



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 108:

Abdu'l-Baha, Pre-ministry
(before June 1892)



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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
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- 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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II. Travels to Egypt and the West

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

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 108

This volume is especially valuable for showing the extraordinary range of ‘Abdu’l-Baha’s pre-ministry writings. On one side are dense, learned commentaries in an unmistakably late-Islamic philosophical and mystical register; on the other are letters of historical, communal, and occasionally lyrical importance. The most striking historical piece is AB00139, written in the Ridvan garden during the Baghdad period, which combines an opening of mystical-poetic lament with a remarkably concrete narrative of the transfer to Istanbul. It preserves details about the three-year pressure campaign exerted by the Persian government, the role of other powers, the Ottoman refusal to surrender Baha’u’llah, the approach to Namiq Pasha, and the insistence that the move occurred with full respect and at Baha’u’llah’s own choice. For a monograph, this item stands out not merely as devotional writing but as an early insider account of a decisive turning point in Baha’u’llah’s career.

Among the doctrinal and speculative works, AB00006 is one of the real centerpieces of the volume. Framed as a commentary on the hadith of the “Hidden Treasure,” it develops a highly ambitious metaphysical architecture around four stations, especially the Hidden Treasure, love, creation, and knowledge, and moves with confidence through themes such as divine unity, the relation of names and attributes to the essence, archetypes, and the epistemological meaning of recognizing the Manifestation. It is the sort of text that shows ‘Abdu’l-Baha, before His own ministry, operating not merely as an interpreter of Baha’u’llah’s revelation but as a formidable theologian in His own right, still speaking in a language deeply continuous with Islamic philosophy, Shaykhi discourse, and Sufi metaphysics. Closely related in importance are AB00013 and AB00015, both extended commentaries on the Bismillah and the letter ba’. AB00013 is particularly noteworthy for making the ba’ the key to a cosmological and scriptural vision in which creation itself becomes a legible book, while also linking the Greatest Name, the Holy Land, and even the prophetic significance of Israel in earlier scripture. AB00015 complements this by unfolding an elaborate onomastic theology, deriving a large sequence of divine names from the ba’ and thereby showing how far symbolic-letter exegesis still informs these early writings.

A further notable strand is scriptural-apologetic interpretation directed toward Christianity. One especially interesting item in the volume argues at length that the Gospel’s promises concerning the Comforter or Spirit of Truth refer not to the Holy Spirit in the ordinary Christian sense, but to a future revelatory figure appearing after Christ, and it presses this claim through close argumentative reading of the Johannine language. This is important not only for interreligious polemic, but because it shows how pre-ministry ‘Abdu’l-Baha was already articulating a Baha’i hermeneutic of prior scripture that is at once textual, missionary, and triumphalist. At the lighter end of the collection, AB04934 is brief but memorable for preserving a small lyrical burst on divine love within an otherwise practical letter, while the letter immediately preceding it is notable for its expansive moral universalism: it urges the addressee to rise above regional and political narrowness,

insists that “the homeland of humanity” is not soil but the human heart, and predicts that the true stature of the Cause, still obscured by opposition, will one day become manifest in history. Taken together, such items show a pre-1892 ‘Abdu’l-Baha who is already simultaneously historian, exegete, metaphysician, apologist, and spiritual guide.

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AB00139

Date: 1863-Apr-29

1 He is the Almighty, the Ancient of Days

1 هو العزيز القديم

2 At this hour when the Nightingale of the Garden of Eternity hath taken wing to the nest of faithfulness, and the Beauty of the assembly of lovers hath resolved to journey to the realm of Constantinople—that He might fly from the bower of the Abode of Peace, Baghdad, to the nest of the Abode of Islam, Istanbul, and hasten from this land and region to the territory and realm of Rum, there to warble with holy, celestial melodies, that perchance earthly souls might take flight from their mortal abode to dwell beneath the shade of the True Phoenix, and like birds of the Divine Throne soar to the eternal rose garden—at this hour this evanescent servant hath joined pen with ink, that perhaps from the meeting of these two might emerge from the realm of heart and soul into the world of manifestation and utterance a heartrending cry of separation, and that a drop from the ocean of longing might sprinkle upon the horizons, so that from these sprinklings of love the hearts of the lovers might surge forth, and from this heart-consuming fire of separation the hearts of friends might be set ablaze.

2 در این وقت که بلبل گلزار بقا قصد آشیان وفا نموده و شاهد انجمن عاشقین عزم دیار قسطنتین فرموده تا از شاخسار دارالسلام بغداد بآشیان دارالاسلام اسلامبول برپرد و از این مرز و بوم به خطه و دیار روم شتابد و در آن گلستان بیدایع الحان قدسی تغنی فرماید که شاید انفس ترابی از مقرر فانی برپند تا در ظل همای حقیقی مقرر گزینند و چون اطیار عرشی بگلشن باقی طیران نمایند این عبد فانی خامه را با مداد قرین نموده که شاید از تلاقی این دو نالهء جانسوز فراق از عالم دل و جان بعالم ظهور و بیان پیوندد و نمی ازیم اشتیاق بافاق مترشح گردد تا از این رشحات محبت قلوب محبان در خروش آید و از این آتش جگرسوز هجران دلهای دوستان بجوش آید

3 Yet what can be done? For this pain befits not the pen, nor can these pages contain such entreaties, as every realm can bear no more than its capacity and measure. Verily, the boundless oceans of love cannot flow within the channels of contingent being, nor can the holy spirits of the realm beyond place be contained within spatial frames. Therefore, it is better that we close the gates of speech from the world of metaphor and turn to the tongue and speech of reality, and from the field of words take flight to the life-giving expanses of the worlds of meaning.

3 ولكن چه توان نمود که قلم را این الم درخور نه و الواح را این الحاح وسعت نه زیرا که هر عالمی بیش از قدر و اندازهء خود تحمل ننماید و از عهده برنماید البته دریاهای بی پایان عشق در نهادهای امکان جاری و ساری نشود و ارواح قدسیهء لامکان در قالب مکان نگنجد پس خوشتر آنست که ابواب لسان را از عالم مجاز بر بندیم و به لب و زبان حقیقت پردازیم و از عرصهء الفاظ بفضای جانفزای عوالم معنی پرواز نمائیم

4 Without lips I speak to thee anew

4 با تو بی لب این زمان من نو بنو

5 Ancient mysteries ever fresh and true

5 رازهای کهنه میگویم شنو

6 Assuredly this realm is sweeter and more attractive than other realms, for the seeker of this goal shall not be barred, nor shall the bounty of this cloud be cut off. Rather, through the passage of days and ages, this spiritual messenger continues

6 البته این عالم خوشتر و دلکشتر است از عوالم دیگر زیرا که قاصد این مقصد ممنوع نگردد و فیض این سحاب مقطوع نشود بلکه در مرور ایام و دهور

its journey and wayfaring, and this Hoopoe of the holy Sheba remains in glad tidings and joy.

- 7 And as to what prompted this move and was the cause of this journey - it was that the Persian government has, for three years until now, pursued this servant with sword and spear, never neglecting even an atom's weight in their efforts. Rather, they have engaged in this with all earnestness and striving, especially during the past year or more when they exerted efforts beyond their capacity.

- 8 In brief, at first they petitioned and strived with the Ottoman government to have them seize Us and all Our companions and hand Us over bound. The Roman (Ottoman) government refused. Then they involved other powers as intermediaries, and foreign powers advocated and mediated on behalf of the Persian government. However, the Roman government categorically refused, saying that the Persian government should not make such requests as they were impossible and unattainable. Praise be to God, despite all their efforts their hands were cut short while the tree of divine favor grew taller. Every snare of deception and hook of scheming they laid for these birds of the holy atmosphere and royal falcons of the divine realm entangled themselves instead. They were heedless that divine decrees transcend their schemes.

- 9 After losing hope at this stage, they petitioned the Roman government through other powers saying that Our presence in Iraq, which borders Persia, was causing disturbance to their hearts and upheaval in the Persian realm. "Since you have disappointed us in what we requested, let them reside elsewhere - what need is there for them to grace the border region?" Again the Roman government refused. Then Mirza Husayn Khan, the Persian minister in Istanbul, became angry and stayed home for seven days, refusing to attend meetings despite repeated summons from Ottoman officials.

- 10 Subsequently, the Grand Vizier of Istanbul wrote to Namiq Pasha, the governor of Iraq, saying that the Persian government had pressed them hard, and asking him to present these details to Us, hoping We might be inclined to grace these regions for some time and perhaps reduce somewhat the cries, protests, lamentations and wailing of the Persian government. However, this was written with utmost respect, with many recommendations regarding providing hosts for the journey, travel

این پیک معنوی در سیر و سلوک است و این هدهد سبای قدسی در بشارت و سرور

- 7 و اما آنکه سبب این حرکت و علت این مسافرت آنست که دولت ایران با تیغ و سنان از سه سال قبل تا بحال پای این جانب شده‌اند و هرگز ذره‌ئی اهمال و اغفال نورزیدند بلکه بتمام جد و جهد مشغول بوده‌اند بخصوص یک سال یا بیشتر است که در تدبیر بیش از طاقت خود کوشیدند

- 8 خلاصه در اوائل از دولت عثمانی خواهش نمودند و کوشش کردند که ایشان را با جمیع متعلقان گرفته دست‌بسته تسلیم ما نمایند دولت روم جواب نمودند بعد دول دیگر را بتوسط انداختند و دول اجنبیه از دولت ایران حمایت و توسط نمودند ولکن دولت روم بالمره جواب نمودند که دولت ایران چنین خواهش و طلبی ننمایند زیرا که چنین امر محال و ممتنع است بحمد الله هر چه کوشش نمودند دست ایشان کوتاه گشت و شجره عینیت الهی بلندتر شد و هر چه دام تزویر و شست تدبیر از برای این طيور هوای قدسی و شاهباز فضای الهی نهادند خود بآن مبتلا گشتند و غافل از اینکه تقدیرات الهی فوق تدبیر ایشانست

- 9 بعد از یأس از این مرحله از دولت روم بتوسط دول دیگر خواهش نمودند که وجود ایشان در عراق عرب که سرحد ایرانست سبب اضطراب قلب ماست و علت انقلاب مملکت ایران حال که شما ما را بآنچه طلب نمودیم مأیوس نمودید پس ایشان در محل دیگر باشند چه ضرور که در سرحد تشریف داشته باشند باز دولت روم قبول نمودند بعد میرزا حسینخان وزیر مختار دولت ایران که در اسلامبول است قهر کرده هفت روز از خانه بیرون نیامده و هر چه وکلای دولت روم در عقب او فرستادند بمجلس نرفت

- 10 بعد صدر اعظم اسلامبول به نامق پاشا که حاکم عراق است نوشت که دولت ایران ما را تنگ آوردند شما این تفصیل را خدمت ایشان عرض نمائید شاید که میل نمایند چند وقتی باین صفحات تشریف بیاورند و شاید قدری داد و فریاد و ناله و نوحه دولت ایران کمتر شود ولکن در کمال احترام نوشته بود و سفارش زیاد بجهت مهمان‌دار راه و مصارف طریق و

expenses, and mounted escorts for protection, to be arranged however We preferred.

- 11 Then on the third day of Eid al-Fitr, when this servant and Master Aqa 'Amu had gone to offer Eid greetings, the Pasha expressed great eagerness to attain Our presence, but desired that We grace his residence. We responded that We did not wish to enter the seat of government, suggesting that if the Pasha desired to meet, We could arrange it at the mosque. Later We went to the mosque and the Pasha came, entered the mosque, and left, sending his minister with the Grand Vizier's letters to Us, saying he had come to the mosque but felt too ashamed of Our presence to present such petitions in a first meeting.

- 12 Then the Pasha's minister presented the details, and he said that the Pasha's message was that if you do not wish to leave, write a letter to the Grand Vizier which we will send; and if, on the contrary, you wish to leave, so inform us. The intent is that it rests with your own desire. He replied that if the Sublime Porte would accord full respect, He was not disinclined to journey to those parts for certain purposes for some time. Then the Pasha sent word that he would comply with whatever He commanded and desired.

- 13 In brief, today, which is Wednesday the tenth of Dhi'l-Qa'dah, we are in Najib Pasha's garden, as we moved from Baghdad to this garden several days ago, and God willing we shall depart for Istanbul in a few days. Several days ago Namiq Pasha himself came to visit Him in the garden and showed great sincerity and love.

- 14 In any case, when mention was first made of our departure, the enemies rejoiced greatly. However, in accordance with the blessed verse "They desire to extinguish God's light with their mouths; but God will perfect His light, though the unbelievers are averse," such hath been the interposition of God that the joy evinced by them hath been turned to chagrin and sorrow, so much so that the Persian consul-general in Baghdad regrets exceedingly the plans and plots the schemers had devised. Namiq Pasha himself, on the day he called on Him

سوار بجهت محافظت همراه کنند و بهر قسم که خود ایشان میل داشته باشند معمول دارند

- 11 بعد پاشا در روز سیم عید رمضان که بنده و سرکار آقا عمو بدیدن عید رفته بودیم پاشا بسیار اظهار اشتیاق نمود در اینکه خدمت ایشان برسد و لکن تمنای آن داشت که ایشان بمنزل او تشریف ببرند بعد ایشان جواب فرمودند که من در مقر حکومت میل ندارم وارد شوم اگر پاشا میل ملاقات دارند قرار در مسجد میدهم بعد ایشان به مسجد تشریف بردند و پاشا آمد وارد مسجد شد و برگشت و وزیر خود را با کاغذهای صدر اعظم در خدمت ایشان فرستاد که من آمدم در مسجد و لکن از جمال شما نجات میکشم که در مجلس اول چنین عرایض را نمایم

- 12 بعد وزیر پاشا تفصیلات را عرض نمود و گفت که پاشا حرفش اینست که اگر میل بتشریف بردن ندارید نوشته مرقوم بفرمائید به صدر اعظم و ما میفرستیم و اگر خیر میل بتشریف بردن دارید اعلام بفرمائید مقصود اینست بسته بمیل خود شماست ایشان جواب فرمودند که اگر دولت علیه کمال احترام را معمول میدارند من بجهت بعضی مصالح برفتن آن صفحات چند وقتی بی میل نیستم بعد پاشا پیغام فرستاد که من آنچه بفرمائید و میل داشته باشید معمول خواهم داشت

- 13 خلاصه امروز که روز چهارشنبه دهم ذیقعه است در باغ نجیب پاشا هستیم چون چند روز است که نقل مکان نمودیم از بغداد باین باغ و انشاء الله چند روز دیگر عازم اسلامبول هستیم و چند روز قبل خود نامق پاشا بدیدن ایشان آمد بیاغ و بسیار اظهار اخلاص و محبت نمود

- 14 باری در اول که ذکر رفتن اینجانب شد اعدا فرح زیادی نمودند و لکن بمقاد آیه مبارکه "یریدون ان یطفئوا نور الله بأفواههم و یأبی الله الا ان یتم نوره ولو کره الکافرون خدا چنان اسبابی فراهم آورد که فرح ایشان به حزن و اندوه تبدیل شده بقسمی که ایچی عجم که در بغداد است بسیار پشیمان شده است از این حیل و تزویری که نمودند و نامق پاشا در آن روز که آمد خدمت

(Baha'u'llah) stated: "Formerly they insisted upon your departure. Now, however, they are even more insistent that you should remain."

ایشان گفت پیش اصرار بر رفتن شما داشتند حال بسیار اصرار بر رفتن شما

- 15 "And they plotted and God plotted, and God is the best of plotters."¹

15 و می‌کروند و می‌کشد الله والله خير الماكرين

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Tafsir-i-Kuntu Kanzan Makhfiyyan (Commentary on the Hadith of the Hidden Treasure)

To: Ali Shawkat Pasha

Date: 1868 or <

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 2 Praise be unto God Who hath set in motion the firmaments of being through the impulse of His all-sustaining attraction; Who hath stirred the oceans of all that is by the breezes wafted from the realm of His solitary and transcendent might; Who hath adorned the Tablets of existence with that Point wherein all letters and words are enfolded and absorbed; Who hath invested them with the primal vesture which preceded all contingent things in their appearance and encountered the outpourings and effulgences of the Divine Presence ere aught else had come to be; and Who hath clothed them with the ultimate raiment, inasmuch as they stand as the consummation of the divine Words and the final term of the proclamation of His unity within the realm of invincible power.

2 الحمد لله الذي قد حرك افلاك الذوات بحركة جذب صمدانيته وقد موج البحر الكينونات بما هبت و فاحت عليها من ارياح عز فردانيته و قد طرز الواح الوجود بالنقطة التي اندرجت و اندمجت فيها الحروفات و الكلمات و اقصها الطراز الاولى بما سبقت المكات في الوجود و قابلت الفيوضات و التجليات قبل كل شيء عن الحضرة الاحدية و البسها القميص الآخرة بما كانت مكمل الكلمات اللاهوتية و منتهى كلمة التوحيد في الجبروت الاثباتية

- 3 He it is Who hath ordained that from this Point should the perfect words take their rise, for out of It were the realities and essences in the kingdom of origination made manifest and revealed. He hath decreed It to be the fountainhead unto which all things return, for unto It do the exalted letters revert; around It doth the Circle revolve; through It hath the Firstness and the Lastness shone forth in a single robe of oneness; within It have the outward and the inward been united in the indivisible Point; and by It hath the beauty of this Quranic verse been unveiled within the mirror of being: "He is the First and the Last, the Manifest and the Hidden." Verily, unto God do we belong and unto Him shall we return.

3 و جعلها مبدء الكلمات التامة بما ظهرت و برزت عنها الحقائق و الأعيان في الملكوت البدئية و قدرها مرجع كل شيء بما رجعت اليها الحروفات العالية و دارت الدائرة حول نفسها و ظهرت الاولى و الآخرة في القميص الواحدية و اتحدت الظاهرية و الباطنية في النقطة الاحدية و انكشف جمال هذه الآية الفرقانية في المرآة الكينونية هو الأول و الآخر و الظاهر و الباطن و انا الله و انا اليه راجعون

4 And I invoke blessings and peace upon the First Essence by Whom all essential realities in the kingdom of names and attributes were set upright; upon the First Light whereby the candles of men's hearts were illumined at the effulgence of the Divine Essence; upon the First Breath that rose from the quarter of God's tender providence and by which the temples of His unity and the verities of abstraction among the subtle, sanctified realities were quickened; and upon His kindred—those through whom the lamp of knowledge hath burned with radiance within the hearts of the lovers, who have been in the heaven of wisdom shining suns, and concerning whom were sent down the perspicuous verses and perfect words from the presence of God, the Creator of earth and heaven.

5 And to continue: To him who looks at these lines and understands these indications, it is well known with respect to the request of that traveller upon the paths of guidance, that bondsman of the King of Divine Authority, that seeker of the hidden Divine secrets, that knower of the secret Heavenly signs, that lover of the household and family of his holiness Mustafa [i.e. Muhammad], the favoured friend of the wayfarers and he who has clung to the Firmest Handle of God [urwatu'llah al-wuthqa] and to the Strongest Rope, 'Ali Shawkat Pasha son of the late Agha Husayn Pasha (may God designate for him whatever He wishes), that he has wished this wayfarer upon the Path to write a brief explanation and a short beneficial commentary upon the Holy Tradition [hadith-i qudsi]: "I was a Hidden Treasure and loved to be known. Therefore I created the Creation that I might be known."

6 In the pearl of each word of this divine song and this heavenly melody, there undoubtedly lie hid unnumbered pearls of hidden knowledge and in the existence of every letter of it, limitless oceans of meaning are concealed. But a sprinkling from that ocean of waves and a drop from that sea may be disseminated on account of the request of friends. And I hope that the explanation of these holy words and heavenly signs may contain the hidden confirmations of the Lord of Might and that His Assistance and unseen Mercy may be made manifest; verily He is the King, the Helper. In the hidden treasures and store-houses of these Heavenly words, the secrets of created things, the cause of the creation of existing things and the raising up of Contingent Being lie concealed. Know, O bird of the flower-garden of Divine Unity and nightingale of the garden of detachment, that in order to comprehend this Tradition: "I was a Hidden Treasure and loved to be known. Therefore I created the Creation that I might be known", it is necessary to

4 واصلی و اسلم علی اول جوهر قام به کل الشئون الجوهرية فی ملکوت الاسماء و الصفات و علی اول نور استنار به زجاجة القلوب عند تجلی الذات و اول نفس هاج من مهب عناية الله و احتيا به هياكل التوحيد و حقایق التجريد من لطایف المجردات و آله الذين بهم اشتعلت سراج المعرفة فی قلوب العاشقين و كانوا فی سماء العلم شمس لائحات و فی حقهم نزل الآيات المحکمات و الکلمات التامات من لدى الله خالق الارضين و السموات

5 و بعد بر ناظر این کلمات و واقف این اشارات معلوم و مشهود بوده نظر به خواهش و طلب سالک مسالک هدایت و بنده حلقه بگوش شاه ولایت و طالب اسرار غیبیه الهیه و واقف اشارات خفیه ربانیه محب خاندان و اهل بیت حضرت مصطفی و دوست درویشان و منظور نظر ایشان متوسل بعروة الله الوثقی و السبب الأقوی علی شوکت پاشا ولد مرحوم آغا حسین پاشا و فقه الله لما يشاء این درویش اراده نموده که شرح مختصری و تفسیر موجز و مفیدی بحديث قدسی مشهور که کنت كنزاً مخفياً فأحببت ان اعرف خلقت الخلق لأعرف مرقوم دارد

6 اگرچه در صدف هر کلمه‌ای از این نغمه الهیه و رنه ربانیه لای علم مکنون مالا نهاییه مستور گشته و در اوعیه هر حرفی از آن بحور معانی غیرمتناهیه مخزون گردیده و لکن رشی از آن بحر موج و قطره‌ای از این یم نظر بخواش دوستان مترشح می گردد و امیدواریم که در شرح این کلمات قدسیه و اشارات لاهوتیه تأییدات خفیه حضرت رب العزة شامل گردد و اعانت و رحمت مکنونه او ظاهر شود و انه هو الملک المستعان و در کائنات مستوره و خزائن مخفیه این کلمات لاهوتیه اسرار خلیقه و علت خالق موجودات و بعث ممکات مخزون و مکنون گشته بدان ای طایر گلشن توحید و ای عندلیب بستان تجرید که در معرفت این حدیث کنت كنزاً مخفياً فأحببت ان اعرف خلقت

¹Qur'an 3:54.

understand four stations. This Tradition is upon the tongues of all people, be they of the generality or of special rank, and is written in all the books and treatises. As for understanding these four stations, the first is "the Hidden Treasure"; the second is the stages and stations of "Love"; the third is the station of "Creation" and similar matters; and the fourth is the station of "Knowledge".

الخلق لأعرف بمعرفت چهار مقام احتیاج است و این حدیث در لسان خواص و عوام جمیعاً مذکور است و در کل صحایف و کتب مسطور و اما معرفت چهار مقام اول کنز مخفی است و ثانی مقامات و مراتب محبت و ثالث مقام خلقت و مثال آن و رابع مقام معرفت

7 A. KANZ-I MAKHFI (THE HIDDEN TREASURE)

7 [کنزاً مخفياً]

- 8 Know thou that in Sufi exegesis it is affirmed, with respect to the Unseen Essence [ghayb-i huwiyat] in the station of Primal Oneness, that all names are far from the shore of Its Sanctity and It is known without Name or Attribute. For the Names of the Absolute are the reflections of [Its] Attributes and the Attributes of the Absolute in that station of Primal Oneness are the same as its Essence without a trace of difference or distinction – it is even as that King of the Court of Knowledge and Wisdom and that Monarch of the Kingdom of Divine Guidance, His Holiness 'Ali ibn Abi Talib (unto him be greetings and praise) has stated: "Perfect belief in Divine Unity consists in the denial of all His Attributes." Indeed the Essential and Eternal Names and Attributes are in no way to be separated from the Essence of the Absolute but rather, in that station, Names and Attributes are inseparable from one another, nor are they to be distinguished from that causeless Essence. And the realities of the Divine States are not differentiated either conceptually or substantially from one another nor from that undifferentiated [unmanifested] Essence.

8 بدانکه در عرف صوفیه مذکور است که غیب هویت در مرتبه احدیت جمیع اسماء از ساحت قدسش دور و بی اسم و صفت مشهور است زیرا اسماء حق مرایاء صفات است و صفات حق در مرتبه احدیه عین ذات حقند بدون شایبه تفاوت و امتیاز بقسمیکه سلطان عرصه علم و حکمت و پادشاه کشور ولایت حضرت علی ابن ابی طالب علیه التحیه و الثناء میفرماید کمال التوحید نفی الصفات عنه بلی اسماء و صفات ذاتیه ثبوتیه از ذات حق در هیچ رتبه سلب نگردد و لکن در آئین اسماء و صفات از یکدیگر منفصل نه و هم از آن ذات بیجهت ممتاز نیستند و حقایق شئون الهیه بعضی از بعضی و از آن ذات غیر متعین ممتاز و تفصیل نگردیده نه علماً و نه عیناً

- 9 For example, there is no [existential] differentiation between the Name "the All-Knowing" and the [Names] "the All-Seeing", "the All-Hearing", and the other Names; nor between these Essential Attributes and the Essence itself; nor between the Realities and Forms, which are potential and passive, and these names and attributes. Indeed the Forms and Realities and Quiddities of [all] things are, in this mighty station of Primary Oneness, but stages in that Essence without a trace of deviation [ghayriyyat] from perfect oneness and annihilation.

9 مثلاً مابین اسم علیم از بصیر و سمیع و اسماء دیگر و این صفات ذاتیه از ذات و حقایق و اعیانی که قابل و منفعلند از این اسماء و صفات فرقی آشکار نگشته بلکه اعیان و حقایق و ماهیات اشیاء در این رتبه عز احدیه شئونانی هستند مر ذات را بدون شائبه غیریت از کمال وحدت و فنا

- 10 And that essence of Primal Oneness, in that most great station in which it is said: "There was God and there was naught else besides Him", is called by the names: the Hidden Treasure, the Hidden Ipseity [Huwiyyat], the Absolute Unity, Pure Essence [dhat], Absolute Non-specificity, the Hidden of the Hidden, the Primal Mystery, the Absolute Unknown, the Indescribable One, the Undiscoverable One and other Names. To mention what is intended and described in each of these expressions would unduly lengthen these words.

10 و ذات احدیت را در این رتبه اکبر که میفرماید کان الله و لم یکن معه من شیء بکنز المخفی و غیب الهویه و صرف الاحدیه و ذات بحت و لا تعین صرف و غیب الغیوب و غیب الاول و مجهول المطلق و مجهول النعت و منقطع الوجدانی و سایر اسماء دیگر تعبیر نموده اند دیگر ذکر مقصود و ملاحظهائی که نموده اند در هر کدام از این تعبیرات سبب تطویل کلام گردد

- 11 However, we will mention an example concerning this station so that it becomes clear and evident, although the reality of this station is such that no likeness can be made to that Essence of Primal Oneness for It is above all reasoning and understanding and is greater than anything which may be likened or compared to it.
- 12 In contemplating His Essence where is the capacity
- 13 So that any similarity can be contained in the imagination
- 14 And thus has it been said: "Naught is there like unto Him." And there are many proofs and evidences thereof. But haply a breeze from the winds of the Sanctity of Primary Oneness and a zephyr from the Paradise of wisdom and understanding may be inhaled by the wayfarers on the path of guidance and the seekers of the mysteries of Reality and perchance the birds of reason and understanding may ascend from the nests of perplexity and bewilderment. For the life-giving wine of the mysteries of reality and understanding can be drunk from the illumined chalice of similes and the delicate goblet of metaphor by those who are athirst in the wilderness of confusion.
- 15 For example, consider the dot (or point); how letters and words are folded up and hidden within the essence (huwiyat, ipseity) and reality of a dot with perfect effacement and annihilation so that no trace can be discerned of the existence of these letters and words nor is there any differentiation between them. Rather they are completely obliterated and utterly annihilated and have no existence except in the essence (dhat) of the point. In the same way the Names and Attributes of God and the Essential Dispositions [shu'unat dhatiyya] are completely and utterly annihilated in the station of Primary Oneness so that not a whiff can be inhaled from them of substantial or intellectual existence. This original point is the "Hidden Treasure" of these letters and words and they were incorporated and immersed within it and from it they appeared. As that Moon of the heavens of knowledge and understanding and that Point at the centre of the wheel of Divine Guidance, the all-conquering Lion of God, 'Ali ibn Abi Talib, unto him be greetings and praise, has asserted: "All that is in the Torah and the Evangel and the Psalms is in the Qur'an and all that is in the Qur'an is in the Fatiha [the first sura of the Qur'an]; and all that is in the Fatiha is in the Bismi'llah [the opening phrase of the Fatiha]; and all that is in the Bismi'llah is in the Ba [the first letter of Bismi'llah]; and all that is in the Ba is in the Point [the dot beneath the ba]; and I am the Point."
- 16 And similarly consider the Unitary Concept [ahad]; how all the numbers appear from it and it is in no number since it is the
- باری مثالی از برای این مقام ذکر نمائیم تا مشهود و معلوم گردد حقیقت این رتبه و مقام اگرچه از برای آن ذات احدیت هیچوجه مثل نتوان زد زیرا از عقول و ادراک برتر و از تشبیه و تمثیل اعظمتر است
- در تصور ذات او را گنج گو
- تا درآید در تصور مثل او
- چنانچه میفرماید لیس کمله شیء و دلایل بسیار و برهان بی شمار بر این مطلب هست و لکن از برای آنکه شاید نفحه‌ئی از روائج قدس احدیت و نسیمی از رضوان حکمت و معرفت بر مشام سالکین سبل هدایت و طالبین اسرار حقیقت بوزد و اطیاری عقول و ادراک از آشیان حیرت و سرگردانی بربرد لهذا نمر حیوان اسرار حقایق و معارف را در جام منیر تشبیه و کأس رقیق تمثیل بر تشنگان بادیه حیرت بنوشانند
- مثلاً در نقطه ملاحظه فرمائید و به حروفات و کلمات که چگونه در هویت و حقیقت نقطه در کمال محو و فنا مطوی و مکنونند بقسمیکه هیچوجه آثار وجود از حروف و کلمات مشهود نیست و از یکدیگر هم امتیازی در میان نه بلکه محو صرف و فانی بختند و وجودی جز ذات نقطه موجود نه بهم چنین اسماء و صفات الهیه و شئون ذاتیه در مرتبه احدیه فانی صرف و محو بختند بقسمیکه نه رایحه وجود عینی استشمام نموده‌اند و نه علمی و این نقطه اصلیه کنز مخفی این حروفات و کلمات است و در او مندرج و مندمج بوده و از او ظاهر گشته چنانچه بدر منبر افلاک علم و معرفت و نقطه و مرکز دایره ولایت اسدالله الغالب علی ابن ابی طالب علیه التّحیه و الثّناء میفرماید کلّ ما فی التّوریه و الانجیل و الزّبور موجود فی القرآن و کلّ ما فی القرآن فی الفاتحه و کلّ ما فی الفاتحه فی البسملة و کلّ ما فی البسملة فی الباء و کلّ ما فی الباء فی النّقطه و انا النّقطه
- هم چنین در احد ملاحظه فرمائید که جمیع اعداد از او ظاهر و خود داخل عدد نیست چه

point of origin of all numbers. And the first to be specified and to appear from it is the number "one" [wahid] and from "one" all other numbers come into being. So all these numbers are contained in the unitary concept in the most perfect simplicity and oneness. And so it is the "Hidden Treasure" of all numbers and from it do they appear.

- 17 Therefore observe that although all letters and words appear from the point and all numbers from the unitary concept, neither does the primal point descend from its high station nor does the unitary concept come down from its abode of sanctity. Such is the station of the Hidden Treasure well-known and sung out by the Birds that dwell in the Rose-garden of Oneness and trilled by the Nightingales of the Flowering-fields of Detachment [tajrid].
- 18 Within the Hidden Essence, the stirrings of love and the inner yearnings [mayi-i dhati] necessitated Perfect Burnishing and Clarification (- and the phrase "Perfect Burnishing" among some of the mystic knowers is the manifesting of the Absolute to Itself in the archetypal forms [a'yan] and the word "Clarification" is the gazing by the Unconditioned Beauty upon the effulgences of Its own Beauty in the mirrors of Realities and Forms). Therefore the Essential Dispositions have, through the Divine Outpouring, manifested themselves out of the station of Essence into the station of Divine Knowledge [hadrat-i 'ilm]. This is the first manifestation of the Absolute from the Hidden Treasure in the Divine Knowledge. And from this manifestation the Eternal Archetypes came into intellectual being. And each one, according to its inherent capacity, is distinguished from the others in the mirrors of the Divine Knowledge.
- 19 And this secondary station is set up along the lines of the first stage, the stage of the Mystery of Primary Oneness. And this [second] stage is known as the Secondary Unknown, Manifested Oneness and the Eternal Archetypes. And the Eternal Archetypes are the Forms of the Divine intellect, which have not inhaled the breezes of existence but have come into being as intellectual existences [within the Divine Consciousness]. And they have become distinct from each other.
- 20 And this secondary stage is also called the Hidden Treasure because the Archetypes and Realities which are the objects of the knowledge [ma'lumat] of the Absolute in the mirror of Divine Knowledge, are also incorporated in the Essence [of the Absolute] in the utmost state of concealment and of simplicity and oneness. For if they were in the state of plurality then one of two states must be extant:

که مبدء جميع اعداد احد است و اول تعيين ظهور احد واحد است و از واحد جميع اعداد موجود شود حال اين اعداد در احد بکمال بساطت و وحدت منطوی بودند و کنز مخفی کل اعداد بود و از او ظاهر شدند

17 پس ملاحظه فرمائید که باوجود آنکه از نقطه جميع حروفات و کلمات ظاهر و از احد کل اعداد مشهود نه نقطه اولیه از مقامات علو خود تنزل نموده و نه احد از مراتب تقدیس بازمانده باری انتقام کنز مخفی است که در لسان طایران گلزار توحید و عندلیبان گلشن تجرید مشهور و مذکور است

18 و چون در غیب هویت حرکت حبیه و میل ذاتی کمال جلا و استجلا اقتضا نموده و کمال جلا در نزد بعضی از عارفین ظهور حق است سبحانه بنفس خود بصور اعیان و استجلا مشاهده جمال مطابق است تجلیات جمال خویش را در مرایاء حقایق و اعیان لهذا شئون ذاتیه بواسطه فیض اقدس از مرتبه ذات در مرتبه حضرت علم ظاهر گشته و این اول ظهور حق است از کنز مخفی در حضرت علم و از این ظهور اعیان ثابته بوجود علمی موجود شدند و هر کدام علی ما هو علیه در مراتب علم الهی از هم ممتاز گشتند

19 و این مرتبه ثانویه مترتب است بر مرتبه اولیه که غیب احدیتست و این مرتبه را بغیب ثانی و واحدیت و مرتبه اعیان ثابته تعبیر نموده اند و اعیان ثابته صور علمیه الهیه هستند که رائج وجود استشمام نموده اند و لکن بوجود علمی موجود شدند و از هم ممتاز گشته اند

20 و این مرتبه ثانویه نیز بکنز مخفی تعبیر گردد زیرا که اعیان و حقایق که معلومات حقیق در مراتب علم نیز بکمال خفی و بساطت و وحدت در ذات مندج و مندرجند چه اگر بخو تکثر بودند خارج از دو قسم نبود

- 21 Either they are constituent portions of the Essence or not. For them to be constituent portions then composition [synthesis] is necessary in the Essence of the Absolute. And composition entails contingency (for in order to exist there is a necessity for the constituent portions). And contingency is a condition of Possible Being. And the True One (praised be He) is independent in His Essence.
- 22 And if not constituent parts, they must be either pre-existent or created. If pre-existent, then the number of pre-existent beings must be increased and if created then this too is erroneous for knowledge is one of the pre-existent attributes, and knowledge without an object of knowledge is not possible. And so, these objects of knowledge have always existed in the mirror of the Divine Knowledge. And besides it would be necessary for the Essence [of the Absolute] to become the locus of accidental attributes and this also is erroneous.
- 23 But some of the mystic knowers, who have freed their gaze from the limitations of the similes and metaphors of the worlds of plurality and have burned away the luminous veils with the Divinely-kindled fire and with sharp sight and penetrating vision have seen the stations of oneness, consider all forms and quiddities and realities and potentialities to be far removed from the shore of sanctity of the Divine Knowledge which is identical to the Divine Essence. If God desires we shall deal with the stages and divisions of Creation in detail later in this treatise. And so this is the stage and station of the Hidden Treasure which is mentioned. And when that Hidden Essence revealed Its Essence to Its Essence and showed forth Its Self to Its Self, the Maiden of Love, which was veiled within the canopy of the Essence of Unity, arose and came forth.
- 24 B. MAHABBAT (LOVE)
- 25 Know, O thou who art inebriated with the wine of Divine Love and Affection and art intoxicated by the illumined cup of Divine Attraction and Companionship, that the station of Love and Affection soars above the world of computation and description. The birds of reason and thought fall short of understanding it and those who understand the hidden secrets and those who know the symbols of Primary Oneness have not breathed nor drunk one particle from the reality of this divine subtlety and this eternal mystery. For love and affection raised their banner within the Essence of the Absolute prior to the manifestation of the Essential Dispositions from the stage of Primal Unity to the stage of archetypal existence. (And
- 21 یا از اجزائی بودند مر ذات را یا نه در صورت اجزاء ترکیب لازم آید در ذات حق و ترکیب مستلزم احتیاج است زیرا در وجود محتاج باجزاست و احتیاج شأن ممکن است و حق سبحانه غنی بالذات است
- 22 و در صورت غیر اجزاء قدیم است یا حادث اگر قدیم است تعدّد قدما لازم آید و اگر حادث است این نیز باطل است زیرا علم از صفات قدیم است و علم بی معلوم ممکن نبود پس این معلومات لمیزل در مرآت علم الهی موجود بوده و گذشته از این لازم آید که ذات محلّ حوادث گردد و این نیز باطل است
- 23 ولکن بعضی از عارفین رموز غیبیه و واقفین اسرار خفیه الهیه که چشم از حدودات تشبیه و تمثیل عوالم کثرت بردوختند و حجاب نورانیّه را بنار موقده ربّانیّه بسوختند و بصر حدید و نظر دقیق در مقامات توحید ملاحظه نمودند جمیع اعیان و ماهیات و حقایق و قابلیات را از ساحت قدس حضرت علم که عین ذات حق است بعید دانند انشاءالله در بیان مراتب و اقسام خلقت مجعلاً در همین رساله ذکر خواهد شد باری این مرتبه و مقام کنز مخفی است که مذکور شد و چون آن غیب هویه بذاته لذاته تجلّی فرمود و بنفسه لنفسه ظهور نمود شاهد محبت که در سراق ذات احدیت پرده نشین گشته جمال ظهور گشود و رخ بنمود
- 24 [محبت]
- 25 بدان ای مخمور باده عشق و محبت الهی و سرمست جام منیر جذب و خلّت ربّانی که مقام عشق و محبت فوق عالم احصا و بیان طایر است و طایران عقول و افکار از ادراکش قاصر و واقفان اسرار خفیه و عارفان رموز احدیه یک جهت از حقیقت این لطیفه ربّانیّه و دقیقه صمدانیه دم زدند و لب نگشودند زیرا عشق و محبتی که در ذات حق قبل از ظهور شئون ذاتیه از مرتبه احدیت در مرتبه اعیان علم افراخته و غیب هویت بجمال خود در نفس خود نزد محبت باخته که مبدء جمیع

the Hidden Essence became enraptured with Its own Beauty within Itself and this became the origin of all love and yearning and the source of all affection and ardour).

- 26 This love and affection are identical to the Essence of the Absolute and are not separate from or additional to it. And the Essence of the Absolute is forever unknowable and indescribable. And no rational being, no matter how penetrating his understanding, can achieve knowledge of Its Reality and Being. And even if the birds of reason and thought were to fly in the heaven of the Knowledge of that Essence of Primal Oneness for countless ages, they would not make one inch of progress.

- 27 “The intellect could penetrate the core of His Essence, If the straw could reach the depths of the ocean.”

- 28 And love and affection which, as a result of the effulgences of this Hidden Divine Love, have been kindled in the heart and soul of the lovers of the Glorious Perfection Affection and have burned away all veils and hindrances with its radiant heat to the extent that nothing is left of the reality of these ones intoxicated with the wine of “Am I not [your Lord]?” and these inebriated and perplexed ones except the remembrance of the Friend. And the banner of Power and Might: “When the Truth appears, error passes away” is elevated upon the hills of these evanescent shadows.

- 29 Until a person has drunk from this revitalising divine cup, he cannot know its rapture and until a heart is illumined with this Divinely-kindled fire, he cannot imagine it: “He who has tasted not, knows not.” For of course, how can the birds of reason and thought which have never flown up from the lowest abyss of the physical world soar in the air of the sky of the Celestial Kingdom or in the exhilarating spaces of the Heavenly Court unless, encompassed by the wonders of Divine Mercy and the effulgences of the Grace of God and with the wings of the power of oneness, they fly in the fields of holy detachment until they attain this sweet spring [Kawthar] of the Euphrates and drink of the waters of life and feed upon the fruits of the holy gardens [Paradise].

- 30 Some of those who have plunged into the seas of meaning and sailed upon the ark of divine mystical wisdom out of affection for the seekers and out of love for the wayfarers have given a drop from the oceans of meaning and a sprinkling from the clouds of divine understanding on the stages and states of Love. And they have pierced the pearls of knowledge and wisdom with the diamonds of explanation and have designated the stages of Love as being four. And this servant will, in this

عشقها و شوقها و سرمایه همه محبتها و شورها شد

- 26 آن عشق و محبت عین ذات حق بوده خارج و زاید بر ذات نبوده و ذات حق لمزل غیر معروف و غیر موصوف بوده و ادراک هیچ مدرکی بمعرفت حقیقت و کنه او پی نبرده و اگر طيور عقول و افکار دهرهای بی حد و شمار در هوای معرفت آن ذات احدیت پرواز نمایند شبری طی نمایند

- 27 بکنه ذاتش خرد برد پی اگر رسد خس بقعر دریا

- 28 و عشق و محبتی که از تجلیات و فیوضات این محبت غیبیه الهیه در دل و جان عاشقان جمال ذوالجلال آتش افروخته و جمیع سبحات و حجات را بتابش و رخشنشی سوخته بقسمیکه از حقایق این مخموران باده الست و این مدهوشان می پرست جز ذکر دوست باقی نگذاشته و علم قدرت و عزت اذا جاء الحق الباطل بر اتلال وجود این اظلال فانی افراشته

- 29 تا نفسی از این جام روح بخش الهی ننوشد لذتش نداند و تا قلبی باین نار موقده ربانی نیفروزد تصورش نتواند من لم یذق لم یدر البته طيور عقول و افکاریکه از اسفل درکات ملک پرواز نموده چگونه در جو سماء ملکوت و فضای جان فزای لاهوت طیران نمایند مگر آنکه بدایع رحمت الهی و لوامع مکرمات سبحانی او را احاطه نماید و بجناح عزت توحید در ریاض قدس تجرید پرواز نماید تا بر این کوثر عذب فرات وارد گردد و از این چشمه حیه بنوشد و از این فوا که جنت قدسیه مرزوق شود

- 30 ولكن بعضی از متغمسين البحر معانی و راکبین فلک حکمت لدنی شوقاً للطالین و جذباً للسالکین رشی از طمطام معانی و طفحی از غمام معرفت سبحانی در مراتب و مقامات محبت بیان نموده اند و در علم و حکمت را بالماس تبیان سفته اند و مراتب محبت را بر چهار مرتبه معین نموده اند و این عبد در این رساله پنج رتبه ذکر نموده اگرچه در نزد این ذره

treatise mention five stages although in the view of this evanescent drop, from one viewpoint, the stages of Love are limitless and countless in number while, from another, they are clearly seen clothed in the garment of oneness. For the variation in the stations of love are from differences of stations and stages and in each world of the worlds and in each stage of the stages there can be seen a magnetism of oneness. Within the grasp of its power is the mutual attraction of the reality of all things and the pulling [together] of the subtlety of Being. And this magnetism of oneness is the station of Love and Attraction (khullat).

فانی بنظری مراتب محبت بی حد و شمار است و بنظری در قبض و وحدت آشکار است زیرا اختلاف مقامات محبت از اختلاف مراتب و مقاماتست چه که در هر عالمی از عوالم و مرتبه‌ئی از مراتب مغناطیس احدیه مشهود است که جذب حقایق کل شیء و کشش رقاب کینونات در قبضه اقتدار او است و آن مغناطیس احدیه مقام محبت و خلت است اگر عوالم و مراتب را انتها و شماری ممکن بود مراتب محبت هم بمقامات معدوده و مراتب محدوده معین گردد و از همین جهت که اختلاف مقامات محبت از اختلاف مراتب است نه ذات و حقیقت لهذا

31 If the worlds and stages had an end and could be numbered, Love would also have a fixed and limited number of stages and stations. And it is because of this also that the differences in the stations of love are from differences in stages not in essence or reality. Therefore if you look with a subtle vision, shielding your gaze from seeing numbers and plurality and looking to the greater vision of oneness, you would leave the deadly desert of limitation and attain the shore of the ocean of unity. The pen of possible being has not the power to write in this spiritual station nor does the tongue of the ephemeral world dare to speak in this divine station.

31 اگر بنظر دقیق نظر نمائی و بصر را از ملاحظه اعداد و کثرت بیوشانی و بمنظر اکبر وحدت نظر نمائی و از مفازه مهلک تحدید بشاطی بحر توحید وارد گردی دیگر قلم امکانرا قدرت نه که در این مقام روحانی رقم کشد و لسان عالم فانی را جرأت و جسارت نه که از این مرتبه ربانی دم زند

32 Furthermore some of those who gaze upon the secrets of oneness have sung this divine song and this heavenly sound in explaining the reality of Love: that Love is true attraction towards one's own beauty either in the state of unification [jam'] or separation [tafsil]. That spiritual Love and Divine Attraction is either:

32 باری بعضی از واقفین اسرار توحید در بیان حقیقت محبت بدین نغمه الهی و بدین رته صمدانی ترنمی نموده‌اند که محبت میل حقیقی است بجمال خود جمعاً و تفصیلاً و آن محبت روحانی و میل رحمانی

33 1. In the state of unification directed towards unification – and that is the Essence of Beauty witnessing Its own Beauty and Perfection within Its Essence, without the intermediation of a locus of manifestation or the mirror of Being. And this effulgence and manifestation of the Essence is within the Essence itself, in the same way that the realities of lovers were concealed in the hiding-place of non-existence but the Essence of Primal Unity hoisted the banner of love and yearning; and the forms of the attracted ones were concealed within the Canopy of [Its] Essence [huwiyat , ipseity] but the Loved One of Reality became lost in love with Its own Beauty and Perfection.

33 یا از مقام جمع بجمع بود و آن شهود جمال هویت است جمال و کمال خود را بذات خود بدون توسط مجالی و مرایاء کائنات و این تجلی و ظهور ذات است در نفس ذات چنانچه حقایق عاشقین در کتم عدم مستور لکن ذات احدیت علم عشق و محبت افراخته و اعیان مجتذین در سراقق هویت مخفی لکن معشوق حقیقت با جمال و کمال خویش نزد محبت باخته

34 2. Or from the state of unification towards separation so that that Single Essence gazes upon unnumbered manifestations of

34 و یا از جمع بتفصیل است چنانچه آن ذات یگانه در مظاهر بی حد و کرانه مشاهده انوار جمال

the light of Its Beauty and that Hidden Unity visualizes Its own peerless Visage in the brilliant mirrors and sanctified places of manifestation.

35 3. Or from the state of separation towards separation – thus most human beings can see the reflections of the Absolute Beauty in the mirrors of the realities of Possible Being and can see the dawning of the light of the Divine Morn in the places of Manifestation of existent beings. This is the station of which it is said: “We shall show them our signs on the horizons”. This is the station of certain knowledge .

36 3.1. And know that this effulgence may break forth, on certain occasions, upon the lovers of the beauty of the Peerless One and upon those attracted to the Mighty Presence within the places of manifestation and mirrors. Thus His Holiness Moses (may peace be upon our Prophet and upon Him) saw the glimmerings and gleamings of the effulgences of the Hidden unity in the “Tree that belongs to neither East nor West” and heard the revitalising call of the Essence of Ipseity from that Divinely-kindled fire. And from this soul-uplifting Divine call and this effulgence from the light of the Divine dawn, the lamp of Love and the light of companionship and affection was kindled in his heart and the veils of separation [ghayriyyat] and plurality between the Revealer and the revealed were burnt away.

37 3.2. Thus does that King of the Throne of Might and that Monarch of the Court of Divine Guidance, His Holiness Imam Hasan (unto him be greetings and praise) say concerning this station:

38 “I have the essence of a knowledge which were I to reveal it, It would be said to me: this man worships idols.”

39 3.3. And that bountiful cloud, Ibn Farid has said:

40 “Each beauty [malih] is loaned its beauty [husn] from His Beauty [jamal]; Yea, even the beauty of every fair maiden.”

41 3.4. Some of the mystic knowers have called this station metaphorical [majazi] love but it is not that. For metaphorical love is a likeness and an image of this station, because this station is of one of essential singleness and the subtleties of Oneness. And in the terminology of the mystics and knowers has been called witnessed [shuhudi] oneness.

42 3.5. Thus it is related that a mystic knower who had a clear vision of this world and the Heavenly Kingdom was passing by a cemetery when someone asked him: “What are you doing?” He said: “The opposite of what people are doing for the people

خود نماید و آن غیب احدیه در مرابای مصقوله و مجالی قدسیه ملاحظه عکس طلعت بیثال خود فرماید

35 و یا از تفصیل بتفصیل چنانچه اکثر افراد انسانی عکس جمال مطلق را در مراباء حقایق ممکنات مشاهده نمایند و اشراقات انوار صبح الهی را در مجالی موجودات ملاحظه کنند و این مقامی است که میفرماید سزیم آیتا فی الآفاق که مقام علم یقین است

36 و بدانکه بر عاشقان جمال بیثال و مجذوبان حضرت ذوالجلال در بعضی از اوقات بحسب المجالی و المرایا تجلی گردد چنانچه حضرت موسی علی نبینا و علیه السلام لمعان و بوارق تجلیات غیب احدیت را در شجره لاشرقیه و لاغربیه مشاهده نمود و ندای روح بخش ذات هویه را از آن نار موقده ربانیه استماع فرمود و از این ندای جانفزای الهی و تجلیات انوار فجر ربانی در قلب مبارکش سراج محبت و مصباح خلّت و مودّت برافروخت و حجاب غیریت و کثرت را بین المظهر و المظهر بسوخت

37 چنانچه سلطان سریر عزّت و ملیک عرصه ولایت حضرت امام حسن علیه التّحیه و الثّناء در این مقام میفرماید

38 و عندی جوهر علم لو ابوح به لقیل لی هذا یعبد الوثنا

39 و غمام فایض ابن فارض گفته

40 و کلّ ملیح حسنه من جمالها معار له بل حسن کلّ ملیحه

41 بعضی از عارفین این مقام را بعشق مجازی تعبیر نموده اند لکن نه چنان است بلکه عشق مجازی شیخ و صورت این مقام است زیرا این مقام از ساذج تجرید و لطایف توحید است و در عرف عاشقین و عارفین بتوحید شهودی تعبیر شده

42 چنانچه حکایت کنند که عارفی بدیده صافی در عوالم ملک و ملکوت نظر میکرد و از گورستانی گذر مینمود سائل پرسید که چه میکنی گفت غیر آنچه مردم میکنند زیرا مردم خدا را جویند و نیابند و من غیر خدا را جویم و نیابم

are searching for God and not finding Him and I am searching for something other than God and finding nothing.”

- 43 4. Or yearning and love is from the state of separation towards unification, and that is the perception and affection of the lovers for the Beauty of that Essence of Unity and Loved One of Reality, purified from the dust polluted by intermediaries and mediators and freed from the turbidity of the places of manifestation and mirrors. The wayfarers in this station look from the plurality of being to True Unity. Therefore they become so immersed and so annihilated in the effulgences of the Ancient Beauty and in the splendours of the sun of the Countenance of the Beauteous Beloved that they become oblivious to all created beings and move away from the realm of Contingent Being until they choose their residence in that soul-uplifting court of the beauteous presence of the Essence of Unity. From ephemeral drops they turn into eternal oceans. They extinguish the lamp of limitation and kindle the torch of oneness. They keep their eyes sanctified from seeing the splendours and effulgences of the Sun of Reality upon the ground but rather they turn their gaze towards the Sun itself in the heavens. Their sight is detached from looking upon a body of water at the reflection of the earth-illuminating moon but rather they gaze upon that illumined orb itself which is in the heights of heaven with limitless light. This is the station whereof it is said: “I turned my face towards He who cleft the heavens and the earth as a true believer for I am not of the idolators.” This is the fourth stage of Love.

- 44 5. As for the fifth stage, it is that spiritual attraction and that ecstatic love of the lovers of the Beauteous One for the beauty within their own self. This is to be counted as a station and a stage of Affection from the state of unification towards unification because this station is created from Divine [lahuti] elements and has come into being from Heavenly [rabbani] subtleties.

- 45 5.1. The Angelic [malakuti] Realities and the Empyrean [jabaruti] Quiddities have no portion from this breeze of the Paradise of Unity and this fragrance of the rose-garden of Ipseity nor have earth-bound souls and limited spirits any share from this holy table. And in this station, the effulgences of pure self-subsistence and absolute freedom shine forth from the Monarch of Primal Oneness within the realities of the kings of the land of oneness. True independence and sovereignty: “A day in which God from His generous wealth makes all independent,” occurs in this most mighty and most high stage. And a wayfarer in this stage leaves the wilderness of annihilation and perplexed wandering and comes upon

43 ویا آن میل و محبت از مقام تفصیل بجمع است و آن مشاهده و محبت عاشقین و مجتذبین است جمال آن ذات احدیت و معشوق حقیقت را لکن منزله از غبار تیره و وسایل و وسایط و مبرا از کدورت مجالی و مرایا و سالکین در این مقام از کثرات وجود بواحد حقیقی ناظر گردند و چنان در تجلیات جمال قدیم و در اشراقات آفتاب طلعت محبوب جمیل محو و مستغرق گردند که از کائنات بیخبر شوند و از ممکنات سفر کنند تا در فضای جانفزای لقاء جمال ذات احدیت مقرر گردند از قطره فانی ببحر باقی راجع گردند و سراج تحدید خاموش نمایند و مشعل توحید برافروزند و چشم از مشاهده اشراقات و تجلیات شمس حقیقت در خاک پاک نمایند و در خورشید افلاک نگرند و نظر را از ملاحظه بدر عالمتاب در جسم آب منقطع نمایند و قمر منیر را در سماء رفیع بانوار بی حد و حساب مشاهده فرمایند و این مقامی است که میفرماید آنی وجهت وجهی للذی فطر السموات والأرض خنیفاً و ما انا من المشرکین این رتبه چهارم از محبت بود

44 اما رتبه پنجم از محبت آن میل روحانی و محبت وجدانی عاشقان جمال احدیت است بجمال خود و در نفس خود و این مقام و مرتبه از محبت از جمع بجمع حکایت نماید زیرا این مقام از عنصر لاهوتی خلق شده و از لطیفه ربانی موجود گشته

45 حقایق ملکوتی و ماهیات جبروتی را از این رایحه رضوان احدیت و نفحه گلشن هویت نصیبی نه و نفوس مقید و ارواح محدوده را از این مائده قدسیه بهره‌ئی نه و در این مقام تجلیات غنای بحت و استغناء بات از سلطان احدیه در حقایق سلاطین ممالک توحید تجلی گردد و غنای حقیقی و دولت دائمی یوم یغنی الله کلاً من سعته در این مرتبه اعتراف اعلی رخ گشاید و سالک در این مقام از بادیه محو و سرگردانی بر شاطی بحر بیکران و قلمز بی پایان و

the shore of the boundless ocean and limitless sea: "And in yourselves do you not see?" And he enters the rose-garden of the reality and the garden of the guidance of: "Read your own book, your self is sufficient to give an account against you today." And he sees the glimmering of the effulgences of the Beauteous One shining from the dawn of his own beauty; and he finds the breezes of the Paradise of Reality blowing from the fields of oneness and the gardens of detachment which are green and verdant within his blessed heart. He has penetrated from pure and evident loss to eternal sovereignty and from complete poverty and destitution to true wealth and eternal possessions. He sees all the [Divine] Names appearing from the dawning-place of his name and he finds all the [Divine] Attributes dawning from the horizon of his essence [dhat]. He sees his own beauty annihilated in the Beauty of the True One and finds the Beauty of the True One enduring in the beauty of his self. As that sun of the Heaven of Oneness and that moon of the Firmament of Singleness, His Holiness the Seal of the Prophets (may God praise him and give him peace), while in the course of his Night-Ascent [Mi'raj] of Unity heard from the flute the soul-uplifting call of the Beloved of Reality and the Hidden Essence singing: "Stop! O Muhammad! For you are the lover and you the beloved!" And in the garden of the Earth and of the Angelic Realm and the Heavenly [lahuti] Court he sang this Divine melody: "I have with God states in which He is I and I am He except that He is He and I am I."

46 5.2. And in this station the star of limited existence and being is hidden in the setting point of nothingness and annihilation. And the sun of absolute existence raises its head from the dawn of Primal Oneness without a veil and rises. And the unity of the wine-pourer and the wine and the wine-drinker are made manifest. How well has it been said:

47 "The Spirit of the Heart which is intoxicated by the Holy Goblet, It itself is the wine and it the cup and it the pourer."

48 5.3. Indeed, this most mighty, this most great station is, in the first stage, particular to the Suns of Reality which shine forth from the Divine Day-break – though their dawning is a sunrise that has no setting – and their setting is in the Divine West – and their dusk is not a setting or a descent for the light of their beauty shines forth ceaselessly from the Divine morn upon the Temples of Oneness and the mid-afternoon sun of their Countenance continues to shine, bestowing spirit upon the realities of detachment. But the effulgences of this station shine forth from these Suns onto the mirrors of the realities of the way-farers and seekers. Thus if the mirrors of the heart be freed from the dust of the worlds of plurality and limitations

فی انفسکم اَفلاتبصرون و در گلستان حقیقت و بوستان هدایت اَقْرأ کتَابک و کفی بنفسک الیوم علیک حسبیا داخل شود و لمعات تجلیات جمال احدیت را از فجر جمال خود طالع بیند و روائج رضوان حقیقت را از ریاض توحید و گلشن تجرید که در قلب مبروکش سرسبز و خرم گشته ساطع یابد از فقدان صرف بر دولت بیزوال پی برد و از فقر کلی و مسکنت واقعی بر غنای حقیقی و ثروت دائمی ابدی رسد جمیع اسماء را از مشرق اسمش ظاهر بیند و جمیع صفات را از مطلع ذاتش باهر یابد جمال خود را در جمال حق فانی نگرد و جمال حق را در جمال خود باقی یابد چنانچه شمس فلک توحید و بدر سماء تفرید حضرت خاتم النبیین ص در عروج معارج احدیه از مزمار ندای جانفزای معشوق حقیقت و غیب هویت تغنی قف یا محمد انت الحبيب وانت المحبوب استماع نمود و در گزار ملک و ملکوت و گلستان حقیقت و لاهوت بدین نغمه الهی تغنی فرمود که لی مع الله حالات هو انا و انا هو الا هو هو و انا انا

46 و در این مقام ستاره هستی و وجود مقید در مغرب نیستی و فنا متواری گردد و آفتاب هستی مطلق از فجر احدیت بی نقاب سر برآرد و طلوع فرماید و اتحاد ساقی و شراب و شارب آشکار گردد فنعم ما قال

47 روح دل کو مست جام قدسی است خود می و خود ساغر و خود ساقی است

48 باری این مقام اعظم اکبر در مرتبه اولیه مختص است بشمس حقیقت که از فجر الهی طلوع نمودند و طلوعشان را طلوع و غرویی نه و در مغرب ربانی غروب نمودند و غروبشان را افول و نزولی نه بلکه لمیزل از صبح الهی انوار جمالشان بر هیاکل توحید لایح و درخشنده است و لایزال در وسط الزوال خورشید طلعتشان بر حقایق تجرید روح بخشنده و لکن تجلیات این مقام از این شمس لایحات در مرایاء حقایق سالکین و طالبین تجلی فرموده چنانچه اگر مرآت قلوب از کدورات عوالم کثرت و حدود ممتاز گردد

then the effulgences of this station will be imprinted upon it. And if the window of the soul and the lamp of the heart become purified and refined through the power of holy souls, the light of Divine Bounty will be kindled within it.

