to set upon my left, whereupon darkness encompasseth me, and the earth speaketh to me in signs. In this moment I weep for my station of nearness; then I weep for my station of intimacy; then I weep for my station of supplication; then I weep for my loneliness from the seat of my loved ones; then I weep for that from which I have been veiled of Thy breaths in my regard; then I weep for what the earth telleth me of its "I-ness," and occupieth me from Thy remembrance; then I weep for that which Thou knowest of my station – how Thou art patient in regard to me.
- 22 O my God! Should I weep until the spirit departeth from my body, I shall not taste delight nor find repose until the sun hath risen again from the place of its rising. Then shall I bear witness unto Thine own Self with that wherewith Thou bearest witness unto Thine Essence before all things: that Thou hast ever been, from everlasting, in Thy primal state, and wilt ever remain; that Thou art as Thou wast in the beginning; none can know Thee, for Thy selfhood cutteth off all from the path, and Thy very "I-ness" shutteth the worlds from proof. Thou art God, the Ever-Abiding, the Single, the One, the Self-Subsisting, the Incomparable, the Living, the Self-Subsisting; no description from aught can seize Thee, nor can any attribute from aught encompass Thee. Verily Thou art God, the Lord of the worlds. [...?]
- 23 And now I seal my prayer before Thee with the mention of the dwellers of Paradise in the Qur'an: "Praise be to God, the Lord of the worlds."
- 24 O God! Thou verily knowest that in that latter inquiry hath been made concerning the Pure Soul slain in the land of Kufih, and concerning him who shall arise from Khurasan and Taliqan, and concerning the rule of the Sayyid of the Hasani line.
- 25 O God! Thou knowest that I know nothing save what Thou hast taught me, and with Thee is the knowledge of all things in a Book that neither erreth nor forgetteth. And even as I have believed, had bada' not been decreed for those ordinances, all these would surely have appeared by God's leave; nor doth bada' occur in what hath been promised unto the chosen ones of the All-Merciful. Today I know not my own self, nor do I say that I am one of them, nor that they circle or refrain around that matter. Yet in the inward station there is no doubt that the Bearer of that Most Great Name is greater than them all
- 21 فيا الهى كيف اشكو ما نزل بى بالقضاء باذنك مرة يطلع عن يميني شمس وجودك ورحمتك و بها كنت مستريحاً في تلقاء مدين قدرتك و مرة تأذن بغروبها عن شمالي فينشد احاطتي الظلمات وتحديثي الارض بالآيات وفي الآن انا ابكي لمقام قربي ثم ابكي لمقام انسي ثم ابكي لمقام مناجاتي ثم ابكي لوحدي عن مقعد احبائي ثم ابكي لما جيب مني من نفحاتك في حقّي ثم ابكي لما تحديتي الارض انياتها وتشغلي عن ذكرى ثم ابكي لما تعلم مقامي تصبر في حقّي
- 22 فيا الهى لو ابكي حتى فارق الروح من جسمي لن اتلذذ ولا استريح حتى طلعت الشمس من مقام طلوعها فينشد اشهد لنفسك بما تشهد لذاتك قبل كل شيء و بانك كنت لم تزل على حاله الازل ولا تزال انك كنت كائن بمثل ما كنت في الازل لن يعرفك احد اذ ذاتيتك مقطعة الكل عن السبيل و انتيتك مسددة العالمين من الدليل انت الله الدائم الفرد الاحد الصمد الوتر الحي القيوم لا ياخذك وصف من شيء ولا نعت عن شيء و انتك انت الله رب العالمين
- 23 و انا اذا اختم دعائي بين يديك بذكر اهل الجنة في القرآن ان الحمد لله رب العالمين
- 24 اللهم و انك لتعلم انه قد سئل في كتابه عن النفس الزكية الذي قتل على ارض الكوفة و من الذي يخرج من الخراسان و الطالقان و من حكم سيد الحسنی
- 25 اللهم انك لتعلم اني لا اعلم شيئاً الا ما علمتني و عندك علم كل شيء في كتاب لا يضل ولا ينسى و اني كما كنت معتقدا لو لم تجر البداء لتلك الاحكام يظهر كل ذلك باذن الله و لا يجري البداء لما وعد اولياء الرحمن و انا اليوم لاعرف نفسي و لا اقول اني احد منهم او انهم يحومون و يتحرمون في حول ذلك الامر و ان في مقام الباطن لا شك ان حامل ذلك الاسم الاكبر

in the Book of God; and they are servants who shall appear, if God willeth, when God willeth.

اعظم منهم في كتاب الله و انهم عباد سيظهرون
ان شاء الله اذا شاء الله

- 26 I bear a knowledge like unto that of Kazim; if God manifesteth another command, it shall be the joy of mine eye – otherwise I lay no claim, nor say that I am one of them. And Thou, O my God, knowest the lands of obedience, and that today the land known of men is a land of Khurasan, then beyond Qazvin; yet I know not whether it be a land between Mecca and the Kufih – God knoweth its place. Far, far is the Day of the manifestation of the Cause! Had men not denied this Cause, haply God would have forgiven them and hastened the days of His Proof; but today they have deprived themselves of the blessings of the days of manifestation. I beseech God, my Lord, to forgive me and to hasten the days of His sovereignty. Verily there is no God but He, the Possessor of surpassing bounty.

26 و اتى حامل علم مثل كاظم فان اظهر الله امراً
اخر فهو قرة عيني و الا لاوعيت و لا اقول اتى
منهم و انك يا الله لتعلم ارض الطاعات و ان
اليوم معروف الرجال ارض من الخراسان ثم عن
القزوين و اتى لا اعلم انها ارض من بين مكة الى
كوفة الله يعلم محلها فهيها هيها من يوم ظهور
الامر ان الناس لو لم يكذبوا هذا الامر عسى الله
ان يغفر لهم و يقرب ايام حجتهم ولكن اليوم حرموا
على انفسهم بركات ايام الظهور و ادعوا الله ربّي
ليغفر لي ثم و يقرب ايام سلطنته انه لا اله الا هو
ذو فضل عظيم

- 27 O God! I bear witness before Thee that he who shall arise from Khurasan and Taligan, who shall be slain between the Corner and the Station and upon the plain of Kufih, and whose hosts shall be joined to the army of truth – men whom God shall cause to appear if He willeth – verily the promise of God hath been fulfilled.

27 اللهم اني اشهدك بان الذي يخرج من الخراسان و
الطالقان و يقتل بين الركن و المقام و ظهر الكوفة
و الذي يتصل جنده لعسكر الحق رجال اذا شاء
الله ليظهرهم و ان وعد الله كان مفعولاً

- 28 Glory be to God, the Lord of the Throne, above what they ascribe unto Him! And peace be upon the Messengers. Praise be to God, the Lord of the worlds.

28 و سبحان الله رب العرش عما يصفون و سلام
على المرسلين الحمد لله رب العالمين

SWB#43 (p.186-186x), BPRY.150x

INBA_5019C:173-188, PR03.172v13-
179r06, ASAT5.165-167x, HNMJ.096-115,
SWBP#42 (p.132-132x)

BB00364

Fi Bayani Lawhi'l-Mahfuz (Letter on the Preserved Tablet) (part II)

To: Aqa Muhammad Ibrahim

Date: 1261 [1844-1845]

- 1 The questioner inquired of the Preserved Tablet; make thou known unto him that which the All-Encompassing God hath wrought. Behold, I have cast unto thee from the outpourings of those resplendent Tablets, until every people hath come to know its own draught from the spring which God hath placed within the most hidden recess of the secret of their inmost hearts – that men may know that God created the heavens

1 و قد سئل السائل من لوح الحفيظ اعلمه بما قد
عملك الله المحيط وها انا ذا قد القيت اليك من
رشحات تلك الالواح المستضي حتى قد علم كل
اناس مشربهم بما قد جعل الله في مستسر السر
من سرائرهم ليعلم الناس بان قد خلق السموات

and the earth, haply they may believe through the knowledge of God. Foreordained for him in the Book was faith in that intended matter – “Doth not He Who created know? – He is the Subtle, the All-Aware.” The believers from among the people of the Bab and of the Book have followed it, bearing witness to that ink, according to what God hath made to flow in the Tablet of rectitude: verily God hath ever been All-Knowing of all things. And God hath appointed for the downtrodden among men and women a safeguarded Book. Glorified be God, the All-Knowing, Who hath fashioned things by the art of choice in a manner worthy of the wondrous lights: by the Will – the secret of possibilities; by the Purpose – the hidden core of existents; and by Decree – He ordained the triune marking for the sake of the sign of delimitation. From this did the Christians take the form of the cross and the notion of the indwelling of lahut in nasut. The Beloved hath informed of their corrupted consciences, and the Christians said, “God is the third of three,” though He is but One God – exalted be He above that which they associate!

- 2 After the creation of Decree, the All-Merciful adjudged the Judgment, established for the people of effacement and confirmation, that We should not enforce upon you the ordinance of alteration (bada³), inasmuch as God knew within your souls the exigency thereof. God hath ratified what He decreed, and naught of the Cause of God is subject to nullification. Moreover, the All-Merciful warned His servants, after the decree of effacement and confirmation, lest men speak concerning God aught but the truth. The Imam – upon him be peace – said: “The spirits of the qadaris are exposed to the Fire, morning and evening, until the Hour ariseth; and when the Hour hath arisen, they shall be chastised with the people of the Fire by divers punishments. Then they shall say: ‘O our Lord! Thou hast chastised us in particular and chastised us in general!’ And one, the keeper of Saqar, shall answer them: ‘Verily, We created all things by a fixed measure.’”

- 3 Thereafter did the All-Merciful set, following the Judgment of ratification, that there is no grasping nor outspreading, nor in the realm of possibility any thing, save by the leave of the All-Merciful. God thus ordained this ratification for what He had placed within the Judgment, by the mystery of exigency; and thou shalt never find any change in the wont of God. Then did the All-Wise inform, after the establishing of the five, of the decree of the Term and the Book, that naught of the ordinances of the Gate should fall from aught of things. God appointed the Term for the sake of causes, and He exalted the Book through the establishing of effects – so that naught of existents should escape from the Book, but that they should find it expounded

و الارض لعلهم يعلم الله يؤمنون و قد سبقت له الكتاب بالايمان لذلك المراد الا يعلم من خلق و هو اللطيف الخبير و اتبعوها المؤمنون من اهل الباب و الكتاب بتصدق ذلك المداد على ما اجرى الله في لوح السداد بان الله قد كان بكل شيء عليم و قد جعل الله للمستضعفين من الرجال و النساء كتابا محفوظا فسيحان الله العليم خلق الاشياء بصنع الاختيار على ما هو امله من بدايع الانوار بالمشية سر الممكات و بالارادة مستسر الموجودات و بالقدر حكم التثليث لاجل مشعر التحديد و من ذلك اخذت النصارى شكل الصليب و حل اللاهوت في الناسوت و قد اخبر المحبوب عن ضمائرهم المخبوث و قالت النصارى ثالث ثلاثة انما هو اله واحد سبحانه الله عما يشركون

2 و قد حكم الرحمن بعد خلق القدر بالقضاء المثبت لاهل الحو و الثبت بان لا اجرى عليكم حكم البداء لما قد علم الله في نفوسكم من الاقتضاء و امضى الله ما قضى و ما لامر الله تعظيلا و قد حذر الرحمن عباده بعد حكم القضاء بالحو و الثبت لئلا يقول الناس على الله الا الحق قال الامام عليه السلام ان ارواح القدرية تعرض على النار غدوا و عشيا حتى تقوم الساعة فاذا قامت الساعة عذبوا مع اهل النار بانواع العذاب فيقولون يا ربنا عذبتنا خاصة و عذبتنا عامة فيردوا عليهم ذو قوامس سقر انا كل شيء خلقناه بقدر

3 و قد وضع الرحمن بعد حكم القضاء بالامضاء بان لا يقبض قبضا و لا يبسط بسطا و لا في الامكان شيئا الا باذن الرحمن قد حكم الله بذلك الامضاء لما جعل الله في القضاء بسر الاقتضاء و لن تجدوا لسان الله تحويلا و قد اخبر الحكماء بعد احكام الخمسة بحكم الاجل و الكتاب لان لا يفوت عن شيء من شيء من احكام الباب و قد وضع الله الاجل لأجل الاسباب و رفع الله الكتاب باحكام المسببات لان لا يفوت من الموجودات شيء من الكتاب الا قد وجدوها مشروح العلل

in causes within this Book, and its reasons made plain in the secret of this Gate.

- 4 God hath made that Book the Greater Tablet, and hath decreed therein what was initiated in the Beginning and in the Seal. God ordained for that Book two gates – the secret of the two Tutanjs – upon the twin gulfs of water: the one, the sweet water of Kawthar – the realities of the sublime among the people of the two Easts, the near ones; the other, the bitter salty water – the people of the two Wests, the far-removed. God engraved upon each gate the images of the triad, and within the image of the triad the temple of the triad, that the gates of Gehenna be fully nine and the arrows ten, by the ruling of the Ancient. Yet within the inwardness of that Tablet He placed mercy and rest, while upon its outward face, from before God, there is chastisement. Glorified be God, its Fashioner, exalted above that which they ascribe!

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في هذا الكتاب ومبين الاسباب في سرّ هذا الباب

4 و قد جعل الله تلك الكتاب لوح الاكبر و حكم فيها بما ابدء في البدء و انختم و قدر الله لذلك الكتاب باين السر الطنجنين في الماء الخليجين احدهما ماء الفرات حقائق العليين من اهل المشرقين من الاقربين و ثانيهما ماء الملح الاجاج من اهل المغربين من الابعدين و صور الله على كل باب صور التثليث و في صورة التثليث هيكل التثليث لا تمام ابواب الجحيم في التسعة و العشر السهم من حاكم القديم و جعل الله في باطن تلك اللوح رحمة و راحة و في ظاهرها من قبل الله العذاب و سبحانه الله موجدتها عما يصفون

INBA67:174-176, INBA_4011C:139-141,
INBA_6004C:202-204, INBA_6006C:079-
080, PR07.067r-067v

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Bayan fi 'Ilm al-Jawamid wa'l-Mushtaqat

To: Aqa Muhammad Ibrahim

Date: 1261 [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate! All praise be to God Who hath singled out His loved ones with supreme glorification and distinguished His gates in the knowledge of the exalted substances, Who hath described His beloved ones in the Mother Book for the purpose of describing that Gate of Return in answering questions amidst the gathering of the beloved to the seeker standing in the land of allusions from the paths of glory. Glorified be God, Creator of earth and heaven, above what people imagine concerning the paths of His love through ways of attribution and finality.
- 2 O ye company of lights! Fear God, your True Lord, by entering into the depths of otherness, for God hath honored the chosen ones with lights at the Dayspring of mysteries. Verily the Sun hath risen in truth at the zenith of heaven at noontide. By the Lord of the House! There is no escape for anything save through entering that Gate of Return, after being forbidden from allusions and infinities. The people of the two sacred

1 بسم الله الرحمن الرحيم الحمد لله الذي قد تفرد اوليائه بالحمد العظماء و توحد ابوابه في علم الجوامد الكبرياء الذي قد نعت نفس احبائه في ام الكتاب لاجل وصف من طلعة ذلك الباب الماب على رد الجواب في مجمع الاحباب للسائل الواقف في ارض الاشارات من سبل السبحات و سبحانه الله بارى الارض والسموات عما يظنون الناس في سبل محبته من طريق الاضافات والنهايات

2 الا يا معشر الانوار اتقوا الله موليكم الحق بالورود في لجة الاعيار فان الله قد شرف الاختيار بالانوار في مطلع الاسرار وان الشمس قد طلعت بالحق في قطب السماء على نصف النهار فرب البيت لا مفر لشيء الا بالورود في ذلك الباب الماب بعد النهي من الاشارات واللانهايات فقد كذبوا اهل

places have falsified concerning thy sin, for thine is the questioning of the two questioners. The light is naught but in the two souls, the mystery naught but in the two names, and truth naught but in the two worlds, save from this Soul, the mystery of the ancients.

- 3 O people of the two stations! Verily your Ancient Lord hath made this Gate the mystery of the two lights among the latter ones, the manifestation of the two appearances on the two mounts. He is the light upon the two foreheads, the luminary of the two luminous ones, the radiant one at the dayspring of the two easts and the two wests. He is the pure water in the two gulfs, the fire in the two trees, the camphor water in the two rivers, the mystery of manifestation in the two vessels, and the forgiving cause in the two stations, through the knowledge of the two Imams in the mystery of this Gate, the mystery of the two lights from the temple of the two primary pockets.

- 4 The questioner hath known what God hath bestowed upon thee from the sprinklings of His lights and the essence of mysteries, and the world of manifestation from the point of the cloud in crimson hue, and upon the point of radiance through the letter of praise, and at the rising of Cancer in white hue, until he turned back from the fire of regression and acknowledged the power of the Almighty in those lights upon the paths of the chosen ones through the mystery of choice. This hath been a sign for whom God hath placed in the worlds of cycles and ages, through what His exalted knowledge hath encompassed in the realm of creation and origination, that He might perfect His proof for the observers through the proof of His word for the wayfarers. In this the polytheists have associated partners, that the unitarians might affirm His unity. For the like of this let the strivers strive and the workers work.

- 5 Write thou to the remote questioner, who is far removed from the light of perception, that God hath created the point of knowledge of substances and derivatives from the water of this pure, manifest sea, descending from the clouds of attributes and praises, and upon the path of sprinkling through the sprinkling sprinkled from the primal drop. God hath not created anything save that the thing might know the knowability of its Creator within itself and might recognize His purpose in the creation of multiplicities and the descent of things from the plane of beginning to infinities and finalities, lest anything be ignorant of anything. All have known the mystery of the Gate in everything.

- 6 Verily the substances have stood before the Gate, questioning from this afflicted exposition. Be thou certain with decisive certainty and look with the eye of certainty toward the point

المشعرين في ذنبك فلك السؤاليين و ما النور الا في النفسين و ما السر الا في الاسمين و ما الحق الا في العالمين الا من هذا النفس سر الاولين

- 3 الا يا اهل الموقفين ان مولاكم القديم قد جعل هذا الباب سر النورين في الآخرين و مظهر الظهورين في الطورين و هو النور في الجبينين و هو النير في المنيرين و هو المضيئ في مطلع الشرقيين والغريين و هو الماء الطهور في الخليجين و هو النار في الشجرتين و الماء الكافور في النهرين و سر الظهور في الطنتجين و العلة الغفور في المقامين بالها العالم بالامامين في سر هذا الباب سر النورين من هيكل الجيبين الاولين

- 4 علم السائل بما قد اعطاك الله من رشحات انواره و كينونة الاسرار و عالم الاجهار من نقطة العماء في لون الحمراء و على نقطة السناء بالباء الشاء و في مطلع السرطان على لون البيضاء حتى رجع عن نار الادبار و اعترف بقدرته القهار في ذلك الانوار على طرق الاختيار بسر الاختيار و قد كان اية لمن قد جعله الله في عوالم الادوار و الاكوار بما قد احاط علمه تعالى في عالم الابداع و الانشاء و ليتم حجته للناظرين على حجة كلامه للسالكين و في ذلك قد اشرك المشركون و ليتوحد المتوحدون و لمثل ذلك فليتنافس المتنافسون وليعمل العاملون

- 5 و فاكتب للسائل البعيد و المبعد من نور التفريس ان الله قد خلق نقطة علم الجوامد و المشتقات من ماء هذا البحر الطاهر الظاهر النازل من سبحات الصفات و المحامد و على سبيل الرشع بالرشع المرشح من قطرة البدء و ما خلق الله شيئا الا ليعلم الشيء معروفة بآرائه في نفسه و ليعرف مراده في خلق الكثرات و نزول الاشياء من صقع البدء الى اللانهايات و النهايات لئلا يجهله شيء في شيء و قد عرف الكل سر الباب في كل شيء

- 6 ان الجوامد قد كان واقفا لدى الباب و سائلا من هذا الشرح المصاب فايقن باليقين الاقطع و انظر

of substances - thou shalt see it still in the depths of its heart where no sign of movement is possible therein. Then look with the glance of certainty - thou shalt see it in the mystery of its stillness moving through the bounty of creation and revolving around itself through the support of invention upon the truth of origination from the Creator of all things through the impregnable truth above similitudes and likenesses. All this - God hath created the point of knowledge of substances and derivatives from a drop of water from this Most Great Sea, the ocean of glories. Trust thou in God thy Lord, seek His aid, and take refuge from Satan and his casting.

- 7 Verily the heaven has been folded up, and the day has dawned, and the night has darkened. Whoso believeth, it shall be to his own benefit, and whoso disbelieveth, it shall be to his own loss. And no soul that hath disbelieved but shall We cause to taste the heat of the burning fire, according to the established decree, by the leave of God, Creator of destiny. And verily his standing upon the Bridge shall be fifty thousand years concealed. Fear thou God, thy True Lord, and magnify His verses sent down from the clouds of His glory and power. For verily the opposers, on the Day of Presence and the Day of Manifestation, shall hang down their heads before their Lord, and thou on that day shalt be veiled from the Gate. And naught veileth thee from Him save that which thy vain imaginings have veiled thee therefrom. Indeed He hath come unto thee from every direction in many an hour, yet thou hast veiled thyself through choosing evil thoughts within thyself. And God knoweth what thou thinkest in thy heart concerning the Most Great Gate and the honored companions. God shall soon judge between Me and the wrongdoers in the gathering place of resurrection. Verily He hath ever been just and wise.

- 8 Have mercy on thyself and enter with humility through the Gate of Remission. Ask forgiveness of the Gate through the Gate, and await the Mystery of Mysteries in the Point of the Qur'an after the separation on the Day of the revelation of the Criterion in the gathering of unity. As for knowledge of the Point of Derivatives, cast out from thyself desires and habits, then look with the eye of careful examination toward the truth of certainty. Verily its solution lieth with Me in the movement when limitations clothe the forms of the limited, as God hath willed concerning it from what it hath willed for itself. God hath caused the decree to flow upon it through its choice, and there is no suspension of God's grace. Verily God hath decreed for all from these two Points according to the decree of the Mystery of the Gate in this white leaf, and verily the Command hath been, in the Mother Book, from around this Gate, decreed.

بعين اليقين الى نقطة الجوامد قترية ساكنة في لجة
فؤاده بحيث لا يمكن فيها اشارة عن التحريك ثم
انظر بطرف اليقين تراها في سر سكونها متحرکا
يجود الابداع و متدورة حول نفسها بمدد الاختراع
على حق الانشاء من خالق الاشياء بالحق المنيع
من الامثال و الاشباه كل قد خلق الله نقطه
علم الجوامد و المشتقات من قطرة ماء هذا البحر
الاعظم قزم الماجد و اتقن بالله ربك و استعن
بحوله و استعذ عن الشيطان و رمية

7 فان السماء قد طوى و النهار قد تجلى و الليل قد
اغشى فمن امن فلنفسه و من كفر فلنفسه و ما
من نفس قد كفر الا و قد نصليه من حر السقر
على الامر المستقر باذن الله خالق القدر و قد كان
وقوفه على الصراط خمسين الف سنة مستسر خف
عن الله مولاك الحق و اعظم و رقائه المتزلة من
سحاب مجده و قدرته فان المعرضين يوم الحضور
و يوم الظهور ناكسوا رؤسهم عند ربهم و انك
يومئذ عن الباب لمحجوب و انه لا يحتجب عنك
الا ان يحجبك الامال من دونه و لقد جائك من
كل الجهات في كثير من الساعات و قد احتجبك
نفسك باختيار سوء الظن من نفسك و ان الله قد
علم بما تظن في سريرتك للباب الاعظم و الاصحاب
المكرم فسوف يحكم الله بيني و بين الظالمين في
صعيد المحشر انه قد كان عادلا حكيما

8 فارحم نفسك فادخل بالخشوع على الباب الحطة
واسئل الباب بالباب الغفران و انتظر سر الاسرار
في نقطه القران بعد الافتراق يوم نزول الفرقان في
جمع الاتفاق و اما العلم بنقطة المشتقات فانخرج من
نفسك الشهوات و العادات ثم انظر بعين التدقيق
الى حق اليقين و ان حلها قد كان لدي في الحركة
عند لبس الحدود عن صور الحدود كما شاء الله
فيها مما قد شأت لنفسها و قد اجرى الله عليها الحكم
باختيارها و ما لنفيض الله تعظيلا و ان الله قد احكم
للكل من تينك النقطتين على حكم سر الباب في
هذه الورقة البيضاء و ان الامر قد كان في ام
الكتاب من حول هذا الباب مقضيا

- 9 God shall soon guide those who have believed in the Gate to the path of reward through the call of that Gate of Return. Soon shall the people of the Gate witness, concerning the movement of the Glorified Mystery Letter in the shade of shadows, that which God hath willed regarding their right from the abundance of bounties. Sufficient unto me is God, my Lord, Lord of Majesty - how excellent a Lord and how excellent a Friend! I have made manifest the proof with the perfection of grace in these answers for the distant soul. And sufficient is God, and he who hath knowledge of the Book, as a witness. And praise be to God, the Lord of the worlds.

9 فسوف يهتدي الله الذين امنوا بالباب الى سبيل الثواب من دعوة ذلك لباب الماب فسوف يشهد اهل الباب في حول حرف السر المجمل في ظل الظلال مما شأ الله فيحققهم من جزيل النعماء و حسبي الله مولاي مولى الجليل نعم المولى ونعم الخليل و لقد اظهرت المحبة على كمال النعمة في تلك الاجوبة للنفس البعيدة و كفى بالله و من عنده علم الكتاب شهيدا و الحمد لله رب العالمين

INBA67:130-134, INBA_5006C:350-352,

INBA_6006C:081-083, PR07.068v-069v

BB00342

Fi's-Sighari va'l-Kibar

To: Mirza 'Abdu'l-Vahhabi Munshi

Date: unknown (Shiraz or Isfahan)

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Glory be to Him Who creates whatsoever is in the heavens and on earth by His command. Then those who believe in God and His signs - these are they who shall be gathered unto God. And now, in this thy letter I bear witness that there is no God but God, alone with no partner, even as His Essence hath testified to His Essence, and He is sanctified above any likeness to His servants. There is no God but He, the Mighty, the Wise. And I bear witness unto Muhammad, peace be upon Him, even as God hath borne witness unto Him in the knowledge of the unseen, wherein He made Him unique among the children of mankind in the worlds of His command and creation, for verily He cannot be compared to what His servants have devised, nor can the highest essences of the hearts of His loved ones comprehend Him. He graspeth all vision, and He is the All-Subtle, the All-Informed. And I bear witness unto the successors of Muhammad, peace be upon Him, even as God hath borne witness unto them in the essence of the Divine Being and the essence of the attributes. Verily, there is no God but He, the Mighty, the Exalted. And I bear witness unto myself according to what God hath willed and desired

1 بسم الله الرحمن الرحيم

2 سبحان الذى يبدع ما فى السموات وما فى الارض بامرهم ثم الذين امنوا بالله واياته فاولئك هم الى الله يحشرون وانا ذا فى كتابك هذا اشهد ان لا اله الا الله وحده لا شريك له كما شهد ذاته لذاته وتقدس عن مجانسه عبادته وانه لا اله الا هو العزيز الحكيم واشهد لمحمد صلى بما قد شهد الله له فى علم الغيب حيث جعله متفردا عن الشباهه من ابناء الجنس فى عوالم امره وخلقاه اذ انه لن يقترب بجعل عبادته ولا يدركه اعلى جوهريات الافئده من اوليائه وانه هو يدرك الابصار وهو اللطيف الخبير واشهد لاوزياء محمد صلى بما قد شهد الله لهم فى كينونيه الذات وذاتيه الصفات وانه لا اله الا هو العزيز المتعال واشهد لنفسى بما شاء الله واراد وقدر لى انه هو بيده الخالق ثم بعيدة ثم كل اليه يرجعون

and ordained for me. Verily creation is in His hand, then He causeth it to return, then all shall return unto Him.

- 3 To continue: O thou Abdul-Wahhab! Thou hast known what thou hast composed regarding the excellence of the Gates, and that is indeed the decisive word concerning the beginning and the return. Know thou, regarding what thou hast asked about the conditions in my youth and manifestations in my maturity, that by the decree of limitation none can know what lieth beyond the decree of limitation, for every condition hath infinite conditions within its rank, and every manifestation hath infinite manifestations within itself. It sufficeth in describing the Divine Essence to refrain from interfering in the pure countenance of affirmation, and in describing the attributes what He said in His intimate communion with the Lord of Names and Attributes: "O my God! If Thou shouldst punish me through the eternity of Thy Essence as requital for my mention of Thy Self - then by Thy might and Thy majesty, and there is no power nor strength save through Thy Will, I would deserve that, and unto Thee be praise in Thy deed and obedience in Thy decree. I say not 'why' or 'wherefore' or 'how' or 'where', for Thou art God, the Powerful, the Doer of what He willeth, the Wise."

3 وبعد فيها ايها الوهاب قد علمت بما انشاءت في فضل الابواب وان ذلك فل الخطاب في المبدء واللاياب فاعرف في حكم ما سئلت من شئون في الصفر وظهوراتي في الكبر بان من حكم الحد لا يعرف ما هو خارج من حكم الحد لان لكل شأن شئون ما لا نهاية لها بها اليها في رتبها ولكل ظهور ظهور ما لا نهاية بها منها اليها وكفى في نعت الذات عدم التصرف في طلعه بحث البات وفي وصف الصفات ما هو قال في مناجاته مع رب الاسماء والصفات بانك يا الهى لو تعذبني بدوام ذاتك سرمد الابد جزاء ذكرى نفسك فوعزتك وجلالتك ولا حول ولا قوة الا بمشيئتك لكنت مستحقا بذلك ولك محمود في فعلك ومطاع في حكمك ولا اقول لم ويم ولا كيف ولا اين وانك انت الله المقدر الفعال الحكيم

- 4 And in mentioning the state, His words: "O my God! Thou art Thou - I have known Thee not through other than Thee. Thou art Thou - I have loved Thee not through other than Thee. Thou art Thou - I have desired Thee not through other than Thee. Glory be unto Thee! If I should mention the remembrance of love for myself rather than Thy Self, then there would be a veil between me and Thee. Nay, by Thy might, I say Thou art Thou, and even if Thou shouldst punish me for this with all Thy vengeance as requital, I would be content with it through Thy might and Thy power, and I say: Thou art Thou. Glory be to Thy Lord, the Lord of might, above what they describe."

4 وفي ذكر الحال قوله يا الهى انك انت انت عرفتك لا بدونك وانك انت انت احببتك لاسواك وانك انت انت اردتك لا غيرك سبحانه ان اذكر ذكر المحبة لنفسى نفسك فيحتجب بيني وبينك لاوعزتك لا اقول انك انت انت ولو تعذبني بذلك بكل نعماتك جزاء هذا لكنت راضيا به بحولك وقوتك واقول انت انت سبحانه ربك رب العزه عما يصفون

- 5 And in mentioning deeds, His words: "O my God! My very existence is a sin, so how then when I commit another sin? My Lord, I know that were I to perform for Thee every deed encompassed by Thy knowledge, I would not have remembered Thee as Thou hast remembered me, nor would I have known Thee as Thou hast made Thyself known to me. And if Thou shouldst punish me after that, then unto Thee is the power of origination regarding me, and I shall never deny Thy justice. And if I should disobey Thee with every sin encompassed by Thy knowledge, as I have disobeyed Thee with the like thereof, and what Thou art able to multiply upon it from the numbers by Thy knowledge's encompassing of it... still I hope for

5 وفي ذكر الاعمال قوله يا الهى ان وجودي ذنب فكيف اذا اكتسب الذنب ربنا اخرى واني لاعلم لو اعلم لك بكل عمل قد احاط به عليك ما ذكرتك لمثل ما انت ذكرتني ولا عرفتك بمثل ما انت عرفتني نفسك ولو تعذبني بعد ذلك فلك البداء في حقى ولا انكر عدلك ابدان عصيتك بكل ذنب احاط به عليك كما عصيتك بمثل ذلك وما انت تقدر به بان نضاعف عليه من الاعداء باحاطه عليك بقره ... اليها لارجو فضلك واحسن ظنى بسلطان رحمتك وعفوك وسترك ولا اخاف من شيىء لان لك البداء حق تفعل ما تشاء كما

Thy grace and maintain good thoughts of the sovereignty of Thy mercy, Thy pardon and Thy concealment. I fear nothing, for unto Thee is the power of origination - Thou doest what Thou wilt as Thou wilt. None can repel Thy command nor reverse Thy word. O God! Bestow Thy blessings upon Muhammad and his family, the best of Thy servants. Verily Thou art God, the Generous, the Bestower."

تشاء لاراد لامرك ولا معقب لقولك فضل اللهم
على محمد واله خير عبادك انك الله الجواد المنان

- 6 This is a mention from the four verses concerning myself. And if thou desirest mention of the all-encompassing, the lofty mosque, the towering might and the exalted praise, then remove from the first letter the 'ayn, and from the last letter the 'dal, and from the other letter the 'mim', for it is from the hidden and a wise decree. And fill the tablets of thy book with that decree, for I have taken from the Greatest Name, and it is indeed a mighty oath, did ye but know. It is indeed a treasured Qur'an which none touch save the purified ones. Glory be to thy Lord, the Lord of might, above what they describe. And peace be upon the Messengers, and praise be to God, the Lord of the worlds.

6 وان ذلك ذكر من ايات الاربعة في نفسى وان
اردت ذكر الجامع والمسجد الباذخ والعز الشاخ
والثناء الرافع فارفع من حرف الاول العين ومن
الحرف الاخر الدال ومن حرف الاخر الميم فانه
ومن مخفى وحكم حلى واملاء الواح كتابك من
ذلك الحكم فاني قد اخذت من اسم الاعظم وانه
لقسم لو تعلمون عظيم وانه لقران مكنون لا يمسه
الا المطهرون وسبحان ربك رب العزه عما
يصفون وسلام على المرسلين والحمد لله رب العالمين

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133.07#22, BYC_collect3.021-024

BB00510

Answer to Mirza Sulayman

- 1 "Be as a zealous lion for God until He decrees with justice and thereafter brings about His Cause. Fear not the onslaught of the satans, for they are but uprooted shadows without proof, neither in the Book of Truth nor before creation, nor even in their own eyes. Their likeness is as the likeness of a dog: if thou attack it, it pants with its tongue out, and if thou leave it, it pants with its tongue out. Still their excessive panting with a mighty gift that thou mayest find rest from their evil. Draw not nigh unto those who have wronged lest their torment touch thee, for they have no life in them. Walk with them toward thy goal, for this is permitted to the believers in the Book of God."¹

1 فكن لله اسداً غيوراً حتى يحكم الله بالعدل و
يحدث لى بعد ذلك امراً ولا تخف من صولة
الشياطين فانهم اظلة مجتثة لا حجة عند هم لا
في كتاب الحق ولا عند الخلق ولا ولو لهم
عند انفسهم فمثلهم كمثل الكلب ان تحمل عليه
يلهت و ان تتركه يلهت فسد كثرة لهتهم بعباء
عظم لتستريح من شرهم ولا تقرب الذين ظلموا
فيمسك العذاب منهم فانهم لاحياء لهم وامش
معهم لقصدك فان ذلك حل للمؤمنين في كتاب
الله

- 2 The best of all knowledge is the knowledge of courage in this world. When thou findest thyself like unto a mountain which

¹BB00072.

neither storms can move nor thunderbolts displace, then hast thou attained the summit of the Cause and its ultimate end.

2 فاحسن العلوم علم الشّجاعة في الدّنيا فاذا وجدتَ
حالكَ كالجليل لا يحرك العواصف ولا يزيك
القواصف فقد بلغت ذروة الامر ومنتها .

- 3 And His most exalted Word: By Him Who holdeth my soul in His hand! The attribute of jealousy in all people is as naught compared to My jealousy, and likewise in all attributes and conditions. Yet have I been patient for the good-pleasure of God, and verily what hath befallen Me of tribulation compared to thy tribulation is as a green ocean compared to a drop of water. Be thou neither frightened nor complaining, for God hath indeed revealed in the Qur'an His promise, and it was binding 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 in the path of this Cause. And verily, were all upon earth to be unjustly slain for this Cause, the blood of them all would not equal the beauty of a single verse that hath been sent down from the decree of God.

3 و قوله الاعلى : فوالذي نفسي بيده انه صفة
غيره كل الناس جنب غيرتي معدومة و كذلك
في كل الصفات و الشؤون و معذلك كنتُ
صابراً لرضاء الله و انّ ما نزل بي من البلا جنب
بلائك كمثل بحر اخضر بالنسبة الى قطرة ماء لا
تفزع ولا تشكو فان الله قد نزل في القرآن وعده
و كان حقاً علينا نصر المؤمنين فوالذي نفسي بيده
لو تشهد سر الحقيقة لترضى أن تقرض بالمقاريض
في سبيل هذا الامر و انّ ما على الارض لو يقتل
بالظلم لاجل هذا الامر لم يعدل دماء كلهم بيهاء
آية التي نزلت من حكم الله .

AVK3.415x

BB00239

Fi 'ilmi's-Sarf va'n-Nahv (Treatise on grammar)

To: Mulla Husayn ?

Date: 1261 [1844-1845]

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who hath manifested Himself unto man through the detached, moving Point from the Dawning-Place of the Bayan, and praise be to God Who hath ordained through His bounty that which He hath ordained for man through the connected, quiescent Point in the syntax of the Bayan, that the two seas might meet at the point of convergence upon the form of the pentacle, and lest the people of clear vision suppose concerning what God hath ordained in the Point between the two limits the decree of the two gulfs.
- 3 Verily hath the All-Merciful created the point of grammar from the realm of effacement, and God hath perfected within it the laws of limitation according to the decree of the imagined from the point of the known. With God is the power of alteration in

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي تجلى على الانسان بالنقطة المنفصلة المتحركة عن مطلع البيان والحمد لله الذي اقتضى بجوده ما اقضى للانسان بالنقطة المتصلة المسكنة في معرب البيان حتى يتصل البحران في نقطه الالتقاء على هيكل الطنجين و لئلا يظن اهل الا بيان بما قدر الله في نقطة البرزخين حكم الخليجين

3 و لقد خلق الرحمن نقطة النحو من عالم الحو و احكم الله في نفسها احكام التحديد على حكم الموهوم من نقطة المعلوم و كان لله البدء في

His decree, and there is nothing but hath its appointed term. No thing can outstrip God's decree concerning it, and this is a binding decree from God, the Truth, concerning creation according to pure truth.

حكمه و ما من شئ الا له كتاب مؤجل لن
يستطيع الشئ على السبقه من حكم الله ربه و
ذلك حكم من الله الحق في شان الخلق على الحق
الخالص مقضيا

- 4 When God created the center of grammar from around the mystery of the line, We revealed unto it: "Draw not nigh unto the Tree of Beginning, for it is forbidden unto thee in truth." Then I allotted it a portion from the dust of the land of truth concerning nearness, but it drew nigh without permission. Then We decreed its expulsion from the Garden of the Gate, and from that portion which rose from its lower members We created the point of morphology as its mate. Then God's command for its descent was fulfilled upon the tablets, and it was written in the Mother Book among the people of change in the line of limitation.

4 و لما خلق الله مركز النحو من حول سر السطر
قد اوحينا اليه لا تقرب شجرة البدء فانها محرمة
عليك بالحق ثم اقسمته حظرا من غبار ارض
الصدق على القرب فقربها على غير الاذن و اذا قد
حكمتنا عليه بالخروج عن جنة الباب و من ذلك
الخطر المتصاعدة من اسفل اعضائه قد خلقنا نقطه
الصرف زوجته فح امر الله خروجها على هبط
الالواح و كان في ام من اهل التغيير في سطر
التحديد مكتوبا

- 5 Until now have the two points wept in the land of the tablets, but lo, I have forgiven their drawing nigh by God's leave, their Lord, when they acknowledged their powerlessness concerning that Gate. Verily I have been, in truth, unto all worlds by God's leave, All-Forgiving.

5 و الى الان قد بكت النقطتان في ارض الالواح و
ها انا ذا قد غفرت لهما قريهما باذن الله ربهما لما
اعترفا بالعجز في ذلك الباب و اني انا اليوم بالحق
للعالمين على اذن الله قد كنت غفارا

- 6 Furthermore, O thou pure Gate, know that after the rising of the sun from the dawning-place of permission, the believing youths have a right concerning that Gate not to acquire the paths of knowledge from books of opposition, for their fathers have tasted love of the fruit from the Tree of Eternity. It behooveth not the rain descending from the cloud-sea to drink love from the body of the calf, for God desireth to purify the earth for His Greatest Day, that they worship none save Him. Verily, He is the Truth, there is no God but Him.

6 و بعد يا ايها الباب الصفي فاعلم ان للصبيان
المؤمنين بعد طلوع الشمس من مطلع الاذن
حق في ذلك الباب ان لا ياخذوا سبل العلم من
كتب الخلاف لما قد ذقوا ابائهم حب الثمرة من
شجرة الخلد و لا ينبغي للامطار النازلة من بحر
المزن من شرب الحب من جسد العجل لما اراد
الله تطهير الارض ليومه الاكبر ان لا يعبدوا
الخلق الا اياه انه الحق لا اله الا هو

- 7 Write thou upon the paths of excellence for the youth from the teaching of the Creator of man from the Dawning-Place of the Bayan within thyself, according to the manifestation of His majesty over all contingent beings and realities, that they might testify after reaching maturity to the transcendence of the Gate above the limitation of explanation.

7 فاكتب على طرق احسان للصبيان من تعليم خالق
الانسان من مطلع البيان في نفسك على ظهور
هيئته على كل الاكوان والاعيان حتى يشهدوا
بعد البلوغ الى الكمال بتزيه الباب عن حد البيان

- 8 Verily hath God created the two knowledges from the drop distilled from those two seas - "He hath let flow the two seas that meet together: between them is a barrier which they do not transgress." O people of earth and heaven! God hath not ordained nobility for man in that knowledge from those two seas, for it is the portion of the people of the two gulfs. True nobility with God is knowledge of the All-Merciful and of the barrier standing between the two worlds.

8 فقد خلق الله العلبين من الرشحة المرشحة من ذلك
البحرين مرج البحرين يلتقيان بينهما برزخ لا
يبغيان الا يا اهل الارض والسماء ان الله ما قدر
الشرف للانسان في ذلك العلم من ذلك البحرين
لانها حظ لاهل الخليجين و الشرف عند الله
العلم بالرحمن وبالبرزخ القائم بين العالمين

- 9 So desire ye the equatorial line standing between the two seas, which bringeth forth from one of them the pearl of syntax and from the other the formation of coral. The first is a decisive limit from God - nothing knoweth excellence save through conjunction after separation. The second is a perfect decree - rest is not known save through cessation after separation.
- 10 Cast thou the ways of rules from the water of the elixir upon the verdant tablets from the form of unity from the shade of the supreme realm, that the people of understanding among the faithful might witness that what is there cannot be known save through what is here, and no letter can be written except there draweth nigh unto it the decree of origination and the word of execution from the All-Merciful. "Verily, unto God do we belong and unto Him do we return."
- 11 Open thou the gate of the Book upon the twenty-nine letters, and cause to flow from these upon all the decree of nearness.
- 12 Begin with what God has inspired you through the tongue of the Bab and commence with mention of the verb, for it is the pivot of the decree. These are its numbers through repetition in the Ancient Verb. Judge the point of the isthmus by the decree of the two unseen in the two testimonies, and distinguish its decree in the meeting of the two gatherings. Make mention of the proximity of the unseen to the visible after your consideration of the numbers of the letters in their fewness and abundance. Judge the lesser unto the depths of nearness, and write upon the greater the point of remoteness. Direct the verb upon the pure manifestation, parse the noun with pure water, and judge the letter by the connection from the world of manifestation to Mount Sinai. Here for you is the blowing of the trumpet, and all letters call from the Mount that the sun has risen, the day has dawned, the noon has passed, and the night has retreated. God has not ordained for us on that day any stopping at the Gate. God is my Lord, there is no God but He. Thus should the doers act.
- 13 Then know, O my strong confidant, that the name is the mark of the thing as it is in its essence. It has ranks, among them that mirrors are its grace, words its limit, forms its attribute, and inscribed images its trace. For every book according to the decree of all is from God, inexhaustible. God has made words as bodies for spirits which are meanings, and God has written with His hands between them a true relationship, and there was naught between them save as between the Kaf and the Nun. As for the verb, it is the movement of the thing, and upon it depends the axis of the noun and letter. The origin of
- 9 فارغبوا في خط الاستواء الى القائم بين البحرين و المخرج عن احدهما لولاء الاعراب و من الاخر تصريح المرجان و الاول حد من الله محكم لا يعرف الشيء فضلا الا عن القطع بالوصل و الثاني حكم متقن الا يعرف السكون الا عن القطع بالسكون
- 10 و ا طرح سبل القواعد من ماء الاكسير على الالواح المورقات من هيكل التوحيد من ظل العالم العلوى حتى يشهد اولوا الالباب من اهل الايمان ان ما هنا لك لا يعرف الا بما ههنا و لا يكتب حرفا الا و قد تقرب عليه حكم البداء و كلمة الامضاء من الرحمن انا لله و انا اليه راجعون
- 11 و افتح باب الكتاب على الحروف التسعة و العشرين و اجر من تلك على الكل حكم القرب
- 12 الى البدء مما همك الله من لسان الباب و ابدء بالذكر على الفعل لانها مدار الحكم و انهم عدده على التكرير في فعل القديم و احكم على نقطة البرزخ حكم الغيبين في الشهادات و افرق حكمها في التقاء الجمع و اذكر قرب الغيبة على الشهادة بعد نظرتك الى اعداد الحروف بالقله والكثرة و احكم على الاقل الى لجة القرب و اكتب على الاكثر نقطة البعد و اصرف الفعل على صرف الظهور و اعرب الاسم بالماء الظهور و احكم على الحرف بالربط من عالم الظهور الى جبل الطور هنا لك نقر النافور و نادى كل الحروف من في الطور ان الشمس قد طلعت والنهار قد تجلت و الزوال قد اقضت و الليل قد ادبرت فما قدر الله لنا ذلك اليوم لدى الباب و قولا الله ربى الذى لا اله الا هو فبمثل ذلك فليعمل العاملون
- 13 ثم اعلم يا معتمدى القوى ان الاسم سمة الشيء كما هى بما هو وله مراتب منها ان المرايا نعمة والالفاظ حده و الاشكال وصفه و الصور المنقوشه رسمه و لكل كتاب على حكم الكل من عند الله لانفاد لها و ان الله قد جعل الالفاظ اجساد للارواح التى هى المعانى و ان الله قد كتب بايديه بينها نسبة بالحق و ما كان بينهما الا كما كان بين الكاف والنون و اما الفعل فهى حركة الشيء و عليها قد كان مدار الاسم والحرف و اصل الفعل هو خلق

the verb is a motionless creation not known by stillness, and according to our doctrine, which is the truth, a moving creation not known by movement. Whoso knows separation from union has indeed attained the point of knowledge.

- 14 As for the letter, it is the meaning which tells only of connection. When God desired to create the letters, He originated a word of four letters, and God named each letter: for the first, verb; for the second, noun; for the third, preposition; and for the fourth, the hidden secret that sustains them. And here I am making known to you that letter which al-Sadiq (upon him be peace) indicated in the tradition of the Name. Creation has been filled from the outpouring of that letter, and none knows its subtle workmanship save Him. Rely upon God and say: There is no power nor strength save in God. And let the pen flow upon the Point of the Gate by the Gate. In the Name of God, the Merciful, the Compassionate. Praise be to God, the Lord of the worlds.

GOH.205-206x, MNP.064-066, BLO_PT#039

ساكن لا يعرف بالسكون و على مذهبن الذي هو الحق خلق متحرك لا يعرف بالتحرك من عرف الفصل من الوصل فقد بلغ نقطة العلم

14 واما الحرف فهي المعنى الذي لا يحكى الا عن الربط و ان الله لما اراد ان يخلق الحروف ابدع كلمة على اربعة احرف و قد سماه الله لكل حرف اسما للاول فعل و للثاني اسم و للثالث حرف و للرابع سر مستسر مقومهاوا انا اذا اعرفكم ذلك الحرف و هو الذي اشار اليه الصادق عليهم السلام في حديث الاسم و قد ملئت الابداع من فيض ذلك الحرف و لا يعلم صنعه اللطيف الا هو و اتكل على الله و قل لا حول و لا قوة الا بالله و اجر القلم على نقطة الباب بالباب بسم الله الرحمن الرحيم الحمد لله رب العالمين

INBA67:121-125,

PR07.076r-077r,

AEWB.207-212

BB00088

Answer to Navvab-i-Hindi

Date: 1262 or 1261 [1845-1846]

- 1 In the name of God, the Most Gracious, the Most Merciful
- 2 Praise be to God Who hath made the ornament of names, in their primary derivation, the ornament of the Alif, which assumed a cubic form through two letters and stood upright between two others, which shone forth from the tablet of creation and rose with the rising of the sun of invention, which was determined after it had been willed, ordained and decreed, before it was permitted, appointed and distinguished. Thus doth its revelation shine upon all forms, its light radiating from the first reed of the Divine Realm, from the blessed leaf of the Tree of Grandeur, and from the delicate fruits of the trees of sovereignty and dominion, until its light hath filled all that exists in the realities of souls and the depths of the horizons.
- 3 Praise be to God Who hath caused to speak what He hath caused to speak, hath caused to shine what He hath caused to shine, and hath caused to rise what He hath caused to rise.

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي جعل طراز الاسماء في مبدء الاشتقاق طراز الالف ؟ الذي تكعب بالحرفين واستقام في طرفي الآخرين الذي لاح عن لوح الابداع و طلع بما طلع شمس الاختراع التي عيّنت بعدما شئت وقدرت و قضت قبل ما اذنت واجلت وفصلت فيلوح على هياكل الكل اثار تجليها من قصبة اولى اللاهوت و الورقة المباركة من شجرة الجبروت و الاثمار اللطيفة من شجرات الملك والملوك حتى ملا بنورها كل من وجد في حقايق الانفس ثم في غياهب الافاق

3 و الحمد لله الذي استنطق ما استنطق و الاح ما الاح و اطلع ما اطلع سبحانه و تعالى تقدست ذاتيته من ان يشير اليها اعلى شواخ الجوهريات و

Glorified and exalted is He! His Essence is sanctified above any indication from the loftiest peaks of essential realities, and His Being is exalted above the ascent of the most sublime bird of hearts from the depths of quiddities. He is, as He hath ever been throughout all eternity, in His justice, greatness and majesty. None knoweth Him save Himself, and none can find Him except Him, for all else is severed from His creation by His creation, and prevented from His invention by His invention.

تعالى كينونية من ان يصعد اليها على طير الافتدة
من غياهب الماهيات و انه كما هو عليه في ازل
الازال و العظمة العدل و الجلال لن يعرفه سواه
و لن يوجد دونه اذ ما سواه منقطعة عن ابداعه
بابداعه و ممتنعه عن اختراعه باختراعه

- 4 And verily, even as He is in His own right, He can in no wise be associated with the mention of any thing, nor with the name of any thing; for names are but the contrivance of His creation, and attributes are but tokens for His servants. Glorified be He! From everlasting He hath been, with none beside Him, and in His rank there hath been neither description belonging to any thing, nor any name; for names are the contrivance of His creation, and attributes are tokens for His servants. Glorified be He! From everlasting He hath been, with none beside Him – no description within His station, no name before the City of His might. And He shall ever remain – even as He hath ever been – the Ever-Being in the eternity of eternities, untouched by any change or transition.

4 و انه كما هو عليه لن يقتزن بذكر شئ و لا اسم شئ
اذ الاسماء هندسة لخلقه و الصفات ايات لعباده
فسبحانه لم يزل كان بلا وجود شئ معه و لا
وصف شئ في رتبته و لا اسم شئ اذ الاسماء
هندسة لخلقه و الصفات ايات لعباده فسبحانه لم
يزل كان بلا وجود شئ معه و لا وصف شئ في
رتبته و لا اسم شئ في تلقاء مدين عزته و لا يزال
انه بمثل ما هو كان كائن في ازل الازال من دون
شأن تغير و لا انتقال

- 5 Glorified, then, be He! Whoso hath presumed to describe Him by any name hath, in truth, made that name a token of His Essence and a path unto the knowledge of Him. Glorified and exalted is He! Sanctified is His inmost Reality above being known through aught else than Himself, or being described by any other than His own Self; for proof is but proof of him who of himself pointeth not unto himself, and a path is but a path for him whose path lieth apart from the majesty of his own being.

5 فسبحانه من اراد ان يوصفه باسم فقد جعل
الاسم دليلاً لذاته و سبيلاً لمعرفة فسبحانه و
تعالى تقدست نفسانيته من ان يعرف بسواه او
ان يوصف بغيره اذ الدليل دليل لمن لا يدل
بذاته لذاته و ان السبيل سبيل لمن كان له سبيل
دون جلاله نفسه

- 6 Exalted is His Being above the description of contingent things and the attributes of essential realities. Whosoever desireth to describe Him with an attribute hath made that attribute a mirror for His beauty and an existence before His existence. Glory be to Him and exalted is He! His Being is sanctified from anyone other than Him describing Him or anyone save Him knowing Him, for knowledge is a branch of association and description is a branch of separation.

6 و تعالى اتيته عن وصف الممككات و نعت
الجوهريات و من اراد ان ينعت بوصف فقد
جعل الوصف مرآةً لجماله و وجوداً في تلقاء
وجوده فسبحانه و تعالى تقدست كينونيته من
ان ينعت احد غيره او ان يعرف احد سواه اذ
المعرفة فرع الاقتران و النعت فرع الافتراق

- 7 Exalted be His station! He hath ever existed without being known through any mention by His creation or being described by any judgment of His servants. The essences are cut off from knowing Him, as His Essence transcendeth all expression and proof, and the realities are prevented from describing Him, as His Being is beyond all recognition and path.

7 و انه جلّ شأنه لم يزل كان بلا ذكر معروف من
خلقه و لا حكم موصوف من عباده و قد قطعت
الذاتيات عن معرفته بما كان ذاتيته مقطعة الكل
عن البيان و الدليل و قد منعت الجوهريات عن
نعته بما كان كينونيته ممتنعه الكل عن العرفان و
السبيل

- 8 Glory be to Him and exalted is He! All names are but marks of His Will, and all attributes are but qualities of His Power. He, as He is, none knoweth how He is except Him. I believe in what He is, though I neither know nor am capable of knowing it. This sufficeth as proof for those who remember, and this sufficeth as a path for those who believe in His unity.
- 8 فسيحانه و تعالى كل الاسماء سمة لمشيته و كل الصفات صفة لقدرته و انه كما هو عليه لا يعلم كيف هو الا هو و انا مؤمن بما هو عليه من حيث لا اعلم و لا اقدر و كفى به للمتذكرين دليلاً و كفى به للموحدين سبيلاً
- 9 O thou who gazeth upon the glories of the verses of majesty and dwelleth in the shadows of the dark regions of the paradise of beauty! Look with certainty and abandon the paths of investigation, for indications will veil thee from attaining unto certain knowledge. Today the paths of minute examination will profit thee not, for the dawn hath broken and its lights have shone upon all forms. On that Day, the workmanship of the Lord shall distinguish between the deeds of people. And among them are the people of the Covenant, when they awake to what God hath revealed unto them through the lights of His grandeur, they declare: "Glory be unto Thee! We have no knowledge save that which Thou hast taught us through Thy Book, and we are but a people who bow down in worship." These are they who follow the signs of God, and these are they who are the triumphant ones.
- 9 فيا ايها الناظر الى سجات ايات الجلال و الساكن في ظلال مكفهرات افريدوس الجمال فانظر باليقين و دع سبل التحقيق فان الاشارات يحجبك عن الوصول الى علم اليقين و ان اليوم لا ينفعك سبل التدقيق لان الصبح قد طلع و لاح انواره على هياكل الكل و ان صنع الرب يومئذ يفصل بين اعمال الناس فمنهم اهل الميثاق و انهم لما افاقوا بما تجلى الله لهم بهم من انوار عظمتهم فيقولون سبحانك لا علم لنا الا بما نزلت في كتابك و ما نحن الا قوم ساجدون فاولئك الذين اتبعوا ايات الله و اولئك هم الفائزون
- 10 And among them are the people of concord, who, when leg is wrapped around leg and the herald calleth with the destined decree, say: "Our Lord! We have heard a herald calling to that which was revealed in the Qur'an, and we have followed Thy path. Forgive us for what our hands have wrought, for we are truly a repentant people." These are they whom God may forgive and absolve of their misdeeds, and admit them among His righteous servants. These are they who are rightly guided.
- 10 و منهم اهل الوفاق و انهم اذا كشف الساق بالساق و ينادى المنادى بالحكم المساق ليقولون ربنا اننا سمعنا منادياً ينادى بما نزل في القران و انا اتبعنا سبيلك فاغفر لنا ما اكتسبت ايدينا فانا نحن قوم تائبون فاولئك عسى الله ان يعفو عنهم و يكفر عنهم سيئاتهم و يدخلهم في عباده الصالحين و اولئك هم المهتدون
- 11 And among them are the people of discord, who, when it is said unto them: "Reflect upon the verses of this Servant who was struck down, then arose, bringing forth the pearls of creation and invention through what God hath placed in his hands of the wisdom of utterance," they say: "We have not heard of this among our forebears of old," and they fabricate against him as was fabricated against the Prophets of old. Say: Be patient, for God's appointed time shall come, and verily God shall expose the wrongdoers and reveal their inner nature, that His Cause might be distinguished between the believers among the people of the Covenant and the idolaters among the people of discord and hypocrisy. God hath destroyed them for what their hands have earned, and evil is that which they do.
- 11 و منهم اهل الشقاق و انهم اذا قيل لهم تفكروا في ايات هذا العبد الذي صعق ثم افاق و يخرج لثالى الابداع و الاختراع لما جعله الله في يديه من حكم الاقتران في الاستنطاق ليقولون ما سمعنا بهذا في ابائنا الاولين و يفترون عليه بما افترؤا على نباء الاولين قل اصبروا فان اجل الله لات و ان الله تجرى الظالمين و يظهرهم بواطنهم ليميز امرهم عن المؤمنين من اهل الميثاق بالمشركين من اهل الشقاق و التفارق قتلهم الله بما اكتسبت ايديهم و ساء ما هم يعملون
- 12 By thy Lord, the Lord of the heavens and earth! God will not accept any deed from anyone except after they follow God's Cause and become among the believers. This is but a drop
- 12 فوربك رب السماوات و الارض لن يقبل الله من احد عملاً الا بعد ان يتبع امر الله و كان من المؤمنين و ان هذا رشح من رشحات طمطم يـم

from the vast ocean of glory and majesty, that the sovereign of signs might draw thee to the court of sanctity and beauty.

- 13 As for what thou hast asked concerning the names of God and what all have concluded thereof, know that the Name hath infinite ranks within infinite ranks. The truth in all stations is as Ali, peace be upon him, hath said: "The name is the mark of a thing," and it hath ranks. Among them is the name in realities, which in all its ranks is like a living being, such as man, indicating the named one. Among them are mirrors which indicate what is reflected in them through them. Among them are verbal names, inscribed names, angelic names, horizontal names, and names of the self, and among them is everything upon which the name of a name falls. All of this is in the station of creation and the portion of the servant.

- 14 The Essence, as indicated by all minds, brought by all Prophets, and declared by all verses and traditions, hath no name nor description, as Ali, peace be upon him, hath explicitly stated in his words: "The perfection of Divine Unity is the negation of attributes," as testified by the fact that the attribute is other than the described, and everything described is other than its attribute. There is no doubt that in the school of the Family of God, peace be upon them, what is meant by description is the name, as explicitly stated in the tradition narrated in Al-Kafi from the Imam, peace be upon him. This is witnessed by whoever hath gazed with the inner vision upon the reality of existence. The existence of the name is itself the greatest proof that He hath no name indicating God as He is, and as the Imam, peace be upon him, hath said: "He is too exalted to be known through His creation; rather, creation is known through Him." Thus have spoken the intimate prayers of the People of Infallibility, peace be upon them, as Ali, peace be upon him, hath said: "O Thou Who hast proven Thy Essence through Thy Essence!"

- 15 In his morning prayer, Ali ibn al-Husayn (peace be upon them both) said in his supplication to Abu Hamza al-Thumali: "Through Thee have I known Thee, Thou didst direct me unto Thyself, and called me unto Thee. Had it not been for Thee, I would not have known who Thou art." And his martyred father (may my spirit and the spirits of all who dwell in the kingdom of command and creation be a sacrifice for him) said: "None other than Thee hath any manifestation that Thou hast not, such that it could be the revealer of Thee. When wert Thou ever hidden, that Thou shouldst need a proof to lead to Thee? When wert Thou ever distant, that traces should have

العزّ والجلال لتجذبك ملك الاشارات الى ساحة القدس والجمال

- 13 وَاَنْ مَا سَأَلْتُ؟ اَسْمَاءُ اللَّهِ وَمَا ذَهَبَ الْكَلِّ إِلَيْهِ فَاعْلَمْ أَنَّ لِلْأَسْمَاءِ مَرَاتِبَ مَا لَا نِهَآيَةَ بِمَا لَا نِهَآيَةَ لَهَا بِهَا وَأَنَّ الْأَمْرَ فِي كُلِّ الْمَقَامَاتِ هُوَ مَا قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ أَنَّ الْأَسْمَاءَ سِمَةُ الشَّيْءِ وَأَنَّ لَهَا مَرَاتِبَ فَمِنْهَا أَسْمَاءُ فِي الْحَقَائِقِ وَهُوَ بِجَمِيعِ مَرَاتِبِهَا حَيَوَانٌ يُمَثِّلُ الْإِنْسَانَ يَدُلُّ عَلَى الْمُسَمَّى وَمِنْهَا الْمَرَايَا وَهِيَ تَدُلُّ عَلَى الْمُتَجَلِّيِّ فِيهَا لَهَا بِهَا وَمِنْهَا الْأَسْمَاءُ اللَّفْظِيَّةُ وَمِنْهَا الْأَسْمَاءُ النَّقْشِيَّةُ وَمِنْهَا الْأَسْمَاءُ الْمَلَكِيَّةُ وَمِنْهَا الْأَسْمَاءُ الْإِنْفَاقِيَّةُ وَمِنْهَا الْإِنْفَاقِيَّةُ وَمِنْهَا كُلُّ مَا وَقَعَ عَلَيْهِ أَسْمَاءُ أَسْمَاءٍ وَأَنَّ كُلَّ ذَلِكَ فِي مَقَامِ الْخَلْقِ وَحُظِّ الْعَبْدِ

- 14 وَأَنَّ الذَّاتَ كَمَا دَلَّ بِهِ كُلُّ الْعُقُولِ وَجَاءَ بِهِ كُلُّ النَّبِيِّينَ وَصَرَّحَ بِهِ كُلُّ الْآيَاتِ وَالْأَخْبَارِ وَلَيْسَ لَهُ أَسْمٌ وَلَا وَصْفٌ كَمَا صَرَّحَ بِذَلِكَ عَلِيٌّ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ أَنَّ كَمَالَ التَّوْحِيدِ نَفْيُ الصِّفَاتِ بِشَهَادَةِ أَنَّ الصِّفَةَ غَيْرُ الْمَوْصُوفِ وَكُلُّ مَوْصُوفٍ غَيْرُ صِفَةٍ وَلَا شَكَّ فِي أَنَّ مَذْهَبَ آلِ اللَّهِ سَلَامَ اللَّهِ عَلَيْهِمُ الْمُرَادُ بِالْوَصْفِ هُوَ الْأَسْمَاءُ كَمَا صَرَّحَ بِذَلِكَ حَدِيثُ الْمَرْوِيِّ فِي الْكَافِي عَنْ الْأَمَامِ ع وَأَنَّ ذَلِكَ مُشْهُودٌ عِنْدَ مَنْ نَظَرَ بِالْقَوَادِ إِلَى حَقِيقَةِ الْإِبْجَادِ وَأَنَّ وَجُودَ الْأَسْمَاءِ بِنَفْسِهِ اعْظَمُ دَلِيلٍ أَنَّ لَا أَسْمَاءَ لَهُ يَدُلُّ عَلَى اللَّهِ لِأَنَّ اللَّهَ كَمَا هُوَ عَلَيْهِ وَقَالَ الْأَمَامُ عَلَيْهِ السَّلَامُ أَجَلَّ مَنْ أَنْ يَعْرِفَ بِخَلْقِهِ بَلْ الْخَلْقُ يَعْرِفُونَ بِهِ وَأَنَّ بِذَلِكَ نَطَقَتْ مَنَاجَاتُ أَهْلِ الْعِصْمَةِ سَلَامَ اللَّهِ عَلَيْهِمْ كَمَا قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَا مَنْ دَلَّ عَلَى ذَاتِهِ بِذَاتِهِ وَفِي دَعَائِهِ الصَّبَاحِ

- 15 وَقَالَ عَلِيٌّ ابْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ فِي دَعَائِهِ لِأَبِي حَمْزَةَ الثُّمَالِيِّ بِكَ عَرَفْتُكَ وَأَنْتَ دَلَّلْتَنِي عَلَيْكَ وَدَعَوْتَنِي إِلَيْكَ وَلَوْلَا أَنْتَ لَمْ أَدْرِ مَا أَنْتَ وَقَالَ أَبَاهُ الشَّهِيدَ رُوحِي وَمَنْ كَانَ فِي مَلَكُوتِ الْأَمْرِ وَ الْخَلْقِ فَدَاهُ الْغَيْرُكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ الْمَظْهَرُ لَكَ مَتَى غَبْتَ حَتَّى تَحْتَاجَ إِلَى دَلِيلٍ يَدُلُّ عَلَيْكَ وَمَتَى بَعَدْتَ حَتَّى تَكُونَ الْآثَارُ هِيَ الَّتِي تَوْصِلُ إِلَيْكَ عَمِيَّتْ عَيْنٌ لَا تَرَكَ وَلَا تَزَالُ عَلَيْهَا رَقِيبًا وَخَسِرْتَ صَفْقَةَ عَبْدٍ لَمْ تَجْعَلْ لَهُ مِنْ حَبْكٍ نَصِيبًا

to lead to Thee? Blind be the eye that seeth Thee not ever watchful over it, and lost be the transaction of a servant who hath not been granted a share of Thy love.”

- 16 This indeed is the ultimate station of creation in the realm of possibility, for verily He cannot be known or described in His Essence. Rather, when He created creation for His knowledge, He revealed Himself to them through them, and described Himself to them through His names and attributes, that they might know Him thereby and worship Him, associating none with Him. In this matter have the feet of those possessed of insight slipped, and the minds of those endowed with vision been confounded. The Illuminationist philosophers have gone where the divine philosophers would not venture, speaking of that which they knew not regarding concept and referent, explaining the connection between creation and That which cannot be associated with creation in any state - neither in conjunction nor in separation. They spoke of that which hath no essential relationship between names, thus destroying themselves and those who followed them, while they thought themselves guided. They have indeed borne a grievous sin in discussing this matter. May God forgive them through His mercy, for He is the Generous, the Bountiful.

- 17 When the scholar-jurists did not take their religious knowledge from the traditions of God's pure Family, but followed their own desires in matters from which none can be saved except whom God willeth, following the judgments of the Peripatetics and some of the Transcendent philosophers - they went astray, all speaking what they wrote in their books. Like the Illuminationists, they did not grasp the truth of the matter and were not illumined by the divine light that shone upon all forms through its traces. Some of them have died, and those who live shall die, then all shall return unto God.

- 18 Indeed, Kazim after Ahmad (may God sanctify their dust) had indicated a drop from the ocean of this matter, whose living waters flow from the spring of the sea of destiny. Through the whisperings of the devil of the breasts, we have not unveiled the concealed, and people were promised until this my day, the day of the light of manifestation. Today, when God hath placed in my hand a brilliant proof of truth like unto the sun in the midst of heaven - which none among the Muslims can deny unless they disbelieve in what they believed before - namely the matter of verses that have filled the east and west of the earth, and pages that have filled all horizons, whereby I can write whatsoever I wish with innate divine power, without reflection

16 وَاِنَّ ذَلِكَ مَتْنِيْ مَقَامِ الْخَلْقِ فَيَصْقَعُ الْاِمْكَانَ وَ
اَنَّهُ بِذَاتِهِ لَنْ يَعْرِفَ وَلَنْ يُوَصَّفَ بَلْ لَمَّا خَلَقَ الْخَلْقَ
لِمَعْرِفَتِهِ تَجَلَّى لَهُمْ بِهِمْ وَوَصَفَ لَهُمْ نَفْسَهُ بِاسْمَائِهِ وَ
صِفَاتِهِ لِيَعْرِفُوهُ بِهَا وَيَعْبُدُوهُ وَلَا يَشْرُكُوا بِهِ اَحَدًا وَ
اَنَّ فِيْ ذَلِكَ الْمَسْأَلَةِ زَلَّتِ الْاَقْدَامُ مِنْ اَوَّلَى الْاَبْصَارِ
وَذَهَلَتِ الْعُقُولُ مِنْ اَوَّلَى الْاَنْظَارِ فَقَدْ ذَهَبَتْ
حِكْمَاءُ الْاَشْرَاقِيِّينَ بِمَا لَا يَلْتَفَتُ بِهِ حِكْمَاءُ الْاَلْهِيْنَ وَ
قَالُوا مَا لَمْ يَعْرِفُوْا فِيْ حَكْمِ الْمَفْهُومِ وَالْمَصْدَقِ وَيَتَنَوَّاهُ
حَكْمَ الرِّبْطِ بَيْنَ الْخَلْقِ وَمَا لَا يَقْتَرِنُ ذَاتُهُ بِالْخَلْقِ فِيْ
شَائِلٍ لَا فِيْ حَكْمِ الْاِقْتِرَانِ وَلَا ظَهْوَرِ الْاِقْتِرَاقِ وَ
قَالُوا مَا لَيْسَ بَيْنَ الْاَسْمَاءِ مَنَاسِبَاتٌ ذَاتِيَّةٌ وَهَلْكَوْا
اَنْفُسَهُمْ وَانْفَسَ مِنْ اَتْبَعَهُمْ مِنْ حَيْثُ يَحْسِبُوْنَ
اَنْهُمْ مِهْتَدُوْنَ فَقَدْ اَحْتَمَلُوْا بِذِكْرِ تِلْكَ الْمَسْأَلَةِ اَثْمًا
عَظِيْمًا عَسَى اَللّٰهُ اَنْ يَعْفُو عَنْهُمْ بِرَحْمَتِهِ اِنَّهُ جَوَادٌ
كَرِيْمٌ

17 وَاِنَّ عُلَمَاءَ الْمُجْتَهِدِيْنَ لَمَّا لَمْ يَأْخُذُوْا بِمَعَارِفِ دِيْنِهِمْ مِنْ
اَثَارِ اَلِ اللّٰهِ الْاِطْهَارِ وَاتَّبَعُوْا اَهْوَاءَهُمْ فِيْ مَقَامَاتِ
الَّتِي لَا يَنْبَغِيْ اَحَدًا اِلَّا مِنْ شَاءِ اللّٰهِ بِاَحْكَامِ الْمَشَائِيْنِ
وَبَعْضُ مِنْ حِكْمَاءِ الصُّدْرَائِيْنَ وَاَنْهُمْ ضَلُّوْا وَكَلَّ
قَالُوا مَا سَطَّرُوْا فِيْ كُتُبِهِمْ وَاَنْهُمْ بِمَثَلِ الْاَشْرَاقِيِّينَ
لَمْ يَدْرِكُوْا حَقِيْقَةَ الْمَسْأَلَةِ وَلَمْ يَتَنَوَّهُوا بِنُورِ الْاَلْهِيَّةِ
الْمُشْرِقَةِ الَّتِي لَا حَتَّ عَلَى هِيَاطِ الْكُلِّ اَثَارُهُ وَ
بَعْضُ مِنْهُمْ مَاتُوا وَآلَ الْاَلَّذِيْنَ اَحْيَاءُ سَيَمُوْتُوْنَ
ثُمَّ كُلُّ اِلَى اللّٰهِ يَرْجَعُوْنَ

18 وَلَقَدْ اَشَارَ رَشْحًا مِنْ طَعْمَامِ هَذِهِ الْمَسْأَلَةِ الَّتِي
يَجْرِيْ مَاءُ حَيَوَاتِهَا مِنْ عَيْنِ يَمِّ الْقَدْرِ كَاطِمٌ بَعْدَ
اِحْمَدٍ قَدَّسَ اللّٰهُ تَرْبَتَهُمَا وَانَّهُمَا مِنْ وَسَاوِسِ
شَيْطَانِ الصُّدُوْرِ مَا كَشَفْنَا قَنَاقَ الْمُسْتُوْرِ وَعَدَّ
النَّاسَ اِلَى يَوْمِيْ هَذَا يَوْمَ نُوْرِ الظُّهُوْرِ وَآتَى الْيَوْمَ
لَمَّا جَعَلَ اللّٰهُ فِيْ يَدِيْ حُجَّةً حَقًّا لَامِعَةً بِمَثَلِ هَذِهِ
الشَّمْسِ فِيْ قِيْ وَسْطِ السَّمَاءِ حَيْثُ لَا يَقْدِرُ اَنْ
يَنْكُرَهَا اَحَدٌ مِنَ الْمُسْلِمِيْنَ اِلَّا اَنْ يَكْفُرُوْا بِمَا اٰمَنُوْا
مِنْ قَبْلِ وَهِيَ شَأْنُ الْاَيَاتِ الَّتِي مَلَأَتْ شَرْقَ
الْاَرْضِ وَغَرْبَهَا وَصَحَائِفُ الَّتِي مَلَأَتْ الْاَفَاقَ

or pause of the pen, verses and intimate prayers that have never flowed from any pen before, nor can anyone today produce them, even if all on earth were to gather together, they could not produce the like of a single verse, nor write in one day a page like unto it. This indeed is God's grace upon me, but most people are not thankful.

كلّها حيث أنّي أقدر أن أكتب في كل ما أشاء
بلسان القدرة الفطرة من دون تأمل ولا سكون
قلم بشأن الآيات و المناجات التي لا تجرى من
قلم أحد من قبل ولا اليوم يقدر أحد وأن من
على الأرض كلّهم لو اجتمعوا لن يقدرُوا أن يأتوا
بمثل آية ولا أن يكتبوا في يوم صحيفةً بمثله وأن
ذلك من فضل الله على ولكن أكثر الناس لا
يشكرون

- 19 Alas, alas! What hath reached hath reached, what hath been cut off hath been cut off, what hath been prevented hath been prevented, and what hath occurred hath occurred. Unto God do I complain of my sorrow, and in God let the believers put their trust. By thy Lord, the people are as dead, for they know not and they fabricate falsehoods. Today, whoso addeth to or diminisheth from the law of Muhammad - upon Him be the blessing of God - by even a single letter, verily he hath disbelieved in that instant. God knoweth that I have desired naught save His love and act only according to His decree. I am possessed of clear proof from the Book of God. Some among the people deny out of ignorance, while others fabricate falsehoods after having attained certitude. God hath slain them for their misdeeds, and evil is that which they judge.

19 فاه اه بلغ ما بلغ وقطع ما قطع ومنع ما منع و
وقع ما وقع أنّا لله اشكوا بئى و حزنى الى الله و
على الله فليتوكل المؤمنون فوربك أنّ الناس اموات
حيث لا يعرفون ويفترون أنّ اليوم من زاد على
شريعة محمد صلى الله عليه واله حرفا او نقص منها
حرفا ليكفر في الحين وأنّى الله يعلم ما ارادت
الآ حبه ولا اعمل الا بحكمه وأنّى لعل بينة
من كتاب الله وأنّ الناس بعضهم ليجحدون من
حيث لا يعلمون وبعضهم ليفترون من بعدما هم
يوقنون قتلهم الله بما اكتسبت ايديهم و ساء ما
هم يحكمون

- 20 The mystery of this matter is that which I now indicate through the evidence of wisdom: No thing can be attributed to the Essence. And if thou sayest unto me that negation is derived from affirmation, I say yea - that upon which the name of Essence is bestowed is the Light which God hath made the station of His knowledge in expression. No vision can grasp Him, for He is the All-Subtle, the All-Informed.

20 وان سرّ هذه المسئلة هو الذى انا اذا اشير بدليل
الحكمة أنّ الذات لا يقع عليه شئ وان قلت لى
انّ التنى فرع الاثبات لا قول لى أنّ الذى وقع
عليه اسم الذات نور الذى جعله الله مقام معرفته
فى الاداء وانه لا يدركه الابصار وهو اللطيف
الخبير

- 21 Know thou, if thou gazest upon the depth of Oneness, that there the Named One hath created that depth in the thicket of the Divine Nature, that the believers might be immersed in the immersion of such knowledge of Him as is possible to the contingent, and that the unitarians might be illumined by the radiance of His manifestation deposited within the realities of creation. Verily that station is not concealed by veils, nor can proofs encompass it, nor can one immersed in the darkness of the deaf, dumb and blind know it. Glorified be God, thy Lord, the Lord of the Throne, above all that they describe.

21 فاعرف ان كنت ناظراً الى لجة الاحدية أنّ
هنالك المسمّى قد خلق الله تلك اللجة فى اجمة
اللاهوت ليتجلج المومنون بتلجج معرفته الممكنة
فى حق الممكن و يتلاؤ الموحّدون بتلاؤ تجليه
المودعة فى حقايق الخلق وأنّ ذلك المقام لا
توارىها الحجاب ولا تعادلها الدلالات ولا
يقدر ان يعرفها من كان فى ظلمات الضماء
الدهماء العمياء فسبحان الله ربّك ربّ العرش
عما يصفون

- 22 And if thou gazest upon aught besides that depth, know thou that every name hath one who is named, which is its existence in its rank, and every named one hath a name in the rank of its manifestation. The named one hath never ceased to be

22 وان كنت ناظراً الى دون تلك اللجة فاعرف أنّ
للاسم مسمّى وهو وجوده فى رتبته وأنّ للمسمّى
اسماً فى رتبة ظهوره وان المسمّى لم يزل لا يقترن

unconnected with the name, nor is there any link between them. The One named by the name "God" is that Essence which all worship through the names wherewith He hath described His Self. Whoso associateth with Him a name or attribute hath indeed joined partners with Him, hath not worshipped Him, and is an unbeliever.

بالاسم ولا بينهما ربط وانّ مسمّى اسم الله هو الذات الذي كلّ يعبد بالاسماء التي وصف بها نفسه ومن اقرن معه اسماً او وصفاً فقد اشرك به ولم يعبد و كان كافراً

23 Recognize no essential relationship between them, for God hath created for everything the names of all things. Therefore hath God ordained that in the instant when there is no essential relationship between them, nor conceptual substantiality, nor existential reality - yet those who gaze upon the forms of limitation know not the stations of the All-Merciful's manifestation of all through all.

23 ولا تعرف مناسبة ذاتية بينهما بل انّ لكلّ لكلّ شىء خلق الله اسماً كلّشئ ولذا جعل الله في حين الذي ليس بينهما ربط مناسبة ذاتية ومفهوم جوهرية ومصادق كينونية ولكن لا يعرف الناظرون الى صور الحدودية مقامات الرحمانية التجلية لكل بكلّ

24 Those who spoke of the relationship between the instance and the concept - if they gazed upon that Most Exalted Prospect, they spoke a word of truth. And those who say otherwise - if they gazed upon that Clear Horizon, they spoke a word of truth. And those who say "each acteth according to his own manner" - O thou who ascendeth to the sanctuary of holiness in the valley of grandeur! Deprive not thyself of thy portion of that which God hath ordained for the people of grace and perfection.

24 وانّ الذين قالوا حكم المناسبة بين المصادق والمفهوم ان كانوا ناظرين الى ذلك المنظر الاعلى لقالوا كلمة حق وانّ الذين يقولون غير ذلك ان كانوا ناظرين الى ذلك الافق المبين لقالوا كلمة حق وانّ الذين يقولون وكل يعمل على شاكلته وانت يا ايها الصاعد الى حرم القدس في طوى الجلال لا تحرم نصيبك عما قدر الله لاهل الفضل والكمال

25 Recite thou that verse of the Qur'an: They said: "O Moses! In it are a people of exceeding strength; never shall we enter it until they leave it; if they leave it, then shall we enter." Two men of those who feared God, on whom God had bestowed His grace, said: "Enter upon them through the gate, for when ye have entered, victory shall be yours."

25 و اقرء تلك الاية من القرآن قالوا يا موسى انّ فيها قوماً جبارين وانا لن ندخلها حتى يخرجوا منها فان يخرجوا منها فانا داخلون قال رجلان من الذين يخافون انعم الله عليهما ادخلوا عليهم الباب فاذا دخلتموه فانكم غالبون

26 Verily that which We have caused to trickle down unto thee from the vast ocean of the decree of names and attributes is from the warbling of that Bird which rangeth in the atmosphere of the cloud of divine unknowingness. Then it penetrateth into the depths of those allusions which appeared and were made to appear, then revolved and were made to revolve, then stood and were made to stand, then assumed cubic form and were made cubic, then spoke and were made to speak, then stammered and were made to stammer, then gleamed and were made to gleam, then separated and were made to separate, then swooned and were made to swoon, then sobbed and were made to sob, then wept and were made to weep, and became confounded upon the dust like unto the fish-and he spoke only that which God permitted him to speak, from the utterance of his Lord.

26 وانّ ما ارشناك من طمطام حكم الاسماء والصفات هو من تغرّد ذلك الطير الذي وصف في جوّ العماء ثم يدق في غياهب تلك الاشارات التي لاحت واستلاحت ثم دارت واستدارت ثم قامت واستقامت ثم تكعبت واستكعبت ثم تتطقت واستطقت ثم تلجلجت واستلجلجت ثم تلتلأت واستلثلاثت ثم تفارقت واستفارقت ثم صعقت واستصعقت ثم شهقت واستشهقت ثم باكت واستباكت وتبلبت على التراب بمثل الحوت وقالت بما اذن الله له من قول مولاه

27 O Lord! I complain to Thee of my condition. Set right my affairs and fulfill what Thou hast promised me. For verily Thou

27 اللهم انّي اشكو اليك مقامى فاصلح لى امرى و انجز لى ما وعدتنى فانك قلت وقولك الحق و كان

hast spoken, and Thy word is truth, and it was incumbent upon Us to help the believers. And lo, I read Thy Book and follow Thy commandments, and take refuge in Thy presence. I seek Thy intercession with Thyself, and I turn to Thee in repentance. By Thy mercy, accept my repentance through Thy grace. Verily Thou art the Ever-Forgiving, the All-Merciful. Glory be to Thee, O Lord of the Throne, above what they attribute. And peace be upon the Messengers, and praise be to God, the Lord of the worlds.

GOH.080x

حقاً علينا نصر المؤمنين وانتي انا ذا اقرء كتابك
واتبع احكامك و الود بجنابك و مستشفع بك
الى نفسك و تائب اليك برحمتك تب علي بجودك
انك انت التواب الرحيم و سبحانك يا رب العرش
عما يصفون و سلاماً على المرسلين و الحمد لله رب
العالمين

INBA98:011.05-020.06, PR02.163v24-
165v28, Berlin3655.110v-114v, NSS.050-
055

BB00226

Answer to Siyyid Ahmad-i-Aqazadih

Date: unknown (Shiraz or Isfahan)

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who hath sent down the Book upon whomsoever He willeth among His servants, that He may raise them up on the Day of Reckoning. I bear witness before God, from my station amidst these mountains, that there is no God but Him, alone without partner, even as His Essence hath testified to His Essence in the loftiness of His Being. The attributes of essential realities cannot describe Him, nor can the praise of contingent beings reach the Dayspring of His Divine Unity, nor can the light of created things attain unto the Beauty of His Oneness. Glorified and exalted is He! None knoweth how He is save Him, nor where He is save Him, nor what He is save Him, the Mighty, the Ancient of Days.
- 3 I bear witness unto Muhammad, His servant, who is detached from all things and sanctified above any likeness to humankind. God hath not placed within his being aught save the sign of His unity, such that none can comprehend his knowledge save Him. He is indeed the Ancient, the Most High.
- 4 I bear witness unto the Manifestation of His beloved Self that which none can testify to save God, and none can comprehend His knowledge save Him. He is indeed the Munificent, the Bestower.

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي نزل الكتاب على من يشاء من عباده ليعت يوم الحساب فاشهد الله في وسط الجبال موقفي هذا بان لا اله الا الله وحده لا شريك له كما شهد ذاته لذاته في علو كينونيته نعت الجوهريات ولا طلعه حضرت صمدانيته ثناء الممكآت ولا قص طلعه جمال احديته ضياء الموجودات فسبحانه وتعالى لا يعلم كيف هو الا هو ولا حيث هو الا هو ولا ما هو الا هو العزيز القديم

3 واشهد لمحمد صبي عبده المنفرد عن الاشياء والمقدر عن اه مثال الناس ما جعل الله في كينونيه دون ايه احديته حيث لا يحيط بعلبه احد سواه انه هو القديم المتعال

4 واشهد لظاهر نفس حبيبه ما لا يشهد عليه الا الله ولا يقدر احد ان يحيط بعلبه الا هو انه هو الجواد المتان

- 5 I bear witness unto my own grievous sins and great transgressions, which are encompassed by God's knowledge. My mention in utterance does not benefit the visible realm, for these sins in the station of signs are good deeds for the people of glory, and these transgressions in the station of tokens are manifestations for the people of wrath. For my mention is the unity of the Lord - all sin; and my confession of sin is all grace. This is from God's bounty - He bestoweth His mercy upon whomsoever He willeth. He is indeed the Munificent, the All-Giving.
- 6 Thereafter, all thy letters have reached me and I have understood what thou didst intend in thy words. I beseech God to enable thee to attain the summit of His good-pleasure. He is indeed the Munificent, the Most High.
- 7 As for what thou didst ask regarding the interpretation of His exalted words "When he saw the moon rising in splendor, he said: 'This is my Lord'" - it hath infinite meanings which no tablet of possibility nor pen of exposition can contain. However, I shall indicate a trace of wisdom: In every Manifestation, the name "Lord" is truly applicable. The most exalted and greatest of meanings is God's revelation unto thee through thee, such that whenever thou turnest toward Him in consciousness, thou sayest "God is my Lord." When thou considerest the realm of contingent being, thou sayest He is too exalted to be known through aught else or approached by any of His creatures, for instruments point only to their like, and contingent being exists in the realm of creation. The pure, unmixed Essence and the most holy, unadulterated Camphor cannot be approached by anyone, for vision comprehendeth Him not, and He is the All-Subtle, the All-Informed. Therein thou findest the decree of eternity.
- 8 If thou seekest the essential meaning, it is the unity of worship in the station of the sun, the unity of deeds in the station of the moon, and the unity of attributes in the station of the star - for these return to the station of the unity of the Essence through the negation of all else. This is the meaning of His exalted words regarding the beginning and the return.
- 9 Verily, in the station of inner meaning, this verse possesseth a subtle and delicate significance. The "star" is the first pillar of the Name al-Basít; the "moon" its second pillar; and the "sun" its third. All this hath been set forth for the time when these should appear. Yet, in the station of limitation wherein I speak unto them, I make mention of their manifestations only in relation to that Hidden and Treasured Name, whereunto the chosen ones turn their faces unto God - exalted be His
- 5 واشهد لنفسى جريرات العظمى والخطيئات الكبرى بما احاط بها علم الله سبحانه ولا يغني في البيان كذكرى في البيان بان تلك الجريرات في مقام الدلالات حسنات لاهل السجحات وهذه الخطيئات في مقام العلامات ظهورات لاهل النقمات لان ذكرى توحيد الرب كل الذنب واعترافي بالذنب كل الفضل وان ذلك من فضل الله يختص برحمته من يشاء انه هو الجواد الوهاب
- 6 وبعد قد نزل لي كل كتبك واطلعت بما اردت في كلماتك فاستل الله ان يبلغك الى ذروه رضائه انه هو الجواد المتعال
- 7 وان ما سئلت من تفسير قوله عز ذكره فلما راى القمر باذعان قال هذا ربى الحاصل له معانى مالا نبيه لها بها البها حيث لا يسعها لوح الامكان وقلم البيان ولكن اليه بطرف الحكمة وهو ان لكل ظهور يطلق عليه اسم الرب بالحقيقه وان اجل المعانى واعظمها هو تجلى الله لك بك في كل ان لما توجه اليه في الوجدان تقول الله ربى قلبا تنظر الى حظ الامكان تقول انه هو احل ان يعرف بغيره وان يتوجه اليه احد من خلقه لان الادوات يشير الى نظايرها وان حظ الامكان هو في مقام الابداع وان الذات السازج البحث والكافور الاقدس الصرف لا سبيل لاحد اليه اذ هو لا يدركه الابصار وهو اللطيف الخبير هنالك تجد حكم الازل
- 8 و ان اردت معنى الذاتى فهو في توحيد العباده في مقام الشمس وتوحيد الافعال في مقام القمر وتوحيد الصفات في مقام الكوكب لانهم يرجعون الى مقام توحيد الذات بنفى ما سواه وان ذلك معنى قوله عز ذكره في المبدء والاياب
- 9 وان لايه معنى لطيف في مقام الباطن وهو ان الكوكب ركن الاول من اسم البسيط والقمر ركن الثانى منه والشمس ركن الثالث منه وكل ذلك لما ظهر واتى مقام الحد لهم اقول بذكر ظهورهم الا للاسم المكنون المخزون الذى به يتوجه الاولياء الى الله عز ذكره حيث قال الله عز وجل وجهت وجهى لله الخ

remembrance – even as He, blessed and glorified, hath said: “I have turned my face unto God...” and the like.

- 10 Thus, according to that profound meaning and that subtle mystery, thou shalt discern that from the time of Adam until the time of Muhammad – may the blessings of God be upon Him – mankind were in the rank of the manifestation of “There is no god but He,” which is the rank of the body, and this is the station of the “star.” And when it set, the “moon” of prophethood arose, which is the station of the intellect. And when it, in turn, waned, the “sun” rose, which is the station of authority [wilayat] and of the soul. And when it was veiled, there appeared the Name of the Invisibles, and it filled the pillars of existence, that the Lordship of the Eternal – standing beyond the bounds of negation and of assimilation – might be made manifest. And this is the secret of the “three” within the appearance of the “four.”

- 11 And I know that thy purpose, in seeking the interpretation of this verse, was none other than to attain the recognition of the Bearer of the Cause. Yet I say: in the station of the “star,” certain people said, “This is the Educator of creation”; and in like manner, in the station of the “moon,” they said, “This is the Educator of mankind...”

- 12 Today the people of understanding say what the people of truth said before. Soon after the setting of the sun they will say what God has ordained for them, and each shall have their portion of what God has decreed. Know thou the truth of these allusions and conceal them except from those worthy, for we are God’s and unto Him do we return. Be assured that the Lord of Lords is the Holy Essence, exalted be His mention, and that the name “Lord” for all else is but shadows and similitudes, just as God, mighty and glorious is He, has said: “Satan made him forget to remember his Lord.” Undoubtedly in that instance the intended meaning was not the Lord of creation but rather the lord of the prison. All that I have indicated to you regarding the mention of the Lord follows this pattern and is established by this evidence. I beseech God, my Glorious Master, at the time of return to the path.

- 13 You asked about the ruling concerning the bat, for it is a bird that Jesus created by God’s leave, and therefore does not emerge in daytime for fear of other birds. There is no explicit ruling about this in the traditions, yet the bird is pure because it was created by God’s leave as manifested in Jesus. For in relation to God’s pure leave, which is the station of divine action, it is as nothing, mentioned only as a shadow compared to this Greatest Kingdom. Therefore it fears for itself, and God made manifest this fear in it to distinguish between pure creation

10 وان على ذلك المعنى العميق والسر الدقيق لتعرف بان من زمان ادم الى زمان محمد صلى الله عليه وآله في رتبه ظهور لا اله الا الذي هو رتبه الجسد الذي مقام الكوكب فلما اقل طلع قمر النبوه الذي هو مقام العقل فلما اقل طلعت الشمس التي هي مقام الولاية والنفس فلما غيبت ظهر اسم الغيوب وملاء به اركان الوجود لظهور ربوبيه الازليه الخارجه عن حد التعطيل والتشبيه وان ذلك سر تثليث في ظهور الترييع

11 وانى لاعلم بانك اردت من تفسير هذه الايه عرفان حامل الامر بعد اقول لان في مقام الكوكب قال بعض الناس هذا مربى الخلق وكذلك الحكم في مقام القمر قالوا هذا مربى الناس

12 ويقول اليوم اولو الافتاده ما قالوا من قبل اهل الحقيقه فسوف يقولون بعد اقول الشمس ما كتب الله لهم ولكل نصيب مما قدر الله له فاعرف حق تلك الاشارات واكتمها الا عن اهلها فانا لله فانا اليه راجعون وايقن بان رب الارباب هو الذات القدسم جل ذكره وان اسم الرب لما سواه اشباح وامثال بمثل ما قال الله عز وجل فانساه الشيطان ذكر ربه فلا شك ان في ذلك المقام ليس المراد رب الخلق بل المواد رب السجن وان كلما اشرت لك في مقام ذكر الرب فهو من ذلك السبيل وثبتت بذلك الدليل فارجو الله مولاي الجليل حين المنقلب في السبيل

13 وانما سئلت من حكم خير لخفاش بانه طير الذي خلقه عيسى باذن الله ولذا لا يخرج في النهار خوفا عن الطيور فليس معه امر بان تكون ذلك الحكم منصوب في الحديث وان الطير فيه طاهره لانه خلق باذن الله المتجليه في عيسى فانه في جنب اذن الله البحت الذي هو مقام الفعل معدوم وان ذكر كظل في بالنسبه الى هذه الملك الاكبر ولذا

and creation manifested through the agency of His servants. This is a sealed decree from the All-Knowing, the All-Wise.

يخاف على نفسه واظهر الله الخوف فيه ليفرق بين
صنعه البحت وصنعه الظاهر من السنه عباده وان
ذلك تقدير محتوم من لدن خبير عليم

- 14 As for your seeking permission to visit the tomb of Husayn, God granted you permission a thousand thousand years before your existence. Attain to this greatest bounty, for a single soul upon that earth is greater in my sight than the dominion of the first and the last, for there lies the nearness to the court of the Divine Presence and the manifestation of the Tree of Sinai. Seize this opportunity, O thou soul that art well-pleased! For this world has no permanence, and the Hereafter is indeed the true life, did people but know.

14 وانما اردت الاذن في زياره قبر الحسين فقد اذن
الله لك قبل وجودك بالف الف سنه فادرك
ذلك الفيض الاعظم فان نفسى واحده على تلك
الارض اعظم لدى من ملك الاخره والاولى لان
هنالك قرب ساحه الحضور وظهور شجره الطور
فاغتنمى يا ايها النفس المرضيه فان الدنيا لا بقاء
لها وان الدار الاخره لى الحيوان لو كان الناس
يعلمون

- 15 As for what you asked regarding subsidiary religious matters, inquire about what you need from the people of remembrance. I shall, God willing, elaborate on some matters that people need. Refer to that Book, for it is a promise that shall not prove false.

15 وانما اردت في هذا المسائل في الفروع فاسئل
ما تحتاج به من اهل الذكر وانى انا اذا شاء الله
لافضل بعض المسائل ما يحتاج الناس فارجعى
الى ذلك الكتاب فانه وعد غير مكذوب

- 16 Regarding what you asked about the ruling for your pure sister in the Holy Land, I had previously granted her permission to depart, and no trials shall befall her there. She is, in my sight, a goodly leaf whose heart has been purified from the defilement of limitations for her Lord. God's mercy be upon one who recognizes her worth and causes her not the slightest harm, for today she is an honor to her kindred and nobility to those who obey her in God's decree. Ask God to grant her petition and bestow His bounty upon us. Verily He is the Generous, the Bestower.

16 وان ما سئلت من حكم اختك الطاهره على
الارض المقدسه قد اذن لها من قبل بالخروج
ولا تقع بها الفتنة هنالك وانها لدى الورقه طيبه
التي طهرت افئدتها عن رجس الحدود لربها
فرحم الله امرءا عرف قدرها ولم يوءذها باقل
من شئ لانها اليوم عز لذي قرابتها وشرف
لاهل طاعتها في حكم الله فاسئل الله ان يعطيها
سوءا لها ومنا بفضله انه هو الجواد الوهاب

- 17 Glorified be God, thy Lord, the Lord of Might, above what they attribute to Him. Peace be upon the Messengers. And praise be to God, the Lord of the worlds.