- 49 And so, O seeker of the path of guidance, make thy sight accurate and thy vision refined so that you may come to understand, in these five among the stations of Love which have been mentioned, the stations of Love which are incorporated and included among all the worlds, in the state of unification and separation, unification of unification, and separation of separation. And similarly, some of those who dwell among the sanctified signs consider that the Love of the True One for the creatures is the appearance of the effulgences of the Divinity [uluhiyyat] and the continuance of the attributes of the Heavenly Realm [lahutiyyat] in the temples and places of manifestation of the physical world [nasutiyya]. The Love of the servant for the Absolute is the annihilation of the existence and the passing away of the attributes of the physical world in Heavenly Perpetuation [baqa-yi lahutiyya] and Divine Manifestations. As it has been said: "The love of God for the servant is the perpetuation of the Heavenly Realm in the passing away [fana] of the physical world. And the love of the servant for God is the passing away of the physical world in Heavenly Perpetuation." And they have abbreviated matters to these two stages. The attribution of Love to the Lord of Might they recognise as metaphorical. For the Love of the Absolute is fundamental and precedes the love of the servants – as it is said in the blessed verse: "And God will bring about a people whom He loves and they love Him."

- 50 Furthermore even if this evanescent bird should sing the most wondrous songs in the rose-garden of Attraction upon the branches of yearning until the end of time, he will not reach the end of these stages and stations. Therefore the matter will be cut short at this point.

51 C. KHILQAT (CREATION)

- 52 And as for the station of creation, know thou that created things are of several kinds: some are the creation of the womb and are created in the womb; some are spontaneous creation without an apparent cause like the creatures that are found in fruits; and some come into being in an egg. These are the corporeal divisions of created beings.

- 53 But the inner spiritual creation and the hidden divine emanation is a different creation and another emanation. That creation is of sanctified spirits in the bodies of the believers in the

تجلیات این مقام در او منطبق آید و اگر زجاجهء نفوس و مشکوة صدور بقوت نفوس قدسیه صافی و رقیق شود سراج فیوضات الهیه در او مشتعل گردد

- 49 باری ای سالک سبیل هدایت نظر را دقیق نما و بصر را رقیق فرما تا در این پنج رتبه از مراتب محبت که ذکر شد جمیع مقامات محبت را که در کل عوالم جمع و تفصیل و جمع جمع و تفصیل تفصیل مندمج و مندرج است ادراک فرمائی و هم چنین بعضی از واقفین اشارات قدسیه بر آنند که محبت حق بعباد ظهور تجلیات الوهیت و ابقاء صفات لاهوتیت است در هیاکل و مجالی ناسوتیه و محبت عبد بحق انعدام هستی و افناء صفات ناسوتی است در بقاء لاهوتیه و ظهورات الوهیه چنانچه گفته اند که محبة الله للعبد ابقاء اللاهوتیه فی فناء الناسوتیه و محبة العبد لله افناء الناسوتیه فی بقاء اللاهوتیه و بهمین دو رتبه اختصار نموده اند و نسبت محبت بحضرت رب العزة حقیقت دانند و لکن نسبتش را بعد مجازی دانند زیرا محبت حق اصل است و سبقت داشته بر محبت عباد چنانچه در آیه مبارکه میفرماید فسوف یأتی الله بقوم یحبهم و یحبونه

- 50 باری این طیر فانی اگر تا قیام السّاعة در گلستان عشق بر شاخسار شوق ببدايع نعمات روحانی تغنی نماید مراتب و مقامات آن اتمام نپذیرد و بآخر نرسد لهذا بدین چند کلمه اختصار نمودیم

51 [خلقت]

- 52 و اما مقام خلقت بدانکه مخلوقات بر چند قسمند قسمی خلق ارحام است که در ارحام خلق شوند و قسمی خلق السّاعة است که بنفسه متکون گردند چون حیوانات که در انماز تولید یابند و قسمی در بیضه موجود شوند و این اقسام خلقت اجسام است

- 53 ولكن خلق باطنیه الهیه و بعث خفیه ربّانیه خلقی دیگر و بعضی دیگر است و آن خلق ارواح

Divine Unity and in the innermost being of the mystic knowers. It is the creation of forms and realities in the kingdoms of heaven and earth. However some of the mystic knowers do not recognise these forms, potentialities, realities and quiddities as being created and fashioned for several reasons:

- 54 1. "Firstly they say that created and fashioned things are originated and originated things are those that do not exist at one point in time and then come into being. But these realities and forms have always been in existence in the mirror of the Knowledge of the Lord of Might. For knowledge without an object of knowledge (the thing known) is not possible. And yet Knowledge is one of the essential attributes [of the Absolute] which is identical to the Essence [of the Absolute] and is pre-existent. Therefore if we were to say that these realities and potentialities have a beginning then we would – God forbid! – be asserting ignorance within the Essence of Necessary Being [the Absolute]. For the existence of knowledge is dependent on the existence of objects of knowledge, and if these latter are originated, it would necessarily follow that knowledge did not exist in the Essence of the Absolute before the creation of objects of knowledge and this is sheer blasphemy.

- 55 2. "Secondly that by means of rational and traditional proofs it is established and proven that [the concept of] Predestination is erroneous and would require that the Absolute cause oppression and compulsion in Its Creation whereas the complete justice of God is firmly established. Therefore if we say that the True One (may He be praised) has created one being [kaynunat] for happiness and another for adversity, then duress and compulsion would be necessary in creation and this despite the fact that, in relation to that King of Existence, the fashioning and creation of all contingent beings are alike. Thus has He said: "you will not see in the creation of the All-Merciful any difference." And similarly: "He has not created you nor raised you up save as one soul." And since it is clear that the Lord of Might has not created Existence and Contingent Beings through the use of compulsion and duress, therefore He must have created them with whatever is consistent with their potentialities so that there would be no diminution in the complete Justice of God nor in the stage of granting every person his just due. Therefore it is not permissible [to say] that the potentialities exist and the quiddities did not exist and were then brought into being and sought their essential exigencies from either happiness or adversity. For if these quiddities and potentialities are not [existing] things but are pure non-existence,

قدسیه است در هیاکل موحدین و در افتده عارفین و خلق اعیان و حقایق است در ملکوت سموات و ارضین اگرچه بعضی از عارفین اعیان و قابلیات و حقایق و ماهیات را مجعول و مخلوق ندانند بچند دلیل

54 اول آنکه گفته اند که شأن مخلوقات و مجعولات حدوث است و حادث آن است که نبوده بعد بوجود آید و این حقایق و اعیان لم یزل در مرآت علم حضرت رب العزّة موجود و ثابت بوده چه که علم بی معلوم ممکن نشود و علم از صفات ذاتیه است که عین ذات است و قدیم است پس اگر گوئیم این حقایق و قابلیات حادث است استغفرالله معتقد بهجمل در ذات واجب الوجود شده ایم چه وجود علم منوط بوجود معلومات است اگر معلومات حادث بود لازم آید که از ذات حق قبل از خلق معلومات سلب علم گردد و این کفریست صراح

55 و ثانی آنکه بدلائل عقلیه و نقلیه ثابت و مبرهن است که جبر باطل و در آفرینش حق باید [نفی] جور و اجبار نمود و عدالت کلیّه الهیه را ثابت کرد چه اگر گوئیم حق سبحانه کینونتی را بر سعادت و کینونتی را بر شقاوت خلق نمود اکراه و اجبار در خلقت لازم آید و حال آنکه جعل و خلق ممکنات نسبت بآن سلطان وجود یکسان است چنانچه میفرماید ماتری فی خلق الرحمن من تفاوت و هم چنین و ما خلقکم و مابعثکم الا کنفس واحده و چون ثابت است که حضرت رب العزّة موجودات و ممکنات را بطریق اجبار و اکراه خلق ننموده پس باید بآنچه مقتضای قابلیت ایشان است خلق فرماید تا خللی در عدل کلیّه الهی و مقام اعطاء کلّ ذی حق حقّه راه نیابد در این صورت جایز نبوده و نیست که قابلیات موجودات و ماهیات ممکنات معدوم بوده و بعد موجود شدند و آنچه مقتضای ذاتی ایشانست از سعادت و شقاوت طلب نمایند زیرا در این صورت این ماهیات و قابلیات شیء نبوده بلکه عدم صرف بوده چگونه وجود را قابلند و عدم را قابلیت وجود نبود چه که اتصاف شیء بنقیض خود ممکن نبود

how then can they become recipients of existence when non-existence is not capable of coming into being? For it is not possible for something to be endowed with its opposite.

56 Therefore by this rational proof, these realities that are sometimes called quiddities, potentialities and archetypes have always had an intellectual existence and are incorporated within the mirror of the Essence of the Absolute in a state of absolute simplicity and unity and not in a state of plurality. For the existence of plurality in the Essence of Necessary Being would be a defect for the reasons that have previously been given.

57 But some of those who are informed of the hidden signs and ascend to the heights of oneness hold to the opinion that realities and potentialities are created and formed and that archetypes and quiddities are originated and are the effect of prior causes which have not inhaled the fragrances of the sanctified breezes of pre-existence nor smelled the zephyrs of the Gardens of Ancient Might. And in the Paradise of Oneness upon the branches of detachment and the twigs of unity, they have sung this Heavenly [Lahuti] song and this Angelic [Malakuti] refrain in discerning the difficulties and removing the obstacles mentioned above concerning the connection of knowledge and the objects of knowledge. They have clung to firm proofs and convincing evidences to demonstrate that Divine Knowledge does not call for nor depend upon objects of knowledge.

58 1. "The first evidence is this that they assert that the essential and enduring names and attributes such as the All-Knowing, the All-Seeing, the All-Hearing, and the other essential attributes are, in the World of Primary Unity, identical to the Essence of the Absolute without a trace of difference or distinction between these attributes and the Essence. This is to such a degree that in the station of Essence, there is no Knowledge without Essence and no Essence without Knowledge. Thus in this station, Knowledge is identical to Essence; Essence is identical to Hearing; Hearing to Seeing; Seeing to Life; and Life is identical to Essence. There are many references to this exalted matter in the books of the Most Great Shaykh [Ibn al-'Arabi] such as the Futuhat [al-Makiyya] and the Fusus [al-Hikam].

59 1.1. These numerous and diverse references to that Essence of Unity such as All-Hearing, All-Seeing, All-Knowing are expressions of perfection and designations of one and the same thing. Otherwise in that great and most mighty station no attributes exist apart from the Essence. Thus does that King of the Court of Divine Guidance and that Phoenix of the Dawning-Place of Knowledge and Wisdom, 'Ali ibn Abi Talib, may God exalt him, say: "Perfect belief in Divine Unity is the denial of all His Attributes". For if between the Attributes and that

56 پس باین دلایل عقلیه این حقایق که گاهی تعبیر از آن به ماهیات و قابلیتات و اعیان نمایند لم یزل بوجود علمی موجود و در مرآت ذات حق بنحو بساطت و وحدت مندرج و مندرج بوده نه بنحو تکرر چه وجود کثرت در ذات واجب الوجود نقص است بدلائلی که از پیش گذشت

57 ولكن بعضی از واقفین اشارات خفیه و متعارجین معارج احديه بر آنند که حقایق و قابلیتات مخلوق و مجعولند و اعیان و ماهیات حادث و معلول و رایحهائی از روایح قدس لا اولیه استنشام ننموده‌اند و نسیمی از ریاض عزّ قدّم استنشاق نکرده‌اند و در رضوان توحید بر اغصان تجرید و افنان تفرید بدین نغمه لاهوتی و رنه ملکوتی در کشف اشکالات و رفع محذوراتی که از پیش گذشت در تعلق علم بمعلومات تغنی نموده‌اند و بچند دلایل متقنه و براهین محکمه در اینکه علم الهی مستلزم و تابع معلومات نیست تمسک و تشبّث جسته

58 دلیل اول آنکه استدلال نموده‌اند بر اینکه صفات و اسماء ذاتیه ثبوتیه از علم و بصیر و سمیع و سایر صفات ذاتیه در عالم احديه عین ذات حق است بدون شائبه غیریت و امتیاز بین الصفات و الذات قسمی که در مرتبه ذات علمی غیر از ذات نه و ذاتی دون علم نه بلکه در آن مرتبه علم عین ذات و ذات عین سمیع و سمع عین بصر و بصر عین حیوة و حیوة عین ذات است چنانچه در کتب شیخ اکبر از فتوحات و فصوص اشاره باین مطلب بلند اعلی بسیار است

59 و این اطلاعات متعدده متکثره بر آن ذات احدیت از سمیع و بصیر و علم تعبیرات کالیه و عنوانات شیء واحد است والا در آن مرتبه اکبر اعظم صفاتی غیر ذات موجود نه چنانچه پادشاه عرصه ولایت و عنقاء مشرق علم و حکمت حضرت علی ابن ابی طالب کرم الله وجهه میفرماید کمال التوحید نفی الصفات عنه

Essence of Oneness there were any difference it would be either that they were part of the Essence or they were outside the Essence. If they were constituent parts then composition would be required and that would, according to proofs derived from reason and from the Traditions, be erroneous. And if they were not constituent parts that would require a multiplicity of pre-existent beings and that is also erroneous from both reason and the Traditions. Therefore it is clearly shown that all enduring Attributes are identical to the Essence of Oneness without any distinction or separation and that no-one has understood Its innermost Being nor comprehended that Essence of Essences. Eternally, It has been, in the Heights of Sanctity and the Heavens of Glorification, above the understanding of existent beings and sanctified from being comprehended by the minds of creatures. Thus the Sun of the Heaven of Singleness and the Candle of the Night of Oneness, the Quintessence of the Messengers, the Seal of the Prophets (unto Him be salutations and peace) concerning the station of understanding that Essence of Oneness has sung in the expanses of heaven and earth the song of: "We have not known Thee as thou shouldst be known" and on the branches of the Tree of Existence has chanted the refrain: "O Lord! Increase my wonder at Thee".

چه اگر در بین صفات و آن ذات احدیت فرق آشکار و امتیازی نمودار بود خارج از دو جهت نبود یا جزء ذات بودند یا خارج از ذات در صورت اجزاء ترکیب لازم آید و آن نیز بدلائل عقلیه و نقلیه باطل است و در صورت غیر اجزاء تعدد قدما لازم آید و آن نیز بدلائل عقلیه و نقلیه باطل است و پس ثابت و مبرهن گشت که جمیع صفات ثبوتیه عین ذات احدیت است بدون امتیاز و اختلاف و احدی بکنه ذات او پی نبرده و حقیقت آن جوهر الجواهر را ادراک ننموده لمیزل در علو تقدیس و سمو تسبیح خود منزّه از ادراک موجودات و مقدّس از احاطه عقول ممکنات بوده چنانچه شمس سماء تفرید و شمع شبستان توحید خلاصه المرسلین خاتم النبیین صلی الله علیه و سلم در مقام معرفت آن ذات احدیت بنغمه ماعرفناک حق معرفتک در فضای ملک و ملکوت تغنی نموده اند و برته ربّ زدنی فیک تحیراً بر اغصان شجره وجود تری فرموده اند

60 1.2. For knowledge of a thing requires one to encompass that thing and until a person encompasses a thing, he cannot understand its reality. Thus has he said: "They have not been able to encompass anything of His Knowledge" and similarly: "indeed they lied about what they did not encompass of His Knowledge". And it is abundantly clear and evident that no being is capable of encompassing that Essence of Unity.

60 زیرا علم بهر شیء احاطه بآن شیء است تا نفسی بر شیء احاطه نماید حقیقت آن را ادراک نکند چنانچه میفرماید و لایحیطون بشیء من علمه و هم چنین میفرماید بل کذبوا بما لم یحیطوا بعلمه و این بسی واضح و آشکار است که هیچ موجودی نتواند که احاطه بر آن ذات احدیت بنماید

61 1.3. Since it has been established that knowing the Essence of the Absolute is impossible then knowing the Knowledge which is identical to the Essence of the Absolute is also impossible since [we have already shown that] no difference whatsoever exists between the Essence and the Attributes. And so in this respect no-one can penetrate that Knowledge which is identical to the Essence in order to be able to determine the relationship between the Knowledge of the Absolute and things, whether it calls for objects of knowledge or not; whether it is dependent on the realities and potentialities of things or not. Certainly knowledge without an object of knowledge is not possible in the contingent world, but no-one knows [how the matter stands within] the Essence [of the Absolute]. And concerning the impossibility of knowing the stations and attributes that are identical to the Essence of the Absolute, that Nightingale of the Garden of Glorification and that song-bird of the Rose-Garden of Detachment, the all-conquering lion of God, 'Ali ibn Abi Talib (may God honour him) has, with the most perfect

61 پس چون ثابت گشت که معرفت ذات حق متمتع و محال است و معرفت علمی که عین ذات حق است نیز متمتع و محال است چه که بین ذات و صفات بهیچوجه من الوجوه فرقی موجود نه در این صورت آن علمی که عین ذات است هیچ نفسی بکنه او پی نبرده و ادراک و تعقل ننموده تا مطلع گردد و ملاحظه نماید که علم حق باشیاء چگونه است مستدعی معلومات است یا نه و تابع حقایق و قابلیات اشیاء است یا نه بلی در حیز امکان علم بی معلوم ممکن نگرود و لکن در ذات هیچ نفسی ادراک ننموده و در امتناع معرفت شئون و صفاتی که عین ذات حق است بلبل بستان تحید و عندلیب گلستان تجرید اسد الله الغالب علی ابن ابی طالب کرم الله وجهه باکمل بیان و افصح تبیان بیان نموده اند

and eloquent exposition, disclosed and explained the reality of this lofty matter in a few refined words as follows: "Whoever asks concerning the [Divine] Unity is ignorant and whoever answers is an idolator; whoever has acknowledged this Unity is a heretic and whoever has not acknowledged it is an unbeliever." This means that if anyone asks about the [Divine] Unity which is identical to the Essence of the Absolute and the Unknown Ipseity, this is evidence of the ignorance of the asker. For to ask about something the understanding of which is impossible and unachievable is evidence of ignorance. While whoever answers this question has created a partner and produces a comparison for that Unique One. For whatever thought or imagination is in his mind is a mere figment of his thinking and imagination and that Mystery of Mysteries cannot be known by anyone or understood by any learned person. Therefore whatever it is that he has understood or imagined, he has made it a partner to the Absolute [and is therefore an idolator]. And whoever claims to have acknowledged that Unity which is identical to the Essence of the Absolute is a heretic for whatever it is that he has acknowledged, it is not the Essence of the Absolute and so in acknowledging it, he has committed heresy. And whoever does not acknowledge the Unity of that Unique Essence after looking at Its traces and works is an unbeliever for if you look at the atoms of the heavens and the earth, you will see all of it as signs proving the Unity of that King of Oneness.

62 2. "And as for the Second Proof of the fact that the Knowledge of the True One (exalted and praised be He) is not dependent upon objects of knowledge, it is that, according to proofs that have previously been stated, it has been established and proved that Knowledge is identical to the Essence of the Absolute without trace of distinction or difference. This means that the Essence is in Its entirety All-Knowing; the Essence is in Its entirety All-Hearing and so on for all the Essential Attributes.

63 2.1. Some learned persons have said that it is neither the same as the Essence nor other than the Essence for if we say it is identical to the Essence without distinction, this necessitates the negation of knowledge and this is imperfection. but the intention is not that for the worlds of God are infinite and, in each world, the Names and Attributes have a specific effect [hukn]. In the World of Primal Oneness [ahadiyyat], they are identical to the Essence. In the World of Manifested Oneness [wahadiyyat], they are distinguished. These stations of Primal Oneness and pillars of Manifested Oneness and Divinity have always remained and will continue to endure. Thus someone once, in the presence of one of the saints of God, mentioned the

و حقیقت این مطلب بلند اعلی را بچند کلمات لطیفه مکشوف و عیان فرموده اند اینست بیان آنحضرت که میفرماید من سئل عن التوحید فهو جاهل و من اجاب عنه فهو مشرک و من عرف التوحید فهو ملحد و من لم يعرف التوحید فهو کافر یعنی اگر نفسی از توحیدی که عین ذات احدیت و غیب هویت است سؤال نماید دلیل بر جهل آن سائل است زیرا سؤال از شیء که ادراک آن ممنوع و محال است مدلل بر جهل و نادانی است و هر نفسی هم که این سؤال را جواب گوید از برای آن واحد احد شریک و مانند جسته زیرا آنچه به عقل و ادراک خود تعقل و تصور نموده آن صور خیالی و تصورات عقلیه خود اوست و آن غیب الغیوب معروف هیچ نفسی و معلوم هیچ عالمی نگردد پس آنچه ادراک و تصور نموده آنرا شریک حضرت حق سبحانه انگاشته و هر نفسی که ادعای معرفت توحیدی که عین ذات حق است نماید ملحد است زیرا آنچه به عقل و ادراک خود شناخته و درک نموده آن غیر ذات حق است پس در معرفت الحاد نموده است و هر نفسی که عارف بتوحید آن ذات یگانه نظر به آثار و افعال نگردد کافر است چنانچه اگر در ذرات ملک و ملکوت نظر نمائی جمیع را آیات مدله بر توحید آن سلطان احدیه ملاحظه کنی

62 62 فاما دلیل ثانی بر اینکه علم حق سبحانه تابع معلومات نه آنکه گفته اند بدلالی که از پیش گذشت ثابت و مبرهن شد که علم عین ذات حق است بدون شایبه تخالف و تغایر یعنی ذات بتمامه علیم است و ذات بتمامه سمیع است و هم چنین سایر صفات ذاتیه

63 63 اگرچه بعضی از علما گفتند که نه عین ذات است و نه خارج از ذات زیرا که اگر گوئیم عین ذات است بدون امتیاز نفی علم لازم آید و این نقص است و لکن مقصود این نیست بلکه عوالم الهیه مالا نهاییه است و در هر عالم اسماء و صفات حکمی دارد در عالم احدیه عین ذات است و در عالم واحدیه ممتاز از ذات و این مراتب احدیه و عما و واحدیه و الوهیه لم یزل باقی و برقرار بوده چنانچه شخصی در حضور یکی از اولیای الهی حدیث کان الله و لم یکن معه من شیء بر زبان

Tradition: "there was God and there was naught else besides Him." When that knower of hidden secrets heard this he said: "he is now the same as He has always been."

راند چون آن واقف اسرار مکنونه استماع نمود
فرمود الان یکون بمثل ما قد کان

64 2.2. And so if the Knowledge of the True One (may He be praised) required and called for objects of knowledge and necessitated the potentialities of things, Its Essence would also require that and this is erroneous because exigency and requirements necessarily involve need and need is an attribute of Possible Being not of Necessary Being and and the True One (praised be He) is self-sufficient in Its Essence.

64 باری اگر علم حقّ سبحانه مستدعی و مستلزم
معلومات و مقتضی قابلیتات اشیاء بود ذات
او مستدعی و مقتضی آن است و این باطل
است زیرا طلب و اقتضا مستلزم احتیاج است
و احتیاج صفت ممکن است نه واجب و حقّ
سبحانه غنی بالذات است

65 3. "And as for the Third Proof , it is that they have said that the knowledge of Possible Being is necessarily dependent on objects of knowledge and is impossible without them. And if the Knowledge of Necessary Being were also dependent on objects of knowledge, it would be the knowledge of Possible Being. It is clear and evident that what is Possible Being cannot be part of the Absolute for no similarity, likeness, comparison or resemblance can there be between Creator and creature, between Necessary Being and Possible Being, and between the Absolute and the creation. For the attributes of the Absolute have always been Absolute Power, Might and Self-Sufficiency while the station of creatures and of Possible Being is that of lowliness, neediness and poverty. And whatever essential attributes are clearly proven for contingent and existent beings, that Essence of Essences and that Reality of Realities is free from them in the loftiness of Its Purity and the exalted heights of Its Sanctity. What relationship can there be then between Necessary Being and Possible Being, between the Absolute and the creation? Therefore the Knowledge of the Absolute is not dependent on objects of knowledge for it is the knowledge of Possible Being which requires these.

65 و اما دلیل ثالث آنکه گفته اند که علم ممکن تابع
و مقتضی معلومات است و بدون معلوم ممتنع و
محال است و اگر علم واجب نیز تابع و مستدعی
معلومات بود آن نیز علم ممکن است و این واضح
و ثابت است که آنچه در امکان است در حقّ
محال است چه که هیچوجه مماثلت و مشابهت
و مجانست و موافقت مابین خالق و مخلوق و
وجوب و امکان و حقّ و خلق نبوده و نیست
زیرا لمزل صفت حقّ سبحانه قدرت و عزّت و
غناء بخت بوده و شأن مخلوقات و ممکنات ذات
و مسکنت و فقر صرف و آنچه صفات ذاتیه
که از برای ممکنات و موجودات ثابت است آن
جوهر الجواهر و حقیقه الحقایق در علو تنزیه و
سمو تقدیس خود از آن صفات منزّه و مبرا است
در این صورت چه مناسبتی بین وجوب و امکان
و حقّ و خلق بوده پس باین دلیل علم حقّ تابع
معلومات نبوده و نیست زیرا علم ممکن مستدعی
آن است

66 4. "And as for the Fourth Proof , they have said that if the forms and potentialities of things exist within the Essence of the Absolute, they must be identical to the Essence of the Absolute and therefore they would not be potentialities or realities because it is clear and proven that the knower is distinct from the object of knowledge. Certainly the knower may be identical to the object of knowledge if this is knowledge by an entity of itself. But if it is not [knowledge] of itself then [the knower] must be distinct from the object of knowledge. And so if these realities and substances are identical to the Essence without any plurality or difference, they cannot be objects of knowledge. In what manner then can they be seeking existence when the Essence of the Absolute exists and has no separate need of existence.

66 و اما دلیل رابع آنکه گفته اند اگر اعیان و قابلیتات
اشیاء در ذات حقّ موجودند عین ذات حَقّند
پس قابلیتات و حقایق نیستند زیرا واضح و مبرهن
است که عالم غیر معلوم است بلی عالم عین معلوم
است و آن علم شیء است بنفس خود و اما بغیر
خود البته غیر معلوم است پس اگر این حقایق
و اعیان عین ذات است بدون تکرّر و اختلاف
پس معلومات نیستند چگونه طالب وجود باشند
و حال آنکه ذات حقّ سبحانه موجود است و او
را احتیاج علیحده نباشد بوجود

67 Thus these proofs that have been mentioned show and make evident that the Knowledge of the Absolute is not dependent on objects of knowledge so that people (who believe that it is) cannot maintain that realities and archetypes are not created nor are they the effects of causes (for these latter have brought evidences forward to show that Knowledge is a pre-existent Attribute and objects of knowledge have existed in an intellectual existence within the Divine Knowledge; and pre-existence cannot be associated with the act of creation since something that is brought into being necessitates creation in time).

68 In brief, the matter is that there are two considerations concerning knowledge. The first is its essence and reality and the second is its action. Therefore in mentioning knowledge, the intention might be that Knowledge which is identical to the Essence of the Absolute or the knowledge that is dependent on and pertains to objects of knowledge. The first is pre-existent and identical to the Essence of the Absolute; the second is originated and is identical to created things. Many proofs have been advanced for this matter but this treatise cannot contain them all. Thus in the same way that they consider that knowledge which pertains to objects of knowledge to be originated, they consider the objects of knowledge which are the realities and potentialities of things to be also originated and created. Similarly they have said that the potentialities [qabiliyyat] and the recipients of the potentialities [maqbulat] came into being and were created simultaneously. For example it has been stated that all things are composed of two elements: the "Fashioner" [qabil] and the "Fashioned" [maqbul]. By "Fashioned" is meant substance [madda] and primary matter [huyula] and by "Fashioner" is meant the form and shape which confines and limits the primary matter from its state of indefiniteness and freedom to the courtyard of limitation and definite form. For example, letters and words are composed of two things: The first is the substance which is ink and pencil-lead and is the "Fashioned" while the second is the forms and features of the letters and words which are the "Fashioner". Now this specific substance and this specific form were created simultaneously although the general substance was created before the specific form. It is clear that, before the existence of this specific form and shape, the ink had an external existence which had no specific form or shape and had the ability and potential to assume the shape of any letter or word and was not restricted or specified to a particular shape or form. Similarly, the general shape and form had an existence before substance specified them since before being specified by substance (which is ink or pencil-lead) the general shape and form of letters and words had a mental existence in the mind of the writer. Moreover, general form

67 باری باین دلایل که ذکر شد تمسک و تشبیه
جسته و ثابت نموده اند که علم حق تابع
معلومات نبوده تا نفسی معتقد بر این گردد که
حقایق و اعیان مخلوق و مجعول نیستند چه که
استدلال نموده اند که علم از صفات قدیم است
و معلومات در حضرت علم ثابت و بوجود علمی
موجود بوده اند و بقدیم جعل تعلق نگیرد زیرا
مجعول مستلزم حدوث است

68 خلاصه مطلب آنکه در علم دو ملاحظه
نموده اند یک ملاحظه عینیت و حقیقت
و دیگر ملاحظه فعلیت چنانچه از ذکر علم
علیه عین ذات حق است قصد کنند و یا
علیه تابع و متعلق بمعلومات است اراده نمایند
اول را قدیم و عین ذات حق داند و ثانی را
حادث و عین اشیاء ملاحظه نمایند و دلیل
بسیاری بر این مطلب ذکر نموده اند ولیکن این رساله
گنجایش ذکر ندارد باری از اینجهت که علم
متعلق بمعلومات را حادث داند معلومات را
که حقایق و قابلیات اشیاء است نیز حادث و
مجعول و مخلوق داند و هم چنین گفته اند که
قابلیات و مقبولات در یکزمان موجود شدند
و در یک حین منجمل گردیده اند مثلاً گفته
که جمیع اشیاء مرکبند از دو چیز یکی قابل و
دیگری مقبول و مقصود از مقبول ماده و هیولی
است و مراد از قابل هیئت و صورت که آن
ماده را از حیز لاتعین و اطلاق بتقید آورد
و از لحد بعرضه حدود کشاند و بصورت
مخصوصه معینه متعین گرداند مثلاً در حروفات
و کلمات ملاحظه نمایند که از دو شیء ترکیب
شده اند یکی ماده که مرکب و مداد است و
مقبول است و دیگری هیئت و صورت حروفات
و کلمات است که قابل است حال این ماده
مخصوصه و هیئت مخصوصه در یکزمان خلق
شدند اگرچه ماده کلیه قبل از هیئت مخصوصه
خلق شده است چنانچه مشهود است که قبل
از وجود این صور و اشکال مخصوصه در خارج
مرکب بوجود خارجی موجود بوده و بصورت
معینه و هیئت مخصوصه متعین نگشته و لیاقت
صور کل حروفات و استعداد و صلاحیت
تشکیل بهیئت جمیع کلمات داشته منحصر و
مخصوص به هیئت و صورتی معینه نبوده و
هم چنین هیئت و صورت کلیه قبل از ماده

and general substance were also created simultaneously. For it is not possible for a thing to have an external existence and not to be formed into a shape because substance and primal matter in order to exist need shape and form; while shape and form in order to appear need substance. Thus has it been said:

مخصوصه موجود بوده چنانچه قبل از وجود ماده مخصوصه که مرکب و مداد باشد هیئت کلیه و صورت کلیه حروفات و کلمات در ذهن کاتب بوجود ذهنی موجود بوده و لکن هیئت کلیه و ماده کلیه نیز باهم خلق شده زیرا ممکن نبوده و نیست که شیء وجود خارجی داشته باشد و بهیئت متصور نباشد زیرا ماده و هیولی در وجود محتاج صورت است و هیئت و صورت در ظهور محتاج ماده است چنانچه گفته اند

69 “Substance needs form to endure; In attaining shape it has imprisoned form.”

69 هیولی در بقا محتاج صورت تشکل کرده صورت را گرفتار

70 This is not a false circular argument. It is usually known as an interdependent [mutasadiqan] or connected [mutadayifan] argument. For a false circular argument is one where one thing is dependent on another which is in turn dependent on the first in one or two stages. Since it has been shown that specific substance and specific form were created simultaneously as also were general substance and general form, therefore potentialities and their recipients come into being at one and the same time and neither precedes the other except in essence.

70 و این دور باطل نیست و این را به متساوقان و متضایفان تعبیر نموده اند زیرا دور باطل آن است که شیء موقوف بچیزی بود که آن موقوف باو است در یکرته یا دورته و چون مشهود شد که ماده مخصوصه و هیئت مخصوصه در یکحین خلق شده و هیئت کلیه و ماده کلیه نیز در یک آن خلق شد پس قابلیات و مقبولات در یکزمان موجود شدند و تقدیمی جز بالذات در میانشان نیست

71 And as for [the objection] that has been mentioned previously concerning the fact that if [the concepts of] bringing into being and origination become attached to realities and potentialities, it becomes necessary to postulate compulsion and force in the creation of the True and Self-Sufficient One. And this would deny the complete Justice and all-embracing Mercy of God. For if the Absolute were to create one potentiality from Si-jjin [the substance of Hell] and another from ‘Aliyyin [the substance of Heaven], the Divine Justice would not be manifested. This is perfectly true but those who maintain that realities and potentialities are originated hold that the creation and bringing into being and action of the Absolute is the same with respect to all originated and created things without any difference or distinction. But originated things and done things [actions] have each accepted a degree of existence according to their own pleasure and desire. For example with respect to the sun and its rays, the degree of its effusion and action with respect to its rays is identical. And yet the rays according to their own desire and pleasure can be found hundreds and thousands of miles from the sun while some encircle close to the sun. Therefore notice that the fact that rays are scattered from the sun to far and near does not mean that the sun has arranged some of them to be near and some of them to be

71 و اما آنچه از پیش گذشت که اگر ایجاد و حدوث به حقایق و قابلیات تعلقی گیرد اگر اه و اجبار در آفرینش حق و غنی مطلق لازم آید و این منافی عدالت کلیه و رحمت منبسطه الهیه است زیرا اگر حق سبحانه قابلیتی را از سبب و قابلیتی را از علین خلق فرماید عدالت ربانیه مشهود نگردد این حرفی است تمام و لکن کسانیکه قائل بحدوث حقایق و قابلیات گشته اند بر آنند که خلق و ایجاد و فعل حق نسبت بجمع مجموعلات و مخلوقات یکسان است بدون فرق و تفاوت و لکن مجموعلات و مفعولات هر کدام به رضا و طلب خود رتبهئی از وجود را قبول نموده اند مثلاً در شمس و اشعه آن ملاحظه نمائید که نسبت افاضه و فعل او بجمع اشعه یکسان است و لکن اشعه به طلب و رضای خود بعضی در صد هزار فرسنگ دور از شمس مقرّ گردیده اند و بعضی در قرب و حول شمس طایف گشتند حال ملاحظه نمائید اشعهئی که از شمس سماء در اطراف و اکلاف و محلّ بعید و مکان قریب منتشر و پراکنده گردیده اند نه اینست که شمس بعضی را در قرب جمال خود و بعضی

distant but rather in bestowing existence it makes no distinction or augmentation with respect to any. It has manifested all with the same effulgence. But each, according to its own desire, has accepted a particular station and status.

72 Similarly for [the objection] that has been mentioned above, that the realities of existing things were absolutely non-existent, how could they have come into being. For non-existence has no potential to exist just as it is impossible for something to be described by its opposite. They have replied that these realities and potentialities were not absolutely non-existent but were in a state of contingent existence, having potential existence but not having substantial existence. The difference between substantial existence and possible existence is great. To mention it further would prolong the matter unduly.

73 Thus some of the mystic knowers who have ascended to the Heaven of meanings have recognised forms, realities and potentialities as pre-existent and unoriginated. And some of those informed of the path of knowledge and wisdom consider quiddities and realities to be originated and created. And this servant has given the expositions and evidences of both parties in the clearest possible manner in this treatise. But to this servant all these expositions and questions, stations and states are complete in their own station without defect or flaw. For although the object being viewed is the same, nevertheless the viewpoints and stations of these mystic knowers are different. Each viewpoint, with respect to the person who is in that station is perfect and complete.

74 Know thou, O lover of the All-Glorious Beauty, that differences between the statements of the saints is on account of differences in the effulgences of the Names of the Absolute and variations in Their places of manifestation. For in the being of every one of the mirrors of the Attributes of the Absolute and in the reality of each locus of the manifestation of Absolute Self-Sufficiency, one of the Names of the Absolute is King over the rest of the Names. Moreover humanity is honoured by the cloak of: "We have created mankind in the best of forms" and has put on the spiritual garment of: "And praised be to God the best of Creators."

75 The True One (praised be He) has manifested every created thing through one of His Names. Thus some of the mystic knowers have said that the angels are the manifestations of the Praiseworthy One and the Holy One while devils are the

را در مکان بعید قرار داده بلکه بهیچوجه در افاضه وجود تفاوت و توفیر بهیچیک نگذاشته و جمیع را بیک تجلی ظاهر نموده و لکن هر کدام بطلب خود مقام و مرتبه‌ئی را قبول نموده

72 و هم چنین آنچه از پیش گذشت که اگر حقایق موجودات معدوم صرف بودند چگونه موجود شدند و حال آنکه عدم را لیاقت وجود نه چه که اتصاف شیء بنقیض خود ممکن نبوده و نیست در جواب گفته‌اند که این حقایق و قابلیت معدوم صرف نبوده بلکه در مرتبه امکان بوجود امکانی موجود بودند و لکن نه بوجود اعیانی و فرق در میان وجود اعیانی و وجود امکانی بسیار است دیگر ذکر آن سبب تطویل گردد

73 باری بعضی از عارفین که بسموات معانی عروج نموده‌اند اعیان و حقایق و قابلیت را قدیم و غیر مجعول دانند و بعضی دیگر از واردین شریعه علم و حکمت ماهیات و حقایق را مجعول و مخلوق و حادث شمردند و این عید فانی بیانات و استدلالات هر دو طایفه را باتم بیان و اکل تبیان در این رساله ذکر نموده و لکن در نزد خود این عید جمیع این بیانات و مطالب و مقامات و مراتب در مرتبه و مقام خود تمام است بدون مشاهده خلل و فتوری زیرا اگرچه منظور یکی است و لکن نظرات عارفین و مقاماتشان متفاوت است و هر نظری بالنسبه به مقام و مرتبه‌ئی که ناظر در آن مقام واقف است تمام و کمال است

74 و بدان ای عاشق جمال ذی الجلال که اختلاف اقوال اولیا از اختلاف تجلیات اسماء حق و اختلاف مظهریت است زیرا در کینونت هر مرآتیی از مرایا صفات حق و حقیقت هر مظهري از مظاهر غنی مطلق اسمی از اسماء حق بر سایر اسماء سلطنت نماید اگرچه انسان بخلفت لقد خلقنا الانسان فی احسن تقویم سرافراز گشته و قیص روحانی فتبارک الله احسن الخالقین در بر نموده

75 چه که حضرت حق سبحانه هر شیء از ممکنات و موجودات را باسمی از اسماء تجلی فرموده چنانچه بعض از اولی‌العرفان گفته‌اند که ملائکه مظاهر سبوح و قدوسند و شیاطین مظاهر یا

manifestations of He who leads astray and He who is proud. Similarly everything else is each one under the revelation of one of the Absolute's Names. And if this Divine Subtlety and this Heavenly Refinement be separated for one instant from a thing, it would become absolute nothingness and complete non-existence.

- 76 But humanity is the dawning of light, which is to say that it is the beginning of the Day of Oneness and Guidance and the end of the night of plurality and loss. It is the mirror with the disposition to reflect all of the conflicting and opposing Names and is the source of the revelation of all of the Attributes of Divinity and Lordship. For the world of humanity is the world of the perfection of the words. Thus it is that it has been said: "God created Adam in His image"; that is to say in the form of His Names and Attributes. However although he is the dawning-place of the manifestation of all the Names and Attributes, one of the Divine Names is manifested most strongly and appears most intensely [in each person]. Thus his being originates from this Name and returns to it. The summary of the matter is that some of the saints of God, since they have seen the rays of the light of the Eternal Beauty with the eye of perpetuity in the heights of transcendence [tanzih] and the heaven of sanctity [taqdis], praise and sanctify the Essence of Absolute Unity above all of the stages [shu'unat] that pertain to the world. For in the being of these heavenly figures, the Names of "Sanctity" and "Transcendence" have shone forth. And some of the knowers of the Hidden Secrets are the manifestations of the names "Divinity" and "Lordship". Thus it is that in this station, they do not see the Lord of Lords without His subject creatures, nor the Creator without a Creation, nor the All-Knowing without an object of knowledge.

- 77 And some of those who know the secrets of Primal Unity, although in their reality and innermost being one of the Divine Names is strongest yet in their being a reflection exists and a light is apparent of every Name of the Absolute and every Attribute of the Self-Sufficient One. For these, in the station of absolute transcendence and complete sanctity whereof it is said: "There was God and there was nothing besides Him", see that Essence of Primal Unity as being pre-existent in both Essence and Attributes, free from the existence of objects of knowledge and from the realities of existent beings. In this station, they consider all except God to be absolute non-existence and complete nothingness. Thus it is that, in this station, they regard realities, existent beings and contingent beings as originated and do not consider anything as pre-existent except the Essence of the Absolute. In another station which is the station of the manifestation of the Name "All-Knowing" and the

مضلل و متکبرند و هم چنین سایر اشیاء هر کدام در ظل تجلیات اسمی از اسماء حق موجودند و اگر این لطیفه ربانی و دقیقه صمدانی یک آن از شیء منقطع شود البته معدوم صرف و مفقود بخت گردد

- 76 و لکن انسان مطلع الفجر است یعنی بدایت روز وحدت و هدایت است و انتهاء لیل کثرت و ضلالت و مرآت منطبقه از جمیع اسماء متضاده متغایره است و منبع ظهور کل صفات الوهیت و ربوبیت است زیرا عالم انسانی عالم کلمات تامات است اینست که میفرماید خلق الله آدم علی صورته ای علی هیئة اسمائه و صفاته باری باوجود آنکه مطلع ظهور کل اسماء الهیه و مشرق طلوع کل صفات ربانیه است لکن یک اسم از اسماء الهیه در او اشد ظهوراً و اکبر بروزاً است که کینوتش از آن اسم بدء شده و بآن اسم عود نماید خلاصه مطلب آنکه بعضی از اولیای الهی چون تشعشع انوار جمال باقی را در علو تنزیه و رفرف تقدیس بچشم باقی ملاحظه نمایند لهذا از شئونات کل عوالم ذات احدیه را تسبیح و تقدیس نمایند زیرا که در کینونت این هیاکل صمدانی اسماء تقدیس و تنزیه تجلی نموده و بعضی از عارفین اسرار خفیه مظاهر اسرار الوهیت و ربوبیتند اینست که در ایستقام انوار جمال رب الأرباب را بی وجود مربوب و خالق را بدون مخلوق و علیم را بی معلوم مشاهده نمایند

- 77 و اما بعضی از واقفان رموز احدیه اگرچه در افنده و حقایقشان یک اسم از اسماء الهیه اشد ظهور است و لکن از هر اسمی از اسماء حق و صفی از صفات غنی مطلق در کینوتشان عکسی مشهود است و انواری مشهور از این جهت در مقام تنزیه صرف و تقدیس بخت که میفرماید کان الله و لم یکن معه من شیء آن ذات احدیت را قدیم بالذات و الصفات مشاهده نمایند لکن منزّه از وجود معلومات و حقایق موجودات و در این رتبه ما سوی الله را معدوم صرف و مفقود بخت شمرند اینست در ایستقام حقایق موجودات و ممکنات را حادث بینند قدیمی جز ذات حق موجود ندانند و در مقام دیگر که مقام تجلیات اسم علیم و اسماء

Names of "Divinity" and "Lordship", the realities of things are considered to be pre-existent and knowledge dependent on objects of knowledge.

الوہیت و ربوبیت است حقایق اشیاء را نیز قدیم شمرند و علم را تابع معلومات ملاحظہ نمایند

- 78 O Wayfarer in the Paths of Guidance! Conceal yourself in the setting-place of annihilation and self-effacement [fana] so that from the dawning-place of existence and perpetuation [baqa], you may shine forth; don the garment of poverty and dearth in all save God so that you may emerge adorned with the robe of the Mercy of the All-Mighty; fly in the air of love and attraction so that you may ascend to the heaven of knowledge and wisdom; cleanse your eyes from the dark dust of earth and heaven and with sharp sight and the All-Seeing Eye of God, look upon the new and wondrous Divine Creation so that you may see these hidden secrets and concealed Divine mysteries without veils and impediments and may enter the Paradise of Primal Unity, which is the station of the unification of all plurality, seeking to return to true oneness. This is the portion of those have associated with holy souls. Therefore open up your self, your soul, your heart and your innermost being to this spring from which flows the Salsabil of the Wisdom of God the King, the Mighty, the Bounteous.

78 ای سالک مسالک هدایت در مغرب نیستی و فنا متواری شو تا از مشرق هستی و بقا طالع شوی و سر در قیص فقر و افتقار از ما سوی الله فرو بر تا از جیب رحمت ذوالجلال سر بر آری و در هوای عشق و جذب پرواز کن تا بر فرف علم و حکمت صمدانی عروج نمائی و چشم را از غبار تیره عوالم ملک و ملکوت پاک و طاهر کن و بعین الله الناظرة و بصر حدید در صنع جدید بدیع الهی مشاهده فرما تا این اسرار مستوره و رموز مخفیہ الهیہ را بی حجاب و نقاب ملاحظہ نمائی و در جنت احدیہ کہ مقام اتحاد کل کثرات است نظر بر جوع بواحد حقیقی وارد گردی این است نصیب نفوسیکہ بانفاس قدسی مؤانست جستہ اند ادا فاسع بذاتک و روحک و قلبک و فؤادک الی هذا المعین الذی تجری منه سلسبیل حکمة الله الملك العزيز الوهاب

79 D. MA'RIFAT (KNOWING)

- 80 As for what is intended by Knowing, know thou, O wayfarer upon the path of guidance that the path to knowing the innermost Essence of the Absolute is closed to all beings and seeking and hoping for this station is not acceptable. Never will the spiders of vain imaginings weave their web upon the branches of the knowledge of the reality of the Almighty, Omniscient One; nor will the flea in the dust circle about the stars of the heavenly spheres. How can the reality of non-existence ever understand the ipseity of being? How can utter annihilation [fana] be informed of the essence of eternity [baqa]? For the subtleties of the realities of essences of Possible Being have been created by a word of His Command and one of His Verses and have come into being through one ray of the effulgences of the Sun of His Will. And if those who wish to ascend to the heaven of mystic knowledge and climb to the kingdom of wisdom and certitude were to fly towards the eternity of that Essence of Primal Oneness in the never-ending air of the knowledge of the being of that Essence of Essences, they would not advance one cubit nor penetrate to the reality:

79 [معرفت] 80 و اما مقصود از معرفت بدان ای سالک سبیل ہدی کہ ابواب معرفت کنہ ذات حق مسدود است بر کل وجود و طلب و آمال در این مقام مردود ہرگز عنکیوت اوہام بر اغصان عرفان حقیقت عزیز عالم نند و پشہ خاک پیرامن عقاب افلاک نگرند حقیقت نیستی چگونہ ہویت هستی را ادراک کند و فناء صرف چگونہ بر جوہر بقا واقف گردد زیرا کہ لطایف حقایق جوہریات موجودات و بدایع جواہر مجردات ممکنات بکلمہ امر او و آیتی از آیات او خلق شدہ و بیک تجلی از اشراقات شمس مشیت او موجود شدہ و اگر متعارجین سماء عرفان و متصاعدین ملکوت حکمت و ایقان ببقاء ذات احدیت در ہوای بی منتهای معرفت کنہ آن جوہر الجواہر پرواز نمایند البتہ شبری طی نمایند و بحقیقت او پی نہرند

- 81 "All understanding rides on on lame donkeys, While the True One rides the wind, flying like an arrow."

81 جملہ ادراکات بر خرہای لنگ حق سوار باد پران چون خدنگ

- 82 This is why the Lord of the First and Last [Muhammad] has considered that expressions of inability and poverty concerning

82 اینست کہ سید الاولین و آخرین در این مقام اظہار عجز و فقر را کمال علم و غایۃ القصوی

this matter are perfect knowledge and the apex of wisdom. he has counted this ignorance as the essence of knowledge. Thus has he said: "We have not known Thee as thou shouldst be known" and similarly: "O Lord! Increase my wonder at Thee!"

83 In this station, no truth can be found except utter bewilderment and absolute confusion. Because for one thing to understand another depends on two things:

84 First is encompassment. This means that until one thing encompasses another, it cannot understand its inner nature. And it is well-known that no-one can encompass the Essence of the Absolute in such a way as to penetrate Its true nature or to inhale a fragrance from the garden of the knowledge of the reality of Its Essence. Knowledge and understanding can never be achieved without encompassment.

85 Secondly is similarity and likeness. Until one thing can be likened to something else its reality can never be imagined. For if one lacks its stages and worlds, how can one think or imagine it. For example, animals, vegetables and minerals can never imagine the reality of man. For with regard to [their] realities, there is not nor has ever been any similarity or comparison between mankind and these types of matter. And this is sufficiently clear and evident proof that, for the Essence of the Absolute, there is not nor ever has been any likeness or similarity. For according to the philosophers, similarity is when there there is identity of qualities. And until two things agree with respect to their qualities, they cannot be said to be similar. For example, bright shining day can not be likened to dark gloomy night and a bright burning fire cannot be compared to frozen waters. For they are not similar in any quality such as their brightness and darkness, their burning or their crystallisation. But if you were to say that this red ruby glitters like a lighted lamp, this similarity holds for they match each other in their quality of shining. Moreover qualities are accidents which are conditions and non-essentials of bodies. And it is clear and evident that the Essence of the Absolute is not a body that can become the locus for accidents. Nor can a correspondence in Its qualities be imagined so that any similarity can be discovered to It and that similarity bring about an understanding of the true nature of the Essence of the True One (praised be He) and penetrate His reality. Exalted be the True One above what those that describe Him have said of His Loftiness and Greatness!

حکمت دانسته‌اند و این جهل را جوهر علم
شمرده‌اند چنانچه میفرماید ماعرفناک حق
معرفتک و هم‌چنین میفرماید رب زدنی فیک
تخیراً

83 و در ایستگاه جز حیرانی صرف و سرگردانی بحث
تحقیق نیابد زیرا ادراک شیء مرئی را منوط
بدو چیز است

84 اول احاطه است یعنی تا شیء بر شیء احاطه
نماید ایداً ادراک کنه او نتواند و این معلوم
است که هیچ نفسی بر ذات حق احاطه ننوده
تا بکاهش پی‌برد و یا از ریاض عرفان حقیقت
دانش رایجی استشمام نماید و علم و ادراک بی
احاطه تحقیق نیابد

85 و ثانی مشابهت و مماثلت است یعنی تا شیء
مشابهت بشیء نداشته باشد بهیچوجه تصور
حقیقت آن نتواند چه که فاقد مراتب و عوالم
آن است چگونه تواند تعقل و تصور آن نماید
مثلاً حیوانات و نباتات و جماد هرگز تصور
حقیقت انسان نتوانند زیرا من حیث الحقیقة
در میان انسان و این اجناس بهیچوجه مشابهت
و موافقت نبوده و نیست و این بسی واضح و
مبهرن است که از برای ذات حق سبحانه
هیچ شبهی و مثلی و نظیری نبوده و نیست
زیرا مشابهت در نزد حکما موافقت در کیف
است و تا دو چیز در کیف موافق و مطابق
نباشند آن را مشابهت توان گفت مثلاً هرگز روز
روشن نورانرا بشب تیره ظلمانی تشبیه نتوان
نمود و نار مشتعله موقده را بمیاه منجمده مثل
نتوان زد زیرا در کیفیت که آن درخشندگی
و تیرگی و اشتعال و افسردگی است موافق و
مطابق نیستند و لکن اگر گوئی که این یاقوت
احمر چون سراج منیر و متأللاً است این تشبیه
موافق افتد زیرا در کیفیت که آن درخشندگی
است مطابقند و کیف از جمله اعراض است
که حال و عارض اجسام گردد و این ثابت و
محقق است که ذات حق جسم نیست تا محل
اعراض شود و در کیف موافقتی از برای او
تصور گردد تا مشابهی از برای او تحقیق یابد و
آن مشابه ادراک کنه ذات حق سبحانه نماید و
بحقیقتش پی‌برد فسبحان الله عما یقول الواصفون
فی وصفه علواً کبیراً

86 Therefore the meaning of Knowing in this noble Tradition is not and never has been the knowledge of the true nature of the Absolute for that is beyond the province of Possible Being. Rather it is the knowledge of the traces and effulgences of that Most Holy and Forbidden Mystery. For however much detached minds and pure souls seek to penetrate the worlds of Inner Knowledge, their understanding will never penetrate more than that station which is a sign pointing towards the Monarch of Primal Oneness which He has placed as a trust within the reality of man. And however much they may fly with triumphant wings in the limitless space of what is knowable and observable, they will read naught but the letters of the book of their own selves. Thus it is that He has said: "Read your own book, your self is sufficient to give an account against you today." For example, consider a circle; however much a compass moves, it can only move around the point which is the centre of the circle. This illumined verse, in the reality of angelic souls, has the same role as that point, for all of the senses and understanding of man revolve around that Divine verse. But this verse, shining forth from the Sun of essence, this trust from the Monarch of Primal Unity is hidden and concealed within the veils and clouds of the self just as the luminous flame is hidden and concealed invisible within the candle or lamp before it is lit. And so while this light of the firmament of Unity is concealed beneath the horizon of the reality of man, no-one is aware of the Divine states which are hidden beneath the reality of man.

87 Thus it is that when the Sun of Divine Essence rises and shines forth from the dawning-places of eternity [qayyumiyyat], those souls who have attained the knowledge of the rising-places of Oneness and the Dawning-places of the Divine Morn will be educated under the shadow of their instruction until that verse of the All-Merciful shall, like the dawning of light, raise its head from out of the reality of those assured souls and raise its banner atop the flag-pole of the heart. And these Dawning-Places are the Prophets and Holy Ones of the Absolute; from this horizon, the Sun of Reality shines out over all things with unlimited light.

88 And the wayfarer, when he attains this most mighty and most lofty station, becomes the place of manifestation of the hidden Divine secrets and the dawning-place of the concealed Heavenly light. At each instant he enters a wondrous paradise and at every second he is fortified with a new blessing. He observes within his joyful breast, the Hidden Guarded Tablet within which is concealed the secrets of what has been and what will be. His illumined heart shall become a pure mirror reflecting

86 پس مقصود از عرفان در این حدیث شریف معرفت کنه ذات حق نبوده و نیست چه که از حیز امکان خارج است بلکه مقصود معرفت آثار و تجلیات آن غیب اقدس امنع بوده و هست زیرا هرچه عقول مجرّده و نفوس رُکّیه صافیه طی عوالم عرفان نمایند جز مراتب آیه مدله بر سلطان احدیه که در حقایق انسانیّه ودیعه گذاشته شده ادراک نمایند و آنچه بجنّاح نجات در فضای بی‌منتهای علم و شهود پرواز نمایند جز احرف کتاب نفس خود نخوانند اینست که میفرماید اقرأ کتابک و کفی بنفسک الیوم علیک حسباً مثلاً در دایره ملاحظه نمائید که آنچه پرگار سیر و حرکت نماید جز بر حول آن نقطه که مرکز آن دایره است دوران نماید و آن آیه متجلیه در حقیقت نفوس ملکوتیه بعینه حکم آن نقطه دارد که جمیع حواس و مدارک انسان حول آن آیه لاهوتیه طائفند و لکن این آیه متجلیه از شمس هویه و امانت سلطان احدیه در حجابات و سیاحتات انفس محتجب و مستور است چون شعله نورانی که در غیب شمع و سراج قبل از اشتعال منطوی و مکنونست و تا این نیر سماء توحید در مغرب حقایق انسانیّه متوارست هیچ نفسی از شئونات لاهوتیه که در غیب حقیقت انسان مکنونست واقف نه

87 اینست که چون شمس هویت از مشارق قیومیت طالع و لائح گردد نفوسیکه بعرفان این مطالع عزّ احدیه و مشارق صبح الهیه فائز شده در ظلّ تربیتشان تربیت شوند تا آن آیت رحمن چون صبح انوار از جیب حقایق نفوس مطمئنّه سر برآرد و رایت ظهور بر اعلام قلوب برافرازد و این مشارق انبیا و اولیای حقّند که شمس حقیقت از این افق بر کلّ شیء افاضه فیوضات نامتناهیّه میفرماید

88 و سالک چون باین مقام اعزّ اعلیٰ فایز شد مهبّ اسرار مکنونه الهیه و مطلع انوار غیبیه صمدانیّه گردد در هر آنی بجنّت بدیع داخل شود و در هر لحظه بنعمت جدیدی مرزوق گردد صدر منشرح را لوح محفوظ الهی مشاهده کند که در او اسرار ماکان و مایکون مستور است و قلب منیر را مرآت صافیه منعکسه از صور کلّ عوالم

the images of all the worlds. All the veils of the worlds of plurality and oppression he will burn away with one flame from the fire of the love of God.

- 89 And so the meaning of Knowing in this Holy [qudsi] Tradition is recognising the Manifestation of the Absolute in the holy Dawning-Places of Primal Unity, that is to say the Prophets and Holy Ones. Otherwise the true nature of Its Essence has never been nor will ever be knowable to any soul.

- 90 O thou wayfarer upon the path of the Beloved, know thou that the fundamental purpose of this Holy Tradition is to mention the stages of the appearance and concealment of the Absolute within the thrones of Reality which are the Dawning-Places of the Grandeur of Its Essence [huwiyyat]. For example, before the kindling and manifestation of the fire of Primal Unity by itself and for itself, the totality of the manifestations are within the Invisible Essence. This is the station of the "Hidden Treasure". And when that blessed tree is lighted by itself and for itself and that Divinely-kindled fire is alight by its essence [dhat] for its essence, this becomes the station of "and I desired to be known." And when there has shone forth, with all the limitless Divine Names and Attributes, from the Dawning Place of Creation [ibda'] upon and for the sake of Possible Being, that is the station of the appearance of a wondrous creation and a new handiwork which is the station of "and so I created the Creation." And when holy souls have burned away the veils of all worlds and the trappings of all degrees and have hastened to the station of witness and attainment and have achieved knowledge of the Place of Manifestation and come to the most great sign of God within the core of their being, at that instant, they bear witness to the cause of the creation of all Contingent Being, the knowledge of God.

- 91 Therefore it is clearly proven that the meaning of Knowledge is the recognition of the Manifestations of Primal Unity for all stages and stations are made attainable by the favours of these Holy Figures. These gates have always been open to the faces of the servants but the people have deprived themselves of the bounties of the day of reunion through their pre-occupation with false matters. Thus in these days the Sun of Spiritual Guidance [or Spiritual Dominion, vilayat] is dawning forth and is resplendent from the All-Glorious [abha] Horizon and is speaking these Divine words: "The Primal Point has been cut off and the Divine Alif has arisen and the Dominion of God, the Help-in-Peril, the Self-Subsisting has appeared." But all are heedless of Him and are pre-occupied with their own desires.

ملاحظه نماید جمیع حجابات عوالم کثرت و ظلمت را بیک شعله نار محبة الله بسوزاند

- 89 باری مقصود از معرفت در این حدیث شریف قدسی معرفت ظهور حق است از این مشارق قدس احدیت یعنی انبیا و اولیای الهی و الا کنه ذات او لم یزل معروف نفسی نبوده و نخواهد بود

- 90 ای سالک سبیل محبوب بدان اصل مقصود در این حدیث قدسی ذکر مراتب ظهور و بطون حق است در اعراش حقیقت که مشارق عزّ هویّتند مثلاً قبل از اشتعال و ظهور نار احدیه بنفسها لنفسها در هویّت غیب مظاهر کلیه است آن مقام کنز مخفی است و چون آن شجره مبارکه بنفسها لنفسها مشتعل گردد و آن نار موقده ربّانیه بذاتها لذاتها برافروزد آن مقام فاحبیت ان اعراف است و چون از مشرق ابداع بجمیع اسماء و صفات نامتناهیة الهیه برامکان و لامکان مشرق گردد آن مقام ظهور خلق بدیع و صنع جدید است که مقام نفیقت الخلق است و چون نفوس مقدّسه حجابات کلّ عوالم و سیاحت کلّ مراتب را خرق نمایند و بمقام مشاهده و لقا یشتابند و بعرفان مظهر ظهور مشرف آیند و بظهور آیه الله الکبری فی الأئمة فائز شوند در آن وقت علت خلق ممکنات که عرفان حق است مشهود گردد

- 91 پس ثابت و مبرهن شد که مقصود از عرفان معرفت مظاهر احدیه است چه که جمیع مراتب و مقامات بعنایات این هیاکل مقدّسه میسر گردد و این ابواب لم یزل بر وجه عباد مفتوح بوده و لکن ناس خود را باشتغال شئونات مؤتفکه از عنایات یوم الوصل محروم نمایند چنانچه در این ایام شمس ولایت از افق ایهی مشرق و لایح است و باین کلمات لاهوتیه ناطق قد فصلت نقطة الاولیة قامت الالف الالهیه و ظهرت ولایة الله المهیمن القیوم و لکن کل از او غافل و بهوای خود مشغول

- 92 And by God besides Whom there is no other God, if anyone were to inhale a breath from this garden, he would strive to obtain a portion from this limitless ocean. But not in these days. So much are people veiled from the Essence of the Desired One that it is beyond mention. No pre-eminence do they recognize except in the acquisition of ephemeral, worldly goods and no glory do they desire save in collecting perishable trifles. Far have they fled from the mighty and secure fortress and in the den of the spider – the flimsiest of homes – have they sought refuge. For a putrid drop of brackish water, they have left behind billowing oceans of sweet water. From the shining of the most mighty, the most lofty Light, they have turned heedless to the darkness of blackest night. And this despite the fact that at every instant they can clearly see the worthlessness of this heap of dust. And, by God, if for less than a twinkling of an eye, they were to reflect, assuredly they would pass like bright lightening beyond this created world and what is in it.
- 93 And besides this they have desired with petty, divided minds to understand stages and stations that are concealed even from the Universal Mind. And when these stages cannot be contained in the narrow defiles of their infirm minds, they deny them and this despite the fact that their limbs, organs and all their component parts testify to the truth of these stages and stations.
- 94 God willing, we are hopeful that from the holy breaths of the All-Merciful which are manifest from the Right Hand of Praise, souls will be gathered under the shelter of the True One who will, with one step, pass beyond the Sadratu'l-Muntaha of the worlds of Mystic Knowledge. "And that is no great matter for God."
- 95 How pitiful and unfortunate is it for mankind that it has remained bereft of the most great bounty in this season of the Divine Springtime when the Trees of Paradise are adorned with the leaves and buds of wisdom and the nightingales of the gardens of reality are singing with the most wondrous melodies upon the branches of the Tree of Tuba and the Universal Monarch is rending the veils and burning away the trappings in the gathering of the nightingales of the Sun. Well is it with those who have attained!
- 96 O Friend! Cast off these broken and mud-encased wings that from ancient times have mimicked the world so that with the wings of the power of unity you may fly upwards into the wide-open spaces and the inaccessible heavens. Strive that you might benefit from the wondrous table that has descended from the heaven of Reality and eat from the holy fruits of the
- فوالله الذي لا اله الا هو اگر نفسی رایحه‌ای از این ریاض استشمام نماید البته بجان بکوشد که شاید از این بحر بی‌پایان نصیبی برد اگرچه در این ایام نه چنان عباد از جوهر مقصود محتجب گشته‌اند که بذکر درآید جز اکتساب شئونات دنیه‌ای زایل‌ه علوی ندانند و غیر از جمع زخارف فانیه عزتی نخواهند از حصن حصین محکم دوری جستند و در بیت عنکبوت که او هن بیوت است مأوی نموده‌اند بقطره‌ای ماء منته‌ای اجاج از بحر البحور عذب مواج گشته‌اند و بظلمت لیل دهماء از ضیاء نیر اعظم اعلی غافل گشته‌اند باوجود آنکه در کلّ حین ببصر ظاهر بی‌اعتباری این خاکدان ترابی را مشاهده میکنند فوالله اگر اقلّ از لمح بصر تفکر نمایند البته چون برق ساطع از امکان ما فیها بگذرند
- 93 و از این گذشته باین عقل جزئی پرفتور اراده نموده‌اند مقامات و مراتبی را که از عقول کلیه مستور است ادراک نمایند و چون این مراتب در تنگای عقل سقیمشان ننگجد انکار کنند باوجود آنکه جمیع اعضا و جوارح و ارکانشان شهادت بر حقیقت آن مراتب و مقامات دهند
- 94 انشاءالله امیدواریم که از انفاس قدس رحمن که از یمن سبحان ساطع است نفوسی در ظلّ حقّ محصور شوند که بقدمی از سدره المنتهای عوالم عرفان درگذرند و لیس ذلک علی الله بعزیز
- 95 چه قدر حسرت و تأسف است از برای انسان که از فضل اکبر محروم ماند و در این فصل ربیع الهی که اشجار جنان به اوراق و ریاحین حکمت مزین گشته و عندلیبان ریاض هویت بیدایع الحان بر افغان شجره طوبی در تغنی و ترنی و سلطان گل در انجن بلبلان شیدا کشف نقاب و خرق حجاب فرموده فطوبی للفائزین
- 96 ای حبیب این بال و پر در هم شکسته گل‌آلوده را که از قدم عالم حکایت می‌کند بریز تا پیرهای عزّ توحید در این فضای وسیع و سماء منیع پرواز نمائی بجان بکوش تا بمائده بدیعه که از سماء هویه در نزول است متنعم گردی و بفواکه

Tree that is neither of the East nor of the West. These birds of the nests of perplexity are occupied with another bewilderment and these wanderers in the path of the Beloved have another attraction in their hearts.

قدسیّه از شجرهء لاشرقیّه و لاغربیّه مرزوق شوی
این طیور آشیانهء حیرت را شوری دیگر در سر
است و این آوارگان سبیل محبوب را جذبی دیگر
در دل

97 Give four invocations for what was and what is to be and resolve upon the city of hearts. Close the eye to all but the Friend and gaze upon the Beauty; purify the hearing from all utterance so that you may hear a wondrous tune from the flute of the family of David.

97 باید چهار تکبیر بر ماکان و مایکون زد و عزم
کوی جانان کرد چشم را از غیر دوست بر بست
و بجمال مشهود گشود و سامعه را از کلّ اذکار
پاک و مطهر ساخت تا از مزامیر آل داود الحان
بدیع ملیک محمود استماع نمود

98 O Lord so rich in bounty, so replete with grace,

98 ای خدای پرعطای ذوالمنن

99 Whose knowledge doth mine inmost heart and soul embrace!

99 واقف جان و دل و اسرار من

100 At morn, the solace of my soul is none but Thee;

100 در سحرها مونس جانم تویی

101 The knower of my loss and woe is none but Thee.

101 مطلع بر سوز و حرمانم تویی

102 The heart that for a moment hath Thy mention known

102 هر دلی پیوست با ذکر ت دمی

103 Will seek no friend save longing pain for Thee alone.

103 جز غم تو می نجوید محرمی

104 Withered be the heart that sigheth not for Thee,

104 خون شود آن دل که بریان تو نیست

105 And better blind the eye that crieth not for Thee!

105 کور به چشمی که گریان تو نیست

106 In all mine hours of deepest gloom, O Lord of might,

106 در شبان تیره و تار ای قدیر

107 My heart hath Thy remembrance for a shining light.

107 یاد تو در دل چو مصباح منیر

108 Do, through Thy favour, breathe Thy spirit into me,

108 از عنایت بدل روحی بدم

109 That what hath never been may thus forever be.

109 تا عدم گردد ز لطف تو قدم

110 Consider not our merit and our worth,

110 در لیاقت منکر و در قدرها بنگر

111 O Lord of bounty, but the grace Thou pourest forth.

111 اندر فضل خود ای ذوالعطا

112 Upon these broken-winged birds whose flight is slow

112 این طیور بال و پر اشکسته را

113 Out of Thy tender mercy newfound wings bestow.

113 از کرم بال و پری احسان نما

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AB11009

This treatise [on the Hidden Treasure] was written during childhood (in Adrianople). In certain instances, some expressions have been used with regard to the disposition or outlook of certain persons. The true intention must be observed, for like the flow of spirit through veins and arteries, it flows and courses through the words. Wherever you may be, remain under God's protection.

این رساله در سن صباوت (در ادرنه) مرقوم شده است در بعض مواقع بعضی تعبیرات نظر بمشرب بعضی ذکر شده است ملاحظه بحقیقت مقصود باید بشود که چون سریان روح در عروق و شریان کلمات جاری و ساریست دیگر هر کجا هستی در پناه حق باشی

MKT2.055, HHA.021, KSH08.093

AB07905

To: *Mirza Badi*

Date: 1869-Jul

O Badi'! The time has come for thee to don the wondrous garment and new robe, and to place upon thy head a blessed crown. This glorious diadem is the crown of being set ablaze with the fire of the love of God, and this new garment is the robe of being enkindled with the remembrance of God. These days will pass and this soul will depart from the body. Sacrifice this earthly frame for the Celestial Beloved and offer this contingent temple as an oblation to the Beloved of the realms beyond, that thou mayest witness a goodly life and an eternal existence in the Most Glorious Kingdom and observe the manifest signs.

ای بدیع وقت آنست که قیص بدعی در بر نمائی و خلعت جدیدی در تن کنی و تاج مبارکی در سر نهی این اکیلل جلیل تاج اشتعال بنار محبت الله است و این قیص جدید ثوب حرارت بذکر الله این ایام بسر آید و این جان از تن بدر آید این جسد خاکی را فدای محبوب آسمانی کن و این هیكل امکانرا قربان محبوب لامکانی فرما تا حیات طیبه و زندگانی جاوید در ملکوت ابدی مشاهده نمائی و آیات باهره ملاحظه نمائی

TSHA3.368

AB00007

Tafsir Ghulibatu'r-Rum (Commentary on the Hadith "Rome was Overthrown")

To: *Abd Al-Ghani*

- ¹ Praise be to Thee, O Lord! O my God! Out of Thy Bounty and Mercy, Thou hast caused the waters of existence to descend from the heaven of Thy Oneness and Thou hast caused the showers of Thine Eternal Bounties to rain down from the clouds

¹ سبحانک اللهم یا الهی قد نزلت من سماء عزّ احدیتک میاه الوجود ببجودک و رحمانیتک و امطرت من سحاب سماء عزّ فردانیتک امطار فیوضات صمدانیتک حقّ سالت بهذه الموهبة

of the heaven of Thy Mighty Oneness until, through this most mighty Beneficence, the rivers of Thy most wondrous Grace flowed forth upon the soil of all possible existent realities in Thine act of Creation. All lands and regions were watered by these streaming, heavenly rivers. Every hill and city was inundated by these torrential celestial floods. And then there shone forth upon them the sun of Thy Mercy from the horizon of Thy holy Might. And the grains, O my God, of Thine Exalted Word and Thy Most Mighty Verses were sown in the earth of human capacity by Thy great Grace and Favour.

- 2 These existent realities, however, became differentiated and diverged through the effulgences of the Sun of Thy most great Name. Some of them, O my God, just as Thou hast reckoned according to Thy secret knowledge, are pure and refined hearts upon which that Sun imprinted its signs and from which there appear traces of its effulgence. It hath stirred up and fertilised their soil and there hath grown forth from them the myrtles of love and knowledge of Thee. They have been adorned by the sacred blossoms of yearning for and attraction towards Thee as like a blessed and fertile land. Some, however, O my God, were soiled hearts obscured by the rust of their vain imaginings, veiled from their Lord by the veils of darkness. No trace appears among them of the effulgences of that sun nor of the signs of the One Who hath created and ordained it. Upon their soil, the grain of the mention of their Lord is as upon desolate and barren land. Thou art not, however, O my God, neglectful in Thine effulgences upon the creation and the appearance of Thy signs among existent realities, as Thou hast said, and Thy word is the truth: "No fault canst thou see in the creation of the All-Merciful²" and "Your creation and your resurrection is but as a single soul"³.

- 3 At this time, I ask of Thee by Thy Name, which were it to be cast upon the mountains, they would crumble into dust and flow away, were it to be scattered upon the seas, they would overflow, were it to be thrown upon shrivelled branches, they would turn green and flower, and upon the blind, they would see, and upon the dumb, they would speak, and upon the deaf, they would hear, and upon the dead, they would arise, that Thou mayest lift the veils which intervene between Thee and Thy creatures and which prevent them from entering into the wellspring of Thy Mercy, from setting out on the pathway of Thy mighty Oneness, from hearkening to the melodies of the birds of Thy throne, and from drinking from the chalice of Thy love and knowledge of Thee. Verily, they are the lowly

العظمى انهار فيضك الأعظم في اراضى الحقائق الممكنة المكوّنة بانثائك وسقيت هذه الأنهار الجارية المملوكة كل الاراضى و البلاد و ارويت هذه الغيوط الهاطلة اللاهوتية كل التلال و الديار و اشرفت عليهم بشمس رحمتك من افق قدس كبريائيتك و زرعت يا الهى في اراضى القابليات حبوب كلمتك العليا و آياتك العظمى بلطفك و رأفتك الكبرى

2 ولكن بما كانت تلك الحقائق الموجودة المتقابلة المتجلية بشمس اسمك الأعظم مختلفة متفاوتة بعضها يا الهى كما احصيت بعلمك المكنون افئدة صافية لطيفة انطبعت فيها آياتها و ظهرت منها شئون آثار مجليها و اهتزت و ربت ارضها و نبتت منها رياحين حبك و معرفتك و تزينت بأزهار قدس جذبك و شوقك كأرض طيبة مباركة و بعضها يا الهى لما كانت افئدة متكدرة محجوبة بصدأ الأوهام و محتجة عن ربها بحجب الظلام لم يظهر فيها آثار مجليها و آيات بارئها و مقدرها و فسدت في ارضها حبوب ذكر ربها كأرض خبيثة جرة ولكن يا محبوبى ما فرط عند تجليتك على الممكّات و ظهور آثارك في حقائق الموجودات كما قلت و قولك الحق ماترى في خلق الرحمن من تفاوت و ما خلقتكم و لا بعثكم الا كنفس واحدة

3 حينئذ اسئلك باسمك الذى لو القى على الجبال لاندكت و سيرت و لو القى على البحور لسجرت و لو القى على الأغصان اليابسة لأخضرت و اثمرت و على العمى لأبصرت و على البكم لنطقت و على الصم لسمعت و على الأموات لقامت بأن ترفع حجاب الذى حال بينك و بين خلقك و منعهم عن الورد على معين رحمتك و عن السلوك فى سبيل عزّ توحيدك و عن الاستماع من الحان طيور عرشك و الشرب من كؤوس حبك و عرفانك لأنهم اذلاء ببابك و فقراء عند ظهور غناك لا يملكون لأنفسهم لا نفعاً و

²Qur'an 67:3.

³Qur'an 31:28.

at Thy gate and the needy before the manifestation of Thy wealth. For themselves they seek to acquire neither benefit nor harm, neither life nor resurrection. Raise then, O my God, these pure souls to Thee and cause them to ascend with the wings of Divine Unity into the clouds of the highest heaven ('ama') of the glory (baha) of Thy Singleness. Shine forth upon them at every instant with what Thou wishest to bestow upon these compounded realities and these sacred hearts, for there is neither beginning nor end to signs of Thee, nor a first or last to Tokens of Thee. Wert Thou to shed Thy splendour upon the sincere ones among Thy creatures at every instant in all of Thy manifold ways, no reduction would there be in Thine Ancient Riches, nor any diminution in Thy Hidden Treasures.

4 And so, O my God, be merciful to Thy needy servants. Cause them to be seated beneath the tree of Thy Mercy and feed them from the table that Thou hast sent down from the heaven of Thy glorious Oneness. For verily Thou art the True Giver and Thou art the Forgiving, the Merciful.

5 Thou knowest, O my God, that this servant is the neediest of all the servants in Thy realm and is the lowliest of Thy creatures in Thy lands. How then, with such absolute poverty, is it possible for me to explain the incorporated and hidden meanings within the realities of Thy words and the secrets which Thou hast hidden from the eyes of the mystic knowers behind the tabernacle of Thy word. Since, however, Thou hast commanded me, I take up my pen trusting in Thee and relying upon Thy Bounty and Mercy. For Thou hast willed, O my God, that there flow forth from this ephemeral pen the seas of Thy Knowledge and the oceans of Thy secrets. Thou dost not wish that the tongue of the Supreme Pen be silent amidst the concourse of Thy creatures nor that the outflowing bounties of the Ancient Beauty be cut off from the peoples. The command is Thine. Thou doest as Thou desirest and Thou ordaineth what Thou pleaseth and the limit Thou hast set is: No God is there but Thee, the Powerful, the Mighty, the All-Bountiful.

6 O distinguished and excellent questioner! Know thou that from within every one of the Words of God, there surge forth oceans of hidden meanings, without number, and that from within every letter of the verses of thy Lord, there shine forth the suns of secrets, heavenly signs and truths, that none can number except God, thy Lord and the Lord of thy fathers before you. That being the case how is it possible for ink to flow forth with these hidden meanings, even were there to be oceans of it, and how would sheets of paper suffice, even were they to be as extensive as the horizon? There is no end to this most

لا ضرراً ولا حيوةً ولا نشوراً ثم ارفع يا الهى تلك
الأفئدة الصافية اليك و عرّجهم بجناح التوحيد
في هواء بهاء عماء تفريديك و تجلّ عليهم في كلّ
آن بما تملطف هذه الحقائق الموحدة وهذه القلوب
المقدسة لأن لم يكن لآياتك من بداية ولا نهاية و
لا لشئونك من أول ولا آخر لو تتجلى على المخلصين
من بريتك في كلّ آن بكلّ الشئون التي لن يحصيها
احد الا انت لا ينقص شيء من خزائنك القديمة
ولا يقل شيء من كنوزك المكنونة

4 فارحم يا الهى عبادك المفتقرين ثم اسكنهم في
ظلال شجرة رحمتك و ارزقهم من مائدة التي
نزلت من سماء عزّ فردانيتك لأنك انت المعطي
بالحق و انتك انت الغفور الرحيم

5 و انت تعلم يا الهى بأن هذا العبد افقر عبادك
في ملكك و اذلّ بريتك في بلادك فكيف
بهذا الفقر الأعظم اقتدر ان اتفوه بمعاني المتدرجة
المندمجة في حقائق كلماتك و الأسرار التي حجبها
عن اعين العارفين خلف سرادق آياتك ولكن
لما امرتني بهذا لذا اخذت القلم متوكلاً عليك و
متكاً بفضلك و رحمتك فانك يا الهى ان اردت
لأجريت من القلم الفاني بحور معرفتك و طمطم
اسرارك و ان لم تشاء يخرس لسان قلم الأعلى بين
ملاً الانشاء و ينقطع منه فيضان آثار القدم بين
الامم الأمر بيدك تفعل ما تشاء و تحكم ما تريد
و حدك لا اله الا انت المقتدر العزيز الكريم

6 يا ايها السائل البار الصادق فاعلم بان في كلّ
كلمة من كلمات الله تتوجّ بحور اسرار لا نهاية لها
و ان كلّ حرف من آيات ربك لمشرق شمس
رموز و آثار و حقائق لا يحصيها احد الا الله ربك
و رب آباءك الأولين مع ذلك كيف يستطيع
المداد ان يجري بهذه الأسرار و لو كان بحوراً و
كيف يكفيه الأوراق و لو كان صفحات الآفاق
ليس لهذه الموهبة الكبرى من نهاية و لهذه الرحمة
العظمى من بداية حتى تنفذ كما قال و قوله الحق

great gift and no beginning to this most great mercy for it to be exhausted. Just as [God] says, and His word is the truth: "Were the ocean to be ink for the words of my Lord, verily that ink would be exhausted ere the words of my Lord were exhausted, even were a similar amount of ink added to it"⁴. However, even if all of it cannot be mentioned, all of it need not be left out either. Therefore I can mention some of the hidden and secret meanings streaming from the torrents of the words of your Lord, the Exalted, the Mighty.

- 7 Know thou that these holy verses and heavenly sounds having meanings that are outer (zahir) and inner (batin) and also the inner of the inner (batin al-batin) and so forth endlessly. For the words of God are mirrors encompassing (muhitah) the forms (suwar) of all things. Thus is it that [God] says: "There is nothing dry nor wet but that it is [inscribed] in a perspicuous Book."⁵

- 8 1) And as for the outer meaning, God hath announced [in this surah] the destruction of the might of the Persians and the victory and triumph of Byzantium [Rome], after the Byzantines had been defeated and brought to naught at the hands of the Persians - their unity had been sundered and their alliances dispersed. The explanation of this is that in the days when the sun of Divine Oneness was shining from the Muhammadan point and the banners of guidance were raised over the notables of Yathrib (Medina) and Batha (Mecca), the dove was warbling upon the twigs of the Sadrat al-Muntaha and the peacock singing in the heavenly sanctuary, the idolaters said that Khusraw (Chroeses) the king of the Persians, who were not people of the book, had defeated and was victorious over the Emperor of Byzantium, who was of the people of the book. Similarly, they said, we will destroy the might (kalima) of Muhammad the Messenger of God on account of his being of the people of the book as is the emperor of Byzantium and we are not people of the book as is the king of the Persians. And so God caused these heavenly (lahutiyya) verses to descend and announced that Byzantium would defeat its enemy the Persians within a few (bid') years. And a few (bid') means between three and nine. And after seven of those years, God caused to appear that which had been announced by His most mighty Companion (Muhammad). The Byzantines were victorious over the Persians and their ascendancy was established. Thus was it confirmed to the sincere ones that the knowledge of God precedes all things and embraces all that is in existence, whether of the seen or unseen.

⁴Qur'an 18:109.

⁵Qur'an 6:59.

لو كان البحر مداداً لكلمات ربّي لنفد البحر قبل ان تنفذ كلمات ربّي ولو جئنا بمثله مدداً ولكن ما لا يذكر كلاً لا يترك كلاً لذا اذكر بعض معاني الغيبة السارية الجارية في مجارى كلمات ربك العلي العظيم

7 فاعلم بأن لهذه الآية القدسية و الرنة اللاهوتية لمعاني في الظاهر و الباطن و باطن الباطن الى ما لا نهاية له لأن كلمات الله مرآيا محيطية على صور كل شيء لذا قال لا رطب و لا يابس الا في كتاب مبين

8 فأما الظاهر اخبر الله يهاق كلمة الفرس و غلبها و نصرة الروم و ظفرها بعد ما غلبت الروم و اضمحلت تحت ايدى الفرس و شئت شملهم و فرق جمعهم و تفصيل هذا ان في ايام التي اشرفت شمس الاحدية من نقطة المحمدية و رفعت اعلام الهدى على اعلام اليرب و البطحاء و غنت الورقاء على افنان سدرة المنتهى و تشبى الطاووس في جنة المأوى فقال المشركون ان الكسرى ملك الفرس الذى لم يكن من اهل الكتاب غلب و ظفر على عظيم الروم الذى هو من اهل الكتاب فيمثل هذا نحن نزهق كلمة محمد رسول الله لكونه من اهل الكتاب كعظيم الروم و نحن من غير اهل الكتاب كملك الفرس فانزل الله هذه الآية اللاهوتية و اخبر بان الروم سيغلبون اعدائهم الفرس في بضع سنين و البضع من الثلاثة الى التسعة فبعد سبع من السنين اظهر الله سر ما اخبر به حبيبه الأعظم و انتصر الروم على الفرس و علت كلمتهم فيذلك ايقن المخلصون بان علم ربك سبق كل شيء و احاط من في الوجود من الغيب و الشهود

9 This is that which the hearts of those who write the commentaries hath sung in the gardens of the mighty Qur'an. But other than this they have not penetrated to the secrets deposited therein nor to the stored and hidden mysteries flowing within the streams of the words of Thy Lord the All-Knowing, the All-Wise. And with this they cannot satisfy those who are sore athirst for the living waters (Kawthar) of the spirit from the hands of Grace and Beneficence. And this is nothing for those whom God has endowed with a penetrating vision and has taught them the meaning of His word and has informed them of the true interpretation of His verses. It is therefore necessary that I mention some of the things that God has intended by these hidden verses, these heavenly songs.

10 2) I say that Rome signifies that station which refers to and relates to the existent realities, to pure being [sarf an-aniyyah] and to the concealing veils and the woes which issue forth from the specifications of existence. And these are overcome and vanish with the rise of the rays shining forth from the Sun of Truth. And so when the cycle of the spirit has come to an end and the lamps of guidance have been extinguished, and the breezes of righteousness have been stilled, and the winds of faithfulness have died down, and the voices of the nightingales of Oneness in the gardens of faithfulness have become fatigued, and the heaven of wealth and the garden of victories has been transformed into a barren wasteland and the owl hoots balefully from the Tree of Zaqqum [Q37:62, 44:43, 56:52], then does the breeze of the spring-time of the All-Merciful waft from the Valley of Ayman(6) the blessed spot, and the Sun of Divine Oneness rise from the dawning-place of the Will of Thy Lord the All-Merciful, the Compassionate, and the clouds of Divine Bounty arise and pour out upon the hearts, souls and the inner realities, causing the soils of capacity and receptivity to become verdant and the earth of knowledge to sprout forth. Then does the blessed tree become verdant from which can be heard the call: "O Moses! Thou art in the holy vale of Tuwa"⁶ and the fire of reality appears in that "olive tree which is neither of the east nor of the west. And its oil almost catches fire even though no fire has touched it. It is light upon light. God guides to His light whomsoever He wills"⁷. Then doth the nightingale of inner meaning (ma'ani) sing upon the branches with the most lofty melodies.

11 And it says "The Romans have been defeated in the nearest of lands." What land is nearer than the realities of things and their specifications? Then the tongue of the Ancient of Days

9 هذا ما غنّت به طيور افئدة المفسرين في حقائق القرآن العظيم و من غير هذا لم يبلغوا الى الأسرار المودعة فيه و الرموز المكنونة المخزونة السارية الجارية في مجارى كلمات ربك العليم الحكيم و بهذا لم يفتح الظامئ العطشان الى كوثر الروح من ابدى الفضل و الاحسان و لم يكن بشيء عند الذين جعل الله بصرهم حديداً و عرفهم معاني كلماتهم و علمهم تأويل آياته لذا ينبغي ان اذكر بعض ما اراد الله في هذه الآية الغيبية و الرنة الملوكوتية و النعمة اللاهوتية

10 و اقول انّ الروم هو شئون التي ترجع و تنسب الى حقائق الكونية و صرف الانية و الحب الساترة و الظلمات الصادرة عن تعينات الوجود و تشخصات الموجود و هذه تغلب و تضمحل عند شروق اشعة الساطعة عن شمس الحق فلما انتهى كور الروح خبت مصابيح الهدى و ركبت نسائم التقى و انقطعت ارياح الوفاء و تكلكت السن بلابل الأحذية في حديقة الولاء و تبدلت جنة الغناء و الروضة الغلباء بالقلاة الجدباء و صاح البوم في اغصان شجرة الزقوم اذا قد هبت نسائم ربيع ربك الرحمن من وادي الأيمن بقعة المباركة و طلعت شمس الأحذية عن مطلع ارادة ربك الرحمن الرحيم و ارتفعت سحب الفضل و فاضت على الأفئدة و القلوب و الحقائق و النفوس و اخضرت اراضي القابليات و الانيات و انبتت ارض المعرفة و نبتت شجرة المباركة التي منها سمع النداء بأن يا موسى انك بالواد المقدس طوى و ظهرت نار الحقيقة في تلك الزيتون التي لا شرقية و لا غربية يكاد زيتها يضيء ولو لم تمسسه نار نور يهدي الله لنوره من يشاء اذا غنّ عندليب المعاني على الأفنان بفنون الألحان و قال

11 غلبت الروم في ادنى الأرض فأبى ارض ادنى من حقائق الأشياء و تعيناتهم ثم اخبر لسان القدم و الكلمة الأعظم بأن الملك الحق القيوم قدر لكل

⁶ Qur'an 20:11-12.

⁷ Qur'an 24:35.

announces, and it is indeed a mighty word, that the King of the Living the Eternal has decreed that every affair should have a prescribed and fixed term. And so at the end of this cycle, there will come days when this shining sun will set and be followed by billowing clouds, and this spiritual spring- time will be ended by darksome autumn, and this lofty garden will be transformed and its trees uprooted, and its leaves scattered, and its breezes will be stilled, and its rivers interrupted and their limpidity (clarity) destroyed. "This is the way of God and thou wilt not find any change or alteration in His way" [cf. Q48:23 and 17:77]

- 12 And so O questioner! See thou with an insight which God created after your outer vision. Is any just person able to say that all of the meanings of the words of God exist with those who cannot distinguish their left hands from their right. No! By the one whom the dove doth mention when it doth speak forth between heaven and earth. On the contrary, it is certain that the meanings will inspire those hearts that are pure and turned towards the Kingdom. Were God to desire it, He would cause one of His lovers to arise and stand upon the centre of guidance amidst the concourse of creation and to commentate, with His assistance and power, upon the realities within His verses, giving such meanings as are known only to God and to those who are firmly established in His knowledge⁸. Approach thou then Thy Lord with radiant face and seeing eye and say:

- 13 O Lord! Make firm my steps in Thy Cause and teach me Thy hidden knowledge and Thy treasured secrets and raise me up to Thy lofty Kingdom and Thy most glorious Companion (rafiqika'l-abha). Cause me to understand the meanings of Thy verses so that I may shine forth upon the horizon of Thy Will with Thy knowledge, like unto the morning star, and may show unto the people Thine eternal path and Thy straight way, which whosoever doth tread upon it will reach the Orient of Thy signs and the Dawning-place of Lights. For this is that which will favour me as I contemplate Thy most great verses and gaze upon the signs of Thine exalted effulgences. O Lord! Favour me with this most great gift and this most mighty mercy. For this what I hope from Thee and it is my goal and my desire. O my king and my desire at every stage, and the joy of my heart and the solace of my soul in the day-time and in the night season. Thou art the Giver, the Generous, the Compassionate, the Merciful.

- 14 3) And in the station of Souls, thou seest that these Divine verses have holy and heavenly meanings. Among these are that God has intended by the word "Byzantium" the forces

⁸cf. Qur'an 3:7.

امر اجلاً محتوماً فيسوف في انتهاء هذا الدور يأتي أيام تغرب هذه الشمس الساطعة في خلف سحاب متراكمة و ينتهي هذا الربيع الروحاني الى الخريف الظلواني و تبدل هذه الجنة العالية و تنقر اشجارها و تتناثر اوراقها و تسكن ارياحها و تنقطع انهارها و يبيد صفائها و هذه من سنة الله و لن تجد لسنة تبديلاً ولا تحويلاً

12 اذا يا ايها السائل فانظر ببصر الذي خلق الله خلف بصرك الظاهر هل يقتدر المتصف ان يقول ان معاني كلمات الله التامات موجودة عند هؤلاء الذين لا يميزون يمينهم عن شمالهم لا فوالذي انطق الورقاء بذكره بين الارض و السماء بل يتيقن بأن المعاني ملهمة في افئدة صافية ملكوتية لو اراد الله يقيم احداً من احبائه الواقفين على مركز الهدى بين ملاء الانشاء و يفسر بعونه و قوته حقائق آياته بمعاني ماطلع به الا الله و الراغبون في علمه اذا فاقبل الى ربك بوجه ناضر و بصر ناظر و

13 قل اي رب ثبت قدمي على امرك و علمني من علمك المكنون و سرّ الخزون و عرجني الى ملكوتك الأعلى و رفيقك الأبهى و عرّفني معاني آياتك لأظهر عن افق مشيتك ككوكب الصبح بأنوار علمك و معرفتك و اظهر للناس سبيلك القويم و صراطك المستقيم الذي من سلك فيه لوصل الى مشرق الآثار و مطلع الأنوار لأنّ هذا ما يبيّض وجهي عند مشاهدة آياتك الكبرى و ملاحظة آثار تجلياتك العليا اي رب وفقني على هذه الموهبة الكبرى و الرحمة العظمى لأنّ هذا املي منك و مقصدي و رجائي يا مالكي و منائي في كلّ احوالي و فرح قلبي و سلوة فؤادي في ليلتي و ايامي انك انت المعطي الباذل الرؤف الرحيم

14 و في مقام الأنفس ترى لهذه الآية الربانية معانياً قدسية لاهوتية و منها ما اراد الله بكلمة الروم

of self and passion and the peoples of ignorance and blindness in that it (Byzantium = forces of self, etc.) assisted, at the appearance of His Friend (Muhammad), the forces of reason and intelligence, with great power until it saw the signs of its Mighty Lord and heard the most sweet Call from the lofty horizon and drank the sealed wine from the hand of the faithful cup-bearer. The sweetness of the wine of the mention of its Lord the All-High captivated it to the extent that it became drowned in the oceans of the Love of God. At this time the reality of self and passion passed away with its conditions and powers at the appearance of the signs of the Absolute Divine Reality and it was defeated and vanished before the authority of the verses of its Creator.

جنود النفس والهوى وشعوب الجهل والعمى بما
أيد عند ظهور حبيبهم جنود العقل والنهى بشديد
القوى حتى رأى من آيات ربه الكبرى وسمع
نداء الأمل عن أفق الأعلى وشرب رحيق الختم
من يد ساقى الوفاء وأخذ سكر نمر ذكر ربه
الأعلى على شأن استغرق في بحور محبة الله إذا
فنى حقيقة النفس والهوى مع الشئون والقوى
عند ظهور آثار حقيقة المطلقة الإلهية وغلبت و
اضمحلت من سطوات آيات بارئها

- 15 However, its state of defeat was the very source of its power, its ability, its loftiness and its might. For it grew and found reassurance in the remembrance of its Lord and through this it was enabled to overcome everything and to encompass, through the power of its Creator and Origin, the realities of the Kingdom in accordance with its capacity and to understand the secrets of its Creator and Fashioner. And what conquest could be greater than this, were people able to see with the eye of God? Indeed were they able to able to soar with the wings of the spirit in the heavens of knowledge they would bear witness that this is the conquering power and the overwhelming might and the triumphant sovereignty. However, when they are concealed behind the veils of neglectfulness and have forgotten what they used to bring to mind, God doth smite their eyes with a veil and their ears with heaviness.

15 ولكن كانت مغلوبيتها مبدء لقدرتها وقوتها و
علوها وعزتها لأنها زكت واطمئنت في ذكر
ربها وبذلك غلبت على كل شيء واحاطت
بقدرته موجدتها ومبدعها حقائق الملكوت على ما
هى عليها وادركت اسرار بارئها ومصورها فأبى
غلبة اعظم من هذا لو كان الناس يبصر الحق
ينظرون وانهم لو يطيطون بجناح الروح في سماء
العرفان ليشهدون بأن هذا هو القدرة القاهرة و
القوة الباهرة والسطوة البالغة والسلطنة الغالبة
ولكن لما تواروا خلف حجب الغفلة ونسوا ما ذكروا
به ضرب الله على اعينهم غشاوة وعلى آذانهم وقراً

- 16 Rise then with power, O revered questioner, and mention Thy Lord among the concourse of the earth and say: "How long will you be satisfied with a brackish and malodorous drop from the All-Mighty, All-Glorious Ocean which billows forth from His Essence to His Essence and from a sprinkling (rashh) of which God hath created all existence, living and enduring, just as He hath said, and His word is the Truth: 'And We made from water every living thing'⁹?"

16 إذا يا أيها السائل الجليل قم بقوة على ذكر ربك
بين ملاء الأرض وقل الى متى تمنعون بقطرة منتنة
اسنة عن البحر الأعظم الأبهى الذى تموج لذاته
بذاته وجعل الله برشح منه كل الوجود حياً باقياً
كما قال وقوله الحق ومن الماء كل شيء حي

- 17 4) And on one level, God intended by the word "Rum" those souls who turn their faces seeking enlightenment when the Sun of the Ancient of Days doth shine forth from the Dawning-Place of the Greatest Name. They purify the mirrors of their hearts and draw near to the rays of that noble light. For the noun "Rum" according to linguistic usage is connected with fine white (complexions) and people of reddish (hair) and pure souls who look to their Lord with radiant snow-white rejoicing

17 وفى مقام اراد الله بكلمة الروم نفوس التى
استضاءت وجوههم عند شروق شمس القدم
عن مشرق اسمه الأعظم وصفت مرايا افتدتهم
وقابلت اشعة نير الأكرم لأن اسم الروم فى
عرف اللغى وضعت لطائفة بيضاء وامة حمراء
والنفوس الصافية التى ناظرة الى ربها بوجوه

⁹Qur'an 21:30.

countenances. In this is the comparison and the relevance (of the metaphor).

- 18 And as for the meaning of His Words, magnified be He: "The Byzantines were overcome", that is to say that those blameless souls who have effaced their designations and limitations at the appearance of their Revealer so that they have become designated by the attributes of the All-Merciful and they have appeared with heavenly signs - they are overcome in the physical world. God has sent them the winds of tests and difficulties and has thrown them into the clutches of those who have repudiated His Truth, those who have not inhaled the breezes of life, have renounced their intellect and clung to their passions. But when they [those blameless souls] have overcome with respect to the spirit, they will similarly physically overcome their enemies through the power of their Creator. For God has assigned all good for His loved ones in every one of His world, even the world of body and memory.

- 19 Thou dost witness that mention of them dost fill the horizons and their name raises the standards of harmony and through them the world is set aflame and the potentialities of all things is illuminated by the light of existence emerging from nothingness. Through them the stones have been shattered, days have dawned and the oceans billowed; through them the holy laws have been established, the waters have become clear, the outspread tables have been sent down¹⁰, the diseases remedied, the dead brought to life, the earth has been made to shake, the heavens have been cleft asunder, the mountains split in two, paradise has been brought close, the trees have given forth fruit, the secret things have been made known, the veils rent asunder, the lights have shone forth, and the signs (al-athar) have been made known.

- 20 Then, say: Praise be to God, the Creator of these burning meteors, these brilliant stars, these consummate words, these lofty souls, these singular minds, and these spirits enraptured by God their Lord.

- 21 And say: O Lord! Cause me to enter under the shade of the Tree of Thy Mercy. Immerse me in the deep ocean of the Might of Thy Oneness. Sanctify me from all else save Thee. Deliver me from the floods of self and passion so that I may arise just as Thou hast caused them to arise in service of Thee and may stand ready to obey Thy command by Thy Might and Power. Verily Thou art the Giver to whomsoever Thou wilt by Thy gracious hand and Thou art powerful over all things.

¹⁰cf. Qur'an 5:113.

ناضرة هي مبيضة مستبشرة فهذا يحصل المشابهة والمناسبة

- 18 واما المراد بقوله عز اسمه غلبت الروم اى غلبت في عوالم الجسماني تلك النفوس الزكية التي فنت عن صفاتها و حدودها عند ظهور مجليها حتى اتصفت بصفات رحمانية و ظهرت باثار ملكوتية ارسل الله عليهم ارياح الامتحان و الافتتان و القاهم تحت مخالب المنكرين الذين ما استنشقوا رائحة الحياء و تركوا التهي و تمسكوا بالهوى ولكن لما كانوا غالبين من حيث الروح كذلك سيغلبون من حيث الجسد على اعدائهم بقدرة بارئهم لأن الله جعل كل الخير لأحبابه في كل عالم من العوالم حتى في عالم الجسم و الذكر

- 19 اما تشهد بذكرهم ملئت الآفاق و باسمهم رفعت رايات الوفاق و بهم اشتعل العالم و استضاءت الممكنات بنور الوجود من العدم و بهم انشقت الأججار و تفجرت الأنهار و تموجت البحار و شرعت الشوارع و صفت الموارد و زلت الموائد و دفعت الأمراض و حييت الأموات و زلزلت الأرض و انفطرت السماء و نسفت الجبال و ازلفت الجنان و ثمرت الأشجار و ظهرت الأسرار و هتكت الأستار و لاحت الأنوار و شاعت الآثار

- 20 اذا قل فسيحان الله موجد هذه الشهب الثاقبة و النجوم الساطعة و الكلمات التامة و النفوس العالية و العقول المجردة و الأرواح الهائمة في الله ربها

- 21 و قل اى رب ادخلني في ظل شجرة رحمتك و اغمسنى في لجج عز فردانيتك و قدسنى عما سواك و خلصني من غمرات النفس و الهوى حتى اقوم كما اقمتهم على خدمتك و استقيم على امرك بحولك و قوتك انك انت المعطي لمن تشاء بيدك الخير و انك على كل شئ قدير

22 5) And in another sense, God has intended by this word of the Qur'an, the Divine ordinances (shara'i') and prescriptions (sunan) and the laws (hudud) of God and His decrees (hukm). For the people, in the days of the interval [between Messengers of God] have cast the laws of God behind their backs. They have forgotten the decrees of God to such an extent that they replaced them and established a rule of ignorance (siyasatan jahaliyyatan) and made laws according to custom. They raised the banner of arbitrary and tyrannical decrees to such an extent that they forsook all [spiritual] knowledge and guidance and clung instead to the basest of fancies and passions. They fell from the heaven of reason and [divine] prohibitions and took up their residence in the abyss of error and blindness. They chose the highway of the corrupt and imagined it to be a straight path (siratun mustaqimun). They applied themselves to the idols of luxurious living and did not know the corrupt from the wholesome. Thus were the lamps of justice and fairness extinguished and the storms of error intensified. The sign of tyranny seized power and the traces of illumination were obliterated. The people were afflicted by disasters by night and by predators during the day to such an extent that they forsook the commands and prescriptions of God and abrogated the Divine decrees and laws. Thus were the holy and divine laws overthrown (ghalabat) among the people.

23 Through the power and might of God, however, at the time of the dawning of the Morn of Guidance from the horizon of eternity, the clouds of doubt and error were dispersed and the heaven of knowledge and righteousness restored. The wondrous light shone forth and the gloomy darkness vanished. The Straight Path was manifested and the Scales set. The Sure Handle, which cannot be rent, was extended and the pollens of the spring of justice and wisdom wafted from the direction of the Bounty of the Preexistent Lord. The trees of the human form became clothed with the leaves of knowledge and Divine wisdom and the Goodly Tree, the roots of which are firmly in the earth and the branches of which are in heaven, was planted. Its fruit came in every season, its twigs and branches stretched forth as far as the horizons. The birds of faithfulness sought refuge and built their nests within the tree. The nightingales of awareness sang upon it the songs of the Friend and the doves of love cry out from its twigs with the psalms of the House of David to such an extent that spirits trembled, hearts were rent asunder, eyes were consoled, souls were rejoiced and this existence became the garden of paradise.

22 وفي مقام اراد الله بهذه الكلمة الفرقانية شرائع الله وسننه وحدود الله وحكمه لأن الناس في أيام الفترة تركوا اوامر الله ورآء ظهورهم ونسوا حكم الله نسباً منسياً بحيث وضعوا واسسوا اساس سياسة جهلية وقننوا اصولاً وقوانيناً رسومية و رفعوا اعلام احكام ظلمية ظنية بحيث تركوا العلم والهدى وتمسكوا بأذيال الوهم والهوى هبطوا من سماء العقل والنهى و سكنوا في دركات الضلالة والعمى اتخذوا سبيل المفسدين وظنوا انه صراط مستقيم اعتكفوا على اصنام مترفيهم و جهلوا مفسديهم من مصلحيهم وبذلك خبت مصابيح العدل والانصاف واشتدت قواصف الاعتساف استولت آية الظلم ومحت آثار الأنوار و ابلى الناس بطوارق الليل وجوارح النهار بما تركوا اوامر الله وسننه وحرفوا احكام الله و حدوده وبذلك غلبت شرائع المقدسة الربانية بين الناس

23 ولكن بقدرة الله وقوته عند طلوع صبح الهدى من افق البقاء فتفت سحب الظن والغوى و رتقت سماء العلم والتقى لاحت آية النور ومحت ظلمات الديجور و ظهر صراط القويم و نصب فسطاط المستقيم امتدت عروة الوثقى التي لا انفصام لها وهبت لوائح ربيع العدل والحكمة من مهب عناية الرب القديم والبست اشجار هياكل الانسانية بأوراق العلم والحكم الربانية غرست شجرة الطيبة التي اصلها ثابت في الأرض وفرعها في السماء وتؤتي اكلها في كل حين و امتدت اغصانها و افنانها الآفاق وآوت و وكرت عليها طيور الوفاق و غن عليها عندليب الأديب بذكر الحبيب و رنت في افنانها حمامة الودود بمزامير آل داود على شأن اهتزت الأرواح و انشرح الصدور و قرّت الأعين و طابت النفوس و صار الامكان حديقة الرضوان

24 اما ترى بانه ظهر بين امة متوحشة ذليلة و طائفة جاهلة ممقوتة بين كل الامم و كان جهلهم على

24 However, thou dost see that there appeared a wild and evil people and an ignorant and detestable group among the people; their ignorance was so great that they were unable to distinguish right from left and they wrote upon sheets of water. They performed every abomination and committed that which even the animals eschew, and so how can they be called human beings. But when there appeared among them the Most Great Friend (Muhammad), the most magnificent Light, the sign of the Ancient of Days, the most joyful morn, they took refuge in the cave of His teaching for a certain number of days and years until this ignorant people ascended from the depths of ignorance to the summit of knowledge and wisdom and became proficient in the arts and sciences and outstripped the most noted scholars and learned men. They became famous among God's creatures for the specific qualities of humanity and for their divine attributes such that they became a mine of perfections and knowledge and the pivot of the circle of praiseworthy deeds and beneficence. Thus were they victorious as far as the horizons and gained sovereignty over every tribe and people in creation. And so people began to come from every direction to their lands in order to learn knowledge and wisdom. They became adorned with the vestments of excellence and perfections. And all this was only out of the Grace and Mercy of God who sent to be among them the best of creatures with a power which no creature possesses.

25 6) And in another sense, God intended by the word "al-Rum" the existent realities, which are revealed by the Divine Names and Attributes, are warmed by the flame of Oneness, are kindled in the blessed spot within the delights of paradise, appear and are seen upon four ancient pillars, are established through the divine and heavenly scriptures, and arise out of the essence of Singleness.

26 O would that the All-Merciful would break open from the mouth of this servant the seals of caution and concealment so that I could explain to you, O friend, the stations of the Fire of Oneness and the Blessed Tree and its branches and leaves and the state of the place of Paradise which God has concealed from the eyes of all save those who soar with the wings of victory in the atmosphere which brings joy to the souls. And so inhale the fragrance of faithfulness from the shirt of Baha which hath been smattered with bright-red blood on account of what the idolaters have done to His effulgent, illumined Beauty - and this after God hath established a Covenant with them in every holy book, scripture and psalm that at the time of each effulgence of one of His Lights and the Dawning of each Sun upon His horizons, they would recognize His Power and Sovereignty and prostrate themselves to Him on the Day

درجة ما كانوا يميزون بين اليسار واليمين
على صفحات الماء ويأتون كل فاحشة ويعملون
ما يتفكر منه الحيوان فكيف الانسان ولكن لما
ظهر بينهم حبيب الأعظم والتور الأنعم وآية
القدم والصبح الأسم وأوا في كنف تربته
مأوى أيام معدودة وسنين محدودة الآ و
ترقت هذه الطائفة الجاهلة من حضيض الجهل
الى اوج العلم والحكم وبرعت في الفنون و
المعارف و فرعت على اعلام العلوم والعوارف
واشتهرت بين الخلائق بخصائص الانسانية و
الصفات الرحمانية حتى صارت معدن الكمال و
العرفان ومحور دائرة الفناخ والاحسان وبذا
انتصرت على الآفاق وتسلطت على كل القبائل
والشعوب من البرايا فصارت الناس يأتون من
كل فج عميق الى بلادهم حتى يتعلموا العلوم
والحكم ويتزينا بحلل الفضل والكمال وكل
ذلك ما كان الا بفضل الله و رحمته بما بعث
فيهم خير البرية بقوة عجزت عنها الخلائق اجمعون

25 وفي مقام اراد الله بكلمة الروم حقائق الممكنة
المتجلية بأسماء الله وصفاته المصطلية من نار
الأحدية الموقدة في البقعة المباركة في بحبوحة
الجنة الظاهرة المشهودة على اربعة اركان قديمة
المؤسسة بزر الالهية والربوبية القائمة بجوهر
الفردانية

26 فيا ليت فتح الرحمن عن فم هذا الغلام ختام
الحفظ والكتمان حتى ابين لك يا حبيب
مقامات نار الأحدية والشجرة المباركة واغصانها
واوراقها وشئون بقعة الفردوس التي سترها الله
عن اعين الكل الا الذين طاروا بجناح النجاح
في هواء يظهر فيه الأفراح للأرواح واستنشقا
رائحة الوفاء عن قميص البهاء المرشوش بالدم
الحمراء بما فعلوا المشركون بجعله المشرق المنير بعد
ما اخذ الله العهد منهم في كل كتب و صحف
وزير عند اشراق كل نور من انواره و طلوع
كل نير في آفاقه بأن يعترفوا بقدرته و سلطانه و
يسجدوا له يوم يأتيهم في ظلل من غمامه ويفدوا

when He comes to them in shadow of His clouds and that they should sacrifice themselves at the time of His appearance in order to attain His Presence. What a pity and what a cause of regret for them that they have neglected nearness to God. And so there will come to them an announcement of what they have neglected. Then will their skins shiver, their livers bleed, their hearts melt, their souls mourn and their innermost selves lament. And they will bite their finger-tips out of grief and remorse at what they have done and that they have barred themselves from the table of life sent down from the heaven of the Mercy of their Lord, the Mighty, the Forgiving.

- 27 We will now return to what we were mentioning in explanation of the word "Rum". We said that its meaning was the realities of things and their essences (mahiyat) and the capacity of created things and their potentialities. And the meaning of "were overcome" is that the outpourings of the All-Merciful and the eternal effulgences pervaded the potential realities pouring forth from the pre-existent light, filled them, overcame (ghalabat) them, and surrounded them from all directions, both inwardly and outwardly, on the Day when the Sun of the Ancient of Days shone forth from the horizon. For on such a blessed and promised day, God does not look at the capacity of existent realities and their preparedness. No, He pours forth upon them from the oceans of His Grace and Beneficence even if they have not the capacity for a single drop of its rivers such that you will see the poor man clothed in the robe of His wealth and the destitute beggar wearing the garments of His Might and Loftiness. Just as He hath said, and His word is the truth: "We desire to show favour unto the weak upon the earth, and We make them leaders and inheritors"¹¹.

- 28 O Thou who art soaring in the atmosphere of the love of God and travelling upon the sea of Bounty. Arise from the torpor of idle fancies and open your eyes to witness how the Ancient Beauty doth shine forth upon you and upon the whole of creation from the horizon of Bounty. His Countenance doth shine forth between earth and heaven. You will observe the comprehensiveness of the Bounty of Your Lord and the generality of His Beneficence towards those who draw nigh unto Him. You will see how the ocean of His Most Great Mercy billows forth out of the right hand of His Will and you will experience the fragrance of His Most Mighty Mercy wafting from the direction of His Providence so that you will know that, in this day, should a gnat desire to become an eagle or a drop to become an ocean in the shadow of this Beauty, then it would be able to, with the assistance of God and His Power. He hath said,

انفسهم حين ظهوره فداءً للقائه فواحسرتا عليهم
واسفأ لهم بما فرطوا في جنب الله فسوف يأتهم
نبأ ما كانوا عنه غافلين اذاً اقشعرت جلودهم
واستدمت اكبادهم وذابت قلوبهم وناحت
ارواحهم وتأوه سرهم وعضوا اناملهم حسرة
وندامة على ما فعلوا وحرمو على انفسهم مائدة
الحياة النازلة من سماء رحمة ربهم العزيز الغفور

27 فلنرجع الى ذكر ما تكلمنا فيه من بيان كلمة الروم
فقلنا بان المراد منها حقائق الأشياء وماهياتهم و
سعة الممكنات وقابلياتهم والمراد من غلبت اى
عمت فيوضات الرحمانية والتجليات الصمدانية
حقائق الممكنة المستفيضة من النور القديم و
شملتهم وغلبت عليهم واحاطتهم من كل الجهات
ظاهراً وباطناً يوم الذي اشرقت شمس القدم من
شطر الآفاق لأن في مثل ذلك اليوم المبارك
الموعود لا ينظر الحق الى سعة الحقائق المنوعدة
واستعدادهم بل يفيض عليهم من بحور فضله
واحسانه ولو لم يكن لهم سعة قطرة من انهاره
بحيث ترى يلبس الفقير ثوب غنائه ويردى
المسكين الدليل رداء عزه وعلائه كما قال و
قوله الحق وزيد ان نحن على الذين استضعفوا في
الأرض ونجعلهم ائمة ونجعلهم الوارثين

28 ان يا ايها الطائر في هواء محبة الله والسائح في
بحار الفضل قم عن رقد الأوهام وافتح بصرك
لتشهد بان جمال القدم كيف مشرق عليك و
على الممكنات من افق الفضل ويلوح وجهه بين
السماء والأرض وترى شمول فضل مولاك
وعيم احسانه على المقبلين وتبصر كيف يتموج
طمطم رافة الكبرى عن يمين ارادته وتهب
روائح الرحمة العظمى من مهب عنايته لتعلم بان هذا
يوم لو اراد الذباب ان يستنسر والقطرة ان يستبحر
في ظل هذا الجمال ليقدر بعون الله وقوته كما قال و
قوله الحق لو ارادت نملة ان تتصرف في القرآن و
باطنه وباطن باطنه في حكم سواد عينها لتقدر لأن

¹¹Qur'an 28:5.

and His word is the Truth: 'Were an ant to desire to have full mastery over the Qur'an and its inner meaning and the inner meaning of the inner meaning (fi hukmi sawad 'ayni ha), it will undoubtedly be able to do so for the secrets of eternity vibrate within the realities of all created things.'⁽⁸⁾ Therefore say: Blessed be He who causeth His Might, His Sovereignty, His Mercy and His Beneficence to appear in these days within all created things.

سِرِّ الصَّمَدَانِيَّةِ قَدْ تَلَجَّجَ فِي حَقَائِقِ الْمَمَكَّاتِ إِذَا
قُلْ تَبَارَكَ الَّذِي أَظْهَرَ قُدْرَتَهُ وَ سُلْطَانَهُ وَ رَحْمَتَهُ
وَ احْسَانَهُ فِي هَذِهِ الْيَّامِ عَلَى الْخَلَائِقِ أَجْمَعِينَ

- 29 And as for His saying, exalted be He: 'And they will afterwards overturn their defeat.' That is to say that there will come a day in which the Sun of Divine Oneness will set in the Occident of Eternity, the winds of the spirit blowing from the direction of Faithfulness will be stilled, the lamp of love in the breasts of those possessed of understanding will be put out, the fires of longing in the hearts of the wise will be extinguished, the table of Divine Knowledge that hath descended from heaven of certitude will be withdrawn, the clouds of holiness will be prevented from yielding rains and the seas of Divine Oneness from surrendering the pearls of mysteries. Thus doth this most abundant favour and most great bounty come to an end and this day of lights is turned into darksome night. And if you should find the creation in such a state, then be certain that the morn of certitude is nigh and the day-break of the All-Merciful from the Dawning-Place of Creation and the coming of Your Lord in the shadow of clouds approaches. Then raise your hands towards your Lord and say:

29 وَ أَمَّا قَوْلُهُ تَعَالَى وَ هُمْ مِنْ بَعْدِ غَلْبِهِمْ سَيَغْلِبُونَ أَيْ
يَأْتِي أَيَّامٌ فِيهَا تَغْرُبُ شَمْسُ الْأَحْدِيَّةِ فِي مَغْرِبِ
الْبَقَاءِ وَ تَرُكِّدُ نَسَمَاتِ الرُّوحِ عَنْ شَطْرِ الْوَفَاءِ وَ
تُخْبِوُ سِرَاجَ الْحُبِّ فِي صَدُورِ ذَوِي الْحُجَى وَ تَحْدُ
نَارَ الشُّوقِ فِي قُلُوبِ أَوْلَى النَّهَى وَ تَنْقُطِعُ مَائِدَةُ
الْعُرْفَانِ مِنْ سَمَاءِ الْإِيْقَانِ وَ تَمْنَعُ سَحَابُ الْقُدُسِ
عَنْ بَذْلِ الْأَمْطَارِ وَ بَحْرُ الْأَحْدِيَّةِ عَنْ قَذْفِ
دُرِّ الْأَسْرَارِ وَ يَنْتَهِي هَذَا النَّعِيمُ الْأَوْفَرُ وَ الْحَظُّ
الْأَكْبَرُ وَ يَنْقَلِبُ هَذَا الْيَوْمُ الْأَنْوَرُ بِاللَّيْلِ الْأَلِيلِ
فَإِذَا وَجَدْتَ الْإِمْكَانَ عَلَى هَذِهِ الْأَحْوَالِ فَاعْلَمْ
وَ ايقِنْ بِأَنْ قَرَبَ صَبَاحُ الْإِيْقَانِ وَ دَنَا طُلُوعُ
جُفَى الرَّحْمَنِ مِنْ مَشْرِقِ الْإِمْكَانِ وَ مَجِئُ رَبِّكَ
فِي ظِلِّ مِنَ الْغَمَامِ إِذَا فَارَفَعُ يَدَيْكَ مُقْبِلًا إِلَى
مَوْلَاكَ وَ قُلْ

- 30 Unto Thee be praise and gratitude, O my most glorious Lord, in that Thou hast created me and sent me forth in this day when Thy Countenance doth shine forth, Thy Beauty hath appeared, Thy Visage shineth forth, Thy Mercy hath preceded all things, Thy Bounty is abundant, Thy Power doth encompass all, Thy signs appear (Thy verses are revealed), Thy Word is exalted and Thy proof is established. By Thy Might! Were I to praise Thee for as long as Thy sovereignty endures, I would not be able to produce a single word in praise of Thee. However, on account of what I have seen of the universality of Thy Bounty and greatness of Thy Generosity, a drop from among Thy servants would be enabled to approach the station of oceans and an atom would be equivalent to the station of suns. Therefore have I stepped before Thee offering my thanks which are as the buzzing of mosquitoes in the valley or the crawling of an ant along a chain. Verily Thou art the Forgiving, the All-Merciful.