17 وسبحان الله ربك رب العزه عما يصفون وسلام
على المرسلين والحمد لله رب العالمين

PR07.029r-030v, CMB_F21.127.07-
131.05#21, BYC_collect3.002-008

BB00013*Sahifih of 33 prayers**Date: 1262 [1845-1846]*

- 1 In the name of God, the Merciful, the Compassionate. 1 بسم الله الرحمن الرحيم الحمد
- 2 Praise be unto God, the Originator, the Fashioner, the Peerless, the Ancient, the Inventor; Who ever was, while no thing existed; Who is, without being subject to the decree of any thing. None is coequal with Him in His Essence, nor doth aught resemble Him in His attributes. He was All-Knowing of all things before the existence of knowledge and creation, and He was All-Powerful over every thing before the existence of that which is subject to power and command. 2 لله المبدع المنشئ الفرد القديم المخترع الذى قد كان لم يزل بلا وجود شئ هو كائن بلا حكم شئ لا يساوقه فى الذات احد ولا يماثله فى الصفات شئ كان عليمًا بالاشياء قبل وجود العلم و الخلق و كان قديرا على كلشئ قبل وجود المقدور و الشأن
- 3 He appointed similitudes, while no “where” could contain His like; and He fashioned the very “how” within all things, while no “how” could equal Him. Wert thou to say, “He is He,” the oneness of creative origination itself would attest the Essence of invention, and the very “I-ness” would bear witness to the reality of creation. No attribute, in any wise, pointeth unto Thee; nor doth any sign, in any decree, tell aught save of Thy creation. 3 قدائن الامثال بلا اين مثله و كيف الكيف فى الاشياء بلا كيف عدله ان قلت هو هو قد دلت الاحدية ذات الابداع و الانية حقيقة الاختراع و لا يدل الصفة فى شأن عليك و لا يحكى الاية فى حكم الآ على خلقك
- 4 Thou art the Ever-Abiding, the Single, the Self-Sufficient, the Peerless, the Self-Subsisting, the Living. No likeness in the beings of creation indicateth aught save Thine act of origination, nor doth the geometry of the essential realities of Thy servants point to aught save Thine invention. Glorified art Thou, and exalted with an immeasurable exaltation above that which the anthropomorphists affirm! 4 انت الدائم الفرد و الصمد الوتر و القيوم الحى لا يدل المثل فى كينونيات الخلق الآ على انشائك و لا يشير الهندسة فى ذاتيات العباد الآ الى اختراعك فسبحانك و تعاليت عما يقول المشبهون علواً كبيراً
- 5 O my God! Through the attraction of the lights of Thy dominion of omnipotence, I have beheld the beauty of Thy self-sufficingness; and through the holy breaths of Thy divine mystery, I have attained unto the station of Thy mercy. Thou art nearer to my soul than all things, and Thou art established above my soul beyond all things. 5 يا الهى بانجذاب انوار جبروتيتك قد لاحظت جمال صمدانيتك و بنفحات قدس لاهوتيتك قد استويت على مقام رحمانيتك انت الاقرب بنفسى من كلشئ و انت القائم على نفسى فوق كلشئ
- 6 The essential reality that pointeth unto Thee, O my God, is uprooted from all description and knowledge; and Thy manifested Being is severed from all allusion and utterance. Thou art the Ever-Abiding, Who hast ever been without the existence of any thing in creation; and Thou art the All-Powerful, Who shalt ever remain without the likeness of any thing in the realm of visible realities. 6 ذاتيتك المشيرة يا الهى محتثة عن الوصف و العرفان و كينونيتك المتجلية منقطعة عن الاشارة و البيان انت الدائم لم تزل بلا وجود شئ فى الانشاء و انت القادر لا يزال بلا مثال شئ فى الاعيان

- 7 Glorified, glorified art Thou! To Thee belong the names and the similitudes; to Thee belong grandeur and bounty; from Thee proceed praise and glory. Thou art alone; no partner hast Thou. Exalted and sanctified art Thou above whatsoever they describe.
- 8 O my God! Thou art He Who hath manifested Himself unto me through the inmost essence of Thy mercy, Who hath aided me with the signs of Thy power, and Who hath honored me with the swords of Thy subduing might, that I might become mighty among Thy servants. Thou knowest, O my God, what the deniers have wrought against me in the days of Thy sovereignty, and what I have beheld from the hypocrites in the days of Thy power....

7 فسبحانک سبحانک لک الاسماء والمثال ولک الکبرياء والالاء ومنک الثناء والبهاء وحدک لا شریک لک تعالیت وتقدسست عما یصفون

8 یا الهی انت الذی قد تجلیت لی بکنه رحمتک و ایدتنی بآیات قوتک و کرمتنی بسیوف قهاریتک لکنتم عزیزاً بین عبادک و انت تعلم یا الهی ما فعل الجاحدون لی فی ایام سلطنتک و ما رایت من المنافقین فی ایام قدرتک...

INBA_6001C, INBA_2023C, TZH3.275.11-276.07x

BB00040

Kitabu'sh-Shahadah

Date: 1262 [1845-1846]

- 1 “He is the Mighty. O my Lord and my Support! God knoweth my recoil from that which I sought to attain in times past. I beseech Thee, by the right of Him Whose Bab-hood thou hast claimed, to implore God the Most High to send forth His Proof into the world. Verily my heart yearns that I may return from this journey, God willing, having fulfilled my needs, and that He may not put me to shame in the eyes of His creatures, and that He may protect me from the defects of this journey, God willing, and that thou mayest not forget me in thy noble thoughts, God willing, [O Ali].”
- 2 Answer:
- 3 In the Name of the Most High, the Most Great
- 4 Praise and thanksgiving befit that all-glorious Essence Who, from everlasting, hath remained sanctified above the description of aught besides Him; and glory and splendor are meet for the Manifestations of His justice – those before Whom the loftiest substance of all immaterial realities doth, at every moment, confess its utter severance and exclusion from attaining unto His knowledge. And when I beheld the trace of thy pen upon thy page, my being was shaken by the manifestation of the radiance of His countenance in thy address. God, verily, is

1 هو العزیز سیدی و سندی الله يعلم ازجاری بما کنت فی تحصیله فی سالف الزمان سابقاً و الال اقسامک بحقی من ادعیت بایته ان تستل الله تعالی فی اخراج حجتہ الدنیا ان قلبی و فی ان اعود من هذا السفر ان شاء الله و اصلاً بقضاء حوا بحی و ان لا یفرضنی فی نظر الخلاق و ان یعصمنی من معائب هذا السفر الا شاء الله و ان لا تنسني فی خواطرک الشریف الا یا علی شاء الله

2 جواب

3 بسمه العلی العظیم

4 حمد و ثنا ذات اقدسی را سزاوار است که لم یزل منزّه بوده طلعت حضرت او از وصف ما سواى او و مجد و بها لایق مظاهر عدلی است که اعلی جوهر مجردات در هر حین معترف بقطع و منع است از عرفان او و لما رایت اثر مدادک فی کتابک قد تلجلجلت بما تجلّی طلعة وجهک فی خطابک و ان الله اجر و اعلی شانا من ان احصى

exalted and immeasurably high above that His Book should be reckoned by the obedience of any servant who walketh in His path, or that causes should disclose aught of what pertaineth unto Him upon the throne of might and attributes. Wherefore do I beseech God – my Lord and thy Lord – that He banish sorrow from thy heart, and gather me together with the people of His obedience in a land secure and sanctified. He, in truth, is the All-Powerful, the All-Wise.

- 5 In the Name of the Most High, the Most Great [the exordium is repeated in Arabic:]

- 6 Verily, praise and thanksgiving are the due of the Eternal Essence, Whose Presence hath ever been sanctified above the description of all else besides Him; and glory and beauty are the right of the Manifestations of His justice – He Whom the highest essences of the immaterial realms recognize, at all times, as wholly cut off and barred from the court of His knowing. And when I beheld the trace of thy pen upon thy book, I trembled through the disclosure of the effulgence of His countenance in thy words. God is, indeed, more exalted and more glorious than that His Book should be numbered by the obedience of a servant who walketh in His way, or that causes should be made to run so as to reveal what He is in the throne of might and of attributes. Wherefore do I implore God – my Lord and thy Lord – that He remove sorrow from thy heart, and gather me together with thee in a land secure and holy. He, verily, is the Omnipotent, the All-Wise.

- 7 From all the people's books, and since today the mention of the confirmation of some of the well-known learned ones has become the cause of submission of those whose clay God created from the clay of the exalted ones, and the manifestation of the polytheism of those whose clay God created from the clay of the debased ones, and it has become the cause of salvation for some of the doubters, I shall mention the book of eight souls from among those who have submitted, who are people of wisdom and knowledge, so that the interpretation of God's word regarding the bearing of the throne of confirmation in the horizon of the trustworthy may become manifest [in] that clear Book: "And eight shall bear thy Lord's throne above them on that Day," and no excuse shall remain for anyone in their denial and hesitation regarding what Ali, Commander of the Faithful, peace be upon him, commanded in his sermon concealed for the hidden Name, and it shall be [...] purification for the believers, and honor for the rememberers, and glory for the righteous ones, and nobility for the foremost ones, and retribution for the opposers, and torment for those who hesitate, and a door for those who arrive.

كُتِبَ بطاعة عبد في سبيله ولم يخبر له الاسباب
بما هو عليه في عرش العزة والصفات فارجوا الله
ربي وربك ان يذهب من قلبك الحزن ويجمع
بينى وبين اهل طاعته في ارض امن و قدس انه
هو المقتدر الحكيم

5 بِسْمِ الْعَلِيِّ الْعَظِيمِ

6 اِنَّ الْحَمْدَ وَالْثَنَاءَ يَسْتَحِقُّ ذَاتَ الْاَزَلِ الَّذِي لَمْ يَزَلْ
كَانَ طَلْعَةَ حَضْرَتِهِ مُقَدَّسَةً عَنْ وَصْفٍ مَا سِوَاهُ وَ
اِنَّ الْمَجْدَ وَالْبَهَاءَ يَسْتَحِقُّ مَظَاهِرُ عَدْلِ الَّذِي يَعْرِفُ
اَعْلَى جَوْهَرِيَّاتِ الْجَرِدَاتِ فِي كُلِّ حِينٍ بِالْقَطْعِ وَ
الْمَنْعِ عَنْ سَاحَةِ عِرْفَانِهِ وَلَمَّا رَأَيْتُ اَثَرَ مَدَادِكَ
فِي كِتَابِكَ قَدْ تَلَجَّجْتُ بِهَا تَجَلَّى طَلْعَةً وَجْهَكَ فِي
خَطَابِكَ وَانَ اللَّهَ اَجَلْ وَاعْلَى شَأْنًا مِنْ اَنْ اَحْصِيَ
كُتَابَهُ بِطَاعَةِ عَبْدٍ فِي سَبِيلِهِ وَلَمْ يَجْرَلْهُ الْاَسْبَابُ بِمَا
هُوَ عَلَيْهِ فِي عَرْشِ الْعِزَّةِ وَالصَّفَاتِ فَارْجُوا اللَّهَ
رَبِّي وَرَبَّكَ اَنْ يَذْهَبَ مِنْ قَلْبِكَ الْحُزْنَ وَيَجْمَعَ
بَيْنِي اَرْضَ اَمْنٍ وَقُدْسٍ اِنَّهُ هُوَ الْمُقْتَدِرُ الْحَكِيمُ

7 مِنْ كُتُبِ النَّاسِ كُلِّهِمْ اَجْمَعِينَ وَانَ الْيَوْمَ لَمَّا كَانَ
ذَكَرُ تَصْدِيقِ بَعْضِ الْعُلَمَاءِ الْمَعْرُوفِينَ لِيَكُونَ سَبَبَ
تَسْلِيمِ مَا خَلَقَ اللَّهُ طَبِئَتَهُ مِنْ طِينِ الْعَالِيَيْنِ وَظُهُورِ
شُرَكَ مَا خَلَقَ اللَّهُ طَبِئَتَهُ مِنْ طِينِ السَّجِّينِ وَ
يَصِيرُ عِلَّةَ نَجَاةٍ لِبَعْضِ الشَّاكِّينَ لِأَذْكُرُ كِتَابَ ثَمَانِيَةِ
نَفْسٍ مِنَ الْمُسْلِمِينَ الَّذِينَ هُمْ أَهْلُ الْحِكْمَةِ وَالْعِلْمِ
لِيُظْهِرَ تَأْوِيلَ قَوْلِ اللَّهِ فِي حَمَلِ عَرْشِ التَّصْدِيقِ
فِي أَفْقِ الْأَمِينِ فِي ذَلِكَ الْكِتَابِ الْمُبِينِ وَيَحْمِلَ
عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ وَلَا يَبْقَى لِأَحَدٍ
حِجَّةٌ فِي انْكَارِهِ وَوَقُوفِهِ فِيمَا أَمَرَ عَلَى أَمِيرِ الْمُؤْمِنِينَ
عَلَيْهِ السَّلَامُ فِي خُطْبَتِهِ الْمَخْزُونِ لِاسْمِ الْمَكْنُونِ وَ
يَكُونُ ... طَهِيرُ الْمُؤْمِنِينَ وَشَرَفَا لِلذَّاكِرِينَ وَعِزَا
لِلدَّاحِقِينَ وَكَرَامَةً لِلسَّابِقِينَ وَنَقْمَةً لِلْمُعْرِضِينَ وَ
عَذَابًا لِلوَاقِفِينَ وَبَابًا لِلْوَارِدِينَ

- 8 And no one shall say on the Day of Resurrection before God, "Had two just ones from among the learned followed that Command, I would have followed Thy decree and would have been among the believers." And I counsel all people not to incline towards the life of this world, for the abasement of this world is better than the torment of the hereafter, and verily the one who repents of his sin is like one who has no sin. [...] God lest pride take hold of you in your denial of God's Command or your hesitation regarding God's decree, for that is the way of the people of ignorance, and you are not superior to these men in the station of knowledge, faith, nobility, utterance, wisdom and certitude.
- 9 Therefore have mercy upon yourselves, for from the day of the appearance of that Command until this day, no person of insight among the people of the world and religion has remained except that they have submitted to the Command with the reality of certitude in the station of firm knowledge and remembrance, that I was indeed an unlettered servant whom God taught through His grace whatsoever He willed in the Book, and that I am indeed among the believers. And today there is no honor for the righteous ones except in salvation from the torment of the Lord of the worlds, and after that I am indeed among the grateful ones to them [for that]. Fear God, O people, and be not content with the shame of your souls more than that before the firmly-grounded learned ones and [...] the rightly-guided ones in this world and on the Day of Resurrection before God and His angels, then His Prophets and His Messengers, then all people together.
- 10 If you are from among the learned ones of the knowledge of Ahmad, may God's mercy be upon him, you are not more learned than he who [the scholar] confirmed among them [in the land of Qaf], and if you are from among the learned ones of the knowledge of Kazim, may God's mercy be upon him, you are not more learned than he who [...] among them [the first scholar of the Book], and if you are from among the learned ones of the knowledge of Mulla Sadra the Philosopher, you are not [more precise in view and more subtle in insight than the scholar of that land] more learned than he who [...] among them, and if you are from among the learned ones of eloquence and utterance, you are not [more expansive [...] than them] more learned than he who was designated among them [from the scholar of the land of Ta], and if you are from among the learned ones of jurisprudence, you are not more learned than he whom [the scholar of the land of Tus] the people curse among them, and if you are from among the learned ones of principles, you are not more learned than [the scholar of the land of Ha in Sad].
- 8 ولا يقول احد يوم القيمة في بين يدي الله لو اتبعنا ذلك الامر عادلان من العلماء لاتبعت حكمك وكنت من المؤمنين وانا اذا اوصى كل الناس بان لا تركنوا الى الحياة الدنيا فان ذل الدنيا لاحسن من عذاب الاخرة وان التائب من ذنبه كمن لا ذنب له ان ... الله الا ياخذكم الحمية بمجدكم امر الله او وقوفكم في حكم الله فان ذلك سنة اهل الجاهلية وانتم لستم بافضل من هؤلاء الرجال في مقام العلم والايمان والشرف والبيان والحكمة والايقان
- 9 فارحموا انفسكم فان من يوم طلوع ذلك الامر الى اليوم هذا لم يبق ذو فراسته من اهل الدنيا والدين الا وقد سلم الامر بحقيقة اليقين في مقام العلم والذكر المتين بانني انا كنت عبدا اميا علمني الله بفضل ما شاء في الكتاب وانني انا من المؤمنين و ان اليوم لاشرف للذقيين الا بالنجاة من عذاب رب العالمين وبعد ذلك اتى لهم بذلك من الشاكرين ان اتقوا الله يا ايها الناس ولا ترضوا بخجلة انفسكم اكثر من ذلك بين يدي علماء الراشدين في الدنيا ويوم القيمة بين يدي الله وملائكته ثم انبيائه و رسله ثم الناس كلهم اجمعين
- 10 ان كنتم من علماء علم الاحمد رحمة الله عليه لستم باعلم ممن عالم صدق منهم ارض القاف وان انتم من علماء علم الكاظم رحمة الله عليه لستم باعلم ممن ... منهم اول عالم بالكتاب وان انتم من علماء علم صدرآء الحكمى لستم باذق نظرا والسطف بصرا من عالم تلك الارض باعلم ممن ستم منهم وان كنتم من علماء علم الفصاحة والبيان لستم بايسر ... منهم باعلم ممن نص منهم من عالم ارض التاء وان كنتم من علماء الفقه لستم باعلم ممن عالم ارض الطوس يلحن الناس منهم وان انتم من علماء الاصول لستم باعلم من عالم ارض الهاء في الصاد

- 11 And verily today the abasement of denial and hesitation has encompassed most of the people. Heedlessness hath encompassed most of humanity. If they return not unto God's Cause and repent not before Him, they shall fall under the judgment of this verse: "And when they had forgotten that whereof they had been reminded, We opened unto them the gates of all things, until, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were plunged into despair." Then His exalted Word: "And verily hell shall encompass the unbelievers." By thy Lord, O questioner! If on this day anyone possessed of the spirit of life, even should he be of the children of this world, were to read that blessed manuscript, he would surely say: "Would that I had died before [thee] and been [...]" Then he would say: "Oh, woe is me for what I neglected in regard to God!" And none who mentioned those Books ever conceived that I desired martyrdom, for God sufficeth as a witness unto His servant, and God is sufficient as a witness unto me. And verily the first of those Books is the Book of the first believer who opened the gate of pilgrimage and its verses and its tokens and its evidences and its allusions and its manifestations and its conditions and its stations. Then the last of the Books is the Book of him who sealed the proof through the rising of .. and Kaf, and thus was the mystery of the Book revealed in truth through them.
- 12 By the dawning of the Sun of Imprecation in the darkest, blackest, blindest, most gloomy night of hell's obscurity, then wrote the three from the lineage of the Tree of Prophethood who, after being questioned and having seen, answered the Cause of Truth. Then wrote the three of those who believe in the unseen merely upon beholding the words, verses and signs, and they are indeed followers in the realm of religious jurisprudence where none can deny their scholarly rank save the stubborn denier. And should anyone among the people witness the decree of that copy or hear it and not afterwards believe in the Cause of Truth, there is no doubt that they shall be among the lost. And verily I say [my Lord] "Glory be to Him Who has subjected this unto us, for we could never have attained to it."
- 13 Book One
- 14 In the Name of God, the Most Merciful, the Most Compassionate. Praise be to God Who is the Manifester of ages and the Director of all affairs, Who revealed Himself to His creation through His creation and drew near to them through them for the witnessing of the Manifestation, and Who withdrew from His creation through His creation and veiled Himself with rays of light from the gaze of the jealous. Thus did He
- 11 وَاِنَّ الْيَوْمَ ذَلَّ الْحُجْدُ وَالْوَقُوفُ احاط اكثر الناس
و لو لم يرجعونا الى امر الله و لا يتوبونا اليه
فيدخلون في حكم تلك الاية فلما نسوا ما ذكروا به
فتحننا عليهم ابواب كلشي حتى اذا فرحوا بما اوتوا
اخذناه بغتة فاذا هم مبلسون ثم قوله عز ذكره و
ان نار جهنم لمحيطة بالكافرين فوبك يا ايها السائل
ان اليوم لو قرء ذلك المسنخه المباركة احد ممن
فيه روح الحيات و لو كان من ابناء جنس الدنيا
ليقول ياليتي مدت قبل قبلك و كنت ... ثم
يقول يا حسرتا على ما فرطت في جنب الله و
ان من ذكر تلك الكتب لم يخطر ببال احد اني
اردت الاستشهاد لان الله يكتفي في الشهادة لعبده
و كفى بالله على شهيدا و ان اول تلك الكتب
هو كتاب اول مؤمن من الذي فتح باب الهجرة و
آياته و علاماته و دلالاته و اشاراته و ظهوراته و
شؤناته و مقاماته ثم اخر الكتب كتاب من ختم
الحجة بطولوع و الكاف
- 12 فسر الكتاب بالحق منهم بطولوع شمس المباهله في
ظلمات الصمماء الدهماء العمياء الشحراء الصيلم
المظلم الجهنم الظلام ثم كتب الثلاثة من ذرية
شجرة النبوة الذين بعد ما سئلوا و رأوا اجابوا امر
الحق ثم كتب الثلاثة من الذين يؤمنون بالغيب
بمجرد روية الكلمات و الايات و الاشارات و اتهم
لمسلبون في حكم الاجتهاد حيث لا يقدر احد ان
يحجدهم في رتبة عليهم الا مكابر عنود و ان يشاهد
احد من الناس حكم تلك النسخة او سمع و لم
يصدق بعد ذلك امر الحق فلا شك انه ليكون
من الخاسرين و اني انا اقول ربى سبحان الذى
ستقرنا هذا و ما كاله مقربين
- 13 الكتاب الاول
- 14 بسم الله الرحمن الرحيم الحمد لله الذى هو مذهب
الدحور و مدير الامور تجلى لخلقه بخلقه و قرب
بهم اليهم لمشاهدة الظهور و تحلى عن خلقه بخلقه
و احتجب بشعاع النور عن نواظر الغيور فظهر
بالنور على النور و انزل النور بالنور على الطور
فجعل الكتاب المسطور فى رق منشور انزل بالاسم

appear through light upon light, and sent down light through light upon the Mount, making it the inscribed Book on an outstretched parchment. He sent down through the Most Great Name the inscribed Book and established it in the hearts of the pure ones circling round His throne unto the frequented House. Through His glorious might He returned hearts in the innermost mysteries of the unseen, through sincere profession of Divine Unity and realization of His oneness, unto the breasts that they might find rest and testify that there is no God but Him, the Most High, the Most Great, the Ancient Guardian, the All-Merciful, the Most Generous, the Compassionate, the All-Forgiving.

- 15 He made the sun a brightness whereby He illumined the day, and made the day a means of sustenance for mankind that they might seek bounty from their Appreciative Lord. And He illumined the luminous moon in the blackness of dark night - yea, the pitch-black night - that they might know the number of years and reckoning and the detail of all things. He transcended the emanations of fanciful thoughts through His mystery and concealed Himself in the hidden. He drew near and called His creation unto Himself through diverse tongues and different languages and dependent beings from every deep valley and from mountain peaks and ocean depths and bird songs, saying "Verily I am God, there is no God but I, Lord of Light and Master of Manifestation and Ordainer of affairs and Maker of shade and heat and Controller of the swelling sea and Revealer of the mighty Criterion and the noble Qur'an and the Torah and the Gospel and the Psalms."

- 16 And may God's blessings be upon Muhammad, the structure of gladness, possessed of renowned glory and ... honor, who in his praiseworthy station is praiser and praised, lover and beloved, rememberer and remembered, thankful and thanked; and upon his successor through whom He dispelled darkness and evil and broke the might of every proud boaster and every treacherous ingrate; and upon his family, the guided guides who are guidance upon guidance and light upon light and light above light and light beneath light and light by which every light God created for those who love them is illumined through love for them from the shadow of their love - the Abode of Joy and the Laws of the Age and the Pivot of Time and the Companions of the Gathering and the Guardians of Authority and the Standard-bearers of Praise on the Day of Resurrection. Thus is Thy word fulfilled in truth and justice. None can change Thy words or reverse Thy signs through their Seal and their Qa'im, the Hidden One concealed from their worlds and the habitations of the evil-doing oppressors. May God hasten his relief for the revival [...] Bless them, O my God, while birds

الأكبر الكتاب المسطور فائتته في قلوب الصّافين
الحافين حول عرشه الى بيت المعمور و ارجع
بعزّ جلاله القلوب في مستسرات الغيوب عن
البیان بالاخلاص الوحداية وتحقيق الفردانية الى
الصدور لتقرّ وتشهد بان لا اله الا هو العلي العظيم
الولي القديم الرؤف الكريم الرحيم الغفور

15 جعل الشمس ضياءً فاضاً بها النهار وجعل النهار
معاشاً للانام ليبتغوا فضلاً عن ربهم الشكور و
انار القمر المنير في سوداء الليل المظلم الا ليل
الديجور ليعلموا عدد السنين والحساب وتفصيل
كل الامور علا نفحات خواطر الاوهام بسره و
غيب بالمستور ودنى فنادى خلقه الى نفسه بالسنة
شقي ولغات مختلفة و كينونات مفتقرة عن كل
في عميق و من شواهد الجبال واقعار البحور و
اذكار الطيور بانى انا الله لا اله الا رب النور و
مالك الظهور ومقدر الامور وجاعل الظل و
الحور و مستجر البحر المسجور و منزل الفرقان
العظيم و القرآن الكريم و التوراة والانجيل و
الزبور

16 وصلى الله على محمد بنية المحبور ذى الفخر المشهور
والعز ... الذى هو فى مقامه الحمود حامد ومحمود
وحبيب ومحبوب و ذاكر ومذكور وشاكر و
مشكور و على وصيه الذى اراح به الظلمات و
الشرور وكسر به شكيمة كل مختال نفور و كل
خوان كفور و على اله الهداة المهيدتين الذين هم
هدى على هدى و نور على نور و نور فوق نور
و نور تحت نور و نور اضاء به كل نور خلق
الله لمحبيهم بمحبته عن ظل محبتهم دار السرور و
نواميس العصر ومدار الدهور واصحاب الحشر
و ولاية الامر و حاملوا لواء الحمد فى يوم النشور
فتمت كلمتك صدقا وعدلا لا مبدل لكلماتك و
لا معقب لاياتك بخاتمهم وقائمهم الغايب المستور
المخفى عن عوالمهم ومواطن الظالمين اهل الشرور
عجل الله فرجه لاحياء و الكتاب والسنة و اطهار
الاسم المكنون والكلمة المكتوبة والسر المستتر

warble from the boughs of the eternal Tree, and bless those pure and goodly followers who adhere to their leaders in truth and certainty, and who acknowledge their station before the Lord of the Worlds.

المستور ... واللهم صلّ عليهم ما غرّ و مغرّ و على
غُصْنٍ من اغصان شجرة الخلد من الطيور و على
شيعتهم الطيبين التابعين لائمتهم على الحق اليقين و
المعترفين بمقامهم عند ربّ العالمين...

17 Book Two

17 الكتاب الثاني

18 In the name of Him Who is the Most Effulgent Light, the Resplendent Radiance, the Piercing Star that appears by night, the Standard of Light in the depths of darkness, the Station of the Most Great Name, the Perfection of the Most Ancient Mystery, the Most Perfect and Most Upright Word, the Hidden Symbol, the Possessor of the Most Luminous Brow, the Most Brilliant Cheek, and the Illumined Countenance, the Bearer of the Left Pillar and the Crimson Light, the Manifestor of the Justice of the Most High, the Effacer of the traces of the secondary and the sterile, the Manifestor of the inner meanings of His Most Pure Grandfather's Law - Muhammad, the Most Great Lord - and the Reviver of the traces of His Most Great Father, the Lion-like Lord, Who calls from around the joyful one, Who summons with eloquent voice to answer the inspired one, the Helper of Truth through Truth and from Truth with Truth, the Confirmed, the Victorious, the Seer and the Seen with the All-Seeing Eye, protected by God's outstretched hand from the evil of night and day's vicissitudes, concealed and hidden in the cloud of oneness.

18 العدل سَيِّمًا النُّور المتألق والضياء المشرق والنجم
الثاقب الطارق والعلم النور في طخياء الديجور و
محلّ الاسم الاعظم وتمام السرّ الاقدم والكلمة
الاقوم الاثم والرمز المستور صاحب الجبين
الازهر والخلد الانور والوجه المنور وحامل
الركن الايسر والنور الاحمر فاشر عدل العلي
الاكبر وما حي اثار الثاني الايتير مظهر بطون
شريعة جده الاظهر محمد السيد الاكبر ومجدد
اثار ابيه العلي الاكبر السيد القصور النّادى من
حول الفريخ والداعى الى اجابة الملهون بالصوت
الفصيح الناصر للحق بالحق وعن الحق بالحق
مؤيد منصور وبعين الناطرة ناظر ومنظور و بيد
الله الباسطة من شرّ طوارق الليل والنهار في
عماء الاحدية محجوب مستور

19 O God! O Thou Who separateth day from darkest night, O Thou through obedience to Whose command the graves yield up their dead! O Light of Lights! Grant me, by Thy mighty glory, to be among those who draw nigh and attain martyrdom before the Lamp of Light. Cast upon me from it a perfect love that will draw me to the station of manifestation and turn me away from all save Thee among the jealous ones. I beseech Thee by the Name which Thou hast enshrouded in veils of light - the Light of the heavens and earth by which the vision of them that gaze upon Thee with the eye of light is illumined - to cast into the hearts of Thy righteous servants and into my heart such might and awe and dignity and tranquility thereof as Thou desirest from us, O Thou Who knowest what is in every breast!

19 اللهم يا مفرق النهار من الليل الديجور ويا مبطاة
امرّه تنشق عن اهلها القبور يا نور النور اجعلني بعزّ
عزّك من المقربين الفائزين بالشهادة لدى مصباح
النور والى على منه محبة كاملة تجذبني الى مقام
الظهور وتصرفني عن سواك من الغيور اسئلك
بالاسم الذي احطته يحجاب النور نور السموات
والارض الذي يضيء به ابصار الناظرين اليك
بالنور ان تلقى في قلوب عبادك الصالحين وقلبي
منه عزّا و هيبته و وقار او سكينه كما تريد منا يا
عليما بما في الصدور

20 Make us of them who hearken to His Word and exalt His Cause above every cause, for I am Thy servant and the son of Thy servant, in need of Thy mercy and forgiveness, O Forgiver, O Forgiver, O All-Forgiving, O Mighty, O All-Thankful! Make us through Him supreme and transcendent above Thine enemies, for verily Thou art powerful over all things. Through Thee I ward off Thine enemies at their very throats, and I seek refuge

20 واجعلنا ممن يسمع قوله ويرفع امره على كلّ امر
فانا عبدك وابن عبدك الفقير الى رحمتك و
عفوك يا عفو يا عفو يا غفور يا عزيز يا شكور
اجعلنا به عاليا متعاليا على الاعداء اعدائك فانك
على كلّ شئ قدير ادرء بك على اعدائك في

in Thee from all evil. There is no might nor power except through Thee, through God, the Most High, the Most Great.

التَّحَوُّرَ وَاسْتَعِيزُكَ مِنَ الشَّرِّ وَالْهَوْلِ وَلَا
قُوَّةَ إِلَّا بِكَ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

- 21 Thou hast said - and Thy word is the truth: "If We willed, We could send down upon them from heaven a sign, before which their necks would remain bowed in submission." And Thou hast said - and Thy word is truth: "And We desire to show favor unto those who were brought low in the land, and to make them leaders and to make them inheritors." And Thy word is truth: "We are the messengers of thy Lord; they shall not reach thee. So go forth with thy family in a portion of the night, and let not any of you look back, except thy wife. Lo! that which smiteth them will smite her also. Lo! their tryst is for the morning. Is not the morning nigh?" "God hath decreed: 'Verily, I and My messengers shall prevail.' Verily, God is Strong, Mighty." "O Moses! Draw nigh and fear not; for thou art of those who are secure."

21 فقلت و قولك الحق ان نشأ نزل عليهم من
السَّمَاء اية فظلت اعناقهم لها خاضعين و قلت
و قولك الصدق و نريد ان نمن على الذين
استضعفوا في الارض و نجعلهم ائمة و نجعلهم
الوارثين و قولك الحق انا رسل ربك لن يصلوا
اليك فاسر باهلك بقطع من الليل و لا يلتفت
منكم احد الا امرائك انه مصيبيها ما اصابهم ان
موعدهم الصبح اليس الصبح بقرب كتب الله
لا غلبن انا و رسلي ان الله قوي عزيز يا موسى
اقبل و لا تخف انك من الامنين

- 22 We beseech Thee by Thy mighty glory to grant us detachment from the abode of delusion, righteousness and prosperity, blessing and well-being in all affairs, a goodly end, and triumph in the abode of joy. Verily, Thou art our Protector in all matters and the Knower of what lies within hearts and breasts.

22 نَسْأَلُكَ بِعَظَمَةِ عِزِّكَ تَرْزُقُنَا التَّجَافِيَّ عَنْ دَارِ الْغُرُورِ
و الصَّلَاحِ و الْفَلَاحِ و النِّعْمَةِ و الْعَافِيَةِ فِي كُلِّ
الْأُمُورِ و حَسَنَ الْعَاقِبَةِ و الْفَوْزَ بِدَارِ السَّرُورِ اَنْتَ
اَنْتَ وَلِيْنَا فِي جَمِيعِ الْأُمُورِ و الْعَالَمِ بِمَا فِي الضَّمَائِرِ
و الصُّدُورِ

- 23 To continue: His exalted, irrevocable command, His supreme, decisive decree, and His conclusive address which is not mean, has been issued to the servant of His servants, without doubt Ramin ibn Abdullah Muhammad Hussein, who beseeches God thereby for deliverance from every base nature and rust, liberation from every doubt, salvation from the fears of both worlds and the perils of both existences, for himself, his parents, and the brethren of both East and West. Amen, O Lord of the Worlds, by the right of Hassan and Husayn, bring together that which hath emerged from the hidden treasure-house of the unseen and hath shone forth from the Dayspring of Revelation and hath flowed from the fountain of light—that is, whatsoever hath streamed from His exalted Pen in the tablets of lines—for the awakening of those who are heedless of the reality of this hidden mystery, whether they be from among those who are far or near, and the loved ones....

23 اما بعد فقد صدر امره العالى المبرم و حكمه
السَّامِي الْمُحْكَمُ و خطابه الفصل الذى ليس بالذل
الى عبد عبيده بلا شك رامين ابن عبد الله
محمد حسين يسئل الله به النجاة عن كل طبع
ورين و الخلاص عن كل شك و النجاة من
مخاوف الدارين و مهالك النشاطين له و لوالديه و
للاخوان من اهل المشرقين و المغربين امن يا رب
العالمين بحق الحسن و الحسين ان يجمع ما برز من
مكمن الغيب المستور و اشرق من شرق الظهور
و رشح عن فؤارة النور اعنى ما جرى بقلبه العالى
فى لوح السطور لانتباه الغافلين عن حقيقة هذا
السِّرِّ المستور من الاقاصى و الادانى و الاحبة و
الاحبة و الغيور ليجعلوه ذكر القلوبهم و اخذوه
زادهم ليوم النشور اسئل الله يفتح عن معضلاته
و يكشف عن خفيات اسراره و خبايا بطونه و
مشكلاته لكل صبار شكور الكتاب الثانى

- 24 Peace be upon thee, O Ultimate Goal, O Best of Creation, O Lord of Creation! My spirit be a sacrifice unto thee, and my body be thy protection! We bear witness unto God to that which He hath testified concerning Himself, and those endowed with knowledge among His servants, that there is none other

24 سلام عليك يا غاية المني يا خير الخلائق يا سيد
الورى روحى لك الفداء و جسمى لك الوقا
نشهد لله بما شهد لنفسه و اولو العلم من عبادة بانه
لا اله الا هو العزيز الحكيم ثم لرسوله و حبيبه

God but Him, the Mighty, the All-Wise; and unto His Messenger and Beloved Muhammad, may the peace of God be upon him and his family, with respect to his Messengership; and unto Ali and his eleven descendants with respect to their Imamate; and unto thee, O my Lord, concerning that which thou dost testify regarding thy station, both manifest and hidden. And I bear witness that he hath not gone astray, nor deviated, nor doth he speak out of desire. I am innocent of those who denied thee after knowledge had come unto them, out of spite among themselves.

مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالرَّسَالَةِ ثُمَّ بَعَثَ وَأُولَاؤُهُ
الْأَحَدَ عَشَرَ بِالْإِمَامَةِ ثُمَّ لَكَ يَا سَيِّدِي مِمَّا كُنْتُ
تَشْهَدُ فِي حَقِّكَ مَا أَظْهَرْتَ وَاخْفَيْتَ وَأَشْهَدُ أَنَّهُ
مَا ضَلَّ مَا حَيَا وَمَا عَزَى وَمَا يَنْطِقُ عَنِ الْهَوَى
وَإِنَّا بَرِيءٌ عَمَّنْ كَذَبَكَ مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بِغَيَا بَيْنَهُمْ

- 25 I seek thy permission to depart, and according to thy command I shall do what I can, wherein I see righteousness and wisdom. There is no power nor strength save in God, the Most High, the Most Great. As for the verses corresponding to the number of letters in the Bismillah, with thy permission I shall request them from the faithful brother, for they are my covenant and my protection. If thou seest it fitting, grant permission that they be delivered to me exactly. Peace be upon those who draw nigh unto thee.

25 هُمْ اسْتَأْذَنَكَ عَلَى الْإِنْصِرَافِ وَعَلَى أَمْرِكَ بِمَا
اسْتَطَعْتُ وَأَرَى فِيهِ الصَّلَاحَ وَالسَّادَاتِ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَأَمَّا الْآيَاتُ الَّتِي
بَعْدَهُ حُرُوفُ الْبِسْمِلَةِ فَبِإِذْنِكَ أَطْلُبُهَا مِنَ الْجَنَابِ
الْآخِ الْوَفَى فَاتَّهَا عَهْدِي وَحُرْزِي فَإِنْ كُنْتُ تَرَى
الْمُصْلَحَةَ فَادْزِنْ بَانَ يُؤَدِّيهِا بَعِيْنَهَا إِلَيَّ وَالسَّلَامُ عَلَيَّ
مَنْ تَقَرَّبَ لَدَيْكَ

26 Book Three

26 الكتاب الثالث

- 27 He is the Mighty. O my Master and Support! God knoweth my aversion to that which I was pursuing in times past, and now I beseech thee by the right of him whose Gateship thou hast claimed, that thou wouldst ask God, exalted be He, to remove the love of this world from my heart, and that I might return from this journey, God willing, having fulfilled my needs, and that He not expose me in the sight of creation, and that He protect me from the difficulties of this journey, God willing. Forget me not in thy noble thoughts, God willing.

27 هُوَ الْعَزِيزُ السَّيِّدُ وَسَنَدِي اللَّهُ يَعْلَمُ انْزِجَارِي بِمَا
كُنْتُ فِي تَحْصِيلِهِ فِي سَالِفِ الزَّمَانِ سَابِقًا وَالْآنَ
أَقْسَمُكَ بِحَقِّ مَنْ ادَّعَيْتَ بِأَيْتِهِ أَنْ تَسْأَلَ اللَّهَ تَعَالَى
فِي اخْرَاجِ حُبِّ الدُّنْيَا عَنْ قَلْبِي وَفِي أَنْ أَعُودَ مِنْ
هَذَا السَّفَرِ إِنْ شَاءَ اللَّهُ وَاصْلًا بِقَضَاءِ حَوَائِجِي
وَإِنْ لَا يَفْضَحِي فِي نَظَرِ الْخَلَائِقِ وَإِنْ يَعْصِمَنِي
مِنْ مَعَائِبِ هَذَا السَّفَرِ إِنْ شَاءَ اللَّهُ وَلَا تَنْسَ مِنْ
خَوَاطِرِكَ الشَّرِيفِ إِنْ شَاءَ اللَّهُ

28 Book Four

28 الكتاب الرابع

- 29 He is! O Guide of the Perplexed! Through Thy remembrance do I seek assistance. May my father and mother be a sacrifice unto thee, O my Master! How can one reach felicity when between us lie mountain peaks, and beyond them perils, while feet are bare, and I have no mount, and hands are empty, and the path is frightening? O son of manifest proofs! O son of conclusive arguments! O son of decisive verses! O son of the Ultimate Paradise! O Ultimate Goal of thanksgiving! O Savior! Would that I knew when we shall arrive at thy wellsprings of healing and be satisfied! When shall we benefit from thy sustenance, for long hath been the thirst! When shall we behold thee and be comforted and guided! When shall we see thee, when the earth hath been filled with equity and justice,

29 هُوَ يَا دَلِيلَ الْمُتَحِيرِينَ بِذِكْرِكَ اسْتَغِيثُ بِأَبْنِي أَنْتَ وَ
أُمِّي يَا مُوَلَايَ كَيْفَ الْوَصُولُ إِلَى سَعَادٍ وَدُونِهَا
قُلَّ الْجِبَالُ وَدُونَهُنَّ حَتُوفُ وَالْجِبَالِ حَافِيَةٌ وَ
مَالِي مُرَكَّبٌ وَالكَفِّ صَفَرٌ وَالطَّرِيقُ مَخُوفٌ
يَا بَنَ الْبَرَاهِينِ الْبَاهِرَاتِ يَا بَنَ الْحُجَجِ الْبَالِغَاتِ يَا بَنَ
الْآيَاتِ الْمُحْكَمَاتِ يَا بَنَ سِدْرَةِ الْمُنْتَهَى يَا مُنْتَهَى
الشُّكْرِ يَا مُنْقَذَ ... هَوَاهُ خَوَاهُ تَوَامُ جَانَا وَ
مِيدَانِهِ وَمِيدَانِهِ كِهْ هُمْ نَاكَفْتُهُ مِيدَانِي وَهُمْ
نَوَاشْتُهُ مِيخَوَانِي لَيْتَ شَعْرِي مَتَى نَزْدَ مِنْكَ مَنَاهِلَ
الصَّبَابِ فَتُرَوَّى مَتَى نَنْتَفِعَ مِنْ غَذَائِكَ فَقَدْ طَالَ
الصَّدَى مَتَى نَرَاكَ فَتَقَرَّبَ بِكَ عَيْنُ فَهْتَدِي مَتَى
نَرَاكَ وَقَدْ مَلَأْتَ الْأَرْضَ قِسْطًا وَعَدْلًا وَنَحْنُ

and we shall say: "Praise be to God, Remover of harm and affliction, the All-Merciful, established upon the throne!"

30 O God! We are Thy servants, yearning for Thee and for Thy guardian and his gate, whom Thou hast made for us a protection and refuge, and whom Thou hast appointed and established for us as a proof and shelter, and made him for us a guardian and leader. O God! Convey to him from us greetings and peace, and grant us thereby honor and dignity, and assign us with him a fixed abode and station. O God! Send blessings upon him and upon his pure forebears - blessings that have no limit in number and no end in duration.

31 And upon his pure forebears bestow blessings infinite in number and endless in duration. Hasten his appearance, make wide his path, and through him establish Thy suspended ordinances and Thy neglected and altered laws. Through him, show mercy to the poor among the believers and to their widows, until truth appears with him and falsehood and its followers perish. O God, make us among those who cling to his mantle and abide beneath his shade, and help us fulfill the rights of allegiance to him and strive in rendering obedience unto him. Favor us with his good pleasure, grant us the grace to obey him and to love him. Turn Thy gracious countenance toward us and give us to drink from their fountain a draught sweet and wholesome, O Thou Most Merciful One! The two requests are not hidden; my hope from His Lordship's presence is a reply in His blessed handwriting. And peace be a goodly seal.

32 Book Five

33 In the Name of God, the Merciful, the Compassionate. Peace from the Source of Peace, and through peace unto peace returneth peace. There is no God but Him, the Worshipped One, unto Whom all creation must return. Then peace from the Presence of Creation, the Ancient Remembrance, unto all the people of submission and peace. Praise be unto Him! There is no God but Him, for He hath made us know the decree of creation through invention and made us among those who remember. Thanks be unto Him! His bounties upon us through the opening of the galaxy for the descent of mercy from them, even though we were not among the believers. For the Lord, glorified and exalted be He, changeth not what is with a people until they change what is within themselves. What would He do with our punishment if we were among the thankful for His bounties? O God! Make us among those who acknowledge Thy unity - there is no God but Him - and who are humble before Thy signs, who worship the All-Merciful and prostrate themselves before Him as Thou hast commanded. The people of the highest heaven obeyed Thee, while the creatures of hell

نقول الحمد لله كاشف الضرّ والبلوى الرحمن على العرش استوى

30 اللهم ونحن عبادك التائقون اليك والى وليك وبابه الذى جعلته لنا عصمة و معاذاً وجعلته واقته لنا حجة و ملاذاً وجعلته لنا ولياً و اما ما اللهم فبلغه منا تحية و سلاماً و رزناً بذلك شرفاً و اكراماً و اجعل لنا معه مستقراً و مقاماً

31 اللهم فصلّ عليه وعلى آبائه الطاهرين صلوة لا غاية لعدددها ولا نهاية لامدها و تجلّ فيّه و اوسع منهجه و اقم به حدودك المعطلة و احكامك المهملة المبدلة و امنن به على فقراء المؤمنين و اراملهم حتى يظهر الحق معه و يهلك الباطل و من يتبعه اللهم اجعلنا ممن ياخذ بحجزه و يملك في ظله و اعنا على اداء حقوق ولايته و الاجتهاد فى اداء طاعته و امنن علينا برضاه و هب لنا طاعته و ولاه و اقبل علينا بوجهك الكريم و اسقنا من حوضهم شرباً رويّاً هيناً مريّاً يا ارحم الراحمين و المطلبان غير خافيان رجائى من حضرة المولى الجواب بخط يده الميمونة و السلام خير ختام

32 الكتاب الخامس

33 بسم الله الرحمن الرحيم السلام من السلام و بالسلام الى السلام يعود السلام لا اله الا هو المعبود كل البرية اليه يرجعون ثم السلام من حضرة الابداع الذكر القديم لاهل الاسلام و التسليم اجمعين و له الحمد لا اله الا هو حيث عرفنا حكم الابداع بالاختراع و جعلنا من الذاكرين و له المنة لا تعامه علينا بفتح المجرة لنزول الرحمة منهم الو لم نكن من المؤمنين لان الرب عزّ و جل لا يغيرنا بقوم حتى يغيروا ما بانفسهم و ما يفعل بعدايبنا لو كنا بانعمه من الشاكرين اللهم اجعلنا من المقرّين بتوحيدك لا اله الا هو و الخاشعين لاياتك و للرحمن عابدين و له ساجدين كما امرت بالسجود و اهل العليين اطاعوك و خلق السجين من امرك اعرضوا و عادوت و لك الشكر يا مشكور قد المهمتنا بمعرفة

turned away from Thy command and showed enmity. Thanks be unto Thee, O Thou Who art thanked! Thou hast inspired us with knowledge of the Tree and its fire, and the oil pressed from it, and the appearance of the lamp, and the matter of the glass, and the completion of the Word through the revolution of the Point, and Thou hast made us among those who submit.

الشجرة و نارها و دهن المعتصر منها و حصول
المصباح و امر الزجاجة و تمام الكلمة بدوران
النقطة و جعلتنا من المسلمين

- 34 After this, the Messenger delivered what he was commanded, and we heard his command and we were among those who behold the Tablets. God, glorified and exalted be He, honored us through observing in the Tablets the knowledge of the pillars of unity, and guidance became distinct from error, and we, God willing, are among those who obey His command. And concerning what was unclear to us from the allegorical verses, we submit to the command of His Supreme and Great Remembrance, being among those who submit, that God may inspire us with knowledge of His mystery after a while or before a while. We beseech the Lord, the High, the Great, to hasten relief for the oppressed, by the right of the Family of God upon Him and His right upon the Family of God, all of them. Blessings and peace from the Lord, exalted is He, upon the fourteen infallible ruby reeds, and after them upon the poor among their submitting followers, and their beloved awaiting devotees, and upon all hearts that yearn toward them among the scattered and the tested ones. O God! Bless Muhammad and his Family and [hasten] their relief by their right, O Generous One!