30 لَكَ الْحَمْدُ وَ الشُّكْرُ يَا رَبِّي الْأَبْهَى بِمَا خَلَقْتَنِي وَ
بَعَثْتَنِي فِي يَوْمِ الَّذِي لَاحَ وَجْهَكَ وَ ظَهَرَ جَمَالُكَ
وَ اشْرَقَتْ طُلُوعُكَ وَ سَبَقَتْ رَحْمَتُكَ وَ سَبَغَتْ
نِعْمَتُكَ وَ احْاطَتْ قُدْرَتُكَ وَ ظَهَرَتْ آيَاتُكَ وَ
عَلَتْ كَلِمَتُكَ وَ ثَبَتَ بَرَهَانُكَ فَوْعَرَّتْكَ لَوْ أَثْنَى
عَلَيْكَ بِدَوَامِ سُلْطَنَتِكَ لَنْ اسْتَطِيعَ إِدَاءَ كَلِمَةٍ مِنْ
شُكْرِكَ وَلَكِنْ لَمَّا رَأَيْتُ مِنْ عَمِيمِ فَضْلِكَ وَ عَظِيمِ
جُودِكَ وَ احْسَانِكَ تَقْبِيلَ الْقَطْرَةِ مِنْ عِبَادِكَ
مَقَامَ الْبَحْرِ وَ تَحَسُّبَ الذَّرَّةِ مَقَامَ الشَّمْسِ لَذَا
قَدِّمْتَ بَيْنَ يَدَيْكَ بِضَاعَةَ شُكْرِي الَّتِي لَمْ تَكُنْ إِلَّا
كَرَّةً بَعُوضَةٍ فِي الْوَادِ أَوْ كَدَيْبِ ثَلَّةٍ عَلَى الْأَصْفَادِ
وَ أَنْتَ أَنْتَ الْغَفُورُ الرَّحِيمُ

- 31 7) And among the meanings intended by God in this Qur'anic word is the station of opinion (speculative thought) and reasoning and the setting up of decisive evidences and logical proofs

31 وَ مِنْهَا أَرَادَ اللَّهُ بِهَذِهِ الْكَلِمَةِ الْقُرْآنِيَّةِ مَقَامَ النَّظَرِ
وَ الْاسْتِدْلَالِ وَ إِقَامَةِ الْأَدْلَةِ الْقَاطِعَةِ وَ الْبَرَاهِينِ
النَّاطِقَةِ عَلَى وَحْدَانِيَةِ الْحَقِّ وَ فِرْدَاوَيْتِهِ وَ عَزَّتِهِ وَ

of the Oneness, the Singleness, the Might, the Power and the Sovereignty of God just as thou hast seen and observed in the days prior to the appearance of the Most Mighty Light from the Dawning-Place of His Name the Generous, to such an extent that no-one had any pathway or any guide to Him except the appearance of those signs and evidences which the intellect and opinion (speculative thought) indicated. And the people inferred from these His existence and steered clear of anything other than this. When, however, the sun of the horizons dawned from the Dawning-Place of the Ancient of Days in the most noble of forms and all existence was illumined by the rays radiating out over all creation, the veils of speculative thought and reasoning were rent asunder and the banners of proofs and intimations were unfurled and the standards of revelations (mukashafat) and testimonies were raised over the signs of hearts and perceptions. Then were the pure souls (ahrar) able to enter into the presence of their Lord on the day when the earth shook and mountains were cleaved.

32 Then say: Blessed be God, the King, the Mighty, the Omnipotent who hath annihilated the darkness with light with a Mighty Sovereignty.

33 “Al-Rum was defeated”: that is to say the drops of the waters of speculative opinion and reasoning vanished in the face of the billowing oceans of the revelations (mukashafat) and testimonies of He who is a coolness on the brow of those who seek Him with ardour and is sweet water for their thirst and healing for their ill. He destroyed and brought to naught that which is nothing but idle fancies, vain thoughts, false inferences and empty speculations - for the likeness of these proofs before the face of Thy Lord is as the likeness of shadow before the dawning of the sun. For even were there to be logical proofs for It (the sun), they cannot be held to exist in the face of Its effulgences, nor can they be said to endure before Its radiating rays. Indeed, they are veiled from It even were they to be given proof of It. In the opinion of them who have drunk a draught of sealed wine from the hands of the Bounty of His Name the Eternal, the most mighty of the veils of His servants is that they rely on the ephemeral shadow for knowledge of the Sun of the Ancient of Days and depend upon mere traces and seek to give proofs in this way for that which is the origin of all lights. And despite this, they consider that they have reached the centre of guidance and are proceeding upon the celestial spheres of the mind. On the contrary, they are plunged in the depths of idle fancies and are wandering lost in the wildernesses of vain imaginings.

قدرته و سلطانه كما شهدت و رأيت في أيام التي مضت قبل ظهور نير الأعظم عن مشرق اسمه المكرم بحيث ما كان لأحد سبيل اليه و لا دليل عليه إلا ما دلت العقول و الأنظار من ظهور آياته و بروز آثاره و كانوا الناس يستدلون بها على وجوده و تنزهه عما سواه ولكن لما طلعت شمس الآفاق عن مطلع القدم في الهيكل المكرم و استضاء الوجود بأشعة الساطعة على كل موجود خرقت حجاب النظر و الاستدلال و سقطت رايات الدلائل و الاشارات و رفعت اعلام المكاشفة و الشهود على اعلام القلوب و الأبصار و فاز الأحرار بقاء ربهم يوم زلزلت الأرض و نسفت الجبال

32 إذا قل فتبارك الملك العزيز الجبار الذي اتى في ظل من الأنوار بسلطان عظيم

33 غلبت الروم اى اضمحلت قطرات مياه النظر و الاستدلال عند تواجج البحر المكاشفة و الشهود بعد الذي كان برد لوعة الطالبين و دواء غلثهم و شفاء غلثهم و انعدمت و اضمحلت كأن لم يكن الا اوهام و ظنون و قياس و تصورات لأن مثل الأدلة عند ربك كمثل الظل عند طلوع الشمس و لو كان دليلاً عليها لم يكن لها وجود عند ظهورها و لا له بقاء تلقاء سطوع شعاعها بل هو محبوب عنها و لو دل عليها و عند الذين شربوا سلسال رحيق المختوم من يد عناية اسمه القيوم اعظم حجاب العباد ان يعتمدوا على الظل الفاني لمعرفة شمس القدم او يتكأوا على الآثار و يستدلوا به على وجود موجد الأنوار و مع ذلك يحسبون انهم وصلوا الى مركز الهدى و ساروا في افلاك النبي كلاً انهم في غمرات الظنون يخوضون و في بيداء الأوهام يتيهون

- 34 Arise then with power from God and strength from His Sovereignty call out to the negligent: How long will you gallop in the deserts of ignorance? The flashes of inner meanings lighten the heaven of the spirit and ignite the horizons with the fire of God which hath appeared from the Sinaitic Tree upon the Mount of Eternity. Verily, O Concourse of Lovers, draw near to it so that you may be warmed by it, be guided by it, be ignited by a glowing brand from it and may hear its sighing.
- 34 إذا قم بقدره من الله وقوة من سلطانه وخاطب الغافلين وقل الى متى تركضون في برية الجهل قد سطع برق المعاني في سماء الروح واشتعل الآفاق بنار الله الموقدة التي ظهرت عن سدرة السبأ في طور البقاء الا يا معشر المشتاقين تقرّبوا اليها حتى تصطلوا منها وتهتدوا بها وتتوقّدوا من جذواتها و تسمعوا زفيرها
- 35 Say: The eyes of all things have been consoled by entering into the Presence of their Lord while you do not perceive. All created things have been aroused while you remain negligent. All existence has arisen while you slumber upon the cushions of negligence. The tongues of all things are speaking forth in mention of the King of Heaven while you are silent.
- 35 و قل قد قرّت عين الأشياء بقاء ربّها وانتم لا تبصرون قد انتهت الممكّات وانتم غافلون قد قامت الموجودات وانتم في فراش الغفلة ترقدون نطقت السن كلّ شيء بذكر ملك الأسماء وانتم تصمتون
- 36 If you do not turn towards this Beauty, then to which beauty will you look? If you are not aroused by this call, then by what call will you be aroused? If you are not stirred by this Spirit, by what spirit will you be stirred? Do you count yourselves as being alive? Nay, ye are among the companions of the graves. Do you maintain that you are among those that perceive and hear? Deaf are ye and blind, neither do ye understand. Has the Mercy [of God] not anticipated [all], the Bounty not abounded, the proof not been spoken, the evidences not made clear, the verses not descended or the word not been completed? Have the doves of paradise not sung and has heaven not been brought near? Has the blessed Tree not given fruit and the oceans of mystery billowed forth? Nay, the most mighty battle (waqi'ah) has occurred and the most great calamity (tamah) has appeared and all things have been gathered (resurrected, hashara) in the presence of God, the Protector, the Everlasting, even as the unbelievers are wandering astray in their drunkenness.
- 36 ان لم تتوجّهوا الى ذلك الجمال فبأيّ جمال تنظرون وان لم تنتبهوا من هذا النداء فبأيّ نداء تنتبهون وان لم تهتّزوا من هذا الروح فبأيّ روح تتحرّكون هل تحسبون انفسكم احياء كلّ انكم من اصحاب القبور أ تزعمون بأنكم تبصرون او تسمعون بل صمّ بكم عمى فلا تفقهون هل الرحمة ماسبت ام النعمة ماسبت او الحجّة مأكّلت و البراهين مظهرت و الآيات مانزّلت و الكلمة ماتمت و حمامات الفردوس ماغنّت و الجنة ماازلفت و الشجرة المباركة ماثمرت و بحور الأسرار ماتموجت بل وقعت الواقعة العظمى و ظهرت الطامة الكبرى و حشر كلّ شيء في محضر الله المهيمن القيوم ولو كان المشركون في سكرتهم يعمهون
- 37 8) And among the things that God has intended by these consummate words are the bodily stages and physical (nasutiyyah) realities, together with their accidents and specifications in their realm and domain. And the meaning of His words, may His station be exalted: "Al-Rum was overcome" is that the bodily stages pass away with the manifestation of the spiritual verses and the rivers of reality inundate the earth of the pure hearts when the All-Merciful is mounted upon His Most Mighty Throne in the midst of all beings. For the armies of the spirit fall upon and attack the troops upon the Day of the Return with the power of the Lord of Lords. Thus are the bodily things overthrown and dominion belongs to the things of the spirit. And in this are signs for those who discern.
- 37 و منها اراد الله بهذه الكلمة التامة شئون الجسمانيّة و حقائق الناسوتيّة و عوارضها و خصائصها في عالمها و حيّزها و المراد قوله عزّ شأنه غلبت الروم اى فنت شئون الجسمانيّة عند ظهور آيات الرّوحانيّة و فاضت انهار الحقيقة على اراضى الأفتدة الصّافية عند استواء الرحمن على عرش الأعظم بين الأكوان لأنّ جنود الرّوحانيّة تبطلش و تصول على الأحزاب يوم الاياب بقوة ربّ الأرباب لذا تغلب الجسمانيّات و تكون الحكم للرّوحانيّات و في ذلك لآيات للمتبصّرين

38 9) And among what God has intended by these firm and enduring words is concerning the idle fancies and vain imaginings in the hearts of ordinary people. For during the days when the Sun of Knowledge and Wisdom has set, thou dost witness that idle fancies and vain imaginings have supreme sovereignty among the concourse of created things. Thou dost observe that all are depending upon idle fancies for knowledge and to solve problems, even for matters of the holy law and ordinances. They have no capacity to swim in the oceans of knowledge nor to plunge the depths of wisdom. When the Sun of Certitude doth shine forth from the clear horizon, however, the rays of the Divine Beauty doth cause the darkness of idle fancies and vain imaginings to disappear. Then doth the tongue of creation speak forth saying: the Truth hath come and Error hath disappeared. Verily Error was bound to vanish.

39 O Friend! speak forth with a wondrous tongue: Thine is the bounty, the grace, the mercy, and the beneficence upon this servant who is not worthy of anything in Thy Kingdom in that Thou hast saved me from the wilderness of idle fancies and hast caused me to seek shelter amidst the twigs of the tree of knowledge. O Lord! Cause me to be firm in Thy Love and to arise to assist Thy Cause and to establish Thy Rule. Make me one of Thy banners among Thy servants that I may be a focal point for Thine inspiration and may be assisted by Thy signs. Verily, Thou art powerful over all things by Thy Might and sovereignty, O Thou Beloved of the worlds.

40 10) And among what God has intended by these comprehensive words are the stages of the soul and the states thereof, its degrees, its elevation and diminution, its ascent and its fall, out of the bounty of its Creator, the generosity of its Originator and the power of its Source. Know thou that the soul has various stages and innumerable degrees. But its totality in the stages of existence is confined and limited to: the static (non-developing) mineral soul, the growing vegetative soul, the sensing animal soul, the earthly (nasutiyyah) human soul, the commanding soul, the blaming soul, the inspired soul, the contented soul, the accepting soul, the accepted soul, the perfect soul, the angelic (malakutiyyah) soul [of the Kingdom of God], the soul of the realm of Command (jabarutiyyah) and the soul of the sanctified realm of the Primal Manifestation (lahutiyyah).

41 As for "the mineral soul", it consists of intrinsic matter in the form of minerals and this is its perfection, its purity and the effects that appear from it. And so observe the precious stones that are mined; how they are heated within the bowels of the earth until they reach their perfection and beauty through the

38 و منها اراد الله بهذه الكلمة المحكمة الثابتة مقام الظنون والأوهام في افئدة العوام لأن في أيام افول شمس العلم والحكم تشهد الوهم والظن هو السلطان الأعظم بين ملأ الأكوان فترى أنما يعتمدوا الكل في المسائل والمعارف على الظن حتى الشوارع والسنن فلا يقتدرون ان يسبحوا في بحور العلم ويخوضوا في طمطام الحكمة ولكن عند شروق شارق اليقين من افق مبين تزهق اشعة جمال المعلوم ظلمات الوهم والظنون اذا ينطق لسان الابداع بأن جاء الحق وزهق الباطل ان الباطل كان زهوقاً

39 ان يا حبيب قل بلسان بديع لك الفضل والمن والرحمة والاحسان على هذا الرقيق الذي لا يليق يشيء في ملكك بما نجيتني من تيه الظنون و أويتني في افان سدره العلوم بل اغنيتني عن العلوم بما وقفتني على معرفة جمالك المعلوم اى رب ثبتني على حبك واقنى على اظهار امرى و اثبات حكمك واجعلني علماً على اعلامك بين عبادك لأكون مهبط الهامك ومؤيداً بآثارك أنك انت المقتدر على كل شيء بقدرتك و سلطانك يا محبوب العالمين

40 و منها اراد الله بهذه الكلمة الجامعة مقامات النفس و مراتبها و درجاتها و علوها و اضمحلالها و صعودها و سقوطها من فضل بارئها و نقمة موجدتها و بطش مبدعها فاعلم بأن النفس لها مراتب شتى و درجات لا تحصى لكن كلياتها في مراتب الوجود معدودة و محدودة بنفس جمادية معدنية و نفس نامية نباتية و نفس حيوانية حاسية و نفس ناسوتية انسانية و نفس امارة و نفس لوامة و نفس ملهمة و نفس مطمئنة و نفس راضية و نفس مرضية و نفس كاملة و نفس ملكوتية و نفس جبروتية و نفس لاهوتية قدسية

41 فأما النفس المعدنية عبارة عن مادة جوهرية في المعادن و هي كالحل و صفائها و تأثيرات الظاهرة منها فانظر الى الأحجار الثمينة المعدنية كيف تنطبخ في معدنها حتى تصل الى كمالها و جمالها بظهور نفسها فيها و بروز جوهريتها بها

appearance of this soul within them and the emergence of their essential qualities through this process.

- 42 And as for “the growing vegetable soul”, it consists of an essence within which arises the vegetative power through which seeds, leaves, branches and trees grow and develop in that it takes matter and elements and gives these to the trees and plants so that they grow and mature. They grow and extend their branches and give forth their fruits, their flowers and their leaves.
- 43 And as for “the animal soul”, it consists of an essence within which arises the powers of sensing those physical things that can be sensed.
- 44 And as for “the human soul”, it consists of the rational soul that is to say an essence within which arises the powers of the human being, the outer and inner senses, the divine perfections and knowledge, the heavenly sciences, the eternal arts, and the hidden wisdom. Likewise, it is the place where dark passions and earthly (nasutiyyah) failings appear.
- 45 Praise be to God for this astonishing sign, this mighty matter, this comprehensive word on the scroll of existence. For thou dost observe that it has various stations, diverse stages of ascent and manifold degrees to which there is no end. It has the capacity to be the mirror for the manifestation of the realities of the realm of the Primal Will (lahutiyyah) and the place wherein the divine and perfect attributes are revealed and appear. It also capable of descending into existential darkness, where it is veiled with thick veils arising from its limitations and its specific qualities which prevent it from attaining to its origin and point of return and hide from it the signs of its Creator which have been deposited with in it through the grace of its Maker.
- 46 On account of its progression to the stages of nearness and reunion and its descent into the regions of perdition and error, it is clothed in each stage and station in clothes that are different from the previous. Therefore it is known in each stage by a particular term. For example, in its descent into the lowest stations of animal passions, its preoccupation with the trivialities of this vile world, its infatuation with evil and ephemeral desires, its congealment from the coldness of the contingent world, its extinguishing of the heat of the love of its Lord, the Mighty, the Generous, its fall and its descent into the turmoil of error and its excessive preoccupation with reprehensible and brutish actions, it is known as “the commanding soul” (nafs al-amarat, the soul that commands to evil) as He hath said,
- 42 واما النفس النامية النباتية فهي عبارة عن الجوهر الذي تقوم به القوة النباتية التي بها تنبت وتنمو الحبوب والأوراق والأغصان والأشجار بحيث تأخذ من المواد والأسطقسات وتعطي الأشجار والنباتات حتى أنا فأنا تترقى وتمتد أغصانها وتعطي ثمارها وأزهارها وأوراقها
- 43 واما النفس الحيوانية هي عبارة عن الجوهر الذي قائم به القوى الحسية للحسوسات الجسمانية
- 44 واما النفس الانسانية عبارة عن النفس الناطقة أي الجوهر الذي به تقوم قوى الانسان والحواس الظاهرة والباطنة والكمالات والمعارف الربانية والعلوم الالهية والفنون الصمدانية والحكم الغيبية وكذلك معرض لشئون الشهوانية الظلمانية والنقائص الناسوتية
- 45 فسيحان الله من هذه الآية العجيبة والنقطة العظيمة والكلمة الجامعة في صحيفة الامكان بحيث ترى لها شئون مختلفة ومراتب متنوعة متضادة ودرجات متعددة ما لا نهاية لها ولها استعداد ان تكون مرآة لظهور حقائق لاهوتية ومجلى لبروز صفات كاملة ربانية ولها تنزلات في ظلمات كونية واحتجابات بحجب كثيفة ناشئة من حدودها وتعيها مانعة لوصولها الى مبدئها ومرجعها وسارة عنها آيات موجدتها المودعة فيها بفضل بارئها
- 46 ولأجل ترقياتها الى مراتب القرب والوصال وتنزلاتها في مهالك البعد والضلال تتقمص في كل مرتبة ومقام بلباس اخرى غير الأولى لذا تعتبر في كل مرتبة بعبارة مثلاً في مقام تنزلاتها في اسفل مراتب الشهوانية الحيوانية واشغالها بزخارف الدنيا الدنية وشغفها في مشتبهاتها الخبيثة الفانية وانجذابها من برودة الامكان وانجذابها عن حرارة حب ربها العزيز الوهاب وسقوطها وهبوطها في ورطة الضلال وعلوها وانهماكها في المنكر والطغيان فاعتبرت بنفس امارة كما قال قوله الحق ان النفس لأمارة بالسوء الا ما رحم ربي

and His word is the truth: "Verily, the soul commands to evil unless My Lord hath mercy upon it"¹².

- 47 Then it progresses from this dire state and this base level to a station wherein there comes to it from time to time an awareness of the depths of its embroilment in danger, of its descent into the abyss of heedlessness, its treading such pathways, its self-concealment from its Lord God, its neglect of its Creator, its bewilderment in the wilderness of error and passion, and its forgetfulness of the mention of God the King, the Mighty, the All-High. On occasions, there passes over it the breeze of the perception of its state and it is awoken to a slight extent. It then blames itself for the depths that it perceives of its immersion in the tribulations of heedlessness and transgression and reproaches itself when it sees itself bewildered in the deserts of perversity and error. It regrets its baseness and its vile state in the lowest degrees of error and ruinous passions and its concealment behind the accumulated veils which prevent it from ascending to lofty spiritual stations and distract it from the remembrance of God through the evil whisperings of Satan. And so on account of its regret and remorse concerning its station and its blaming itself it is called "the blaming soul" (an-nafs al-lami'ah) - as He hath said, may His name be magnified: "No, I will swear by the blaming soul"¹³.

- 48 And when the soul progressed from this lowly, brutish and abased state and ascended to a more noble, more fortunate, nearer, concealed location, it was assisted by the confirmations of God and inspired by the contents of its own book - as it is said: "Read thou thy book, sufficient is it for thy soul as an account against thee on this day"¹⁴. Then there came to it the signs of inspiration and the reality of day became apparent to it from that of night and it was summoned to the shore of the ocean of knowledge ('irfan), was sustained by holy foods from the gardens of paradise, harvested the fruits of the tree of beneficence, drank from the streams of bounty and grace, benefited from the eternal bounty, and tasted the sweetness of blessings. It came to understand the cause of its elevation and degradation, its ascent and descent, and its rising and setting as it ought to be. It reflected upon its state, its plight became clear to it, and this led it to become averse to those things that perish (faniyyat) and to incline towards those things that endure (al-baqiyyat). It closes its eyes to those things that exist and turns instead to the court of the Almighty, the All-Compelling. It anticipates the call of the Concourse on High and turns its attention to those things that will cause it to

47 ثم تترقى من هذا المقام الهائل والدرك السافل الى مقام يأتيها احيانا نبأ خوضها في ورطة المهالك وانغماسها في لجج الغفلة وسلوكها في تلك المسالك وانحجابها عن الله ربها وغفلتها عن بارئها وحيرتها في تيه الضلالة والهوى و نسيانها ذكر الله الملك العزيز الأعلى تارة تمر عليها نسيم التبصر في امرها وتنبهت اقل من الشيء فتلوم ذاتها بما تراها خائضة في غمرات الغفلة والغى وتشميتها بما تشهدها هائمة في بيداء المنكر والبغى وتأسف لدنوها وسقوطها وهبوطها في اسفل درجات الدل والشهوات المهلكة وانحجابها خلف حجابات متراكمة التي تمنعها عن الصعود الى الدرجات العالية الروحية وتشغلها عن ذكر الله بهذه الوسوس الباطلة الشيطانية فلاسفها وندمها في هذا المقام ولومها ذاتها تعتبر بنفس لوامة كما قال جل اسمه ولاقسم بالنفس اللوامة

48 و لما ارتقت من هذا المقام الأدنى الأذل الأوحش وصعدت الى مكن الأعز الأقرب الأوفر وأيدت بتأييد الله والهمت بمضمون كتابها كما قال اقرء كتابك كفى بنفسك اليوم عليك حسيباً وانتها آيات الانعام وظهرت لها حقيقة الليل من النهار ودعيت الى شاطئ بحر العرفان ورزقت بموائد القدس من جنة الرضوان وجنت من اثمار شجرة الاحسان وسقت من انهر الفضل والاكرام وتعمت بنعم البقاء وذاقت حلاوة الآلاء وعرفت علوها ودنوها وصعودها وهبوطها وطلوعها وافولها كما هو حقه وتبصرت في امرها وتيسر لها عسرها وصارت تميل من الفانيات الى الباقيات وتغمض النظر عن الموجودات وتقلبه الى ساحة العزيز الجبار وترتقب النداء من ملاء الأعلى وتلتفت الى شئون التي ترقبها حتى توصلها الى عرش الاطمينان وكسبي الامتنان فتصير مهبطاً لموارد الانعام بين الانام وتجد من سعيها ومجاهدتها

¹²Qur'an 12:53.

¹³Qur'an 75:2.

¹⁴Qur'an 17:14.

ascend until it reaches the throne of assurance and the seat of gratitude. It becomes the focal point of inspiration among humanity. It discovers as a result of its efforts and strivings those beneficial things which will lead it to its purpose and goal. Then it is termed the "the inspired soul" (an-nafs al-mulhamah) for it is inspired as to that which leads it to depravation or to righteousness - as He hath said, blessed and glorified be He: "By the soul and what is like unto it, He inspired it as to that which leads it to depravation or to righteousness."¹⁵

- 49 And in a station which awakens it to the mention of its Lord and arouses it to the call of its Creator from the slumber of vain imaginings and brings its attention to the remembrance of God, the Almighty the All- Knowing, to its arising and ascent to the stations of love and assurance, its immersion in the ocean of certitude, its recognition of the signs of God in the dawning-places of contingent being, the horizons of existence and the breaths of the All-Merciful, the appearance of the evidence of Divine Oneness from the dayspring of heaven, its entrance into and remaining in the heart of paradise, its simmering in the heat of the love of its Lord, the Almighty, the Beneficent, its pathway and passage to God the All-Powerful, the Ruler of Paradise, its setting on the throne of calmness and repose, and its drinking from the chalice of firmness and constancy at all times. Then it is termed "the assured soul" (an-nafs al-mutma'innah) " because it is assured in its faith, its turmoil and unrest is calmed, it has quenched its thirst, soothed its torment, it has thinned and removed its veils, it has changed its darkness to light, it has ended its futility, its shortcomings have turned to perfection, it has pierced its veils, torn its coverings, revealed its secrets, shaken its foundations and unloaded its burdens. It has reported the tidings that your Lord has revealed to it. Exalted is God, its guide and its saviour, the One Who illumines it and forms it, above all that the ignorant have said.

- 50 And when it has reached this most mighty and perfect station, this most pleasant, most pure, most sweet destination, and has drunk from these clear spring waters of Saba,(12) it will attain to the station of submission and contentment, it will leave behind its searching and neediness and will entrust its affairs to God, the Mighty and Eternal King. It will rely upon Him and recline against the cushion of His bounty and beneficence. It will not see in this station anything that is inconsistent with its contentment (rida) and it does not prefer the greatest ease to the most mighty calamity. Indeed it is content with (accepts, radiyah) whatever God may decree for it and thou wilt

فوائد التي توصلها الى مقصدها و مطلبها اذا تعتبر بنفس ملهمة لانها الهمت بفجورها و تقويها كما قال تبارك و تعالى و نفس و ما سواها فآلهمها فجورها و تقويها

49 و في مقام تنبيهها بذكر ربها و تيقظها ببدء بارئها عن رقد الأوهام و تذكّرها بذكر الله العزيز العلام و صعودها و عروجها الى مقامات الحب و الاطمينان و انغماسها في طمطم الايقان و مشاهدتها آيات الله من مشارق الامكان و آفاق الأكوان و انفس الرحمن و ظهور آية التوحيد من مطلع الجنان و دخولها و خلودها في بحبوحة الجنان و فورانها من حرارة حب ربها العزيز المنان و سيرها و سلوكها الى الله المقتدر الملك الخان و جلوسها على عرش السكينة و الاستقرار و شربها من كؤوس الاستقامة و الثبوت في كل الأحيان تعتبر بنفس مطمئنة لانها اطمئت في الايمان و سكن اضطرابها و قلقها و رويت غلتها و بردت لوعتها و رقت و انكشفت جباتها و تبدلت بالنور ظلمتها و زالت بطالتها و كل نقصانها و خرقت استارها و هتكت اسبابها و ظهرت اسرارها و زلزلت ارضها و اخرجت اثقائها و حدثت اخبارها بأن ربيك اوحى لها فسبحان الله هاديها و ناجيها و منورها و مصورها عن كل ما يقولون الجاهلون

50 و اذا وصلت الى هذا المقام الأعزّ الأوفى و المورد الأعذب الأصفى الأحلى و شربت من هذا المنهل الأرق من الصبا تفوز بمقام التسليم و الرضا و ترك الطلب و الاقتضاء و تفوض الأمور الى الله الملك العزيز القيوم و تتوكل عليه و تتكأ على وسادة فضله و احسانه و لا ترى في هذا المقام ما يخالفه رضاها و لا تختار الراحة الكبرى على المصيبة العظمى بل انها راضية بكل ما قضى الله لها قترها فرحاً مسرودة عند نزول البليات و شاكرة ممنونة لدى تموج البحر المصيبات و الرزيات ولو

¹⁵Qur'an 91:7-8.

observe it joyful and happy when troubles descend and grateful and thankful when the oceans of misfortunes and disaster billow forth. Even were the arrows of misfortune and grief to issue forth from the clouds of destiny and the rains of sorrow and adversity to descend upon it, thou wouldst observe it wetting its tongue with praise of its Lord, the Help-in-Peril, and eloquently expounding in mention of the Generous King.

يأتيها من سحاب القضاء سهام الشدائد والبأساء
وتنزل عليها امطار البث والضرأ لتراها رطب
اللسان بشكر ربها المستعان وفصيح البيان في ذكر
الملك المنان

- 51 This is a station which, wert thou to attain unto it, thou wouldst arrive at a happiness which would not be followed by sadness, a joy which is not succeeded by grief, an ease and comfort that does not end in distress and hardship, a prosperity that does not turn to destitution and misfortune, for the might of thy Lord has grasped firmly the reins of affairs. "The earth is His handful on the Day of Resurrection, while the heavens will be rolled up in His right hand. Praised be to Him and Exalted is He above everything that they ascribe as partner unto Him"¹⁶. Thus is it that not a leaf stirs upon a tree nor does a fruit fall except by the will of Thy Lord, the Merciful, the Compassionate.

51 وهذا مقام لو فزت به لتصل الى سرور لا يتبعه
الأحزان وفرح لا يلو له الأكدار وفرح وسعة
لا ينتهي الى الضنك والشدّة ويسر لا يعاقبه عسر
ومحنة لأنّ ازمة الأمور في قبضة قدرة ربك
والأرض جميعاً قبضته يوم القيامة والسموات
مطويات بيمينه سبحانه وتعالى عما يشركون بحيث
لا تتحرك ورقة على شجرة ولا تسقط ثمرة إلا بإرادة
ربك الرحمن الرحيم

- 52 For the seeker in this exalted station there remains no will, no rest, no motion, no destiny nor any fate except in God. Indeed, his essence, his attributes, his being, his very sense of self all fade away overwhelmed by the signs of Divine Oneness, just as the shadows disappear when the pre-existent sun shines forth.

52 والسالك في ذلك المقام الأعلى لا يبقى له
إرادة وسكون وحركة وقدر وقضاء إلا بالله
بل تغنى ذاته وصفاته وكنينته وأنيته كلّها
بسطوات آيات التوحيد كما تزول الأظلال عند
شروق شارق القديم

- 53 And when his will has faded away and vanished in the Will of the True God, and his will has become identical to His Will, and his pleasure is the same as His pleasure, and the veils have been lifted, the coverings have disappeared, and idolatry (shirk) has vanished from the reality of his heart, then does there appear is the soul the sign of acceptance. Then on account of its acceptance of the decree of its Creator and its submission to the command of its Maker, it is known as "an accepting soul" (nafs radiyyatin).

53 فتى فت و اضمحلّت ارادته في ارادة الحق
فصارت ارادته عين ارادته و رضائه عين رضائه
وارتفع الحجاب وزال النقاب و اضمحل الشرك
في حقيقة الفؤاد ظهرت في النفس آية الرضا
إذا لرضائها بقضاء بارئها وتسليمها لأمر خالقها
اعتبرت بنفس راضية

- 54 Insofar as all-encompassing blessings and mercy reach it [the soul], bounties and favours encompass it, a covering of grace and beneficence enclose it, and God clothes it in the robe of obedience and His favour, the Supreme Concourse addresses it, saying: "Well is it with thee in that thou hast traversed the path and covered the way until thou didst enter into the spring of faithfulness and didst obtain the clear waters of submission and contentment (rida). Thou hast left behind thy passions and accepted the decree of Thy Lord. Thou hast expended what is thine and sacrificed thy spirit, thy heart and thine inner self upon the path to thy Lord. This then is thy consolation

54 فيما ادركها سوابق الفضل والرحمة واحاطتها
الآلاء والنعمه وشملتها ثياب الجود والاحسان
واقصها الله قيص الانقياد والرضوان يخاطب
من ملأ الأعلى طوبى لك بما قطعت السبيل
وطويت الطريق حتى وردت شريعة الوفاء و
شربت زلال التسليم والرضا وتركته هواك
ورضيت بقضاء مولاك وانفقت ما لك و
عليك وفديت روحك و قلبك وفؤادك في
سبيل مولاك وهذا قرّة عينك وبذلك تنال
الى مقام الأعلى والرفيق الأبهى وتصير مرضية

¹⁶Qur'an 39:67.

- thus hast thou attained unto this most exalted station and this most glorious company. Thus hast thou become accepted (mardiyyah) and approved in the sight of God, thy Lord, and hast sought the shelter of the bounty of thy Lord, trembling with joy and happiness at His Bounty and Beneficence. Verily, His Grace towards His sincere servants is mighty!"

55 And on account of its [the soul's] rising by means of its acceptance (rida) into the heights of being accepted by God (al-mir'aj al- mardiyah 'ind allah), its Lord, and its being approved in its state of nothingness (fana') by its Creator, it is known as "the accepted soul (an-nafs al-mardiyah)."

56 And when it (the soul) soared on the wings of holiness into the atmosphere of this paradise and tasted of the sweetness of the stations of reunion in the gardens of heaven, these illumined and lofty stations were collected within it (the soul) and it arose to this elevated and spiritual degree and there gushed forth from the lofty heights of its reality the springs of the wisdom of eternity (samadaniyyah). It became the focal point of inspiration and the dawning-place for the radiance of the lights of this effulgence and became content with the remembrance of God the Gracious Sovereign. It has become accepting (radiyy-atan) of His decree and accepted (mardiyyatan) in nothingness (fana') at His gate, therefore it is known as "the perfect soul" (an-nafs al-kamilah) on account of its being characterized by these spiritual and divine perfections and being comprised of these essential (al-jawhariyyah) and godly attributes.

57 Then is it (the soul) worthy and prepared for entry into the heaven of the Kingdom of God (malakut) which is the paradise of the righteous and the refuge of the free whose faces have been illumined by the glad- tidings of God. In it appears the beauty of the All-Merciful and the sign of the Beneficent One. To these stations do His words, may his Grandeur be magnified, refer: "O thou assured (mutma'innah) soul, return to thy Lord, accepting (radiyyatan) and accepted (mardiyyatan). Enter among my servants! Enter my paradise!"¹⁷ For the garden of refuge, the meads of splendour, the exalted heaven and the all-high paradise are the pastures of the Kingdom of God. In this Day, the doors [of this Kingdom] are open, its land stretches out, its lights shine forth, its fruits ripen, its blossoms open out, its streams flow, its oceans billow, its springs gush forth, its breezes are gentle, its surface is delicate, its doves sing out, its mouths smile, its sorrows are made joyous, its lightnings flash, its dawns are filled with light, its birds warble, its palaces are adorned and its joys draw near. Therefore, rise and with the loudest voice proclaim: "Hasten, O ye lovers, to

مقبولة عند الله ربك ومستظلاً في ظلال فضل
مولاك ومستبشرة مسرورة مهتزة بمنه واحسانه
ان فضله بعباده المخلصين عظيم

55 فلاجل صعودها بوسائط الرضا الى معارج المرضية
عند الله ربها ومقبوليتها في فناء موجدتها اعتبرت
بنفس مرضية

56 ولما طارت بأجنحة القدس في فضاء هذا
الفردوس وذاقت حلاوة مقامات الأنس في
حديقة الافريدوس واجتمع فيها هذه المقامات
العلية النورية وتصادت الى هذه المراتب
الرفيعة الروحانية وتفجرت من شواهد حقيقتها
ينابيع حكم الصمدانية وصارت مهبطاً لموارد
الالهام ومطلعاً لسطوع انوار هذا الاشراق و
اطمئنت بذكر الله المهيمن المنان وصارت راضية
بقضائه و مرضية في فناء بابه لذا عبرت بنفس
كاملة لاتصافها بهذه الكمالات الروحية الرحمانية
واشتملها لهذه الصفات الجوهرية الربانية

57 اذا استحققت واستعدت للدخول في حديقة
ملكوت الله التي كانت جنة الأبرار ومأوى
الأحرار الذين استنارت وجوههم ببشارات الله
وظهرت فيها نضرة الرحمن وآية المنان و الى
هذه المقامات اشار بقوله عز كبريائه يا ايها
النفس المطمئنة ارجعي الى ربك راضية مرضية
فادخلي في عبادي و ادخلي جنتي لأن جنة
المأوى و الحديقة الكبرياء و الروضة العليا و
الفردوس الأعلى هي رياض ملكوت الله التي
فتحت اليوم ابوابها و انبسطت ارضها و اشرقت
انوارها و اثمرت اشجارها و تفتحت ازهارها و
جرت انهارها و تموجت بحارها و تفجرت ينابيعها
و رقت نسيمها و دق اديمها و غنت ورقائها و
تبسمت ثغورها و تبلى سمورها و سطع بروقها و
انار شروقها و سبحت طيورها و تزينت قصورها
و آن حبورها اذا قم بقوة من الله و قل بأعلى

¹⁷Qur'an 89:27-30.

the dawning-place of this most ancient light that shines forth and glistens and head towards this lofty and sublime refuge.”

البداء فاسرعوا يا ايها المشتاقين الى مطلع هذا
النور الساطع اللامع القديم واقصدوا هذا الملاذ
الشامخ المنيع

- 58 The soul, when it has entered this exalted heaven, this eternal paradise, has sought the dawn of this most luminous day, has entered this most pleasant, most pure place, has taken on perfections, acquired the illumination of the essence (jawahir) of names and attributes, has drunk from this “cup tempered at the camphor fountain¹⁸,” has roamed throughout these lands, plunged the depths of these seas, and has been guided to this fire kindled and aflame on the Paran of love, confirms in its reality the profession of Divine Unity (kalimat at- tawhid) and establishes in its essence the sign of detachment (ayat at-tajrid). It attains to everlasting life and eternal living. It takes pleasure from delights the like of which no eye has seen nor any ear heard. It drinks from the clear springs which flow from the right hand of the Throne of Reality and tastes of the fruit of the tree growing in the midst of Paradise, stirred by the breezes coming from the direction of the Beauteous One, through which the hearts of those who believe in the Divine Unity have been revived and the leaves on the branches of the hearts of the sincere ones have been set in motion. It attains unto the seat (markaz) of eternal life (baqa') in the shadow of the countenance of its Most Exalted Lord, such that not the slightest trace of the ephemeral (fana') should be hidden within it nor the misfortune of evanescence or annihilation befall it - just as He hath said, and His word is the truth: “All that are thereon (upon the earth) shall perish (fana) and there remaineth but the countenance of thy Lord, full of Glory and Honour”¹⁹.

58 والنفس اذا دخلت هذه الجنة العالية والحديقة
الباقية واستهدى الى فجر هذا اليوم الأنور وورد
هذا المورد الأعذب الأصفى الأطهر واكتسبت
الكمالات واقتبست انوار جواهر الأسماء و
الصفات وشربت من هذه الكأس التي كانت
مزاجها كافورا وساحت خلال هذه الديار و
خاضت عمق هذه البحار واهتدت الى هذه النار
الموقدة المشتعلة في فاران الحق تثبت في حقها
كلمة التوحيد وتستقر في ذاتها آية التجريد و
تفوز بحياة ابدية وعيشة سرمدية وتلذذ من
نعماء التي لم تر عين مثلها و ماسمعت اذن شبهها
وتشرب من ينابيع الصافية التي تجري عن يمين
عرش الحقيقة وتذوق من اثمار شجرة المنبته في
بجوحة الفردوس المهتزة من نفحات التي تأتي
من شطر الجمال ويحي بها قلوب الموحدين وتهتز
منها اوراق افنان افئدة المخلصين وتفوز وتصل
الى مركز البقاء في ظل وجه ربها الأعلى بحيث
لاتوارىها شائبة الفناء ولا يطرُق عليها طوارق
الانعدام والاضمحلال كما قال وقوله الحق كل
من عليها فان ويبقى وجه ربك ذو الجلال و
الاکرام

- 59 And when the soul hath unfolded the wings of the spirit, been attracted by the Joy of God, hath soared to the most exalted horizon, hath sought the most glorious Companion (rafiq al-abha), it doth ascend to the divine station of Jabarut (the realm of Command) and is assisted by an overwhelming and all-conquering power and by the intricate and ancient secret and by the noble and mighty mystery. It becomes aware of the secrets of hidden and invisible realities which consumes in envy the hearts of the mystic knowers. It is imprinted by the rays shining forth from the Sun of Truth and by its effects and comes to resemble its appearance and its light in every state and condition. It ascends to a station that God hath made to be far above the understanding of the minds of men, for this station is created out of the elements of power, strength, might,

59 والنفس اذا نشرت اجنحة الروح وانجذبت من
جذبات الله وطارت الى افق الأعلى وقصدت
رفيق الأبهى ترتقى الى مقام الجبروتية الرحمانية و
تؤيد بالقوة القاهرة والقدرة الباهرة والسر المنعم
القديم والرمز المكرم العظيم وتطلع على خفيات
حقائق المكنونة المستورة الغيبية التي احترقت في
حسرتها قلوب العارفين وتنطبع من اشعة الساطعة
من شمس الحق وآثارها وتحكي عن ظهورها
وانوارها في كل الشئون والأطوار وتتعارض
الى مقام جعله الله منزهاً عن ادراك المدركين
لان هذا المقام خلق من اركان القدرة والقوة و

¹⁸Qur'an 76:5.

¹⁹Qur'an 55:27-8.

authority, sovereignty, omnipotence, protection, and freedom and nothing that has limitations or pluralities has any resemblance to it. On the contrary it is the very essence (jawhar) of unity, the substance of singleness and abstraction, the light of lights, the mystery of mysteries, the furthestmost tree (Sidrat al-Muntaha), the exalted rank, the all-highest station, the Masjid al-Aqsa (the remotest mosque), and the ultimate goal in the world of creation even though perfections have no beginning nor end to them and are beyond all limitations. Well is it with the one who has entered this holy, noble and mighty station.

- 60 And as for “the Divine Soul” (an-nafs al-ilahiyyah), it consists of the Universal Reality which brings together all of the Divine realities of the realm of Primal Manifestation (lahutiyyah) and the eternal secrets, the outer aspect of which is the ancient light and the inner aspect is the most mighty and sublime mystery, the Primal Point from which appear all things and to which they revert, from which they originate and to which they return. Thus is it the Primal Oneness (al-ahadiyyah) in its essence and the derived Oneness (al-wahidiyyah) in its attributes. And from it there appears plurality through manifestation [is manifested plurality, zuhur] and illumination, and it becomes divided, dispersed and manifold, and radiates . And so the horizons and souls become filled and illumined by it on the Day of the Covenant, and on account of it the tabernacles of unity tremble and are set in motion. From it there grow the branches of the tree of oneness and by it they are clothed in the primal garment and the most perfect light. And from a single sign (ayah) from it there appear all of the (Divine) names to which human realities can attain and from a mark (simah) from it there grow forth all of the true hidden (Divine) attributes. And so it is the centre of the circle of existence through the manifestation [zuhur] of “There is no god but God” and the axis of the sphere of eternity, around which circles the star of oneness and unity, such that all of the hidden realities circle around this point of oneness in the realm of Primal Manifestation (an-nuqtah al-ahadiyyah al-lahutiyyah) and all of the subtle luminous essences (kaynunat) derive from this flame which is kindled, ablaze and speaking forth in the tree of humanity saying: “There is no god but He, the Mighty, the Powerful, the Eternal.”

- 61 This Soul consists of the reality of the sanctified persons and true thrones - the horsemen of human intelligence can never gallop in this pasture nor can the birds of the mind of creatures travel in this land. Only the sincere ones among them receive the great bounty of the rays of this most luminous light in their haste and progress towards the state of nothingness (fana') at the gate of the Mighty King. Wretched and condemned are

العزة والسُّطوة والسلطنة والاعتدال والهيمنة والاستقلال لا يشوبه شيء من الحدود والكثرات بل هو جوهر التوحيد و ساذج التفريد والتجريد ونور الأنوار وسر الأسرار وسدرة المنتهى والدرجة العليا والمركز الأعلى والمسجد الأقصى وغاية القصوى في عالم الخلق ولو أن الكمالات لا بداية لها ولا نهاية ولن يحدّ بحدّ فهنيئاً لمن دخل هذا المقرّ المقدّس المكرّم العظيم

60 فأما النفس الإلهية هي عبارة عن الحقيقة الكلية الجامعة للحقائق اللاهوتية الربانية والدقائق الهوتية الصمدانية الظاهرة بالنور القديم والباطنة بالسر الأعظم العظيم النقطة الأحدية التي منها ظهرت الأشياء والها أعيدت ومنها بدئت والها رجعت فكانت احدية الذات وإحادية الصفات ثم تكثرت بالظهور والآثار وتشعبت وتفصلت وتفننت وتلاأت فامتلات وتورت منها الأنفس والآفاق في يوم الميثاق واهتزت بها هياكل التوحيد وتحركت ونشأت منها افنان سدرة التفريد وتقمصت بالطراز الأول والنور الأكل وظهرت من آية منها كل الأسماء المدركة للحقائق الانسانية ونشأت من سمة منها كل الصفات الحقيقية الغيبية فهي مركز دائرة الوجود بظهور لا اله الا الله وقطب فلك البقاء الذي يدور عليه كوكب التفريد والتوحيد بحيث يدور كل الحقائق الغيبية حول هذه النقطة الأحدية اللاهوتية وتقنيس كل الكينونات اللطيفة النورانية من هذه النار المشتعلة الملتبته النّار

61 طقة في سدرة الانسانية بأنه لا اله الا هو العزيز المقتدر القيوم وهذه النفس عبارة عن حقيقة هياكل المقدسة والأعراس الحقيقة لا تقتدر ان تحول فوارس عقول البشرية في هذا المضمار ولا تطرق طيور ادراكات البرية هذه الديار إنما للمخلصين منهم الحظ الأوفر من اشعة هذا النور

the people who imagine that they have attained unto their highest station when they have not even circled around their inner sanctuary. How can the gnats of ephemeral being (fana') vie with the phoenix of the dawning-place of eternity (baqa'). Why is it that for a putrid, salty, bitter drop, they reject the sweet, clear and billowing sea.

الأُنور عند مسارعتهم و وفودهم الى فناء باب
ملك مقتدر تباً و سحقاً لقوم يظنون أنّهم ادركوا
علاهم مع أنّهم لم يحوموا حول حماهم كيف يقتدر
ذباب الفناء ان يزاحم عنقاء مشرق البقاء و أنّ
للقطرة المنتنة الملح الأجاج ان يقتحم بحر العذب
الصافي الموج

62 To whatever extent they who seek to rise to the highest stations of mystic knowledge may ascend or to whatever high station in the degrees of certitude they that hold fast to the Divine unity may climb, they are only reading the letters of the book of their souls²⁰, only attaining the sign that is refulgent, deposited, incorporated, and concealed within the realities of their own inner being (kaynunatihim) and only revolving around the centres of the circles of their own essential natures (dhatiyyatihim). And as for the stages that are above their worlds and beyond their attainment, they are not able to seek information about them nor to understand them .

62 كلّما يتعارج المتعارجون الى اعلى مقامات
العرفان او يتصاعد الموحّدون الى اسمى مشاعر
مراتب الايقان أنّما يقرءون احرف كتاب انفسهم
و يصلون الى آية المتجلية المودعة المندججة المكنونة
في حقائق كينوناتهم و يدورون حول مراكز
دوائر ذاتياتهم و أمّا مراتب التي فوق عوالمهم و
مداركهم لن يقتدروا ان يستنبثوا منها و لا يستطيعوا
ان يدركوها

63 Observe with the eye of reality physical (kharijiyyah), created things. You will see that everything else is not able to understand what is above it even were it to progress in its station to the highest degree of [its] existence, even as thou dost witness that the mineral however much it may progress and ascend to the summit of perfection is unable to know or to understand the station of the vegetable. And similarly, however much the plant may increase in splendour and growth, it can never become aware of the reality of the animal. And in the same way, the animal however much it may improve its goodness, splendour and proportions, it will never possess knowledge of the essence (huwiyyat) of humanity nor of its realities, states and attributes.

63 فانظر بعين الحقيقة الى المكوّنات الخارجة تشهد
كلّ ما دون لن يقدر ان يدرك ما فوقه و لو يترقّى
في مقامه الى اعلى ذروة الابداد كما تشهد أنّ الجماد
كلّما يرتقى و يتعارج الى سموّ الكمال لن يقتدر ان
يعرف و يدرك مقام النبات و كذلك كلّما
يزداد النبات بهجةً و نمواً لا يستطيع ان يطّلع على
حقيقة الحيوان و بمثل ذلك الحيوان كلّما يستكثر
الحسن و الزهو و الاعتدال لن يتكّن له معرفة هويّة
الانسان و حقائقه و شئونه و صفاته

64 Know thou therefore that, in the variety of their stages, degrees and stations, souls are bound by this condition - that none of them are able to transgress their limits or station. No bird is able to fly above the upper limit of its flight. And if matters are thus among these created, contingent, physical (kharijiyyah) beings which share pertinent and similar aspects, then how much more so between the stations of contingent reality and those of the realities of Primal Manifestation, which the human intellect fails to understand, souls become confused in trying to know, tongues are powerless to explain and the wings of the birds of hearts and minds are too feeble to fly to the heights of elucidating it.

64 إذا فاعلم بأنّ النفوس على اختلاف مراتبهم و
شؤونهم و درجاتهم يجري عليهم هذا الحكم بحيث
لن يستطيع احد ان يتجاوز حده و شأنه و لا
الطير يقتدر ان يطير فوق منتهى اوج طيرانه فاذا
كان الحال على هذا المنوال بين اشياء المكوّنة
الممكنة الخارجة التي تشتمل على المناسبات و
المشابهات فكيف اذا بين مقامات الامكان و
مقامات الحقائق اللاهوتية التي ذهلت العقول
عن ادراكها و تحيرت النفوس في عرفانها و
عجزت الألسن عن بيانها و كلّت اجنحة طيور
القلوب و الأفكار عن الطيران في سماء تبيانها

²⁰ cf. Qur'an 17:14.

65 Let us now return to our theme of the stations of the soul and its degree and conditions, its elevation and decline and its exaltation. We have stated that this most great sign in one station confirms the soul and its degrees and is transformed from stage to stage and from station to station. For in each degree it leaves behind its limitations and its condition. It seizes possession through its efforts of the signs of the degree that is above it and it leaves behind [its former] condition through tests which purify it, refine it, cleanse it and make it detached from whatsoever it not worthy in it in the path of its Creator. And when it is released and saved from all of the lower degrees and ascends with the help of its Originator and Fashioner to a high degree, it gains a victory over the power of the lower degrees and vanquishes the hosts of the realities of the base states.

66 Then understand what He, glorified be He, hath said: "The Byzantines were overthrown" - that is to say it [the soul] has overthrown and caused to diminish and fade away "the commanding soul" through the misfortune of the thunderbolts that fell upon it from the realms of the Kingdom and the flaming fire that entered upon it from the repositories of Might and Command (Jabarut). Then was it aided by the hosts of guidance and victory and assisted by the angels of spirit and righteousness. It was awakened from its slumber and its negligence and it ended its immersion, its decline and abasement and bore witness to its fall and its lowly condition. Then it called to mind its condition, refined its vision, purified its sight until it came to know its state and what it was that veiled it and hindered it and became a cause for its remoteness, denial, negligence and inebriation. Then it grasped hold of the hem of Grace and Mercy and supplicated God and took refuge in His Presence, until it ascended and was saved from that station and stage and entered the loftiest station. Thus was it transformed in its stations and degrees and was victorious over and over again until it went back to its origin and returned to its centre and was clothed in the robe of its perfection and entered the shadow of its Lord, the Seat of Truth in the presence of the Mighty King.

67 O thou who art kindled and aglow with the fire of the love of God! Know thou that were this servant to wish to interpret this Divine (lahutiyyah) verse in all of the hidden stations and Divine realities and in the stations of Jabarut and Malakut, the existent realities, the seen and unseen worlds, the manifestations of Primal Oneness and the states of conditioned Oneness, the spiritual essences (kaynunat), the foundations of the heart, the stations (masha'ir) of reality and of the soul and that which pertains and is supplementary to this with the most complete exposition and the most perfect explanation, he

65 فلنرجع الى ما تكلم فيه من مقامات النفس و مراتبها و شئونها و علوها و دنوها و سموها فقلنا هذه الآية الكبرى في مقام تدل على النفس و مراتبها و تقلبها من مرتبة الى مرتبة و من مقام الى مقام لانها في كل مرتبة تترك حدودها و شئونها و تغلب من سطوات آيات مرتبة التي فوقها و تضمحل من صدمات شئون التي تزكيا و تطفئها و تطهرها و تنزهها عما لا يليق لها في سبيل بارئها و اذا خلصت و نجت من كل مرتبة دانية و صعدت باعانة موجدها و مصورها الى مرتبة عالية تنصرف على قواء المراتب السافلة و تغلب جنود حقائق الشئون الدانية

66 اذا فأعرف ما قال جل ذكره غلبت الروم اى غلبت و اضمحلت و فت نفس الأمارة بالسوء من صواعق النازلة عليها من عوالم الملك و الملكوت و الشهب الثاقبة الواردة عليها من مكامن العز و الجبروت اذا أيدت بجنود النصر و الهوى و نصرت بملائكة الروح و التقى و انتهت من نومها و غفلتها و انتهت من خوضها و هبوطها و سقوطها و شهدت نزولها و دنوها ثم تذكرت في امرها و دقت بصرها و صفت نظرها حتى عرفت ما هي عليها و الذي حجبها و منعها و صار سببا لبعدها و نكرها و غفلتها و سكرها اذا تمسكت بأذيال الفضل و الرحمة و ابتلت الى الله و لاذت بحضرتة حتى صعدت و نجت من ذلك المقام و المرتبة و دخلت مقام الأعلى و كذلك تتقلب في المقامات و المراتب و تغلب و تغلب حتى تعود الى مبدئها و ترجع الى مركزها و تتردى برداء كمالها و تدخل في ظل ربها مقعد صدق عند مليك مقتدر

67 ان يا ايها المشتعل الملتب من نار محبة الله فاعلم بان هذا العبد لو يريد ان يفسر هذه الآية اللاهوتية بكل المقامات الغيبية و الحقائق الالهية و المراتب الجبروتية و الملكوتية و الحقائق الكونية و العوالم الغيبية و الشهودية و الظهورات الاحدية و الشئون الواحدة و الكينونات الروحية و الأركان القلبية و المشاعر الحقيقية و النفسية و توابعها و لواحقها بأتم بيان و اكل تبيان لأقدر

would be able with the help of God, and His Power and Grace and confirmation. But souls are not able nor do they have the capacity to hear it and understand it. Therefore do we hold the pen back from exposition and movement and give to you these keys of elucidation. Therefore open by the power of your Lord all of the doors that have been shut in your face so that you may be aware of the hidden and concealed mysteries of God, may witness and reveal the preserved and guarded secret, may travel in that spacious and mighty Kingdom, plunge into that swelling and billowing sea and that mighty and rolling ocean, glean from the bright stars of light by the Grace of the King of Manifestation.

- 68 By the Lord of forgiveness and the well-known beauty of gratitude! Were one of the sincere ones to turn to God in this most great Day and see with the purest vision, he would understand all of the realities and meanings of every word of the verses of God, the Eternal Protector - nay indeed, every letter and every dot. For realities and meanings in their entirety flow forth within their inner aspect and streams burst forth from them and oceans billow within them. Well is it with those who attain thereunto!

- 69 These meanings which we have set forth appear and are made manifest from this blessed verse when we read "the Byzantines are overthrown" - that is to say in the passive form but if we read it in the active form, there appear from it other meanings which there is no opportunity today to explain and make clear and to uncover its mysteries and secrets. We leave that for another time.

- 70 We trust in God in all matters and we seek help from the cord of His Mercy and Grace. Verily He gives answers to the questioner and wealth to the needy.

LOIR02.099

بعون الله وقوته وفضله وتأيدته ولكنّ النفوس
لن يقتدروا ولن يستطيعوا ان يسمعوها ويدركوها
لذا امسك القلم عن البيان والجريان واعطيتك
مفاتيح التبيان فافتح بقوة مولاك كلّ الأبواب
المسدودة على الوجوه لتطلع على اسرار الله الغيبية
المستورة المكنونة الخفية وتشهد وتجلى مواقع
السّر المستسرّ المصون وتسير في هذا
الملوكوت الواسع العظيم وتخوض في هذا البحر
الزّاهر المّواج وهذا الطّمطام العظيم الثّجاج و
تلتقط من درارى النّور بفضل مالک الظهور

- 68 فربّ غفور وجمال مشكور مشهور لو احد من
المخلصين يتوجّه الى الله في هذا اليوم الأكبر و
ينظر ببصر الأظهر ليعرف كلّ الحقائق والمعاني
من كلّ كلمة من آيات الله المهيمن القيوم بل
في كلّ حرف و كلّ نقطة لأنّ الحقائق والمعاني
بتامها سارية جارية في باطنها وينفجر منها انهارها
و تتموّج فيها بحورها فهنيئاً للواصلين

- 69 وهذه المعاني التي اوردناها تظهر وتجلي من
هذه الآية المباركة اذا قرأنا غلبت الروم اى بصيغة
المجهول ولكن اذا قرأنا بصيغة المعلوم يظهر منها
معاني آخر لايسعنا اليوم بيانه و اظهاره و كشف
رموزه واسراره وتركاه لوقت معلوم

- 70 وعلى الله تتوكّل في كلّ الأمور وبحبل رحمته و
فضله تتوسّل انه معطي السّائلين ومغنى المفتقرين
غصن الأعظم

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p.012, BMT.086, DLS.317

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Commentary on the Tradition "Dost thou see a man"

1 He is the Glorious, the All-Glorious!

2 Praise be unto Him Who, in His very essence, transcendeth the description of all created things, and Who, in His own Self, is sanctified from the attributes of all beings—He Who established the One between the two sixes, and manifested the Last Days after the passing of the Ta from the appearance of the Point that preceded the two upright Alifs. Then did that which had welled forth in bygone days from the blessed and hallowed earth subside, and there gushed forth anew from it the fountain of life for all who dwell in earth and heaven. Blessed is he who alighteth therein and drinketh therefrom, for he shall live as long as the Kingdom and the Realm endure, and shall be delivered from the vicissitudes that afflict the world of mortality. And from its depths there shone forth the Sun of Beauty, which were It to manifest but a single ray of Its light, all who dwell within the pavilions of glory and majesty would be thunderstruck—how much more those who are creatures of dust and veiled from Its splendour! By my Lord, the Chosen One! That which the eyes behold and vision perceiveth is but a single atom among the atoms of the light of Its hidden splendours, for were It to appear as It is in Itself, no eye could bear to behold Its light, even as no eye can gaze directly upon the visible sun, nay, upon the faintest of its manifest rays. Glorified be my Lord, the Mighty, the Chosen One! No vision can grasp Him, but He graspeth all vision, for He is the All-Subtle, the All-Informed.

3 And now, O thou who hast set thy face towards the sanctuary of holiness and who dwellest beneath the shade of the Tree of Paradise! I have seen thy letter and read thy words, and have understood that which the dove of thy love warbled upon the tree of thy heart, and I have learned of the love and devotion that thou dost cherish. I beseech God, my Lord, the All-Merciful, that He may give thee to drink, at all times, from the Salsabil of His grace and bounty, and cause thee to abide, through His all-embracing favour towards the people of certitude, within the pavilion of His generosity.

4 As for what thou hast asked this servant, who dwelleth beneath the shade of the Tree of God's Cause and uttereth wondrous praises of the Beauty of God, concerning the tradition related by him who was immersed in the ocean of nearness and submerged in the depths of the sea of holiness - may the spirit

1 هو البهىّ الأبهى

2 الحمد لمن تعالى بجوهر ذاته عن وصف الممكّات و تقدّس بساذج حقيقته من نعت الكائنات الذى اقام الواحد بين السّتين و اظهر الأيّام الآخر بعد انقضاء الطّاء من ظهور النّقطة الواقعة قبل الألفين القائمتين اذا غاض ما فارى في الأيّام السّالفة من الأرض المقدّسة المباركة و فاض منها بدعاً عين الحياة لمن في الأرضين و السّموات طوبى لمن نزل بها و شرب منها انه حتى بدوام الملك و الملكوت و نجا من حدوث حوادث ارض النّاسوت و اشرقت من قعرها شمس الجمال التي لو تتجلى بنور واحد لينصعق من في سرادقات العظمة و الجلال فكيف اصحاب التّراب و اهل الحجاب فوربّي المختار أنّ ما ترى العيون و تشاهد الأبصار ليس الآ ذرة من ذرات نور من انوارها المكنونة لأنّها لو تظهر على ما هي عليها لن تستطيع الأبصار على مشاهدة الأنوار كما أنّ العيون لم تقدر على مشاهدة الشّمس الظّاهرية بل ارق نور من انوارها اللّائحة فسبحان ربّي العزيز المختار لاندركه الأبصار و هو يدرك الأبصار و هو اللّطيف الخبير

3 و بعد يا أيّها المتوجّه الى ساحة القدس و السّاكن في ظلال شجرة الفردوس قد رأيت كتابك و قرأت خطابك و عرفت ما تغنّت حمامة حبّك على شجرة الفؤاد و علمت ما انت فيه من المحبّة و الوداد اسئل الله ربّي الرّحمن ان يسقيك في كلّ الأحيان سلسبيل العناية و الاحسان و يسكنك في خباء الجود بفضله الشّامل على اهل الايقان

4 و أمّا ما سئلت من هذا العبد السّاكن في ظلال شجرة امر الله و النّاطق ببدايع مدايح جمال الله من الحديث الذي روى عن المستغرق في لجة بحر القرب و المتغمّس في طمطام يَمّ القدس روح

of all else be sacrificed for his sake - and thou hast sought from me the unveiling of the veils from the face of mysteries and the revealing of that which is intended in the words of the righteous ones: Know thou that every statement uttered by the people of divine exposition hath meanings which none can comprehend save him whom God, the All-Bountiful Lord, doth aid. At this moment, through the assistance of my Lord, the All-Bestowing, I shall briefly explain to thee the intended meaning, without undue elaboration.

5 When someone asked him "Hast thou seen a man in the world?" he replied "I saw a man, and I am still asking about him. I said to him 'Who art thou?' He said 'I am of clay.' I asked 'Whence comest thou?' He said 'From clay.' I asked 'Whither goest thou?' He said 'To clay.' I asked 'Who am I?' He said 'Thou art Abu Turab (Father of Dust).' I said 'Am I thee?' He said 'Far be it from thee, far be it from thee...'"

6 Know thou that the purpose of this tradition is to demonstrate the distinction and difference between the human spirit and the earthly body. When he says "I saw a man," he refers to the body, and the answerer wished to make known to the questioner the perishing of the lower body and the endurance of the higher spirit. His saying "Who art thou?" and the reply "I am of clay," and "Whence comest thou?" with the answer "From clay" - know that in the realm of expression, whatever takes form from something after its passing is named after it and attributed to it. Since the human body after its separation and detachment from the spirit becomes dust, therefore the name of dust is fitting for it.

7 Consider the tree that is planted in the garden - it puts forth delicate leaves and produces wonderful fruits. That fruit, despite its delicacy and tenderness, if thou shouldst call it dust thou wouldst be speaking truth, for thou knowest that after it is plucked from the tree, in a short time it becomes dust, while its subtle essence ascends to its element. The discerning one understands from this example the nature of man and the difference between spirits and bodies, for the element of the spirit is the most subtle of elements, while the element of the body is the heaviest of elements. After the severance of connections and the cutting of ties from the world of dust, it ascends to its element and returns to its origin and end.

8 His saying "Whither goest thou?" with the answer "To clay" refers to his death and return to dust. His saying "Who am

ما سواه فداء و اردت مني كشف الأستار عن وجه الأسرار و إبراز ما هو المقصود في كلمات الأبرار فاعلم بأن لكل بيان يتكلم به اهل التبيان معان لا يعرفها إلا من أيده الله ربه المتان و اتى في هذا الحين بعون ربي الوهاب ابين لك المقصود بالايجاز دون الاطناب

5 قوله حين ما سئل احد هل رأيت رجلاً في الدنيا قال رأيت رجلاً و انا الى الآن اسئل عنه فقلت له من انت فقال انا من الطين فقلت من اين فقال من الطين فقلت الى اين فقال الى الطين فقلت من انا فقال انت ابو تراب فقلت انا انت فقال حاشاك حاشاك الى آخر

6 فاعلم بأن المراد من هذا الحديث اظهار التفاوت و التفصيل بين الروح الانساني و الجسد الترابي كما يقول رأيت رجلاً يشير الى الجسد و قد اراد الجيب ان يعرف السائل فناء الجسد السفلي و بقاء الروح العلوي قوله فقلت له من انت فقال انا الطين فقلت له من اين فقال من الطين و اعلم بأن في مقام التعبير كل ما يتشكل بشيء بعد فائه يسمى باسمه و ينسب اليه و بما يصير الجسد الانساني بعد افتراقه و انقطاعه عن الروح تراباً لذا يحقق في حقه اسم التراب

7 فانظر في الشجرة التي تغرس في الرياض انها تتورق بأوراق لطيفة و تثمر بثمرات بديعة و تلك الثمرة مع لطافتها و رقبتها لو تسميها بالتراب لتكون صادقاً لأنك تعلم بأنها بعد اقتطافها من الشجرة في زمان قليل تصير تراباً و تتصاعد تلك اللطافة الموجودة فيها الى عنصرها و البارع الصّادع يعرف من هذا المثل المذكور كيفية الانسان و تفاوت الأرواح مع الأبدان لأنّ عنصر الروح الطيف العناصر و عنصر الجسم اثقل العناصر و انه بعد انقطاع الأسباب و قطع الرابطة من عالم التراب يتصاعد الى عنصره و يرجع الى مبدئه و منتهاه

8 و قوله الى اين فقال الى الطين يشير الى موته و رجوعه الى التراب و قوله فقلت من انا فقال انت

I?" and the answer "Thou art Abu Turab" means "Thou art sanctified from dust and holy above it, and encompassing all that falls into it." O hearer, marvel not at these words, for whomsoever his Lord, the Self-Sufficient, the Most High, hath chosen, and whom He hath delivered from the intimations of the people of error, and whose certainty in God hath increased, and who standeth firm in the Cause of his Lord - verily he encompasseth all possibility and influenceth all creation through the grace of his Lord, the Mighty, the Bestower.

ابو تراب ای انت المنزه عن التراب والمقدس منه
والمحيط على ما يقع فيه فيا ايها السامع لاتعجب
من هذا المقال لأن من اصطفيه ربه الغنى المتعال
وانجاه من اشارات اهل الضلال وازداد يقينه في
الله ويستقيم على امر موليه انه محيط على الامكان
ومؤثر في الأكوان بعناية ربه العزيز المنان

9 My God! Aid me in this station to manifest that which I wish to explain, and cause my pen and tongue to express that which will deliver those who are lost in darkness and those who are immersed in the seas of allusions. Enable the hearers to recognize the words and comprehend the meanings which are concealed in the depths of the verses, for in Thy hand is the kingdom of all things. None can prevent what Thou desirest, and none can thwart what Thou decreest. There is no God but Thee, the Generous, the Bountiful.

9 الهی آیدنی فی هذا المقام على اظهار ما ارید بیانه
واجر قلبی ولسانی على ذکر ینجی المستوحشین
فی الظلمات والمستغرقین فی بحور الاشارات و
وفق السامعین على عرفان الکلمات و ادراک
المعانی التي سترت فی غیاهب الفقرات اذ یدک
ملکوت کلشیء لیس لما اردت من مانع ولا لما
قضیت من دافع لا اله الا انت الجواد الکریم

10 O thou seeker endowed with knowledge of thy glorious and all-knowing Lord! I have been moved in this station to expound for thee that which will guide the seekers to the paradise of eternity and give the wayfarers to drink from the Salsabil of divine reunion. The seeker on this path must first rend asunder the veils that prevent him from entering the pavilion of God's Cause and the tabernacles of His glory. In this station I shall mention some of these veils and how they cause the seeker to stray from the true goal and divine purpose.

10 یا ایها السائل العارف برّبک العزیز العلام قد
تذکرت فی هذا المقام ان ابین لک ما یرید
الطالبین الى جنة البقاء ویسقی القاصدين سلسبیل
اللقاء والطالب فی هذا السبیل ینبغی له اولاً ان
یخرق الأجباب التي تمنعها عن الورد فی سرادق
امر الله وخیام مجد الله وانّی فی هذا المقام اذکر
بعضها وسبب بعد الطالب بها عن المرام الحقیقی
والمقصد الاصلی الالهی

11 We say that among the things that veil man is his following what he has heard from his forefathers. As thou seest and knowest, in every age when the Manifestation of the Divine Will and the Dawning-Place of the Sun of Divine Beauty appeared, most people were veiled by following the words of their fathers, even as the tongue of the All-Bountiful hath spoken in the ancient Qur'an in the chapter of the Prophets: "We gave unto Abraham his guidance aforetime, and We were aware of him when he said unto his father and his people: 'What are these images unto which ye pay devotion?' They said: 'We found our fathers worshippers of them.'" And in the chapter of Hud: "They said: 'O Salih! Thou hast been among us as one in whom our hopes were placed. Dost thou forbid us to worship what our fathers worshipped? Lo! we are in grave doubt concerning that to which thou callest us.'" And in another place they said: "O Shu'ayb! Doth thy way of prayer command thee that we should forsake that which our fathers worshipped?"

11 فنقول ممّا یوجب الانسان هو اتّباعه بما سمع من
الآباء كما ترى وتعرف بانّ فی کلّ عصر ظهر
مظهر المشیة الالهیة ومطلع شمس جمال الأحدیة
اکثر ما احتجب به الناس اتّباعهم مقالات آبائهم
كما نطق لسان الکریم فی القرآن القدیم فی سورة
الأنبیاء ولقد آتینا ابراهیم رشده من قبل وکنّا
به عالمین اذ قال لأبيه وقومه ما هذه التماثیل التي
انتم لها عاکفون قالوا وجدنا آباءنا لها عابدين وفي
سورة هود قالوا یا صالح قد كنت فینا مرجواً قبل
هذا أن تنهانا ان نعبد ما یعبد آباؤنا واننا لفی شک
ممّا تدعوننا الیه مریب وفي مقام آخر قالوا یا شعیب
أ صلوٰتک تأمرک ان تترك ما یعبد آباؤنا الخ

- 12 Were one to examine the Qur'an and its verses, he would understand the meaning and be convinced that people, by clinging to the sayings of their fathers and ancient traditions, became veiled from what the Lord of Names and Creator of earth and heaven desired for them. Yet if man does not know God, His laws, His signs and His commandments through his own reason and understanding, he is like the blind who accepts every word from every speaker. Therefore it is incumbent upon him to examine for himself what he has heard from the ancients and not be content with what he sees from his fathers. If he does not do this, he has squandered God's bounty which was bestowed upon him.
- 12 ولو يتفرّس احد في القرآن وآياته ليعرف المراد ويوقن بأنّ الناس بما تمسّكوا بأقاويل الآباء و اساطير القدماء احتجبوا عما اراد لهم مالك الأسماء و خالق الأرض و السّماء مع أنّ الانسان لو لميعرف الله واحكامه وآياته وما امر به بعقله و عرفانه مثله كمثّل الأعمى يقبل كلّ كلام من كلّ متكلم فواجب عليه ان يتفرّس بنفسه فيما سمعه من القدماء و لا يكتفى بما يرى من الآباء و لو لم يكن بمثل ذلك فهو اضاع نعمة الله التي اعطاه
- 13 We have desired in this station to explain what is meant by this bounty which God hath given us, and to remove doubts from those who doubt. We say that the first bounty God bestowed upon man is the power of intellect, by which He honored him above all created things. It has various stations in physical and spiritual matters. The first station in physical matters is its comprehension of what gives rest to the body, such as food and drink and other things. This is its lowest station, which it shares with all species of animals. The second station is its understanding of what gives peace to the world, orders the affairs of nations, and benefits all created things through the arrangement of matters - namely, the derivation of beneficial sciences and crafts, the establishment of organizing laws, and the composition of beneficial books. This is the highest station in physical matters and human livelihood.
- 13 و قد اردنا في هذا المقام ان نبيّن المراد من ذكر هذه النعمة التي اعطانا الله بها و نبعد الوهم عن المتوهمين فنقول أول نعمة من الله بها على الانسان هي القوّة العقلية و بها شرفه على اجناس المخلوقات و لها مقامات شتى في الأمور الجسمانية و الروحانية و المقام الأول في الجسمانيّات هو ادراكها ما يستريح به الجسم من المآكل و المشارب و غير ذلك و هذا ادنى مقاماتها و قد يشارك فيه جميع اصناف الحيوان و المقام الثانی هو عرفانها ما يستريح به العالم و ينتظم امور جمهور الأمم و يترجّح جميع المخلوقات بترتيب الأمور و هو استنباط ما هو النافع من العلوم و الصّنائع و تقنين القوانين النّاطمة و نسج الكتب النّافعة و هذه اعلى المراتب في الأمور الجسمانيّة و المعيشة الانسانيّة
- 14 Therefore know, O listener, that if man falls short in this station and is negligent in what I have explained to thee of these wondrous words, he becomes ungrateful for the bounty of his Lord, the Mighty, the All-Knowing. Likewise, consider matters pertaining to the spiritual world. However, this station is the opposite of the first, for the more man strives to reform his character and outward attributes, for this would be better for him than to remember but not be mindful, to teach but not learn. When his character conforms to what is desired, then let him turn to others and strive to improve the conduct of the people of the land. Should he fall short in this station, he would be ungrateful for this spiritual bounty and heavenly feast, and would be barred from entering the pavilion of divine knowledge and the tabernacle of celestial wisdom.
- 14 اذا فاعرف يا ايّها السّامع بأنّ الانسان لو يقصّر في هذا المقام و يتكاسل فيما بينت لك من بدائع الكلام ليكون كافراً لنعمة ربّه العزيز العلّام و كذلك فانظر الأمور المتعلّقة بالعالم الرّوحاني ولكن هذه المرتبة بعكس الأولى لأنّ الانسان كلّما يجتهد في اصلاح اخلاق نفسه و تهذيب الصّفات الظّاهرة منه ليكون خيراً له من ان يذكر و لا يتذكّر و يعلم و لا يتعلّم و له أولاً ان يتفرّس في اخلاق نفسه و يهذبها و يؤدّبها فلما صارت طبق المراد اذا يتوجّه الى العباد و يجتهد في تهذيب آداب من في البلاد و لو يقصر في هذا المقام ليكون كافراً لهذه النعمة الرّوحانيّة و المائدة الحيوانيّة و يصير ممنوعاً عن الدّخول في سرادق عرفان الالهية و فسطاط العلوم الرّبانيّة

- 15 Let us return to our purpose and say that although all the peoples of the world are veiled from God by these impenetrable veils and are prevented from entering the pavilion of divine knowledge by these vain imaginings, yet they neither desist nor understand. By God, O hearer! If man would open the eye of spiritual perception, he would not be veiled from the All-Merciful for less than a moment. But people are blind and see not, deaf and hear not. Perchance God will open their eyes and bestow upon them that which will guide them to the path and suffice them as proof.
- 16 Among the things that veil man is his observation of human characteristics in the Divine Manifestations, as revealed in the Qur'an: "And they say: 'What sort of messenger is this, who eateth food and walketh in the markets? Why has not an angel been sent down to him to act as a warner with him?'" The wise one would not raise such an objection in this station, for God in His consummate wisdom sends to every people a messenger from among themselves, speaking their tongue, that they might understand His words and know what He teaches them of God's commandments, lest they have any excuse in matters of faith.
- 17 God has answered the objectors in His perspicuous Book, saying: "Say: If there were settled on earth angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger." And in another place: "They say: 'Why is not an angel sent down to him?' If We did send down an angel, the matter would be settled at once, and no respite would be granted them. If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion."
- 18 Indeed, when they behold human attributes in the Divine Manifestations, it prevents them from entering the depths of the ocean of oneness and the boundless sea of eternity. They wander in the wilderness of desires and are lost in the wastes of intimations, as the Ancient Qur'an informs us: "The chiefs of the unbelievers among his people said: 'We see thee but a man like ourselves, nor do we see any follow thee but the meanest among us, in judgment immature. We see no excellence in you above us; in fact, we think ye are liars!'" He answered them with the words of the Most High: "Do ye wonder that there hath come to you a message from your Lord through a man from amongst you, to warn you?"
- 15 فترجع الى المراد و نقول مع انّ كلّ ملّة من ملل العالم احتجبوا عن الله بهذه الأجاب المانعة و منعوا عن الورد في سراق عرفان الله بهذه الأفكار الباطلة كذلك لا يتركون و لا يدركون فوالله يا ايها السامع لو يفتح الانسان عين العرفان لما احتجب عن الرحمن في اقل من آن ولكنّ الناس عمى لا ينظرون و صم لا يسمعون لعل الله يفتح الأبصار و يمن عليهم بما يهديهم السبيل و يكفهم الدليل
- 16 و ممّا يحجب الانسان هو مشاهدة الشئون البشرية من المظاهر الأحديّة كما نزل في القرآن و قالوا ما لهذا الرسول يأكل الطعام و يمشى في الأسواق لو لا نزل اليه ملك فيكون معه نذيراً و العاقل لا يتكلّم بهذا الاعتراض في هذا المقام لأنّ الله تعالى بحكمته البالغة يبعث في كلّ أمة رسولا بينهم بلسانهم حتّى يفهمون كلامه و يعرفون ما يعلمهم من اوامر الله لئلا يتيقن لهم عذر في الدين
- 17 و قد اجاب الله المعرضين بقوله تعالى في كتابه المبين قل لو كان في الأرض ملائكة يمشون مطمئنّين لنزلنا عليهم ملكاً رسولاً و في مقام آخر و قالوا لو لا نزل عليه ملك و لو انزلنا ملكاً لقضى الأمر ثمّ لا ينظرون و لو جعلناه ملكاً لجعلناه رجلاً و البسنا عليهم ما يلبسون
- 18 و انهم بما يرون الصفات البشرية من مظاهر الألوهية تمنعهم عن الورد في لجة بحر الأحديّة و طمطم يّ الصمديّة و يهيمون في هيماء الشهوات و يتخيرون في مفازات الاشارات كما يخبر بذلك القرآن القديم فقال الملائكة الذين كفروا من قومه ما نراك الا بشراً مثلنا و ما نراك اتبعك الا اراذلنا بادي الرأي و ما نرى لكم علينا من فضل بل نظنكم كاذبين فاجابهم بقوله تعالى أوعجبتم ان جائكم ذكر من ربكم على رجل منكم لينذركم
- 19 اذا تفكّر في هذا المقام بأنّ الله تعالى لو يظهر مظاهر صفاته و اسمائه بما هم عليه من آثار الألوهية

- 19 Therefore, reflect in this station that if God were to manifest His attributes and names through signs of divinity and characteristics of lordship, none would remain to object or oppose, and all would remain in one state. How then could the blessed be distinguished from the wretched, or light from darkness? For this reason, God sends the Prophets in a manner not remote from human understanding. If people would ponder the essential purpose, they would not remain distant from the garden of eternal life and the heavenly spring of divine encounter.
- 20 By God, O questioner! Not one of them speaks a word except that through it can be seen the organization of public affairs, the removal of differences, and the establishment of unity and harmony. Observe how one who is at all times immersed in oceans of tribulation, speaking jewels of utterance, could desire anything for himself in this contingent world. Rather, he sacrifices his comfort and renounces ease for the comfort of those in all lands.
- 21 Know thou that God, exalted be He, hath power over all things and is mighty over all things. No person of understanding can deny His all-compelling power and His mighty, prevailing strength. However, to complete the proof and evidence and to guide the way, He hath given them a sufficient and complete proof in the language of the people, and made it the greatest means for distinguishing and separating between the nations and attracting the gems of existence from the world. Even as He, exalted be His remembrance, hath said: "That He might test you, which of you is best in conduct."
- 22 And it is the Word of God that encompasseth all things and His verses that prevail over all who dwell in creation. Its likeness is as fire – even as metals of the earth are tested thereby, so too by that Fire kindled from the Divine Tree are the hearts of the servants tested, and thereby is separated the righteous from the wicked, and light from darkness.
- 23 By God, O thou who hearkeneth to the Dove of Utterance, in this station are melodies which no ears in all creation can hear. Therefore do I speak briefly and mention not that which is beyond comprehension, that perchance the Lord of all beings may bestow upon His creation attentive ears, pure hearts, sanctified souls and perceiving eyes, so that what is hidden in the heart need not be explained in words.
- 24 Likewise are people veiled from the appearance of the light of the Godhead and the dawning of the Sun of eternity, in that they know not the terminology of the Prophets and what hath been revealed in Their holy Books regarding the signs of the subsequent Manifestation. Consider what was revealed in the
- و صفات الربوبية فلا يبقى الاعراض لأحد و
الاعتراض لنفس و يبقى الكل على حالة واحدة
فكيف يمتاز السعيد عن الشقي و النور من الظلمة
ولهذا يبعث الله الأنبياء بما لم يبعد عن الأفكار و
لو يتفكر الناس في اصل المراد لما يبعدون عن جنة
البقاء و سلسيل اللقاء
- 20 فوالله يا أيها السائل لا يتكلم واحد منهم بكلمة إلا و
يرون منها انتظام امور الجمهور و رفع الاختلاف و
ثبوت الاتحاد و الائتلاف فانظر بأن الذي يكون
في كل الأحيان في غمرات البلاء بما يتكلم من
جواهر البيان كيف يريد لنفسه شيئاً في الامكان
بل فدى راحته و انقطع عن الراحة لراحة من في
البلدان
- 21 ثم اعلم بأن الله تعالى قادر على كل شيء و
مقتدر بكل شيء لا ينكر العاقل قدرته القادرة و
قوته القوية القاهرة ولكن لاتمام الحجّة و الدليل
و هداية السبيل اعطاهم حجة وافية كافية بلسان
القوم و جعلها السبب الأعظم للتمييز و التفصيل
بين الأمم و جذب جواهر الوجود من العالم كما
قال عزّ ذكره ليلوكم ايكم احسن عملاً
- 22 و هي كلمة الله المحيطة على الأشياء و آياته الغالبة
على من في الانشاء و مثله كمثل النار كما انّ
بها تمتحن المعادن الترابية و كذلك بتلك النار
الموقدة من الشجرة الالهية يمتحن قلوب العباد و
بها يفصل بين الصالح و الطالح و النور و الظلمة
- 23 فوالله يا أيها السامع لورقاء البيان في هذا المقام
الحان لا يقدر ان يسمعها آذان من في الامكان
إذا اختصر في الكلام و لا ذكر ما هو بعيد عن
الافهام لعل ربّ الأنام بمنّ على خلقه بأذان واعية
و قلوب صافية و انفس زكية و ابصار ناظرة لكيلا
يحتاج بالبيان ما هو المستور في الجنان
- 24 و كذلك يحتجب الناس عن ظهور نور الألوهية
و اشراق شمس القدمية بما لا يعرفون اصطلاحات
الأنبياء و ما نزل في كتبهم المقدسة من اشارات
ظهور البعد فانظر ما نزل في الانجيل كسوف

Gospel concerning the darkening of the sun and the moon, and the falling of the stars, and the like thereof.

- 25 Those who were guided by the lights of the Ancient Beauty on the day of the manifestation of that Most Glorious Light, although they saw the appearance of that Divine Word different from what they had been promised in the Divine Books concerning the appearance of such mentioned signs, nevertheless clung to the mention of these words and turned away from the Day-Star of the Divine Realm and the Sun of the heaven of holy eternity, through which the land of Mecca was illumined.
- 26 Likewise the people of the Furqan, despite their knowledge of this utterance, clung to the literal meaning of what was revealed in the Qur'an from the heaven of might and glory, and turned away at the time of the appearance of the Light from the horizon of manifestation, and remained heedless of entering the holy gardens of eternity, and deprived themselves of the Salsabil of the water of divine encounter.
- 27 Were I to explain in detail what hath been revealed in the holy Books and interpret Their signs and glad-tidings, the discourse would be prolonged and we would stray from our purpose. Whoso desireth to be informed, let him read the epistle that was revealed in Iraq in eloquent Persian.
- 28 Know then, O thou who hearkeneth, that the Prophets have a terminology which none knoweth save Themselves, and They speak that which none understandeth except those who are illumined by the splendors of the light of those dawning Suns and those brilliant, accomplished Stars.
- 29 Perchance an ignorant one might object to this statement and say that if the divine verses concerning the signs of the appearance of the Divine Unity were revealed in a terminology unknown to the people, then they cannot be blamed for their actions.
- 30 We say, first, that when One cometh Who knoweth those expressions and Their symbols, and revealeth what was concealed in Their meanings and allusions, this is proof that He is a light from those resplendent Lights and a lamp from those shining Lamps.
- 31 And secondly: We derive the true standard from former times and bygone ages. For example, if we perceive that the advent of the Messiah, peace be upon Him, was recognized apart from these signs, and that the appearance of the Apostle, peace be upon Him, took place without those very expressions, then doubt not that these words possess inner meanings and hidden allusions within the depths of the divine utterance. Were any

الشمس و خسوف القمر و سقوط النجوم و امثال ذلك

25 و الذين اهدوا بأنوار شمس القدم في يوم ظهور ذاك النور الأنعم مع أنهم رأوا ظهور تلك الكلمة الربانية بغير ما وعدوا به في الكتب الالهية من ظهور امثال هذه الاشارات المذكورة كذلك تمسكوا بذكر تلك الكلمات و اعرضوا عن نير العماء و شمس سماء قدس البقاء الذي به اشرقت ارض البطحاء

26 و كذلك اهل الفرقان مع اطلاعهم بهذا المقال تمسكوا بظواهر ما نزل في القرآن من جبروت العزة و الامتنان و اعرضوا حين ظهور النور عن افق الظهور و غفلوا عن الدخول في رياض قدس البقاء و منعوا انفسهم من سلسبيل حيوان اللقاء

27 و اني لو اريد ان افصل ما نزل في الكتب المقدسة و افسر اشاراتها و بشاراتها ليطول الكلام و نبعد عن المرام و من يريد الاطلاع ليقرأ الرسالة التي نزلت في العراق بلسان فارسي مليح

28 اذا فاعرف يا ايها السامع بانّ للأنبياء اصطلاح لايعلمه غيرهم و هم يتكلمون بما لايعرفه احد دونهم الا من استضاء من تشعشات انوار تلك الشمس المشرقة و النجوم الزاهرة البالغة

29 و ربما يعترض جاهل على هذا المقال و يقول لو نزلت الآيات الالهية في ذكر علامات ظهور الأحديّة باصطلاح لايعرفه الناس فلا بأس عليهم فيما يعملون

30 نقول أولاً اذا جاء احد يعرف تلك العبارات و رموزاتها و يظهر ما ستر فيها من معانيها و اشاراتها فهذا دليل على انه نور من تلك الأنوار الساطعة و سراج من تلك السرج الالامعة

31 و ثانياً انا نأخذ الميزان من الأزمنة السالفة و الأعصار الخالية مثلاً اذا عرفنا ظهور المسيح ع بغير هذه الاشارات و ظهور الرسول ع دون تلك العبارات لا تشك في ان لها معان و اشارات في بواطن الكلام و لو ينصف احد في هذا المقال لايجتنب عن حقيقة الحال فانظر

man but fair in this matter, he would assuredly not be veiled from the truth of the situation. Consider, then, these successive years: the people of the Qur'an discerned not the verities of the Qur'an; the followers of the Gospel comprehended not the meanings of the utterances of their glorious Lord; nor did the Jews understand that which had been sent down in the Books of the Prophets. Thus did some among men deny the all-encompassing and penetrating words of God. And whenever a Light came unto them to guide them through the darkness, and a Lamp to show them the path amidst the perils of these signs, their eyes were blinded, their sight was sealed, and they remained in their ancient error, shut out from the mysteries of the words of their gracious Lord.

- 32 Among the things that veil the seeker from the Sought, the wayfarer from the Goal, that debar men from the Kawthar of everlasting life and the aspiring from the aims of the holy and resplendent realm, is this: that they follow such as imagine themselves to be the horsemen of the arena of knowledge and wisdom. And yet, in every Dispensation, the Prophets, peace be upon Them, have emphatically forbidden men to follow every claimant to learning, save him who is adorned with the qualities set forth in the Book, as hath been recorded in the noble tradition: "As for such among the divines as guardeth himself, preserveth his religion, opposeth his desire, and obeyeth the command of his Lord—to him let the people turn in imitation." But in this day We have witnessed from them naught save contention, rebellion, and dissension regarding the commandments of their mighty and all-bountiful Lord. And because the people behold them opposing the Manifestation of the Cause and pronouncing Him an infidel, in order to preserve their own leadership, they imagine that such men are in the right. Therefore are they shut out from the flashes of the lights of the Divine Beauty and from the crystal waters of the stream of reunion.

- 33 Look with discerning and careful attention to past ages and by-gone centuries during the time of the manifestation of the Expressions of Divine Unity. The first to be illumined by the revelations of the Manifestation were not from among the learned, but rather those who knew neither reading nor writing - as in the appearance of the Spirit of God and His Word which encompassed all else. None preceded in faith save the fishermen and tax collectors, while the first to object to His beauty were the Pharisees.

- 34 Likewise when the Luminary of Batha and the Sun of the heaven of holy eternity appeared, those who tended sheep believed while he who was the most learned of scholars among the

في هذه السنين المتواليات ما عرفوا اهل الفرقان حقائق القرآن ولا اهل الانجيل معاني بيانات ربهم الجليل ولا اليهود ما نزل في كتب الانبياء ولذلك انكر بعض الناس كلمات الله المحيطة النافذة وكلما جاء نور يهديهم في الظلمات و سراج يريهم الطريق في مخاطر الاشارات عميت عيونهم و سكرت ابصارهم و بقوا في ضلالهم القديم واحتجبوا عن اسرار كلمات ربهم الكريم

32 و مما يحجب الطالب عن المطلوب و القاصد عن المقصود و يمنع الناس عن كوثر البقاء و القاصدين عن مقاصد قدس السناء هو اتباع الذين يزعمون انفسهم فوارس مضمار العلم و الحكمة مع ان في كل الظهورات اكد الانبياء ع الا يتبع الناس كل من يدعى العلم الا من كان موصوفاً بالصفات المذكورة في الكتاب كما ورد في الحديث الشريف و اما من كان من العلماء صائناً لنفسه حافظاً لدينه مخالفاً لهواه مطيعاً لأمر موليه فللعوام ان يقلدوه و انا لم نر منهم في هذا الزمان الا المجادلة و الطغيان و الاختلاف في اوامر ربهم العزيز المتان و الناس بما يرونهم يخالفون مظهر الأمر و يكفرونه حفظاً لرياساتهم يزعمون انهم على الحق لذا يحتجبون عن بوارق انوار الجمال و زلال سلسال الوصال

33 قل فانظروا بعين التفرس و التدقيق في الأزمنة السالفة و الأعصار الخالية في احيان ظهور مظاهر الأحديّة أول من استضاء من تجليات الظهور لم يكن من العلماء بل الذين لا يعرفون القراءة و الكتاب كما في ظهور روح الله و كلمته التي احاطت ما سواه ماتقدم في الايمان الا صياد السمك او العشّارون و أول من اعترضوا على جماله هم الفريسيون

34 و كذلك اذا طلع نير البطحاء و شمس سماء قدس البقاء آمن من يرعى الأغنام و اعرض

people denied Him. Since it has become clear that the Manifestation is not contingent upon the following of the learned, it behooveth not the people to be veiled by their denial and pride before God. In every age the Bearer of the Revelation counseled against following such pretenders and pointed to their turning away and objection to the Manifest Light. His word - may the spirit of all else be sacrificed for Him - describing the divines of the Day of Manifestation states: "The divines of that time shall be the most evil divines beneath the shadow of heaven. From them hath mischief proceeded, and unto them it shall return."

- 35 Likewise His saying describing the Lord of the Cause: "Most of His enemies shall be the divines." Therefore He said - and His word is the truth: "Knowledge is the most great veil." By God, O thou that hearkeneth, whoso pondereth for a moment within himself and hearkeneth not to the words of others, and weigheth the words of the past with his own understanding and reason, shall not be veiled from the All-Merciful in less than a twinkling of an eye, and shall cast behind him the intimations of the people of tyranny and loss. In this regard He saith - and His word is the truth: "An hour's reflection is preferable to seventy years of pious worship." We beseech God to aid His servants to reflect upon His Cause and enable them to turn towards Him. He, verily, is powerful over all things.

- 36 Likewise doth the seeker become veiled from the true purpose and divine intent when he beholdeth the differences in religions and the laws of the All-Merciful. Yet were man to behold these differences through the eye of insight, he would recognize the truth of the matter and would see not differences but the very essence of unity, and a means for the servants to attain unto the mine of guidance. For the Lord of Lords, through His all-encompassing will and all-embracing wisdom, ordaineth for them laws according to the requirements of the time and the capacity of minds and thoughts. This proceedeth from His consummate wisdom and His invincible knowledge and power. Glorified be He! There is none like unto Him. None knoweth His transcendent wisdom and His perfect handiwork save him whom He aideth through His all-encompassing grace and whose breast He expandeth in recognition of His simple law.

- 37 His purpose, blessed and exalted be He, in revealing these diverse laws that flow from the ocean of His consummate wisdom is naught but the ease of His servants, their entry into the gardens of love and fellowship, and the removal of contention and strife. Yet through their failure to comprehend God's purpose, they raise the hands of tyranny and oppression in all regions and abandon that which God hath commanded concerning love

من كان اعلم العلماء بين الأنام فلما تبين بانّ الظهور ليس مشروطاً باتّباع العلماء لا ينبغي ان يحتجب الناس بانكارهم واستكبارهم على الله و في كلّ زمان وصّى صاحب الظهور ألا يتبعوا امثال هؤلاء المدّعين و يشير الى اعراضهم و اعتراضهم على التور المبين قوله روح ما سواه فداء في وصف فقهاء يوم الظهور فقهاء ذلك الزمان شرّ فقهاء تحت ظلّ السماء منهم خرجت الفتنة و اليهم تعود

- 35 و كذلك قوله في آخر ما يصف عن صاحب الأمر و اكثر اعدائه العلماء و لذا قال و قوله الحقّ العلم حجاب الأكبر فوالله يا ايها السامع من تفكّر ساعة في نفسه و لم يسمع مقالات غيره و وزن كلمات القبل بعرفانه و عقله لما احتجب عن الرحمن في اقلّ من آن و ترك عن ورائه اشارات اهل البغي و الخسران و في هذا المقام يقول و قوله الصّدق تفكّر ساعة خير من عبادة سبعين سنة نسئل الله بأن يؤيدّ العباد على التفكّر في امره و يوفّقهم على الاقبال اليه انه على كلّ شيء قدير

- 36 و كذلك يحتجب الطالب عن المراء الحقيقي و المقصد الالهي بما يرى الاختلاف في الأديان و شرائع حضرة الرحمن و لو يرى الانسان في هذه الاختلافات بعين العرفان ليعرف حقيقة الامر و لا يرى الاختلاف بل يراه عين الاتّحاد و سبب وصول العباد الى معدن الرّشاد لأنّ ربّ الأرباب بارادته الكاملة و حكمته الشاملة يشرع لهم شريعة بحسب اقتضاء الزّمان و مناسبة الأفكار و الأذهان و هذا من بليغ حكمته و منيع علمه و قدرته فسيحانه و تعالى ليس كمثله شيء لا يعلم احد حكمته البالغة و صنعه الكاملة الا من ايده بفضله المحيط و شرح صدره في عرفان شرعه البسيط

- 37 و ليس مراده تبارك و تعالى من هذه الشرائع المنشعبة من طمطم الحكمة البالغة الا راحة العباد و دخولهم في جنان المحبة و الوداد و رفع المنازعة و العناد و لكنهم من عدم عرفانهم بما اراد الله يرفعون ايادي الظلم و الاعتساف في الأطراف و

and justice. Reflect, O hearer, upon this station and stray not from the goal.

- 38 Consider, for instance, the skilled physician: One day he treateth a patient with cooling remedies, and another day with heating ones. It behooveth us not to deny the physician, for he knoweth the reality of the illness, and when he perceiveth a change in condition, he prescribeth the appropriate treatment. Since the purpose in this instance is the patient's health, it becometh not the person of mature understanding to dwell upon the difference in medicines and the variation in foods. Even so, understand from this analogy the variation in divine laws and the diversity of heavenly religions, and be not immersed in the ocean of allusions, nor deprive thyself of the beauty of thy Lord, the Possessor of Names and Attributes.

- 39 Likewise do the ignorant become veiled in the days of the Manifestations of God when they find in Their words differences with the rules of language. Glory be to God for the ignorance of the people and their veiling! Do they not read that God, exalted be He, is powerful over all things and knoweth all things? How then do they seek to confine His words within their limitations and weigh His verses by their rules and customs? Can the words of the Lord of the beginning and the end be encompassed by rules established by any of His servants? Glorified be my Lord, the Most Great! How little is people's understanding! They speak that which causeth children to laugh in this day.

- 40 Observe, O hearer, that when the Qur'an was revealed from the heaven of the All-Merciful's will, the ignorant among the people of eloquence objected to it. Yet when His Cause was exalted and His mention renowned, then did all attest to its eloquence and beauty. Marvel thou at the people of this age who, despite hearing and knowing what transpired in the time of the Qur'an, still raise against God's prevailing words those same paltry objections, veiling themselves thereby from the effulgent rays of the Sun of Divine Beauty.

- 41 Say: O servant! The Cause is mighty, mighty indeed! When thou hast recognized it and art assured that He Who hath appeared is the Mystery of Pre-existence and the Manifestation of Truth in the world, how canst thou cling to the branch after attaining unto the root, and be veiled by words from the Self-Sufficient, the Most High? Beware, beware lest thou weigh the words of thy Lord by standards established by thyself.

يتركون ما امر الله من المحبة والانصاف فتفكروا ايها السامع في هذا المقام ولا تبعد عن المرام

38 مثلاً وانظر في الحكيم الحاذق انه يداوى اليوم مريضاً بالأشياء الباردة و يوماً آخر بالأشياء الحارة ولا ينبغي لنا ان نكذب الحكيم لأنه عالم بحقيقة المريض ولما يرى ويعرف تغيير المزاج يعالج بما يناسبه من العلاج ولما كان المراد في هذا المقام صحة المريض ليس للعاقل الكامل ان ينظر الى اختلاف الأدوية وتفاوت الأغذية كذلك فاعرف من هذا التمثيل تفاوت الشرائع الالهية واختلاف المذاهب الربانية ولا تنغمس في بحور الاشارات ولا تمتنع نفسك عن جمال ربك مالك الأسماء والصفات

39 وكذلك يحتجب الجهلاء في أيام ظهور الأنبياء بما يجدون في كلماتهم الاختلاف مع قواعد اللسان سبحان الله من جهالة الناس واحتجابهم أ مايقرون بأن الله تعالى قادر على كلشيء و عالم بكلشيء فكيف يريدون ان يحدوا كلماتهم بحدوداتهم و يزونا آياته بقواعدهم و رسوماتهم هل يحاط كلمات مالك المبدء والمعاد بقواعد قررها احد من العباد سبحان ربي العظيم ما قلت دراية الناس يتكلمون بما يضحك به الصبيان في هذا الزمان

40 فانظروا ايها السامع حين ما نزل القرآن من سماء مشية الرحمن اعترض عليه الجهلاء من اهل اللسان فلما علا امره و سنا ذكره اذا استدل الكل في فصاحته وملاحظته فتعجب من ابناء هذا الزمان مع استماعهم و عليهم بما جرى في عهد الفرقان كذلك يعترضون على كلمات الله النافذة بتلك الاعتراضات السخيفة ويحتجبون بها عن بوارق شمس جمال الألوهية

41 قل يا ايها العبد الأمر عظيم عظيم فلما اطلعت به وايقنت بأن الذي ظهر هو سر القدم و ظهور الحق في العالم كيف تتمسك بالفرع بعد الوصول الى الأصل وتحتجب بالمقال عن الغنى المتعال

42 Beware, beware lest thou measure the words of thy Lord by the standards which thou thyself hast fixed according to thine own self and desire, lest thou be veiled from Him Who was promised in the Book and of Whom the possessors of understanding have informed thee. O thou that hearkeneth! I have explained to thee in these words that which veileth the seeker from the Lord of the heavens. I have rent asunder the veils and removed doubt through that which I have concealed in the mystery of allusions. We beseech God, exalted be He, to make known unto all that which He hath intended and to withhold them not from the path of guidance, and to cause them to enter beneath the shade of the tree of love and fellowship.

43 When the seeker hath become aware of these veils that obstruct and hath cast away from himself these intervening curtains, then shall he tread the paths of unity and traverse the valleys of detachment. He shall withhold himself from all that beseech him not, shall hold his tongue from mention of aught except God, and shall stay his hand from reaching for aught save His good-pleasure. At that moment shall the lights of certitude's sun shine forth upon him and the radiance of assurance shall be shed upon the mirror of his heart, and the sovereign of the love of the All-Merciful shall be seated upon the throne of his heart.

44 Know thou then that in this state he shall gain ascendancy over the world and shall influence it, such that none can prevent what he desireth. He shall be like the supreme elixir that transmuteth the copper of human existence. Glory be unto Him Who strengtheneth him and enableth him to attain this most exalted station and this nearest and most ultimate goal.

45 We cannot in this station expound for thee more than what we have already mentioned of these wondrous utterances. He who hath opened his eyes to behold the lights and his ears to hear the remembrances shall understand what is intended and shall be content with this allusion in these words.

46 Now We return to the interpretation of the tradition. I said: "Am I Thou?" He replied: "Far be it from thee! Far be it from thee!" And he was asked: "Am I dust like thee, to perish and be annihilated with thee?" He answered: "Far be it from thee! Far be it from thee! Thou art a divine essence and a lordly spirit. How can the true, exalted spirit be compared with the lowly, earthly body? Thou shalt enter the sacred precincts of grandeur and the holy sanctuary of eternity, while I shall remain in the earth from which I was formed."

47 Let the people of knowledge understand from this utterance the distinction between spirits and bodies, and let them strive

42 أَيَاكَ أَيَاكَ ان تزن كلمات موليك بقواعد
قررها نفسك و هواك لئلا تحتجب عن الذي
وعدت به في الكتاب و اخبرك به اولو الأبواب
فيا أيها السامع قد بينت لك في هذه العبارات
ما يحجب الطالب عن رب السموات و قد
خرقت الحجاب و رفعت الشك بما اسرت في
سر الاشارات نسل الله تعالى بأن يعرف الكل
ما اراد و لا يمنعهم عن سبيل الرشاد و يدخلهم
في ظلال شجرة الحب و الوداد

43 فلما اطلع الطالب بهذه الأجباب المانعة و رفع عن
نفسه تلك الأستار الحائلة اذا يسلك مسالك
التوحيد و يضرب بوادي طرق التجريد و يمنع
نفسه عن كل ما لا يليق له و يمسك لسانه عن
ذكر ما سوى الله و يده عن الارتفاع الى غير رضاه
حينئذ يشرق عليه تجليات شمس الايقان و يتجلى
على مرآة فؤاده انوار الاطمينان و يقعد على سرير
قلبه سلطان محبة الرحمن

44 اذا فاعرف بأنه في هذه الحالة يكون غالباً على
العالم و مسرباً و مؤثراً فيه بحيث لا يمنع عما اراد
و يكون بمثل الاكسير الأحمر لتقليب نحاس
وجودات البشر فسبحان الذي يؤيده و يوصله
الى هذا المقام الأعلى و المقصد الأقصى الأدنى

45 و لا يسعنا في هذا المقام ان يبين لك اكثر مما
ذكرنا من بدائع الكلام و الذي فتح عينيه لمشاهدة
الأنوار و اذنيه لاستماع الأذكار ليعرف المراد و
يقنع و يكتفي بالإشارة في هذه العبارة

46 اذا نرجع الى تفسير الحديث و نقول فقلت انا
انت فقال حاشاك حاشاك و سئل منه هل
انا تراب مثلك و افنى و انعدم معك فأجابه
و قال حاشاك حاشاك انك جوهر الهى و
روح ربانى كيف يقاس الروح العلوى الحقيقى
بالجسد السفلى الترابى انك تدخل حرم الكبرياء
و حظيرة قدس البقاء و انا ابقى على الأرض التى
تركت منها

47 فليعرف اهل العرفان من هذا البيان تفاوت
الأرواح مع الأبدان و يجهدوا ألا يتغير بغير

not to be changed by the dust of contingency nor be prevented from ascending and soaring in the atmosphere of the knowledge of the All-Merciful.

الامكان ولا يمنع عن الصعود والطيّان في هواء
عرفان الرحمن

- 48 Glory be unto Thee, O my God, my Lord and my Hope! I beseech Thee by Thy power that overruleth all things and Thy sovereignty that encompasseth all who are in earth and heaven, to cause Thy servants to become detached in spirit and independent of all save the light of Thy presence, that they may become worthy to enter the court of Thy transcendent unity and the tabernacle of Thy holy oneness. Aid them to soar in the atmosphere of Thy glorious knowledge and the heaven of Thy holy certitude, for verily Thou art the Powerful over whatsoever Thou wilt. There is none other God but Thee, the Single, the One, the Mighty, the Wise.

48 سبحانك اللهم يا الهى و سيدى و رجائى
اسئلك بسلطانك الغالب على الأشياء و
قدرتك المحيطة على من فى الأرض و السماء
بأن توفّق عبادك على تجريد الأرواح و الاستغناء
بالنور عن الأشباح حتّى يصيروا قابليّن للدخول فى
فناء حرم عزّ توحيدك و خباء قدس تجريدك
و أيدهم على الطيّان فى هواء عزّ عرفانك و
سماء قدس إيقانك اذ انك انت المقتدر على ما
تشاء لا اله الا انت الفرد الواحد العزيز الحكيم

- 49 As for what you have asked, O thou who hast turned towards the precincts of immortality and who hast derived illumination from the burning bush of Sinai, concerning the angels and what is meant by this name in the divine days: Know thou that it hath diverse meanings. In the realm of creation it is applied to those who have sanctified their garments from earthly desires and who emulate the Lord of the heavens in all attributes. This name is applied to their inner reality and bespeaketh their mystery and true nature. These are they whom God mentioneth in His verses and calleth by various names. I shall mention to thee one of their names and explain it, that thou mayest comprehend the purpose and the meaning of the words of the Worshipped One.

49 و اما ما سئلت يا ايّها المتوجّه الى ساحة البقاء
و المقتبس من قبسات شجرة طور السّيناء من
الملائكة و المراد بهذا الاسم فى الآيام الالهية
بأنّ له معان شتى و فى مقام الخلق يطلق على
الذين قدّست اذياهم عن الشهوات و يتبعون
ربّ السموات فى كلّ الصفات و هذا الاسم
يطلق على باطنهم و يحكى عن سرّهم و حقيقتهم
و اولئك الذين يذكّهم الله فى آياته و يسمّيهم
بأسماء شتى و انى اذكر لك اسماً من اسمائهم و
افسّره لك لى تعرف المقصود و معانى كلمات
حضرة المعبود

- 50 Among these are the Bearers of the Throne. Know thou that what is meant by the Throne is the heart of man, even as the Nightingale of Immortality and the Dove of the Unseen warbleth: "The heart of the believer is the throne of the All-Merciful," and the Tongue of Grandeur uttereth in the Hidden Words: "Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation." For it receiveth the revelation of Beauty, and upon it is established the sovereignty of the love of the Lord of the Beginning and the End.

50 منها حملة العرش و اعلم بأنّ المراد من العرش هو
قلب الانسان كما تغرّد عندليب البقاء و ورقاء
العماء قلب المؤمن عرش الرحمن و نطق لسان
العظمة فى الكلمات المكنونة فؤادك منزلى قدسه
لنزولى و روحك منظري طهره لظهورى لانه
يقبل تجلى الجمال و يستقر عليه سلطان محبة مالك
المبدء و المال

- 51 In relation to Truth, this name is applied to God's Prophets and Messengers, as the Blessed and Exalted One hath said in the Holy Qur'an: "Praise be to God, Who made the heavens and the earth, Who made the angels messengers with wings, two, three and four." The Lord of Might intended by these wings in this verse the various aspects of signs and different kinds of evidences wherewith He sent them forth, making them the means for the servants to reach the mine of guidance and

51 و فى مقام الحقّ يطلق على انبياء الله و رسله كما
قال تبارك و تعالى فى القرآن الكريم الحمد لله
فاطر السموات و الأرض جاعل الملائكة اولى
اجنحة مثنى و ثلاث و رباع الخ و قد اراد ربّ
العزة الأجنحة فى هذه الآية شئون الآيات و
اقسام الينيات التى بعثهم بها و جعلها سبب وصول
العباد الى معدن الرّشاد و هداية الخلق الى جنّة

for creation to be led to the paradise of love and fellowship. For these are the supreme means for the advancement of the world and the most upright wings for the soaring of pure hearts to the paradise of unity and the station of holy oneness. Therefore were they called wings in the divine Books.

- 52 By God! O thou who art turned towards God, should anyone hear but a single verse of his Lord with the ear of the heart and comprehend the meanings hidden therein, he would ascend to the uttermost heights of righteousness and rise from earthly realms to worlds of reality. In one station this name is applied to God's all-pervasive Will and His perfect, all-encompassing Purpose, for it is the cause of the creation of the world and the reason for the vesture of existence being donned by the form of nothingness. This name is applied to all divine attributes, and were I to elaborate on this station, the discourse would be prolonged. Whoso desireth to discover and know in detail should read the verses of God, the Mighty, the Beautiful, and ponder the stations wherein this name hath been revealed. Then will he know the meaning and be content with what hath been mentioned in the books of the servants.

- 53 In one station this name is applied to the ordinances sent down from the heaven of the will of the All-Merciful, which God hath made the supreme means for the preservation of the world and ordained as the cause of death and life. In the station of giving life to the believers and those who turn unto God, it is called Israfil; in the station of taking the spirit from the idolaters, it is called 'Azra'il; in the station of protecting God's servants from calamities, it is called the guardian angels; and in every station it is called in the divine verses by a specific name. The wise one cannot doubt or be disturbed by the differences in names that have been revealed in the Books of the Prophets. Know then, O believer in God, that He Who created existence from nothingness and taught man what he knew not is the Chooser of whatsoever He willeth and the Ordainer of what He desireth of a new creation.

- 54 He has taught man what he knew not. He has power to do what He pleases and authority over whatsoever He willeth of new creation. The mystic denieth not His almighty power and His conquering, overwhelming might, and every person of insight is assured that, should He so desire, He could create a creation that would remain untouched by the vicissitudes of time and beyond the comprehension of the senses of all created things. In this station I write for thee that which hath been sent down from the Heaven of God, the Mighty, the Beauteous, in answer

الحبّ و الوداد لأنّها هي السبب الأعظم لترقّي العالم والجنّاح الأقوم لطيران القلوب الصّافية الى جنة الأحديّة و مقام قدس الواحديّة لذا سمّيت بالأجنحة في الكتب الالهية

52 فوالله يا أيّها المتوجّه الى الله لو يسمع احد آية من آيات ربه بسمع القوادر و يدرك لذّة معاني التي سترت فيها ليرتقى الى منتهى مقامات السداد و يتصاعد من العوالم التّراييه الى العوالم الحقيقة وفي مقام يطلق هذا الاسم على مشيئة الله النافذة و ارادته المحيطة الكاملة لأنّها هي علّة خلق العالم و سبب تقيّد قيص الوجود هيكل العدم و أنّ هذا الاسم يطلق على جميع الصّفات الالهية و أنّي لو اريد ان افصل في هذا المقام ليطول الكلام و من يريد ان يطّلع و يعرف بالتّفصيل فليقرء آيات الله العزيز الجليل و يتفكّر في المقامات التي نزلت هذا الاسم اذاً يعرف المراد و يقنع عمّا ذكر في كتب العباد

53 في مقام يطلق هذا الاسم على الأحكام التي نزلت من سماء مشيئة الرحمن و جعلها الله السبب الأعظم لحفظ العالم و قدرها علّة الموت و الحياة و أنّها هي في مقام اعطاء الرّوح بالمؤمنين و المقبلين تسمّى اسرافيل و في مقام اخذ الرّوح عن المشركين تسمّى عزرائيل و في مقام حفظ عباد الله عن الآفات تسمّى ملائكة حافظات و في كلّ مقام تسمّى في الآيات الالهية باسم مخصوص و لا يقدر العاقل ان يشكّ و يضطرب من اختلافات الأسماء التي نزلت في كتب الأنبياء

54 ثمّ اعلم يا أيّها المؤمن بالله بأنّ الذي خلق الوجود من العدم و علّم الانسان ما لم يعلم يكون مختاراً فيما يشاء و مقتدرّاً على ما يريد من خلق جديد و لا ينكر العارف قدرته القادرة و قوته القويّة القاهرة و يوقن كلّ بصير أنّه لو يشاء ليخلق خلقاً لا تدركه حوادث الزّمان و لا يحيط عليه حواسّ من في الامكان و أنّي في هذا المقام اكتب لك ما نزل من جبروت الله العزيز الجليل في جواب

to him who asked his Glorious Lord concerning Gabriel, exalted be His grandeur and elevated be His power.

55 As to what thou didst ask about Gabriel: When Gabriel stood before the Countenance and said, "O questioner, know thou that when the Tongue of Grandeur spoke His most exalted Word: 'O Gabriel, thou seest Me manifest in the most excellent form in the manifest of manifestation.' Marvel not at this, for thy Lord is verily the Powerful, the Mighty."

56 As to what thou didst ask about the jinn: Know that God, exalted be He, created man from four elements - fire, air, water, and earth. From fire appeared heat, and from it appeared motion. When the nature of fire prevailed in man over other natures, this name was applied to him. In its primary reality, it is applied to them that believe in God, are assured of His signs, and strive in His path, for they were created from the fire of the Divine Word uttered by the Tongue of Unity. Therefore He said, and His word is the truth: "And He created the jinn from smokeless fire." Likewise He described them in His perspicuous Book with His firm words as "stern against the unbelievers" in the station of holy war against the people of opposition. Thou seest them like flashing lightning and piercing spears. Glorified be He Who moved them with that fire kindled from the Divine Lote-Tree. And when thou observest their mercy, their kindness, their adherence to God's command, and their sanctification from all else, We name them angels, as We mentioned at the beginning of this discourse.

57 In another station, it is applied to those who outstrip others in faith, as is evident from their swift movement born of the fire kindled by the Divine Word, for from their hearts arise the sighs of love and affection, and in their innermost beings blaze the fires of devotion to the Lord of the beginning and the end. Therefore know, O questioner, that We have explained to thee the true interpretation of this name. But know that it is metaphorically applied to the unbelievers due to their pride and arrogance in the Cause of God and their warfare and contention with God's Prophets.