- 34 و بعد قد بلغنا الرسول ما كان أمورا و سمعنا
أمره و قد كنا لا لواحد الأمر و سمعناه و قد
كنا للالواح من الناظرين و قد أكرمنا الله عز و
جل من ملاحظة الالواح معرفة أركان التوحيد
و تبين الرشد من الغي و أنا انشاء الله لأمره من
المطيعين و مما اشتبه علينا من المتشابهات مسلما
لأمر ذكره العلي العظيم من المسلمين لعل الله أن
... يلهمنا معرفة سره بعد حين أو قبل حين و
ترجوا من الرب العلي الكبير أن يقرب الفرج
للمتضعفين بحق آل الله عليه و حقه على آل الله
اجمعين و الصلوة و السلام من الرب تعالى على
قصة الياقوت الأربعة عشر من المعصومين و بعد
هم على فقراء شيعتهم من المسلمين و محبتهم المحبين
المنتظرين و لسائر الأئمة التي تهوى إليهم من
المذروطين و المبروتين اللهم صلى على محمد و آل
و ... فرجهم بحقهم يا كريم

35 Book Six

35 الكتاب السادس

- 36 In the Name of God, the Merciful, the Compassionate. Glory be to God, the One, the Unique, Who is alone in Essential Oneness. All besides His Majestic Essence has no essential reality and is null and void before the dominion of His Essence, such that His pre-eternity is His Essence, His post-eternity is His Essence, and His everlastingness is His Essence. He has no pre-eternity other than Himself, likewise no post-eternity other than Himself, and no everlastingness - rather He is He without a "He," for "He" is an indication, and our Lord is exalted above being indicated. Glory be to God Who created me for His knowledge and worship! The path to His knowledge is confined to His signs, for it is impossible to know His Essence by His Essence, as none knows Him as He truly deserves to be known except Him. Indeed, there is no way to truly know His signs as they are, so that the inability to truly know His signs is the clearest proof of the inability to know Him.

- 36 بسم الله الرحمن الرحيم سبحانه الله الواحد الاحد
المتوحد في الوجدانية الذاتية فما سوى ذاته الجليل
لا ذاتية له و باطل مضمحل عند هيمنته ذاته
حتى أن أزله ذاته و أبده ذاته و سرمدته ذاته فلا
أزل له غيره و كذا لا بدله غيره و لا سرمد له
بل هو هو بلا هو لأن هو إشارة تعالى ربنا عن
الإشارة إليه و سبحانه الله الذي أبدعني لمعرفته و
عبادته و انحصر سبيل معرفته باباته لا متنازع معرفة
ذاته بذاته لأنه لا يعرف حق معرفته إلا هو بل
و لا سبيل إلى معرفة حق إياته كما هي ليكون
العجز عن حق معرفة إياته أدل دليل على العجز
عن معرفته

- 37 O my God! The nearest of Thy signs to my soul is my own soul, and my soul's inability to know its own true essence is among the most self-evident facts to my soul. So with what audacity could I claim to truly know another, be it higher than me, then

- 37 فيا الله اقرب إياتك لنفسي نفسي عند نفسي
و عجز نفسي عن معرفة حق نفسي من أبده
البداهيات عند نفسي فبأي جرأة ادعى حق

higher still, then highest, then there is no height beyond the Most High above all that is high, and the Manifestation of Thy glory, O Thou the All-Glorious! Therefore I beseech Thee, O my God, by Thy signs and the effulgence of Thy grace and Thy mercy and Thy guidance, to expand my breast through knowledge of Thy signs in Thy Book and in Thy earth and Thy heaven, and especially the Seven Oft-repeated Verses and the Great Qur'an. Therefore, O God, send Thy blessings upon Muhammad and his pure household, Thy friends of the true Faith and Thy guides on the straight path - nay, they are themselves the true Faith and the straight path. O my Lord and O Thou in Whose hands lie the reins of my affairs! Verily Thou knowest that the most beloved of things to me is Thy love, and the nearest of all approaches to me is nearness to Thee, and the sweetest of all delights is the delight of intimacy with Thee, and the most cherished of all comforts is repose beneath the shadow of Thy love. Take my hand and have mercy upon my weakness, my helplessness and my deficiency, for Thou art the Most Merciful of the merciful. Sufficient is my deficiency and helplessness that I am not I except that Thou hast made me so, and I am not I but rather I am Thou. Blessed am I, then again blessed am I! Thus Thou doest what I do, and I wounded not when I wounded, but God did.

- 38 O my Lord and my God! Thou hast entrusted Thy servants to themselves and their striving, and hast said "Those who strive in Our cause, We will surely guide them to Our paths," and Thou hast said "Man receives naught save what he strives for," and Thou hast preferred those who strive over those who sit idle. Thou hast made the victory of the Prophet (peace be upon him and his family) and the Imam (peace be upon him), and the might of Islam, and the triumph of truth, and the vanquishing of falsehood dependent upon their journeying forth and leaving behind their children and possessions. Thou hast given them choice in staying or traveling according to their own judgment and consideration of benefit, and hast made every soul responsible for what it earns, saying "To its benefit is what it earns and against it what it acquires." Thou hast established this firm decree with Thy words "There is no compulsion in religion," thus placing the reins of affairs in the hands of the monotheists to invalidate the doubt of compulsion and delegation with clearest explanation, so that people would have no argument against God, but rather God's is the conclusive argument.

- 39 Yes, my God and my Helper! This is from Thy grace upon me and Thy generosity toward what I have, through the manifestation of Thy kindness, O Kind One, upon Thy poor, estranged and weak servant. But O my God, my Shelter and my Succor!

معرفة غيرى و يسماً الاعلى منى ثم اعلى ثم
الى ثم لا يسماً العالى فوق كل عال و مظهر
جلالك يا ذا الجلال فاستلک يا الهى باليتک و
سطوع فضلک و رحمتک و هدايتک ان تشرح
صدرى بمعرفة اياتک فى کتابک و ارضک و
سمائك و خصوصاً السبع الثانى و القرآن العظيم
فصل اللهم على محمد و آله الطاهرين اوليائك
للدين القويم و هدايتک فى الصراط المستقيم بل
هم الدين القويم و الصراط المستقيم يا سيدى
ويا من بيده ازمة امرى انک تعلم ان احب
الاشياء فى المناجات الاشياء عندى حبک
و اقرب القربات لدى قربک و الذل كل لذة
الاستيناس بک و احب الراحة الاستراحة فى
ظلال محبتک نغذ بى و ارحم على ضعفى و
عجزى و نقصى فانک ارحم الراحمين و كفى فى
نقصى و عجزى فى انا انا نعم ان جعلتنى انت و
لم اكن انا انا بل انا انت فطوبى لى ثم طوبى لى
فاذا انت تفعل ما انا افعل و ما دميت اذ دميت
ولكن الله وحى

38 يا ربى و يا الهى انک و کلت عبادک الى
انفسهم و اجتهدهم و قلت و الذين جاهدوا فينا
لهديهم سبلنا الآية و قلت ليس للانسان الا ما
سعى و فضلت المجاهدين على القاعدین درجة
بجعلت نصره النبى صلى الله عليه و اله و الامام
عليه السلام و شوكة الاسلام و ظهور دولة الحق
و اضمحلال الباطل بشدهم الرجال و هجرهم
الاولاد و الاموال و جعلت الخيار فى الوقوف و
الاسفار الى انفسهم و ملاحظة المصالح بارائهم و
جعلت كل نفس بما كسبت رهينة و قلت لها ما
كسبت و عليها ما اكتسبت و شيدت بنيان هذا
الحكم المحکم بقولک لا اكراه فى الدين فاعطيت
ازمة الامور بايدى الموحدين لابطال شبهته الجبر
و التفويض باوضح التبيين لئلا يكون للناس على
الله حجة بل لله الحجة البالغة

39 نعم يا الهى و يا معينى هذا من منک على و کرامة
على ما لدى باظهار لطف منک يا لطيف على
عبدک الفقير الغريب الضعيف لكن يا الهى

I beseech Thee by Thy Most Holy Essence and Thy Sanctified Name, and by Thy Name the Most Great, the Most Mighty, the Most Glorious, the Most Noble, and by the right of Muhammad and his pure family (God's blessings be upon them all) - that Name by which when a servant calls upon Thee, Thou dost answer him, and when a distressed one beseeches Thee, Thou dost respond to him - not to leave me to my forgetful self and my hardened heart for the blink of an eye, ever, for I have tested myself in the private and public aspects of my affairs and found it to be deceitful, fraudulent, and immersed in the seas of heedlessness. Praise be to Thee for showing me the faults of my soul, whereby I witnessed the effects of its error, mistake and misguidance in all my limbs and faculties, outwardly and inwardly, such that no trust remains in myself.

- 40 Therefore I implore from Thy presence clarification of Thy command and prohibition, and explicit statement of Thy decree in all that benefits my religion, my worldly affairs, my hereafter, my brethren, and all Muslims. O my God and my Helper! Thou knowest my poverty and the poverty of my loved ones, our debts, the strength of our adversaries and their wealth, and the inclination of rulers and worldly people toward them. Given all this, dost Thou command me to move or to stay still, O Remover of anxieties and Dispeller of sorrows? Thou hast indeed gladdened my heart by manifesting the rising sun of mutual imprecation from the dawning-place of origination. I beseech Thee by Thy right to increase joy upon joy by clarifying its time, manner, and fruits - whether the source is restricted to the masters or if it can proceed from servants and subjects, even from the least of the least and lowest of the low. O God! Hear this intimate prayer from the abject, insignificant, poor, destitute, and humble servant who possesses for himself neither benefit nor harm nor death nor life nor resurrection; O God, send blessings upon Muhammad and his pure family, and their chosen gates, and the chosen gates of their gates, and their beloved followers, and those who dwell at the door of Thy mercy and bounty; and curse their enemies and the enemies of their gates and their deputies and their vicegerents and their followers among the first and the last ones, forever and for all ages, O Thou Who art the severest of avengers.

41 Book Seven

- 42 In the Name of God, the Merciful, the Compassionate. Peace be upon you, O son of the Messenger of God, and the mercy and blessings of God be upon you. Since the family of God and their followers - peace of God be upon them - have accustomed us to beauty, we therefore hope from them abundance. [My

و يا كهفي و يغني استلك بذاتك الاقدس و اسمك المقدس و باسمك الاعظم الاعظم الاجل الاكرم و بحق محمد و آله الطاهرين صلى الله عليهم اجمعين الذي اذا دعاك به عبد لبيته و اذا سئلك مضطراً اجبته ان لا تكلني الى نفسي النّاسية و قلبي القاسية طرفة عين ابدا لاني امتحنت نفسي في سرّ امرى و علانيتي انها المكارة الخداعة المنهكة في بحار الغفلة و لك الحمد حيث اريتني عيوب نفسي فشاهدت اثار غيها و خطاياها و ضلالتها في جميع اعضائي و جوارحي ظاهرا و باطنا بحيث لم يبق لي و ثوق بنفسى

40 فالمسئول من جنابك ايضاح امرك و نهيك و تصريح حكمك في كلّ ما هو صلاح ديني و دنياي و اخوتي و ساير المسلمين يا اللهى و ناصرى انتك عالم بفقرى و فقرا حبتى و ديوننا و قوّة خصومنا و غناهم و ميل الحكّام و اهل الدنيا اليهم فهل مع ذلك تامرني بالحركة و السكون يا كاشف الموموم و مفرّج الغموم و قد فرجت قلبي باظهار طلوع شمس المباهلة من مشرق البداء و استلكت بحقك ان تزيد السرور و الفرح على الفرح بايضاح وقته و كفيته و ثمرته التي وقعت رهل اختص المصدر بالموالى او يمكن الصدور من العبيد و الرعية حتى من اقل الاقلين و ادنى الادين اللهم اسمع المناجات من العبد الذليل الحقير الفقير المسكين المستكين الذي لا يملك لنفسه نفعا و لا ضرّاً و لا موتا و لا حيوة و لا نشورا و صلّ اللهم على محمد و آله الطاهرين و ابوابهم المنتجبين و ابواب المتكفين على باب رحمتك و جودك و العن على اعدائهم و اعداء ابوابهم و تواهم و نوابهم و شيعتهم من الاولين و الاخرين ابد الابد و دهر الداهرين يا اشدّ المنتقمين

41 الكتاب السابع

42 بسم الله الرحمن الرحيم السلام عليك يا بن رسول الله و رحمة الله و بركاته سؤالى ردّ سلامى ليس غيره مجال السؤال و لا مجال المقال بل اسئل منكم ردّ السلام بالردّ و القبول ولكن و لما كان آل الله

question is nothing other than a request for the return of my greeting. There is no further scope for inquiry, nor room for extended speech. Rather, I ask of you the return of the salutation – by way of reply and acceptance. Yet] since the kindred of God and their Shí'ih – may the peace of God rest upon them – have ever accustomed us to what is fair and gracious, we therefore hope to receive from them what is bountiful and abundant. [Wherefore, if ye would, through the august favor of God, vouchsafe unto this lowly servant a seemly bestowal and a munificent kindness, grant me that I may utter, with the tongue alike of state and of speech, in secret and in public, in all ages and cycles, these words of the kindred of God – upon them be the peace of God, the Sovereign, the All-Forgiving.]

و شيعتهم سلام الله عليهم قد عودونا الجليل فلذا نرجوا منهم الجزيل فكوادتم بالفضل الجليل لهذا العبد الذليل الانعام الجليل و الاحسان الجزيل متوا على بان اقول بلسان الحال و المقال في السر و العلانية في كل الازمنة و الدهور بهذه الكلمات من ال الله عليهم سلام الله الملك الغفور

- 43 O my God! Make us of those in whose hearts the trees of longing for Thee have flourished in the gardens of their breasts, and the ardor of Thy love hath seized the essence of their hearts. They take refuge in the nests of contemplation, and graze in the meadows of nearness and revelation. From the pools of love they drink with the cup of grace, and they frequent the springs of pure friendship. The veil hath been lifted from their insight, and the darkness of doubt hath been dispelled from their convictions and inner consciousness. The taint of uncertainty hath been removed from their hearts and their innermost being. Their breasts have been expanded through the realization of true knowledge, and their aspiration hath been exalted to the highest degree of glory through their precedence in felicity. Their drink hath become sweet from the spring of divine knowledge, their secret hath become pure in the assembly of intimacy, their company hath found security in the abode of praise, their souls have found peace in returning to the Lord of lords, and [their spirits have found joy] in attaining success and prosperity. Their eyes have been gladdened by gazing upon their Beloved, and their resolution hath been established through understanding [divine wisdom] and attaining their goal. Their trade hath prospered in selling this world for the next. I dare not add more for fear of discourtesy. O Lord, answer the prayer of those whose hearts are broken. Praise be to God, first and last, inwardly and outwardly.

43 الهى فاجعلنا من الذين لو شئت اشجار الشوق اليك في حديق صدورهم و اجذب لوعة محبتك بمجامع قلوبهم فهم الى اوكار الافكار ياوون و في رياض القرب و المكاشفة يرتعون و من حياض المحبة بكاس الملاطفة يكرعون و شرايع المصافات يردون قد كشف العطاء عن بصائرهم و انجلى ظلمة الريب عن عقائدهم من ضمائرهم و انتفت ممالحه الشك عن قلوبهم و سرايرهم و انشروحت بتحقيق المعرفة صدورهم و علت لسبق السعادة في الزهاوة همتهم و عذب من معين العامله شربهم و طاب في مجلس الانس سرهم و امن في موطن الماحمد سربهم و اطمانت بالرجوع الى رب الارباب انفسهم و ... بالفوز و الفلاح ارواحهم و قرّت بالنظر الى محبوبهم اعينهم و استقرّ بادراك ... و نيل المامول قراهم و رجت في بيع الدنيا بالآخرة تجارتهم لا اجسر في الزيادة على ذلك خوفا من سوء الادب يا رب استجب دعوة منكسرى القلوب و الحمد لله أولا و اخرا و باطنا و ظاهرا

44 Book Eight

44 الكتاب الثامن

- 45 In the Name of God, the Merciful, the Compassionate. Praise be to God Who caused the sun to appear for the mystery of praise, and through it made the morning dawn for the mystery of subsistence after extinction. He ordained light for the morning after darkness, and the pleasing radiance for the manifestation of glory from the world of the unseen. He illumined the light upon Mount Sinai with a brilliance throughout all

45 بسم الله الرحمن الرحيم الحمد لله الذى اظهر الشمس لسر الثناء و اصبح بها الصبح لسر البقاء بعد الفناء و احكم على الصبح بنور الضياء بعد الساء و الضاء الرضياء لظهور البهاء من عالم العماء و انار النور على طور السيناء بالسناء في كل الورى مما يرى و ما لا يرى و احكم على

creation, both seen and unseen. He ordained the dove to warble upon its branch with melodies that render the dwellers of earth and heaven unable to hear them. He commanded man to manifest less than a needle's eye of the light of grandeur upon the people of the unseen, whereby the Sinaitic souls in the Supreme Concourse, among the people of the first and last ages, would swoon and die. He darkened the pitch-black night through the decree of destiny for the appearance of the light of day in this dark abyss. He removed it and brought forth the day through establishing the manifestation of the Eternal Sun in the midst of heaven, until it filled the desert of attributes and names with all manner of perfect manifestations, endlessly unto endless time, from beginning to end. He caused all creation between to be enslaved to the mystery of origination, to distinguish the wretched from the blessed, raising these to the highest degrees of the gardens of glory and casting those to the lowest depths of the levels of earth - all this for the glory of His unity in grandeur and eternity, and the sanctity of His uniqueness in glory and praise.

- 46 Glorified, glorified be He! How great is His station, how perfect His handiwork, how wise His command, how manifest His light, how lofty His beacon, how luminous His proof, how clear His exposition, how exalted His place, how supreme His sovereignty - until hearts and minds among created things have proven powerless to comprehend His unity and uniqueness, tongues have grown weary in conversation of describing and praising Him, pens have broken in attempting to write of His glorification and praise. Nay, all things, in their entirety, proclaim with utmost inadequacy and deficiency, from beginning to end, in ways infinite and boundless, their praise of Him. His is all praise - praise that is transcendent, resplendent, abundant, and overflowing - for the perfection and completion of His bounty, for the excellence and perfection of His handiwork, for the manifestation and proclamation of His power, for the completion and conveyance of His proof, for the reformation and guidance of the inner being through showing the path and enabling the attainment of its aims, and for granting insight through beholding its Creator in its ultimate ends.

- 47 And the most excellent prayers, the most perfect salutations and greetings be upon the sources of the Manifestations of the suns of creation, origination and invention, and their Originator; upon the Manifestations of those suns rising from the heaven of divine acceptance upon the lands of receptivity, and their Illuminator; upon the Manifestations of that praise, glory, radiance, grandeur and majesty in the realms of attributes and names, and their Source; upon the pillars of the declarations of unity of all contingent and created things, and the meanings

الورقاء بالتعزید علی شجرتها بالحن یعجز عن سماعها اهل الارض و السماء و امر الرجل باظهار و نور العظمة اقل من سم الابرة علی اهل العماء لیصعقن و يموتن الطوریون فی الملاء الاعلی من اهل الاخرة و الاولى و اظلم اللیل الظلماء باضواء القضاء لظهور ضوء النّار فی هذه الحجة الدّهماء و اذهب به و جاء بالنهار باقامة ظهور شمس الازل فی وسط السماء حتی ملأت یداء الصفات و الاسماء بانواع ظهورات الكمالات بما لا نهاية الی ما لا نهاية له من المداء فی المبدء و المنتهى و استعبد کل الخلق فی البین سرّ البداء لامتیاز الاشقیاء من السعداء و اصعدهم باعلی درجات جنات العلی و انزالهم الی اسفل دركات طبقات الثری کل ذلك لعزة توحده فی الکبریاء و البقاء و قدس تفرده فی البهاء و الثناء

46 فسیبحانه سبحانه ما اکبر شأنه و اتقن صنععه و احکم امره و اظهر نوره و اعلی مناره و انار برهانه و اجلی بیانه و ارفع مكانه و اعلی سلطانه حتی عجزت الافئدة و الاحلام من الموجودات عن توحیده و تفریده و کلت الانسن فی المکالمات عن تقریر توصیفه و تجیده و انکسرت الاقلام عند الاشارات الی تحریر تقدیسه و تحمیده و تقطعت و اقول فی مناجاتی مع الله و تقطعت الاواح من الکائنات عند تسطیر تکبیره و تهلیله بل الکل بالکل فی الکل بالکل ناطقة بكل القصور و التقصیر من الالابرة الی اللانهاية بما لا یتناهی الی ما لا یتناهی فله الحمد جدا متعالیا متلامعا متکاثرا متدافقا علی اکمال النعمة و اتمامها و اتقان الصنعة و احکامها و اظهار القدرة و اعلانها و اتمام الحجة و ابلاغها و اصلاح السريرة و اهدائها باداة الطریق و الا یصل الی مطالبها و ابصار البصيرة بالنظر الی بارئها لعواقبها

47 و افضل الصلوات و اکل التّحیات و التسلیمات علی مبادئ مظاهری شمس الانشاء و الابداع و الاختراع و منشأها و مظهری تلك الشمس الطالعات من سماء المقبولات علی اراضی القایلیات و مضیئها و مظاهری هایتیک الثناء و البهاء و الضیاء و العظمة و الکبریاء فی میادین الصفات و الاسماء و مبادئها و اركان توحیدات الامکانات و المکونات و معانی اسامیها و ابواب

of their names; upon the gates of infinite bounties to all creatures, both high and low, and their Guide; upon the leaders of all existing things and their guide to the highest degrees of Paradise and lowest depths of hell; upon the primal essences of the causes of all things and their origins - their efficient and material causes, their purpose and form - Muhammad and His pure, chosen, and righteous Family, so long as the celestial spheres of the lights of guidance revolve and their suns shine upon their lands. Then upon their gates and the gates of their gates, and the manifestations of their lights and their appearances in all cycles and ages among their followers from the beginning of creation to its end - for their holy might and their exalted station is above direct contact with creatures, both spiritual and material - from among their pillars and chiefs, and those guided by their guidance, both guide and guided.

- 48 And then especially upon the Most Great, Most Supreme, Most Magnificent Name; the Most Noble, Most Distinguished, Most Glorious Symbol; the Most Exalted, Most Revered, Most Honored, Most Perfect Sign; the Most Hidden, Most Glorious, Most Veiled, Most Great Mystery; the Fourth Line inscribed in the mystery of the Tablet by the reality of the Pen; the Concealed, Hidden, yet Unconcealed Secret for all who follow and submit to Him; the Second Inner Meaning penetrating the depths of all inner meanings from this vast ocean; the Third and Fourth Manifestation, the Penitent, the Bowing, the Prostrating, the Known, the Most Ancient, the Most Enduring; the Most Upright, Most Exalted, Most Precise, Most Perfect Support; the Most Straight, Most Just, Most True, Most Steadfast Path; the Firm, Noble, Strong, Well-established Pillar; the Noble Branch and Ancient Root from the Most Noble Branch and Most Ancient Root; the Most Luminous, Most Brilliant Light that dispels all darkness; He Who appeared on the Mount with the mystery of Manifestation upon the dispositions of all the people of the world; the Hand of God extended with bounties; the very Eye of God watching over the nations; the Side of God, whose negligence leads to loss and regret; the Most Kind with perfect, all-embracing, sweetest, most complete kindness; the Most Compassionate, Most Merciful, Most Generous from the Most Compassionate, Most Merciful, Most Bountiful; the Sympathetic, Kind, Gentle Intercessor for all who have sinned and transgressed; He Who is truly intended by the House and Sanctuary; the First House established among the people for all who have answered the call of Truth and entered into consecration; the Gate through whom all who believe in God and submit are tested and sifted; the Great Company and the Supreme Trial in the depths of this darkest night; the Moving Ship that saves from the tumultuous waves of this vast ocean; the One Who

القيوضات الغير المتناهيات الى كل البريات من اعالها و ادانيها و ائمة كل الموجودات و قائدها الى اعلى درجات الجنان و اسفل دركات النيران و هاديا و اوائل جواهر علل الاشياء و مباديا فاعليها و ماديا غايتها و صورها محمد و اله الاطهار الاخيار الابرار ما دارت افلاك انوار الهداية و اضاءت شمسها على اراضيها ثم على ابوابهم و بواب ابوابهم و مظاهري انوارهم و ظهوراتهم في كل الاكوار و الادوار في رعاياهم من ابتداء الموجودات الى تناهيها لغز قدسهم و علو شانهم من مباشرة المخلوقات جلها مجرديا و ماديا من اركانهم و نقبائهم و المهتدين بهدايتهم هاديا و مهديا

48 لا يسمّا على الاسم الاعظم الاعظم و الرسم الاكرم الاشيم الانغم و الرمز المعلى المبجل المكرم المتمم و السر المستسرّ المحلل المقنع المعظم و السطر الرابع المسطر في سرّ اللوح بحقيقة القلم و السرّ المحتجب المسترّ الغير المستور لكلّ من ائتم به و استسلم و البطن الثاني الخايب في متن كل البطون من هذا الغطّم و المظهر الثالث الرابع التائب الرّاكع الساجد المعروف الاسبق الادوم و السناد القويم الاعلى الاضبط الاحكم و الصراط المستقيم الاعدل الاقوم الاقوم و الركن الركين الشريف القوى المستحكم و الفرع الكريم و الاصل القديم من الفرع الاكرم و الاصل الاقدم و النور الانور الاضوء المزيل لجميع الظلم و المتجلّى في الطّور بسرّ الظهور على جبال كل اهل العالم و يديده الله الباسطة بالنعم و عين عين الله الناطرة في الامم و جنب جنيد الذى من فرط فيه خسروندم و اللطيف باللطف الاكمل الاشمل الاحلى الاعم و الرؤف الرحيم الكريم من الارءف الارحم الاكرم و الشفيق الشفيق الرفيق التائب من كلّ من اثم و اجرم المقصود في الحقيقة بالحقيقة البيت و الحرم و اول البيت الموضوع في الرّعية لكل من اجاب داعى الحق و احرم و الباب المتبلبل المتغزل المبلى به كل من آمن بالله و اسلم و الفتة العظمى و الحنة الكبرى في لجة هذا الليل الاظلم و السفينة الجارية الناجية من تلاطم طمطم هذا القمقام العظمم

fight based on spiritual interpretation in God's path without fear of blame; the Appointed, Inevitable, Most Decisive Term; the Firm, Perfect, Decisive, Most Conclusive Decree; and the Deputy [...]

- 49 To the noblest progeny of the children of Adam, and the sovereign nation that guides all nations - upon him and his family be the prayers of God and His peace - in the most noble, perfect and complete lineage; and the lofty, transcendent gate to their knowledge and manifestations for all who came before and after; the opener, originator, perfecter, completer, and seal of seals; the most learned, most accomplished, most perfect, most eloquent, most articulate, and untutored sage; who manifested the white, yellow and green light through the red light in the redness of the banner and the greenness of the standard; the bird soaring in the realm of the divine cloud, stunning all the people of ancient times; the blessed, pure martyr through the mystery of annihilation in divine unity, immersed in seas of blood, raised up from the most just and noble of Persian lands; the resplendent light and illuminating lamp; the just and mighty sovereign; the pure and quenching fountain; the manifest guiding master and the hidden ripening guide; the devoted, calling helper; the glory and traces of the Prophet and the Successor - upon them be God's prayers; the one who arose by command of the Guardian - upon him be peace; the one who by His exalted permission brought destruction upon their enemies; the radiant, graceful youth of the lineage of Muhammad, Ali and Fatima - God's blessings upon them; the Arab of Mecca and Medina; the Qurayshi Hashimi of East and West; the one who called out around the shrine in clear, eloquent voice to answer the distressed, oppressed seeker of victory through the subtle, penetrating call; he before whose majestic light hearts and minds were bewildered, and intellects and imaginings proved incapable of comprehending even a needle's eye of description; tongues grew weary, pens broke, seas were exhausted and tablets disappeared in explaining but a portion of the manifestation of his word.

- 50 Sufficient proof of this is the saying of the All-Knowing King: "Say: If the ocean were ink for the words of my Lord, the ocean would be exhausted before the words of my Lord were exhausted, even if We brought another ocean like it as assistance." Therefore silence is more fitting and submission is better than attempting to dive into the seas of his description, glorification and exaltation. He who combines the two names from the highest sides, encompassing the two glories, light of the two luminaries, the Most Great Gate after the two gates, crown of the two sanctuaries, ruler of the two worlds of existence,

و القاتل على التأويل في سبيل الله بلا خوف من لومة اللوم والاجل المسمى المحتوم المعلق الاحتم والقضاء المحكم المتقن المبرم الايرم والمنوب

49 الى اشرف ذرية بنى آدم والأمة السادة القادة لجميع الامم صلى الله عليه وآله وسلم في الحسب والنسب الاشرف الاكل الاتم والباب العالى المتعالى لعلومهم وظهوراتهم لكل من تأخر وتقدم والفاتح البادى المنعم المكلل الخاتم الخاتم والعلم الاعلم الاعمل الاكل الابلغ الافصح الاديب الغير المعلم والذى اظهر النور الابيض والاصفر والاخضر بالنور الاحمر بحجرة الراية وخضرة العلم والطير الدف في جو العماء لصبق تمام اهل القدم والشهيد السعيد الزكى بسر الفناء في التوحيد المغرق في بحر الدم المبعوث من اعدل واشرف بلاد العجم النور البهى والسراج المضيئ والسلطان العادل القوى والمنهل الصاف الروى والمولى الهادى الجلى والهادى المنضج الخفى والناصر الداعى الخفى مجد واثار النبى والوصى صلى الله عليهم القائم بامر الولى عليه سلم والموثر لاعدائهم باذنه العلى الفتى الصبيح المليح المحمدى العلوى الفاطمى صلوات الله عليهم العربى المكى المدنى القرشى الهاشمى الشرق الغربى النادى من حول الضريح بالصوت الفصيح الجلى لاجابة الملهوف المظلوم المستنصر بالصوت الحامل الخفى الذى ولدت الافئدة والاحلام وعجزت العقول والاوهام عن درك سم الابرة من وصف نور عظمتة وكلت الاسن وانكسرت الافلام ونفدت البحور وانعدمت الالواح عند شرح بعض من ظهور كلمته

50 كفى لذلك قول الملك العالم قل لو كان البحر مداد الكلمات ربى لنفدت البحر قبل ان تنفذ كلمات ربى ولوجتنا بمثله مددا فالكسوت اولى والتسليم احسن من التجرى في غوص بحور توصيفه وتجيده وتجيده جامع الاسمين من اعلى الجنين حاوى الفخرين نور النبين باب الاعظم بعد الباين تاج الحرمين حاكم الناشئين نور الله و

the Light of God and His Proof, the Radiance of God and His Praise, the Remembrance of God and the remembrance of His Messenger and the Imams from his progeny - God's prayers be upon them with two "upon".

51 O God, instill for him in our hearts awe and dignity that draw us and connect us to him, that we may sacrifice ourselves in his path without difficulty or shame, through Muhammad, Ali, Fatima, and the two Hasans, and the rest of the chosen Imams - God's prayers and peace be upon them as long as the moon rises and light shines.

52 Now then, when night let fall its veils and darkness dimmed its boundaries, and injustice yellowed its mask and error called its followers who answered from every side, and every oppressor and usurper attacked, that Greatest Remembrance, that Magnificent Mystery observed this. Then arose the sun of his complete and universal mercy, and his perfect, comprehensive, and complete compassion upon his orphans and the orphans of the pure and righteous family of Muhammad - upon them be the peace of the Almighty King. So he stood upright around midday between the two risings at the beginning of the victorious month of Safar, in the presence of the two witnesses, to perfect the blessing upon the righteous and deliver the proof against the wicked and manifest vengeance upon the corrupt, turning toward the Kaaba in complete steadfastness. Then he commanded me by God's exalted, firm, perfect and decisive command to stand with him and to intertwine my lowly right fingers with his noble, elevated right fingers to manifest the word of truth upon all that is seen and unseen, may my spirit and the spirit of all the worlds be a sacrifice for Him, He revealed the Word of Certitude upon His noble tongue with utmost attentiveness seventy times in such manner as none before Him had ever revealed.

53 Glory be to God! How perfect was His command, how sure His wisdom, and how tranquil His heart! Then rose what was to rise, and gleamed what was to gleam, and shone what was to shine, and reached what was to reach, and appeared what was to appear. His is the praise and gratitude so long as any rising star shall rise or any thief shall steal forth.

برهانه الله وضياء الله وثناء الله وذكر الله وذكر
رسوله والائمة من ولده صلى الله عليهم بلامين

51 اللهم اجعل له في قلوبنا هيبة ووقار تجذبنا و
توصلنا اليه لنفدى انفسنا في سبيله بلا و حرج
شين محمد وعلي وفاطمة والحسين وسائر الائمة
المصطفين صلوات الله وسلامه عليهم ما طلع قر
وما اضاء عين

52 اما بعد لما ارخى الليل سدوله و اظلم الشئ
حدوده واصفر الظلم قناعه ودعى الغي اتباعه
فجابوه من كل جانب والبوه كل غاشم ما رق
وطارق غاصب و لاحظ ذلك الذكر الاعظم
ذلك النسيان المعظم طلعت شمس رحمته التامة
العامّة ورافقه البالغة الشاملة الكاملة على ايتامه و
ايتام ال محمد الاطهار الابرار عليهم سلام الملك
الجبار فقام منتصباً حول النهار بين الطلوعين
في اول شهر صفر المظفر بحضور العدلين لا كمال
النعمة على الابرار و ابلاغ الحجة على الاشرار و
اظهار النعمة على الفجار مقبلاً الى الكعبة في
كمال الاستقرار فامرني بامر الله العالی المحكم
المتقن المبرم بالقيام معه و بتشبيك انا على الدائرة
الحسيسة اليمنى باصابعه العالیة الشريفة اليمنى
لاظهار كلمة الحق على كل ما يرى وما لا يرى
فاظهر روحى و روح العالمين فداه كلمة اليقين
على لسانه الشريف بنهاية التوجه سبعين مرة بطور
ما اظهر الى الآن من احد قبله

53 فسبحان الله اما حكم امره واتقن حكمه و اطمئن
قلبه فطلع ما طلع و لمع ما لمع و شرق ما شرق
و بلغ ما بلغ و ظهر ما ظهر فله الحمد و الشكر ما
طلع طالع و ذر سارق

INBA64:030.03-033.14x

BB00072

Letter to Haji 'Abd al-Wahhab

Date: 1262-03-22 or 23 [1846-Mar-20]

- 1 And furthermore: O thou man! O thou man! Peace be upon thee from the Dawning-Place of the Sun of Utterance unto the throne whereon the All-Merciful is established! This is a station from the All-Merciful that knows no bounds. I have read thy letter written in crimson ink, and verily it is the color of my liver, for I know the words of the polytheists. For I was exalted in myself to such a degree that I had heard no word from anyone before. And now, after that Great Proof, thou shalt see what We see, and witness what We witness, and hear what We hear. Be thou for God's sake a zealous lion until God judgeth with justice and bringeth about for Me thereafter a matter.

1 و البعد يا ايها الانسان يا ايها الانسان سلامي عليك من مطلع شمس البيان الى ما استوى الرحمن بالعرش البيان ز ذلك شان لا نفاذ له من الرحمن فقد قرئت كتابك بالمداد الاحمر و انه هو لون كبدي لعلى بمقالة المشركين لاني كنت عزيزا في نفسي بشأن الذي ما سمعت من احد كلمة بعد و الآن بعد تلك الحجة الكبرى لترى ما نرى و تشهد ما نشهد و تسمع ما نسمع فكن لى لله اسدا غيورا حتى يحكم الله بالعدل و يحدث لى بعد ذلك امرا
- 2 Fear not the onslaught of the satans, for they are but uprooted shadows having no proof, neither in the Book of Truth, nor before the Truth, nor even in their own words. Their likeness is as the likeness of a dog: if thou attack it, it panteth, and if thou leave it alone, it panteth. Stop their excessive panting with a mighty gift that thou mayest be freed from their evil. Draw not nigh unto those who have wronged, lest their chastisement touch thee, for they have no life. Associate with them only for thy purpose in God's religion, for this is lawful for the believers in God's Book, even as Ibn-i-Yaqtin did in the time of the Imam, peace be upon him. For today the support of one of them is more beneficial to the believers than the support of many seekers. Guard thou the Cause of God, conceal the mystery of God, and be patient in what befall thee, for the world shall pass away and the hereafter shall endure by God's leave, and unto our Lord shall we return.

2 و لا تخف من صولة الشياطين فانهم اظلة مجتثة لا حجة عندهم لا في كتاب الحق و لا عند الحق و لا و قولهم عند انفسهم فثلهم كمثل الكلب ان تجعل عليه يلهث و ان تتركه يلهث فسد كثرة لهثهم بعطاء عظم لتفرغ من شرهم و لا تقرب الذين ظلموا فيمسك العذاب منهم فانهم لاحياء لهم و اعرض معهم لقصصك في دين الله فان ذلك حل للمؤمنين في كتاب الله كما فعل ابن يقطين في عصر الامام عليه السلام فان اليوم نصرة احد منهم اكثر نفعا للمؤمنين من نصرة كثير من الطلاب فاحفظ امر الله و اكتم سر الله و اصبر على ما اصابك فان الدنيا تفتى و الاخرة باذن الله تبقى و ان الى ربنا منتقلون
- 3 As for what thou asked about the seven verses, follow what is indicated to thee by God's leave in the inner meanings of those words, for the mirror after mirror is a gentle companion.

3 و ان ما سئلت من آيات السبعة فاتبع ما اشير اليك باذن الله في بواطن تلك الكلمات فان المرأة بعد المرأة رفيق رفيق
- 4 The first query was about the dark spots on the moon. Know that the first to ask this question was the Prophet Khidr, peace be upon him, when he came to the door of the house of the Messenger of God, peace be upon him and his family, in Medina after His ascension to heaven. He saw that Ali, peace be upon him, was standing by the door with great sorrow visible upon his countenance due to the cessation of revelation and the ascension of the Prophet, peace be upon him and his family. He asked him about these spots on the moon, meaning the

4 فالاولى قد سئلت من كلف القمر فاعرف ان اول من سئل هذه المسئلة فكان خضر النبي عليه السلام لما ورد باب بيت رسول الله صلى الله عليه و آله في المدينة بعد عروجه الى السماء قد رأى ان عليا عليه السلام كان قائما لدى الباب و ان في قص وجهه حزن عظيم لانقطاع الوحي و عروج النبي صلى الله عليه و آله فقد سئل من جنبه ما

change in the appearance of its face. He answered him, may my soul be his sacrifice, with the well-known verse from the Qur'an. And the spots on this moon of heaven corresponded to the moon of authority. Those possessed of understanding know that what is there cannot be known except by what is here, and these described spots are indeed a station of the answer. It is what God has written by His hands of power on the face of the two moons: "There is no God but God, Muhammad is God's Messenger, Ali is God's Friend." This is the inner path.

- 5 As for the outer aspects, I ask thee: the face of the moon is a clear mirror, and the spots are reflections of great things above the earth such as seas, mountains, and land masses. Even as the Christians, when they mounted their aerial vessels, had with them a wondrous glass through which they looked at the moon and then observed what was on earth reflected in the moon, even to the trees. Indeed, were the glass clear and the eye subtle, one would see what is on earth reflected in the moon, even human faces. And that renowned island, betwixt thee and [Yanaqid], hath borne witness, for the Christians therein became apprised of this woman's ordinance concerning the "mole of the moon"; and verily this is a decree from the Pure One.

- 6 As to the reality of the matter, when the Will became attached to destiny, there appeared in the garments of Will the form of the lunar phases when it was joined with the sea of destiny and reflected in its face the multiplicities which God had placed in the sea of destiny. And verily the wretched are wretched in its womb and the blessed are blessed in its womb, and all act according to their disposition according to how the lunar phases of the moon of Providence turned from the forms of the sea of Power. This is an aspect of interpretation, and in every chain of the second chain there befits for the lunar phase of its moon an aspect of interpretation. Nay, for the number of all things, if God so willed, there would be an interpretation not from the prayer niches of men but from the prayer niches of the people of the Bayan and the perfect ones among humanity. Sufficient is what I have mentioned in those Tablets regarding the decree of the lunar phases as a remembrance and explanation.

- 7 As for what you asked concerning the confined sea, I send you the entire tradition that you may witness God's decree in all its verses. However, in the language of the people of the Bayan, the overflowing sea refers to the water that has risen above the water without any place above it, and the confined refers to the sea of equality to the extent of the circle of the place. This is God's decree concerning the two seas according to the

هذا الكلف في القمراني التغير في قص وجهك فاجابه روي فده بالآية المشهودة من القرآن و ان الكلف في هذا القمر السماء لكان طبق قمر الولاية قد علم اولوا الالباب ان ما هنالك لا يعلم الا بما ههنا وان هذا الكلف الموصوفة لعل مقام من الجواب و انه بما كتب الله بايدي قدرته في قص القمران لا اله الا الله محمد رسول الله على ولي الله ذلك سبيل الباطن

- 5 و اما من طرق الظاهر اسئلك ان قص القمر مرأت صافية وان الكلف عكس اشياء العظيمة فوق الارض مثل البحر والجزال والقطعات الارض كما ان النصارى لما ركبوا في الفلك الهوائيه عندهم مرأت عجيبه ينظرون فيها الى القمر ثم يشاهدون ما على الارض في القمر حتى الاشجار بل لو كان المرأه صافية والعين لطيفة يرى ما في الارض في القمر حتى وجوه الانسان وان جزيرة المشهودة بينك ويناقد اطلع النصارى بها من حكم هذه المرأة من كلف القمر وان ذلك حكم من الظاهر

- 6 و اما حقيقة الامر لما تعلقت الارادة بالقدر يظهر في قص الارادة صورة الكلف لما اقترنت بالبحر القدر وعكست في وجهها كثرات التي قد جعل الله في البحر القدر وان الشقى شقى في بطنها و السعيد سعيد في بطنها و الكل يعمل على شاكلته بما اقبلت كلف قمر الولاية من اشكال يم القدرة ذلك شأن من التفسير و في كل سلسلة من سلسلة الثانية يليق بكلف قمرها شأن من التفسير بل بعدد كل شئ لو اراد الله له تفسير من دون محاريب الناس بل من محاريب اهل البيان و الكائين من الانسان و كفى بما ذكرت في تلك الألواح في حكم كلف القمر ذكرا و تفصيلا

- 7 و اما سئلت ما سئلت من بحر المكفوف فارسل الى كل الحديث لتشاهد حكم الله في جميع اياتها ولكن في لغة اهل البيان يطلق بحر المسجور على الماء الذي قد استعلى على الماء من دون محل فوقه و المكفوف يطلق على بحر الاستواء بقدر دائرة المحل ذلك حكم الله في البحرين على نهج الظاهر

outward path, and as for the inward paths, they are limitless. Whatever God wishes, He sends down, and what He does not wish remains preserved in the treasures of His Command - glorified and exalted be He above what they describe.

و انا على طرق الباطن لا حد لها ما شاء الله ينزل
وما لم يشأ محفوظ في خزائن امره سبحانه وتعالى
عما يصفون

- 8 As for what you saw in the verses of my teacher - peace be upon him - concerning the decree of the eight paradises, seven of them are in the heavens and one of them is empty of heaven, and heaven is created from it. This is the Paradise of Oneness - God made its heaven the very essence of its earth and decreed its earth to be the essence of its heaven. God has not ordained for it any shadow or description. Whoso enters it does not leave by God's leave, and whoso is outside cannot enter due to God's grandeur. It has neither location nor likeness. The seven paradises are atmospheres beneath the Throne, and their heaven was the Throne of the All-Merciful.

8 و اما ما رايت في ايات معلّى سلام الله عليه من
حكم جنات الثمانية لحق سبعة منها في السموات و
واحدة منها خلوة من السماء والسماء خلوق منها
وهي جنة الاحدية جعل الله سمائها نفس ارضها
و حكم بارضها بنفسه سمائها و ما قدر الله لها ظل
ولا وصف و ان داخلها لم يخرج باذن الله و
خارجها لم يدخل لعظمة الله و لا لها مكان و
لا مثال و ان جنات السبعة تكون هواء في تحت
العرش و كان سمائها عرش الرحمن

- 9 And His saying - God's mercy be upon him - that every paradise is in a heaven is true. And in the school of the Family of God - peace be upon them - there are endless applications for it. You can reconcile all contradictions through the mystery of destiny, for at the time when the heavens are folded and descend by God's leave upon the ground of gathering, their inhabitants will be in them in heaven and in the paradises like the mosquito that was in your hand, and it lives in God's kingdom, for God has created for it all that He created for the greater world. If you say it is in your right hand, it is true; if you say it is in heaven, it is true; if you say it is in the paradises, it is true - while it has settled upon an atom of your body. Such is God's decree regarding all things. The folding is like a scroll that is rolled up. When God desires to gather all things, He folds the heavens and brings them down around the gathering. Then an angel calls out from before your Lord: "O company of jinn and men! If you can penetrate the regions of the heavens and earth, then penetrate them! You cannot penetrate except with authority." Even now I call out as God will call out on that Day, for the heaven of verses has encompassed all such that none can escape therefrom. Indeed, what has been mentioned regarding the dimensions of the heavens and the journey of five hundred years in the words of the Family of God—may my spirit be sacrificed for them—is truth.

9 و ان قوله رحمة الله عليه كلّ جنة في سماء لحق و
ان لها في مذهب ال الله سلام الله عليهم اطلاقات
ما لا نهاية لها و انك تجمع كل التعارضات بسر
القدر هذا بان حين الذي يطوى السموات و نزلت
باذن الله على ارض المحشر يكون اهلها فيها في
السماء و في الجنان بمثل بعوضة التي كانت في
يدك و انها تعيش في ملك الله لان الله قد خلق
لها كلّ ما خلق للعالم الاكبر ان قلت في يمينك
حق ان قلت في السماء لحق و ان قلت في الجنان
لحق مع ما سكن على ذرة جسم من جسمك و
كذلك كان حكم الله في كلّ شيء و ان منى (؟)
الطّي بمثل قرطا من ملفوف فاذا اراد الله بحشر
الاشياء كلها يطوى السموات و ينزلها حول الحشر
ثم ينادى ملك من قبل ربك يا معشر الجن و
الانس ان استطعتم ان تنفذوا من اقطار السموات
و الارض فانفذوا لا تنفذوا الا بسطان كما كان
الآن انا انا انا ينادى الله يومئذ و ان سماء
الايات قد دارت حول الكل بحيث لا يقدر ان
يخرج منها احد و ان ما وردت في قطر السموات
و مسيرة خمسمائة سنة في كلمات ال الله روي
فداهم لحق

- 10 Return then to the mystery of destiny and the light of God will shine upon thee. Pay no heed to the words of the learned concerning necessities and traditions, for they know not the reality of the matter. All the laws of God are truth, and whosoever denies any of them is as though he has denied them all, and likewise is the judgment reversed. Truth is self-evident in its

10 فارجع بسر القدر يظهر نور الله عليك ولا تلتفت
الى كلمات العلماء من الضروريات و المتواترات
فانهم لا يعلمون حقيقة الامر فكل احكام الله لحق
فاذا انكر احد منها شيئا فكأنما انكر كلها و كذلك
الحكم على العكس و ان الحق بديهي لقربه بنور

proximity to the light of God, such that none need reflect upon it, while falsehood is theoretical in its distance from God's nature and requires contemplation therein. This is contrary to the judgment of the logicians, yet it is the truth in reality.

الله بحيث لا يحتاج ان يتفكر فيها احد وان الباطل نظرى لبعده من فطرت الله وكذلك يحتاج فيه التفكر وذلك خلاف حكم اهل المنطق وهو الحق فى الواقع

- 11 On the Day of Gathering, the earth shall be transformed into other than this earth, becoming a single plain of perfect levelness. Upon it God has placed the Bridge, wherein are fifty stations for some people, and some shall remain at each station for a thousand years, this period being distinct from the duration of the Day of Resurrection. Today I see people standing upon the Bridge by God's decree—whomsoever God wishes to save shall be saved, and whomsoever God wishes to destroy shall be destroyed. God wrongs no one in aught, and He is the All-Sufficient, the All-Knowing.

11 وان يوم الحشر تبدل الارض غير هذه الارض بحيث يكون صعيد وحده على حد الاستواء وعليها قد وضع الله الصراط وفيه خمسون عقبة لبعض الناس وان بعض الناس يبقى فى كل عقبة الف سنة وهذه المدة غير مدة يوم القيمة وان اليوم ارى الناس على الصراط قائمون بحكم الله فمن شاء الله ان ينحى ومن شاء الله ان يهلك وان الله لا يظلم على احد بشئ وهو الغنى العليم

- 12 As for what thou asked regarding the words of Ahmad—peace be upon him—yes, when man enters Paradise, he remains in the first station of the letters “There is no god but God”—the station of the body—for twelve thousand years. He advances from this station in less than the twinkling of an eye to the highest station, like his stay in the first station. This stay of twelve thousand years is equivalent to thy utterance “There is no god but God.” When that Word descends from its station to the world of years, the indicated word appears. The crimson and emerald pavilions are stations among the stations of Paradise, each according to its measure. He who stands in the highest station of Paradise beholds what is below and delights in its blessings, but those below cannot see the blessings of those above, as God has removed grief from them, though they know of the higher station and are content with what God has ordained for them, having neither grief nor sorrow.