58 These two interpretations are supported by what was sent down from the Heaven of God's Will, the Lord of all worlds, in the Surih of the Jinn: "Say: It has been revealed to me that a company of the jinn gave ear, and they said: 'Verily, we have heard a wonderful Recital! It guides to righteousness, so we have believed in it, and we shall never associate with our Lord anyone'" unto His words, exalted be He: "There are among

من سئل ربّه الجليل من جبرئيل جلّت عظمته و علت قدرته

55 و اما ما سئلت من الجبريل اذا جبريل قام لدى الوجه و يقول يا ايها السائل فاعلم اذا تكلم لسان العظمة بكلمته العلياء يا جبريل تراني موجوداً على احسن الصور في ظاهر الظاهر لاتعجب من ذلك ان ربك هو المقتدر القدير

56 و اما ما سئلت من الجن فاعلم بان الله تعالى خلق الانسان من اربع عناصر النار و الهواء و الماء و التراب و ظهر من النار الحرارة و منها ظهرت الحركة و لما غلب في الانسان طبيعة النار على سائر الطبائع اطلق عليه هذا الاسم و هو في الحقيقة الاولى يطلق على المؤمنين بالله و الموقنين بآياته و المجاهدين في سبيله لانهم خلقوا من نار الكلمة الربانية التي تكلم بها لسان الاحدية لذا قال و قوله الحق و خلق الجن من مارج من نار و كذلك وصفهم في كتابه المبين بقوله المتين اشداء على الكفار في مقام الجهاد مع اهل العناد تراهم كالبرق الالامع و الرمح القامع تعالى من حركهم بتلك النار الموقدة من سدة الالهية و لما تنظر الى رحمهم و لطفهم و اتباعهم امر الله و تقديسهم عما سواه نسميهم بالملائكة كما ذكرنا في بدو الكلام

57 و في مقام يطلق على الذين يسبقون في الايمان عما دونهم بما يرى منهم سرعة الحركة من النار الموقدة من الكلمة الالهية لان من قلوبهم ترتفع زفرات المحبة و الوداد و في بواطنهم تلتب نيران مودة مالک المبدء و المعاد اذا فاعرف يا ايها السائل باننا فسرنا لك التفسير الحقيقي في هذا الاسم ولكن فاعلم بأنه يطلق على غير المؤمنين مجازاً بما يرى منهم من الكبر و الاستكبار في امر الله و المحاربة و المجادلة مع انبياء الله

58 و يدل على هذين التفسيرين ما نزل من جبروت مشية الله رب العالمين في سورة الجن قوله تعالى قل اوحى الى انه استمع نفر من الجن فقالوا انا سمعنا قرآناً عجاً يهدي الى الرشده فامنا به و لننشرک ربنا احداً الى قوله تعالى و انا من الصالحون و منا دون ذلك كما طرائق قدداً

us some that are righteous, and some the contrary; we follow divergent paths.”

- 59 O servant who hast turned to God! All that can be conceived hath been revealed in the verses of the Lord of the beginning and the return. No need remains for question and answer. However, the need of the people of love arises from the dispersion of the Tablets throughout the lands. We beseech God to assist His loved ones to read His verses and Tablets, to aid them in understanding them and in becoming independent of all else. We ask Him, exalted be He, to ordain for thee and His loved ones the good of this world and the next, to shelter you beneath the shade of the Tree of His care and favors, and to give you to drink from the spring of His mercy and grace. Verily, He is powerful over all things. There is no God but Him, the One, the Single, the Mighty, the Wise.

BLO_sazedj#20x, ADMS#050bx

59 فيا أيها العبد المتوجه الى الله قد نزل في آيات مالِك المبدء والمآل كل ما يخطر بالبال فلا تحتاج بالجواب والسؤال ولكن احتياج اهل الوداد هو من تشئت الألواح في البلاد نسئل الله بأن يوفق احبائه على قراءة آياته والواحه ويؤيدهم على عرفانها والاستغناء عما دونها ونسئله تعالى بأن يقدر لك ولأحبائه خير الدنيا والآخرة ويسكنكم في ظلال شجرة عنايته والطافه ويشربكم من معين رحمته وفضاله انه على كلشيء قدير لا اله الا هو الواحد الفرد العزيز الحكيم

INBA56:090, INBA55:077x, BRL_DAK#0649,

AVK2.262x, AVK2.145.08x, AVK2.162.15x,

BMT.234, MAS2.043-047x

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Tafsir-i-Ayat-i-az Suriy-i-Kahf (Commentary on the Surih of the Cave)

- 1 He is the All-Glorious

- 2 Praise be to God Who hath sent down the verses from the Kingdom of grandeur and might, and made them a proof for all who dwell on earth and in the heavens, that all may be assured that there is none other God but Him. He hath been from the beginning that hath no beginning a sovereign, omnipotent, and will be unto the end that hath no end a sovereign, omnipotent.

- 3 And praise be to God Who hath caused to flow from the Pen that which guideth the people to God, the Lord of eternity, and teacheth man what he knoweth not, that all may be convinced that there is none other God but Him. He hath been from the beginning that hath no beginning beloved and exalted, and will be unto the end that hath no end beloved and exalted.

- 4 And praise be to God Who hath raised the clouds of His Cause in the heaven of power and rained down upon the fields of hearts the wonders of His grace and bounty, that all may know that there is none other God but Him. He hath been from the

2 الحمد لله الذي نزل الآيات من ملكوت العظمة والافتدار وجعلها حجة لأهل الأرضين والسموات ليوقن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له سلطاناً مقتدرًا ويكون إلى آخر الذي لا آخر له سلطاناً مقتدرًا.

3 والحمد لله الذي أجرى من القلم ما يهدي الناس إلى الله مالِك القدم ويعلم الإنسان ما لم يعلم ليعتقدن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له محبوباً متكبراً ويكون إلى آخر الذي لا آخر له محبوباً متكبراً.

4 والحمد لله الذي رفع غمام الأمر على سماء الافتدار وأمطر منه على أراضي القلوب بدائع الفضل والإفضال ليعرفن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له مقصوداً متجللاً

beginning that hath no beginning a glorious goal, and will be unto the end that hath no end a glorious goal.

ويكون إلى آخر الذي لا آخر له مقصوداً متجللاً.

- 5 And praise be to God Who hath caused the sun of tribulation to shine forth from the horizon of the heaven of destiny and made it illuminate the hearts of them that have circled round the sanctuary of grandeur, that all may understand that there is none other God but Him. He hath been from the beginning that hath no beginning the All-Merciful, the Joyous One, and will be unto the end that hath no end the All-Merciful, the Joyous One.

5 والحمد لله الذي أشرق شمس البلاء من أفق سماء القضاء وجعلها منور قلوب الذين طافوا حول حرم الكبرياء ليفقهن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له رحماناً متبجحاً ويكون إلى آخر الذي لا آخر له رحماناً متبجحاً.

- 6 Blessed be God Who hath drawn aside the veil from the face of His Cause and raised it to such heights that the intoxication of its call hath seized all who dwell in the realms of creation and command, that all may be assured that there is none other God but Him. He hath been from the beginning that hath no beginning the Worshipped One, the Inaccessible, and will be unto the end that hath no end the Worshipped One, the Inaccessible.

6 تبارك الله الذي كشف القناع عن وجه الأمر ورفعته إلى مقام أخذ سُكر نداءه كُلٌّ مَنْ فِي جبروت الأمر والخلق ليوقنن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له معبوداً ممتنعاً ويكون إلى آخر الذي لا آخر له معبوداً ممتنعاً.

- 7 Blessed be God Who hath caused to grow from the gardens of hearts the plants of love and detachment and adorned them with the emblems of His remembrance, the Lord of all names, that all may be assured that there is none other God but Him. He hath been from the beginning that hath no beginning the All-Knowing, the Exalted One, and will be unto the end that hath no end the All-Knowing, the Exalted One.

7 تبارك الله الذي أنبت من رياض القلوب نبات الحب والانقطاع وزينها بطراز ذكر مالك الأسماء ليوقنن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له علماً مرتفعاً ويكون إلى آخر الذي لا آخر له علماً مرتفعاً.

- 8 Blessed be God Who hath manifested the Point of the Beginning and made it the Herald of the appearance of the Temple of the Seal, that all may be assured that there is none other God but Him. He hath been from the beginning that hath no beginning the Ordainer, the Powerful One, and will be unto the end that hath no end the Ordainer, the Powerful One.

8 تبارك الله الذي أظهر نقطة البدء وجعلها مبشراً لظهور هيكل الختم ليوقنن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له قدراً مقتدرًا ويكون إلى آخر الذي لا آخر له قدراً مقتدرًا.

- 9 Blessed be God Who hath ordained whatsoever He hath willed and desired, and for His loved ones union and meeting with Him, and for His enemies separation and remoteness from Him, that all may be assured that there is none other God but Him. He hath been from the beginning that hath no beginning the All-Bountiful, the Decreeer, and will be unto the end that hath no end the All-Bountiful, the Decreeer.

9 تبارك الله الذي قدر ما شاء وأراد للأحباب وصله ولقاءه وللأعداء هجره وفراقه ليوقنن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له وهاباً مقضياً ويكون إلى آخر الذي لا آخر له وهاباً مقضياً.

- 10 Blessed be God Who hath ordained for Us imprisonment through His wondrous and irrevocable decree, and We thank Him for what He hath ordained for Us through His wondrous decree and conclusive command, that all may be assured that there is none other God but Him. He hath been from the beginning that hath no beginning the King, the Gracious

10 تبارك الله الذي قدر لنا السجن ببدايع قضائه وإمضاءه وأنا نشكره بما قدر لنا ببدايع القضاء وجوامع الإمضاء ليوقنن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له مليكاً مكرماً ويكون إلى آخر الذي لا آخر له مليكاً مكرماً.

One, and will be unto the end that hath no end the King, the Gracious One.

- 11 Blessed be God Who hath sent down from the heaven of loving-kindness the water of generosity and caused to grow thereby in the meadows of existence the trees of love and certitude in His Beauty, the Mighty, the Bestower, that all may be assured that there is none other God but Him. He hath been from the beginning that hath no beginning the All-Bounteous, the Inaccessible, and will be unto the end that hath no end the All-Bounteous, the Inaccessible.
- 12 O thou who gazest toward God and walketh in the paths of His love and good-pleasure! From the ocean of meanings and utterance which God hath deposited within the heart of man, through His all-encompassing grace over all that was and shall be, I shall now shed upon thee that which thou hast asked concerning the stories of the Prophets who appeared from the horizon of grandeur and majesty with manifest sovereignty.
- 13 As to what God, the Exalted, hath said: "When Moses said unto his servant: 'I will not cease until I reach the junction of the two seas, though I march on for ages,'" ²¹ know thou that when Moses attained the most exalted stations and traversed the paths of immortality and was illumined by the lights of grandeur and majesty, he desired to draw nigh unto the Tree of Divine Decree and the Lote-Tree of Accomplishment, that he might witness what was ordained in the Preserved Tablet.
- 14 Thus did he say unto his servant: "I will not cease until I reach the junction of the two seas, though I march on for ages." We interpret "the servant" as his pure and blessed body, for it was the divine youth in whom shone forth the Sun of Prophethood through divine providence, though the people know it not. Indeed, he was the youth who was illumined by the effulgences of the lights of the Kingdom and was nourished by the fruits of the Sinaitic Tree which shone forth upon the Mount of Immortality with manifest radiance. He was the youth who bore God's mysteries and treasures, were the people to know. He was the shell wherein was found the Hidden Pearl, which is the very essence of Him Who conversed with God, who gleamed with the lights of eternity and shone with the radiance of the Sun of the Most Great Name, though few among the people know this.
- 15 Then know, O thou who walkest in the path of God and gazest upon the beauty of God, that by "the junction of the two

11 تبارك الله الذي أنزل من سماء العناية ماء الجود وأنبت منه على رياض الوجود أشجار المحبة والإيقان بجماله العزيز المنان ليوقن الكل بأنه لا إله إلا هو، قد كان من الأول الذي لا أول له فضلاً ممتعاً ويكون إلى آخر الذي لا آخر له فضلاً ممتعاً.

12 وانك أنت يا أيها الناظر إلى شطر الله والسالك في مسالك حبه ورضاه، إني حينئذ أرشح عليك من بحر المعاني والبيان الذي أودع الله في قلب الإنسان بفضله الشامل على ما كان وما يكون فيما سئلتني عن قصص الأنبياء الذين ظهروا من أفق العظمة والكبرياء بسلطان مشهود.

13 وأما ما قال الله تعالى وإذ قال موسى لفته لا أبرح حتى أبلغ مجمع البحرين أو أمضي حقياً. فاعلم بأن لما وصل موسى إلى مراتب الأعلى وسلك مسالك البقاء واستشرق من أنوار العظمة والكبرياء أراد أن يتقرب إلى شجرة القضاء وسدرة الإمضاء لي شاهد ما يقدر في لوح محفوظ

14 إذا قال لفته لا أبرح حتى أبلغ مجمع البحرين أو أمضي حقياً. ونعبر الفتى بجسده الطاهر المبروك لأنه هو فتى الإلهي الذي استشرق فيه شمس النبوة بعناية الربانية ولكن الناس لا يعرفون. وإنه لفتى الذي هو استشرق من تجليات أنوار الملكوت واسترزق أثمار سدرة السينات التي أنارت في طور البقاء بإشراق مشهود وإنه هو الفتى الذي حمل أسرار الله وخزائنه إن كان الناس يعرفون، وإنه هو الصدف الذي وجد فيه اللؤلؤ المكنون الذي هو كينونة الكلم التي لاحت من أنوار القدم وأضاءت من إشراق شمس الاسم الأعظم وقليلاً من الناس ما هم يعرفون.

²¹Qur'an 18:60.

seas” is meant the sea of Prophethood and the sea of Divinity - that is, to reach the station wherein one attaineth unto the sea of Lordship which surgeth within itself, and every wave thereof proclaimeth that there is none other God but Him, Who created creation from nothing by His command “Be! and it is,” and brought the contingent world into being from naught by His word, and He is the Mighty, the Beloved. In another sense, we interpret the first sea as the sea of recognition and the second as the sea of attainment - that is, until I make my sea of recognition of the Tree of God’s Decree connect with the sea of attainment unto it, of entering its precincts, of finding intimacy with it, and of arriving at its court - and this is the essential meaning.

- 16 Then consider what the Exalted One hath said: “And when they reached the junction of the two seas, they forgot their fish, which took its way through the sea as in a tunnel.” That is, when he reached the junction of the two seas and the sea of recognition connected with the sea of attainment, as mentioned before, “they forgot their fish,” as ye observe. Know that the meaning of the fish in this verse is worldly concerns and material nature which exist in the visible realm. That is, when they reached that sea, they forgot all they had in the worlds of creation, and it returned to its source, origin and fountainhead - and this is an inevitable truth. For when man becomes immersed in the sea of recognition and reaches the depths of the ocean of reality in the realm of eternity, he casts off the two sandals of worldly concerns and carnal desires, if ye but knew.

- 17 Then He Who conversed with God addressed his body, as God, the Exalted, saith: “And when they had passed on, he said unto his servant: ‘Bring us our morning meal; truly we have found fatigue from this our journey.’” In this address he desired that true spirit which was Moses’ very self and essence to tell of the forgetting of that which befitted not that station, as ye read. Then the body answered him and said: “Didst thou see when we betook ourselves to the rock? Then did I forget the fish - and none but Satan made me forget to mention it - and it took its way into the sea in a marvelous manner!”

- 18 Know that what is meant by the “rock” in this verse is the veil between the spiritual and physical worlds. As for “none made me forget it except Satan,” it was revealed in this sense according to the understanding of the people and flowed from

15 ثم اعلم يا أيها السالك في سبيل الله والناظر إلى جمال الله بأن المقصود من مجمع البحرين بحر النبوة والألوهية، أي أبلغ مقام يصل إلى بحر الربوبية الذي يتوج في ذاته وينادي كل موج من أمواجه بأنه لا إله إلا هو، قد خلق الخلق لا من شيء بأمره كن فيكون وأبدع الإمكان لا من شيء بقوله وهو العزيز المحبوب. وفي مقام نفس البحر الأول بحر العرفان والبحر الثاني بحر الوصول، أي حتى أجعل بحر عرفاني لشجرة قضاء الله متصل بحر الوصول إليها والنزول في فناءها والاستيناس بها والوفود في ساحتها وهذا أصل المقصود.

16 ثم انظر فيما قال تعالى فلما بلغا مجمع بينهما نسيا حوتهما فاتخذ سبيلهما في البحر سرباً أي لما بلغ مجمع البحرين واتصل بحر العرفان بحر الوصول، كما ذكر من قبل نسيا حوتهما، كما أنتم تنظرون. فاعلم بأن المقصود في هذه الآية من الحوت الشئون الدنيوية والطبيعة المملكية التي هي موجودة في الوجود في عالم الظاهر. أي لما وصلوا بذلك البحر نسيا كلها كان لهم في عوالم الملك ورجع إلى مبدئه وأصله ومنبعه وهذا حق محتوم. لأن الإنسان إذ استغرق في بحر العرفان واتصل إلى طمطمم يم الحقيقة في عالم القدمية إذا يخلع نعين الشئون الدنيوية والشهوات النفسانية إن أنتم تعرفون.

17 ثم خاطب الكليم جسده كما قال تعالى فلما جاوزا قال لفته عاتبا غداً لقد لقينا من سفرنا هذا نصبا وقد أراد في هذا الخطاب ذلك الروح الحقيقة الذي كان نفس الكليم وجوهه أن يخبر بنسيان ما لا يليق لذلك المقام، كما أنتم تقرأون. فأجابه الجسد وقال أرأيت إذ أوتينا إلى الصخرة فإني نسيت الحوت وما أنسنيه إلا الشيطان أن أذكره واتخذ سبيلهما في البحر مجاً

18 فاعلم بأن المقصود من الصخرة في هذه الآية هو سد الذي يكون بين العالم الروحاني والجسماني، وأما أنسنيه إلا الشيطان، نزل في هذا المقام

the Tongue of God, the All-Compelling, the Self-Subsisting, in accordance with their comprehension. For none but God is the Ordainer - He gives to whom He wishes what He wishes, withholds from whom He wishes what He wishes, ordains for whom He wishes what He wishes, and decrees for whom He wishes what He wishes, and He is the Mighty, the Praised One.

19 When the Primal Point of the Divine Will, the Divine Ornament, the Celestial Light, and the Manifestation of Divinity - may the spirit of all existence be sacrificed for Him - appeared, He changed the word of evil to good, effaced the name of Satan and established in its place the name of the All-Merciful. This is the essence of what is meant, for this forgetfulness is desired in this station, and since people were heedless of the meanings of this verse and knew forgetfulness to be from Satan, it was thus revealed in his name from the holy tongue of the Beloved.

20 Then when the Reality of Moses answered Him saying "That is what we were seeking," they returned, seeking that which they were pursuing through God's grace, the All-Compelling, the Worshipped One. "Then found they one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our presence." What is meant by this "servant" in this verse is the Tree of Divine Decree and the Lote-Tree of Finality, which God has referred to as "servant" for people's understanding, and this is the essential meaning, were people to know it. That is, when Moses forgot the fish and reached the junction of the two seas and drew near to the Tree of Divine Decree, Moses said unto him: "May I follow thee, that thou mightest teach me of the wisdom thou hast been taught?" Then that Tree addressed him saying: "Verily thou wilt not be able to have patience with me. And how canst thou have patience with that whereof thou canst not comprehend?" and so forth.

21 Know then, O questioner about the purpose and seeker of the knowledge of the true meaning contained in this verse revealed from the Tongue of God's Will, the All-Compelling, the Self-Subsisting, that all that was revealed regarding the servant refers to the variance of divine decrees, their differences, and human inability to understand them and comprehend what appears from them - and God is witness to what I say. For this reason He said "thou wilt not be able to have patience with me," and this is clear and evident.

22 And in another sense, when Moses reached the ultimate object of his desire and drank from the pure wine of immortality

على قاعدة القوم وجرى بقدر درايتهم من لسان الله المهيمن القيوم. لأن ليس المُقَدِّرُ إلا الله يُعْطِي مَنْ يَشَاءُ مَا يَشَاءُ يَقْدِرُ وَيَمْنَعُ عَمَّنْ يَشَاءُ مَا يَشَاءُ يُقَدِّرُ لِمَنْ يَشَاءُ مَا يَشَاءُ وَيَمْنَعُ لِمَنْ يَشَاءُ مَا يَشَاءُ وهو العزيز الحمود.

19 فلما جاء نقطة المشية والطرز الإلهية والنور الربانية ومظهر الألوهية روح من في الوجود فداه بدل كلمة الشر بالخير فحذف اسم الشيطان وأثبت في مقامه اسم الرحمن. وهذا أصل المقصود، لأن هذا النسيان مطلوب في هذا المقام ولما كان الناس غافلين عن معاني هذه الآية وعرفوا النسيان من الشيطان لذا نزل باسمه من لسان قدس محبوب

20 فإذا أجابه حقيقة الكلم و قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ... ثم ذهباً وارتداً طالباً ما كان يتوجَّهان إليه بفضل الله المهيمن المعبود. فوجدوا عبداً من عِبَادِنَا أَتَيْنَهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْماً. وأما المقصود من هذا العبد في هذه الآية شجرة القضاء وسدرة الإمضاء وقد أشارها الله بالعبد لفهم الناس وهذا أصل المراد لو كان الناس يعرفون. أي أن موسى إذ أنسى الحوت ووصل مجمع البحرين وتقرَّب إلى شجرة القضاء قَالَ لَهُ (-موسى) هَلْ أَتَيْتُكَ عَلَى أَنْ تَعْلَمَنِي مِمَّا عَلِمْتَ رُشْدًا إِذَا خَاطَبَهُ ذَاكَ الشَّجَرُ وَقَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا إِلَى آخِرِهِ.

21 فاعلم يا أيها السائل عن المقصود والطالب لعرفان حقيقة المعنى التي كانت في هذه الآية المنزل من لسان مشية الله المهيمن القيوم بأن كلها نزل في العبد المقصود منه تفاوت القضايا واختلافها وقصور الإنسان عن فهمها وإدراك ما يظهر منهما والله شهيد على ما أقول. ولأجل هذا قال لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، وهذا واضح معلوم.

22 وفي معنى آخر لما وصل موسى إلى غاية ما يتمنى وشرب من زلال رحيق البقاء الذي جرى من

which flowed from the Spring of the Letter "H" ending in the Most Great, Most Splendid Name, he desired to find intimacy with that Most Great Name. When he reached the junction of the two seas and forgot the fish at that rock and wished to ascend to that station, he heard the most wondrous, most sweet voice from beyond the ocean of grandeur from the Tree of Sinai saying "thou wilt not be able to have patience with me," and this is a praiseworthy meaning. Say: O people! Listen to what I speak at this moment as I sit before God and remain upon the dust of servitude to God, the Mighty, the Beloved. Say: This is the essential purpose of the revelation of this verse. Beware lest you interpret it according to your own desires. Fear God and be not of those who understand not.

- 23 Glorified art Thou, O my God! I beseech Thee by Thy Most Great Name and Thy Most Ancient Beauty to guide Thy servants to the ocean of meanings and divine knowledge, lest they be veiled from the recognition of Thy countenance or object to the Manifestation of Thy Cause. I beseech Thee to illumine the eyes of all with the light of recognition and to gladden their sight with the splendors of love and certitude, lest they become heedless of Thy praise or be veiled from the wondrous remembrances of the holy beauty of Thy identity. For they, O my God, are weak and Thou art the All-Possessing, the Great; they, O my Beloved, are poor and Thou art the Mighty, the Bountiful; they, O my God, are distant and Thou art the Near, the Merciful; they, O my God, are in darkness and Thou art the Compassionate, the Forbearing. They wrong their own souls and know not what they do. They sport morning and evening and understand not; they go about at all times and perceive not; they cast themselves into the fire and comprehend not.

- 24 Thou art He Who, O my God, delivered Adam from transgression, Noah from the flood, Hud from the tempest, Salih from the wrongdoers, Lot from the wickedness of the rebellious and the infidels, Moses from the hand of Pharaoh and Haman, and Abraham from the hand of Nimrod and his followers unto rebellion and loss. There is no God but Thee, the Omnipotent over what Thou willest, and verily Thou art the Ruler over what Thou desirest. Verily Thou art He Who hath been from all eternity omnipotent over what Thou hast willed and shall be unto everlasting ages sovereign over what Thou pleasest. Verily Thou art the Powerful, the Generous, the Gracious, the Mighty, the Merciful.

عين الهاء المنتهية إلى الاسم الأعظم الأسنى إذا أراد أن يستأنس مع ذلك الاسم الأعظم فلما وصل مجمع البحرين ونسى الحوت عند تلك الصخرة وأراد أن يرتقى إلى ذلك المقام إذا سمع صوت الأبدع الأحلى من وراء قلزم الكبرياء من شجرة السّيناء بأنك لن تستطيع معي صبراً ، وهذا معنى ممدوح. قل يا قوم أن استمعوا ما أتكمم حينئذ حين الذي جلست بين يدي الله وقعدت على تراب العبودية لله العزيز المحبوب. قل إنّ هذا أصل المقصود من نزول هذه الآية إياكم أن تعبروها بما تهوى أنفسكم اتقوا الله ولا تكونن من الذينهم لا يفقهون.

23 سبحانه اللهم أسئلك باسمك الأعظم وجمالك الأقدم بأن تهدي العباد إلى بحر المعاني والعرفان لئلا يحتجبوا عن عرفان وجهك ولا يعترضوا على مظهر أمرك. وأسئلك بأن تنور أبصار الكل بنور العرفان وتقرّ عيونهم بإشراقات المحبة والإيقان لئلا يغفلوا عن ثنائك ولا يحتجبوا من بدائع أذكار جمال قدس هويتك، لأنهم يا إلهي ضعفاء وأنت الغني العظيم وإنهم يا محبوبي فقراء وأنت العزيز الكريم وإنهم يا إلهي بُعداء وأنت القريب الرحيم وإنهم يا إلهي ظلماء وأنت الراحم الخليم. إنهم يظلمون على أنفسهم ولا يعرفون ما يفعلون. يلعبون في كل مساء وبكور ولا يفقهون، يذهبون في كل الأحيان ولا يشعرون، يدخلون أنفسهم في النيران ولا يدركون.

24 أنت الذي يا إلهي نجّيت آدم عن العصيان والنوح عن الطوفان والهود عن ريح صرصر والصالح عن أهل الطغيان واللوط من شر أهل البغي والكفران والكليم عن يد الفرعون والهامان والخليل من يد التمرود وآله إلى البغي والخسران لا إله إلا أنت المقتدر على ما تشاء وإنك أنت الحاكم على ما تريد. وإنك أنت الذي كنت في أزل الأزال مقتدراً على ما شئت وتكون إلى أبد الآباد مهيماً على ما تشاء وإنك أنت القادر الباذل الفاضل العزيز الرحيم.

25 And unto thee, O wayfarer in the path of justice and observer of the direction of grace, I shall now give to drink from the wine of meanings and utterance in explanation of what thou hast asked concerning the Quranic verse which appeareth thus in the Book of God, the Supreme, the Mighty, the All-Knowing: "And they ask thee of Dhul-Qarnayn. Say: I shall recite unto you a remembrance of him. Lo! We made him powerful in the land and gave him unto every thing a way."²²

26 The intended meaning of Dhul-Qarnayn in this verse is the very soul of Muhammad - may the spirit of those near unto God be his sacrifice - for he was possessed of both prophethood and guardianship. Or we may interpret Dhul-Qarnayn as the master of East and West, for he was in the primal reality the master of the necks of all creation and sovereign over all existing things from God, the Single, the One, the Mighty, the Wise. And in one sense we interpret the two horns as the horn of steadfastness and character, as people witnessed that none like unto him existed in the earth, as God the Exalted said addressing him: "And lo! thou art of a magnificent character," and God sufficeth Us at this time as witness. And in another sense we interpret the two horns as the Quran and the Law, which God made as a reminder and remembrance for those who turned toward the direction of God, the Mighty, the Beautiful. God verily established for him a stronghold in the earth and a seat of sovereignty and gave him the means to all things that he might establish the truth and abolish falsehood and make all the earth illumined with the light of God's guidance, the Omnipotent, the Exalted, the All-Knowing. For example, He revealed unto him the Quran to be a reminder for the people of remembrance and the sword to be a lesson for the heedless.

27 And then: "Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout..." The intended meaning of this sun in the first sense is the sun of God's guidance which was about to set at the end of the Manifestation in a muddy spring, and what is meant thereby is the darkness which had overtaken all people, or their heedlessness which had seized them from all directions, or the smoke of their deeds which had encompassed them from near and far.

25 وَإِنَّكَ يَا أَيُّهَا السَّالِكُ فِي سَبِيلِ الْعَدْلِ وَالنَّاطِرِ إِلَى شَطْرِ الْفَضْلِ حِينَئِذٍ أَسْقِيكَ مِنْ نَحْرِ الْمَعَانِي وَالْبَيَانِ فِي تَفْسِيرِ مَا سَأَلْتَ مِنْ آيَةِ الْقُرْآنِ مَا كَانَ هَذَا صَوْرَتُهُ فِي كِتَابِ اللَّهِ الْمُهَيْمِنِ الْعَزِيزِ الْعَلِيمِ وَاسْأَلُونَا عَنْ ذِي الْقَرْنَيْنِ ^ط قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا إِنَّا مَعَكُمْ لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا.

26 وأما المقصود من ذي القرنين في هذه الآية هو نفس محمد روح المقرّبين فداه، لأنه كان صاحب النبوة والولاية، أو نفس ذو القرنين بصاحب المشرق والمغرب لأنه كان في الحقيقة الأوليّة مالك رقاب الخلائق كلّها وسلطان على الموجودات كلّها من لدى الله الفرد الواحد العزيز الحكيم. وفي مقام نفس القرنين بقرن الاستقامة والأخلاق كما شاهد الناس بأن ما كان مثله خليقاً في الأرض، كما قال تعالى مخاطباً إليه وإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ وكفى الله لنا في هذا الحين شهيد. وفي مقام نفس القرنين بالقرآن والشريعة اللذين جعلهما الله تذكرة وذكرى للذين توجهوا إلى شطر الله العزيز الجليل وقد جعل الله له مكنناً في الأرض ومستقراً في الملك وآية أسباب كل شيء ليحقق الحق ويزهق الباطل ويجعل كل الأرض منورة بنور هداية الله المقتدر العليّ العليم. مثلاً أوحى إليه القرآن ليكون تذكرة لأهل الذكرى والسيف ليكون عبرة للغافلين.

27 وبعد حتّى إذا بلغ مغرب الشمس وجدّها تغرب في عين حمة ووجد عندّها قوماً ... أما المقصود من هذه الشمس في المقام الأول هي شمس هداية الله التي كادت أن تغرب في آخر الظهور في عين حمة، والمقصود منها الظلمة الذي أخذت الناس كلّها أو غفلتهم التي أخذتهم من كل أقطار أو دخان أعمالهم الذي أحاطتهم من شطر قريب وبعيد.

²²Qur'an 18:83-84.

28 In another sense We interpret the sun as the Sun of Divine Law which God hath caused to dawn upon earth for the guidance of all creation - that Sun which was about to set in the murky waters of the heedlessness of the servants from God, the Master of the Day of Judgment. Or We interpret this sun as the sun of intellect which he saw setting in the murky waters of ignorance among the tribes of the Age of Ignorance who were heedless of God, Creator of the heavens and earths. Likewise We interpret this sun as the sun of wisdom and the sun of divine knowledge, and the murky waters as the hearts wherein these suns shine forth with mighty radiance, yet they remained among the heedless ones. When God addressed the Seal of the Prophets from the horizon of the pavilion of grandeur and glory, as God the Exalted said: "O Dhul-Qarnayn! Either thou dost punish them or thou takest a way of kindness with them" - meaning either leave them in the wilderness of error wherein they dwelt before, or guide them to the straight path unto God, the Mighty, the Inaccessible.

28 وفي مقام آخر نفسّر الشمس بـشمس الشريعة التي جعلها الله طالعة في الأرض لهداية البرية أجمعين، أي كادت تلك الشمس أن تغرب في عيون حمة غفلة العباد عن الله مالك يوم الدين. أو نفسّر هذا الشمس بـشمس العقل التي رآها تغرب في عيون حمة جهل طوائف الجاهلية الذين كانوا غافلين عن الله خالق السموات والأرضين. وكذلك نفسّر هذه الشمس بـشمس الحكمة وشمس العرفان والعين الحمة بالقلوب التي يتجلى هذه الشمس فيها بإشراق عظيم ولكّهم كانوا من الغافلين. إذا خاطب الله من أفق سرادق العظمة والكبرياء إلى خاتم الأنبياء، كما قال الله تعالى ... قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا، أي إِمَّا أَنْ تتركهم في تيه الضلال الذي كانوا فيه من قبل أو تهديهم إلى سواء الصراط إلى الله العزيز المتين.

29 Then the Messenger answered and said: "As for him who doth wrong, we shall punish him; then shall he be brought back unto his Lord who will punish him with awful punishment. But as for him who believeth and doeth right, he shall have a goodly reward and we shall speak unto him a mild command." Then "he followed a way until when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom. Even so (it was). And We knew all concerning him." As for the rising-place of the sun, it was the station wherein that Luminous Orb and Exalted Mystery rose, and those whose shelter was the lights of the sun - they who were guided by God's guidance and were illumined by God's lights and forsook all else besides God and were among the heedless of aught else but Him. Upon them be the glory of their Lord, and they are those who drank the cup of immortality from the hands of God's Will, Creator of earth and heaven, and upon them was the intoxication of divine knowledge to such degree that they cast off from their temples the garment of this world. God is witness to what I say. Then "he followed a way until when he came between two mountains, he found upon their hither side a folk that scarce could understand a saying."

29 ثم أجاب الرسول و قال أمّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَّكَرًا وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا وبعد ثم أتبع سبباً حتى إذا بلغ مطلع الشمس وجدها تطلع على قوم لم نجعل لهم من دونها ستراً . كذلك وقد أخطأ بما لديه خيراً . وأمّا مطلع الشمس كان مقام الذي طلع فيه ذاك النور المتين والسر الرفيع والذين كان سترهم أنوار الشمس. أولئك الذين اهتدوا بهدى الله واستشرقوا من أنوار الله وتركوا ما سوى الله وكانوا من دونه لمن الغافلين. أولئك عليهم بهاء من ربهم وهم الذين شربوا كأس البقاء من أيادي مشيئة الله خالق الأرض والسماء وعليهم سكر المعارف على شأن نزوعا عن هياكلهم قيص الدنيا والله على ما أقول شهيد. ثم أتبع سبباً حتى إذا بلغ بين السدين وجد من دونهما قوماً لا يكادون يفقهون قولاً

30 Know thou that in these three senses God intended to manifest the three ranks that existed among the people. As for what was mentioned in the first sense, intended thereby were people who denied God, Lord of the Mighty Throne. As for what was mentioned in the second sense, intended thereby were people who believed in God and were guided by the lights of God's guidance and were illumined by the radiance of the Muhammadan Sun which shone forth from the dawning-place of Oneness with wondrous appearance and effulgence. And in the third sense were intended those people who outwardly followed the Messenger - peace be upon him and his family - but inwardly were hypocrites in the Cause of God, the Mighty, the Exalted. "They said: O Dhul-Qarnayn! Lo! Gog and Magog are spoiling the land. So may we pay thee tribute on condition that thou set a barrier between us and them?" The speakers of this verse were the people mentioned in the second sense. As for what was intended by Gog and Magog, they were the two factions that were in constant conflict and caused corruption in the world. When Muhammad, peace be upon him, the true spiritual Dhul-Qarnayn appeared, he raised the barrier of faith between them and united them in the Cause of God, the Merciful, the Compassionate. In one sense We interpret these as the various factions that existed in the land as enemies to these guided ones. We have thus interpreted them in their outward sense, but in their inward meaning, what is intended by Gog and Magog is the dominion of the hosts of self and passion and heedlessness which seize the servant through the affairs of this world and its passing causes therein, were people among those who know.

31 As to the first interpretation which We have previously expounded, know that when the companions who were guided by the light of God, the Mighty, the Bestower, witnessed the oppression and tyranny of the people in the lands, they beseeched the true Dhul-Qarnayn to establish between them a barrier of might and power. Whereupon he addressed them saying: "That wherein my Lord hath established me is better. Do but help me with strength and I will make between you and them a barrier. Give me pieces of iron." Until when he had made level between the two steep mountain sides, he said: "Blow!" Until when he had made it a fire, he said: "Bring me molten copper to pour thereon." And they were not able to scale it, nor could they pierce it.

30 فاعرف بأن الله قد أراد في هذه المقامات الثلاثة إظهار المراتب الثلاثة التي كانت في الناس. وأما ما ذكر في المقام الأول المراد منهم قوم كفروا بالله رب العرش العظيم. وأما ما ذكر في المقام الثاني المراد منهم قوم آمنوا بالله واستهدوا من أنوار هداية الله واستشرقوا من إشراق شمس المحمدية التي أشرقت من مشرق الأحدية بظهور وإشراق بدیع. وفي مقام الثالث المراد منهم قوم كانوا في الظاهر متبعي ن للرسول صلى الله عليه وآله وفي الباطن منافقين في أمر الله العزيز الرفيع. قَالُوا يَذَّا الْقَرْنَيْنِ إِنْ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ نَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا وَقَدْ كَانَ قَاتِلَ هَذِهِ الْآيَةِ الْقَوْمَ الْمَذْكُورَ فِي الْمَقَامِ الثَّانِي. وَأما المقصود من يأجوج ومأجوج هو الطائفتان اللتان كانتا تتنازعان في كل الأيام وتفسدان بين العالم. فلما ظهر محمد (ص) رسول الله، ذو القرنين الحقيقي المعنوي، إذا رفع سد الإيمان بينهم وجعلهم متحدين في أمر الله الرحمن الرحيم. وفي مقام نفسهما بالطوائف المختلفة التي كانت في الأرض عدوا لهؤلاء المهتدين. وقد فسرناهما كذلك في مقام الظاهر وأما في مقام الباطن، المراد من يأجوج ومأجوج غلبة عساكر النفس والهوى والغفلة التي تأخذ العبد من شئون الدنيا وأسبابه الزائلة فيها لو كان الناس لمن العارفين.

31 وأما في التفسير الأول الذي فسرناه من قبل فاعلم بأن الأصحاب الذين اهتدوا من نور الله العزيز الوهاب لما رأوا بغي العباد وظلمهم في البلاد عرضوا لذي القرنين الحقيقي بأن يجعل بينهم سدا من الغلبة والقدرة فإذا خاطبهم و قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ؕ آتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَيْنَ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ۚ فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا

32 That is, you desire outward dominion, but that wherein my Lord hath established me of inner sovereignty is better, so assist me - meaning, turn to me with pure hearts and sanctified souls that I may set between all a barrier of faith whose fortification shall be mightier than any material barrier. "Give me pieces of iron" meaning, bring me hearts as firm as blocks of iron in their love of God, steadfast in His path, and unwavering in their adherence to the Cause of God, the Mighty, the Glorious. "Until when he had made level between the two steep mountain sides" - We interpret these two sides as faith and unbelief, meaning until he filled what lay between them so that those in between - whom We have previously interpreted as the hypocrites - would not remain, and the people of unbelief would not oppress the Muslims. "Blow until when he had made it a fire", meaning Dhul-Qarnayn told the believers to blow with divine breath upon this barrier until God made it as fire. Then "Bring me molten copper to pour thereon" meaning, bring me strength of heart and assurance of mind that I may pour upon the barrier of faith until it becomes firmly established through the grace of the All-Merciful, such that no rain can destroy it and Gog and Magog cannot scale it nor pierce it through the power of God, the Sovereign, the Bountiful, the Mighty, the Wise.

33 O thou who asketh! Reflect upon what We have taught thee of the gems of mysteries and meanings, that thou mayest become independent of what hath been and is mentioned among the people of vain words and personal imaginings, and mayest attain unto clear certainty that this is the essence of meaning which no one among God's servants hath reached save him whom He hath assisted with authority from His presence. He, verily, is the Forgiving, the Merciful.

34 We have interpreted all these verses in their inner meaning, for outwardly the books of the people are filled with their interpretation and this is an assured truth. We beseech God to expand thy breast as it was expanded, to preserve thee within the shelter of His grace and care, and to bring thee to a station wherein thou wilt not turn to any direction except that thou beholdest the manifestations of the dawning of the Sun of Beauty of the Lord of Names and Attributes, and thou shalt be of those who witness. Glory be upon thee and upon whosoever hath turned unto God in these days wherein the Mount of Sinai hath been illumined by the dawning of the Manifestation, and the darkness hath been lit by that Light, and the Tree of Sinai hath

32 أي، أنتم تريدون الغلبة الظاهرية ولكن ما مكني فيه ربي من الغلبة الباطنية خير فيها فأعينوني، أي توجهوا إلى بقلوب طاهرة ونفوس زكية لأجعل بين الكل ردمًا من الإيمان الذي يكون سده أعظم من كل سد مشيد. أتوني زبر الحديد أي، أتوني بقلوب محكمة كالزبر الحديد في حب الله راسخة في سبيل الله، مستقيمة على أمر الله العزيز المجيد، حتى إذا ساوى بين الصديقين وأما نفس هذين الصديقين بصدف الإيمان والكفر، أي حتى يملأ بينهما لثلاً يبقى الذين كانوا في وسطها وقد فسرناهم من قبل بالمنافقين ولا ينبغي ملء الكفر على المسلمين. قال أنفخوا حتى إذا جعله ناراً أي قال ذو القرنين بالمؤمنين بأن انفخوا عن النفس الرباني على هذا السد حتى إذا جعله الله ناراً فقال أتوني أفرغ عليه قطراً، أي قال أتوني من قوة القلب واطمينان الفؤاد لأفرغ على سد الإيمان حتى يصير مستحكماً بفضل الرحمن لثلاً يخزبه كل مطر ولا يستطيعوا أن يظهره بأجوج ومأجوج ولا يقدرُوا أن يجعلوا له نقباً بقدره الله الملك الباذل العزيز الحكيم.

33 وإنك يا أيها السائل تفكر فيما علمناك من جواهر الأسرار والمعاني لتستغني عما ذكر ويذكر عند الناس من الأقوال الباطلة والظنون النفسانية وتكون على اطمينان مبين بأن هذا أصل المعنى الذي ما وصل إليه يد أحد من عباد الله إلا من أيده بسلطان من عنده. إنه هو الغفور الرحيم.

34 وإنا فسرنا كل تلك الآيات في مقام الباطن، لأن في الظاهر كتب القوم مملوءة من تفسيرها وهذا حق يقين. نسئل الله بأن يشرح صدرك كما شرح ويحفظك في جوار فضله وعنايته ويوصلك إلى مقام لا تلتفت جهة من الجهات إلا وتشاهد ظهورات إشراق شمس جمال مالك الأسماء والصفات وتكون من الشاهدين. والبهاء عليك وعلى من توجه إلى الله في هذه الأيام التي فيها أثار جبل الطور من إشراق الظهور وأضاء الديجور من ذلك النور ونادى شجرة السينا بأعلى

called out with the most exalted call that verily the Beloved hath appeared with great beauty and mighty sovereignty.

النداء بأن قد ظهر المحبوب بجمالٍ عظيم وسلطنةٍ منيع.

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Tafsir-i-Ayat-i-az Suriy-i-Ra'd (Commentary on the Surih of the Thunder)

1 In the Name of God, the Most Holy, the Most Glorious

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْنِيِّ

2 Praise be to God, Who caused the tongues of the eloquent to speak forth exquisite and comprehensive fountains of praise and thanksgiving, Who manifested the pure camphor of love and fidelity in the hearts of them that are possessed of love and sincerity, and Who caused the seas of light to surge amidst the impenetrable darkness of the blackest night. He it is Who stirred up the winds of joy from the right hand of the verdant spot above the Sinaic Mount, the seat of revelation and presence before the manifestation of the All-Forgiving Lord. Praise be to God, Who illumined the lamps of guidance in the hearts of them that are endued with certitude, Who adorned the brocade of hearts with love for His Beauty, the All-Possessing, the Gracious, and Who caused the pens of them that are endued with knowledge to flow with wondrous and comprehensive springs of praise unto His countenance, the Mighty, the Help in Peril.

2 الحمد لله منطلق السن البغاء ببدايع جوامع منابع اذكار الحمد و الثناء و مظهر كافور سازج الود والوفاء في قلوب اهل المحبة والصفاء و الحمد لله المجلج بحور النور في الظلمات الصمماً الدهماء الصيلم الديجور و مهيج ارياح السرور من يمين البقعة الخضر فوق طور السينا مقر المكاشفة والحضور لدى تجلي حضرت الغفور والحمد لله منور سرج الهدى في افئدة اهل الايقان و مطرز ديباج القلوب بحب جماله المهيمن المنان و مبرج اقلام اهل العرفان على بدايع جوامع منابع ثناء وجهه العزيز المستعان

3 Praise be to God, Who caused the drops of bounty to overflow upon the gardens of existence which grew verdant and flourished, which became manifest and came into being after having been hidden, which appeared after having been concealed, and which were quickened after having perished, through the wafting of the breezes of God's wondrous grace and bounty from the direction of His loving-kindness, the Mighty, the Best-Beloved. Praise be to God, Who raised high the clouds of His Cause in the heaven of power and might, Who caused the sun of grace to shine forth from behind the veil of glory and concealment, and Who illumined the hearts of them that are possessed of certitude with the lights of that Sun which hath shone forth from the horizon of will and purpose.

3 والحمد لله مطفح رشحات الجود على رياض الوجود التي اخضرت وربت وعينت وشيئت وظهرت بعد ما خفيت وبرزت بعد ما سترت واحيت بعد ما فينت بماهبت عليه روايح بدايع الفضل والجود من جهة عناية الله العزيز الودود و الحمد لله رافع سحب الامر على سماء القدرة والاقتدار و مشرق شمس الفضل عن خلف حجاب العزة والاحبتار و منور قلوب اهل الايقان بانوار تلك الشمس المشرقة عن افق المشية والاختيار

4 Praise beseemeth His Beauty, Who hath established Himself upon the throne of glory and certitude. Praise becometh His countenance, Who hath seated Himself upon the chair

4 حمداً ينبغي لجماله الذي جلس على عرش العزة والايقان حمداً يليق لوجهه الذي قعد على سرير

of grandeur and favor. Such praise by which the sincere ones may ascend to the heaven of the splendor of the sacred mount of knowledge, by which the near ones may rise unto the ultimate heights of the atmosphere of the heaven of the might of faith, and by which the cherubim may drink from the rivers of the pure camphor of love and goodly favor.

- 5 I send blessings and peace upon the Point which God hath made the ornament of the stream of utterance, the source of the manifestation of the creation of the All-Merciful, and the origin for the completion of God's proof unto all the worlds, and upon them who have been illumined by the lights of the splendor of His countenance and who have walked in the paths of the pleasure of His glorious Beauty, perpetually, abundantly, continuously, eternally, and everlastingly.

- 6 And now, when the decree hath been fulfilled and destiny hath come to pass, that I should cause to flow upon all who are in earth and heaven from the sweet Kawthar water which the All-Merciful hath caused to flow in the heart of man, and which He hath made as life unto them that are possessed of knowledge and as joy and gladness unto those who have walked in the paths of faith, I begin with the Name of God in the interpretation of this blessed verse from the surah of the Qur'an [Q13:17: "He sends down water from heaven, and the valleys flow, each according to its measure, but the torrent bore a swelling foam..."], seeking His aid at all times, deriving support from Him at every moment, and placing my trust and reliance upon Him in all conditions. Verily, He is the Supreme, the Mighty, the All-Glorious.

- 7 O thou who hearkeneth! If thou desirest to attain unto the sea of inner meanings which surgeth in the land of the heart, and to witness the waves of the ocean of truth which billoweth in the hearts of them that are endued with love and righteousness, then hearken unto what I speak at this moment when I have seated myself before God and have sat upon the dust of servitude before His face.

- 8 Know thou that this verse hath meanings which none among the people of creation can reckon save him whom God, the Lord of earth and heaven, doth aid. As for this water sent down from this heaven, it hath in every station meanings whereof We shall now mention some, that perchance thou mayest detach thyself from all that was and shall be, and turn unto God, the Mighty, the Beloved.

- 9 In the first station, We interpret this "heaven" as the heaven of Will, and this "water" as the water of revelation. That is, when God, exalted be He, desired to manifest in all created

العظمة والامتنان حمداً به يتعارجن الموحدون الى سماء سناء سيناء قدس العرفان و يصعدن المقربون الى منتهى معارج هواء فضاء عز الايمان و يشربون الكروبيون من انهار كافور سازجية الحب والاحسان

- 5 و اصلى و اسلم على النقطة التي جعلها الله طراز جدول البيان و منشاء لظهور خلق الرحمن و مبدأً لاتمام حجة السبحان على اهل الاكوان و على من استضاء من انوار بهاء وجهه و سلك في مسالك مناهج رضا جمال عزه يتلها أكثرأو دائماً لا قديماً و

- 6 بعد لا قضى الامضا و جاء القضا ان ارشح على من في الارض والسماء من ماء الكوثر العذاب الذي اجره الرحمن في قلب الانسان و جعله حياتاً لاهل العرفان و فرحاً و سروراً للذين سلكوا مناهج الايمان ابتداءً بيسم الله في تفسير هذه الآية المباركة من سورة القرآن وبه استعانة في كل آن و منه الاستمداد في كل الاحيان و عليه التوكل والتكylan في جميع الاوان و انه هوالمهيمن العزيزالسبحان

- 7 و انك انت يا ايها السامع ان تريدان تصل الى بحر المعاني الذي يتلجلج في ارض القواد و ترى تموج طمطم الحقائق الذي يتوج في قلوب اولى المودة والسداد اسمع كا اتكلم حينئذ حين الذي جلست بين يدي الله و قعدت على تراب العبودية لوجه الله

- 8 فاعلم بان لهذه الآية معان لا يحصيها احد من اهل الانشاء الامن ايداه الله مالک الارض والسماء و اما لهذا المنزل من هذه السماء في كل مقام معان انا نذكر بعض معانيها حينئذ لعل تنقطع عما كان و مايكون و تتوجه الى الله العزيز المحبوب

- 9 في مقام الاول نفس هذه السماء بسماء المشيئة و هذا الماء التجلي اي ان الله تعالى لما اراد ان يظهر في كل الممكنات تجلياً من تجليات جماله

things a revelation from the revelations of His Beauty and to place in each one of them a trace from the traces of His Majesty, that perchance through beholding it the hearts of the mystics might be quickened and the inner beings of those drawn nigh might rejoice, He sent down the water of divine manifestation and the effulgent light of divine unity upon the manifestations of creation from the heaven of His Will - which is the horizon of His Purpose - so that nothing might exist save that it would guide the servants to the Dawning-Place of creation and His bountiful Countenance. In this station is known what was mentioned aforetime in the tradition: "I have not seen a thing except that I saw God before it, after it, or with it."

- 10 As to the second station, We interpret "heaven" as the heaven of mystical knowledge and "water" as the water of divine recognition - that is, He sent down from the heaven of His mystical knowledge and recognition that the hearts of the mystics might be quickened by this pure and flowing water streaming from the right hand of the throne of His divinity. Through drinking this water, the wise one attains to the paradise of union with God, and the believer enters the garden of divine presence in such wise that he sees naught but the manifestation of God, and beholds nothing among all things save the effulgence of divine beauty.

- 11 But O hearer! At this moment I fear lest thy feet should slip from this manifest path and doubt arise in thy heart concerning what We have made known to thee regarding the servant's attainment to the garden of union and meeting. Know thou that what is intended by this union is attainment to one of His manifestations, and this recognition is the servant's recognition according to his own capacity and station. For God, glorified and exalted be He, hath ever been sanctified beyond the recognition of the mystics, hallowed above the certitude of those possessed of certainty, and exalted beyond the comprehension of those endowed with understanding.

- 12 The most elevated mystical knowledge and the essence of utterance can never ascend to the heaven of recognizing the manifestation deposited within any created thing - how much less the recognition of His holy Essence! By Him Who holdeth command and creation in His grasp! Were the veil to be lifted from His face by a single word, no being would remain on earth that could behold Him or witness His beauty or gaze upon His countenance or observe the wondrous signs of His attributes. As He hath said in His Book, exalted be He: "Were We to emerge from the garment We have donned due to your weakness, they that are in the heavens and on earth would sacrifice themselves for My Self..." Yet out of the intensity of His grace,

ويضع في كل واحد منها أثراً من آثار جلاله لعل بشاهدته يحثى قلوب العارفين و تفرج افئدة المقربين انزل ماء تجلى الالهية و اشراق نور الواحدانية على مظاهر الخلقه من سما المشيته و هوآه الارادة لا لا يكون شيئاً الا و يكون هادياً للعباد الى مطلع اليجاد و طلعت الجواد و في هذا المقام يعرف ما ذكر من قبل في الحديث ما رايت شيئاً الا وقد رايت الله قبله او بعده او معه

10 واما في المقام الثاني نفسير السماء العرفان والماء بالمعرفة اى انزل من سماء عرفانه و ما معرفته ليحي قلوب العارفين من هذا الماء السلسال الجارى عن يمين عرش الالهية وبشرب هذا الماء يوصل العاقل الى جنة وصل الله و يدخل المؤمن في روض لقاء الله على شان لا يرى نفسه الا و يرى تجلى الله ولا يرى شيئاً من الاشياء الا و يرى اشراق جمال الله

11 و لكن يا ايها السامع في هذا الحين اخاف بان تنزل اقدامك عن هذا الصراط المبين و يحدث الظن في قلبك فيما عرفناك في بيان وصول العبد الى روض الوصل واللقاء فاعلم ان المقصود من هذا الوصل الصول بتجلي من تجلياته و هذا العرفان عرفان العبد على قدره و شأنه لان الله سبحانه و تعالى لم يزل كان مقدساً عن عرفان العارفين و منزلها من ايقان الموقنين و متعالياً من ادراك المدركين

12 سارج العرفان و جوهر البيان لن يصعد الى جو هواء عرفان تجلى المودع في شئ من ابداعه فكيف عرفان ذات عز بهائه فوالذى بيده الامر و الخلق لو يكشف الغطاء عن وجهه بكلمة لا يبقى في الارض ذو وجود حتى يراه او يشاهد جماله او ينظر وجهه او يلاحظ بدائع شئونه كما قال في كتابه تعالى انا لو نخرج من القميص الذى لبسناه لضعفكم ليفدين من السموات و الارض انفسهم لنفسى الى آخر و لكن انه من شدة فضله و كرمه و جوده و عنايته لما رأى ضعف الناس لذا ستر جماله و منع وجهه عن مشاهدة غيره

bounty, generosity and loving-kindness, when He beheld the weakness of the people, He veiled His beauty and prevented His countenance from being beheld by any save Him.

- 13 In the third station, We interpret “heaven” as the heaven of wisdom and “water” as the water of wisdom - that is, He sent down this water for the sages from that heaven and gave them to drink of this Kawthar which surgeth like a vast ocean and waveth like a boundless sea, and He provided them with this heavenly table which hath descended from the heaven of His wisdom to His earth for the sake of His creation, that they might recognize the balance of nature and the properties of medicines, the fundamental purpose being recognition of the power through which God created these diverse and contrary things, and these plants which differ in their properties and forms.

13 وفي المقام الثالث نفسير السما بسما الحكم و الماء بماء الحكمة اى انزل هذا الماء للحكما من تلك السما و اشربهم هذا الكوثر المتلجلج كالبحر الذخار و المتموج كالطمطمام المواج وارزقهم هذه المائدة التي نزلت من سما حكمه على ارضه لاجل بريته ليعرفهم ميزان الطبيعة و خواص الادوية و اصل المقصود العرفان بقدرته التي بها خلق الله هذه الاشياء المختلفة المتضادة وهذه النباتات المتفاوتة في الخالصيته والصورة

- 14 In the fourth station, We interpret “heaven” as the heaven of knowledge and “water” as the water of knowledge - that is, when God, exalted be He, witnessed that the people were ignorant and heedless, knowing nothing on earth and comprehending not an atom's weight in the kingdom, He therefore sent down upon them this sweet and flowing water descending from this heaven raised above the heavens, and gave them to drink of this pure wine for the recognition of the Manifestation and the comprehension of what hath been sent down from the tongue of His glorious and forgiving Beauty. But due to their excessive heedlessness and lack of understanding, they failed to grasp the fundamental purpose and the true intent, and they poured this water upon barren ground, rendering it useless and void, as they watered earth from which nothing would grow - these being their hearts which were devoid of the knowledge of God and emptied of the light of His love. Yet any person of understanding, were they to reflect upon this, would comprehend that the essential purpose of knowledge is the recognition of the Known One and the understanding of that which flows from His mighty and manifest Pen, not that which profits them not from the realm of fancy. Fie upon them and that which they do and know! Leave them in their idle sport. Verily God recompenses all things, and He is the Mighty, the Wise.

14 وفي المقام الرابع نفسير هذه السما بسما العلم و هذا الماء بماء العلم اى ان الله تعالى لما شهد بان الناس جهلاء غفلاء لا يعرفون شيئاً في الارض و لا يفقهون على قدر ذرة في الملك لاجل ذلك انزل عليهم هذا الماء العذب القرات النازل من هذه السما المرتفعة فوق السموات و سقيهم من هذا الخمر الطهور لعرفان الظهور و ادراك ما انزل من لسان جماله العزيز الغفور ولكنهم من كثرت غفلتهم و قلة درايتهم ما عرفوا مقصود الاصل و المراد الحقيقي و رشخوا هذا الماء على ارض جرز و جعلوه عاطلاً باطلاً بما سقوا به الارض التي لن ينبت منها شئ و هي قلوبهم التي ليست مملوّه عن عرفان الله و صارت خاليه عن نور محبة الله مع ان كل عاقل لو يتفكر في ؟ ليفقه ان المقصود والاصلية من العلم هو عرفان المعلوم و ادراك ما يجري من قلبه العزيز المشهود لا بما لا ينفعهم من الموهوم اف لهم و بما عملوا و يعلبون ذرهم في خوضهم يلعبون ان الله معطي جزا كلشئ و هو العزيز الحكيم و

- 15 In the fifth station, We interpret “heaven” as the heaven of bounty, and the water descending therefrom has, according to this interpretation, various meanings. In the first meaning, it is what God has bestowed upon creation in terms of utterance, speech, power, strength, stillness, movement, understanding, explanation, vision and certitude. In the second meaning, it is what He has sent down from the heaven of loving-kindness

15 في المقام الخامس نفسير السماء بسما الجود والماء المنزل منها على هذا التفسير معان شتى في المعنى الاول هو ما اعطاه الله بالخلق من البيان والتكلم و القدرة و القوة و اسكون والحركة و الادراك و التبيان و النظر والايقان وفي المعنى الثاني هو ما انزل لهم من سما العناية من نعماء الجنة الطيبة و الا لاء اللطيفة الميعة

in terms of sublime spiritual blessings and gentle, bountiful favors.

- 16 If thou hast understood the purpose of heaven and water, then consider what hath been explained unto thee subsequently, that thou mayest attain to that which will make thee independent of all else. Know then that the meaning of "valleys" in the first interpretation which We explained before refers to the essence of all created things of every kind. That is, when the water of divine revelation descended from the heaven of Will and the atmosphere of Purpose, every valley received of this water according to its capacity and took from it a portion according to its ability, even as thou dost witness that in all things there is a sign from the signs of thy Lord and a manifestation from the manifestations of its Creator according to its nature, capacity and ability. For example, water signifies the mercy that flows in the earth of bounty for the people of existence, while fire indicates His wrath which is reserved for the misbelievers among His creatures. And measure all things according to this pattern.
- 17 And in the second interpretation which We explained before, We interpret "valleys" to mean the mystics - that is, when the water of knowledge descended from the heaven of divine recognition, each one of them recognized according to his station and rank, and the valleys of their hearts flowed according to their measure with this pure, subtle, sweet and gentle water.
- 18 And in the third interpretation which We explained before, We interpret "valleys" to mean the philosophers - that is, when the water of wisdom descended from the heaven of divine wisdom, each one of them took according to his measure and praise, and each one recognized according to his understanding and knowledge.
- 19 And in the fourth interpretation which We explained before, meaning the learned ones - that is, when the water of knowledge descended from the heaven of divine knowledge, each one of them took according to his measure and rank, and the valleys of their hearts flowed according to their capacity, and each one recognized according to his understanding and comprehension.
- 20 And in the fifth interpretation which We explained concerning what God has bestowed upon them of power and strength, or what has been given them of earthly blessings and worldly bounties. As for "the torrent bore a swelling foam," in the station of the first meaning which We interpreted as divine revelation, it is thus: when this water descended from that heaven, it bore away the essence of existing things, for thou seest that all
- وانك انت ان عرفت المقصود من السماء والماء فانظر الى ما نفس لك في البعد لتصل الى ما يغنيك عن العالمين فاعلم بان المقصود من الاودية في التفسير الاول الذي فسرناه من قبل كينونات الخلق كلها من كل جنس اي ان ماء التجلي لما نزل من سماء المشية وهواء الارادة سالت كل اودية من هذا الماء بقدرها واخذت منه نصيباً على قدر استعدادها كما تشاهد بان كل شئ فيه آية من آيات ربه وتجل من تجليات بارئه على نوعها وقدرها واستعدادها مثلاً ان الماء يدل على رحمة التي هي سائله في ارض الجود الاهل الوجود والنار مدلته على غضبه الذي هو مخصوص بالمشركين من الموجود وقس كل شئ على هذا النوع
- و في تفسير الثاني الذي فسرناه من قبل نفسير الاودية بمعنى العرفاء اي لما نزل ماء المعرفة من سماء عرفان الربانية عرف كل واحد منهم على شأنه ومقامه وسالت اودية قلوبهم بقدرها من هذا الماء الصافي الرقيق والعذب اللطيف
- وفي التفسير الثالث الذي فسرناه من قبل نفسير الاودية بمعنى الحكماء اي لما نزل ماء الحكمة من سماء الحكمة الالهية اخذ كل واحد منهم على قدره وثنائه وعرف كل واحد منهم على قدر فهمه وعرفانه
- و في تفسير الرابع الذي فسرناه من قبل بمعنى العلماء اي لما نزل ماء العلم من سماء علم الالهية اخذ كل واحد منهم على قدره ورتبته وسالت اودية قلوبهم على قدرها وعرف كل واحد منهم على قدر فهمه وادراكه
- و في تفسير الخامس الذي فسرناه بما اعطاهم الله من القدرة والقوة ادما اعطاهم من الالاء الجنية الدنيوية والنعماء اللطيفة الارضية واما احتمال السيل زبدارياً هو في مقام معنى الاول الذي فسرناه بالتجلي يكون كذلك اي ان هذا الماء لما نزل من تلك السماء احتمال اجراهم

things perish save that which guides men unto God and benefits those of insight who gaze toward the Most Great Vision. As stated at the end of the verse: "As for the foam, it passes away as scum, while that which benefits mankind remains on earth." For all that you witness in this world perishes except the sign of God's revelation which the All-Merciful has deposited in its essence - that which benefits people and guides them to the path of God, the Lord of earth and heaven and Creator of all things.

21 In another station we interpret this verse according to its outward meaning, saying that its intent is to illustrate the perishing of the world and all within it, as a lesson to those who turn to it and desire its means, as mentioned in the verse "And from that which they heat in the fire, desiring ornaments or utensils, comes forth foam like unto it," meaning that all you observe in the world of every religion is swelling foam like this foam.

22 And in another station we interpret this water as the Muhammadan Reality which God manifested for the life of the world and their guidance to the path of God, Lord of nations. The valleys signify the hearts of the people of Islam, meaning each valley took from this water according to its capacity, and this water flowed in the valleys of their hearts according to their capacity, station and preparedness.

23 In yet another station we interpret the water as what God revealed to him of verses and ordinances, which is the Qur'an - the water of which He said in description "and of water We made every living thing," which gives life to the hearts of the servants when it descends from the heaven of the Lord of creation.

24 We interpret the foam as the transient principles and false customs that existed in the time of ignorance. When this water descended from heaven and each valley flowed according to its measure, this foam passed away as scum while this water remained, as you witness today how the carpet of ignorance was rolled up in a short time while this pure, clear, subtle water remained on earth.

25 In another station we interpret this water as the water of guidance that descended from the heaven of Will for the guidance of those who were heedless of God's remembrance and sovereignty, as God the Exalted said: "And He found thee wandering, and guided thee."

26 In another station we interpret it as the water of wealth that descended from the heaven of the bounty of the Sovereign of

كينونات الموجودات لانك ترى بان كلشي يفنى الا ما يهدي الناس الى الله وينفع اهل البصر و الناظرين الى المنظر الاكبر كما في آخر الآية فاما الزبد فيذهب جفاء و اما ما ينفع الناس فيكث في الارض لان كل ما تشاهد في الدنيا يفنى الا آية تجلى الله التي اودعها الرحمن في كينونته و هي ما ينفع الناس و يهديهم الى سبيل الله مالک الارض و السماء و خالق الاشياء

21 و في مقام آخر نفسر هذه الآية على القاعدة الظاهرية و نقول بان المقصود منها مثل فناء العالم و كل ما فيه لاعتبار الذين يتوجهون اليه ويريدون اسبابه كما ذكر في الآية و مما يوقدون عليه في النار ابتغاء حلية او متاع زبد مثله الخ اي ان ما تشاهدون في العالم من كل الاديان زبد راب مثل هذا الزبد الرابي

22 و اما في مقام نفسر هذا الماء بكنينة المحمدية التي اظهرها الله لحياة العالم و هدايتهم الى سبيل الله مالک الامم و الاودية بمعنى افئدة اهل الاسلام اي اخذت من هذا الماء كل اودية بقدرها و جرى هذا الماء في اودية قلوبهم بقدرها و شأنها و استعدادها

23 و في مقام آخر نفسر الماء بما انزل الله عليه من آياته و احكامه و هو القرآن و هو الماء الذي قال وصفه و من الماء كل شئ حي يحيي افئدة العباد اذا نزل من سماء مالک الايجاد

24 و نفسر الزبد بما كان عند الجاهلية من القواعد النفانية و الرسومات الباطلة اي ان هذا الماء لما نزل من السماء و سالت كل اودية بقدرها اذا ذهب هذا الزبد جفا و مكث هذا الماء كما تشاهد اليوم بان بساط الجاهلية طويت في زمان قليل و مكث في الارض هذا الماء الزلال الصافي الرقيق

25 و في مقام نفسر هذا الماء بما الهداية الذي نزل من سماء المشية لاجل هداية الذينهم غفلوا عن ذكر الله و سلطانه كما قال الله تعالى و وجدك ضالا فهدى

existence, as God said: "And He found thee in want, and made thee wealthy."

27 In yet another station we interpret this water as the water of steadfastness which the All-Merciful sent down to Muhammad His Beloved, by which his feet were made firm upon His path such that he arose against all on earth with mighty sovereignty. The valleys of the hearts of the believers flowed with this water and by it their feet were made firm in the path of their Creator.

28 In another station we interpret this water as the water of power, might, authority and majesty which God sent down to Muhammad - may God's blessings be upon him and his family - His Beloved, His Prophet, His Messenger and the Manifestation of His Cause among His creation.

29 And in another station we interpret it as what God sent down to the Beloved of divine governance, earthly wisdom, and the principles of justice in contingent being and equity in creation. Consider how from heaven the rain descends and how the brooks flow according to their measure, and the scum floats upon the surface of the waters.

30 And in another sense we interpret these waters, sent down from the heaven of divine purpose, as signifying the very essence of the Prophets and the elixirs of the chosen ones - for when God sends them forth from the heaven of His Will and causes them to descend to earth through His divine pleasure, then do the valleys of men's hearts flow with the waters of their revelation, each according to its capacity. And the scum of their deeds done without God's good-pleasure before belief is borne away, just as when the tax-collectors in the time of Christ's appearance and the dawning of that glorious Light, upon beholding His beauty and witnessing His signs, turned unto Him and forsook all else, partaking of those sweet waters according to their measure - thus was the scum of their former deeds cast away as worthless. Look thou likewise upon the appearance of all the Prophets.

31 And in another sense we interpret the heaven as signifying the Prophets themselves, and the water as that which flows from them - the signs of God, His attributes, His revelation and His manifestation through unity, utterance, knowledge and wisdom. And when the valleys of hearts flow with these waters, every scum of human sayings, understanding and wisdom is cast away as worthless, to which none among the insightful and those gazing toward the Most Great Vision pay any heed.

26 وفي مقام نفسه بماء الغناء الذي نزل من سماء جود سلطان الوجود كما قال الله تعالى ووجدك عائلاً فاغنى

27 وفي مقام آخر نفس هذا الماء بماء الاستقامة الذي انزل الرحمن انزله لمحمد حبيبه وبه يثبت اقدامه على صراطه على شان قام على كل من في الارض بسلطان عظيم و سالت اودية قلوب المؤمنين من هذا الماء وبه يثبت اقدامهم في سبيل بارئهم

28 وفي مقام آخر نفس هذا الماء بماء القدرة والقوة والهيته والشوكة الذي انزل الله لمحمد صلى الله عليه وآله حبيبه ونبيه ورسوله ومظهر امره بين بريته

29 وفي مقام نفسه بما انزل الله على الحبيب من التدابير الملكية والحكم الارضية وقواعد العدالة في الامكان والانصاف في الاكوان

30 وفي مقام آخر نفس هذا الماء المنزل من تلك السماء بكنيونات الانبياء و سازجيات الانصاف اي لما اظهرهم الله من سماء المشية و انزلهم الى الارض من هواء الارادة سالت اودية قلوب الذين كانوا عندهم وقاموا على امرهم في ايامهم بقدرها واحتمل لهذا السيل زبد الاعمال التي عملوا بها في غير رضا الله قبل الايمان كما ان العشارين في زمان ظهور المسيح و طلوع ذاك النير المنيع لما شهد واجماله و زاوا آياته اقبلوا اليه و تركوا ما سواه و اخذوا من هذا الماء اللطيف على قدر هم ذهب زبد اعمالهم التي ارتكبوا من قبل جفاء و كذا لك فانظر في ظهور كل الانبياء

31 وفي مقام آخر نفس السماء بالانبياء و الماء بما يظهر منهم آثار الله و شئونه و ظهور الله و بروناته من التوحيد و البيان و المعارف و الحكم و لما سالت اودية القلوب من هذا الماء ذهب كل زبد كان من اقوال الناس و عرفانهم و حكمهم جفا لا يلتفت اليه احد من اهل النظر و الناظرين الى المنظر الاكبر

- 32 And in yet another sense we interpret these waters as the waters of tribulation sent down from the heaven of destiny in the days of the Prophets' appearance, and the scum as the weariness and pains arising therefrom - and these pass away as passes the worthless foam, while there remains on earth that which profits mankind and guides them to the path of God, the Lord of all names, and severs them from all that exists between earth and heaven.
- 33 And finally we interpret these waters as the waters of patience and forbearance which God sends down upon His loved ones, His chosen ones, His trusted ones and His pure ones, and the scum as the humiliation and trials that descend upon them - for this passes away as worthless foam, while that which remains on earth is the reward for their patience in God's path and their forbearance under His decree.
- 34 Glorified art Thou, O my God! Praise be to Thee for having enabled me to voice the wonders of Thy remembrance and praise, and loosed my tongue to expound the meanings of Thy verses. Thou art He Who, O my God, hath seated Thyself upon the throne of grace and bounty, and established Thyself upon the seat of generosity and favor. I beseech Thee to bestow upon Thy servants the wonders of Thy generosity and gifts, and to have mercy on Thy people through the totality of Thy grace and bounty.
- 35 O my God! Darkness hath encompassed the people of Thy earth - cause Thou the light of Thy guidance to shine forth in perfect radiance, through Thy might and favor, that the people might emerge from the darkness of self and passion, yearning to gaze upon Thy gate and seeking to attain to the atmosphere of Thy Cause. For Thou art the King, the Powerful, the Mighty, the Wise.
- 36 I beseech Thee, through the wonders of Thy generosity and favor, to make firm our steps in Thy Cause and establish our feet in Thy Faith. Make, O my God, our tongues to speak Thy praise and remembrance, our eyes to be turned toward the wondrous lights of Thy Beauty's glory, our ears to hearken unto the verses of Thy holy eternity, and our mouths to drink from the chalices of Thy bounty. Thou art He beside Whom there is no partner in sovereignty nor peer in creation. Thou givest to whom Thou wilt what Thou wilt, and withholdest from whom Thou wilt what Thou wilt.
- 32 وفي مقام آخر نفسير هذا الماء بماء البلاء التي نزلت من سماء القضاء في أيام ظهور الانبياء والزبد بالكسالات التي تحدث منها والوجاع التي توحد منها وانها تذهب كذهب الزبد جفاء ويمكث امرالله في الارض الذي هو ينفع الناس ويهديهم الى سبيل الله مالک الاسماء وينقطعهم عما خلق بين الارض والسماء
- 33 وفي آخر نفسر هذا الماء بماء الصبر والاصطبار الذي انزله الله على الاولياء والاصفياء والامناء والازكياء والزبد بما نزل عليهم من الالهانة والابتلاء فانه يذهب جفاء وما يمكث في الارض هو جزء صبرهم في سبيل الله واصطبارهم في ما برد عليهم من قضاء الله
- 34 سبحانك اللهم يا الهى لك الحمد بما انطقتني ببدايع ذكرک و ثنائک و اطلقت لسانى على جوامع تفسير آياتک انک انت الذى يا الهى قد جلست على کرمتى الفضل والافضال وقعدت على سرير الجود والاقبال استلک بان تمن على عبادک ببدايع جودک ومواهبک وترحم على ارقائك لجوامع اکرامک و افضالک
- 35 يا الهى قد احاطت الظلمة اهل ارضک فاطهر نير هدايتک بکمال الاشراق بعزک و امتنائک ليخرجون الناس من ظلمات النفس والهوى رجاء للنظر الى بابک و طلباً للوصول الى هواء امرک اذ انک انت الملك المقتدر العزيز الحكيم
- 36 استلک من بدايع جودک وموهبتک بان تثبت اقدامنا على امرک و تقوم ارجلنا على دينک و اجعل يا الهى السننا ناطقة بذكرک و ثنائک و ابصارنا متوجه الى بدايع انوار جمال عز بهائک و آذاننا سامعة لاصغاء آيات قدس بقائک و افواهنا شاربة من کاوس عطائک و انک انت الذى ليس شریک لک فى ملکک ولا نظیر لک فى خلقک تعطى من تشاء ما تشاء و تمنع عن تشاء ما تشاء و انک انت الفرد الواحد المقتدر المهيمن العزيز القدير

AB00014

Commentary on the Tradition "Heaven and Earth cannot contain me"

1 In the Name of God, the Most Holy, the Most Glorious!

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَبْهَى

2 Praise be to God Who has bestowed upon His servants bounty and grace in these days wherein He has manifested Himself unto all things through all names, when He appeared from the horizon of heaven with the sovereignty of His might and grandeur, that His generosity might be perfected upon all existence and His grace might encompass all forms of being, both seen and unseen.

2 الْحَمْدُ لِلَّهِ بِمَا مِنْ عَلَى الْعِبَادِ بِالْفَضْلِ وَالْإِفْضَالِ فِي هَذِهِ الْأَيَّامِ الَّتِي فِيهَا تَجَلَّى عَلَى كُلِّ الْأَشْيَاءِ بِكُلِّ الْأَسْمَاءِ إِذْ ظَهَرَ عَنْ أَفْقِ السَّمَاءِ بِسُلْطَانِ قُدْرَتِهِ وَعَظَمَتِهِ لِيَكُونَ الْجُودُ كَامِلًا عَلَى الْوُجُودِ وَانْفُضِلَ شَامِلًا عَلَى هَيَاكِلِ الْمَوْجُودِ مِنَ الْغَيْبِ وَالشَّهُودِ

3 And praise be to God Who has manifested the Point of the Bayan and caused to flow from His tongue the wonders of His wisdom and exposition in glad tidings of the appearance of His Beauty, the Mighty, the Bestower, in this time, that His beneficence might encompass the people of possibility and His loving-kindness be perfected upon all who dwell in the worlds.

3 وَالْحَمْدُ لِلَّهِ بِمَا أَظْهَرَ نَقْطَةَ الْبَيَانِ وَأَجْرَى مِنْ لِسَانِهِ بَدَائِعَ الْحِكْمَةِ وَالتَّبْيَانِ فِي بَشَارَةِ ظُهُورِ جَمَالِهِ الْعَزِيزِ الْمُنَانِ فِي هَذِهِ الْحَيَاةِ لِيَكُونَ الْإِحْسَانُ شَامِلًا عَلَى أَهْلِ الْإِمْكَانِ وَالْعَطُوفَةُ كَامِلَةً عَلَى مَنْ فِي الْإِكْوَانِ

4 And praise be to God Who has sent down from the clouds of providence which were raised in the heaven of His Will the rain of grace and loving-kindness upon those who have turned toward His dawning Light and the resplendent, shining Sun of His Beauty, that His grace might be perfected upon all creation and His generosity might encompass all creatures.

4 وَالْحَمْدُ لِلَّهِ بِمَا أَنْزَلَ مِنْ سَحَابِ الْعَنَاءِ الَّتِي رَفَعَتْ عَلَى سَمَاءِ الْمُشْتَبَةِ ؟ ؟ الْفَضْلَ وَالْعَطُوفَةَ لِلَّذِينَ تَوَجَّهُوا إِلَى طُلُوعِ الْإِلَاحَةِ وَشَمْسِ جَمَالِهَا الْمُنِيرَةِ الْمَشْرِقَةِ لِيَكُونَ الْفَضْلُ كَامِلًا عَلَى الْبَرِيَّةِ وَالْجُودُ شَامِلًا عَلَى الْخَلْقَةِ

5 And praise be to God Who has caused the oceans of light to surge within the darkness of this deaf and pitch-black earth's intense gloom, and Who has lit the lamps of faith in the hearts of those who have turned toward His Beauty, the Mighty, the All-Forgiving, that His beneficence might be complete upon the people of joy and His providence might reach the transient dwellers in the kingdom of delusion.

5 وَالْحَمْدُ لِلَّهِ بِمَا مَوْجَ بَحُورِ النُّورِ فِي ظُلُمَاتِ هَذِهِ الْأَرْضِ الصَّمَاءِ الدَّهْمَاءِ الصَّتِيلِ الدِّيَجُورِ وَأَوْقَدَ سِرْجَ الْإِيمَانِ فِي قُلُوبِ الَّذِينَ تَوَجَّهُوا إِلَى جَمَالِهِ الْعَزِيزِ الْغَفُورِ لِيَكُونَ الْإِحْسَانُ تَامًا عَلَى أَهْلِ السَّرُورِ وَالْعَنَاءِ بِالْعَلَى أَهْلِ الْمُرُورِ مِنْ مَلِكِ الْغُرُورِ

6 I send blessings and peace upon the Sovereign Who is seated upon the throne of eternity, the King Who is established upon the seat of grandeur and glory, the Sun that has risen in the midst of heaven, the Moon that has dawned from the horizon of majesty, the Heaven that is called by the most beautiful names among the people of creation, and upon those who follow His commandments, hearken to His melodies, attain unto His beauty, arrive at His praise, prostrate themselves in His court, and are illumined by His radiance - abundant peace eternally, from time immemorial, and mighty glorification everlastingly, from ages of old.

6 وَأَصْلَى وَاسْلَمْ عَلَى السُّلْطَانِ الَّذِي جَلَسَ عَلَى عَرْشِ الْبَقَاءِ وَالْمَلِكِ الَّذِي قَعَدَ عَلَى سَرِيرِ الْعِظَمَةِ وَالْكَبَرِيَاءِ وَالشَّمْسِ الَّتِي أَشْرَقَتْ فِي وَسْطِ السَّمَاءِ وَالْقَمَرِ الَّذِي لَاحَ عَنْ أَفْقِ الْعِظَمَةِ وَالْعَمَاءِ الَّذِي سَمِيَ بِالْأَسْمَاءِ الْحُسْنَى بَيْنَ أَهْلِ الْإِنْشَاءِ وَ عَلَى مَنْ اتَّبَعَ أَوَامِرَهُ وَ سَمِعَ نَغَمَاتِهِ وَ فَازَ بِجَمَالِهِ وَ وَصَلَ بِنَتَائِهِ وَ سَجَدَ فِي فَنَائِهِ وَ اسْتَضَاءَ مِنْ أَشْرَاقِهِ تَسْلِيمًا كَثِيرًا دَائِمًا أَزَلًا قَدِيمًا وَ تَكْبِيرًا كَبِيرًا قَائِمًا سَرْمَدًا قَدَمًا عَظِيمًا

- 7 And then, when he who had turned toward God desired to be honored by meeting Him and circled round the sanctuary of God's grandeur until he attained unto the visitation of His glorious Beauty, this servant, who holdeth fast to the cord of God and dwelleth beneath the shade of the Tree of God's Cause, was asked to interpret that which the Tongue of Grandeur had previously spoken: "Neither My earth nor My heaven can contain Me, but the heart of My faithful servant containeth Me." Therefore, I begin in the name of God, Who causeth the tongue to speak with utterance and manifesteth wisdom through exposition.
- 8 O thou who asketh of the servant of God, who gazeth toward the direction of God, and who holdeth fast to the cord of God's bounty! Know thou that when God, exalted be He, spoke through the Alif and the Nun and brought forth from them the creation of what was and what will be, He cast upon all contingent things the word of His love and certitude. They refused to bear it, but man accepted it, as the All-Merciful hath said in the Qur'an.
- 9 Therefore, know thou the meaning of this tradition in this station – that is, "Neither My earth nor My heaven can contain the word of My love, but it giveth life to the heart of My faithful servant." This corresponds to that verse, for the faithful servant is man, and this name is not applied to any besides him, since the primary purpose of man's creation is his recognition of his Lord, the Mighty, the Bestower, his attainment to the stations of nearness to the manifestation of the All-Glorious Presence, and his ascent to the heights of certitude. Were he to fall short of this, the decree of humanity would not apply to him, even if he were perfect in outward form and physical existence.
- 10 But know thou that what is meant by this recognition is the servant's recognition according to his capacity, his ascent to the heaven of certitude according to his scope, and his climbing to the levels of recognition according to his measure, and his rising to the atmosphere of attainment according to his station, for God the Exalted has ever been, and there was naught else besides Him, and He shall ever be even as He has been, and there shall be naught else besides Him. His Essence is sanctified above recognition and His Beauty is exalted above certitude. He has ever been the One Who uniteth His Essence by His Essence, and He shall ever be the One Who uniteth His Being by His Being.
- 11 The birds of the hearts of the mystics cannot soar into the atmosphere of recognition of His manifestations deposited within the temples of all things, how much less His exalted Essence.
- 7 و بعد لما اراد من توجه الى الله ان تشرف بلقائه و طاف حول حرم كبرياء الله الى ان فاز بزيارة طلعة عز بهائه من هذا العبد المتمسك بجبل الله و الساكن في ظلال شجرة امرالله ان افسر ما تكلم لسان العظمة من قبل ما يسعني ارضي ولاسمائي و لكن يسعني قلب عبدى المومن فاذاً ابتداء باسم الله منطق اللسان بالبيان و مظهر الحكم من التبيان و
- 8 انك انت يا ايها السائل من عبد الله و الناظر الى شطرالله و المتمسك بجبل عطاءالله فاعلم بان الله تعالى لما تكلم بالاف و التون و اظهر منهم خلق ما كان و ما يكون القى على الممككات كلمة حبة و ايقانه فايين من حملها فحملها الانسان كما قال الرحمن في القرآن
- 9 اذا فاعرف المقصود من هذا الحديث في هذاالمقام اى لا يسع كلمة حبي ارضى ولا سمائي و لكن احيا قلب عبدى المومن و هذا مطابق تلك الآية لان عبد المومن هو الانسان ولا يطلق على ما دونه هذا الاسم لان اصل المقصود من خلق الانسان هو عرفانه ربه العزيز المنان و ادراكه مقامات القرب الى تجلى حضرت السبحان و عروجه الى معارج الايقان و لو يكون دون ذلك لا يطلق عليه حكم الانسانية و ان يك كاملاً في هيكل الظاهر و صورة الوجودية
- 10 و لكن فاعرف بان المقصود من هذا العرفان هو عرفان العبد على قدره و عروجه الى سماء الايقان على سعته و صعوده الى مراتب العرفان على حده و ارتقائه الى هواء الوصل على شانه لان الله تعالى لم يزل كان و لم يكن معه شئ و لا يزال يكون بمثل ما قد كان و لم يكن معه من شئ ان ذاته مقدس عن العرفان و جماله منزّه عن الايقان لم يزل كان موحد ذاته بذاته و لا يزال يكون موحد كينونته بكينونته
- 11 لن تطير طيور افئدة العارفين الى هواء عرفان تجلياته المودعة في هياكل الاشياء فكيف ذاته تعالى و في هذاالمقام قال الرسول ما عرفناك

And in this station the Messenger hath said: "We have not known Thee as Thou should be known, and we have not worshipped Thee as Thou should be worshipped." And in this station the Interlocutor heard: "Thou shalt never behold Me."

حق معرفتك و ما عبدناك حق عبادك و في
هذا المقام سمع الكليم لن تراني

- 12 As to what is meant by that believer mentioned in the tradition, it is he who hath passed beyond the nine stations. 12 و اما المقصود من ذالك المومن المذكور في الحديث هومن مضى عن المقامات التسعة التي
- 13 In the first station, man must needs detach himself from carnal desires which prevent him from turning to God, from clinging to the hem of God's robe, from sincerity in the remembrance of God, from descending into the court of God, from entering the sanctuary of God's bestowals, from dwelling in the vicinity of God, and from drinking the wine of God's love. 13 في المقام الاول لابد ان ينقطع الانسان عن الشهوات النفسانية التي تمنعه عن التوجه الى الله و التثبت بذيل الله و الخلوص لذكر الله و لنزول في فناء الله و الدخول في حرم عطاء الله و السكون في جوار الله و الشرب من نحر محبة الله
- 14 In the second station, he longeth for naught save God, turneth to none except the direction of God, gazeth upon naught save the countenance of God, and heedeth none but God. 14 و في المقام الثاني يرغب عما سوى الله و لا يتوجه الا الى شطر الله و لا ينظر الا الى وجهة الله و لا يلتفت الى دون الله
- 15 In the third station, he donneth the garment of servitude unto God, of humility before the face of God, of prostration at the threshold of God, of bowing before the manifestation of God, and of standing in prayer before the presence of God. 15 و في المقام الثالث يلبس ثوب العبودية لله و الخضوع لوجه الله و السجود لدى باب الله و الركوع عند ظهور الله و القنوت لطلعة الله
- 16 In the fourth station, he beareth witness to the oneness of God, saying: "I testify that there is no God but Him. He has ever been, and there was naught else besides Him. He hath no partner in His dominion, no peer in His creation, no equal in His earth, and no opposite among His creatures. He doeth what He willeth and ordaineth what He pleaseth. There is no God but Him, the Single, the One, the Sovereign, the Powerful, the Transcendent, the Guardian, the Mighty, the Unique." 16 و في المقام الرابع يشهد على وحدانية الله و يقول اشهد ان لا اله الا هو لم يزل كان و لم يكن معه من شئ ليس له شريك في ملكه و لا نظير في خلقه و لا ند في ارضه و لا ضد في بريته يفعل ما يشاء و يحكم ما يريد لا اله الا هو الفرد الواحد الملك المقتدر المتعالى المهيمن العزيز الوحيد
- 17 In the fifth station, he is present in following God's commandments, awaiting the appearance of God's decree, and following the command of his Lord to such an extent that were He to command him to enter into fire, he would enter at once, were He to command by God's power and ordain by God's might. 17 و في المقام الخامس يكون حاضراً لاتباع اوامر الله و منتظراً لظهور كلمة حكم الله و متبعاً لامر مولاه على شان لو يامر به بان يدخل في النار يدخل في الحين و لو يامر بقدرة الله و يحكم به باقتدار الله
- 18 In the sixth station, he is steadfast in God's Cause to such an extent that were all on earth to gather together to turn him aside from the path of God, they would never succeed, through God's grace and loving-kindness. 18 و في المقام السادس يكون مستقيماً على امر الله على شان لو يجتمع عليه من على الارض على ان يحرفوه من سبيل الله لن يقدر و يفضل الله و عناية الله
- 19 In the seventh station, he is patient in the face of God's trials and grateful at the time of the descent of God's decree, to such an extent that were the utmost power to be exercised against him, he would not complain of God's justice, or were all that is in the earth to be taken from him, he would not be disturbed 19 و في المقام السابع يكون صابراً على بلاء الله و شاكراً في حين نزول قضاء الله على شان لو يقدر عليه بكال القدر لن يشكى من عدل الله او ياخذ عنه كلما يكون في الارض لا يضطرب من قضاء الله و يكون راضياً بما اراد الله

by God's decree and would be content with what God hath willed.

- 20 In the eighth station, he is in all circumstances reliant upon God, holding fast to the cord of God, and clinging to the hem of God's loving-kindness.
- 21 In the ninth station, he is effaced in his self to such an extent that he seeth for himself no glory before God, no grandeur, and no majesty in God's court, and regardeth himself as the most abject of God's servants and the poorest of God's creatures.
- 22 Then whosoever hath performed these deeds and traversed these nine paths shall enter the paradise of God's grace and the garden of God's presence, and shall drink from the fountain of God's bounty.
- 23 And the garden of the meeting with God, drinking from the pool of God's generosity and being satiated from the Kawthar of God's love and the Salsabil of God's favors – upon him be all glory most glorious.
- 24 And you, O questioner, when you have understood what We have imparted to you of the wondrous meanings and interpretation, then consider what We stir up and know that in another station, "None can contain Me" means that the heavens and earth cannot bear the manifestation of My revelations upon them, as revealed in the Qur'an: when He manifested Himself to the mountain, it was crushed to dust. This proves that atoms cannot bear the manifestations of the rising Sun of Beauty, the Lord of Names and Attributes.
- 25 Know then that man can bear the manifestation of the Truth and the rising of the Sun of Absolute Beauty, and he can endure the appearance of divine signs and heavenly manifestations. Then consider after this the manifestation and the sun – the manifestation proves the existence of the sun and nothing is seen in it except the sun. Likewise, nothing is seen in God's manifestation except His beauty, for when man recognizes that manifestation, he then recognizes God Himself Who stands over all things, and His beauty manifest between earth and heaven without veil or concealment.
- 26 Therefore know what the Exalted One has said: "None can contain Me" means none can bear My manifestations and the rising of the Sun of My Beauty from the horizon of My greatness and majesty and the pavilions of My glory and splendor. And in another interpretation, "None can contain Me" means "None can encompass Me" – that is, the heavens and earth cannot encompass the knowledge of the manifestations of My
- 20 وفي المقام الثامن يكون في كل الاحوال متوكلاً على الله ومتوسلاً بحبل الله ومتشبثاً بذيل عناية الله
- 21 وفي المقام التاسع يكون فانياً في نفسه على شان لا يرى لنفسه عزاً عند الله ولا عظمة ولا كبرياء في ساحة الله ويرى نفسه احقر عباد الله وافقر خلق الله
- 22 اذاً يدخل كل من عمل بهذه الاعمال و سلك هذه المسالك التسعة في جنة فضل الله
- 23 وروض لقاء الله ويشرب من حوض مكرمة الله ويرى من كوثر محبة الله وسلسيل الطاف الله عليه من كان كل بهاء ابهاء
- 24 وانك انت يا ايها السائل اذا عرفت ما القيناك من بدائع المعاني والتفسير اذاً فانظر فيما ننير ثم اعرف بان في مقام آخر نفس لا يسعني بلا يطغى اى ان السموات والارض لن تطيق ظهور تجلياتي عليهما كما نزل في القرآن لما تجلى اندك الجبل وهذا دليل على ان لا تطيق الذرات حمل تجليات اشراق شمس جمال مالك الاسماء والصفات
- 25 فعرف ان الانسان يكون حاملاً لظهور تجلى الحق و اشراق شمس جمال المطلق وهو يطيق بروز الآيات الالهيه والتجليات الصمدانية ثم انظر بعد هذا في التجلى والشمس ان التجلى دليل على ظهور الشمس ولا يرى فيه الا الشمس وكذلك لا يرى في تجلى الله الاجماله لان الانسان اذا عرف ذلك التجلى اذاً يعرف نفس الله القائمة على الاشياء و جماله الظاهر بين الارض والسماء بلا ستر وخفاء
- 26 اذا فاعلم ما قال تعالى لمن يسعني اى لن يطيق حمل تجلياتي و اشراق شمس جمالى عن افق عظمتي و كبريائى و سرادق عزتي و بهائى و فى آخر نفس لا يسعني بلا يحيطني اى ان السموات والارض لا يحيط على عرفان تجليات طلعت عز بهائى و اشراقات قدس كبريائى و لكن يحيط بعرفانها عبدى المومن

glorious Beauty and the effulgences of My holy grandeur, but My believing servant can encompass knowledge of them.

- 27 The specification of “My believing servant” is because one who is outside the fortress of faith cannot be considered truly human – such a one is at the level of minerals. Just as minerals are not affected by the Word of God, neither is such a person affected by that Word. So what is the difference between such a one and minerals? The Lord of creation sees no difference between them – nay, such a one is lower than minerals, for minerals do not deviate from how God created them in their mineral nature, whereas man was created by the All-Merciful with wondrous favors and taught expression and explanation that he might remember the Divine Countenance and turn toward the beauty of the Gracious, Generous One.
- 28 Despite this, if he remains heedless of the purpose for which he was created, how can the name of humanity be applied to him? Rather, he is as God has said: “a mere body of a calf, which emitted a lowing sound” and “like a donkey that carries books.”
- 29 In another interpretation, “None can contain Me” means “None can know Me” – that is, neither the heavens nor the earth nor what lies between them can know Me, but the heart of My believing servant who has turned to My beauty, detached himself from all else, held fast to the cord of My might, clung to the hem of My bounty, ascended the heights of longing for Me, and mounted the steps of yearning for Me can know Me.
- 30 And you, O questioner about this servant and observer toward the direction of grace, know that the purpose of this tradition is to mention the station of the human who has believed in his Lord, the All-Merciful, and We give him glad tidings of God’s favor, the Mighty, the Bountiful, as in these days has been revealed in certain Tablets: “Say: O my God! Praise be to Thee for having made me know Thy beauty and caused me to hear Thy call.”
- 31 As for the differences in the knowledge of God between previous Manifestations and this Manifestation, it is as you see and know that in this Tree there must needs be ripe fruit, but when it appeareth thou seest and knowest it. Similarly, aforesaid they knew God as the Ever-Living, the Existent, the Enduring, the Eternal, but in these days ye behold Him standing, mighty, powerful, self-subsisting.
- 32 Glorified art Thou, O my God! Praise be unto Thee for having favored Thy loved ones with the manifestation of Thy Beauty,
- 27 و قد خص لعبدي المومن لان الذى كان خارجاً عن حصن الايمان لم يطلق عليه حكم الانسانية و هو يكون على رتبة الجماد كما ان فى الجماد لا يؤثر كلمة الله و كذلك الانسان لا يؤثر تلك الكلمة فما الفرق بينه و بين الجماد و مالک الایجاد لم افرقاً بينهما بل انه ادنى من الجماد لانه هو ليس بخارج من خلق الله لان الله خلقه على ماهية الجمادية و اما الانسان خلقه الرحمن ببدايع الاحسان و علمه البيان و التبيان ليكون ذا كرامة الطلعة السبحان و متوجهاً الى شطر جماله العزيز المنان
- 28 مع هذا يكون غافلاً عما خلق له و كيف يطلق عليه اسم الانسانية بل هو كما قال الله تعالى عجللاً جسداً له خوار كما قال تعالى كمثل الخمار يحمل اسفاراً
- 29 و فى مقام آخر نفسرن لى معنى بان يعرفنى اى لن تعرفنى السموات والارض و لا ما ذوت بينهما ولكن يعرفنى قلب عبدي المومن الذى توجه الى جمالى و انقطع عما سوائى و تمسك بجبل عزى و تشبث بذيل عطائى و ارتقى الى معارج شوقى و عرج الى مراقى اشتياقى
- 30 و انك انت يا ايها السائل عن هذا العبد و الناظر الى شطر الفضل فاعرف بان المقصود من هذا الحديث هو ذكر مقام الانسان الذى آمن بربه الرحمن و نبشره بفضل الله العزيز المنان كما فى هذه الايام نزل فى بعض اللوح قل يا الهى لك الحمد بما عرفتنى بجمالک و استمعنى ندائك
- 31 و اما تفاوت العرفان بالله فى ظهورات القبل و هذا الظهور هو كما ترى و تعلم بان فى هذا الشجر لا بد ان يكون ثمر اجنياً ولكن اذا ظهر تراه و تعرف و كذلك من قبل عرفوا الله بانه حى و موجود و باق و دائم و لكن فى هذه الايام ترونه قائماً قادراً مقتدر اقيوماً
- 32 Glorified art Thou, O my God! Praise be unto Thee for having favored Thy loved ones with the manifestation of Thy Beauty,

their recognition of the Countenance of Thy glorious Splendor, their ascent unto the stations of nearness unto Thee, their rising unto the heights of reunion with Thee, and their attainment unto the places of Thy presence. Praise be unto Thee for having adorned their temples with the ornament of Thy love, their bodies with the raiment of Thy oneness, and their hearts with the knowledge of the revelations of Thy Being.

32 سبحانك اللهم يا الهى لك الحمد بما منت على احبائك بظهور جمالك و عرفانهم طلعة عز بهائك و صعودهم الى مقامات قريبك و عروجهم الى معارج وصلك و ارتقائهم الى مراقى لقائك و لك الحمد بما زينت هياكلهم بطراز حبك و اجسادهم بقميص و دك و قلوبهم بعرفان تجليات هويتك

33 I beseech Thee, O Thou Who art my Hope and their Hope, my Glory and their Glory, my Sovereign and their Sovereign, my Lord and their Lord, to send down upon them joy from Thy presence and gladness from Thy court. Thou knowest, O my God, that they all turn toward the sanctuary of Thy grace, await the appearance of Thy favors, anticipate the dawning of Thy Beauty, and yearn for the pavilion of Thy glory.

33 اسئلك يا رجائى و رجائهم و بهائى و بهائهم و سلطانى و سلطانهم و مالكى و مالكهم و ربى و ربهم بان تنزل عليهم سرورامن عندك و فرحاًمن لدنك انت تعلم يا الهى بانهم كل يتوجهون الى ساحة فضلك و ينتظرون ظهور عواطفك و يرتقبون اشراق جمالك و يرغبون الى سرادق اجلالك

34 Therefore, bestow upon them through Thy bounty and beneficence that which will gladden their hearts and rejoice their souls, for Thou art God, there is none other God but Thee, the King, the Almighty, the Peerless, the One, the All-Compelling, the Glorious, the Bountiful.

34 اذافامن عليهم بجدك و احسانك بما تسر به قلوبهم و تفرح به ذواتهم اذ انك انت الله لا اله الا انت الملك المقتدر الفرد الواحد المهيمن العزيز الكريم

35 Praise be unto Thee, O God of the worlds and the Object of desire of all in the heavens and earths. Moreover, I beseech Thee to make all Thy servants turn toward Thy Beauty, gaze upon Thy Presence, detached from all else but Thee. Cast them not out from the gate of Thy grace and bounty, for they are, O my God, but weak ones in Thy court and heedless of Thy Beauty.

35 و الحمد لك يا اله العالمين و مقصود من فى سموات و الارضين ثم اسئلك بان تجعل عبادك كلهم متوجهين الى جمالك و ناظرين الى حضرتك و منقطعين عما دونك ولا تطرد هم عن باب فضلك و جودك لانهم يا الهى ضعفاء فى فنائك و غفلاء عن جمالك

36 If Thou shouldst cast them out, who would bestow upon them wakefulness from their slumber in Thy days? Therefore awaken them through the power of Thy gifts, for Thou art God, there is none other God but Thee, the Mighty, the All-Compelling, the Glorious, the Bountiful.

36 لو تطردهم من يمن عليهم باليقظة من وقودهم فى ايامك اذافايقتظهم بسلطان مواهبك اذ انك انت الله لا اله الا انت المقتدر المهيمن العزيز الكريم

37 Thanks be unto Thee, O Lord of the worlds.

37 والشكر لك يا رب العالمين

38 Praise be to God, the First without beginning and the Last without end, Who created earth and heaven and brought forth attributes and names, and sent down from the heaven of destiny for the people of creation that which would draw them nigh unto the Paradise of eternity and remove them far from the hellfire of extinction. He it is Who distinguished between the Kaf and the Nun, and created therefrom all that was and that will be. And when He spoke the Supreme Word, there appeared therefrom a fire that encompassed earth and heaven, and there were consumed thereby the hearts of those in the kingdom of names.

38 الحمد لله الاول بلا اول و الآخر بلا آخر الذى خلق الارض و السماء و ابدع الصفات و الاسماء و انزل من سماء التقدير لاهل الانشاء ما يقربهم الى جنة البقاء و يعبد هم عن بحيم الفناء هو الذى فصل بين الكاف و النون و خلق منها كل ما كان و ما يكون و لما تكلم بالكلمة العليا ظهرت منها نار احاطت الارض و السماء و احترقت منها قلوب من فى ملكوت الاسماء

- 39 And when the divine Word was fulfilled, He created the creation. Then He called out from behind the pavilion of eternity: "Who is your Most Glorious Lord?" Whereupon the voices of those who had drawn nigh were raised, crying: "Yea, verily, O Thou God of the heavens and earths!" And when the first creation was completed and He desired to separate between the peoples, He spoke another word and manifested it in the forms of the Prophets, and sent them to guide those in creation to the straight path and His firm religion. When they had delivered that wherewith they were charged by the Lord of existence and the King of the seen and the unseen, the people differed and were veiled from what God had intended for them, having followed the manifestations of the Evil One.
- 40 And after ages had rolled by and cycles had revolved, and our Lord, the Mighty, the Chosen One, desired to gather the servants beneath the shade of the Tree of unity and give them to drink from the spring of fellowship and love, He spoke a spiritual, hidden, holy word whereby all were made ready for the meeting, and the mystic wine of eternity was quaffed by those who drank. Then appeared in creation the Point appearing beneath the letter B, joined to its pillar, the letter H.
- 41 When that true Point appeared in the form of the upright Alif, He beheld creation veiled in the coverings of names, heedless of their Creator and Fashioner. He desired to deliver them from illusion and draw them nigh unto that which is known. He sent down the Bayan and gave them glad tidings of the remaining Six and their manifestation in the contingent world. For them was the mystery of inversion and the appearance of the Chief. When He appeared, all beings were shaken, essences trembled, substances were convulsed, and the simple elements quaked, until the Lord of lords, through His all-encompassing power and complete sovereignty, calmed their agitation. And after He was seated upon the throne of divine favor, He summoned all contingent beings to His glorious and bountiful Beauty, and conveyed to the kings what He desired through His all-pervading power over all existence. Then did all who dwell in the heavens and earth proclaim: "Glory be to God, the Originator of the worlds, the Creator of the realms, the Maker of existence!"
- 42 O thou who asketh concerning the noble verse revealed in the Qur'an, and seeketh to understand the meanings and explanations concealed therein - know that what hath been sent down from the kingdom of our Lord, the Mighty, the Merciful, containeth manifold meanings and countless explanations. At times We interpret it outwardly, and at times inwardly. Through the grace of our Most Glorious Lord are melodies
- ولما تم الكلمة الربانية خلق الانشاء نادى عن وراء سرادق البقاء البيت بربكم الابهى فارتفع صوت المقبلين بلى بلى يا آله من السموات و الارضين ولما تم الخلق الاول و اراد ان يفصل بين الملل تكلم بكلمة اخرى و اظهرها على صور الانبياء و ارسلهم لهداية من فى الانشاء الى صراط المستقيم و دينه القويم فلما بلغوا ما امروا به من لدن مالك الوجود و ملك الغيب والشهود اختلف الناس و احتجوا عما اراد الله لهم بما اتبعوا مظاهر الخناس
- و بعد مادورت الا دوآر و كورت الاكوار و اراد ربنا العزيز المختار ان يجمع العباد فى ظلال شجرة الاتحاد و يشربهم من معين الالفة و الوداد و تكلم بكلمة روحانية خفية قدسية و به استعد الكل للقاء و شرب الشاربون رحيق البقاء اذا اظهر فى الانشاء النقطة البارزة تحت الباء المتصلة بربكها الهاء
- فلما ظهرت تلك النقطة الحقيقية بطراز الالف القائمة راي البريه فى حجاب الاسماء غافلين عن مقدرها و مصورها اراد ان يخلصهم عن الموهوم و يقربهم الى المعلوم انزل لهم البيان و بشرهم بالسنة الباقية و ظهورها فى الامكان لهم سرالتكيس و ظهور الرئيس فلما ظهر اضطربت الكينونات و ارتعشت الذاتيات و تزلزلت الجوهريات و ارتعدت الساذجيات فامسكها رب الارباب عن الاضطراب بقدرته الكاملة و احاطة المحيطة و بعد ما قعد على عرش الامتنان دعا اهل الامكان الى جماله العزيز المنان و بلغ الملوك ما اراد بقدرته لمحيطه على الاكون اذا تكلم السن من فى السموات والارضين العظمة الله مبدع العالمين ومنشئ العالمين و موجد العالمين
- يا ايها السائل عن الاية الشريفة المنزلة فى القرآن و الطالب عرفان ما ستر فيها من المعانى والبيان بان لما نزل من ملكوت ربنا العزيز الرحمن معان شتى و بيانات لاتحصى مرة نفسرها بالظاهر و طوراً بالباطن و لثامن فضل ربنا الابهى نغمات لا تذكر بما فى الانشاء و لو نظهرها لتفرح القلب و تطير الابدان و ياخذ من فى الامكان سكر رحيق

that cannot be mentioned in creation, and were We to reveal them, hearts would rejoice and bodies take wing, and all contingent beings would be intoxicated by the wine of utterance, to such degree that they would sacrifice their souls for God, the Mighty, the One, the Self-Subsisting, Who hath taken no son unto Himself. He, verily, is the All-Powerful, the One. Exalted is our Self-Subsisting Lord, through Whose manifestation the hidden secret, the treasured symbol, and the preserved and guarded mystery have been revealed. We praise Him for having made Himself known to us, causing us to speak His praise, and teaching us that which was concealed in His preserved Tablet. He, verily, is the All-Compelling, the Self-Subsisting.

- 43 We have desired in this Book to conceal certain meanings while revealing others. First We shall interpret the stations of the people of the Furqan (Qur'an) and what behooveth in this Day the people of all religions and lands, seeking aid from God, the Help in Peril, the Self-Subsisting. His words, exalted be He: "Knower of the Unseen! He revealeth not His mystery to anyone." That is, He is the Knower of the Unseen and maketh none aware of that Unseen which is reserved to His knowledge, even as none knew or was aware of the Mystery concealed in His Essence until after His manifestation, the exaltation of His Cause, and the revelation of His Self. And His words, exalted be He: "Save unto every messenger whom He hath chosen," meaning except him whom He hath chosen from among the Messengers and singled out through His prevailing Will and all-encompassing power, establishing him as the seat of His Cause in creation and making him the dawning-place of His revelation to all in earth and heaven. "He maketh a guard to go before him and behind him," meaning angels who protect him from the interference and confusion of satans. This is what was mentioned by those who remember and interpreted by the interpreters of old. And I shall now mention to thee meanings that will make thee independent of the books of all the world, through the help of God, the King, the Mighty, the Clear.

- 44 Know thou that the Unseen mentioned in this noble verse hath both outer and inner stations. In its outer linguistic meaning, the Unseen is that which is hidden from sight. In its inner meaning, it can be interpreted at times as the Unseen of unseens, the Countenance of the Beloved, the Most Great Mystery, the Most Hidden Symbol, the Divine Reality, and the Eternal Essence, Who hath ever been single in His Essence and unique in His Attributes, and will forever remain as He hath always been, sanctified above mention and description, and above whatsoever is uttered by those endowed with understanding. In this station, He alone knoweth His own Self, and none besides Him can know Him. Glorified and exalted is He

البيان على شان يفدين انفسهم الله اعز والواحد الصمد المعتمد الذي ما اتخذ لنفسه ولداً أنه هو القادر الاحد تعالى ربنا القيوم الذي يظهره ظهر السر المكنون والرمز المخزون والكز المستور المصون نحمده بما عرفنا نفسه وانطقنا بثنائه وعلنا ما هو المستور في لوحه المسطور انه هو المهيمن القيوم

- 43 و اردنا في هذه الكتاب ان نستر بعض معانيها و نكشف عن بعضها لدائنفسر اولاً بمقامات اهل الفرقان و ما ينبغي في هذا اليوم لاهل الامكان والاديان مستعيناً بالله المعين المستعان قوله تعالى عالم الغيب فلا يظهر على عينه احداً اى هو عالم الغيب و لا يجعل احداً مطلعاً على الغيب الخصوص به علمه كما لم يعلم و لم يطلع احد بالغيب الذي كان مكنوناً في ذاته الا بعد ظهوره و اعلاء امره و اظهار نفسه و قوله تعالى الامن ارتضى من رسول اى الا من ارتضيه من بين الرسل و اختصه بمشيئته النافذة و قدرته المحيطة و اقامه مقام امره في الانشاء و جعله مهبط وحيه لمن في في الارض و السماء فانه يسلك من بين يديه و من خلفه رسداً اى حراساً من الملائكة يحرسونه من اقتطاف الشياطين و تخالطهم هذا ما ذكره الذاكرون و فسرهم المفسرون من قبل و انى في هذا الحين اذكرك من المعاني ما يغنيك عن كتب العالمين بعون الله الملك العزيز المبين

- 44 فاعلم للغيب المذكور في هذه الآية الشريفة مقامات الظاهر و الباطن و ان في الظاهر اللغوى الغيب ما ستر عن الانظار و في باطن مرة تعبّر بغيب الغيوب و الطلعة المحبوب السر الاعظم و الرمز الاكتم حقيقه الربانية و كينونة الصمدانية الذي لم يزل كان متفرداً في ذاته و متوحداً في صفاته و لا يزال يكون بمثل ما قد كان متعالياً عن الذكر و البيان و عما يتكلم به اهل العرفان وفي هذا المقام انه بنفسه يعرف نفسه و لا يعرفه دونه سبحانه و تعالى عما يدركه المدركون ويصفه

above that which any perceiver may perceive or any describer may describe. As hath been said, and continues to be said, by those possessed of excellence and perfection: None can ascend to that station by the ladder of knowledge and understanding, nor can any soul soar unto it on the wings of remembrance and utterance. The path is barred, the quest forbidden, and all effort rejected. In this station did the Luminary of Mecca and the Dawning-Place of Names declare: "We have not known Thee as Thou shouldst be known."

الواصفون كما قيل و يقال بلسان اهل الفضل و الكمال انه لا يقدر احد ان يرتقى الى ذالك المقام بمركات العلم والعرفان و لا تستطيع نفس ان تطير اليه بجناحين الذكر و البيان الطريق مسدود والطلب ممنوع والسعى مردود و في هذا المقام قال نير البطحاء و مطلع الاسماء ما عرفناك حق معرفتك

- 45 Were man to reflect, he would recognize that all understanding and utterance fall short of comprehending that hidden Mystery and guarded Secret. How can the thought of the created ascend to the atmosphere of the knowledge of the Creator? How can the birds of mortal minds soar to the precincts of the divine Presence? Should anyone ponder this utterance with true insight, he would be bewildered in the knowledge of his Lord, the Chosen One, would recognize his own powerlessness and the might of his Lord, the Omnipotent, the Almighty, the All-Compelling, and would attain a station wherein no veils would hinder him, nor any clouds prevent him from turning toward God, the Creator of earth and heaven, from being humble at His gate and supplicating before His threshold.

45 ان الانسان لو يتفكر ليعرف بان العرفان و البيان مقطوعان عن ادراك ذاك الغيب المكنون و الرمز المصون كيف يرتقى فكر المخلوق الى هواء عرفان الخالق و كيف تطير طيور العقول البرايته الى ساحة حضرة الالهية لو يتفكر احد في هذا البيان حق الافتكار ليتحرر في عرفان ربه المختار و يعرف عجز نفسه و اقتدار ربه المقتدر العزيز القهار و يصل الى مقام لا تعتريه الحجاب و لا تمنعه السحبات عن التوجه الى الله فاطر الارضين و السموات و لخضوع لدى بابه و التضرع عند جنباه و يويديك

- 46 This utterance is confirmed by the words of the Lord of all men: "Lord, increase my astonishment at Thee!" For this causeth the servant to attain unto that which God hath desired from His creation. We beseech Him, exalted be He, not to leave His servants heedless of turning toward His face, the Mighty, the Bountiful, even for less than a moment. We implore Him to assist us at all times to be steadfast in His Cause, to behold Him with His eyes, to walk in the ways of His good-pleasure, and to abide beneath the shadow of His banner.

46 في هذا الكلام ما قاله مولى الانام رب زدنى فيك تحيراً لانه سبب لوصول العبد الى ما اراد الله من خلقه نسئله تعالى بان لا يترك عباداً من حين من الاحيان غافلين عن التوجه الى وجهه العزيز المنان و نزجوه بان يويدنا في كل الاوان على الاستقامة على امره و النظر اليه بعينه و المشى في طرق رضائه و الاستقرار في ظل لوائه

- 47 And since it hath been established that His Essence is sanctified beyond all understanding and His Self exalted above the comprehension of the people of wisdom and utterance, it behooveth him who seeketh the pavilion of grandeur, the garden of oneness, the paradise of divinity, and desireth to know the Countenance of the Lord, the Temple of Eternality, and the Essence of Godhood, to hear with the ear of God and to see with the eye of God, not with the eyes of aught else. As He hath said - and His word is the truth: "Thine ear is Mine ear, hearken thou therewith; and thine eye is Mine eye, see thou therewith, that I may bear witness within thy soul of an exalted sanctification, and that I may bear witness within Mine Own Self of a station most high." And the Point of the Bayan - may the life of all else be a sacrifice unto Him - hath said:

47 و لما ثبت تقديس ذاته عن العرفان و تنزيه نفسه عن ادراك اهل الحكمة والبيان ينبغي لمن قصد خباء العظمة و جنة الاحدية و روضة الالهية و اراد عرفان طلعة الربوبية و هيكل الصمدانية و كينونة الالهية بان يسمع بسمع الله و يبصر ببصر الله لا ببصار ماسويه كما قال و قوله الحق سمعك سمعى فاسمع به و بصرك بصرى فابصر به لتشهد في سرى الى تقديساً علياً لاشهد لك في نفسى مقاماً رفيعاً و قال نقطة البيان روح ما سويه فداه من ينظر الى تلك الشجرة بغير عين الله لم يستحق له حكم النجاة

“Whoso regardeth that Tree with other than the eye of God is not worthy of the decree of salvation.”

48 For if, in this station, man should give the reins unto another, he will never reach the goal nor know the Worshipped One. His example is like unto one who closeth his eyes and wisheth to know the sun of heaven through the description of another. Such knowledge neither nourishes nor satisfies, and eternal ignorance shall be his portion. For even if he should accept another's word, he hath no proof save heat, and it is possible that the heat which he taketh as proof and evidence of the sun might come from a fire kindled in that place, yet he cannot distinguish between them, having closed his eyes in ignorance and forgetfulness.

49 Beware lest ye close your eyes while seeing, and shut your vision while beholding. Consider, O servant, the bygone days and the centuries past, when at the appearance of every Prophet, those who claimed knowledge closed their eyes and clung to the words of those besides Him who have claimed knowledge, yet in the sight of God none are more ignorant than they among all created things past and future. Thus were they prevented from entering the paths branching from the Most Great Ocean and from the flowing springs of that Most Mighty, Most Glorious Sea. They remained heedless of beholding the lights of the Kingdom and witnessing the dawning of the Sun of Truth in the realm of earthly existence.

50 It behooveth in these days those possessed of insight to rend asunder the veils through a power from their Lord, the Mighty, the Chosen, to behold God with seeing eyes and turn to Him with radiant, watching faces. They should not make the criterion of knowledge those heedless ones who are forgotten. By God, O servant, if one were to read the Bayan and reflect upon what hath been inscribed by the Finger of the Will of his Lord, the Mighty, the Bountiful, he would find no capacity for denial nor would pride befit him. We beseech God to assist the people to be fair and to keep them from oppression, that they may detach themselves from all else and turn to God, the Lord of existence and the King of the seen and unseen.

51 By Him Who is sanctified from all description and similitude and Who is unique in His majesty, I find myself bewildered, not knowing which verse to mention in this station from what was revealed in the Bayan concerning the announcement of the appearance of the Most Great Light and God's Hidden Mystery. For He, for Whom may all in the realms of eternity be sacrificed, uttered not a word except that He mentioned therein the Promised Beauty and called upon Him in every state, as

48 لان المرء لو يعطى الزمام في هذا المقام بيد غيره لن يصل الى المقصود ولا يعرف حضرت المعبود ومثله كمثله الذي يغمض عينه ويريد ان يعرف شمس السماء بدلالة غيره انه لا يسمن ولا يغني وله الجهل الابدى اذ انه لو يعبر بقول غيره ليس له دليل الا الحرارة ويمكن ان الحرارة التي جعلها سبباً ودليلاً لعرفان الشمس تكون من نار اوقدت في ذلك المكان ولكنه لا يفرق بينهما لا غما ضه من الجهالة والنسيان

49 اياكم ان تغمضوا العيون وانتم شاهدون وتسكروا الابصار وانتم ناظرون وانك يا ايها العبد فانظر في الايام الخالية والقرن الماضية حين ظهور كل نبي اغمضوا الناظرون عيونهم وتمسكوا باقوال ما دونهم الذين ادعوا العلم ولم يكن عند الله اجهل منهم فيما خلق ويخلق لذا منعوا عن ورود في الشوارع المنشعبة من البحر الاعظم والمناهل الجارية من ذلك الطمطمم الاعز الانغم وغفلوا عن مشاهدة انوار الملكوت وملاحظة اشراق شمس الحقيقة في ارض الناسوت

50 فيليق في هذه الايام الاولى الابصار ان يخرقوا الاستار بقوة من لدن ربهم العزيز المختار وينظروا الى الله بعيون ناظرة ويتوجهوا اليه بوجوه مستبشرة ناظرة ولا يجعلوا الميزان عرفان ما دونهم من اولى النسيان فوالله يا عبد لواحد يقرء البيان ويتفكر فيها رقم من اصبع مشية ربه العزيز المنان لا يسعه الانكار ولا ينبغي له الاستكبار نستل الله بان يويد اهل على الانصاف ويبعدهم من الاعتساف لينقطعوا عن كل الاطراف ويتوجهوا الى الله مالك الوجود ومليك الغيب والشهود

51 فالذي تفرد بالجلال وتزه عن كل مقال ومثال اجد نفسي متحيراً ولم ادر اى آية اذكر في هذا المقام مما نزل في البيان في اخبار ظهور نير الاعظم وسر الله المنعم لانه روح من في الممالك القدم فداء ما تكلم بحرف الا ويذكر فيه الجمال الموعود ويدعوه في كل حال كما قال جل ذكره وبدوام بقاءه لو تسألني لاقول من يظهر الله واني مومن به وبدينه وبكاتبه وبادلائه وبمناجيه وبما يظهر

He - exalted be His mention - hath said: "By His everlasting existence, were you to ask Me, I would say that He Whom God shall make manifest - I believe in Him, in His religion, His Book, His proofs, His ways, and in all that shall appear from Him, glorying in My connection to Him and taking pride in My belief in Him." And in another place: "We have revealed no mention of good in the Bayan except for Him Whom We shall make manifest on the Day of Resurrection with My verses, that ye may aid Him. And We have revealed no mention save good except for him who prostrateth not before Him, and We shall make him of those who prostrate." And in another place: "From the first moment when the Sun of Baha dawneth until it setteth, all good in the Book of God is for that Day, if ye would understand. God hath created naught save for that Day when all shall attain the presence of God and then His good-pleasure shall they know.