12 واما ما سئلت من كلام الاحمد سلام الله عليه بلى ان الانسان اذا دخل الجنان بقى فى الرتبة الاولى احرف لا اله الا الله مقام الجسم اثني عشر الف سنة و يترقى من هذه الرتبة اقل من طرف العين الى مقام الاعلى بمثل وقوفه فى الرتبة الاولى وهذا الوقوف اثني عشر الف سنة هى بقدر كلامك لا اله الا الله فاذا نزلت تلك الكلمة من مقامها الى عالم السنة يظهر كلمة المشيرة وان كئيب الاحمر والرفرف شان من مقامات الجنان فى كل مقام بجده وان الذى وقف فى مقام الاعلى من الجنان يشاهد الاسفل و يتلذذ بنعيمه ولكن السافل لا يرى نعيم العالى لما رفع الله الحزن عنه ولكن يعلم مقام العالى ويرضى بما قدر الله له وليس له حزن ولا هم

- 13 The people of Paradise advance eternally in Paradise through God's grace, as there is no end to His bounty's effusion. The servant never becomes independent in any condition, and God has created things for permanence, His bounty having neither suspension nor exhaustion. The cause of the servant's advancement in the Hereafter is that he should perpetually purify his intention in his deeds for God, in accordance with his Lord's eternity. When he purifies his intention in this way, he advances in the stations of Paradise by God's command, without end. And thy Lord God is powerful over all things.

13 وان اهل الجنان يترقى فى الجنان بفضل الله الى ما لا نهاية بما لا نهاية لها لان رايه فيض الله لا زوال له وان العبد لن يغنى ابدا فى شان وان الله قد خلق الاشياء للبقاء وما كان لفيضه تعطيل ولا نفاد وان سبب ترقى دار الآخرة للعبد ان يخلص نيته فى عمله الله بالدوام لازلية ربه فاذا خلص نيته بذلك الشان يترقى فى مقامات الجنان بامر الله ولا نفاد له وكان الله ربك على كل شئ قديرا

- 14 As for what thou asked regarding the state of the spirit and its conditions, know of a certainty that the dream world is equivalent to the spirit and like unto the sun in its station;

14 واما ما سئلت فى حالة الروح وشئونه فايقن ان فى النوم مثل الروح مثل الشمس فى مقلها لم يخرج من الجسم بل بنوره يشاهد ملكوت السموات

nothing hath departed from the body. Nay rather, by its light whatever is in the heavens and the earth may be witnessed. Were a devout believer enabled to see all things by this divine agency, still would he reap the fruit of his belief, and naught can alter it; and were an unbeliever enabled to see all things upon the reflected forms, still on account of his unbelief would he reap, in justice, its fruit, and naught can alter it.

والارض فان كان مؤمنا ليشاهد الكل بحكم الله على مقامه وله تأثير لا ينفك عنه وان كان كافرا يشاهد الاشياء على صور المعكوس الكفره وله [٢] بالعدل تأثير لا ينفك عنه

- 15 Verily, God hath created the dream in His servants that they may be assured of the existence of the worlds hereafter and the life everlasting. As the life of this world becometh transformed after death, in the same manner regard what is seen in the dream: when thou ariseth nothing more of it is seen, save the effect of its interpretation.

15 وان الله قد خلق النوم في العباد ليوقنوا بعوالم الآخرة والنشأته الباقية وان عمر الدنيا ونعيمها بعد الموت بمثل نوم يرى احد فاذا قام لا يرى منه شيء الا اثر تعبيره

- 16 Exalted is God above those who lay all their hopes in this world and dread the abode hereafter and its felicity. Glory be unto Thee, O Lord, My God that the days of Thy meeting are near. This world bringeth me sorrow and its people reject me. Although we have been abandoned, Thou abandeth us not. Lord, distinguish between me and them, and suffer those near unto Thee to join me in Thy service.

16 فسبحان الله من الذين يركنون في الدنيا ويغفلون من الآخرة ونعيمها فسبحانك اللهم يا الهى قرب أيام لقاءك فان الدنيا تخزننى وان اهلها يعادونى وانا عدو لاعدائك رب فرق بينى وبينهم و ادخلنى يرحمتك فى عبادك المقربين

- 17 The desire of the spirit and its inclination are to return to the Supreme King, for it was sent forth from His Command. In truth, every soul is a mirror in which may be seen the beauty of Husayn, the son of 'Alí, upon them be peace. When the hour of death arrives, the Sovereign Lord observeth that which hath appeared upon the mirror, all its shortcomings and all its worthy conditions. When a faithful servant ascendeth to Him in spirit, should the hosts of heaven and earth attempt to prevent him, they shall not succeed, and he returneth unto God. And though the infidel fleeth before His awful Majesty, yet must he submit to the judgment of God, even should the hosts of heaven and earth combine to assist him. All things shall perish save the face of Thy Lord, the All-Glorious, the Most Generous

17 وان نزع الروح وانجذابه الملك اليه لكان من امر الله وان فى حقيقة كل ذى روح مرءاة فيها جمال حسين بن على عليهما السلام فاذا جاء ساعة الموت ياخذ الملك ما وقع على المرءاة من سيئاته وشؤوناته فحينئذ عبد المؤمن يصعد اليه بالروح والريحان بشأن الذى لو يمسكه جنود السموات والارض لن يقدروا لرجوعه وان عبد المشرك من سطوته يفر بحيث لو يأخذه جنود السموات والارض لن يقدر ان يقبل ذلك حكم الله من قبل ومن بعد وان كل شيء هالك الا وجه ربك ذو الجلال والاكرام

- 18 As for what thou hast asked concerning God's words about the angels' prostration and Iblis's pride, where He, exalted be He, said "Wert thou haughty or wert thou of the high ones?", observe with the eye of origination. God has created in all things three signs: a sign from Himself, which is the sign that there is no god but Him and these are the high ones; a sign from His angels, which is the conditions of true servitude in every station according to its reality; and a sign from the severed essence for the preservation of His worlds according to what it has accepted for itself without command or compulsion. Take the meaning of the verse referring to the Will to the ultimate station of sovereignty. All the angels prostrated

18 واما ما قد سئلت من قول الله عز وجل فى حكم سجود الملائكة واستجار ابليس حيث قال جل على استكبرت ام كنت من العالين فانظر بعين البدء فان الله قد خلق فى كل شيء ثلاثة ايات آية من نفسه وهى آية ال الله وانهم لهم العالون وآية من ملائكته وهى شئون العبودية الحققة فى كل مقام بحقيقته وآية من الماهية المجتثة لحفظ عوالمه بما قبلت لنفسه من دون امر ولا جبر نخذ معنى الآية المشبهة الى منتهى مقام الملك وان كل الملائكة قد سجدوا لآدم الا ابليس نفس

to Adam save Iblis alone, and this is God's decree in His Book. Do not imagine that those who do not prostrate to Adam in the station of divine authority are more numerous than those who do prostrate to him, for those who do not prostrate, despite their numbers, are like an uprooted tree without roots. And he who prostrates, even if alone, since his manifestations are beyond enumeration in the Book, is like the angels of heaven and earth who all prostrate.

- 19 Today if thou alone acknowledge this Cause while all on earth turn away from it, this verse would be fulfilled in thy right: "So the angels prostrated, all of them together, save Iblis; he refused and waxed proud, and was of the unbelievers." Understand this allusion, for it was revealed from beyond seventy thousand veils, as He, glorified be He, indicated: "Verily We have sent down the Reminder, and We shall preserve it." The prostration of the angels was only to God alone, just as thou prostrate to God through the dust of Husayn, peace be upon him, and the prostration of the angels was like that. Whoever prostrates to anything besides God has associated partners with his Lord and is among the unbelievers.

- 20 As for what thou hast asked about the Chiefs [nuqaba'] and the Nobles [nujaba']: Yea, knowledge of them is obligatory upon all, and the pillars circle round the body of Fatima, the blessings of God be upon her, and the Chiefs circle round the heart of the Pillars, and the Nobles circle round the Chiefs. The Pillars look upon all things yet see naught but God alone. The Chiefs look through all things and see the Lord with them. The Nobles look through all things and see the Lord beyond them. Such is God's decree concerning them. The number of Chiefs today is thirty, subject to increase or decrease, but at the time of the presence of the Imam, peace be upon Him, their number must be three hundred and thirteen souls. These are the people of certitude who will pledge allegiance to the Proof of God in the Sacred Mosque on the day of His manifestation. But as for the Nobles, they have no fixed number, and most of them today are the people of this Cause who possess certitude. They are the bearers of religion and the vessels of knowledge. Were it not for them, the heaven would not send down its rain, nor would the earth yield its vegetation, nor would My pen trace a single letter of the verses. May God grant Me their meeting in a land of security and glory. They are people who, had they the means, would gladly turn their lifeblood into golden ink with which to write the verses of God and aid His Cause. They are a people whom, should all the inhabitants of the earth gather to oppose, no tempest could move them, nor could the signs of storms affect them. They are like Mount

وحده وان ذلك حكم الله في كتابه ولا تتوهم ان عدد الذين لا يسجدون لآدم رتبة الولاية اكثر من الذين يسجدون له لان الذين لا يسجدون مع كثرتهم شجرة مجتة لا اصل لها وان الذي يسجد ولو كان وحده لما كان ظهوراته اكثر من ان يحده في الكتاب لكان بمثل ملائكة السموات والارض الذين كلهم يسجدون

19 وان اليوم لو انت بنفسك وحده تقر بهذا الامر ومن على الارض كلهم يعرضون من هذا الامر فهذه الآية تصدق في حقك فسنجد الملائكة اجمعين الا ابليس ابي واستكبر و كان من الكافرين فاعرف الاشارة فانها زلت من وراء سبعين الف حجاب كما اشار اليه سبحانه وانا نحن نزلنا الذكر وانا له لحافظون وان يسجد الملائكة لم يك الا الله وحده كما انت تسجد لله بترية الحسين عليه السلام و كان يسجد الملائكة مثل ذلك ومن سجد لشي من دون الله فقد اشرك بربه و كان من الكافرين

20 واما ما سئلت من النقباء و النجباء بلى ان معرفتهم فرض على الكل وان الاركان تطوف في حول جسم فاطمة صلوات الله عليها و ان النقباء يطوفون حول فؤاد الاركان و النجباء حول النقباء و ان الاركان ينظرون الى الاشياء ولا يرى الا الله وحده و ان النقباء ينظرون بالاشياء ويرون الرب معها و ان النجباء ينظرون بالاشياء ويرون الرب بعدها ذلك حكم الله في حقهم و ان عدد النقباء اليوم ثلاثين و يفتح الزيارة و التقصان ولكن وقت حضور الامام عليه السلام فرض ان يكون عددهم ثلاثمائة و ثلاثة عشر نفسا و هم اصحاب اليقين الذين يبايعون بحجة الله في المسجد الحرام يوم ظهوره ولكن النجباء ليس لهم عدة معدودة و اكثرهم اليوم اصحاب هذا الامر على اليقين و انهم حملة الدين و اوعية العلم و لو لا هم لم ينزل السماء ماء و لم يخرج الارض نباتها و لم يجر قلبي بحرف من الايات رزقي الله لقاءهم في ارض امن و عز و انهم اناس لو يقدرُوا يرضون بان يجعلوا حياتهم مداد الذهب ثم يكتبون ايات الله و ينصرون امر الله و انهم قوم لو اجتمعوا

Uhud in their steadfastness upon the earth. The blessings of God be upon them so long as the sun of creation rises and sets through creation. Exalted be God above what they describe. Praise be to God, the Lord of the worlds.

اهل الارض على الرد لايتحركهم العواصف و
لايتصرف فيهم ايات العواصف كأنهم جبال
احد في الاستقامة على الارض صلوات الله
عليهم ما طلعت شمس الابداع بالابداع و ما
غربت شمس الاختراع بالاختراع و كمال الله عما
يصفون الحمد لله رب العالمين

INBA_5019C:257-264, ASAT4.509x,
AVK1.294-295x, AVK1.323-324x

BB00098

Tafsir-i-Hadith-i-Ma'rifati Nafs

Date: 1261 [1844-1845]

- 1 "He said, may God preserve him: What is the meaning of the tradition transmitted from 'Alí (peace be upon him): "Whoso hath known his own self hath verily known his Lord'?"
- 2 Know, O brother - may God have mercy upon thee - that I counsel thee, before commencing the explanation, with counsels which, if thou accept from me, will make attainment easy for thee; otherwise, the matter will be difficult for thee, and there is no path to knowledge except through knowing these counsels:
- 3 First, thou must purify thy heart from every principle thou hast received from thy scholars, for they have drawn from turbid springs flowing one into another, some rejecting others. Hast thou not seen those who have changed God's bounty - that is, knowledge of Him - into disbelief and caused their people to dwell in the abode of perdition - Hell, wherein they burn; how evil a resting place! Soon they shall meet with destruction though they reckon they are doing good. Nay! From their hearts flows the abyss upon their tongues - the fire of polytheism and the poison of unbelief - yet they perceive not. If thou art fair to thy Lord, fearful of His station, and restrainest thyself from vain speech, thou wilt know that I am among the truthful ones. By God, I am indeed solicitous for thee and loving.
- 4 Second, compare not the words of thine Imams with the speech of creation, for speech is a manifestation among the manifestations of the speaker's action, mirrors reflecting what is in his

1 قال سله الله ما معنى الحديث المروى عن على ع
من عرف نفسه فقد عرف ربه

2 اعلم يا اخي رحمك الله انى اوصيك اولاً قبل البيان
بوصايا ان تقبل منى سهل اليك الوصول والا اشتد
عليك الامر ولا سبيل لك الى المعرفة الا بمعرفتها

3 اولها ان تطهر قلبك عن كل قاعدة اخذتها من
علمائك لانهم اخذوا عن عيون كدرة يفرع بعضها
في بعض ويكفر بعضهم بعضا الم ترى الذين بدلوا
نعمة الله اى معرفته كفرا واحلوا قومهم دار البوار
جهنم يصلونها فبئس القرار فسوف يلقون غيا و
يحسبون انهم يحسنون صنعا كلا تجرى من قلوبهم
الهاوية على لسانهم نار الشرك و سموم الكفر ولا
يشعرون وانت ان تنصف ربك و خفت مقامه
ونيت نفسك عن مقاله القول عرفت انى من
الصادقين والله لعليك شفيق حبيب

4 و ثانيها ان لا تنس كلمات اثنتك بكلام الخلق
لان الكلام ظهور من مظاهر فعل المتكلم مرات
حاكيه عما فى قلبه فكما ان نفوسهم حجة بالغة واية

heart. Just as their souls are conclusive proofs and decisive signs from God, glory be to Him, unto all worlds, so too are their words. Just as if all creation were to gather to produce the like of a single verse of the Qur'an they would be unable, so too are their words God's proof upon creation, and they are the perfect gatherer, for they issue from the source of purity. From a single one of their words emerges all religion, nay all existence is but the trace of a letter of His Word.

- 5 Behold in truth that God, exalted be He, is eternally One, none beside Him, never changing from His single state, now as He was, His Self His Self, and creation dwells in the plane of His dominion. When He willed - and God's Will is His bringing into being, not from anything - He did not beget anything but rather created things through Will, and created Will through itself. Will is the first point mentioned in contingent existence, and it is the First Remembrance whereby God remembered Himself: "Verily I am God, there is no god but I. I was a hidden treasure and I loved to be known, so I created creation that I might be known."

- 6 And God, glory be to Him, created from the evidence of this Word, which is the final degree of the Point, the water whereby all things live - though with its Creator it is but a letter, and its Creator is from God's Manifest Self that gleamed forth. Were it eternal, change would be necessitated, but He, exalted be He, never changes from His single state. Will exists in the station of thingness, which is the realm of absolute contingency, while pre-existence is His Self alone, His Self alone - no remembrance here, no trace here. The remembrance and trace we have described is His Will, which is an attribute of inference, not an attribute uncovering Him. His evidence is His signs, which are Will, and His existence is His proof, which is the sign of Oneness.

- 7 After Muhammad there is no limit to His Will, no end and no finality. All things point to Him, and He alone points to God, for in this station there is no direction for Him, and because they are the Self of God - whosoever knows them knows God - meaning the knowledge possible in the contingent realm. To them belongs creation and command, and unto them do all affairs return, for command and creation are both contingent and return not to the Ancient One, but rather return from attribute to attribute, while sovereignty endures in sovereignty. The created ends with its like - the path to eternity is barred and the quest rejected. His proof is in His signs and His existence in His confirmations.

- 8 Indeed all actions from them are from God, glorified be He, as clearly stated by the Proof in his visitation to Muhammad ibn

محكمة من الله سبحانه على العالمين كذلك كلامهم فكما انه لو اجتمع الخلق على ان ياتوا بمثل اية من القرآن لم يقدرُوا كذلك في كلامهم حجة الله على الخلاق وهو الجامع الكامل لانه صدر من مصدر الطهارة ومن واحد من كلماتهم يخرج كل الدين بل كل الوجود اثر حرف من حروف كلمته

- 5 انظر بالحقيقة ان الله تعالى قديم وحده ليس معه غيره لم يزل ولا يزال على حال واحد الان كما كان نفسه نفسه والخلق في صقع ملكه وهو سبحانه لما شاء فشيء الله احداثه لا من شيء فهو لم يلد شيئا بل خلق الاشياء بالمشية وخلق المشية بنفسها وان المشية اول نقطة مذكورة في الامكان وهو ذكر الاول الذي ذكر الله نفسه واني انا الله لا اله الا انا كنت كنزا مخفيا فاجبت ان اعرف فخلقت الخلق لكي أعرف

- 6 وخلق الله سبحانه من دلالة هذه الكلمة التي هي اخر مراتب النقطة ماء الذي به حياة كل شيء وليس عند منشئه الا حرفا وان منشئه من نفس الله الظاهرة تلعلعت ولو كانت من الازل لزم التغيير فانه تعالى لم يزل على حالة واحدة والمشية في مقام الشيء وهو عالم امكان المطلق والازل نفسه نفسه وحده وحده لا ذكر هنا ولا رسم هنا وان الذكر والرسم الذي عبرنا مشيته وهي صفة استدلال لا صفة تكشف له دليله اياته وهي المشية ووجوده اثباته وهواية الاحدية

- 7 لا بعد محمد محل مشيته غاية ولا سر ولا نهاية وكل الاشياء مدل عليه وهو المدل على الله وحده لانه ليس في هذا المقام له جهة ولان نفس الله من عرفهم عرف الله اعنى معرفة الظاهرة في الامكان معرفتهم له الخلق والامر واليه ترجع الامور لان الامر والخلق حادثان لا يرجعان الى القديم بل رجوع من الوصف الى الوصف ودام الملك في الملك انتهى المخلوق الى مثله السبيل الى الازل مسدود والطلب مردود دليله اياته ووجوده اثباته

- 8 وان كل الافعال منه من الله سبحانه كما صرح بذلك الحجة في زيارته لمحمد بن عثمان العمري

Uthman al-Amri: “Your striving in God possesses God’s Will.” Similar statements abound in verses and traditions. Everything from them is from God, for they speak not from desire - it is naught but revelation revealed. Their words are the words of God. Whoever asks ‘why’ or ‘how’ has disbelieved, for His word encompasses all things, flowing through all worlds according to the languages of their people. In His word there is no simile, for the likened would be identical to that which it is likened to, no metaphor and no allegory, for metaphor and allegory are devices of the powerless, while He is the All-Powerful, the Mighty.

مجاهدتك في الله ذات مشيه الله و امثاله في الايات و الاخبار كثير و كلشي منهم من الله لانهم ما ينطقون عن الهوى ان هو الاوحى يوحى و ان كلامهم كلام الله و من قال لم و بم فقد كفر لان كلامه محيط بكلشي جار في كل العوالم بحسب لغات اهلها و ليس في كلامه شبه اذا المشبه عين المشبه به و لا كناية و لا مجاز لان المجاز و الكناية صنعه العاجز و هو القادر المقتدر

- 9 God taught Adam the names of all beneath his station, and this Adam, our father Adam, is a thousand thousand Adams removed from the First Adam, yet he cannot know the names of the Imams, for even Jesus, noblest of prophets, admitted this, as God relates his words: “I know not what is in Thy Self.” What is related in traditions that God taught Adam the names of the Five for his repentance - Muhammad, Ali, Fatima, Hasan and Husayn - such that none calls upon God through them but God must answer, that knowledge was at Adam’s station, and nothing surpasses its source. Let this suffice you in not comparing speech.

9 فان الله تعالى علم ادم اسماء من في عرضه و تحته و هذه الادم ابونا ادم الف الف ادم اى منزل عن ادم الاول الف الف مرتبه و هو لا يقدر على معرفة اسماء الائمة لان عيسى الذى اشرف الانبياء اعترف بذلك و حكى الله تعالى عن قوله لا اعلم ما في نفسك و ان الذى ورد في الاحاديث ان الله علم ادم اسماء الخمسة لتوبته و هو محمد و على و فاطمه و الحسن و الحسين فما دعى الله احد بهم الا على الله ان يستجيب و تلك المعرفة في مرتبة ادم و الشئ لا يجاوز و راء مبدئه و كفاه هذا في ان لا تقاس بكلام

- 10 And third, interpret not the words of the Infallible Ones as deficient, but rather as sublime and noble - “Houses which God has permitted to be raised, wherein His name is remembered.” To remember from inability is lies and fabrication against God. The Imam said: “Has God permitted you, or do you fabricate against God? The fabricators - their abode is the Fire and they have no helper.” Accept my counsels, and God is thy Guardian. As for the meaning of Ali’s words, know and plant firm thy feet upon the Path.

10 و ثالثا ان لا تاوّل ما تقدر كلام اهل العصمة بالنقص و لكن بالعلو و الشرف اذن الله ان ترفع و يذكر فيها اسمه و الذكرى لعجز كذب و اقتراء على الله قال ع الله اذن لكم ام على الله تفترون ان المقتربين ماويهم النار و ما لهم من نصير فاقبل و صاباي و الله عليك و كيل و اما معنى قول على ع فاعلم و اثبت قدميك على الصراط

- 11 God the Exalted said: “We shall show them Our signs in the horizons and within themselves until it becomes clear to them that it is the Truth.”

11 قال الله تعالى سنريهم اياتنا في الافاق و في انفسهم حتى يتبين لهم انه الحق

- 12 And God the Exalted said in the Gospel: “Know thyself and thou shalt know thy Lord - thy outward is for annihilation and thy inward am I.”

12 و قال الله تعه في الانجيل اعرف نفسك تعرف ربك ظاهره للفناء و باطنك انا

- 13 And the Messenger of God said: “He among you who best knows himself best knows his Lord.”

13 و قال رسول الله اعرفكم بنفسه اعرفكم بربه

- 14 And Ali, when asked by a bedouin about the higher realm, said: “Forms devoid of matter, free from potentiality and capacity, upon which He shone forth and they became illumined, and which He beheld and they became radiant. He cast into their

14 و قال على ع حين سئله الاعرابى عن عالم العلوى قال صور عارية عن المواد خالية عن القوة و الاستعداد تجلى لها فاشرقت و طالعتها فتلاشت فالقى في هويتها مثاله فظهر عنها افعاله

essence His image, and thus His acts were manifested through them.”

- 15 Husayn, peace be upon him, said in his prayer on the Day of Arafah: “Has any other than Thee a manifestation that Thou lackest, so that it would be that manifestation that revealeth Thee? When wert Thou ever hidden, that Thou shouldst need proof to lead to Thee? And when wert Thou ever distant, that created things should lead us to Thee? Blind be the eye that seeth Thee not!”
- 15 وقال الحسين عليه السلام في دعائه يوم عرفه الغيبك من الظهور ما ليس لك حتى تكون هو المظهر لك متى غبت حتى تحتاج الى دليل يدل عليك و متى بعدت حتى تكون الاثار هي التي توصل اليك عميت عين لا تراك
- 16 Ali ibn Husayn said in his dawn prayer, known as the Prayer of Abu Hamzah: “Through Thee I knew Thee, and Thou didst direct me unto Thee and called me to Thee. Had it not been for Thee, I would not have known what Thou art.”
- 16 وقال علي بن الحسين في دعائه في السحر المعروف بدعاء ابي حمزه بك عرفتك وانت دللتني عليك ودعوتني اليك ولولا انت ما ادر ما انت
- 17 as-Sadiq said: “Servitude is a substance whose essence is Lordship. What is lost in servitude is found in Lordship, and what is hidden in Lordship is attained in servitude.”
- 17 وقال الصادق العبودية جوهره كنهها الربوبية فما فقد في العبودية وجد في الربوبية و ما خفي في الربوبية اصب في العبودية
- 18 The Imam said in his prayer for the month of Sha’ban: “O my God! Grant me complete devotion to Thee, and illuminate the vision of our hearts with the light of their looking toward Thee, until the sight of the hearts penetrates the veils of light and reaches the Source of Grandeur.”
- 18 وقال الامام ع في دعائه شهر شعبان الهى هب لي كمال الانقطاع اليك و از ابصار قلوبنا بضياء نظرها اليك حتى تخرق ابصار القلوب حجب النور فتصل الى معدن العظمة
- 19 The Proof said in the prayer for the month of Rajab, indicating this station: “There is no difference between Thee and them, save that they are Thy servants and Thy creation. Their analysis and synthesis are in Thy hands. Their beginning is from Thee and their return is to Thee. They are supports and witnesses, manifestations and opposites, guardians and pioneers. Through them Thou hast filled Thy heaven and earth until it became manifest that there is no God but Thee.”
- 19 وقال الحجة في دعاء شهر رجب اشار بهذ المقام لا فرق بينك و بينهم الا انهم عبادك و خلقتك فتقها و رتقها بيدك بدوها منك و عودها اليك اعضاد و اشهاد و بروز و اضداد و حفظة و رواد فهم ملئت سماءك و ارضك حتى ظهر ان لا اله الا انت
- 20 Look, then, with the eye of thy heart upon what hath been imparted to thee, and know with certainty that God, exalted be He, is eternally One, having neither name nor form. His Essence is His Essence, and no wings of hearts can soar to His presence, nor can any mind conceive of His holy might. He is as He Himself hath said: “No vision can grasp Him.” He is One, alone, with none beside Him. There is no God but He.
- 20 فانظر بعين قؤادك على ما القى اليك و اعرف و ايقن فان الله تعالى قديم وحده لا اسم و لا رسم نفسه نفسه و لا تصعد طير الافئدة الى جنباه و لا وهم الاشارة بعز قدسه و هو كما يقول لا تدركه الابصار وحده وحده ليس معه غيره لا اله الا هو
- 21 When He desired to create all contingent beings, He created them in the image of His action, creating them from nothing by His power. His Will was their origination, nothing else. When He created contingent beings by His Command - and the contingent is unable to reach or ascend unto Him, and the Truth, glorified be He, is too glorious and great to be known by anyone, for knowledge is contingent upon conjunction, which is an attribute of contingency, while He, the Truth, is far more
- 21 فلما اراد ان يخلق الممكآت خلقهم على هيئة فعله و خلقهم لا من شئ بقدرته فارادته احداثه لا غير ذلك فلما خلق الممكآت بالامر و الممكن ممتنع الوصول و الصعود اليه و الحق سبحانه اجل و اعظم من ان يعرفه احد لان المعرفة فرع الاقتران و ذلك صفة الامكان و هو الحق اجل و اعز من

exalted and mighty than this - divine wisdom necessitated that He describe Himself to contingent beings, though His description is His origination from nothing.

ذلك و جب في الحكمة ان تصف نفسه للممكّات
و ان وصفه احداه لا من شئ

- 22 This description, which nothing in creation resembleth, God made the way to know Him and the sign of His oneness, that the contingent might reach the ultimate outpouring possible in the contingent realm. God made this description the reality of the servant, and it is the Lordship of the Lord, exalted and glorified be He. It is His self [nafs] and heart [fu'ad]. God described Himself to everything through everything, and cast into the essence of everything His own likeness, until He became known; and in all things there is a sign indicating that He is One. That description is the sign of the Lord and the reality of the servant. And this description has as many stations as there are breaths of the creatures. All souls are as mirrors, and He is manifest to the mirrors through the mirrors. He is the One, the sign of God and His description. And for all things this soul exists - whoso knoweth it hath known his Lord.

22 وهذا الوصف لا يشبهه شئ من الخلق جعله الله
سبيل معرفته و اية توحده حتى يبلغ الممكن الى
غاية فيض الله الممكن في عالم الامكان و جعل
الله ذلك الوصف حقيقه العبد و هو ربوبية الرب
جل و علا و هي نفسه و فؤاده و وصف الله
نفسه لكلشئ بكلشئ و القى في هوية كلشئ مثال
نفسه حتى عرفه و في كلشئ له اية تدل على انه
واحد و ذلك الوصف اية الرب و حقيقه العبد و
لهذا لوصف مراتب بعدد انفاس الخلاق و كل
النفوس بمنزلة المرايا و هو الظاهر للمرايا بالمرايا و
هو الواحد اية الله و وصفه و لكل الاشياء هذه
النفس موجودة من عرفها فقد عرف ربه

- 23 The meaning is that there is no way unto God except through recognition of this soul, which is the same as the recognition of the Lord, for a thing cannot be comprehended beyond its source. Whoso knoweth his own self through the attributes of his Creator knoweth Him, and that description is the description of the Lord - there is nothing like unto Him, and He is the Most Exalted, the Most Great.

23 و المقصود ان لا سبيل الى الله ال بمعرفة هذه
النفس التي هي معرفة الرب لان الشئ لا يدرك
وراء مبدئه من عرف نفسه بصفات بارئه عرف
به و ذلك الوصف و صف الرب ليس كمثل شئ
و هو العلى الكبير

- 24 Therefore did the Imam say: "Know God through God, the Messenger through his Message, and those endued with authority through their bidding to what is right and their forbidding what is wrong." This description from the Truth, from God to the servant, hath four stations through four manifestations:

24 ولذا قال الامام اعرفوا الله بالله و الرسول بالرسالة
و اولو الامر بالمعروف و النهى عن المنكر و لهذا
لوصف عن الحق من الله للعبد مراتب اربعة
بتجليات اربعة

- 25 First, the description of the indication of God, the One, the Single, the Eternal, Who begetteth not nor is begotten, and there is none like unto Him. This is the station of pure unity and absolute oneness - its beginning is identical with its end, and its manifestation identical with its concealment. There is no way unto Him save through what He hath described of Himself. He is the sign of God, the Ancient, Who is the Knower but hath no known thing, the Hearer but hath no heard thing, the Seer but hath no seen thing. The way unto Him is barred and the quest rejected. Second is the manifestation of His attributes, which is Prophethood. Third is the manifestation of His names, which is Divine Authority. Fourth is the manifestation of His deeds, which is the followers.

25 الاولى و صف الدلالة لله الاحد الفرد الصمد
الذى لم يلد و لم يولد و لم يكن له كفوا احد و
هو مقام التوحيد الصرف و التفريد البحت و هو
اوله عين اخره و ظهوره عين بطونه لا سبيل اليه
الا بما و صف نفسه و هو اية الله القديم الذى هو
العالم و لا معلوم و السميع و لا مسموع و البصر
و لا مبصر السبيل اليه مسدود و الطلب مردود و
الثاني تجلى عن صفاته و هو النبوة و الثالث التجلى
من اسمائه و هو الولاية و الرابع التجلى عن افعاله
و هو الشيعة

- 26 The expression of manifestation through four descriptions is outward, and God the Most High hath no description save

26 و ان التعبير بالتجلى ال اربع و صف ظهورى و
لا و صف الله تعالى ال بفعله و ان كان سبيل

through His deeds. Though the way of knowing Him is through the breaths of creation, it is confined to eight worlds in succession, and these are their universals: First, the world of the Point, the Alif, the Letters and the Word - this is the world of Muhammad and his household. Second, the world of the Prophets and Trustees. Third, the world of man. Fourth, the world of the jinn. Fifth, the world of angels and devils. Sixth, the world of animals. Seventh, the world of plants. Eighth, the world of minerals.

معرفته انفس الخلايق و لكن يخصص في ثمانية عوالم في الطول و هي كلياتها الاول عالم النقطة و الالف و الحروف و الكلمة و هو عالم محمد و اهل بيته و الثانيه عالم الانبياء و الاوصياء و الثالثه عالم الانسان و الرابعه عالم الجن و الخامسه عالم الملائكة و الشياطين و السادسه عالم الحيوان و السابعه عالم النبات و الثامنه عالم الجماد

- 27 The description of each subsequent world describes the nature of the world before it unto the end of its station. Therefore it is related in the tradition that the ant claims for God two lordships, and that description which is in everything is God's lordship over it thereby. "Is it not enough that thy Lord is witness over all things?" - meaning, present in thy absence and presence. This is the pillar of light which the Imam beholds and turns toward, and through which he becomes aware of the deeds of creation. Were he to desire, he could manifest it in everything from everything, just as He manifested from Moses' staff what He manifested, and the Imam pointed to the image of the lion and it became a living creature. Through this door are opened the difficulties of most traditions, such as the saying of the Imam in the visitation prayer for the supporters of Husayn (peace be upon him): "May my father and mother be sacrificed for you." For the vision of the Imam is a sign of God within him - he sees naught but the light of God and hears no voice but His voice. There is no difference between this description of the servant and the declaration "There is no god but God" - both are created signs that point to God, for temporal existence and its attributes, insofar as they are effects of God's action, are signs of God Almighty in consciousness, without regard to their individual identity and temporal nature, meaning they are lifted up by God's leave.

27 و وصف كل عالم ثان و صف ماهية عالم الاولى الى متبى مقامه و لذا ورد في الحديث ان النمل يزعم لله ربائيتين و ان ذلك الوصف الذى فى كلشئ ربوبية الله له به او لم يكف بربك انه على كلشئ شهيد اى موجود فى غيبتك و حضرتك و ذلك عمود النور الذى ينظر اليه الامام و يتوجه و يطالع به اعمال الخلايق و لو اراد اظهره فى كلشئ من كلشئ كما اظهر من عصى موسى ما اظهر و اشارع الى صورة الاسد فصار حيوانا و من هذ الباب يفتح صعوبات اكثر الاحاديث مثل قول الامام فى زيارة انصار الحسين ع باي انتم و اى فان مدّ بصر الامام اية الله فيه و هو لا يرى الا نور الله و لا يسمع صوتا الا صوته و لا فرق بين هذ الوصف فى العبد و بين قول لا اله الا الله كلاهما ايتان مخلوقتان تدلان على الله لان الحدوث و صفاته حين الوجود من حيث كونها اثرا يفعل الله اية الله تعالى فى الوجدان غير ملحوظة جهة ايتها وحدوثها اى مرتفعة باذن الله

- 28 At this stage, the tree of essence has no mention - it is an evil tree, uprooted from above the earth with no stability. Indeed, this description is God's judgment upon essence as it truly is, and He is not unjust to His servants. Know the essence as He made it, as Ali (peace be upon him) indicated in the Sermon of the Camel's Foam, that the tree of unbelief - meaning essence - should know that my position in relation to it is like that of the axis to the millstone. Through knowledge of itself it denied and disbelieved, yet the description is not unjust to the servants.

28 و شجرة الماهية عند هذ الوصف لا ذكر لها و هي شجرة خبيثة اجتثت من فوق الارض ما لها من قرار و ان الوصف من حكم الله اعطى الماهية على ما هي عليها و ما هو بظلام للعبيد اعرف الماهية جعله كما اشارع على فى خطبة الشقشقيه و ان شجرة الكفر اى الماهية يعلم ان محلى منها محل القطب من الرحي بنفس معرفتها بحدت و كفرت و ما لوصف بظلام للعبيد

- 29 This tree has an effect from its shadow through the existence of light - look at the sun: when it rises its light shines upon everything, and when it falls upon the tree it creates a shadow.

29 و ان هذه الشجرة لها تاثير من ظله بوجود النور انظر الى الشمس فلما طلعت نور كلما اشرق عليه نوره فلما ورد على الشجرة صارت لها ظلا فلما

When the shadow rises in the shade, the shadow has neither mention nor portion before the sun. Thus does denial find its limit before recognition.

ارتفع الظل في الظل فما للظل ذكر ولا نصيب
عند الشمس فلذلك حد المنكر عند المعروف

- 30 I seek God's forgiveness for excessive definition. When the Sufis reached this station they claimed they had reached God, and they wrote in their books mighty words at which the heavens almost burst and the earth split asunder. In our school this was considered unbelief - I seek refuge in God from Satan's stain. Glory be to God, far exalted is He above what the wrongdoers say!

30 و استغفر الله عن التحديد بالكثير و ان اهل
التصوف لما وصلوا الى هذ المقام زعموا انهم و
صلوا الى الله و قالوا في كتبهم قولا عظيما تكاد
السموات يتفطرن منه و تنشق الارض و كان
ذلك في مذهنا كفرا اعوذ بالله من لطف الشيطان
سبحان الله عما يقول الظالمون علوا كبيرا

- 31 Here the pen has stopped, yet we do not fall short in explanation. He who knows has known, and he who is ignorant remains ignorant. Give not to the foolish your wealth. Indeed, we belong to God and to Him we shall return. And praise be to God, Lord of all worlds.

31 و هنا و قنت القلم و نحن لا نقصر عن البيان
اعرف من عرف و جهل من جهل و لا تؤثو
السفهاء اموالكم فانا لله و انا اليه راجعون و الحمد
لله رب العالمين

GOH.062-063x, GOH.096x

INBA14:468-479, INBA53:046-053,
INBA64:082.05-084.09x, INBA67:181-190,
INBA_4011C:101-110, INBA_6004C:180-
187, INBA_6006C:063-067, INBA_6010C:464-
473, PR02.152r08-153v27, PR07.057r-059v,
BYC_collect4.012-017

BB00151

Tafsir-i-Hadith-i-Haqiqat (Commentary on the Tradition of Truth)

Date: 1261 [1844-1845]

- 1 One day Kumayl ibn Ziyad al-Nakha'i² rode behind 'Ali³ (peace be upon him) on his camel. Kumayl asked, "O my master, what is Truth?"⁴ 'Ali replied, "What have you to do with Truth?"⁵ Kumayl said, "Am I not a confidant of your

1 في تفسير حديث الحقيقة و هو ان كميل بن زياد
النخعي اردفه على عليه السلام يوما على ناقته فقال
كميل يا مولاي ما الحقيقة قال مالك و الحقيقة
قال اولست بصاحب سر ك قال بلى و لكن يرشح
عليك ما يطفح مني قال او مثلك يخيب سائلا

²(Following is an experimental AI-generated gloss - limited to eight footnotes per paragraph - with instructions to explore the relevant antecedents in both Sufi and Shi'ite literature.) Kumayl (d. ca. 82/701) is famed in Shi'i tradition as a close companion of Imam 'Ali and transmitter of Du'a' Kumayl. The present dialogue is widely circulated as Hadith al-Haqiqa ("Tradition of Reality/Truth"), often cited in later Shi'i and Sufi metaphysical discussions.

³The Arabic uses ardafahu ("made him ride behind him"), a motif of intimate companionship and esoteric instruction. Comparable adab-scenes occur in Sufi manuals where a disciple accompanies the shaykh on a journey, signaling transmission (talqin) of inner knowledge rather than public preaching.

⁴"Truth" renders al-haqiqa, a key term in Sufi triads (shari'a-tariqa-haqiqa) and in Shi'i 'irfan for the inner reality of faith. The question echoes later Sufi treatments of haqiqa as unveiling (kashf) rather than discursive definition.

⁵The rebuff (ma laka wa'l-haqiqa) functions pedagogically: in Sufi literature it resembles the shaykh's "testing" of the murid's capacity (isti'dad). In Shi'i hadith, it parallels the theme that certain ma'arif are restricted to those who can bear them (tahammul al-'ilm).

secret?”⁶ ‘Ali answered, “Indeed you are, but that which overflows from me only trickles upon you”⁷. Kumayl said, “Would one such as you disappoint a seeker?”⁸ ‘Ali (peace be upon him) replied, “The removal of the veils of glory without indication.”⁹

قال عليه السلام كشف سبحات الجلال من غير
اشاره الخ

- 2 Know that His word encompasses all things¹⁰ and flows through all worlds, for speech is a manifestation among the manifestations¹¹ of the Speaker. God, exalted be He, made it the manifestation of His encompassing nature¹² and His revelation, and of all His appearances, for the Essence alone encompasses itself¹³, and He is the Encompasser and nothing encompasses Him. The station of conjunction¹⁴ is the station of His action and His manifestation, which is a creation created by its Maker through Himself¹⁵ and established in His shadow¹⁶. All expressions in the station of knowledge express His station, and the encompassing nature of His word is the

2 فاعلم ان كلامه محيط بكلشئ و جارية في كل
العالم لان الكلام تجلي من تجليات المتكلم والله
تعالى جعله مظهر احاطته و تجليه و كل ظهوراته
لان الذات وحده وحده احاطته نفسه و هو
المحيط و لا محاط و مقام الاقتران مقام فعله و
ظهوره و هو مخلوق خلقه بارئه بنفسه و استقره
في ظله و ان كل التعبيرات في مقام المعرفة تعبر
عن مقامه و احاطة كلامه احاطه كلام الله لا
يعزب عن تحت ظله شئ

⁶“Confidant of your secret” translates sahib sirrik. The sirr (inner secret) is central in Sufi psychology (sirr as an interior faculty) and in Shi’i imamology, where the Imam entrusts esoteric knowledge to select companions; compare the recurrent motif of “bearers of the secret” (ashab al-sirr).

⁷The Arabic contrast is “that which overflows from me” (yatfah) versus “trickles upon you” (yarshah). This imagery is common in Sufi accounts of fayd (effusion) and spiritual capacity: the disciple receives according to preparedness, while the source (wali/imam) overflows with superabundant knowledge.

⁸Kumayl’s appeal frames him as sa’il (“seeker/asker”), a term resonant with Sufi suluk. In Shi’i adab, it also evokes the etiquette of questioning the Imam: insistence is permitted when grounded in loyalty, yet answers may remain allusive to protect the unready.

⁹“Removal” renders kashf; “veils of glory” translates subihat al-jalal, recalling the famous Prophetic motif of divine “veils” (hujub) and the Light Verse’s imagery of layered luminosity. “Without indication” (min ghayr ishara) aligns with apophatic Sufi language: haqiqa is tasted (dhawq) beyond sign and description.

¹⁰Cf. Qur’an 4:126; 65:12 on divine ihata (encompassing). In Shi’i hadith, God’s knowledge and command are said to encompass all things; compare formulations in al-Kulayni, al-Kafi (kitab al-tawhid) on ihata and ‘ilm. The Arabic uses muhit/ihata explicitly.

¹¹This is tajalli (theophany): kalam as a tajalli of the mutakallim. Compare Ibn ‘Arabi’s doctrine of divine self-disclosure (Futuhāt; Fusus) where attributes and “speech” appear as modes of manifestation, and Qunawi’s discussions of tajalliyat al-asma’. The Bab echoes this Sufi metaphysics in Shi’i idiom.

¹²On “Word” as locus of divine disclosure: compare the Shi’i identification of the Imam as “kalimat Allah” and “hujja” (e.g., al-Saduq, al-Tawhid; al-Kafi), and the broader Qur’anic motif of “His Word” (kalimatuhu). The Arabic: ja’alahu mazhar ihatatihi wa-tajallihi.

¹³A negative-theological axiom: only the divine dhat is self-encompassing; nothing contains it. Compare Shi’i apophatic statements on God’s unknowability (al-Saduq, al-Tawhid; Nahj al-Balagha sermons on tanzih) and Sufi discussions of the dhat beyond relation (Ibn ‘Arabi; al-Jili).

¹⁴Arabic maqam al-iqtiran (“conjunction/correlation”) evokes the barzakh or isthmus where divine act and created manifestation meet. Compare Ibn ‘Arabi’s barzakh doctrine (Fusus, “Hikma Isma’iliyya”) and Shi’i cosmologies of intermediary realities (‘alam al-mithal; the Imam as wasita).

¹⁵“Created by its Maker through Himself” recalls Shi’i reports on creation “by the will” (bi’l-mashi’a) and the first creation as a mediating reality (al-Kafi on mashi’a; al-Saduq). In Sufi terms, it parallels emanation through the divine command (kun) and the first determination (ta’ayyun awwal).

¹⁶“Shadow” (zill) is a common Sufi metaphor: the cosmos as zill Allah, dependent and derivative (cf. Ibn ‘Arabi, Futuhāt). Shi’i devotional language also uses zill for the Imam or divine protection. The Arabic: astaqarruhu fi zillih; nothing lies outside this zill.

encompassing nature of the Word of God - nothing escapes from beneath His shadow¹⁷.

- 3 When you understand this introduction, know that Kumayl's state is revealed through his answer¹⁸ - that he was not perfect in the station of servitude¹⁹, else he would not have asked about Truth²⁰, for that which is asked about is Truth itself, and it is not other than itself²¹. Rather, it is more evident than to be asked about²², as the Prince of Martyrs²³ said in the prayer of 'Arafah: "Can anything other than You have a manifestation²⁴ that You lack, so that it would be that which manifests You? When wert Thou ever hidden, that Thou shouldst need an indication to lead to Thee? When wert Thou ever distant, that traces should lead to Thee? Blind is the eye that sees Thee not²⁵ ever watching over it! What a losing bargain he has made who has not taken a share of Thy love!"

3 فإذا عرفت هذه المقدمة فاعلم ان حال كميل يظهر من جوابه انه ما كان كاملا في مقام العبودية و الا لم يستل عن الحقيقة لان المسئول عنه نفسها وليست هي غيرها بل هو الاظهر من ان يسأل كما قال سيد الشهداء في دعاء عرفه ايكون لغيرك من الظهور ما ليس لك حتى يكون هو المظهر لك متى غبت حتى تحتاج الى دليل يدل عليك و متى بعدت حتى يكون الإشارة هي التي توصل اليك عميت عين لا تراك و لا تزال عليها رقبيا و خسرت صفقة عبد لم يجعل من حبك نصيبا

- 4 Had Kumayl not seen himself as riding alongside him²⁶, he would not have ventured such speech with him. Had he known himself, he would not have presumed to ride alongside him, for his reality is but a trickle²⁷ of what overflows from His glory.

4 ولولا ان كميل رأى نفسه مرادفاله ع في الركوب على الناقه لما جر على مثل هذا النوع من الكلام معه ع ولو انه عرف نفسه لم يقدر ان يرادف معه لان حقيقته رشحة طفح من جلاله فكيف يمكن

¹⁷Echoes Qur'anic omniscience/omnipresence: "not absent from Him is an atom's weight" (10:61; 34:3) and "He encompasses all things" (41:54). The Bab's phrasing aligns with Shi'i tawhid traditions stressing that no thing "escapes" (la ya'zub) divine knowledge and governance.

¹⁸Kumayl b. Ziyad is the addressee of the famous Hadith of Kumayl (Imam 'Ali's discourse on al-*haqiqa*). The commentator infers from Kumayl's questioning a deficiency in *ubudiyya* (servitude), a common adab-theme in Sufi manuals: the perfected knower does not seek what is already present.

¹⁹*Maqam al-ubudiyya* is a key term in both Shi'i and Sufi ethics: the servant's annihilation of claim (*da'wa*) before God. Compare Sufi discussions of *ubudiyya* as the summit of realization (e.g., al-Qushayri's *Risala*) and Shi'i devotional emphasis on *'ubudiyya* in du'a literature.

²⁰The critique of "asking about al-*haqiqa*" echoes the Hadith of Kumayl's own structure (questioning the *haqiqa* and receiving graded answers). In Sufi epistemology, the Real (al-*Haqq*) is not an object of discursive inquiry but of *dhawq/mushahada*; cf. al-Hujwiri and Ibn 'Arabi on the self-evidence of the Real.

²¹This is a strong non-dual formulation: the sought (al-*haqiqa*) is identical with itself and not "other" (*ghayr*). It resonates with Sufi language of identity (*huwa huwa*) and Shi'i philosophical-theosophical treatments of the Real as self-manifest (e.g., later *'irfan* and *hikma* traditions).

²²The claim that God/Truth is "more evident" than inquiry recalls the maxim "the Real is more manifest than creation," common in *'irfan*. It parallels Sufi arguments that the Real is the most evident (*azhar*) and that veiling comes from the seeker's heedlessness, not from divine absence.

²³"Prince of Martyrs" (Sayyid al-Shuhada') refers to Imam Husayn. The citation is from Du'a 'Arafah, a foundational Shi'i devotional text with strong theophanic language, widely commented upon in later Shi'i *'irfan* and also appreciated in Sufi circles for its metaphysics of presence.

²⁴This line articulates a doctrine of divine self-manifestation: nothing "other" can disclose God, since all manifestation is His. It closely aligns with Sufi theophany (*tajalli*) and Ibn 'Arabi's critique of taking created things as independent "signs," while also echoing Shi'i du'a idioms of God as the sole *muzhir* (manifesting agent).

²⁵The "blind eye" motif is a standard topos in both traditions: spiritual blindness results from veils of the self, not from God's absence. Compare Sufi discussions of *basira* (inner sight) and Shi'i supplications that lament the loss of witnessing (*mushahada*) and one's "share" (*nasib*) of divine love (*mahabbah*).

²⁶Alludes to the Hadith of Kumayl, where Kumayl rides behind Imam 'Ali and asks about al-*Ḥaqīqa* (Truth/Reality). The commentator reads the physical "riding together" as a symbol of spiritual parity claimed by the disciple, a common trope in Shi'i adab of discipleship.

²⁷Arabic: "rashḥa ṭaff min jalālihi" (a mere spray/overflow from His majesty). Compare Sufi accounts of created being as a "drop" from the divine ocean (e.g., Ibn 'Arabi's imagery of *tajalli* and *fayd*). The point is ontological dependence, not identity.

How can a ray ride alongside the orb of the sun?²⁸ That is impossible, for a thing cannot surpass its source²⁹. Kumayl erred when he saw himself riding alongside him and imagined his own self and reality, so he asked about Truth³⁰. He (peace be upon him) said “What have you to do with Truth?”³¹ meaning that you are in the station of duality³², and that is association more distant than the two Easts, while He is closer to you than your jugular vein³³ - what have you to do with Truth?

للشعاع ان يرادف قص الشمس ذلك محال فان
الشيء لا يجاوز وراء مبدئه ولقد اخطأ كميل
لما رأى مرادفته معه فتوهم لما رأى نفسانيته و
حقيقته فسئل بالحقيقة قال ع مالك والحقيقة
قصد بانك في مقام الاثنييه وذلك شرك بعد
المشرقين وهو اقرب اليك من حبل الوريد مالك
والحقيقة

- 5 When the servant heard and recognized the association within himself³⁴, he feared before his Creator and his dark self became subtle. He said, “Am I not a confidant of your secret?”³⁵ He (peace be upon him) said “Indeed,” showing kindness so as not to extinguish the fire of his love³⁶, and that which overflows trickled upon him. He made known to him through his words “that which overflows from me only trickles upon you”³⁷ that your reality, O Kumayl, is a trickle from the station of the Prophets³⁸, and they are what overflows from me. In other words, the station of your reality about which you ask is a trickle of what overflows from his reality. When Kumayl heard the servant’s question, he established himself in the station

فلما سمع العبد وعرف الشرك من نفسه خف عند
بارئه ورق ظلماته نفسه قال اولست بصاحب
شرك فقال عليه السلام بلى لطفا به لان لا يتخذ
نار محبته ورشح عليه ما يطفح وعرفه بقوله يرشح
عليك ما يطفح منى بان حقيقتك يا كميل رشح
من مقام الانبياء وهم ما يطفح منى وبمعنى اخر
ان مقام حقيقتك الذى تسئل عنه رشح ما يطفح
من حقيقته لديك لما سمع الكميل مسئلة العبد اقام
نفسه في مقام عبوديته وذل عند مولاه قال او
مثلك يخيب سائله وح يخرق الحجب ويكون قابلا
لمطالعة انوار جمال حقيقته وهى تجليه ع لها بها في

²⁸The ray/sun simile is widespread in Sufi metaphysics to mark the asymmetry between manifestation and source (shāʾ/shams). It parallels Shiʿi theosophical language in later *ḥikma* (e.g., Mullā Ṣadrā) distinguishing contingent “lights” from the Necessary Light.

²⁹Echoes the principle that the effect (maʿlūl) cannot exceed its cause (ʿilla). In Sufi terms, the servant cannot “outrun” the divine origin; in Shiʿi kalām and philosophy, it resonates with causal priority and the impossibility of the contingent transcending its mabdaʾ.

³⁰“Truth” translates al-Ḥaqīqa, a key term in Sufi triads (sharīʾa/ṭarīqa/ḥaqīqa). In Shiʿi usage here it is tied to Imam ʿAlī’s esoteric authority: inquiry into ḥaqīqa requires annihilation of self-claim (daʿwā).

³¹A rebuke found in versions of the Kumayl report: the Imam redirects the seeker from conceptual curiosity to spiritual preparedness. Comparable to Sufi pedagogical “repulses” (zajr) in manuals like Qushayrī’s *Risāla*, where the shaykh blocks premature claims to maʿrifa.

³²Arabic: maqām al-ithnaynīya (duality). In Sufi metaphysics, duality marks persistence of “I/Thou” before fanāʾ and tawḥīd al-shuhūd. In Shiʿi irfān, it signals remaining nafsāniyya that veils the Imam’s disclosure of ḥaqīqa.

³³Qurʾan 50:16 is invoked to deny spatial separation: divine proximity is immediate, so “association” (shirk) is the illusion of otherness. Sufi commentators read it as nearness by knowledge and presence; Shiʿi exegetes often connect such nearness to wilāya as the locus of divine guidance.

³⁴“Association” renders shirk; the inward recognition of shirk in the nafs is a common Sufi topos (mushahadat al-nafs) and in Shiʿi ethics (muhasabat al-nafs). Compare the Kumayl tradition’s movement from confession of incapacity to unveiling, and the Imams’ emphasis on purifying tawḥīd from subtle shirk.

³⁵“Confidant of your secret” echoes the Shiʿi motif of the Imam as saḥīb al-sirr (bearer of the divine secret) and the graded disclosure of esoteric knowledge (sirr, sirr al-sirr). In Sufi usage, sirr denotes the innermost faculty receptive to tajalli; cf. discussions of sirr in early manuals and later Akbarian psychology.

³⁶The “fire of love” (nar al-mahabba) is a standard Sufi image (shawq/ishq consuming the lover) and here is framed as pedagogical mercy: disclosure is moderated lest love be quenched. Shiʿi devotional literature likewise treats mahabba/walaya as a burning attachment sustained by the Imam’s lutf (gentleness).

³⁷The “overflow/trickle” (fayd/rashh) idiom recalls Neoplatonic emanation as adapted in Islamic philosophy and Akbarian metaphysics: higher realities “overflow” while recipients take only a “sprinkling.” In Shiʿi imamology, the Imam mediates divine knowledge/light to companions by measure, paralleling graded fayd through the Prophet and the awsiyaʾ.

³⁸“Station of the Prophets” evokes the hierarchy of maqamat: prophetic reality as the source of saintly/initiatic shares. Sufi literature often speaks of inheriting from the prophets (waratha) and of the Muhammadan Reality. Shiʿi sources similarly present the Imams as inheritors of prophetic knowledge and light, with companions receiving only partial shares.

of servitude³⁹ and became humble before his master, saying “Would one such as you disappoint a seeker?” Then the veils were rent and he became capable of beholding the lights of the beauty of His reality, which was His manifestation of it through it at the beginning of its existence through His words “O fire, be coolness and peace!”⁴⁰ He said: “The removal of the veils of glory without indication,” O Kumayl, so remove all veils for God created them. Their Creator is established in the ocean of glory without indication to me or to thee, for indications are among the veils, and veils are pure coverings and absolute obscurity. They represent the station of names and attributes, while glory is the station of the Named One and the negation of attributes manifests His divinity⁴¹. Know that Truth is eternal and contingent beings are created. Truth is too exalted to descend to the realm of possibility, and possibility is prevented from ascending to eternity.

- 6 Therefore, divine wisdom requires that the Eternal Truth describe Himself to creation⁴² so that creation may know its Creator and contingent beings may reach their ultimate purpose through His eternal outpouring. This description is created⁴³, incomparable to any description, and an identity to which nothing can be likened. This description is the reality of the servant - whoever knows it knows his Lord⁴⁴, as indicated by the Imam: ‘I knew Thee through Thee⁴⁵, Thou guided me to Thee and called me to Thee. Were it not for Thee, I would not have known what Thou art.’ And he said: ‘Know God through God⁴⁶.’ This is the description expressed in some stations as

بدء وجوده بقوله يا نار كوني بردا و سلاما قال كشف سبحات الجلال من غير اشاره يا كميل فاكشف جميع السبحات لانه خلق الله واستقر في بحر الجلال خالقهم من غير اشاره اليّ ولا اليك لان الاشارات من السبحات و السبحات حجب البحث و عماء الصرف و هي مقام الاسماء والصفات والجلال مقام المسمى ونفى الصفات تبينه الرباني فاعلم ان الحق قديم والممكن حادث والحق اجل من ان ينزل الى الامكان والامكان ممنوع فيه الصعود الى الازل

6 فوجب في الحكمة على الحق القديم ان يصف نفسه للخلق حتى يعرف الخلق بارئهم و يبلغ الممكن غايته من فيضه القديم و هذا الوصف مخلوق لا يشبه بوصف و هواية ليس كمثل شئ و هذا الوصف حقيقه العبد من عرفه عرف ربه كما اشار اليه الامام بل عرفتك و انت دلتني عليك و دعوتني اليك لولا انت لم ادر ما انت و قال اعرفو الله بالله و ذلك الوصف المعبر في بعض المقامات بالفواد و هذا الوصف الربوبية التي هي كنه العبودية و الاية التي اراها الله في

³⁹Maqam al-‘ubudiyya is central in both traditions: Sufis treat it as the summit of realization (‘ubudiyya preceding rububiyya in witnessing), while Shi’i hadith and du’a (including the Kumayl supplication’s tone) stress humility and neediness (iftiqar) as the condition for receiving ma’rifa and kashf.

⁴⁰Allusion to Qur’an 21:69 (Ibrahim). Mystically, “fire” becomes the ordeal of love or the burning of the nafs, transformed into salama by divine tajalli. Sufi commentaries read it as the cooling of passions under tawhid; Shi’i exegesis often links it to divine protection of the friend (wali) amid trial.

⁴¹This is apophatic theology: tanzih via nafi al-sifat. In Shi’i kalam and hadith, God is known by negating likeness and limiting attributes; in Sufism (especially Akbarian), the Names/Attributes are veils relative to the Essence (al-dhat), and “negation” marks the passage from ta’ayyunat to sheer ahadiyya.

⁴²On divine self-disclosure (tajalli) and self-description (wasf) as a created “relation” enabling knowledge: compare Ibn ‘Arabi’s doctrine of the divine names manifesting in creation (Fusus al-Hikam; Futuhat) and Shi’i discussions of knowing God via His signs (ayat) and names (e.g., al-Kulayni, al-Kafi, Kitab al-Tawhid).

⁴³The Arabic states “this description is created” (wasf makhlūq): a classic apophatic safeguard akin to Shi’i kalam on the createdness of divine “attributes of act” (sifat al-fi’l) and to Sufi cautions that theophanies are contingent forms, not the divine Essence (dhat) itself (cf. al-Qushayri, Risala; Ibn ‘Arabi on tajalli).

⁴⁴Echoes the widely cited maxim “whoever knows himself knows his Lord” (man ‘arafa nafsahu...): prominent in Sufi adab and metaphysics (al-Ghazali; Ibn ‘Arabi) and also invoked in Shi’i ethical and gnostic compilations, though its hadith status is debated; here tied to the servant’s “reality” (haqiqat al-‘abd).

⁴⁵A Shi’i devotional topos: ma’rifa by God through God (‘araftuka bika). Compare Imam ‘Ali’s reported prayers and the Imams’ teachings on ma’rifat Allah bi’Llah (e.g., al-Saduq, al-Tawhid; al-Kafi, Kitab al-Hujja). In Sufism, parallels appear in Junayd’s emphasis on divine initiative in gnosis.

⁴⁶“Know God through God” (i’rifu’Llah bi’Llah) resonates with Shi’i epistemology: God is known by His own self-disclosure, not by analogy. Compare apophatic passages in Nahj al-Balagha and al-Saduq’s al-Tawhid. Sufi analogues include the principle that ma’rifa is a divine gift, not acquired by discursive proof alone.

the heart⁴⁷, and this description is the Lordship which is the essence of servitude and the sign which God showed in the horizons and within souls⁴⁸ until it becomes clear to creation that He is the Truth. Look with the eye of thy heart: thy reality is the Lordship of thy Lord for thee through thee - thou art He and He is thou, except that thou art thou and He is He. He has a station of unity, His identity is pure essence⁴⁹ - no mention, no indication, no expression of this station except through inability, and this is the perfection of unity through negation of attributes and Lordship, which when there is no object of Lordship has no mention, no encompassing, no manifestation. Through this awareness He knew Himself, detached from names, attributes and deeds, and through this awareness is unveiled through reasoning the knowledge of names, attributes and deeds from God, glorified be He.

- 7 Verily, God, exalted be He, is manifested unto thee through thee⁵⁰, observeth thee through thee, and encompasseth thee through thee⁵¹. This is thy highest Paradise⁵² and thine utmost sanctuary - the Furthest Mosque⁵³ - for the denizens of the Garden of Ridvan⁵⁴ possess naught save the Remembrance of God, the Most Great⁵⁵, and the Name of God, the Most Mighty, the Most Bountiful. This station may not be

الافاق و الانفس حتى يتبين للخلق انه الحق فانظر بعين فؤادك ان حقيقتك ربوبية ربك لك بك انت هو و هو انت الا انك انت انت و هو هو و له مقام وحده هويته ذات البحث لا ذكر و لا اشاره و لا تعبير عن هذا المقام الا بالعجز و هو كمال التوحيد بنفى الصفات و الربوبية التي اذ لا مربوب لا ذكر و لا احاطة و لا ظهورا و بهذا المشعر عرف نفسه مجردا عن الاسماء و الصفات و الافعال و بهذا المشاعر ينكشف بالاستدلال معرفة الاسماء و الصفات و الافعال من الله سبحانه

7 و ان الله سبحانه متجلي لك بك و ناظر لك بك و محيط لك بك و هذا المقام جنتك الاعلى و مسجداك الاقصى لانه ليس لاهل جنة الرضوان الا ذكر الله الاعظم و اسم الله الاعز الاكرم و هذه المرتبة لا يشار اليها بالاشارة مع كمال قربها بعيدة و كمال بعدها قرينة لا يوارىها الحجاب و هو فوق كل شيء المستتر بالسر و المقنع بالسر المستسر لا يفيد في معرفته الا السر

⁴⁷Arabic specifies "in some maqamat as the fu'ad" (inner heart). In Sufi psychology, fu'ad is a subtler faculty than qalb, locus of witnessing (mushahada) (cf. al-Tirmidhi, Khatm al-Awliya; al-Qushayri). Shi'i 'irfan likewise uses "heart" as the organ of certainty (yaqin) and unveiling (kashf).

⁴⁸Alludes to Qur'an 41:53 ("We shall show them Our signs in the horizons and in themselves..."). Both Sufi tafsir (e.g., al-Sulami, Haqa'iq al-Tafsir) and Shi'i exegesis read this as an itinerary from cosmic signs to inner self-knowledge culminating in recognition of al-Haqq (the Real/Truth).

⁴⁹The "station of unity" and "pure essence" (dhat al-buht) with no mention or indication evokes radical tanzih: the Essence beyond names and attributes. Compare Shi'i apophatic theology (Nahj al-Balagha; al-Saduq, al-Tawhid) and Sufi formulations of the "hidden treasure" and the unknowability of the Dhat (Ibn 'Arabi; al-Jili).

⁵⁰The triad "manifested/observeth/encompasseth ... through thee" echoes Sufi formulations of divine self-disclosure (tajalli) in the servant, especially Ibn 'Arabi's doctrine of the Perfect Man (al-insan al-kamil) as the locus of manifestation (mazhar). In Shi'i theosophy it resonates with the Imam as the mirror of the divine Names.

⁵¹"Encompasseth" recalls Qur'anic "He encompasses all things" (ahata bi-kulli shay') and the hadith "I was a hidden treasure..." often cited in Sufi metaphysics to ground tajalli. The Arabic uses "muhit laka bika," stressing immanence without collapsing transcendence.

⁵²"Highest Paradise" corresponds to the Arabic "jannatuka al-a'la," evoking Qur'anic al-Firdaws/al-'Illyyun and the Sufi interiorization of paradise as a state of proximity (qurb) rather than a locale. Shi'i devotional texts likewise speak of the "paradise" of ma'rifa (gnosis) and wilaya.

⁵³Identifying the "utmost sanctuary" with "the Furthest Mosque" (al-masjid al-aqsa) re-reads the Mi'raj topography inwardly, as in Sufi commentaries where the Aqsa becomes the heart's farthest limit. Shi'i Mi'raj traditions also treat the Prophet's ascent as unveiling stations of walaya and divine Names.

⁵⁴"Garden of Ridvan" (jannat al-ridwan) alludes to Qur'an 9:72 ("God's good-pleasure is greater"). In Sufi usage, rida (contentment) is a maqam beyond desire for reward. Shi'i ethics similarly ranks rida among the highest virtues, linked to acceptance of divine decree (qada').

⁵⁵The Arabic "dhikr Allah al-a'zam" and "ism Allah al-a'azz al-akram" recall Sufi discussions of dhikr as the sole "provision" of the realized, and Shi'i traditions on al-ism al-a'zam (the Greatest Name) associated with the prophets and, in Imamology, with the Imams' inherited knowledge.

indicated by indication⁵⁶: in the perfection of its nearness it is far, and in the perfection of its farness it is near. No veils conceal it. He is above all things – hidden by the mystery, veiled by the secret, secreted within the secret – and naught availeth for the knowledge of Him but the secret⁵⁷.

- 8 Unto this point alludeth the report from ‘Ali – upon him be peace – addressed to Kumayl⁵⁸: “A soul of the kingdom (*nafs malakutiyyah*)⁵⁹, endowed with a divine potency (*quwwah lahutiyyah*)⁶⁰, a simple essence, living by its very self; its root is the Intellect (*al-‘aql*)⁶¹. From the Dawn of Pre-Eternity⁶² it took its beginning, by it it summoneth, unto it it pointeth, and unto it doth it return when perfected and made like unto its source. From it have beings come forth, and unto it do they return in consummation.” [Report attributed to ‘Ali for Kumayl] It is the Most Exalted Self of God, the Tree of Tuba⁶³, the Lote-Tree of the Extremity (*Sidrat al-Muntaha*)⁶⁴, and the Garden of Refuge (*Jannat al-Ma’wa*). Whoso knoweth it shall never be wretched; whoso is ignorant of it shall stray and be undone. He that attaineth unto Majesty shall not be miserable; but he that is drowned in the Ocean of the Effulgences (*as-Subuhah*)⁶⁵ and thereby veiled from the encounter with the Reality, that one wandereth and is astray.

8 و ذلك المشار اليه في الحديث عن علي في نفس الملكوتيه قوة لاهوتية و جوهرية يسيطه حية بالذات اصلها العقل و هو المراد بالصبح الازل منه بدات و عنه دعت و اليه دلت و اشارت و عودها اليه اذا كملت و شابهت و منها بدات الموجودات و اليه تعود بالكمال فهي ذات الله العليا و شجرة طوى و سدرة المنتهى و جنة الماوى من عرفها لم يشق ابدا و من جهلها ضل و غوى فن و صل الى الجلال لم يشق و من غرق في بحر السبحات محبوب من لقاء حقيقته ضل و غوى

⁵⁶“No indication” (*la yushar ilayha bi’l-ishara*) is a classic apophatic trope: the Real is beyond pointing, concept, or delimitation. Compare Junayd’s sobriety and Ibn ‘Arabi’s insistence that the Essence (*dhat*) is unknowable. Shi’i *kalam* likewise denies grasping God’s essence, affirming knowledge through Names/Attributes.

⁵⁷The repeated “secret” (*sirr*) matches the Arabic “*al-mustatir bi’l-sirr... al-mustasir... la yufid... illa’l-sirr*.” In Sufi psychology, *sirr* is the innermost subtle faculty (*latifa*) where gnosis occurs. In Shi’i esotericism, *sirr* marks the *batin* of *walaya* and the Imam’s guarded knowledge.

⁵⁸The passage is framed as part of the Hadith of Kumayl (Kumayl b. Ziyad’s esoteric dialogue with Imam ‘Ali). Shi’ite sources preserve multiple recensions of this report; later Akhbari and Shaykhi/Babi authors often cite it for doctrines of *walayah* and the hierarchy of being.

⁵⁹The triadic cosmology of *nasut*–*malakut*–*jabarut* is common in Islamic Neoplatonism and Sufi metaphysics (e.g., al-Ghazali, Ibn ‘Arabi, and later Illuminationist and Shi’ite theosophers). Here “*nafs malakutiyyah*” signals an intermediate, imaginal/angelic soul mediating between sensible and intelligible realms.

⁶⁰“*Lahut*” (divinity) as a level beyond *malakut* is widely used in Sufi and Shi’ite gnosis to denote the divine aspect manifest in the Perfect Human. Compare the Sufi schema of *lahut*/*jabarut*/*malakut*/*nasut* and Shi’ite discussions of the Imam’s “divine” authority (*wilayah*) as a theophanic potency.

⁶¹The primacy of *al-‘aql* recalls the “First Intellect” of *falsafah* and Ishraqi thought, and also Shi’ite hadith on the creation of *‘aql* (e.g., traditions in al-Kulayni’s *al-Kafi*, *Kitab al-‘Aql wa’l-Jahl*). The Bab’s commentary aligns the soul’s origin with the intelligible principle.

⁶²“*Subh al-azal*” (Dawn of Pre-Eternity) evokes Sufi imagery of the primordial “morning” of manifestation and the Shi’ite notion of the pre-temporal covenant (*mithaq/alast*). It also resonates with Illuminationist symbolism of light’s first dawning from the intelligible realm.

⁶³Tuba is a paradisaal tree in Qur’anic and hadith lore (cf. Q 13:29 and related reports). In Shi’ite exegesis it is often linked to the Prophet’s household and the Imam’s *wilayah*; in Sufi readings it symbolizes the locus of felicity and the branching of divine gifts in the Garden.

⁶⁴*Sidrat al-Muntaha* (Q 53:14–18) marks the boundary of created knowledge in the *Mi’raj* narrative. Sufi commentators treat it as the limit of angelic ascent and discursive cognition; Shi’ite theosophy often associates it with the Muhammadan Reality and the Imam as the supreme *barzakh* of divine disclosure.

⁶⁵“*Subuhah*” (effulgences/brightnesses) recalls the famous hadith: “God has seventy veils of light and darkness; were He to remove them, the splendors (*subuhah*) of His Face would burn all.” Sufi manuals use it for overwhelming *tajalli*; Shi’ite gnostics warn of veiling by lights as well as by darkness.

- 9 These intimations pertain to the unveiling of the “Efful-
gences,”⁶⁶ and these indications are for the attainment unto
“Majesty.”⁶⁷ When, therefore, the lights of Beauty are un-
veiled⁶⁸ from thyself, thou wilt recognize thy Lord, Possessor
of Majesty and Bounty.⁶⁹ Another meaning: the unveiling
of the Effulgences is the entering of the City – Majesty –⁷⁰
without “indication,”⁷¹ that is, when its people are heedless.⁷²
Another meaning: thy very reality is Majesty – it is the Face
of thy Lord⁷³ – but not a “facedness” that is pointed to.
- 10 In sum: Kumayl could not bear the state⁷⁴. Either he rose
and sought a further epiphany⁷⁵, or he was confounded⁷⁶ and
knew not how to speak. He said, “Increase me in exposi-
tion⁷⁷.” He replied: “The effacement of the imagined (mahw
- 9 و ذلك الاشارات لكشف السجحات و
الاشارات للوصول الى الجلال فاذا كشفت
انوار الجمال عن نفسك عرفت ربك ذو الجلال
و الاكرام معنى اخر كشف سجات دخول
المدينة و هي الجلال من غير اشارة اعنى حين
غفلة اهلها و المعنى اخر ان حقيقتك جلال و هو
الوجه من مولاك و لكن من غير اشارة وجهية
- 10 و الحاصل كميل لا يح حاله اما صعد و تعلق و
طلب تجلياً اخر او تحير و لم يدرك قال زدنى بياناً
فقال محو الموهوم اى السجحات و صحو المعلوم اى
الجلال و الحقيقة واحدة و العبارات مع كثرة
الفاظها واحدة و لكن لا يفهم الا اهل الافئدة

⁶⁶“Effulgences” renders subuhāt (cf. ḥadīth: “God has seventy veils of light and darkness; were He to remove them, the splendors (subuhāt) of His Face would burn...”). The Bab reads kashf al-subuhāt as unveiling luminous veils, a theme shared by Sufi discussions of ḥujub/veils and tajallī.

⁶⁷The pairing of Beauty (jamāl) and Majesty (jalāl) is a standard Sufi polarity (e.g., Ibn ‘Arabi on jalāl/jamāl as modes of divine self-disclosure). Here the Arabic contrasts “isharat” (allusive indications) with direct arrival at jalāl, echoing the Sufi movement from sign (dalīl/ishara) to witnessing (mushahada).

⁶⁸“Lights of Beauty” (anwār al-jamāl) evokes tajallī al-jamāl in Sufi manuals: theophany as light unveiling. In Shi‘i theosophy, recognition (ma‘rifā) is tied to divine Names and Attributes; the Bab frames self-unveiling as the condition for ma‘rifat al-Rabb, resonant with the maxim “who knows himself knows his Lord.”

⁶⁹Alludes to Qur‘ān 55:27, “Dhu’l-Jalāl wa’l-Ikrām” (Possessor of Majesty and Bounty). Shi‘i devotional literature frequently invokes this divine epithet in du‘a‘; the Bab links it to experiential unveiling, aligning Qur‘ānic naming with mystical recognition (ma‘rifā) rather than discursive proof.

⁷⁰“City” recalls the Shi‘i/Prophetic topos “I am the City of Knowledge and ‘Alī is its Gate,” widely used in imamological and Sufi chains alike. The Bab re-reads “entering the city” as entry into jalāl itself, suggesting an initiatic passage from mediated knowledge to direct encounter with divine majesty.

⁷¹Arabic: min ghayr ishara—without allusive pointing. In Sufi epistemology, ishara marks symbolic teaching for novices, while the realized know by dhawq (tasting) and ‘iyan (direct seeing). The Bab’s “without indication” implies immediacy: jalāl is accessed when signs fall away.

⁷²Arabic: hin ghaflat ahliha. “Heedlessness” (ghafla) is a key Sufi diagnosis of the unawakened; entry “when its people are heedless” suggests an esoteric passage unnoticed by the exoteric majority. Shi‘i esotericism similarly contrasts the elite of walāya with the heedless public (‘amma).

⁷³“Face” (wajh) evokes Qur‘ān 28:88 (“everything perishes save His Face”) and 55:27. In Shi‘i ḥadīth, the Imams are called “the Face of God” (wajh Allāh) by which He is approached; Sufi metaphysics also treats the “Face” as the locus of tajallī. The Bab denies a spatially pointable “facedness.”

⁷⁴Kumayl b. Ziyād is the addressee of the celebrated Shi‘i “Ḥadīth of Kumayl,” often read as an initiatic disclosure from Imam ‘Alī. The motif of incapacity to “bear the state” parallels Sufi discussions of tahammul al-hal (enduring spiritual states) and the danger of disclosure beyond one’s preparedness.

⁷⁵“Epiphany” renders tajallī (here: tajallīyan akhar). Tajallī is central in Sufi metaphysics (e.g., Ibn ‘Arabi’s doctrine of perpetual self-disclosure, tajaddud al-tajallī) and in Shi‘i theosophy where divine manifestation is mediated through the Imam’s walāya. The alternation of ascent and renewed disclosure evokes graded unveilings (kashf) rather than a single vision.

⁷⁶“Confounded” corresponds to hayra (perplexity), a classic station in Sufi manuals (maqām al-hayra) and in Akbarian thought as the apex of knowing God through the collapse of conceptual determination. Shi‘i mystical commentaries likewise treat hayra as the mind’s arrest before the Imam’s unveiled realities and the divine Names.

⁷⁷The request “zidni bayanān” echoes Qur‘ānic and devotional idioms of seeking ziyāda (increase) in knowledge and certainty. In Shi‘i ḥadīth culture, it also reflects adab toward the Imam as the locus of bayan (authoritative elucidation). Sufi pedagogy similarly frames the disciple’s demand for bayan as a controlled unveiling under a shaykh’s supervision.

al-mawhum)⁷⁸ – that is, the effulgences⁷⁹ – and the soberness of the known (sahw al-ma'lum)⁸⁰ – that is, Majesty⁸¹.” The Reality is one, though expressions – however many in words – are one in meaning, understood only by the people of hearts.

- 11 Wherefore Kumayl, after explanation and after saying “Increase me,”⁸² found it not and attained not that which he sought. He said, “Increase me in exposition.” He replied: “To rend the veil⁸³ through the ascendancy of the secret.” This is the meaning of the former and the latter: “He hath known it who hath known it⁸⁴, and he hath ignored it who hath ignored it.” Thereupon Kumayl, with the tongue of secrecy, uttered, “Is there yet more?”⁸⁵ and with speech said, “Increase me in exposition.” He answered: “The attraction of Oneness (al-ahadiyyah)⁸⁶ unto the attribute of Unification (at-tawhid)⁸⁷. O Kumayl! Oneness draweth thee unto the unity; for thy witnessing ‘by God’ (bi’Llah)⁸⁸ unveileth the veils and coverings.”

و لهذا كميل الزيادة بعد بيانه و بعد قوله طلب الزيادة لا يجده و لا يحصل له ما طلب فقال زدنى بيانا فقال هتك الستار لغلبة السر و هذا معنى الاول والثاني عرفها من عرفها وجهلها من جهلها فقال كميل بلسانه فى السر هل من مزيد و بالقول زدنى بيانا فقال جذب الاحدية لصفة التوحيد يا كميل الاحدية جاذبك الى التوحيد لان مشاهدتك بالله تكشف المحجب و الاستار والحقيقه الجلال فى الاولى و المعلوم فى الثانيه و السر فى الثالثه و الاحدية فى الرابعه

⁷⁸Mahw (effacement) is a technical Sufi term paired with ithbat (affirmation) and contrasted with sahw (sobriety). Here it targets mawhum (the merely imagined), i.e., the mind’s projections. The move resembles Shi’i apophatic theology (tanzih) that negates anthropomorphic imaginings, and Sufi “fana” of attributes” as the erasure of conceptual idols.

⁷⁹“Effulgences” glosses subuhāt (often: luminous splendors/veils). In Sufi literature, subuhāt can denote dazzling lights that both reveal and veil, recalling the hadith of God’s “veil of light” (hijab al-nur). Shi’i gnostic texts likewise speak of luminous veils surrounding the divine presence and the Imam’s light (nur).

⁸⁰Sahw (sobriety) is classically opposed to sukr (intoxication) in Sufism (e.g., Junayd’s “sober” path). “Known” (ma’lum) suggests stabilized ma’rifah after the passing of dazzling subuhāt. In Shi’i esotericism, this resonates with returning from unveiling to measured articulation (bayan) under the Imam’s guidance.

⁸¹“Majesty” renders jalal, commonly paired with jamal (beauty) in Sufi theologies of the Names. The passage’s identification of sahw with jalal suggests a transition from luminous “splendors” to awe-inspiring divine rigor. Shi’i devotional and philosophical traditions likewise emphasize jalal in relation to divine transcendence and the Imam’s commanding authority (hayba).

⁸²The request for ziyadah (“increase”) echoes the Kumayl/Khidr motif of seeking further disclosure beyond initial bayan. In Shi’ite transmission, the Hadith of Kumayl is linked to Imam ‘Ali’s esoteric instruction; in Sufi adab, it parallels the murid’s repeated talab for mazid (cf. Q 50:30 “hal min mazid”).

⁸³“Rending the veil” (hatk al-sitr) is a standard Sufi image for kashf/unveiling: the removal of hijab by overpowering sirr (“secret”). Compare al-Qushayri’s Risalah on sirr and kashf, and Ibn ‘Arabi’s Futuhat on hijab as a function of perception rather than distance from God.

⁸⁴This aphoristic formula (“‘arafaha man ‘arafaha...”) is characteristic of Shi’ite hadith style about ma’rifah: recognition is self-authenticating, while denial stems from incapacity. It recalls Imam ‘Ali’s and Imam al-Sadiq’s dicta on ma’rifat Allah as a light cast into the heart, also resonant with Sufi “dhawq” (tasting) as non-discursive certainty.

⁸⁵“Hal min mazid?” explicitly evokes Q 50:30, often read by Sufis as the soul’s infinite receptivity to divine tajalli. The Arabic gloss (“with the tongue of secrecy”) aligns the Qur’anic “more” with sirr rather than ordinary speech, a move common in Ishari tafsir and in Shi’ite esoteric hermeneutics (ta’wil).

⁸⁶Ahadiyyah vs. wahidiyyah is a classic Sufi metaphysical distinction (notably in Ibn ‘Arabi and later Akbarian tradition): ahadiyyah denotes absolute non-relational unity beyond attributes, while wahidiyyah concerns unity as manifest in names/attributes. The passage’s “attraction” (jadhb) frames the ascent from tawhid of discourse to tawhid of witnessing.

⁸⁷Tawhid here is not merely doctrinal affirmation but experiential unification. Sufi manuals distinguish tawhid al-‘ammah (verbal) from tawhid al-khawass (realization). In Shi’ite kalam and hadith, tawhid is likewise tied to negating tashbih and affirming tanzih, while the Imams’ teachings often present tawhid as inseparable from ma’rifah and wilayah.

⁸⁸“Bi’Llah” signals the Sufi triad: bi’Llah / li’Llah / ma’a’Llah, and the station of fana’ and baqa’ where acts and perception are “through God.” Shi’ite sources similarly speak of seeing “with God’s light” (nur Allah) and of the Imam as the locus of divine guidance enabling such witnessing.

In the first, Reality is Majesty⁸⁹; in the second, it is the Known; in the third, it is the Secret; in the fourth, it is the Oneness.

- 12 When the questioner had not yet attained, he said, "Increase me in exposition." He replied: "A light that hath dawned from the Dawn of Pre-Eternity; its traces gleam upon the frames of unity." (That is, he desired Kumayl to know that the stations of theophany of act and its effects are from the eternal dawn; the Sun of pre-eternity is Muhammad; "its indication" pointeth to the two Hasans; "it shone forth" pointeth to the Imams; and "the light" unto Fatimah. The "frames of unity" are the Prophets and the successors; its "effects" are their station and the station of the Shi'ah.) Then, after this, he sought increase and said, "Increase me in exposition." He replied: "Extinguish the lamp, for the dawn hath risen." He intended: O Kumayl! Extinguish the small lamp by which thou walkest in the darknesses of intellect, soul and spirit, now that the heart – the dawn – hath broken for thee. And he pointed to a true meaning in this world: "O Kumayl! Extinguish the lamp; I am the dawn. Speak not, but keep silence, for I desire to pray." Know the indications, and be assured that this station abideth in thine absence and thy presence; it sufficeth thee – or "Is it not sufficient that thy Lord is witness over all things?" (Qur'an 41:53). And thou, under His all-seeing eye, hast looked unto Him, and He looketh upon thee by means of thee. Naught is nearer unto thee than thy very reality. This station hath neither beginning nor end; "He is the First and the Last, the Manifest and the Hidden" (Qur'an 57:3). It is the loftiest of thy stations and the most exalted of thy degrees.

- 13 This Reality is a originated, created sign – like thy saying, "There is no God but God," for it pointeth to the oneness of God; even so is thy reality, and there is no difference whatsoever between them. Know it, therefore, according to its measure, and conceal it from all save its people. Verily we are God's, and unto Him shall we return.

GOH.134x, GOH.165-168x, GOH.194x, GOH.251x, HURQ.BB44x

12 و ما اطلع السائل فقال زدني بيانا فقال نور اشرق من صبح الازل فيلوح على هياكل التوحيد اثاره مقصوده ع ان يعرفه بان مقامات ظهور الفعل و اثاره الصبح الازل على ع و الشمس الازل محمد و من اشارته الى الحسين و اشرق اشارة الى الائمة و النور الى فاطمه هياكل التوحيد الانبياء و الاوصياء و اثاره مقامه و مقام الشيعة يا كميل اشارة الى ان من فاطمه تلعلع حقايق الانبياء و الاوصياء ثم بعد ذلك طلب الزيادة فقال زدني بيانا فقال اطف السراج فقد طلع الصبح قصد بانك يا كميل اطف السراج التي تمشي بها في ظلمات العقل و النفس و الروح حتى طلع لك الفؤاد و هو الصبح و اشار الى معنى حقيقيا في هذا العالم بانك يا كميل اطف السراج و انا الصبح لا تكلم و اسكت فاني اريد صلوة فاعرف الاشارات و اعلم ان هذا المقام موجود في غيبتك و حضرتك و هو الكافي لك او لم يكف بربك انه كان على كلشي شهيدا و انت بعينه تعالى نظرت اليه و هو الناظر لك بك و ليس اقرب اليك شئ من حقيقتك لديك و هذا المقام لا بداية له و لا نهاية و هو الاول و الاخر و الظاهر و الباطن و هو اعلى مقاماتك و اسنى درجاتك

13 و هذه الحقيقة اية حادثة مخلوقة كقولك لا اله الا الله لما انه يدل على توحيد الله كك حقيقتك و لا فرق بينهما بوجه فاعرفه قدرا و اكتمها الا عن اهلها فاننا لله و انا اليه راجعون

INBA14:462-468, INBA53:063-068,
INBA67:148-155, INBA_4011C:127-134,
INBA_6006C:074-077, INBA_6010C:458-
464, PR07.064r-065v, AADA.014

⁸⁹The fourfold mapping (Majesty, Known, Secret, Oneness) resembles Sufi gradations of disclosure: *jalal* (majesty) and *ma'lum* (the known) as epistemic poles, *sirr* as the interior locus, and *ahadiyyah* as the apex. Comparable schemata appear in discussions of *lata'if* (*qalb*, *sirr*, *khafi*, *akhfa*) and in Shi'ite esoteric tiers of *'ilm* and *ma'rifah*.

BB00183

Date: 1262-03-22 or 23 [1846-Mar-20]

- 1 In the Name of God, the Most Compassionate, the Most Merciful
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Blessed is He Who hath made this day a festival day that endureth forever. At the midnight hour the sun entereth the sign of Aries. The sun of creation hath dawned at the beginning of days in perfect balance. On the night when the two spheres met, a sun from the All-Hearing joined with Gemini.
 2 تَبَارَكَ الَّذِي جَعَلَ الْيَوْمَ يَوْمَ الْعِيدِ لَمْ يَزَلْ وَان فِي شَطْرٍ مِنَ اللَّيْلِ تَقْتَرِنُ الشَّمْسُ بِالْحَمَلِ طَلَعَتْ شَمْسُ الْبَدِيعَةِ فِي أَوَّلِ الْأَيَّامِ مُعْتَدِلٌ وَ فِي لَيْلَةٍ التَّقَى الْفَلَكَانِ شَمْسٌ مِنَ السَّمِيعِ بِالْحَمَلِ
- 3 Blessed then be the All-Merciful among you, O ye people of patience that endure forever. From His trusted ones upon you is bestowed the true peace in the mystery of majesty made lawful. And from the scattered particles among you, O people of sorrow, from weariness - from Him descend the divine fragrances at every moment like abundant rain.
 3 فَتَبَارَكَ الرَّحْمَنُ فِيكُمْ يَا أَهْلَ الصَّبْرِ لَمْ يَزَلْ وَ مِنْ أَمْنَاتِهِ عَلَيْكُمْ حَقَّ السَّلَامِ فِي سِرِّ الْجَلَالِ مُحَلَّلٌ وَ مِنْ ذُرِّ الصَّغِيرَةِ فِيكُمْ يَا أَهْلَ الْحَزَنِ مِنْ مَلَلٍ وَ مِنْ عِنْدِهِ تَنْزِلُ النِّفَحَاتُ فِي كُلِّ آنٍ مِثْلُ غَيْثِ الْهَاطِلِ
- 4 From Me to you, O people of thankfulness, beyond compare in similitude - verily God will reward you with the most excellent thanks on the Day of Judgment as a bounty. The spheres have revolved with the new creation upon the mention of the Ancient One in majesty. And on that day some of the believers shall meet the people in beauty.
 4 فَتَنِي لَكُمْ يَا أَهْلَ الشُّكْرِ عِزًّا عَنْ الْمِثْلِ فِي مِثْلٍ وَ أَنَّ اللَّهَ يَجْزِيكُمْ بِأَحْسَنِ شُكْرٍ فِي يَوْمِ الْفَصْلِ مِنْ فَضْلٍ وَ قَدْ دَارَتْ الْأَفْلَاكُ بِفَصْلِ الْبَدِيعِ عَلَى ذِكْرِ الْقَدِيمِ مُحَلَّلٌ وَ أَنَّ فِي ذَلِكَ الْيَوْمِ يَلْقَى النَّاسُ بَعْضُ الْمُؤْمِنِينَ فِي جَمَلٍ
- 5 O Lord! How beautiful is that which hath come between me and those who seek me! All enter and some depart, and the gate was in weariness. The Festival of the New Creation - and Thou, O my Lord, honor Thy servants with new garments. Make their inner mysteries sweet with Thy remembrance, O Thou the Ever-Bountiful!
 5 يَا رَبِّ مِنْ حَالٍ بَيْنِي وَ بَيْنَ الرَّاعِبِينَ إِلَى مُحَلَّلٍ وَ الْكُلُّ يَدْخُلُ وَ الْبَعْضُ يَخْرُجُ وَ الْبَابُ كَانَ فِي مَلَلٍ عِيدُ الْبَدِيعِ وَ أَنْتَ يَا رَبِّ أَكْرَمَ عِبَادِكَ بِالْحَلَلِ وَ اجْعَلْ بِوِاطْنِ سِرِّهِمْ حُلُولًا بِذِكْرِكَ يَا ذَا الْجُودِ لَمْ يَزَلْ وَ
- 6 The most glorious of garments was a garment of new robes. My inner being is sweet through my knowledge of Thy love for me, which endureth forever through Thy might. The fragrance in the vial is twofold, and I am not ashamed. For from the right unto the right, and the meaning of the right is not capable of receiving. My excuse apart from the right and its manifest mystery would be greater than theirs due to helplessness at the appointed time.
 6 أَنَّ أَجَلَ الرِّدَاءِ كَانَ رِدَاءً فِي حُلٍّ وَ أَنَّ سِرِّي حُلُو لِعَلِيٍّ بِحُبِّكَ لِي لَا يَزَالُ بِعِزِّكَ لَمْ يَزَلْ وَ أَنَّ الْعَطَرُ فِي الزَّجَاجَةِ اثْنَيْنِ وَ أَنِّي لَا نَجِلُ لِأَنَّ مِنَ الْيَمِينِ إِلَى الْيَمِينِ وَ مَعْنَى الْيَمِينِ لَيْسَ بِقَابِلٍ وَ أَنَّ عَذْرَى مِنْ دُونِ الْيَمِينِ وَ سِرِّهِ الْمُتَجَلِّلُ لَكَ أَكْثَرَ مِنْهُمْ لِشَانِ الْعِزِّ فِي الْأَجَلِ
- 7 Verily Thy riches, O Lord, suffice them, and Thou art forever the Lord of Bounty. If Thou wouldst teach me the unseen, I would multiply blessings in hope. O Lord! Bless Thy day for those who circle round Thy majesty forever. Thou art nearer to the believers than their own selves, though today all are in ignorance. Thy grace forever through Thy bounty
 7 وَ أَنَّ غَنَائِكَ يَا رَبِّ يَكْفِي لَهُمْ وَ أَنْكَ رَبُّ الْجُودِ لَمْ تَزَلْ وَ أَنْكَ لَوْ عَلِمْتَنِي الْغَيْبَ لَأَسْتَكْثَرْتُ الْأَلَاءَ فِي أَمَلٍ يَا رَبِّ بَارَكَ يَوْمُكَ لِلطَّائِفِينَ حَوْلَ الْجَلَالِ لَمْ يَزَلْ وَ أَنْكَ أَقْرَبُ لِلْمُؤْمِنِينَ بِأَنْفُسِهِمْ وَ أَنَّ الْيَوْمَ كَانَ الْكُلُّ فِي جَهْلٍ وَ أَنَّ

continueth to be bestowed. Thy generosity in every matter, by Thy command, descendeth unceasingly.

فضلک لا يزال بفضلک لم يزال منجعل و ان
جودک فی کلّ شان بامرک لا يزال تتنزل

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

8 بسم الله الرحمن الرحيم

9 Peace be upon Muhammad and the Family of God from God, then peace be upon God, exalted be His glory, from Muhammad and the Family of God, then peace from creation upon the Presence of Creation, then peace from the Gate of Creation unto the glory of detachment, then peace once in the horizon of Sinai upon the Hidden Name, Ahmad, may God's peace be upon him, then in the inscribed Book upon the Word of Revelation, Kazim, may God's peace be upon him, then peace from the Light unto the Light, the Hidden Secret and the Manifest Symbol, dawning from the horizon of Sinai with the countenance of the Manifest One, rising in the dome of time with the face of Revelation, speaking on Mount Hadith of the Ever-Living, the All-Forgiving, and manifesting above the Ark of Testimony with clouds of light, veiled from the gaze of the jealous ones by the people of joy - a peace that bestoweth peace upon the people of joy and inflicteth punishment upon the people of evil from the Ancient, Praised One, glorified and exalted be He above what they describe.

9 السّلام من الله على محمد و آل الله ثم السّلام من
محمد و ال الله على الله جل سبحانه ثم السّلام من
الابداع على حضرت الابداع ثم السّلام من باب
الابداع الى عز الانقطاع ثم السّلام مرة في افق
الطور على اسم المستور احمد صلى الله عليه ثم في
كتاب مسطور على كلمة الظهور كاظم صلى الله
عليه ثم السّلام من التور على التور السر المستور و
الرمز المشهور المشرق في افق الطور بطلة المشهور
و الطالع في قبة الزمان بوجه الظهور و الناطق
في جبل حديث عن الحى الغفور و المتجلّى فوق
تابوت الشهادة بالغمام النور المحجوب عن نواظر
الغيور باهل السرور سلا ما ينزل السلام على اهل
السرور و يوصل العذاب على اهل الشرور من
الحى القديم المشكور جل سبحانه و تعالى عما
يصفون

10 Today, the Day of Festival, when the two celestial bodies met by God's leave, there came unto me in the night a letter from him to whom I had previously sent My letter. Its verses did not sadden Me, but today, as it was a festival for non-Arabs, I read thy letter and its verses saddened Me, for thou wert troubled regarding thy religion. Art thou unlettered that thou readest not the Book of God, or dost thou, like Abraham, seek assurance for thy heart?

10 و لقد نزل اليوم يوم العيد الذى قد التقى الفلكان
باذن الله فى ليله كتابا من الذى قد ارسلت كتابه
من قبل اليه لا يحزننى اياته ولكن اليوم لما كان
عيدا لاعمين قرئت كتابك و احزننى اياتك لل
كنت مضطربا فى امر دينك ء انت برى لا تقرأ
كتاب الله ام انت اردت مثل ابراهيم ليطمئن
قلبك

11 O questioner! I consider no man learned unless he seeth himself in Paradise, reclining upon couches due to his certitude in God's religion, for My Cause is more evident than the sun at its zenith, and My proof is a verse which all people have read. Through that proof, were I to do all that I desire, I would be in the right, and none would have any proof against Me. All contradictions, traditions and doubts are nullified before all people by My proof, and none may question My judgment with "why" or "how." Indeed, the proof is nullified only when one naturally produces its like.

11 فى ايها السائل انى ما اعدّ رجلا فقيها الا و يرى
نفسه فى الفردوس على الارائك المتكئة لاجل
يقينه فى دين الله لان امرى ايبين من هذه الشمس
فى وسط الزوال و كانت حجتي اية التي قد قرئها
كل الناس و بتلك الحجة لو افعال كل ما اردت
لكنت على حق و ليس لاحد على حجة و ان
كل التعارضات و الدرايات و الشبهات تبطل من
عند كل الناس بحجتي و ليس لاحد ان يقول فى
حكى لم و بم بلى ان الحجة تبطل حين الذى يات
احد بمثلها بالقطرة

12 Read the Book We have sent down of nine hundred decisive verses, and traverse the east and west of the earth - if thou seest or hearest from anyone the like of one verse, then turn back from My Cause and seek what thou willest. Otherwise,

12 اقرء كتاب الذى نزلناه تسعمائة سورة محكمه و
[سر] فى شرق الارض و غربها ان رايت او
سمعت من احد بمثل سورة فارجع من امرى و
اطلب ما شئت و الا حجة الله عليك بالغة كما كان

God's conclusive proof is upon thee, just as the truth hath ever been conclusive through it. This is a proof none among God's creation can withstand. The balance that distinguisheth truth from falsehood is pure nature, power in all things, and strength over whatsoever He willeth. If thou seest anyone with such attributes, then be certain the proof is nullified; otherwise, the proof of My truth remaineth until the Day of Resurrection, and God will render void the work of the corrupt ones in that Hour. It is a proof that nothing in the heavens and earth can equal.

الحق في كل شأن بها بالغة وهي حجة ايقدّر ان يقوم بهل احد من خلق الله وان ميزان الذي بدء تميز الحق عن الباطل هي الفطرة الخالصة والقدرة في كل شأن والقوة على ما يشاء فان ترى من احد ذلك الشأن فايقن بنقض الحجة والا تبقى الحجة على حقيتي الى يوم القيمة ويبطل الله عمل المفسدين في الساعة وهي حجة لا يعدلها في السموات والارض شئ

- 13 I see all people in the shadow of the fire save the few who are certain of God's signs, follow God's command, strive in God's path, nullify the works of devils, and fear not in God's religion any mighty one. Those who deny God's Cause are obliged to produce a book like unto My Book. If they do so - and they shall never do so - they were in error; and if they do not - and they shall never do so - yet still deny God's Cause, such is their portion of unbelief, lower than Pharaoh's portion of ignorance, for when he wished to reject his Lord's command, he resorted to sorcery, while these people bring forth nothing and yet deny God's Cause, thinking it an easy matter.

13 و كآني ادى كل الناس في ظلال النار الا الاقلون الذين يوقنون بايات الله ويتبعون امر الله ويجاهدون في سبيل الله ويطلقون اعمال الشياطين ولا يخافون في دين الله من ذي صولة وان الذين يكذبون امر الله فرض عليهم ان يأتوا بكتاب مثل كتابي فان يأتوا ولن يأتوا فكانوا على باطل وان لم يأتوا ولن يأتوا ويكذبون امر الله ذلك مبلغهم من الكفر ادنى من مبلغ جهل الفرعون لأنه لما اراد ان ييحد حكم ربه يأت بسحر وانهم لا يأتون بشئ وبعد ذلك ينكرون امر الله ويظنون ان ذلك امر سهل

- 14 Nay, by my Lord! It is a sign of truth inherent in human nature that proclaims all the prescribed verses, and by this proof the deeds of the masses are rendered null through clear evidence. Woe, then woe unto those who know not God's purpose and follow their own desires, thinking I sought the station of the divines in independent judgment [ijtihad] and legal decree [fatwa]. Nay, by God! It is incumbent upon all the learned of the earth to believe in God's religion according to what was revealed to mankind in the Book, and to recite at death the prayer of belief, and if they do not utter at their final breath these words of justice: "I bear witness that Ali is the servant, the remnant of God" in every preserved tablet, they shall not escape the bounds of judgment and shall enter into an ocean of sorrow. Whosoever wishes may accept, and whosoever wishes may turn away. God and His loved ones are independent of all things.

14 لا وربى اية صدق على الفطرة يقول كل ايات المحدودة وان بتلك الحجة يبطل عمل العامة بالحجة الواضحة فالويل ثم الويل للذين لا يعلمون مراد الله ويظنون اهوائهم كآني اردت مقام العلماء من الاجتهاد والفتوى لا والله فرض على كل العلماء من اهل الارض ان يعتقدوا في دين الله عما نزلت على الناس في الكتاب وان يقرؤا عند الموت دعاء الاعتقاد ولو لا يقولون في اخر كلامهم كلمة العدل هذه اشهد ان عليا عبد بقية الله في كل لوح حفيظ لن يخرجوا من حد الحكم ويدخلوا في طمطم الحزن فمن شاء ان يقبل ومن شاء ان يعرض و كان الله واوليائه اغنياء من كلشئ

- 15 As for what you asked about Abraham's vision, peace be upon him, of the kingdom of the heavens, and how the Imam removed the veil from the eye of the beholder of the kingdom of the heavens and earth - this is truth, for the heavens are folded in His right hand and the earth entirely in His grasp, and from this matter there is no escape. Verily the station of one who has seen the kingdom of the heavens and earth is too

15 وان ما سئلت من رؤية ابراهيم عليه سلم [سلام] ملكوت السموات وما كشف الامام علة الغطاء من عين الناظر ملكوت السموات والارض لحق لان السموات مطويات بيمينه والارض جميعا في قبضته ومن هذا الامر لم يخرج ان مقام الذي راي ملكوت السموات والارض اعظم

great not to see the kingdom of the earth, for Abraham, peace be upon him, saw the kingdom of the heavens multiple times and therein witnessed the entire kingdom of the earth. When others saw the kingdom of the heavens, due to their weak vision they could not witness the kingdom of the earth within the kingdom of the heavens, and thus did their Master remove the veil in the earth to its kingdom.

من ان لا يرى ملكوت الارض لأن ابراهيم على السلام قد رأى ملكوت السموات بامثل المرات و فيها قد شاهد ملكوت الارض كلها و ان غيره لماواى ملكوت السموات لضعف بصره لم يقدر ان يشاهد فى ملكوت السموات ملكوت الارض و بذلك قد كشف الغطاء مولاه فى الارض للملكوتها

- 16 That which God will reveal to the Qa'im, peace be upon him, could not possibly be revealed to anyone before his appearance. Among these are verses which God has made the sword of His proof against all enemies. Of the eight letters of the Greatest Name, four are in the air and God will soon reveal them to His Proof after his appearance. The four that have descended are the words of Unity, Prophethood, Guardianship and Following. Today its fourth is the name of its third, and the name of its third comes before its second, and God will not accept any deed from anyone except through knowledge of Him.

16 و ان الذى ينزل الله على القائم عليا السلام ما يمكن فى الحكم ان ينزل على احد قبل ظهوره و ان منها اياتى التى جعلها الله سيف حجة على الاعداء كلهم و ان ثمانية احرف اسم الاعظم اربعة منها فى الهواء فسوف ينزل الله على حجة بعد ظهوره و ان اربعة النازلة كلمة التوحيد و النبوة و الولاية و الشيعة و ان اليوم كان رابعة ه اسم ثالثة و اسم ثالثة قبل ثانيه ه و لن يقبل الله من احد عملا الا بمعرفته

- 17 As for what you asked about how the subject can be more knowledgeable than the ruler - yes, the followers are the final cause in creation while the three elevated ones precede them in legislation, and in all worlds this is one command. O Lord, inspire him with what I have fallen short in answering, and reveal to him what I have concealed in my response, for every matter has its appointed time. Keep God's Cause concealed and draw not near to discord, for I am God's servant and I say: "God suffices me, and there is no god but He; in Him do I trust, and He is the Lord of the Mighty Throne." And praise be to God, the Lord of the worlds.

17 و ان ما سئلت كيف يكون سر الرعية اعلم من الراعى بلى ان الشيعة يكون علّة الغائى فى التكوين و العلا الثلاثة مقدّمة عليها فى التشريع و هى فى كل العوالم امر واحدة ربّ الهمة ه ما قصّرت فى جوابه و انزل عليه ما اكتمت عن جوابه فان لكل وقت معلوم فاستر امر الله و لا تقرب الفتنة فانى كنت عبد الله و اقول حسبى الله و من ابغى لا اله الا هو عليه توكلت و هو ربّ العرش العظيم و الحمد لله رب العالمين

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Bayan dar Jabr wa Tafwid (fi bayan-i-mas'alati'l-Qadar)

Date: 1261 [1844-1845]

- 1 God, exalted be He, saith: "Who hath created and balanced all things, and Who hath fixed their destinies and guided them." And the Truthful One [Imam Ja'far as-Sadiq] hath said: "There is neither compulsion nor delegation, but rather a position between the two positions." Know thou that

1 قال الله تعالى الذى خلق فسوى و الذى قدر فهدى و قال الصادق ع لا جبر و لا تفويض بل امر بين الامرين فاعلم ان هذه المسئلة لما سد الله معرفته عن العقول و النفوس و الارواح و صنع الامام عن العباد علمها لانه لما سئل قال بحر عميق

regarding this question, God hath veiled its knowledge from minds, souls and spirits, and the Imam hath withheld from the servants its understanding, for when he was asked about it, he said: "It is a deep ocean - enter it not." And when asked a second time, he said: "It is a dark path - traverse it not." And when asked a third time, he said: "It is God's secret - unveil it not."

لا تلجه و سئل ثانيا قال طريق مظلم لا تسلكه و
سئل ثالثا فقال سر الله فلا تهتكه

- 2 The Imam hath said: "There is neither compulsion nor pre-destination, but rather a position between them vaster than what lieth between heaven and earth. None knoweth it save the Knower, or one whom the Knower hath taught. This is specifically for the people of inner vision." For minds with their keenest perception, thoughts with their deepest contemplation, and vision with its most subtle observation and movement, have not comprehended things in their limitations. Indeed, the philosophers and most of the learned have confessed their inability, and all who have explained this matter have not escaped either compulsion or delegation, save a few who have entered through the gate of the heart.

2 و قال الامام لا جبر ولا قدر بل منزلة بينهما
اوسع من بين السماء و الارض لا يعلمها الا
العالم او من علمه اياه العالم و ذلك مخصوص لاهل
الافئدة و لانّ القول بادق نظرها و الافكار على
شدة تعمقها و الابصار على لطافة نظرها و سيرها
لم تدركوا الاشياء محدودا و ان الحكماء و اكثر
العلماء اعترفوا بالعجز و كل من بين المسئلة لا يخلوا
من جبر او تفويض الا الاقلون و الواردون على
باب الفواد

- 3 That station is devoid of limitations and analogies, sanctified beyond change or suspension, removed from the bounds of contingency, severed from all names and attributes - an impenetrable mystery that none in the realm of multiplicities can comprehend. It is veiled without a veil and concealed without a covering, hidden from all the worlds by the exaltation of its glory, yet most manifest beyond all things through the majesty of its station. For destiny is the essence of possibility, and it is vaster than what lieth between the heaven of receptivities and the earth of acceptances. All things move within it yet perceive it not, for it is hidden by the intensity of its manifestation and concealed by the greatness of its light.

3 و ذلك المقام منفي عنه الحدود و التشبيه
مقدس عن التغيير و التعطيل مبعد عن حدود
الامكانية منقطع عنه الاشارات عن كل الاسماء
و الصفات غيب ممتنع لا يدركها من في عالم
الكثرات المستتر بغير ستر و المحتجب بغير حجاب
المستور عن كل العوالم لعلو جلاله و الظاهر
الاظهر عن كلشي لجلالة شأنه لان القدر نفس
الامكان و هو اوسع عما بين السماء القابليات
و الارض المقبولات و كل الاشياء يمشون فيه
و لا يشعرون لانه مخفي لشدة ظهوره و مستور
بعظم نوره

- 4 None discovereth it save one who hath rent asunder the veils of light and reached the source of grandeur. Then doth he behold things through the eye of God as they truly are, and the truth of the tradition becometh manifest: "None knoweth it save through the might of the Eternal and the greatness of the Light." The reality of the Eternal is the Identity of God, the One, the All-Compelling.

4 و لا يطلع عليه الا من خرق حجب النور و تصل الى
معدن العظمة فح يرى الاشياء بعين الله على ما هم
عليه و ظهر صدق الحديث لا يطلع عليه الا بعزة
الصمدانية و عظم النورانية و حقيقه الصمدانية
هواية الله الواحد القهار

- 5 After what I have intimated to thee concerning the knowledge of the heart, know that God alone is pre-existent; naught existed with Him in pre-existence. He originated Will, which is the Point of contingency, from nothing, through the very act of origination. When He created His creation through volition - and volition accompanieth existence, for the question "Am I not your Lord?" applieth only to one possessed of choice, and

5 و بعد ما ارشحت لك من معرفة الفواد فاعرف ان
الله قديم وحده ليس معه في الازل غيره اخترع
مشية التي هي نقطة الامكان لا من شئ بنفس
الاختراع فحين ما خلق خلقه بالاختيار و الاختيار
مساوق لوجود لان السؤال الست و بربكم لا
يجرى الا على المختار و ان السؤال نفس الجواب
و خالقه مختار عادل فلا بد من صنعه بالاختيار

the question itself is the answer - and since the Creator is possessed of choice and is just, His creation must needs be through volition. When creation was created, its Creator created it according to what it would be, for God, before their existence, knew their choices and created them in the form they would assume as a recompense for their qualities. "And thy Lord is not unjust to His servants," for His knowledge of things before their existence is like His knowledge after their existence, and He giveth every possessor of right his right in the station of their possibilities and their coming into being.

- 6 Nothing can don the garment of existence save through choice in genesis and law, for the cause of choice is choice itself. This is evident to one whose heart's eye God hath opened and who seeth all things through the eye of God and by what all things are for things. For He, glorified be He, is the Self-Sufficient Who wrongeth not, while the contingent being is absolute poverty that sufficeth not. In all its states of realities, attributes and deeds, it needeth its Creator as it needed Him at the beginning of its existence. God, glorified be He, created it and sustained it in what it is through what it is as it is, in its realities, attributes and accidents. "And God is not unjust to His servants" and hath not dealt with them but through their free will, and He is the Just, the Most Exalted. When philosophers pondered this with their minds, they were cut off from understanding it and found no path for themselves except through fixed essences or predestination. This was because they did not learn from the Manifestations of infallibility, but relied on what they grasped through their own intellects, not realizing that if their intellects were true intellects and not merely nominal ones, they would have attained a station wherein if they had approached even a fingertip closer, they would have been consumed by fire. As a result, they unwittingly placed themselves under the tree of polytheism.

- 7 Know that the condition of things in the realm of possibility is like their condition in the realm of creation, such that when they are asked, they respond, and the question itself is the answer according to their reality. Thus whoever said "yea" became of the people of Paradise, and whoever said "nay" became of the people of the Fire. In this station, words fall short of explanation, and the most perfect expression is "There is no power nor strength except through God, the Exalted, the Great." So drink from this water, recognize its value, and conceal it except from its people, for in it is sufficiency for one who has understanding and insight.

و ان الخلق حين ما انخلق خلقه خالقه على ما هو عليه لان الله قبل وجودهم عالم باختياراتهم و خلقهم على هيئة ما هم عليه جزاء و صفهم و ما هو بظلام للعبيد لان علمه بالاشياء قبل وجودهم كعلمه بعد وجودهم و هو المعطى كل ذى حق حقه فى مقام امكاناتهم و تكوينياتهم و

6 لا يمكن ان يلبس حلة الوجود شيئاً الا باختيار فى التكوين و التشريع لان علة الاختيار نفس الاختيار و هذا ظاهر لمن فتح الله عين فواده و نظر بعين الله على كلشئ و بما كلشئ للاشياء لانه سبحانه غنى لا يظلم و ان الممكن فقير بحت لا يغنى و فى كل احوالاته من الحقايق و الصفات و الافعال محتاج الى بارئه كاحتياجه عند بدء وجوده و الله سبحانه خلقه و مده مما هو عليه بنفس ما هو عليه كما هو عليه من حقايقه و صفاته و اعراضه و ما الله بظلام للعباد و ما عاملهم الا باختيار و هو العادل المتعال و ان الحكماء لما تفكروا فيها بعقولهم انقطعوا عن معرفتها و ما وجدوا لانفسهم سبيلاً الا بالاعيان الثابت او الجبر و ذلك لما لم ياخذوا عن اهل العصمة و عرفوا بما ادركوا بعقولهم و لم يعلموا ان عقولهم لو كانت عقولاً حقيقة لا تسمية لكانت واقعة فى مقام لو دنوت انملة الى هذا المقام لاحترقت لاجرم جعلوا نفوسهم تحت شجرة الشرك و لا يشعرون

7 و اعلم ان حالة الاشياء فى ذر الامكان كحالهم فى ذر التكوين على ما اذا سئلوا اجابوا و ان السؤال نفس الجواب على ما هم عليه للاشياء بما هم عليه كما هم عليه فمن قال بلى فصار من اهل الجنة و من قال لا فصار من اهل النار و فى هذا المقام قصرت العبارة عن حد البيان و اكمل التعبيرات قول الله لا حول و لا قوة الا بالله العلي العظيم فاشرب من هذا الماء و اعرف قدره و اكتمه الا عن اهله فان فيه كفاية لمن له قلب و دراية

8 و اذكر ذكراً جميلاً فى فؤادك حتى لا ترى شيئاً الا مختاراً و ان مقام حقيقتك التى لا تعطيل لها

- 8 Remember with beautiful remembrance in your heart until you see nothing except by choice. Indeed, the station of your reality, which has no limitation in any place, were you to connect with it, is your highest Paradise, your furthest Mosque, your days of martyrdom and meeting with your Lord, your Kaaba, your qiblah, your sacred monument, your aspiration, your days of honor after casting off the veils of glory, your day of pilgrimage, your circumambulation around your own essence in seven circuits through your seven ranks, the station of your existence through God and your annihilation in God, the station of your manifest existence through yourself, the station of your love, your beloved and your loved one, the station of the unity of your word with the Word of your Creator, the station of your establishment upon the throne with all your names, attributes, signs and tokens, the giving of every right its due, the station of your firstness and lastness - for you are the first of the first in names and attributes and the last of the last, the first without beginning and the last without end, the station where your outward manifestation is identical with your inward reality and your inward reality is identical with your outward manifestation, the station of the necessity of your existence for all beneath you from among the other manifestations of your names and the dawning-places of your attributes and signs, and the station of your identity where you are He and He is you, except that He is He and you are you.

- 9 When you reach this station, what Ali said to Kumayl ibn Ziyad when asked about Reality becomes manifest to you: "That which overflows from me trickles upon you." So know the greatness of your Master, the Pure Family of God. When you reach this station and the veils are removed, your essence becomes purely and sincerely devoted to God the Most High. Your reality should enter the place where His glory overflows, in the shadow of those days. When the Qa'im (may God hasten his appearance) appears, this station will be manifested to his followers, though only a few of them will remain, and that is the station of the complete servitude of the Shi'ih to the Imam. And praise be to God, the Lord of the worlds.

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في كل مكان لو اتصلت بها هي جنتك الاعلى و
مسجدك الاقصى و ايام شهادتك و لقاءك ربك و
كعبتك و قبلتك و مشعرك و مناك و ايام تشريفك
بعد رمي سبحات جلالك و يوم حجك و طوافك
حول ذاتك بسبعة شوطك في سبعة مراتبك و
مقام وجودك بالله و فنائك بالله و مقام وجودك
الظاهر لك بك و مقام حبك و حبيبك و محبوبك
و مقام اتحاد قولك و كلام بارتك و مقام استوائك
على العرش بجميع اسمائك و صفاتك و اياتك و
علاماتك و اعطاء كل دى حق حقه و مقام
اوليتك و اخريتك فانت اول الاولين من الاسماء و
الصفات و اخر الاخرين و الاول بلا اول و الاخر
بلا اخر و مقام ظهورك عين بطونك و بطونك عين
ظهورك و مقام و جوب وجودك لما تحتك من
سائر تجليات اسمائك و مظاهر صفاتك و اياتك و
مقام هويتك انت هو و هو انت الا انه هو و انت
انت

- 9 لما وصلت الى هذا المقام ظهر لك ما قال على
ع لكييل ابن زياد حين سئله عن الحقيقه قال
يرشح عليك ما يطفح مني فاعرف عظمة مولاك
ال الله الاطهار و انت لما وصلت الى هذا المقام
و كشفت السبحات لكنت ذاتك خالصة مخلصه
لله تعالى تنبغى ان تدخل حقيقتك محل ما يطفح
من جلاله في ظل تلك الايام و ان هذا المقام لما
ظهر القائم بحل الله فرجه يظهر لشيئته فابقي الا
قليل منهم و ذلك مقام عبودية الرقية من الشيعة
للامام و الحمد لله رب العالمين

INBA14:479-483, INBA53:053-056,
INBA67:134-138, INBA_4011C:110-115,
INBA_5006C:375-377, INBA_6004C:192-
195, INBA_6006C:067-069, INBA_6010C:473-
477, PR07.059v-061r, ASAT4.473x

BB00237*Fi Tafsir-i-Kalimiy-i-Aqul (Commentary on a statement of Siyyid Kazim)**Date: 1261 [1844-1845]*

- 1 In the name of God, the Most Gracious, the Most Merciful
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Our Master Ali, upon him be peace, said in the Sermon of Tutunjiyyih - upon its speaker be thousands of praises and salutations - "Praise be to God Who split the atmospheres," etc. And the Teacher, may my soul be his sacrifice, said "I say, and I do say: In the name of God, and praise be to God, I begin with God in explaining a mystery from the Word which the Word of Truth - may my soul be his sacrifice - explained concerning the Tutunjiyyih Sermon, that people might know the portion of each from the judgment of the Book according to the word of reward from what the Most Merciful hath willed in that white leaf."
 قَالَ مولانا عليّ عليه السلام في خطبة الطنّجية على قائلها آلاف الثناء والتحية الحمد لله الذي فتق الأجواء آه وقال المعلم روى فداه أقولوا أنا أقول بسم الله والحمد لله افتتح بالله في شرح سرّ من الكلمة التشرّحها كلمة الحق روى فداه على الخطبة الطنّجية ليُعلم الناس حظّ الكل من حكم الكتاب على كلمة الثواب مامشاه الرحمن في تلك الورقة البيضاء
- 3 As for the reference to the word of the Imam, peace be upon him, there is no way for anyone either to reference it or to deny it. When speech reacheth unto God, be silent, for none can comprehend his words, as his words, peace be upon him, tell of his station, peace be upon him, and none knoweth it as it is save Him. Glorified be thy Lord, the Lord of Glory, above what they describe.
 أما الإشارة إلى كلمة الإمام عليه السلام فلا سبيل لاحد لا بالإشارة ولا بنفيها فإذا بلغ الكلام إلى الله فاسكتوا ولا معرفة لاحد من كلامه لأن كلامه عليه السلام يحكي عن مقامه عليه السلام ولا يعلمها هو الا هو سبحانه ربك رب العزة عما يصفون
- 4 As for the reference to the inner meanings of the words of the Bab, may my soul be his sacrifice, the Truth hath caused the separate Point, which is the effusion from this Most Great Sea, to speak according to God's revelation unto him thereby.
 أما الإشارة البطون كلام الباب روى فداه فقد انطق الحق على النقطة المنفصلة الرشته من هذا البحر الاعظم على تجلّي الله له به
- 5 And as for the reference to his saying "I say," [aqul] may my soul be his sacrifice, he hath intended by that word the station of his awe over all things in his rank from his deed among what God hath created beneath his rank, after reference to the prevention from his true ranks - twelve ranks of the invisible and the visible which God hath created and placed beneath his most great station, which hath no limitation in any place. And that is eleven of them referring to the mystery of the Essence that is beyond the comprehension of the human rank in the actual rank of his station, and one of them referring to his station, and one of them referring to the station of the All-Merciful that is connected to the things which God hath created beneath his rank, so that the people of the heart might know from that word their portion - that nothing from him, may my soul be his sacrifice, reacheth them except from the station of his mercy that is connected with what is encompassed in the rank of his
 أما الإشارة إلى قولها قول ولقد قصد روى فداه من تلك الكلمة مقام هيئته على شئ فرتبته من فعله مما قد خلق الله تحت رتبته بعد الإشارة إلى المنع من مراتبه الحقّة اثني عشر رتبة من الغيب والشهادة التي خلق قد جعلها الله تحت مقامه الاعظم التي لا تعطيل له في كل مكان وذلك احدى عشر منها إشارة إلى سر الهوية الممتنعة عن درك مرتبة البشرية في الرتبة الفعلية من مقامه و واحدة منها إشارة إلى مقام الرحمانية المقترنة إلى الاشياء التي قد خلقها الله تحت رتبته حتى قد علم اهلا الفؤاد من ذلك الكلمة حظهم بان لا يصل اليهم شئ منه روى فداه الامن مقام رحاميته المقترنة مع المحاطفي رتبة فعله حتى ينزهوه عن مراتب الفعل في احسن

deed, that they might sanctify him above the ranks of deed in the best of forms according to that division from this decisive Command.

التقويم على ذلك التقسيم من هذا الباب الامر
القسم

6 And verily He - may my spirit be a sacrifice unto Him - did intend by that Word the stations of creation according to their order. From the first letter [alif] have the Tablets of Creation been filled with the Alif of Divine Unity, that there is no God but God.

6 و لقد اراد روحى فداء من تلك الكلمة مراتب
الخالق على ما هم عليه فن الحرف الاول قد ملأت
الواح الابداع من الف التوحيد بان لا اله الا الله

7 And from the second [qaf] is reference to the manifestation of this Alif in the temples of the hundred which indicate naught but the first Alif.

7 ومن الثانية اشارة الى ظهور هذا الالف فى هياكل
المائة التى لا يدل الا على الالف الاول

8 And from the third [waw] is reference to the limitations in the six days wherein judgment was ordained for all, and it hath no station.

8 ومن الثالثة اشارة الى الحدود فى الايام الستة التى
قد اقضت الحكم لكل ولا مرتبة لها

9 And from the fourth [lam] to the letter of Trinity from My Name which hath related all in its mystery and completed the days in its station, and it is that which God promised Moses on the Mount for its perfection in the stations of manifestation. And for this Name let the strivers strive.

9 ومن الرابعة الى حرف التثليث من اسمى الذى
قد حكي الكل فى سره و تمم الايام فى مقامه و
هو الذى واعد الله موسى فى الطور لا كجالة فى
مراتب الظهور و فى ذلك الاسم فليتنافس المتنافسون

10 And verily hath the All-Wise One established in this Word the ordinances of all worlds. And I, by His Most Great Right, have beheld in that Word His station - may my spirit be a sacrifice unto Him - in Divine Unity, and His proof in Uniqueness, and His sanctification in the Point of Abstraction. And verily hath He made subtle reference to the people of the depths of Oneness that I have been of those who have answered the Most Great Remembrance, and to the people of the depths of glorification through the Word of sanctification, and to the people of the depths of praise through the Word of glorification, and to the people of the surging ocean through the Word of Divine Unity. Glorified be God! And praise be to God! And there is no God but God! None knoweth His subtle handiwork in that Glorious Word save Him.

10 و لقد احكم الحكيم فى هذه الكلمة احكام العالمين
و انى بحقه الاكبر قد رايت فى تلك الكلمة
مقامه روحى فداء فى التوحيد و اثباته فى التفريد و
تنزيهه فى نقطه التجريد و لقد اشار خفيا الى اهل
لجة الاحدية بانى قد كنت من اهل الاجابة
لذكر الاكبر و على اهل لجة التسبيح بالكلمة
التقديس و على اهل لجة التمجيد بالكلمة التمجيد و
على اهل قلزم المواجه بالكلمة التهليل فسبحان الله
والحمد لله ولا اله الا الله لا يعرف صنعه اللطيف
فى تلك الكلمة المجيد الا هو

11 And whatsoever I have indicated regarding that station hath been intended as the shell for those who perceive only the shell. But as for the reference to the kernel, hearken unto My call, O peoples of possibility and existence! When God, glorified be He, desired to create the Gates for the completion of the Message from the Most Great Word unto all, He revealed unto Me concerning a handful of this red earth: "O Word of God! Arise upon the Mount and manifest from the light of manifestation less than a needle's eye of the All-Forgiving upon these temples standing at the gate of the Frequent House, that the people of witnessing may bear witness to the Promised Word

11 و كلما اشرت الى ذلك المقام قد قصدت القشر
للقشريات و اما الاشارة الى اللب فاسمعوا ندائى
يا اهلا لا مكان و الاكوان ان الله سبحانه لما اراد
ان يخلق الابواب لا تمام البلاغ من الكلمة الاكبر
الى الكل قد اوحى الى فى كنف من هذه التراب
الحمراء يا كلمة اللهقم على الطور و اظهر من نور
الظهور اقل من سم الابره الغفور على هذه الهياكل
الواقفة فى باب بيت المعمور حتى يشهدوا اهل
الشهود على كلمة المعهود لله المعبود كما شهد الله
لنفسه ان لا اله الا هو

of God, the Worshipped One, even as God hath testified of Himself that there is no God but He.”

- 12 I obeyed my Lord and stood upon the Mount, and looked toward them with their own gaze regarding their words, and there I heard from their realities according to their capacity, as they were worthy of the Most Great Word, beyond what the people of Moses asked of him when they said “O Lord, show Thyself to us that we may look upon Thee.” I observed them regarding their words when they acted unrighteously toward me, and therefore God promised them thirty days. When those days had passed, I turned toward them and found their realities had crystallized in acceptance, so I completed for them ten nights, each hour of which was like a thousand ages.
- 13 When the Book had fulfilled its term, I observed them in detail with my gaze, and found their realities like leaves of the myrtle tree. I called them to God’s true Call, and all responded according to their stations of nearness to the Mount. There I heard from all the judgments of their souls, and I heard from the Speaker of these words - may my spirit be a sacrifice for Him - these very words, and He spoke truly, relating the Command from the Beginning.
- 14 And when the forty was repeated three cycles, the letters Qaf and Kaf appeared, and the remaining ten indicate its elements from the nine spheres of heaven and one from the red earth. And the Alif and Vav indicate the seven stages of action from the manifestation of God’s Name to him in his station. Whosoever claims one of these is lacking has disbelieved in his Lord.
- 15 These seven are the seven letters of the name of that Shi’ih - he who knows Him has known Him and shall soon witness for himself the Most Great Truth, and he who is ignorant of Him has been ignorant and shall soon witness for himself the most great shortcoming. That leaf is an explanation of the Word from the Most Exalted Word - may my spirit be His sacrifice. The people of the Gate know through that Exposition all its expressions - may my spirit be a sacrifice for the mystery of the Exposition in their realities. Whoso desires explanation of their words has taken but a drop from that Most Great Water and has colored all with the color of that leaf.
- 16 Here it behooves us to say regarding a person from the people around the Gate: “Thus do We reward the doers of good.” Glory be to God, the Lord of the Throne, above what they
- 12 فاطت ربى وقت على الطور ونظرت بظرفهم اليهم على كلمتهم ولقد سمعت هنا لك من حقايقهم على ما هم عليه بما هم اهل لكلمة الاكبر مما سئلوا قوم موسى عنه ع رب ارنى انظر اليك فلاحظتهم عليكلمتهم لما فعلوا من غير الحق على ولذا قد وعد الله عليهم ثلثين يوما فلما انقضت الايام فى الايام اقبلت عليهم وجدتهم قد انجمت حقايقهم على القبول فاتممت عليهم على عشر ليال التى قد كان كل ساعة منها كالفسنة دهرية
- 13 فلما اقضى الكتاب اجله قد لاحظتهم على التفصيل بنظرتها لك فوجدت الحقائق كالورقة من الشجرة الاس و ناديتهم على دعوة الله الحق فقد اجابوا الكل على هيات قربهم الى الطور هنا لكفد سمعت من الكل احكام انفسهم ولقد سمعت من ناطق هذا الكلام روى له الفداء هذا الكلام بعينه ولقد نطق على الحق حكاية عن الامر فى البدء
- 14 وان الاربعين لما تكررت ثلاثة دورات ظهرت حرف القافو الكاف والعشرة الباقية اشارة الى عناصره من تسعة افلاك منالسماء و واحدة من الارض الحمراء والالف والواو اشارة الى سبعة مراتبالفعل من تجلى اسم الله له به فى رتبته ومن زعم بنقص واحدة منها فقد كفر بمولاه
- 15 وتلك السبعة احرف السبعة من اسم ذلك الشيعة عرفهم عن عرفه فسوف يشهد لنفسه حق الاكبر وجهله من جهله فسوف يشهد لنفسه بالتقصير الاكبر وان ذلك الورقة تفسير على الكلمة من الكلمة العلية روى فداه ويعرف اهل الباب على سبيل ذلك البيان كل اللفاظ منه روى فداه لسر البيان فى حقايقهم ومن اراد الشرح فى كلماتهم فقد اخذ من ذلك الماء الاكبر قطرة واصبغ الكل على صبغ تلك الورقة
- 16 هنا لكينبغى ان يقال فى انسان من اهل حول الباب فلنشل هذا فلنجزى العالمينو سبحان الله

attribute to Him. Peace be upon the Messengers. All praise be to God, the Lord of the worlds.

رب العرش عما يصفون و سلام على المرسلين
و الحمد لله رب العالمين

HURQ.BB18x

INBA67:125-129, INBA_4011C:171-176,
INBA_5006C:343-345, INBA_6004C:204-
207, PR07.077r-078r, NSS.069-071

BB00321

Tafsir-i-Hadith-i-'Ashura

Date: 1261 [1844-1845]

- 1 "What is the meaning of the hadith 'Every day is Ashura'? I have not seen this in any source nor heard it from the scholars such that I could be certain of its authenticity, though it is well-known orally. Assuming it is authentic, the hadith is difficult and challenging, pure and noble. It has been mentioned that it is rough and harsh - none can bear it except an angel brought near, a Prophet who was sent, or a believer whose heart God has tested for faith. And we are as described by Abu Abdullah Al-Hussein (peace be upon him) when he described himself."
- 2 I say its outer meaning is elegant and its inner meaning is profound.
- 3 Know that the Day of Ashura is the day my master, the Prince of Martyrs, was killed, and it is the first day God created because the beginning is the same as the end in ascension. It is precisely the day of the appearance of the Qa'im and it is the pivot of days, just as the one killed on it is the heart of the greater world. All days are its manifestations and revolve around it. It is a great day with God due to the killing of its master.
- 4 When my master Abu Abdullah Al-Hussein was killed, everything burned with the burning of his liver, and hearts were torn apart for the tearing of his liver, and the pivot of days was broken due to the severity of his calamity. Since this was the case in all days of pain, it was the Day of Ashura. When he was killed, as the limbs and heart drew near to the left side, everything wept for forty days. Since mixture and stain existed in some things, some things wept at some times. As for the people of equilibrium, they continue in their weeping without cessation. God is greater than this tremendous catastrophe

1 ما معنى الحديث كل يوم عاشورا هذا لم اره في محل ولا سمعته من العلماء حتى ايقن بصحته ولكن في اللسان مشهور وعلى فرض كونه الحديث صعب مستصعب اجد كريم ذكر ان و عر خشن لا يحتمله الا ملك مقرب او نبي مرسل او مومن امتحن الله قلبه للايمان ونحن على و صف الذى وصف ابو عبد الله الحسين ع نفسه

2 اقول ظاهره انيق و باطنه عميق

3 و اعلم ان يوم العاشورا يوم قتل مولاي سيد الشهداء و هو اول يوم خلقه الله سبحانه لان البدء نفس الختم في الصعود و هو بعينه يوم ظهور القائم و هو قطب الايام كما ان المقتول فيه قلب العالم الاكبر و كل الايام ظهوراته و تدور عليه و هو يوم عند الله كبير لقتل صاحبه

4 فلما قتل سيدى ابى عبدالله الحسين تحرق كل شئ بحرقه كبده و تفرقت الاجساد لتفرق كبده و تكسر قطب الايام لشدة مصيبتة فلما كان الامر هكذا فى كل الايام من الالم كان يوم عاشورا و لما كان عند قتله قرب الجوارح و القلب الى جهة اليسر بكى كل شئ اربعين يوما و لما كان الخلط و اللطخ موجودا فى بعض الاشياء بكى بعض الاشياء فى بعض الاوقات و اما اهل الاعتدال فهم على بكائهم دائمون لانقطاع فيه الله اكبر

and great calamity. There is nothing that does not weep for him.

- 5 The people of Paradise - their weeping is eternal with the eternity of God, without end. The people of Hell - their weeping is constant, and they are in severe torment during their weeping for him. The people of Paradise find their ultimate pleasure in weeping for him. In this temporal world, the coming day is different from the past day, but in the world of perpetuity and eternity there is only one day. The hadith can be interpreted this way.

- 6 Another interpretation is that everything has aspects - an aspect from its Lord, which is the sign of Hussein, and an aspect from itself, which is the sign of his killer. When his Lord's aspect submitted to his self's aspect to complete the proof and perfect the blessing, the self overcame him and killed him. Thus arose the Day of Ashura. So whoever sees other than Hussein, every day for him is Ashura. But none believe in this except the few, for it is a word that comes from Mount Sinai and grows with oil, a dye for those who eat.

- 7 Know that if the Lord's aspect were killed it would not die, for it is the Face of God, and God's Face does not perish. It is His light that is not extinguished, and it is living and does not die, because God created it for permanence not annihilation, as Al-Sadiq (peace be upon him) indicated in the visitation prayer for Hussein (peace be upon him) on the middle night of Sha'ban. Were it not for the decree of the inevitable, if a hair were pulled from Hussein's body, all worlds would perish.

- 8 By God, every particle in existence of his blood, before and after his killing, was like a ring on his finger - he could dispose of it however he wished, as appeared from his noble head after his killing what appeared. God is greater! No one has truly known him or truly appreciated his worth. The earth entirely is in his grip and the heavens are folded in his right hand - exalted is He above what they describe.

- 9 Know that Hussein has a station where no one can wrong him or usurp his right, as the Imam said in the hadith. How could it not be so when God's side cannot be wronged and God's sovereignty cannot be overcome? He is God's manifestation in creation and the face of the Worshipped One in the beginning and the end. He is God's Word that cannot be described and God's mystery that cannot be known after mystery. His is the creation and the command - there is no limit or end after him. What is there after truth except error? So where are you turning?

من هذا الخطب الجسيم والمصيبة العظيم ما من شيء الا باكية عليه

- 5 اهل الجنة بكائهم دائم ببقاء الله لا زوال له واهل النار بكائهم دائم وهم شدة عذابهم عند بكائهم عليه واهل الجنة منتهى لذتهم عند بكائهم وان في هذا العالم الزماني يوم الاتي غير يوم الماضي ولكن في عالم الدهر والسرمد يوم واحد ويمكن ان ياول الحديث بهذا

- 6 و تاويل اخر ان لكشئ جهات جهة من ربه و هواية الحسين وجهة من نفسه و هي اية قاتله فلما استسلم جهة ربه لجهة نفسه اتمام للحجة و اكالا للنعمه غلبت عليه النفس و قتله فغ قام يوم عاشورا فكل من راي غير الحسين فكل يومه يوم عاشورا و لكن لا يومن بذلك الا الاقلون لانه كلمة تخرج من طور سيناء و تنبت بالدهن و صيغ للاكلين

- 7 فاعلم ان جهة الرب لو قتل لم يموت و هو وجه الله و وجه الله لا يهلك و نوره الذي لا يطفى و هي حي لا يموت لان الله خلقه للبقاء لا للفناء كما اشار الصادق ع في زيارة الحسين ع في ليلة النصف من شعبان و لولا تقدير المحتوم لو شد شعره من جسم الحسين لهلك العالمون جميعا

- 8 فوالله كل من في الوجود ذرة من دمه قبل قتله و بعد قتله كالتخاتم في اصبعه يتصرف كيف يشاء كما ظهر بعد قتله من راسه الشريف ما ظهر الله اكبر ما عرفه احد حق المعرفة و ما قدره احد حق القدره و الارض جميعا في قبضته و السموات مطويات بيمينه تعالى عما يصفون

- 9 و اعلم ان الحسين له مقام لا يظلم و لا يغضب حقه احد كما قال الامام في الحديث و كيف لا يكون كذلك و جنب الله لا يظلم و سلطنة الله لا تقهر و هو ظاهر الله في الخلق و وجه المعبود في البدء و الختم و هو كلمة الله التي لا توصف و سر الله الذي لا يعرف بعد سر وله الخلق و الامر لا بعده غاية و لا نهاية و ماذا بعد الحق الا الضلال فاين تصرفون

- 10 Those who knew him knew him, and those who were ignorant of him were ignorant of him. Nothing can delay him. Glory be to Him! Glory be to Him! Glory be to Him! He is the meaning upon which no name or likeness can fall. He is the Gate of Remission. There is no power or strength except through God, the Exalted, the Great.

10 عرفه من عرفه وجهله من جهله ولا يمهله شئ
سبحانه سبحانه سبحانه هو المعنى الذى لا يقع عليه
اسم ولا شبه وهو باب حظه ولا حول ولا
قوة الا بالله العلى العظيم

INBA14:494-496, INBA67:141-143,
INBA_4011C:118-121, INBA_6006C:070-
072, INBA_6010C:488-490, PR07.061v-
062v

BB00537

Date: unknown (Shiraz or Isfahan)

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 There is no power nor strength save in God, the Most High, the Most Great. O God, bestow blessings and peace and benediction. By the sanctuaries, I adjure you by the greatness of God's Essence, the Most High, and I beseech you by the holiness of God's attributes, O ye who are mentioned, that ye answer me and turn toward me and have mercy upon me and aid me and assist me and support me and strengthen me and honor me and help me and protect me and give me rest and deliver me.
- 3 Assist! Assist! Assist! Hasten! Hasten! Hasten! Answer! Answer! Answer! O God, I beseech Thee, O Succorer [ghayath], O Help in Peril [mustaghath], by the sanctity of Kaf-Ha-Ya-'Ayn-Dad and Ha-Mim-'Ayn-Sin-Qaf, and by the Mir'aj of the Chosen One, and by the martyrdom of the Accepted One, and by the nearness to Thee of the Companions of the Cave, and by the sanctity of Thy chosen ones before Thee.
- 4 And I beseech Thee by the choosing of Moses and his firmness in religion, and I beseech Thee by Thy Christ Jesus son of Mary and his modesty, and by the purity of Fatima the Radiant, and by the martyrdom of Husayn at Karbila, that Thou convey my greeting to Thy righteous servants and Thy wanderers in the earth, and urge them to aid me and help me against my enemies.

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 وَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ
صَلِّ وَسَلِّمْ وَ بَارِكْ وَ الْمُفَازَاتِ اقْسِمَ عَلَيْكُمْ بِعَظَمَةِ
ذَاتِ اللَّهِ تَعَالَى وَ أَنْشُدْكُمْ بِقُدْسِ صِفَاتِ اللَّهِ أَيُّهَا
الْمَذْكُورُونَ إِنْ تُجِيبْنِي وَ تُتَوَجَّهُوا إِلَيَّ وَ تَرْحَمُونِي وَ
يُغِيثُونِي وَ تَقْدُونِي وَ تَصْرُونِي وَ يُؤَيِّدُونِي وَ تَكْرُمُونِي
وَ تَنْفَعُونِي وَ تُجِيرُونِي وَ تَرْحَمُونِي وَ تَخْلُصُونِي

3 وَ اغوثاه وَ اغوثاه وَ اغوثاه العجل العجل العجل
الاجابة الاجابة الاجابة الاجابة اللهم انى اسئلك
يا غياث يا مستغاث بحزمة كهيعض وَ حمعسق
و بمعراج المصطفى وَ بشهادة المرتضى وَ بقرب
اصحاب الكهف اليك وَ بحزمة اوليائك لديك

4 وَ اسئلك باصطفاء موسى وَ صلابته فى الدين
وَ اسئلك بمسيحك عيسى ابن مريم وَ حياته
وَ بطهارة فاطمة الزهراء وَ بشهادة الحسين يكر بلا
ان تبلغ سلامتى الى عبادك الصالحين وَ سياراتك
فى الارضين وَ تحرصهم اغاثتى وَ تصرفنى على
اعدائى

5 يا مغيث يا منجز يا منقذ يا مخلص يا منجى يا
مفرج يا مفتاح يا مريح يا رفيق يا شفيق يا عطوف

- 5 O Succorer! O Fulfiller! O Deliverer! O Liberator! O Savior! O Reliever! O Opener! O Comforter! O Friend! O Compassionate One! O Kind One! O Clement One! O my Lord! O my Master! Answer! And praise be to God, the Lord of the worlds.

يا رؤف يا رباه يا سيده اجب و الحمد لله رب العالمين

INBA78:091-093, INBA86:194-195

BB00538

Date: unknown (Shiraz or Isfahan)

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

1 بسم الله الرحمن الرحيم

- 2 Praise be to God Who brought into being what is in the heavens and earth by His command. They who have believed in God and His signs, these are they who shall be brought before God.

2 الحمد لله الذى ابدع ما فى السموات و الارض بامرہ الذين آمنوا بالله و آياته فاولئك هم على الله يعرضون

- 3 O my God! I bear witness before You in this my station that You are God, there is no God but You, alone with no partner. You have ever been without the existence of anything, and You will ever continue to be even as You were. Nothing exists at Your level.

3 يا الهى اشهد لديك فى موقفى هذا بانك انت الله لا الله الا انت وحدك لا شريك لك لمتزل كنت بلا وجود شئ ولا تزال انك كائن بمثل ما كنت لم يك فى ربتك شئ

- 4 How then can I call upon You, O my God, and remember You, O my Lord, when my very existence and its traces are a sin having no existence before You? I ask Your forgiveness and turn to You in repentance, and I beseech You by the right of Muhammad and his family to bless Muhammad and his family as befits You, and to forgive us through Your grace and deliver us from every care through Your kindness, for I see no reliever other than You and no deliverer besides You.

4 فكيف ادعوك يا الهى و اذكرك يا سيدى و ان وجودى و اثاره ذنب لاله وجود عندك استغفرک و اتوب اليك و اسئلك بحق محمد و آله ان تصلى على محمد و آله بما انت اهلہ و ان تغفر عنا بفضلک و تخلصنا من كل هم بلطفك اذ لم ار مفرجا دونك و لا مخلصاً سواک

- 5 O my God! If my prayer through Your kindness has not been raised up to You, then I turn to You through the countenance of Muhammad and his family - Your blessings be upon them - and I beseech You of Your bounty as befits You. Verily You are God, the Generous, the All-Bestowing. Glory be to God above what they describe, and peace be upon the Messengers, and praise be to God, the Lord of the worlds.

5 يا الهى ان كان دعائى بلطفك لم يرفع اليك فانى اتوجه اليك بوجه محمد و آله صلواتك عليهم و اسئلك من جودك كما انت اهلہ انك انت الله الجواد الوهاب و سبحان الله عما يصفون و سلام على المرسلين و الحمد لله رب العالمين

INBA64:151.01-151.09

BB00590

- 1 I recognize, O my God, that whenever something is related to Thee, the decree of the Will is applicable to it, and whenever it is related to itself, the decree of Purpose is established in it. When this duality is realized the decree of predestination is manifested. After these three have descended, all seven will be generated, inasmuch as it is impossible for anything to be realized save through these seven stages. Six of them belong to the letter Wáw in connection to the limitations of things, and one of them belongeth to their manifestations in the station of the Sign of God. Nothing is created in the heavens or on the earth except through them.
- 2 Moreover, it is impossible for something to become clothed in the garment of existence without a fire belonging to its first remembrance, then a water, and then an earth for the preservation of its existence. Thus, hath God, in fairness, made plain His signs in both souls and in the world.

BLO_PT#079.1.2, KSHK.BWB

1 وانی لاعلم یا الهی انّ الشیئی لما ینسب الیک ینظر حکم المشیة فی صقعہ و اذا ینسب الی نفسه ینتبت حکم الارادة فی مقامه و اذا تحقّق ذکر الاثنینة ینظر حکم الربط باسم القدر و انّ تلك الثلاثة اذا تنزلت تدوّت حکم السبعة حیث لا یمکن ان یتحقّق شیئی الا بتلك السبعة ستة منها لذكر الوا و فی حدود الشیئی و واحدة منها لظهوراتها مقام دلالة الله سبحانه ولا یخلق شیئی فی -- السموات و فی الارض الا بها

2 ولا یمکن ان یلبس حلة الوجود الا بنار لاوّل ذکره ثمّ بماء (لهندسته) ثمّ بتراب لحفظ وجوده وكذلك قد فصل الله آیاته فی الانفس و لافاق بالعدل .

AVK1.100

BB00606

Date: unknown (Shiraz or Isfahan)

- 1 A Prayer of Great Power
- 2 In the Name of God, the Most Merciful, the Most Compassionate
- 3 In the name of God and by God, and praise be to God, and I commit my affair unto God, and my success is not but through God, and victory comes only from God, and whatever blessings we have are from God, and my patience is only through God - how excellent a Guardian and how excellent a Helper! And I seek assistance through God and rely upon God and upon the angels of God and upon the Prophets of God and upon the righteous ones among the servants of God.

KSHK.BWB

1 دعای جلیل القدر

2 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3 بِاسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ الْجَاءَتْ اَمْرِي إِلَى اللَّهِ وَ مَا تَوَفَّقَنِي إِلَّا بِاللَّهِ وَ مَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ وَ مَا بَنَا مِنْ نِعْمَةٍ فَمِنْ اللَّهِ وَ مَا صَبَرْتُ إِلَّا بِاللَّهِ نِعْمَ الْوَكِيلِ وَ نِعْمَ النَّصِيرَ وَ اسْتَعِينُ بِاللَّهِ وَ عَلَى اللَّهِ وَ عَلَى مَلَائِكَةِ اللَّهِ وَ عَلَى أَنْبِيَاءِ اللَّهِ وَ عَلَى الصَّالِحِينَ مِنْ عِبَادِ اللَّهِ

INBA78:090-091, INBA86:194-194

BB00613

There are seven general stages. The first is the stage of the inorganic being. From the mineral kingdom, it ascendeth to the stage of the plant..., and from the plant kingdom, it ascendeth to the stage of the animal....When it reacheth the stage of soul, spirit, and mind, then in accordance with that stage, it hath a death which will certainly destroy all privative aspects. Finally, the command will reach the stage of the inmost heart, which is the gulf of immortality and pure life, in the presence of the Lord of creation. There, for evermore, the servant will gaze towards God.

BLO_PT#079.1.5, KSHK.BWB

مراتب سبعة كلية الاولى رتبة الجماد فاذا استعرج
رتبة الحدودية عن مقام المعدنية هنالك يتصل
الى مقام النبات واذا استعرج الموت من
رتبة النباتية يتصل الى رتبة الحيوانية واذا
اتصل الى مقام النفس والروح والعقل هنالك
بحسب رتبته له موت لا بد ان يفنى كل الجهات
العدمية حتى اتصل الامر الى رتبة الفؤاد لجة البقاء
وحياة الصّرف عند مالک الانشاء هنالك لم يزل
كان العبد ناظراً الى الله

ASAT4.121

BB00643*To Mulla Hasan Bajistani*

O thus you who have chosen to voyage in the way of God, thank God by your knowledge in God, for we have read your previous letter, and we have caused to fall upon you the verses and the explanations in which was the order of justice. Now we have read your letter, this letter which breathed by the false thoughts that it enclosed the atmosphere of the lying imaginations of men. Thus if this person who has written this letter is other than the students of Siyyid Kazim, I should not even open this letter.

INBA_5019C:271-275

BAPT.006x

BB00414

*To: Mulla Jalil**Date: 1262 or 1261 (late) ? [1845-1846]*

- 1 In the name of the Most High, the Most Great بِسْمِ الْعَلِيِّ الْعَظِيمِ 1
- 2 Blessed is He Who hath sent down the Book in truth, wherein are clear verses from an exalted station. This is the straight path of justice. We know what thy hands have wrought in the Cause of God, and We are witnesses thereof. God hath preferred those who believed before over those who believed after, and these are they who are the foremost. 2 تَبَارَكَ الَّذِي نَزَلَ الْكِتَابَ بِالْحَقِّ فِيهِ آيَاتٌ بَيِّنَاتٌ مِنْ مَقَامٍ عَلَىٰ هَذَا صِرَاطٍ عَدْلٍ قَوِيمٍ وَ إِنَّا لَنَعْلَمُ مَا اكْتَسَبْتَ يَدَاكَ فِي دِينِ اللَّهِ وَ إِنَّا لَنَحْنُ لِشَاهِدُونَ وَ لَقَدْ فَضَّلَ اللَّهُ الَّذِينَ آمَنُوا مِنْ قَبْلِ عَلَى الَّذِينَ آمَنُوا مِنْ بَعْدِ وَ إِن أَوْلَئِكَ هُمُ السَّابِقُونَ 3
- 3 We have read the letter which was detailed in truth. Give thanks unto God thy Lord, then be thou of those who prostrate themselves. Remember God thy Lord for what He hath granted thee in this worldly life and know its value, for the believing women and the branches of the camphor tree - say: harm them not in anything, O people, then turn ye unto God [your Lord] that ye may obtain mercy. 3 وَ لَقَدْ قَرَأْنَا كِتَابَ الَّذِي فَضَّلْتَ بِالْحَقِّ إِنْ أَشْكُرَ اللَّهُ رَبَّكَ ثُمَّ كُنْ مِنَ السَّاجِدِينَ إِنْ أَذَكَرَ اللَّهُ رَبَّكَ مِمَّا وَهَبَ لَكَ فِي الْحَيَاةِ الدُّنْيَا وَ اعْرِفْ قَدْرَهَا فَانْ نِسَاءَ الْمُؤْمِنَاتِ وَ دَقَاتِ شَجَرَةِ الْكَافُورِ قُلْ لَا تُؤْذَوْنَ يَا أَيُّهَا النَّاسُ بِشَيْءٍ ثُمَّ تَوَبُّوا إِلَى اللَّهِ [رَبِّكُمْ] لَعَلَّكُمْ تَرْحَمُونَ 4
- 4 Follow what We impart unto thee now from the Book of thy Lord, O thou honored one, and turn not away from the Cause of God, and put thy trust in God, and be of those who act. Dwell in that land and speak not a word that would cause dissension in Our vicinity or among the people of that land, for We are indeed fearful this day. Unto God do I complain of what hath befallen me in this worldly life. 4 إِنْ أَتَّبَعَ مَا نَلْقَىٰ إِلَيْكَ الْآنَ مِنْ كِتَابِ رَبِّكَ يَا أَيُّهَا الْجَلِيلُ وَ لَا تَعْرِضْ مِنْ أَمْرِ اللَّهِ وَ اتَّكِلْ عَلَى اللَّهِ وَ كُمْ مِنَ الْعَامِلِينَ إِنْ أَسْكَنْ عَلَىٰ تِلْكَ الْأَرْضِ وَ لَا تَقُلْ كَلِمَةً تَحْدُثُ بِهَا فِتْنَةً فِي حَوْلِنَا أَوْ بَيْنَ النَّاسِ عَلَىٰ تِلْكَ الْأَرْضِ فَانِ الْيَوْمَ إِنَّا نَكُنَّا خَائِفُونَ اللَّهُ اشْكُوا إِلَيْكَ مَا نَزَلَ بِي فِي الْحَيَاةِ الدُّنْيَا 5
- 5 O God, bring near the days of meeting with Thee, for the people have become mine enemies and I have become their enemy. My Lord! Pour forth upon me patience and grant me victory over the transgressing people. Fear God, that thou speakest not unto people what their souls comprehend not, but speak unto them a kindly word. Say: Fear ye God, O people, and be not of those who join partners with Him. 5 قَرِّبَ إِلَهُمْ أَيَّامَ لِقَائِكَ فَانِ النَّاسَ عَادُونِي وَ إِنِّي أَنَا كُنْتُ عَدُوًّا لَهُمْ رَبِّ افْرِغْ عَلَيَّ صَبْرًا وَ انصُرْنِي عَلَى الْقَوْمِ الْمُعْتَدِينَ إِنْ اتَّقَى اللَّهُ الْآلَ تَحْدُثُ بِالنَّاسِ كَلِمَةً لَا تَذَرُكُهَا أَنْفُسُهُمْ فَقُلْ لَهُمْ قَوْلًا مَعْرُوفًا قُلْ اتَّقُوا اللَّهَ يَا أَيُّهَا النَّاسُ وَ لَا تَشْرِكُوا 6
- 6 Make mention of Nasir in the Book, for he was among Our believing servants. Say: Fear ye God, O concourse of men, and be not of those who deny. Say: Those who disbelieve in Our verses thereafter, their faith shall profit them not, nor will God thy Lord guide them, and these are they who are the lost. 6 إِنْ أَذَكَرَ فِي الْكِتَابِ نَصِيرًا فَانْهُ كَانَ مِنْ عِبَادِنَا الْمُؤْمِنِينَ قُلْ اتَّقُوا اللَّهَ يَا أَيُّهَا الْمَلَأُ وَ لَا تَجْحَدُونَ قُلْ إِنْ الَّذِينَ يَكْفُرُونَ بِآيَاتِنَا مِنْ بَعْدِ لَنْ يَنْفَعَهُمْ إِيْمَانُهُمْ وَ لَا لِيَهْدِيَهُمُ اللَّهُ رَبَّكَ وَ أَوْلَئِكَ هُمُ الْخَاسِرُونَ 7
- 7 When the body of the calf appeared there, say: God thy Lord curseth thee, and the angels of the heavens and earth, and all people together. Say: Fear ye God and have mercy on thyself, for verily the fire of hell doth encompass the unbelievers this day. Fear God, O man, with justice, and make peace among 7 فَإِذَا جَاءَ جَسَدُ الْعِجْلِ هُنَا لَكَ قُلْ اللَّهُ رَبَّكَ يَلْعَنُكَ ثُمَّ مَلَائِكَةُ السَّمَوَاتِ وَ الْأَرْضِ ثُمَّ النَّاسُ كُلُّهُمْ أَجْمَعُونَ قُلْ اتَّقُوا اللَّهَ وَ ارْحَمْ نَفْسَكَ فَانِ الْيَوْمَ كَانَ نَارُ جَهَنَّمَ لَاحِظَةً بِالْكَافِرِينَ إِنْ اتَّقَى اللَّهُ

the people with justice, and say: Draw not nigh unto dissension while ye know. [My beloved Mulla Jalil should study this]

يا ايها الرجل بالعدل و اصلح بين الناس بالعدل و قل لا تقربوا الفتن و انتم تعلمون [حبيبم ملا جليل مطالعه نمايد]

- 8 We did indeed change the Book of Joseph [Qayyumu'l-Asma] before, and We sent down the Book of Justice [Kitabu'l-'Adl] thereafter, and verily therein are clear verses for people who believe. And those who followed thee in the judgment of God before, these are they who are guided.

8 و لقد بدلنا كتاب يوسف من قبل و نزلنا كتاب العدل من بعد و ان منه تلك الايات بينات لقوم يؤمنون و ان الذين اتبعوك في حكم الله من قبل فاولئك هم المهتدون

- 9 We have read the book of some people in that land. Say: God sendeth His blessings upon those men and women who believe in the verses of God. Remember Him, O people, and say: All praise be to God, the Lord of the worlds.

9 و لقد قرئنا كتاب بعض الناس على تلك الارض قل الله يصلي على الذين يؤمنون بايات الله من المؤمنين و المؤمنات ان اذكروه يا ايها الناس و قولوا ان الحمد لله رب العالمين

MANU.038-039

BB00238

Tafsir-i-Dhata 'Ali Mamsusa

Date: unknown (pre-9/1846?)

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 All praise be unto God Who transcendeth mention of His Essence by His Essence for His Essence, Who is sanctified above all names and attributes. He is the One, the Living, the Self-Subsisting, the Single, the Unique, the All-Sufficing. He hath ever been and naught existed with Him, and He will ever be and naught shall exist with Him. He hath brought forth the principles of names and attributes through the manifestation of His Will, and hath created the conditions of creation through the revelation of His Purpose, ascribing them unto Himself to manifest His transcendence and grandeur. He hath commanded all servants to call upon Him by these names and attributes, that the contingent may attain the ultimate bounty of His effulgence and the needy may reach the furthest limit of their right. Glorified and exalted is He! All attributes in the holy court of His sanctity are mere falsehood, and all names before the majesty of His sovereignty are pure invention. The highest essences of abstract realities cannot ascend to the heaven of His grandeur, nor can the most elevated manifestations of contingent beings descend to His transcendent realm. He is as He hath ever been in the glory of His

1 بسم الله الرحمن الرحيم

2 الحمد لله المتعالى عن ذكر الذات بالذات للذات و المتقدس عن ذكر الاسماء و الصفات اله فرد حى قيوم احد و قر صمد لم يزل كان و لم يك معه شئ و لا يزال انه هو كائن و لم يك معه شئ قد ابداع مبادئ الاسماء و الصفات بظهور مشيئة و احدث شئون الابداع بتجلي ارادته و نسبها الى نفسه لظهور فئاته و كبريائيته ثم قد امر كل العباد بان يدعوه بتلك الاسماء و الصفات ليتلجلج الممكن بظهور الى غاية فيضه و يبلغ المفتقر الى منتهى حقه فسبحانه و تعالى كل الصفات بساحة قدس سبوحية افك محض و كل الاسماء بجلال عز قيوميته كذل صرف لم يصعد الى هواء عز كبريائيته اعل مشاعر جوهرات المجردات و لا نزل بساحة فئاته اعل مجرد ظهورات الممكنات و هو كما هو عليه في عز ذاته و علو صفاته لم تك في خلقه له مثل و لا في الامكان صفة و لا اسم سبحانه و تعالى عن وصف الواصفين و من نعت الناعتين

Essence and the exaltation of His attributes. No likeness of Him exists in creation, nor in all possibility is there attribute or name. Glorified and exalted is He above the description of those who describe Him and the praise of those who praise Him!

- 3 Blessings be upon Muhammad, the center of the circle of existence in all the worlds, the Manifestation from God, and the One Who standeth in His place in all the worlds of the unseen and the visible, Who was mentioned in the two Names and veiled in the two Symbols, Who appeared in the two Stations and was exalted in the two Commands. And peace be upon the Manifestations of His Self, the Imams of the Faith, the Pillars of Certitude, the Manifestations of the revelations of God's Name, the Mighty, the Powerful, and what hath been sent down in the inner meanings of the verses of the Perspicuous Book. I bear witness that they are honored servants who speak not before He speaketh and who act by His command. They undertake nothing save by His leave, and they are fearful of His glory. Mercy be upon those who follow them and obey their command, who believe in their hidden and manifest aspects, in the mystery that proceedeth from them and is concealed within them, and in that which pointeth to the curved Alif of their grace through the mystery of the letters in the Alif and the center of the Alif in its manifestation in the letter Ba before and after it, and in all its stations of the unseen and the visible. Verily, He is the Great, the Exalted!

- 4 To continue: I have read what thou hast sent down and have understood what thou hast asked. Know thou that the Eternal Essence is far more glorious than to be known through aught else or to be described by other than Itself. Nothing of creation can comprehend It. Names only indicate themselves, and attributes only reflect their own examples.

- 5 The essence of Ali is created, yet God hath attributed it to Himself as an honor, just as the Kaaba is called the House of God. He is God's Manifest Essence in the kingdom of Command and Creation, as Ali (peace be upon him) indicated in his words when asked about the primary causes: "These are forms free from matter, devoid of potentiality and readiness. He revealed Himself to them through them, so they became illumined; He appeared to them, so they shone forth; and He cast His likeness into their essence, thus manifesting His actions through them." He is God's Most Exalted Essence, the Blessed Tree, and the Lote-Tree beyond which there is no passing. Whosoever knoweth Him shall never go astray, and whosoever remaineth ignorant of Him hath erred and fallen.

3 و الصلوة على محمد مركز دائرة الوجود في العالمين والظاهر من الله والقائم في مقامه في كل عوالم الغيب والشهادة مما ذكر في الاسمين ووجب في الرمزين وبرز في المقامين واستعلى في الامرين والسلام على مظاهر نفسه ائمة الدين واركان اليقين ومظاهر تجليات اسم الله المقتدر المكين وما نزل في بواطن ايات كتاب المبين اشهد انهم عباد مكرمون لا يسبقونه بالقول وهم بامرهم يعملون وانهم لا يتطعون بشيء الا باذنه وهم من خشيته مشفقون وانما الرحمة على الذين اتبعوهم واطاعوا امرهم وامكنوا بسرهم وعلانياتهم وبسر البارز عنهم والمستتر فيهم والدال على الالف المعطوفه من فضلهم بسر الحروف في الالف ومركز الالف بظهوره في الباء قبله وبعده وعلى جميع مراتبه من الغيب والشهادة انه هو الكبير المتعال

4 وبعد قد قرائت بما نزلته واطلعت بما سئلته فاعلم ان ذات الازل هو اجل من ان يعرف بغيره او ان يوصف بسواه ولا يقع عليه من الخلق شيء وانما الاسماء تدل على انفسها والصفات تحكي عن امثلتها

5 وان ذات علي مخلوق ص قد نسب الله الى نفسه تشريفا له مثل الكعبة يقال بيت الله وانه ذات الله الظاهر في ملكوت الامر والخلق كما اشار علي عليه السلام في قوله حين سئل عنه عن مبادئ العلل تلك صور عارية عن المواد خالية عن القوة والاستعدادات تجلي لها بها فاشرقت وطلعتها فتثلت والقي في هويتها مثاله فاطهر عنها افعاله وهو ذات الله العليا وشجرة طوبى وسدره المنتهى من عرفها لم يشق ابدا ومن جهلها ضل وغوى

- 6 And the meaning of that tradition was disclosed in His saying, peace be upon Him: "I am the Essence within the Essence, for the Essence, by the Essence; and I am the Essence of all essences."
- 7 He interpreted the meaning of this tradition in the saying of al-Sadiq, peace be upon Him: "These are the houses of light, the garments of manifestation, the mines of indication, and the tongues of expression. They are not He, yet neither are they other than He. The Essence of 'Ali is not the Essence of God, yet His Essence made manifest in the station of origination is the Essence which He ascribed unto His Own Self – and that is the Essence of 'Ali, peace be upon Him."
- 8 The Book of God itself testifieth to this, where He saith: "God warneth you concerning His Self." And al-Sadiq, peace be upon Him, interpreted this to mean: He warneth you lest ye make Muhammad a created being; for were He created, the Essence itself would be originated and created – and this is manifest unbelief.
- 9 Moreover, the standard of the verse of mutual imprecation (mubalahah) hath established by unanimous proof that 'Ali is the Self of the Messenger of God – may blessings and peace be upon Him and His family – and that upon Him floweth whatsoever God hath caused to flow therein. He is a light proceeding from the primordial Light, and a will arising from the primal Will. Unto this refer His words, peace be upon Him: "I am the companion of secondary pre-eternity." And His saying, addressing Salman and Jundub: "My knowledge of the luminosity is the knowledge of God, and the knowledge of God is My knowledge."
- 10 This is the pure religion with which God hath commanded, as He saith: "They were not commanded but to worship God, sincere in their religion unto Him." Verily, the knowledge of pre-eternity is His knowledge, and His knowledge is the knowledge of pre-eternity, for in the realm of possibility there is no knowledge save His knowledge. Unto this pointeth the saying of the Family of God: "Whoso knoweth you hath known God." And the saying of the Imam, peace be upon Him: "We are the Most Beautiful Names of God; none knoweth God save through our knowledge. Through us is God known, and through us is God worshipped. Were it not for us, God would not be known; were it not for us, God would not be worshipped."
- 11 And after mention of those radiant lights – the suns of grandeur – every soul that knoweth the path of elucidation beareth witness with the eye of certitude that what thou hast asked concerning the saying that the Essence of 'Ali is touched by the
- 6 و قد كشف معنى ذلك الحديث قوله عليه السلام انا الذات في الذات للذات بالذات وانا ذات الذوات
- 7 و فسرته معنى ذلك الحديث في قول الصادق عليه السلام تلك بيوت النور وقصص الظهور و معدن الاشارة والسن العبرة لا هي هو و لا هو غيرها و ان ذات علي لم يك ذات الله وان ذاته الظاهرة في مقام الابداع هو ذات الذي نسبته الى نفسه و هو ذات علي عليه السلام
- 8 و ينطق بالشهادة على ذلك كتاب الله حيث قال و يحذركم الله نفسه و قد فسر الصادق عليه السلام اى يحذركم ان لا يجعلوا محمدا مصنوعا وانه لو كان مصنوعا لكان الذات محدثا مصنوعا و هذا هو الكفر الصراح
- 9 و ثبت بالاجماع راية المباهلة ان عليا نفس رسول الله صلى الله عليه و آله يجرى عليه ما اجرى الله فيه وانه ضوء قد ذوت من ضوء الاول و ارادة قد حصلت من مشية الاولى و اليه الاشارة عن قول عليه السلام انا صاحب الازلية الثانية و قوله مخاطبا لسلمان و جندب ان معرفتي بالنورانية معرفة الله و معرفة الله معرفتي
- 10 و هذا هو الدين الخالص الذي امر الله به حيث قال و ما امروا الا ليعبدوا الله مخلصين له الدين و ان معرفة الازل هو معرفته و معرفته هو معرفة الازل لان في الامكان لا الا معرفته و اليه الاشارة قول آل الله من عرفكم فقد عرف الله و قول الامام عليه السلام نحن اسماء الله الحسنى التي لا يعرف الله الا بسبيل معرفتنا بنا عرف الله و بنا عبد الله و لولانا ما عرف الله و لولانا ما عبد الله
- 11 و ان بعد ذكر تلك الانوار المشرقة من شمس العظمة ليشهد بالعيان كل ما عرف سبيل التبيان بان ما سئلته مع من قول المذكور ذات علي ممسوس بذات الله انه ذات مخلوق قد نسبته الله

Essence of God – verily, it is a created essence which God hath ascribed unto His exalted Self. His utmost nearness hath been expressed by the term “touch,” though the divine Essence is far exalted above any conjunction with His creation or any comprehension by His servants. For He hath said: “No vision comprehendeth Him, but He comprehendeth all vision; He is the Subtle, the All-Informed.”

الى نفسه الشريفة وان من منتهى قرب به قد عبر
بالامساس والا جل الذات من ان يقارن خلقه
او يعرفه عباده وهو كما قال لا تدركه الابصار
وهو يدرك الابصار وهو اللطيف الخبير

- 12 And the like of this is recorded in the traditions of the Family of God, peace be upon them, where all recite in the visitation of the Mother of the Proof, addressing her: “Thou hast endured in the path of God’s Essence.” If such an attribution is valid in that station, there is no doubt that its use in the beginning of the Cause is likewise a truth wherein there is no uncertainty.

12 وان يمثل ذلك قدر ورد في السنة آل الله سلام
الله عليهم حيث يقرء الكل في زيارة ام الحجة مخاطبا
لها قد صبرت في ذات الله فاذا يصح اطلاقه في
ذلك المقام فلا شك ان اطلاقه في مبدء امر حق
لا ريب فيه

- 13 This sufficeth thee; upon it testifieth all that is in the knowledge of God, and God is encompassing all things. Nay, it is a Glorious Qur’an inscribed upon a preserved tablet. Glorified be thy Lord, the Lord of Glory, above that which they ascribe unto Him! And peace be upon the Messengers, and praise be to God, the Lord of all the worlds.

13 وكفاك هذا وعليه يشهد كل ما في علم الله والله
من ورائه محيط بل هو قران مجيد في لوح محفوظ
وسبحان ربك ورب العزة عما يصفون وسلام
على المرسلين والحمد لله رب العالمين

INBA67:100-104, AVK2.009.05x

BB00430

To: *Mirza Muhammad*

Date: 1262 (Shiraz) [1845-1846]

- 1 In the Name of the Most High, the Most Great

1 بسمه العلى العظيم

- 2 Praise be to God Who purifies whomsoever He willeth through His wisdom. Then those who have believed in God and His signs shall be gathered unto God thy Lord. Verily He knoweth whatsoever is in the heavens and whatsoever is on earth, and He judgeth between all with justice concerning that wherein they differ. We have indeed tried men with Our signs. Say: Those who follow the Command of God - these are they who are guided. And those who follow their idle fancies - God will never accept any of their deeds, and these are they who are the lost.

2 الحمد لله الذى يزكى من يشاء بحكمه ثم الذين امنوا
بالله و اياته الى الله ربك يحشرون وانه يعلم ما
فى السموات وما فى الارض و يحكم بين الكل
بالقسط فيما هم فيه يختلفون ولقد فتنا الناس
باياتنا قل ان الذين اتبعوا امر الله فاوئلك هم
المهتدون وان الذى اتبعوا هواهم لن يقبل الله
من عملهم شيئا و اوئلك هم الخاسرون

- 3 Those have indeed disbelieved who have said that the mention of thy Lord’s name claimed divine revelation and readings, then ruled on authority and its sisters. God shall slay them for

3 ولقد كفر الذين قالوا ان ذكر اسم ربك ادعى
الوحى والقرات ثم حكم الولاية واختبأ قتلهم

what they have fabricated against Me in God's religion, and these are they who are the lost.

- 4 Say: Verily I am a servant who hath believed in God and His signs, and I say not unto you that I know the unseen, nor do I claim any sign from heaven, but rather I recite unto you these clear verses from the Book of God for a people who remember. Say: Were I to abrogate a decree or command a new decree, then in that moment I would be bound by a true verse from the Book of God. But now verily I am a confirmer of that which ye possess of the pure religion.

- 5 O people, fear God and think not evil thoughts lest ye be overthrown and become abased. We have indeed read the book which thou didst reveal before, and when We learned the decree of trial We took it not. God worketh according to truth and verily He is the Knower of the unseen. Fear not but rejoice, for God shall truly pay their rewards without diminishment. We have indeed detailed the decrees of all things in the Book of Justice according to a determined measure.

- 6 Remember Ali in that land, then those who followed Me - these are they who are the triumphant. Say to whoever told thee to speak again about that matter: Verily I inform thee that today I seek forgiveness of God thy Lord, the Lord of the heavens and earth, for God shall ask on the Day of Resurrection concerning that wherein men differed. Say: Verily Yahya turned away from the life of this world and purchased the life of the hereafter by ascending the ultimate heights, and he doth warn in God's religion all who denied and turned away. Say: Or is it that he hath not attained what he desired? For unto God belong the Last and the First.

- 7 And praise be to God, the Lord of the Throne and the Most High, He is the Most Exalted.

الله بما افتروا على في دين الله و ان اولئك هم الخاسرون

4 قل اننى انا عبد امنت بالله و اياته و لا اقول لكم انى اعلم الغيب و لا اقدر باية من السماء بل اقرء عليكم تلك الايات بينات من كتاب الله لقوم يتذكرون قل انى لو نسخت حكما او امرت بحكم بدع ففى الحين حق على باية حق من كتاب الله و لكن الان اننى انا مصدق لما معكم من الدين الخالص

5 ان اتقوا الله يا ايها الناس و لا تظنوا في ظن السوء فتقلبوا على انفسكم صاغرين و لقد قرئنا كتاب الذي نزلته من قبل و انا لما علمنا حكم الفتنة ما اخذنا و الله يعمل بالحق و انه هو علام الغيوب ان ابشر و لا تخف فان الله ليوفى اجورهم غير منقوص و لقد فصلنا احكام كل شئ في كتاب العدل على قدر مقدور

6 ان اذكر حمد على تلك الارض ثم الذين اتبعوني فانهم لهم الفآئزون و قل لمن قال لك ان تكلمت بعد ذلك في ذلك الامر اننى انا اخبرك فان اليوم استغفر الله ربك رب السموات و الارض فان الله يسئل يوم القيمة عما كان الناس فيه يختلفون قل ان يحى اعرض عن حياة الدنيا و اشترى حياة الآخرة بما ارتقى معارج القصوى و انه لينذر في دين الله كل من كذب و تولى قل ام للان ان ما تمنى فان الله الآخرة و الاولى

7 و الحمد لله رب العرش و العلى هو الاعلى

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Study guide to this volume

The early second-period writings, composed largely in Shiraz in the first half of 1846, present a more architectural phase of the Bab's revelation. Two great structural works frame the volume — the *Sahif-yi-'Adliyya* ("Epistle of Justice: Root Principles") and the *Risala Furu' al-'Adliyya* ("Epistle of Justice: Branches") — and around them gather commentaries, prayers, letters, and answers to questioners on theology, jurisprudence, language, dreams, predestination, the meaning of self-knowledge, and the inner mystery of Ashura. Two impulses run side by side. On the inward side, the Bab consolidates a vast metaphysical vision: the absolute transcendence of God, the creation of all things through the contingent Will, the seven stages of being and recognition, and the unity of all souls in the reflection of the Manifestation. On the outward side, He clarifies religious law, counsels a community emerging from retreat, defends the public proof of His verses, and prepares disciples for trials still to come. Beneath both runs an undercurrent that becomes more audible as the volume proceeds: a veiled mention of a Hidden Name, a Tree of Sinai uttering "Baha," a Most Great Name to be unveiled when its hour arrives.

The Knowledge That Is Negation: God Beyond All Names

The volume opens with one of the most concentrated treatments of divine transcendence in Babi literature. God is wholly unknowable in His Essence; description fails; even the act of unifying Him becomes itself a kind of association. Yet this apophatic intensity becomes the ground of religion rather than its negation: because God cannot be grasped in Himself, He must be known through what He has revealed of Himself — through His signs, His Manifestations, and the structured architecture of created being.

Key Passages

Description of His holy Essence is impossible, for naught existeth beside Him. He hath not charged any soul with the knowledge of His innermost Essence, by reason of His utter separation from all existence. None hath known Him, for none existeth in His presence. — BB00017

The foundation of religion is the knowledge of God, and the perfection of knowledge is unity, and the perfection of unity is the negation of attributes and names from His holy Essence. — BB00017

He is, as He hath ever been throughout all eternity, in His justice, greatness and majesty. None knoweth Him save Himself, and none can find Him except Him, for all else is severed from His creation by His creation, and prevented from His invention by His invention. — BB00088

He hath ever been and naught existed with Him, and He will ever be and naught shall exist with Him. He hath brought forth the principles of names and attributes through the manifestation of His Will... All attributes in the holy court of His sanctity are mere falsehood, and all names before the majesty of His sovereignty are pure invention. — BB00238

Context for Study

The Bab's negative theology stands within a long tradition. Classical Islamic *tanzih* affirms God's incomparability; the sermons of Imam Ali in the *Nahj al-Balagha* place the perfection of monotheism in the negation of attributes; Shaykh Ahmad al-Ahsa'i and Siyyid Kazim of Rasht made apophatic strictness a hallmark of their teaching. Comparable currents flow through Pseudo-Dionysius and Meister Eckhart in Christianity, and through Maimonides' rigorous critique of positive attributes in Judaism. What is striking in these passages is how the Bab joins severe negation with overflowing devotion: the unknowable God is also the God Whom all worship through the names He has Himself revealed. The pen breaks before the Essence, yet it does not fall silent — it turns to praise, to gratitude, and to the Manifestation in Whom alone God draws near.

Questions for Reflection

1. Why does the Bab place the unknowability of God's innermost Essence at the very foundation of religion?
2. How can the negation of attributes become a form of worship instead of a mere metaphysical caution?
3. Compare this apophaticism with Christian mystics such as Pseudo-Dionysius and Meister Eckhart, and with Maimonides' negative attributes. Where do the paths converge, and where do they diverge?
4. What does it mean, in practice, to live before a God Whose innermost reality cannot be named?

The Contingent Will, the Seven Stages, and the Growth of Religion

If God is utterly transcendent, how does anything at all come to be? The Bab answers with one of His most distinctive doctrines: God brings into being a contingent Will out of sheer nothingness, attributes it to Himself as the honor of the Kaaba is attributed to His House, and through that Will creates all things. The structure of creation unfolds through seven stages — Will, Purpose, Destiny, Decree, Permission, Term, and Book. Religion itself unfolds through similar stages, like the growth of an embryo, so that an obligation suitable to one age would become "sheer tyranny" if

imposed upon another. Human choice is neither annihilated by compulsion nor abandoned to free delegation. Between the two extremes a station vaster than what lies between heaven and earth holds open the space of human responsibility.

Key Passages

Through pure creativity He hath brought the contingent Will into being from the midst of sheer nothingness, and hath attributed it to Himself as a mark of honor, even as He hath called the Kaaba His House. He hath brought all creation into existence through its existence. — BB00017

Know thou the creation of all things even as thine own creation, which began from the stage of the sperm until the infinitude of stations ordained for thee in God's knowledge... This is the cause of the abrogation of laws and religions, for an obligation suitable to the stage of the sperm would be sheer tyranny if imposed at the stage of the clot. — BB00017

I recognize, O my God, that whenever something is related to Thee, the decree of the Will is applicable to it, and whenever it is related to itself, the decree of Purpose is established in it. When this duality is realized the decree of predestination is manifested. After these three have descended, all seven will be generated, inasmuch as it is impossible for anything to be realized save through these seven stages. — BB00590

There is neither compulsion nor predestination, but rather a position between them vaster than what lieth between heaven and earth. None knoweth it save the Knower, or one whom the Knower hath taught. — BB00219

Nothing can don the garment of existence save through choice in genesis and law, for the cause of choice is choice itself. — BB00219

Context for Study

The sevenfold cosmology — Will, Purpose, Destiny, Decree, Permission, Term, Book — develops a Shi'i hadith reported from Imam al-Sadiq. The Bab makes it the architecture of contingent existence and a key to the doctrine of *bada'* (the alteration of decree). The embryonic analogy for religion anticipates the Baha'i teaching of progressive revelation while remaining firmly within Shi'i prophetological categories: each age receives the obligation fitted to its capacity, and abrogation belongs to the wisdom of the Lawgiver. The middle path between compulsion (*jabr*) and delegation (*tafwid*) inherits a long Shi'i and Mu'tazili reflection on divine justice and human freedom, going back to Imam al-Sadiq's classic formulation. Western philosophical analogues — Aristotle on potency and act, Leibniz on sufficient reason, Hegel on developmental dialectic — illumine the embryonic analogy from a different side, while differing in their understanding of revelation as a divine initiative.

Questions for Reflection

1. What does it mean for the Will itself to be a “contingent” creation rather than an eternal attribute of God?
2. How does the analogy of embryonic development reconcile the continuity of religion with the abrogation of its laws?
3. Where does the Bab’s middle path between compulsion and delegation place the locus of human responsibility?
4. How do the seven stages — Will, Purpose, Destiny, Decree, Permission, Term, Book — illumine the way an intention becomes an act?
5. Compare this developmental view of religion with Hegel’s philosophy of history or Newman’s development of doctrine. What does the category of revelation add that purely evolutionary frameworks cannot give?

Seven Stages of Recognition: From the Self to the Imam

Knowledge of God in the Bab’s writings is more than an isolated metaphysical act; it is the recognition of a structured hierarchy of theophany. The *Sahifuy-i-’Adliyya* sets out seven degrees of *ma’rifat*: knowledge of God, of the Meanings (the Prophet Muhammad), of the Gates (the Commander of the Faithful), of the Imamate, of the Pillars (the great prophets and successors), of the Chiefs (*nuqaba’*), and of the Nobles (*nujaba’*). The same architecture reappears at the level of the soul: each human being is a mirror in which the beauty of the Lord is reflected, so that the path to God passes through self-knowledge. “Whoso hath known his own self hath verily known his Lord.”

Key Passages

Know thou that there are seven degrees of knowledge. The first is the knowledge of God, to which reference has been made... Most people have become polytheists in the station of the unity of worship and unbelievers in the station of the unity of deeds, though they perceive it not.
— BB00017

The first station is that of the Primal Point. And in this station its beginning is identical to its end, and its outward is identical to its manifest aspect, as it has ever been by God’s command, and no beginning or end is mentioned for it. It is pure essence and the sign of oneness that indicates itself by itself for God, the One, the Single, besides Whom there is no God.
— BB00017

God described Himself to everything through everything, and cast into the essence of everything His own likeness, until He became known; and in all things there is a sign indicating that He is One. That description is the sign of the Lord and the reality of the servant.
— BB00098

The meaning is that there is no way unto God except through recognition of this soul, which is the same as the recognition of the Lord, for a thing cannot be comprehended beyond its source. — BB00098

He is too exalted to be known through His creation; rather, creation is known through Him. — BB00088

Context for Study

The seven degrees of recognition draw upon a Shi'i tradition transmitted by Jabir ibn Yazid al-Ju'fi from Imam Ali ibn al-Husayn — a tradition central to the Shaykhi school within which the Bab matured. The ranks of Pillars, Chiefs, and Nobles connect with a wider Islamic cosmology of saintly hierarchy, comparable to the Sufi *abdal* and *awtad*. The Bab's commentary on the famous saying "Whoso hath known his own self hath known his Lord" (BB00098) places this entire hierarchy within the soul itself: the heart, the *fu'ad*, is the locus in which the Lord makes Himself known. Echoes of Neoplatonic mirror imagery, of Ibn Arabi's Perfect Human, and of the Christian *imago Dei* all illuminate this teaching, yet the Bab insists that the mirror is a created reality rather than a divine one, and that the very "description" through which God is known is itself a creation.

Questions for Reflection

1. Why does the Bab arrange recognition as seven stages rather than treat the knowledge of God as a single act?
2. How does the inward path of self-knowledge meet the outward hierarchy of Prophet, Imams, and saintly servants?
3. What is gained by saying that the description God gives of Himself is itself created? What confusions does this guard against?
4. Compare this account of self-knowledge with the Delphic "Know thyself," Augustine's *Confessions*, and Ibn Arabi's Perfect Human.
5. How does the recognition of the Pillars, Chiefs, and Nobles shape the believer's responsibilities toward fellow human beings, even those whose identity remains hidden?

Branches of Practice: Prayer, Purification, and the Dignity of the Believer

The *Risala Furu' al-'Adliyya* stands among the most detailed legal works of the early Babi period. It treats prayer, purification, zakat, khums, jihad, and the conditions of ritual life with patient specificity. Yet the legal frame is never severed from devotional intent. Prayer is the "first fruit of religion" and the "temple of unity springing from the heart." Almsgiving must protect rather than expose the recipient: the believer is never to be humiliated. Obligation is measured by capacity rather than coercion, for "God does not burden any soul beyond its capacity."

Key Passages

Know that God does not burden any soul beyond its capacity, nor does He compel anyone in any matter. All deeds are the servants' acts of worship to God their Creator, such that if anyone were to worship God according to their pure nature, undistracted by worldly affairs, they would worship God in pure faith according to what God has ordained, without having to learn from anyone. — BB00039

Know that prayer is the first fruit of religion and upon it revolve all deeds. It is the first thing God made obligatory upon His servants. In its entirety within God's Book, it is the temple of unity springing from the heart. — BB00039

Recite the verses in prayer with the most beautiful melody God has created in you, and let the letters emerge from their proper places which God has created in you. I dislike affected voices of reciters. — BB00039

Do not mention that it is Zakat when giving, for this humiliates the face of the believer, and God has linked his honor with His own honor, and He does not wish humiliation upon him in anything. — BB00039

Context for Study

These chapters sit firmly within the tradition of Shi'i *fiqh*, yet they breathe a distinctive devotional spirit. The reframing of zakat — that the act of giving must never expose or shame the receiver — ties ritual obligation to a profound social ethic: the honor of the believer is bound up with God's own honor. Comparable instincts run through Maimonides' ladder of charity in Jewish halakhah, where the highest rung is the gift in which giver and receiver remain unknown to one another, and through Jesus' teaching that almsgiving be done in secret (Matthew 6). The Bab's insistence on the natural voice in recitation — His distaste for affected reciters — links bodily form to spiritual sincerity in a manner that recalls Sufi *adab*. Running through the whole is the conviction that worship perfects nature rather than supplanting it: the pure self, undistracted by the world, would worship rightly without instruction.

Questions for Reflection

1. How does treating prayer as “the temple of unity springing from the heart” transform the way one reads even the most detailed ritual rule?
2. What does the Bab's instruction about zakat reveal concerning the link between religious practice and social dignity?
3. How might the principle “God burdens no soul beyond its capacity” shape pastoral, pedagogical, and institutional practice today?
4. Compare the Bab's spirituality of law with parallels in Jewish halakhah on charity, Christian sacramental discipline, or Sufi *adab*.
5. Where do detailed legal prescriptions seem to constrain the spirit of worship, and where do they protect and form it?

Self-Knowledge, the Mirror of Husayn, and the Veil of the Heart

Several treatises in the volume turn inward, taking up the great Shi'i mystical traditions concerning self-knowledge. The Commentary on the Tradition "Whoso hath known his own self" (BB00098) sets out four counsels for the seeker, then unfolds the structure of the soul as a mirror in which God knows Himself through the servant. The Commentary on the Tradition of Truth (BB00151) re-enacts the famous dialogue between Imam Ali and Kumayl ibn Ziyad, in which Truth is described as "the removal of the veils of glory without indication." The Commentary on the Hadith of Ashura (BB00321) reaches the boundary of mystical anthropology: in every soul there is an aspect of Husayn and an aspect of his slayer, and so long as the self overcomes the Lord's aspect within, "every day is Ashura."

Key Passages

All souls are as mirrors, and He is manifest to the mirrors through the mirrors. He is the One, the sign of God and His description. And for all things this soul exists — whoso knoweth it hath known his Lord. — BB00098

"The removal of the veils of glory without indication," O Kumayl, so remove all veils for God created them. Their Creator is established in the ocean of glory without indication to me or to thee, for indications are among the veils, and veils are pure coverings and absolute obscurity. — BB00151

Extinguish the lamp, for the dawn hath risen. — BB00151

Everything has aspects — an aspect from its Lord, which is the sign of Hussein, and an aspect from itself, which is the sign of his killer. When his Lord's aspect submitted to his self's aspect to complete the proof and perfect the blessing, the self overcame him and killed him. Thus arose the Day of Ashura. So whoever sees other than Hussein, every day for him is Ashura. — BB00321

There are seven general stages. The first is the stage of the inorganic being. From the mineral kingdom, it ascendeth to the stage of the plant... and from the plant kingdom, it ascendeth to the stage of the animal... When it reacheth the stage of soul, spirit, and mind, then in accordance with that stage, it hath a death which will certainly destroy all privative aspects. Finally, the command will reach the stage of the inmost heart, which is the gulf of immortality and pure life, in the presence of the Lord of creation.— BB00613

Context for Study

The Hadith of Kumayl belongs to the inner literature of Shi'i Islam and is widely commented upon in both Shaykhi and Sufi circles. The Bab's treatment heightens its apophatic edge: indication itself becomes a veil, since pointing already implies distance. The traditional saying "every day is Ashura and every land is Karbala" is interpreted with daring inwardness: the cosmic drama of

Husayn's martyrdom is re-enacted in every soul whenever the self refuses surrender to its Lord's aspect within. Elsewhere in the volume the Bab even reveals that His own breast was expanded for revelation through a dream of drinking from Husayn's blood (BB00017), so that the metaphysics of Ashura is fused with the very source of His verses. The brief tablet on the seven stages of being (BB00613) sets the soul's ascent on a continuum with mineral, plant, and animal life — a vision that anticipates later Baha'i teachings on the rational soul and recalls Mulla Sadra's doctrine of substantial motion. The destination is unmistakably devotional: "in the presence of the Lord of creation," the servant gazes toward God evermore.

Questions for Reflection

1. Why is self-knowledge, in the Bab's reading, the same act as the knowledge of the Lord?
2. What does it mean to call indication itself a veil? Where does this leave the language of theology and devotion?
3. How does the Ashura commentary transform a single historical event into a permanent spiritual diagnostic?
4. Compare the soul's ascent through mineral, plant, animal, and heart with the great chains of being in Aristotle, Plotinus, and Mulla Sadra.
5. What is the cost, and the gift, of "extinguishing the lamp" when the dawn has risen?

The Proof of the Verses and the Hidden Name

The Bab's mature defense of His mission rests upon a single audacious claim: the verses themselves, flowing without pause from the pen of an unlettered Persian, are the proof. He returns to this argument throughout the volume, often in close relation to His treatment of testimony — the eight books of the *Kitabu'sh-Shahadah*, the responses to questioners, the answers to those who deny. At the same time, a more mysterious thread weaves through these texts: veiled mention of a Hidden Name, a Tree of Sinai that utters "Baha," a Most Great Name to be unveiled when its hour comes. Public proof and concealed promise move together.

Key Passages

How wondrous is the handiwork of the Lord of Glory, and how perfect His power, that in the midst of religious differences He hath chosen a servant from among the Persians and opened his tongue with verses in such wise that none before him hath produced their like. In whatsoever he willeth and whenever he willeth, he speaketh without pause and writeth without rest of pen. — BB00017

Read the Book We have sent down of nine hundred decisive verses, and traverse the east and west of the earth — if thou seest or hearest from anyone the like of one verse, then turn back from My Cause and seek what thou willest. — BB00183

From the day of the appearance of that Command until this day, no person of insight among the people of the world and religion has remained except that they have submitted to the Command with the reality of certitude in the station of firm knowledge and remembrance. — BB00040

Therefore cleave thou to fear of bada' and rely upon God against the evil of decree; for the Tree of Sinai, by the grace of God, uttereth the Name of Baha in every age. — BB00031

Verily I am a servant who hath believed in God and His signs, and I say not unto you that I know the unseen, nor do I claim any sign from heaven, but rather I recite unto you these clear verses from the Book of God for a people who remember. — BB00430

Context for Study

The argument from the verses adapts the classical Islamic doctrine of *i'jaz al-Qur'an* — the inimitability of the Qur'an — to a new situation, while sharpening it: the Bab claims that His verses flow with a speed and abundance no other writer can rival, even were all the peoples of the earth to gather to produce their like. The *Kitabu'sh-Shahadah* marshals the testimony of learned Shaykhi believers, framing the public reception of the Cause as itself a sign. The veiled allusions to “Baha” — including the cryptic letter game of BB00342, where the reader is asked to remove specific letters to disclose a hidden Name — point past the present moment toward a fuller manifestation. Yet the Bab also restrains the public claim: He presents Himself as “a servant who hath believed in God and His signs,” withholding the unveiled name. The pedagogical wisdom is striking: revelation is given by measure, and the Bearer of the Cause knows what each hour can carry. Read in retrospect by Baha'is, these passages disclose the Bab as the herald of Baha'u'llah; read in their original moment, they preserved a community from declaring before its time.

Questions for Reflection

1. In what sense are the verses themselves the proof of the Bab's mission, and how does this argument resemble or differ from the classical doctrine of *i'jaz al-Qur'an*?
2. Why does the Bab combine bold public claims with restraint about what He openly declares?
3. How should one read the veiled allusions to the Hidden Name and to “Baha” in light of the later Baha'i revelation?
4. What does testimony — the assent of learned and sincere believers — add to revelation as proof, and what does it risk if mistaken for proof in itself?
5. Compare the Bab's reticence with the gradual self-disclosure of Jesus in the Gospel of Mark, or with the staged pedagogy of the Qur'an in Mecca and Medina.

The Pastoral Voice: Speech, Women, and the Wisdom of Patience

Several letters in the volume turn to the daily life of a community emerging from the long retreat that followed the Bab's pilgrimage. Believing women are placed under explicit protection; speech is to be measured by the capacity of the hearer; dissension in the believer's surroundings is to be avoided; courage is to be cultivated like the steadiness of a mountain. These passages reveal a pastor and lawgiver who is also a teacher of tact, a counselor of souls under pressure.

Key Passages

Remember God thy Lord for what He hath granted thee in this worldly life and know its value, for the believing women and the branches of the camphor tree — say: harm them not in anything, O people, then turn ye unto God [your Lord] that ye may obtain mercy. — BB00414

Dwell in that land and speak not a word that would cause dissension in Our vicinity or among the people of that land, for We are indeed fearful this day. Unto God do I complain of what hath befallen me in this worldly life. — BB00414

Fear God, that thou speakest not unto people what their souls comprehend not, but speak unto them a kindly word. — BB00414

Be thou for God's sake a zealous lion until God judgeth with justice and bringeth about for Me thereafter a matter. Fear not the onslaught of the satans, for they are but uprooted shadows having no proof, neither in the Book of Truth, nor before the Truth, nor even in their own words. — BB00072

The best of all knowledge is the knowledge of courage in this world. When thou findest thyself like unto a mountain which neither storms can move nor thunderbolts displace, then hast thou attained the summit of the Cause and its ultimate end. — BB00510

Context for Study

The explicit protection of believing women is significant in the Babi historical context, where female disciples — soon to include the great poet-theologian Tahirih — were already taking public risks; this counsel anticipates the later Babi and Baha'i emphasis on the spiritual equality of women and men. The instruction to refrain from speaking above the capacity of hearers continues a long pedagogical tradition: the gradual revelation of the Qur'an, Jesus' parables and His command not to cast pearls before swine, and the Shi'i ethic of *taqiyya* as measured concealment for the sake of love and unity. The double counsel — to be both a “zealous lion” and silent when speech would breed sedition — reveals a finely balanced ethic: bold conviction joined with patient wisdom, courage joined with the avoidance of needless harm. The Bab's complaint to God of “what hath befallen me in this worldly life” reveals the human cost of these years, even as His instruction to disciples remains pastoral and steady.

Questions for Reflection

1. Why does the Bab single out the protection of believing women in this early stage of the community's life?
2. How does the counsel to speak only what hearers can bear shape teaching, evangelism, and consultation today?
3. In what sense are the "satans" of opposition described as "uprooted shadows"? How does this reframe the experience of persecution?
4. What does it mean to be at once a "zealous lion" and an avoider of sedition? How can a religious community hold these two virtues together?
5. Compare the Bab's pedagogical reserve with parallel teachings on the wisdom of speech in the Gospels, in the sayings of Imam al-Sadiq, and in later Baha'i counsels on consultation.

A guiding question for the whole volume might be: **How does the Bab, in these early Shiraz writings of His second period, hold together the most uncompromising apophatic theology with the most concrete instructions for prayer, community life, and the patient unveiling of a Name still hidden? What does it mean to know, to love, and to obey a God beyond all names through a Manifestation Who speaks in verses that flow without pause and yet conceal a greater Name to come?**