من عنده في كل ذالك مفتخرًا بنسبتي اليه و متعزاً بإيماني به وفي مقام آخر ما نزلنا ذكر خير في البيان الا لمن نظهره يوم القيمة باباتي لعلمكم اياه تنصرون ولا من دون ذكر خير الا لمن لا يسجله ولنجعلنه من الساجدين وفي مقام آخر من دون اول ما تطلع شمس البهاء الى ان تغرب خير في كتاب الله عن كل الليل ان اتم تدركون ما خلق الله من شئ الا ليومئذ اذ كل للقاء الله ثم رضائه يعلمون

52 On the Day of Resurrection this shall become manifest; therefore wait, for We too are waiting. But ye know not God. Indeed, the noon-tide approacheth though ye recognize not that Day. And whosoever attaineth His presence attaineth My presence - be not content for him with that which ye would not be content for yourselves. Remember then the last letter, then your limits shall ye know." And in another place: "Ye stand before a people among whom the Point shall be made manifest. Submit not, for they are believers. Say: These are better than all upon the earth, and had God known any better in faith than they, He would have manifested them. Unto His father and mother and what was with Him and those of His kindred who believed in Him shall ye submit, if ye would show kindness to every soul that ye might understand this before it is manifest, and after that ye shall come to know and understand."

52 وفي يوم القيمة يدرك هذا ظاهر فتنتظرون فانا كنا منتظرين ولكنكم لله تعلمون ولقد قرب الزوال وانكم انتم ذالك اليوم لا تعرفون ومن يكن لقاءه ذات لقائي لا ترضين له ما لا ترضى نفس لنفس فلتذكرن حف الآخر ثم حاكم تعلمون وفي مقام آخر انتم قدام طائفة يظهر فيها النقطة لا تقدمون انهم كانوا مومنين قل اولئك خير من على الارض ولو علم الله خيرا منهم في الايمان ليظهره منهم انتم الى ابيه وامه ومالان معه ومن آمن به من اولى قرايته من الله تسلمون ان انتم تحسن بكل نفس لعلمكم تدركون هذا قبل ان يظهر وبعد ذالك انتم ستدركون وتعلمون

53 Upon Thee, O Baha'u'llah, and upon Thy kindred be the remembrance of God and the praise of all things, in every time, after time, and before time. By God, O servant, I know not which verses from the Bayan I should mention to thee, for were I to mention what I desire, it would fill pages and tablets. Therefore ponder on what the Dove hath warbled upon the boughs of eternity, then through it become independent of all who have followed their desires and remained heedless of the utterance and that which is concealed therein of meanings and exposition. And shouldst thou desire to know the reality of the situation and the intended meaning of that which is spoken, read thou the Kitab-i-Badi' which hath been sent down from the heaven of thy Lord's will, the Mighty, the Inaccessible, that the truth may be made manifest unto thee and falsehood may vanish. Verily those who have made the Cause of God the object of their mockery and have followed every bawler

53 عليك ان يا بهاء الله ثم اولى قرايتك ذكر الله و ثناء كلشئ في كلحين و بعد حين و قبل حين فوالله يا عبد لا ادري اى بايات منزل البيان اذكر لك لاني لو اريدان اذكر ما اريد لتمام الاوراق و الاوراق اذا تفكر فيما غنت الورقا على ايك البقاء ثم استغن بها عن كلنفس اتبع الهوى و غفلت عن البيان وما ستر فيه من المعاني و التبيان وانك تريدان تعرف حقيقة الحال والمراد فيما يقال فافقر كتاب البديع الذى نزل من سماء مشيئة ربك العزيز المنيع ليظهر لك الحق ويزهق الباطل ان الذين اتخذوا امر الله هزواً و اتبعوا كل ناعق و تمسكوا بكل جاهل اولئك قوم لا يشعرون فانظر في الهادى في هناك اتبعوا قوم من دون الله مع انهم يرون انه لا يميز بين النور و الظلمة

and clung to every ignorant one - these are a people who comprehend not. Observe thou the Hadi - there a people followed one other than God although they witnessed that he could not distinguish between light and darkness. They took him as their guide after he had turned away from the Guide and remained heedless of the straight path of God. Every kind is attracted to its own kind and soars with it and praises its ways, even as mentioned in the common saying: "When the pigeon saw her son upon the rope she said: 'How well doth the pearl sit upon the rope!'"

أخذوه دليلاً لهم بعد الذي أنه مال عن الدليل و
غفل عن سبيل الله المستقيم كل جنس يميل إلى
جنسه ويطير معه ويمدح أطواره كما ذكر في مثل
العامية يقولون إن الحنفاء رأت ابنها على الخيط
قالت أحسن الدر في الخيط

- 54 O Hasan! Hearken unto the call of this servant, the believer tested by God, the trusted one in private and in public, that it may draw thee unto a station wherein thou shalt rend asunder the veils and turn with all thy being unto the All-Glorious, the Bestower. At times thou turnest unto the companions of the right hand and speakest that which the Manifestations of the highest heaven have uttered, and at other times unto the companions of the left hand, speaking that which causeth the people of error to quake and burneth away the veils of glory, that all may turn unto the horizon round which circle all horizons, whereby every darkened one is illumined, every silent tongue speaks, every sick one is healed, every sleeping one awakens, every halting one hastens, and every wandering one draweth nigh. By Him Who created the soul and caused the silent tongues to speak! Wert thou to discover the bounty of this Day and that which hath appeared therein, thou wouldst forsake the world and the manifestations of rancor and hatred, and would arise to remember thy Lord, the All-Glorious, with a power that the gathering of souls could not confine nor the heedless ones resist. We make mention of thee with love and call thee through God, our Lord, the All-Forgiving, the All-Bountiful. We beseech Him, exalted be He, to aid thee to gaze upon the Manifestation of God with an eye purified from the doubts of the deniers. I have summoned thee unto God and I hope that thou wilt ponder the Cause of God, detached from all thou hast heard from men. This is sincere counsel from this hopeful, penitent servant.

54 إن يا حسن استمع نداء هذا العبد المومن الممتحن
بالله المومن في السر والعلن ليجذبك إلى مقام
تخرق الإجاب وتوجه بكلمك إلى العزيز
الوهاب مرة توجه إلى أصحاب اليمين وتكلم بما
نطقت به مظاهر العليين وأخرى إلى أصحاب
الشمال وتطق بما يتزلزل به أصحاب الضلال
وتخرق به سبحات الجلال ليتوجهن الكل إلى
الافق الذي طافت حوله آفاق واستضاء كل
مظلم ونطق كل كليل وطاب كل عليل وقام
كل نائم وسرع متوقف واستقرب كل هائم
بعيد فوالذي براء النستمة وانطق اللسان الكليله
لو تطلع بفضل هذا اليوم وما ظهر فيه لتدع الدنيا
ومطالع الغل والبغضاء وتقوم على ذكر ربك
الابهي بقدرة لا يحصرها اجتماع النفوس و
لا يطيع الغافلين أنا نذكرك بالمتجبه وتدعوك
بالله ربنا الغفور الكريم نسئله تعالى بان يوفقك
على النظر إلى منظر الله ببصر كان من شبهات
المعرضين انى دعوتك لله وارجو منك ان تتفكر
في امر الله منقطعاً سمعته من الخلق هذا حق
النصح من هذا العبد الراجي النيب

- 55 Know thou that We are in a station wherein We interpret the unseen by the days of that Hidden and Treasured Mystery in the world, for the quickening of the nations and their gathering unto the Most Great Law, and their deliverance from the darksome veil, and their being given to drink of the pure wine from the cup of purity. Wherefore, sit thou down, turning unto God and submissive before His manifestation, and say: O my God, the Chosen One, and my Lord, the Mighty, the All-Forgiving! I beseech Thee by Thy Will that overruleth all things and Thy Purpose that hath dominated the manifestations of all names,

55 ثم اعلم باننا في مقام نفس الغيب بإيام ذاك الغيب
المستور و السر المحبور في العالم لآحياء الامم و
جمعهم على الشرع الاعظم واستخلاصهم عن
الحجاب المظلم الصيلم واسقائهم نحر الطهور من
كاس الطهور اذا فاجلس متوجهاً إلى الله وخاضعاً
عند ظهوره وقل يا الهى المختار وربى العزيز الغفار
اسئلك بمشيتك الغالبه على الاشياء وارادتك
المهيمنة على مظاهر الاسماء بان لا تحرم احدا عن
الفيض الاكبر وهو عرفانهم جمالك الاظهر و

to deprive no one of the Most Great Bounty, which is the recognition of Thy Most Pure Beauty and their turning unto Thy Most Luminous Countenance. For verily Thou art the Omnipotent over what Thou wilt. There is no God but Thee, the Mighty, the Bountiful.

- 56 O Lord! I adjure Thee by Thy Name that dominateth the worlds to assist all to that which Thou lovest and art pleased with, and to enable them, O my God, to recognize Thy Beauty and that which Thou hast revealed in Thy Scriptures and Tablets. For Thou knowest, O my Hope, that were the servants not enabled, none would recognize that which Thou hast intended in the utterance, O my Lord, the Mighty, the Bountiful. And I beseech Thee at this moment to manifest unto every soul that which Thou hast intended in Thy utterances and verses, and enable all to withhold their gaze from that which is unseemly to behold, for it was created for Thy Greatest Manifestation, O Lord of all mankind! Assist every soul to restrain their gaze from that which is unseemly to behold, for the eye was created for Thy most great vision, O Lord of humanity and Fashioner of forms. Verily, Thou art the Omnipotent, the All-Compelling, the Most Exalted, the Most Great.

- 57 I beseech Thee to enable those endowed with utterance to recognize that which hath been sent down from the heaven of Thy Will, and to act in accordance with what Thou hast commanded on the day of the manifestation of Thy Beauty. O Lord! How can I rest upon my couch when I see and know that what Thou didst intend by the Bayan and what was revealed therein was solely to ensure their certitude in the Day of Thy Manifestation and their recognition of the Sun of Thy Countenance? Yet they wander in the heavens of heedlessness and passion, and stray in the wilderness of error and transgression. After Thou didst perfect the proof and make clear unto them that should they not believe in the Manifestation of Thy Self, they should not harm Him, they cast at Him at every moment the arrows of discord and draw against His beauty the swords of tyranny and hypocrisy. Therefore, O my Lord, I implore Thee to guide them all to repentance before Thee and to turn unto Thy presence, O Thou in Whose hands lie the kingdoms of the heavens and earth. There is no God but Thee, the Single, the Peerless, the Mighty, the Manifest.

- 58 Returning to the interpretation of the noble verse, His exalted Word: "None shall He reveal His secret unto, save unto such as He hath chosen from among His Messengers" - meaning that He revealeth not the knowledge of that Day unto anyone except those Messengers whom He hath sent for the guidance of His

اقبالهم الى منظرك الانور اذ انك انت المقتدر
على ما تشاء لاله الا انت العزيز الكريم

56 اى رب اقسامك باسمك المهيمن على العالمين
ان تؤيد الكل على ما تحب و ترضى و وقفهم
يا الهى على عرفان جمالك و ما نزلته فى صفك
و الواحك لانك تعلم يا رجائى لولم توفى العباد لا
يعرف احدا ما اردته من البيان يا ربى العزيز الجواد
و اسئلك فى هذا الحين بان تظهر لكل نفس
ما اردته من بياناتك و آياتك و وفق لكل على
كف البصر عما لا يليق للنظر لانه خلق لمنظرك
الاكبر يا مالك البشر و مصور الصور اذ انك
انت المقتدر المهيمن على العظيم

57 ثم اسئلك بان توفى اولى البيان على عرفان ما
نزل فيه من سماء مشيتك والعمل بما امرت فيه
فى يوم ظهور جمالك اى رب كيف انام على
مرقدى بعد الذى ارى و اعرف بانك ما اردت
من البيان و ما نزل فيه الا ايقانهم بيوم ظهورك
و عرفانهم شمس طلعتك و انهم هاموا فى سماء
الغفلة و الهوى و تاهوا فى تيه الضلاله و الغوى
و انك بعد ما اكملت المحجة و صقيمت بانهم ان
لا يؤمنوا بمظهر نفسك لا يؤذوه و هم يرمونه فى
كل حين برمي الشقاق و يسلون على جماله سيوف
الظلم و النفاق اذا يا سيدى ارجوك بان توفى
كلهم على الانابة بين يديك و التوبه لذيكر يا من
بيدك ملكوت ملك السموات و الارض لا
اله الا انت الملك الفرد العزيز المبين

58 و نرجع الى تفسير آية الشريفة قوله تعالى فلا
يظهر على عينه احدا اى فلا يكشف لاحد عرفان
ذاك اليوم الا لمن ارتضى من رسله الذين ارسلهم
لهداية بريته و ارشاد خلقه الى صراطه المستقيم و
سبيله الواضح المبين

creation and to direct His creatures to His straight path and His manifest way.

- 59 Consider, O servant, the people and their understanding. They have denied the Most Great Manifestation of God though His radiance hath encompassed the world and His sovereignty hath prevailed over all who are in the heavens and on earth. Hath anyone in any age witnessed a Manifestation greater than the Manifestation of our Lord, the All-Merciful, in these days wherein trembling hath seized all tribes, the pillars of the misbelievers have quaked, and the hearts of the sincere have rejoiced? Hath anyone heard verses mightier than those which in these days flow from the mouth of the Will of the Lord of all beings? Hath anyone witnessed a proof more powerful than that which hath appeared and shone forth from the horizon of eternity through the appearance of the Most Great Light in this darkest time? Nay, by the Lord of the worlds! Whoso denieth God in these days hath denied the Manifestations of Unity and the Daysprings of Divine Identity, and whoso rejecteth His verses hath rejected the verses of God which were sent down aforetime in the days of the Prophets and Messengers.

- 60 We beseech God to assist all to be fair and to sanctify them from oppression, that they may behold what hath been revealed from the mouth of His Will and witness the dawning of the Sun of Unity from the horizon of the heaven of eternity on this momentous Day.

- 61 And concerning what was revealed at the end of the verse, His exalted Word: "He maketh a guard to go before and behind him" - meaning that He, blessed and exalted be He, through His all-encompassing power and His absolute might, causeth angels of protection to go before and behind him to guard him from the schemes of every schemer, the harm of every transgressor, the evil of every infidel, and the artifice of every denier and deceiver. In one station, We interpret the hidden meaning mentioned in accordance with what hath been revealed from the heaven of our Lord, the Mighty, the All-Forgiving, for He is the Knower of what is concealed within His words, encoded in His verses, and hidden in His evidences. None can comprehend their meanings and allusions save those whom He hath chosen from among His Prophets, as thou dost witness and observe in every age and time wherein the Manifestations of Unity have appeared among creation. When the people failed to comprehend the meanings of what was revealed from the kingdom of their Lord, the Creator of all things, they were prevented from entering beneath the shade of the Tree of Unity, were veiled at

59 فانظر يا عبد في الناس و درايتهم انهم انكروا ظهور الله الاعظم بعد الذي احاط اشراقه العالم و غلبت سلطنته من في السموات والارضين هل رأى احد منهم في زمن من الازمان ظهور اعظم من ظهور ربنا الرحمن في هذه الايام التي اخذت الزلازل كل القبائل و ارتعدت اركان المشركين و استبشرت قلوب المقبلين و هل سمع آيات اكبر من الايات التي تجري في هذه الايام من فم مشية مالك الانام و هل شاهد برهاناً اقوى مما ظهر و لاح من افق القدم بظهور النير الاعظم في هذا الزمان المظلم الصليم لا و رب العالمين من انكر الله في هذه الايام انه انكر مظاهر الاحديه و مطالع الهوية و من كذب بآياته انه كذب آيات الله التي نزلت من قبل في زمن النبيين والمرسلين

60 نستل الله ان يويد الكل على الانصاف و يقدهم من الاعتساف لينظروا الى ما نزل من فم المشية و يروا اشراق شمس الاحديه من افق سماء الابدية في هذا اليوم العظيم

61 و ما نزل في آخر الاية قوله تعالى فانه يسلك بين يديه و من خلفه رسدا اى انه تبارك و تعالى بقدرته المحيطة و قوته البسيطة يسلك بين يديه و خلفه ملائكة الحفظ ليحفظوه عن مكر كل ماكر و ضر كل فاجر و شر كل كافر و حيلة كل منكر محيل و في مقام نفس الغيب المذكور بمعاني ما نزل من جبروت ربنا العزيز الغفور لانه هو عالم بما هو المستور في كلماته والمرموز في آياته و المكنون في بيناته و لا بين لاحد معانيها و اشارتها الا لمن ارتضى من انبيائه كما ترى و تشهد في كل عصر و زمان ظهرت فيه مظاهر الاحديه بين البرية لما ما عرف الناس معاني ما نزل من ملكوت ربهم مالك الابداء منعوا عن الورد و في ظلال شجرة الاتحاد و احتجبوا حين الظهور و غفلوا عما اراد لهم ربهم العزيز الغفور

the time of Revelation, and were heedless of what their Lord, the Mighty, the All-Forgiving, desired for them.

- 62 Consider the Qur'an and what was revealed therein concerning the Hour and its appearance through the signs inscribed therein. Due to their lack of understanding of what was intended, they were veiled from what their Lord, the Possessor of Creation, desired. They strayed from the path of guidance, persisted in their ancient error, and remained far from the presence of their Lord, the Mighty, the Generous. Consider the blessed verse wherein He, exalted be He, saith: "When the heaven shall be cleft asunder." The people still await the cleaving of heaven, although this heaven mentioned in the Qur'an hath meanings known only to those whom God, the Mighty, the Bountiful, hath assisted. They have seized upon the outer meanings of what was revealed in the Book and remained veiled from Him Who revealed it on the day of His most great manifestation with power and majesty, when He was established upon the throne with grandeur and glory. Alas for them on this mighty day, for they have remained far from the presence of their Lord, the Mighty, the Ancient, the Everlasting! Say: O peoples of the earth! Were ye to be fair for but an hour, to read a single tablet of the verses, and to ponder the signs mentioned in the books of your Lord, the Possessor of earth and heaven, ye would rend asunder the veils and behold the Sun of Beauty shining forth unveiled and unclouded. Why have ye followed vain imaginings and remained veiled from what your Lord, the Mighty, the Self-Subsisting, desired for you? By the True God! The proof hath been perfected, the evidence hath encompassed all in existence, and the Sun of Certitude hath shone forth from the horizon of the will of your Lord, the All-Merciful. Turn ye unto Him and be not heedless of the beauty of your Lord, the Mighty, the Inaccessible, and deny not His Cause, the Everlasting, the Wondrous.

- 63 Let us return to our purpose and say: At times we interpret this heaven as the heaven of the ancient Law, for when the heaven of God's supreme Law is raised up, the kingdom of heaven is cleft asunder by God's will, the Lord of Names. At other times we interpret it as the heaven of vain imaginings, for when the heaven of what is known is raised up by the command of our Lord, the All-Compelling, the Self-Subsisting, the heaven of vain imaginings is rent asunder and no trace of it remains in the world, through the will of the Ancient of Days, the Creator of nations, and the Fashioner of souls. Therefore give thanks to God for this supreme bounty and mighty gift, for nothing that hath been created in the heavens and earth can compare with it.

62 فانظر في القرآن و ما نزل فيه من ذكر القيمة و ظهورها بما رقم فيه من العلامة انهم لعدم عرفانهم المراد احتجوا عما اراد ربهم مالك الابداع و زتوا عن سبيل الرشاد و بغوا في ضلالهم القديم و بعدوا عن لقاء ربهم العزيز الكريم فانظر في الآية الشريفة قوله تعالى اذا السماء انشقت و الناس ينتظرون الى الان انشق السماء مع ان هذه السماء المذكورة في القرآن معان لا يعرفها الا من ايده الله العزيز المنان و انهم اخذوا ظواهر ما نزل في الكتاب و احتجوا عن منزلها في يوم ظهوره الاعظم بالقدرة والجلال و استوائه على العرش بالعظمة والاستجلال فواحسرتا لهم من هذا اليوم العظيم بما بعدوا عن لقاء ربهم العزيز الباقي القديم قل يا اهل الملل لو تتصفون في ساعة من الساعات و تقرون لوحاً من الآيات و تتفكرون في ما ذكر من العلامات في كتب ربكم مالك الارضين و السموات لتحرقون الاحجاب و ترون شمس الجلال مشرقه بلا حجاب و سحاب لم ارد باى شئ اتبعتم الموهوم و احتجبت عما اراد لكم ربكم العزيز القيوم تا الله الحق قد تمت الحجة و احاط البرهان من في الامكان و اشرقت شمس الايقان من افق مشية ربكم الرحمن ان اقبلوا و لا تغفلوا عن جمال ربكم العزيز المنيع و لا تنكروا امره الباقي البديع

63 فالنرجع الى المراد و نقول مرة نفسر هذه السماء بسماء الشريعة القديمة لان اذا ترفع سماء شريعة الله العظمى منشق ملك السماء بمشية الله مالك الاسماء و طوراً تفسرها بسماء الاوهام لان حين الذي ترفع سماء المعلوم بامر ربنا المهيمن القيوم تنشق سماء الموهوم و لا يبقى منها اثر في العالم بارادة من لدن مالك القدم و خالق الامم و بارى النسم اذا فاشكروا الله بهذه النعمة الكبرى و العطية العظمى لانها لا يقابلها ما خلق في السموات و الارضين

64 And at times we interpret the kingdom of heaven as the heaven of knowledge, the heaven of wisdom, and the heaven of understanding, and in every station it hath meanings none can know save him whom God hath assisted with the hosts of knowledge and utterance, wisdom and explanation. Were I to expound for thee in this station, verily the ocean would be exhausted ere the meanings of my Lord's words were exhausted, even were We to add to it the like thereof, for the ocean of meanings is vast, vast, surging and billowing, which neither cups can deplete nor tablets exhaust. By God! Were anyone to receive divine assistance, from every letter of God's Book would branch forth innumerable meanings, and from a drop of that ocean would fill countless cups. I have been brief in this station and have explained what sufficeth thee beyond the books of men. A hint sufficeth the wise in what I have stated.

65 In another station we interpret the Unseen mentioned as the mystery of destiny and the hidden decree, for knowledge of this station is a mighty matter which God revealeth not to anyone save those whom He hath chosen from among His Messengers whom He hath sent to creation that they might attain unto the straight path, even as 'Ali, peace be upon him, hath said: Divine decree is a secret among God's secrets, a sanctuary among His sanctuaries, raised up within God's veil, concealed from His creation, sealed with His seal, foreordained in His knowledge. God has withheld its knowledge from His servants and raised it beyond their perception and understanding, for they cannot attain it through divine lordship, eternal power, luminous grandeur, or unified might. It is a surging, billowing ocean belonging solely to God, the Mighty and Glorious. Its depth extends between heaven and earth, its width between east and west. Black as the darkest night, teeming with fish and serpents, it rises and falls. In its depths shines a sun which none should discover save the One, the Single.

66 Know then, O servant, that knowledge of this station is the greatest of all stations, for the birds of human understanding fall short of soaring in the atmosphere of its knowledge or traveling in the spaces of its certitude. Whenever any servant has attempted to draw near to that most exalted station and ultimate goal, they have been called with the sweetest voice: "You will never be able to bear it patiently, O seeker!"

67 I have explained to you what was hidden in this noble verse regarding its meanings and exposition, with a clear and evident interpretation that none can distinguish save those who differentiate between the new and worn, the precious and worthless. We beseech God to assist His loved ones at all times to understand the meanings of His words sent down from the heaven

64 و مرة نفسر ملك السماء بسماء العلم و سماء الحكمة و سماء العرفان و ان لها في كل مقام معنى لا يعرفه الا من ايده الله بجنود العلم و البيان و الحكمة و التبيان و انى لو اريدان افضل لك في هذاالمقام لينفذ البحر قبل ان تنفذ معانى كلمات ربي و لوحينا بمثله مددالان بجمالعانى عظيم زخار موج لايم بالاقداح و لا ينفذ بالالواح تالله تكون لاحد اعانة ربانية ينفصل من كل حرف من كتاب الله لا تحصى و يملاء من قطرة ذالك البحر اقداحاً لا تحصى و انى اختصرت في هذاالمقام و فسرت ما يغنيك عن كتب الانام و العاقل يكفيه ما اشترته في الكلام

65 وفي مقام آخر نفسر الغيب المذكور بسر القدر و مستسر القضاء لان عرفان هذاالمقام امر عظيم لا يظهره الله لاحد الا لمن ارتضى من رسله الذين ارسلهم الى الخلق لبلوغهم الى الصراط المستقيم كما قال على عليه السلام القدر سر من سر الله و حرز من حرز الله مرفوع في حجاب الله مطوى عن خلق الله مختم بخاتم الله سابق في علم الله قد منع الله عن العبادة علمه و رفعه فوق شهاداتهم و مبلغ عقولهم لانهم لا ينالونه بحقيقه الربانية و لا بقدره الصمدانية و لا بعظمة التورانية و لا بعزة الوحدانية بحر زخار موج خالص لله عزو جل عمقه ما بين السماء و الارض عرضه ما بين المشرق و المغرب اسود كالليل الدامس كثير الحيتان و الحيات يعلومزة و يسفل اخرى في قعره شمس تضيئى لا ينبغي ان يطلع عليها الا الواحد الفرد

66 و اذا فاعرف يا عبد بان عرفان ملك المقام اكبر المقامات لان طيور عرفان العباد قاصرة عن الطيران في هواء عرفانه و الطيران في فضاء ايقانه و في كل وقت قصد احد من العباد التقرب الى ذالك المقام الاعلى و المقصد الاقصى نودى بصوت احلى انك لن تستطيع من صبراً يا ايها السائل

67 قد فسرت لك ما قد كان مستورا في هذه آلاية الشريفه من المعانى و البيان بتفسير واضح مبين لا يميز فيه الامن لا يميز بين الحديث و الرثيث و السمين و الغثيث نسل الله بان يويد احبائه في كل الاحيان على عرفان معانى كلماته المنزل من سماء القدرة و الامتتان و يوفقهم في كل الاوان

of power and grace, to make them steadfast in His Cause, to trust in Him, to hold fast to the cord of His might, and to follow what He has revealed of His laws. We ask Him, exalted be He, to send down upon His servants in all days from the clouds of generosity that which will free them from doubts and imaginings and draw them near to Him. For He is God, there is no God but Him. He has ever been the Giver to those who ask and the Answerer of those who call upon Him. He has no partner in His dominion nor peer in His creation. He ordains what He wishes for whom He wishes, and withholds what He wishes from whom He wishes. There is no God but Him, the Single, the One, the Powerful, the Mighty, the All-Knowing.

على استقامة على امره و التوكل عليه والتوسل
بجبل عزة والاتباع ما نزل من احكامه ونسئله
تعالى بان ينزل على عباده في كل الايام من سحب
الجود وما يخلصهم عن الظنون والاهام ويقربهم
اليه لانه هو الله لا آله الا هو لم يزل كان معطى
من سئله و مجيب من دعاه ليس له شريك في
ملكه ولا نظير في خلقه يقدر لمن يشاء ما يشاء
ويمنع ممن يشاء ما يشاء لا آله الا هو الفرد الواحد
المقتدر العزيز العلام

INBA56:067, BMT.219, SFI02.166

AB00015

Tafsir-i-Suriy-i-Qalam (Commentary on the Surih of the Pen)

1 In the Name of God, the Glorious, the All-Glorious!

1 بِسْمِ اللَّهِ الْبَرِّ الْأَبِيِّ

2 Praise be to God Who made the Point manifest in the Book of Creation as the ornament of the streams of invention, and detailed from it the knowledge of what was and what shall be, and made it the manifestation of mysteries distinguished from the 'K' and 'N', and its effulgence among the words which appeared in the forms of souls like the sun rising from the horizon of God, the Supreme, the Most Holy. He adorned through it the brocade of contingent being through His all-pervading grace extending over the seen and unseen. And praise be to God for adorning our heads with the crowns of steadfastness and certitude, illumining our eyes with the light of recognition, and making our hearts treasuries of the pearls of His love, repositories of the gems of His affection, vessels for the pearls of His remembrance, and strongholds for the peerless jewels of His praise. We praise Him for this most great favor and most perfect bounty which hath appeared from His Beauty, the Mighty, the Loving.

2 الحمد لله الذى جعل النقطة البارزة في كتاب
الابداع طراز جداول الاختراع و فصل منها
علم ما كان و ما يكون و جعلها مظهر اسرار ما
فصل من الكاف و التّون و اشراقها بين الكلمات
التي ظهرت على صور النفوس كالشمس البارزة
من افق الله المهيمن القدوس و زين بها ديباج
الامكان بفضله الشامل على الغيب و الشهود و
الحمد لله بما زين رؤوسنا بتيجان الاستقامة و
الايقان و نور ابصارنا بنور العرفان و جعل قلوبنا
مخزناً للآلئ حبه و مكنناً لجواهر وده و اواعياً
لدرر ذكره و حصناً لقرائد حمده نحمده على هذا
الفضل الأعظم و الجود الأتم الذى ظهر من
جماله العزيز الودود

3 And praise be to God for having detailed from His Most Exalted Pen the sciences of creation, and for bringing forth from the Point which appeared, shone forth, was detailed, determined, brought into being, and emerged from His tongue the

3 و الحمد لله بما فصل من قلبه الأعلى علوم الانشاء
و ابرز من النقطة التي ظهرت و لاحت و فصلت
و عيئت و شئت و برزت من لسانه خلق البديع
بفضله الشامل على كل شاهد و مشهود و الحمد
لله بما انطق ورقاء البيان على افان دوحة التبيان

new creation through His grace which encompasseth every witness and witnessed thing. And praise be to God for causing the Dove of Utterance to speak upon the branches of the Tree of Explanation with melodies that attract souls and minds. And praise be to God for causing us to speak His praise and loosening our tongues in wondrous thanksgiving and comprehensive remembrance of Him. We praise Him for enabling us to glory in His love among the servants and take pride in meeting Him throughout the lands, and for teaching us His way and making us bearers of the mysteries of His love through His grace and mercy. Verily, He is the Supreme, the Self-Subsisting.

4 And I send blessings and peace upon Him Who appeared among all created things like the appearance of the letter 'B' before the letter 'H' among the words, and upon those who walked His path, sought His presence, followed His commands, and turned toward His Kaaba, and trod His course - abundant, continuous, everlasting, eternal, ancient peace.

5 Thereafter, We desired to sprinkle upon all created things from that which God gave Me to drink from the water of meanings and utterance in the interpretation of the first verse of this blessed Surah, by the command of My Lord, the Mighty, the Bestower. Therefore, I seek from Him aid and confirmation in this precise interpretation and subtle exposition, and in Him do We seek assistance, for He is the best of helpers.

6 In the Name of God, the Merciful, the Compassionate.

7 O hearer! If thou desirest to reach the ocean of meanings and utterance which the All-Merciful hath created in the heart of man, then observe what We impart unto thee concerning the meanings of this letter B which hath dawned, appeared, shone forth and illumined before this blessed Surih. Know thou that therein lie countless treasures of meaning and innumerable interpretations. Behold how God, after making it a letter of the first letters of the Most Great Name, the Most Mighty Mystery, the Most Ancient Symbol, the Most Perfect Resplendent Light, the Most Impregnable Surging Ocean, and the Most Exalted Consuming Fire, made it the beginning of all the Surihs of the Qur'an, as thou dost witness that in every Surih this first ornament and most excellent word doth begin.

8 And Muhammad, the Apostle of God, made it incumbent upon every believer not to begin anything except by speaking the name of God, as He said: "Every matter of importance not begun with the name of God is cut off." For when man desireth to mention the name of God, he must needs begin with the

بنغمات تجذب منها الأرواح والعقول والحمد لله
بما انطقنا بثنائه واطلق السنن على بدائع شكره
وجوامع ذكره نحمده بما نباهى بحبه بين العباد و
نفترق بلفائه في البلاد وبما عرفنا سبيله وجعلنا
حوامل اسرار حبه بفضلته ورحمته انه هو المهيمن
القيوم

4 واصلي واسلم على من تجلي بين الامكان كتجلي
الباء قبل الهاء بين الكلمات وعلى من سلك
سبيله و اراد وجهه و اتبع اوامره وقصد كعبته
ومشي في صفحه تسليماً كثيراً دائماً ابداً ازلاً قديماً

5 وبعد قد اردنا ان نرشح على الموجودات عما سقاني
الله من ماء المعاني والبيان في تفسير الآية الاول
من هذه السورة المباركة بأمر ربّي العزيز المتان
فاذا استدعي منه الاعانة والتوفيق في هذا التفسير
الدقيق والشرح الرقيق وبه نستعين وهو نعم
المعين

6 بسم الله الرحمن الرحيم

7 وانتك انت يا ايها السامع ان تريد ان تصل الى
بحر المعاني والبيان الذي اوجد الرحمن في قلب
الانسان فانظر فيما تلقيك من معاني هذه الباء
التي لاحت وظهرت واشرفت واضاءت قبل
هذه السورة المباركة فاعلم بأن فيها كنز معان لا
تحصى وتفاسير لا تعد اذا فانظر ان الله بعدما
جعلها حرفاً من اول حروف الاسم الأعظم و
السرا أقوم والرمز الأقدم والتور المشعشع الأتم
و البحر المتلجلج الأمتع والنار المحرق الأرفع
جعلها مبدأ لكل سور القرآن كما تشهد بأن في
كل سورة بدء هذا الطراز الأول واللفظ الأفضل

8 وقد فرض محمد رسول الله على كل مؤمن ان لا
يبدء في شيء الا ويتكلم باسم الله كما قال [ص]
كل امر ذى بال لم يبدء فيه بسم الله فهو ابتر لأن
الانسان اذا اراد ان يذكر اسم الله لا بد ان يبدء

letter B. For this reason was it made obligatory upon the people to speak it, for in those days this Name was hidden in the treasuries of the unseen and concealed in the vessels of secrecy.

بالباء لأجل هذا فرض على الناس ان يتكلموا به
لأن في تلك الأيام كان هذا الاسم مكتوناً في
كناز الغيب و مستوراً في اوعى السّتر

- 9 And since God did not wish the earth to be devoid of His Most Great Name, He therefore made known in every Dispensation a letter thereof and made it incumbent upon the people to mention it. Thus in the Qur'an He indicated it by the letter B, and in the Gospel by "Father," for these two letters are the first letters of these two blessed and most great names.

9 و لما ما اراد الله ان تكون الأرض خالية عن
اسمه الأعظم لذا عرّفهم في كلّ ظهور حرفاً منه
و فرض عليهم ان يذكروه كما أنّ في الفرقان اشار
بالباء و في الانجيل بالأب لأنّ هذين الحرفين
يكونا في أول الاسمين المباركين الأعظمين

- 10 And in the Bayan He brought it forth in a word without the recognition of its Bearer, and in this Dispensation God hath made Himself known and the Name is established upon the throne of manifestation, as ye do witness. And that this Name might be mentioned, God made it the letter of oath in the Arabic tongue.

10 و في ظهور البيان ابرزه بكلمة من دون عرفان
صاحبه و في هذا الظهور عرّف الله نفسه و استقرّ
الاسم على سرير التعريف كما انتم تنظرون و لأجل
ان يذكر هذا الاسم جعله الله بآء القسم في لسان
العربية

- 11 And as for the letter S, We interpret it as meaning "Secret" - that is, the letter B is a hidden secret which none knoweth save God, treasured in the repositories of God's protection and concealed in the vessels of God's mystery. Whoso knoweth it becometh independent of all worlds, and whoso speaketh it and is assured of its beauty attaineth unto the ultimate goal and the highest ascent to the Most Exalted Station. It is the secret of Divinity and the secret of Eternity, and it is the secret of the manifest and the manifestation of the hidden. In this station is made known the meaning of the saying that He is manifest yet hidden, concealed yet revealed. For the Ancient Being hath ever been manifest and hidden, yet He hath neither manifestation nor concealment; rather, His manifestation and concealment are in the sight of creation and the vision of the servants. His likeness is as the spirit - can man see his own spirit? For by reason of its intense manifestation it is hidden, and by reason of its subtlety it is veiled. From it come forth power and might, stillness and motion, sitting and standing, perception and understanding, writing and speech.

11 و السّين نفسرها بلفظ السّرائى انّ الباء سرّ مكتون
لا يعرفه الا الله و يخزون في كناز حفظ الله و
مستور في اوعى سر الله من عرفه يستغنى عن
العالمين و من تكلم به و ايقن بجماله وصل بالغاية
القصى و منتهى العروج الى المقام الأعلى و هو
سرّ الالهية و سرّ القدمية و هو سرّ الظاهر و ظاهر
المستور في هذا المقام يعلن معنى ما قيل انه ظاهر
و مستور و باطن و مكشوف لأنّ ذات القدم
لم يزل كان ظاهراً و باطناً و ليس له بطون و لا
ظهور بل ظهوره و بطونه في انظار الخلق و ابصار
العباد و مثله كمثل الرّوح هل يرى الانسان روحه
لأنّ من شدة ظهوره باطن و من شدة لطافته
محبوب منه القوة و القدرة و السّكون و الحركة
و الجلوس و القعود و الادراك و الفهم و الكتابة
و النطق

- 12 Similarly, observe in the letter B that from it proceed the motion of all things and the stillness of all things, the rising of all things and the sitting of all things. None knoweth this save the discerning sage and the informed seer, though its essence is too inaccessible for anyone to know it or any soul to comprehend it. However, this knowledge in the realm of creation is known to each soul according to its capacity and understanding.

12 و بمثل هذا فانظر في الباء أنّ منها حركة كلّ شيء و
سكون كلّ شيء و قيام كلّ شيء و قعود كلّ شيء و لا
يعرفه الا العاقل البصير و الناظر الخبير ولو أنّها تمتنع
ذاتها من ان يعرفها احد او تدركها نفس ولكن
هذا العرفان في رتبة الخلق تعرف كلّ نفس على
قدرها و فهمها

- 13 And as for the letter Mim, We interpret it with hidden meaning, which is that the letter Ba is a hidden, impregnable, praise-worthy, beloved, exalted and worshipped mystery, from which

13 و الميم نفسرها بلفظ المكتون اى انّ الباء سرّ
مكتون ممتنع ممتنع منيع محمود محبوب متعالى معبود منه
ظهرت الأسماء الحسنى و برزت الألفاظ العليا

emerged the Most Beautiful Names and from which appeared the Most Exalted Words that flow in the names of God, the Most High. For example, observe the letter Ba: when you write it with its dot, the Alif emerges from it, whereupon the word Allah appears, and this is the first name that emerged from the Ba, as people say and believe that this is the first of the names of God, and they call it the Most Great Name. This is true because it emerged from it and began from it, therefore it was named after it, or because when people do not know the Ba, they call Allah by the Most Great Name, and this Name is a throne for the establishment of the Ba upon it.

- 14 Likewise, observe the Ba: when you calculate its numerical value and return it to the hundreds place, the letter Ra appears, whereupon appears the name ar-Rahman, from which emerged the greatest mercy and the supreme compassion that encompassed all creation and surrounded all lands, as you observe that everything began from this supreme mercy and this greatest compassion, in such wise that it encompasses the believer and the unbeliever, the wretched and the fortunate, the intelligent and the heedless, the merciful and the oppressor, the tyrannical and the God-fearing.
- 15 Likewise emerged from it the name ar-Rahim, which is the cause of the believer's entry beneath God's shadow, and the mystic's arrival in the paradise of reunion with God, and the immersion of the fish of the heart in the ocean of God's love. It is that which, were it to take the hand of the most heedless of servants, in less than a moment he would become the most God-fearing of servants, to be raised instantly to heaven and to ride upon the clouds through God's grace, the Mighty, the Bestower. It is that which delivered the Friend from Nimrod, and the Interlocutor from Pharaoh's hand, and raised Christ to heaven. It is that which saved Noah from the flood, and Lot from the evil of the rebellious people, and Hud from the howling, violent wind, and Adam from Satan's hand, and Jonah from the darkness. It is that by which God provides the believer with wondrous fruits from the Tree of Certitude and the totality of heavenly bounties.
- 16 Likewise the name ar-Raziq, by which God provides whomsoever He wishes with whatsoever He desires of holy blessings, true bounties, and gathered fruits from the trees of Divine Unity.
- 17 Likewise the name ar-Rabb, which is the educator of existence from the unseen and the visible realms, and by it God educates His servants who soar in the atmosphere of His reunion and meeting, making them pure for His remembrance, speaking His praise, and walking in the path of His good-pleasure.

التي جرت في اسماء الله تعالى مثلاً فانظر في الباء اذا تكتبها بالبيئة تخرج منها الألف اذا يظهر لفظ الله وهذا أول اسم ظهر من الباء كما يقولون الناس ويعتقدون بأن هذا أول اسم من اسماء الله ويسمونه بالاسم الأعظم وهذا صدق لأنه خرج منها وبدء منها لذا سمي باسمها أو لأن الناس اذا ما عرفوا الباء يسمون الله بالاسم الأعظم وهذا الاسم عرش لاستواء الباء عليه

14 وكذلك فانظر في الباء اذا تحاسب عددها و ترجعها الى رتبة المئات تظهر الراء اذا يظهر اسم الرحمن الذي منه ظهر الرحمة الكبرى والعطوفة العظمى وشمل كل الخلائق واحاط بجميع البلاد كما تشهد بأن كل شيء بدء من هذه الرحمة العظيمة وهذه العطوفة الكبيرة على شأن احاط المؤمن والكافر والشقي والسعيد والعافل والغافل والراحم والظالم والطاغى والمتقى

15 وكذلك ظهر منها اسم الرحيم الذي هو سبب دخول المؤمن في ظل الله وورود العارف في جنة وصل الله وتغمس حوت القلب في بحر محبة الله وهو الذي لو يأخذ يد من يكون اغفل العباد في اقل من آن يصير اتقى العباد ليرفع في الحين الى السماء ويركب على السحاب بفضل الله العزيز الوهاب وهو الذي انجى الخليل عن التورود والكليم عن يد الفرعون ورفع المسيح الى السماء وهو الذي انجى النوح عن الطوفان واللوط عن شر اهل العصيان والهود عن ريح صرصر عاصف والادم عن يد الشيطان والذالنون عن الظلمات وهو الذي به يرزق الله المؤمن من بدائع ثمرات شجرة الايقان وجوامع آلاء الجنان

16 وكذلك اسم الرازق الذي به يرزق الله من يشاء ما يريد من النعماء القدسية والآلاء الحقيقية والثمرات الجنية من اشجار الأحديّة

17 وكذلك اسم الرب الذي هو مربّي الوجود من الغيب والشهود وبه يربّي الله عباده الذين يطهرون في هواء وصله ولقائه ويجعلهم خالصين لذكره و ناطقين بشأنه و ماشين في سبيل رضائه

- 18 Likewise the name ar-Ra'i, which sees every soul in its condition and judges it, and sees what is in the unseen and visible realms, and nothing in existence is hidden from it, and by it God casts assurance into the hearts of those brought nigh and makes them secure from satanic whispers.
- 18 وكذلك اسم الرائي الذي يرى كل نفس في حالها ويحكم عليها ويرى ما في الغيب والشهود وليس مخفياً عنه شيء في الوجود وبه يلقي الله اطميناناً في قلوب المقرّبين و يجعلهم آمنين من وساوس الشياطين
- 19 Likewise the name ar-Raqib, which watches over the affairs of the believers and preserves the mystics and the faithful from every disease and distress, and guards their faith from the whispering of every whisperer, liar and heedless one.
- 19 وكذلك اسم الرقيب الذي هو راقب امور المؤمنين وحافظ العارفين والمصدقين عن كل داء وكرب وحارس ايمانهم عن وسوسة كل موسوس وكذاب وغافل
- 20 Likewise the name ar-Ra'uf, which is merciful to the believers and kind to the God-fearing, delivering them from every abasing distress.
- 20 وكذلك اسم الرؤف الذي هو رحيم بالمؤمنين ورؤف بالمتّقين ومنجيهم من كل كرب مهين
- 21 Likewise, take the numerical value of the Ba and the Alif with its dot, it becomes 6, whereupon appears the letter Waw which is the first letter of the name al-Wahid (the One), Who hath ever been One in His Essence and will evermore remain Single in His Being, without peer or likeness, partner or equal, similitude or rival. He is the Manifestation of God's attribute of Oneness and the Mine of Divine Unity.
- 21 وكذلك تأخذ عدد الباء والألف مع يّنتها يصير ٦ اذاً تظهر الواو التي هي حرف أول اسم الواحد الذي كان لم يزل واحداً في ذاته ولا يزال يكون فرداً في نفسه بلا شبه ومثال وشريك وامثال ونظير وانداد وهو مظهر صفة وحدانية الحق ومعدن فردانية الله
- 22 Likewise is the name "Vasi" (the All-Embracing), through which God enricheth His servants and expandeth their worldly affairs, and striveth to guide His creatures to His holy court and to bring them into the paradise of His presence and reunion.
- 22 وكذلك اسم الواسع الذي به يغني الله عباده ويوسع في دنياهم ويهتّم في هداية بريته الى ساحة قدسه ودخولهم في جنة وصله ولقائه
- 23 And likewise is the name "Vahhab" (the All-Giving), through which He bestoweth upon whomsoever He willeth and forgiveth the sins of whichsoever He willeth among His servants, granting them from His wondrous gifts and comprehensive favors.
- 23 وكذلك اسم الوهاب الذي به يهب من يشاء ويغفر خطايا من يشاء من عباده ويهبهم من بدائع آلائه وجوامع نعمائه
- 24 And likewise is the name "Vitr" (the Single), Who from a beginning that hath no beginning hath been One in His Essence and unto an end that hath no end will be One in His Being, having no peer nor likeness, neither opposite nor rival, neither companion nor equal.
- 24 وكذلك اسم الوتر الذي كان من أول الذي لا أول له واحداً في ذاته ويكون الى آخر الذي لا آخر له واحداً في كينونته لا له شبه ولا مثل ولا ضد ولا ند ولا قرين ولا نظير
- 25 And likewise is the name "Vakil" (the Trustee), Who standeth guard over His sheep against the wolves of His creation, and Whom God hath made a refuge and support for the recourse of them that are distressed and the reliance of them that are afraid.
- 25 وكذلك اسم الوكيل الذي هو قائم على حفظ اغنامه من ذياب خلقه وهو الذي جعله الله ملجأ ومعتداً لالتجاء المضطرين واعتماد الخائفين
- 26 And likewise is the name "Varith" (the Inheritor), Who is the Inheritor of the earth and all that is therein, even as God the Exalted hath said: "And unto God belongeth the heritage
- 26 وكذلك اسم الوارث الذي هو وارث الأرض وما فيها كما قال الله تعالى والله ميراث السموات و

of the heavens and of the earth,” and Who in reality is the Inheritor of the hearts of the believers.

27 And likewise is the name “Vafa” (the Faithful), Whom God hath made the Fulfiller of the rewards of them that are patient and who taste the venom of tribulations in His path and endure for His good-pleasure, and the Fulfiller of the rewards of them that act according to His laws and ordinances.

28 And when thou takest the manifest number of the letter Ba, it becometh one, wherefrom emergeth the letter Alif which is at the beginning of the name “Asad” (the One), Who hath ever been and will ever be One, Single, from all eternity to all eternity.

29 And likewise are the names “Avval” and “Akhir” (the First and the Last), whereby are described God’s Firstness and Lastness, and these have ever been and will ever be First and Last.

30 And when thou takest the manifest number of Ba and Alif, with the manifestation of Alif once and Ba twice, it becometh nine. Then returning it to the rank of tens, there appeareth the Sad at the beginning of the name “Samad” (the Eternal), Who is the Lord of all beings and the Master of creation, the Object of all needs and desires, the Shelter of whoso seeketh shelter, and the Desire of whoso desireth His beauty.

31 And likewise is the name “Sani” (the Fashioner), Whom God hath made the Fashioner of all things created between the heavens and the earth, and the Fashioner of Adam whom God made the bearer of the mysteries of His Cause and the trust of His love.

32 And likewise, taking the number of the letter Ba with Alif, which becomes 6, then returning it to the tens, there emerges the letter Sin, which begins the Name As-Sami’ (the All-Hearing), through which God heareth the cry of His servant when he entreateth before Him and seeketh forgiveness for his sins, and through which He heareth the call of all things between earth and heaven.

33 Likewise the Name As-Sayyid (the Sovereign), Who is supreme over all things, sovereign over all things, and master over the necks of all things, and through Him is manifested every sovereignty in God’s earth and every majesty is proclaimed in God’s kingdom.

34 Likewise the Name As-Subbuh (the Most Holy), which God hath made sanctified from every name and token and from

الأرض وفي مقام الحقيقة وارث قلوب المؤمنين

27 وكذلك اسم الوفي الذي جعله الله موقى أجور الصّابرين والذين يذوقون سمّ البلايا في سبيله و يصبرون لرضائه و موقى أجور العاملين بأحكامه و شرايعه

28 وكذلك تأخذ عدد الظاهر من حرف الباء يصير ١ اذا يخرج منه حرف الألف الذي هي في أول اسم الأحد الذي لم يزل كان احداً فرداً أزلاً ابداً ولا يزال يكون احداً فرداً أزلاً ابداً

29 وكذلك اسم الأول والآخِر اللذان بهما وصفت أولية الله وأخريته و هما اللذان لم يزل كانا أولاً وآخراً ولا يزال يكونان أولاً وآخراً

30 وكذلك تأخذ عدد ظاهر الباء و الألف مع يئنة الألف مرة و الباء مرتين يصير ٩ ثم ترجعه الى رتبة العشرات يظهر الصاد في أول اسم الصمد الذي هو سيد العباد و مولى العباد و المقصود في الحوائج و المطالب و الملاذ لمن يلوذ و المراد لمن يريد جماله

31 وكذلك اسم الصانع الذي جعله الله صانع كلشيء عما خلق بين السموات والأرض و صانع آدم الذي جعله الله حامل اسرار امره و امانة حبه

32 وكذلك تأخذ عدد الباء مع الألف و يئنتها يصير ٦ ثم ترجعه الى العشرات اذا تخرج حرف السين التي هي في أول اسم السميع الذي به يسمع الله نداء عبده اذا يتضرع بين يديه و يستغفر لخطاياهم و به يسمع نداء كلشيء عما خلق بين الأرض و السماء

33 وكذلك اسم السيد الذي هو عظيم فوق كلشيء و سلطان فوق كلشيء و مالك رقاب كلشيء و به يظهر كل سلطنة في ارض الله و يعلن كل عظمة في ملك الله

34 وكذلك اسم السبوح الذي جعله الله منزهاً عن كل اسم و رسم و عن كل وصف و نعت و هذه الأسماء كلها في رتبة الخلق و مقام عرفان العبد

every description and attribute. All these names pertain to the realm of creation and the station of the servant's knowledge.

- 35 Likewise the Name As-Salam (the Peace), which God hath made free from the fancy of all things and the knowledge of all things, and through it God bestoweth peace upon whomsoever He willeth among His servants and healeth them from the malady of fancy and error and the affliction of denial and heedlessness.
- 36 And likewise, taking the number of the letter Ba, which becomes 2, there emerges the letter Ba, which begins the Name Al-Basir (the All-Seeing), through which God regardeth all things with the glance that overlooketh sins and transgressions, and through which He beholdeth whatsoever is veiled from sight and hidden from view.
- 37 Likewise the Name Al-Badi' (the Wondrous), through which God originateth all things in the station of letters and through which God maketh new every ancient thing.
- 38 Likewise the Name Al-Baqi (the Everlasting), Who was everlasting before the creation of all things and will be everlasting after the passing of all things, and from Him God hath manifested all the persistence of creation.
- 39 Likewise the Name Al-Bari' (the Creator), Whom God hath made the creator of all things from nothingness and the succourer of every poor one drowned in the sea of evanescence.
- 40 Likewise the Name Al-Batin (the Hidden), Whom God hath made concealed from the sight of all things and preserved from the vision of all things, and He is the One Who from the beginning that hath no beginning hath been aware of every matter and unto the end that hath no end shall be informed of every deed.
- 41 Likewise the Name Al-Basit (the All-Encompassing), through which God spreadeth sustenance to whomsoever He willeth among His servants and extendeth to whomsoever He desireth the table of His generosity and favors, and through which God hath spread out the earth as thou seest.
- 42 Likewise the Name Al-Barr (the Most Virtuous), Whom God hath made the dawning-place of every good; from Him good appeareth to whomsoever He wisheth and willeth among His servants, and from Him goodness emerges for whomsoever He pleaseth and desireth among His creatures.
- 43 Likewise the Name Al-Ba'ith (the Resurrector), Whom God hath made the raiser of all things and through Whom God
- 35 و كذلك اسم السلام الذي جعله الله سالماً من وهم كلشيء و عرفان كلشيء و به يعطى الله السلامة بمن يشاء من عباده ويرثهم من مرض الوهم والضلال وآفة الانكار والاغفال
- 36 و كذلك تأخذ عدد الباء يصير ٢ اذا تخرج حرف الباء التي هي في اول اسم البصير الذي به ينظر الله الى كلشيء بطرف الاغماض عن الخطايا والعصيان و به ينظر كلها ستر عن الأبصار و خفي عن الأنظار
- 37 و كذلك اسم البديع الذي به ابدع الله كلشيء في مقام الحروف و به يبدع الله كل عتيق
- 38 و كذلك اسم الباقي الذي كان باقياً قبل خلق كل شيء و يكون باقياً بعد فناء كلشيء و قد اظهر الله منه كل بقاء الخلق
- 39 و كذلك اسم البارئ الذي جعله الله خالق كل شيء من العدم و مغيث كل فقير غرق في بحر الفناء
- 40 و كذلك اسم الباطن الذي جعله الله مستوراً عن ابصار كلشيء و محفوظاً عن انظار كلشيء و هو الذي كان من الاول الذي لا اول له خبيراً بكل امر و يكون الى آخر الذي لا آخر له مطلعاً بكل فعل
- 41 و كذلك اسم الباسط الذي به بسط الله الرزق لمن يشاء من عباده و يبسط لمن يريد خوان كرمه و الطافه و به بسط الله الأرض كما ترى
- 42 و كذلك اسم البر الذي جعله الله مطلع كل خير منه اظهر الخير لمن شاء و اراد من عباده و منه يبرز الخير لمن يشاء و يريد من بريته

hath sent forth the Prophets and Messengers for the guidance of creation unto His Own true Self.

44 Likewise take the numerical value of the manifest Ba', which becomes 1, and raise it to the hundreds place, and there emerges the letter Qaf which is at the beginning of the name Al-Qadir (the All-Powerful), through which God was and is powerful over all things, and through it He constricts and expands, gives and withholds, causes to die and brings to life, exalts and abases, and through it He rends asunder the veils from the eyes of the believers and admits them into the gardens of delight, and through it He causes the misbelievers to enter the lowest of the low.

45 And likewise the name Al-Qahir (the Subduer), through which God subdues the misbelievers and causes them to enter the depths of hell.

46 And likewise the name Al-Qarib (the Near), which God has made near to all things from His own Self, as God the Exalted has said: "We are nearer to him than his life-vein," and He has made it cognizant of what occurs to the minds of the servants and the hearts of those in the lands.

47 And likewise the name Al-Qadim (the Ancient), which God has made ancient in the beginning that has no beginning and enduring to the end that has no end.

48 And likewise the name Al-Quddus (the Most Holy), which God has made sanctified above the imaginings of the imaginers, exalted beyond the comprehension of those who comprehend, transcendent above the description of those who describe, and elevated beyond the knowledge of those who know.

49 And likewise the name Al-Qayyum (the Self-Subsisting), which God has made standing over all things and sovereign over all things, and it is that through whose standing with the Cause the other Resurrection appeared and those in earth and heaven were shaken, and the dwellers of the cities of names lamented.

50 And likewise the name Al-Qaviy (the Strong), which God has made powerful over all things and through whose strength all the powers of the earth have appeared, and through it God brings forth people from the darkness of self and passion and causes the near ones to ascend to the most exalted station under the shadow of His Most Glorious Name.

51 And likewise the name Al-Qabid (the Withdrawer), which God has made the withdrawer of the spirits of all things, and it is

43 و كذلك اسم الباعث الذي جعله الله باعث كلشيء و به بعث الله التبيين والمرسلين لهداية الخلق الى نفسه الحق

44 و كذلك تأخذ عدد ظاهر الباء يصير ١ وترفعه الى رتبة المئات يخرج حرف القاف التي هي في اول اسم القدير الذي به كان الله مقتدراً على كلشيء ويكون مقتدراً على كلشيء و به يقبض ويبسط ويعطي ويمنع ويميت ويحيي ويرفع ويسفل و به يشق الأستار عن ابصار المؤمنين و يدخلهم في رياض النعيم و به يدخل المشركين في اسفل السافلين

45 و كذلك اسم القاهر الذي به يقهر الله على المشركين و يدخلهم في اسفل الجحيم

46 و كذلك اسم القريب الذي جعله الله قريباً بكل شيء من نفسه به كما قال الله تعالى ونحن اقرب اليه من جبل الوريد و جعله عالماً بما يخطر في بال العباد واقتدة من في البلاد

47 و كذلك اسم القديم الذي جعله الله قديماً في الأول الذي لا أول له و باقياً الى آخر الذي لا آخر له

48 و كذلك اسم القدوس الذي جعله الله مقدساً عن اوهام المتوهمين و منزهاً عن ادراك المدرकिन و متعالياً عن وصف الواصفين و متباهياً عن عرفان العارفين

49 و كذلك اسم القيوم الذي جعله الله قائماً على كلشيء و سلطاناً على كلشيء و هو الذي بقيامه على الأمر ظهرت القيامة الأخرى واضطرب من في الأرض والسماء و ناح سكان مدائن الأسماء

50 و كذلك اسم القوي الذي جعله الله قوياً على كلشيء و من قوته ظهرت قوات الأرض كلها و به يخرج الله الناس من ظلمات النفس والهوى و يصعد المقربين الى المقام الأسنى في ظل اسمه الأبهي

that which withdraws the earth of suspicions and imaginings by the command of God, the Mighty, the All-Knowing.

52 And likewise the name Al-Qadi (the Judge), through which God fulfills the needs of the seekers and the aims of those who aim, and through it God judges between the believer and the misbeliever, and the fortunate and the wretched.

53 And likewise observe in [the numerical value of] the manifest Ba' and Alif with their evidence, which becomes 7, then return it to the tens place and there emerges from it the letter 'Ayn which is at the beginning of the name Al-'Ali (the Exalted), which God has made transcendent above all things and through it He has manifested the loftiness of His station and the sublimity of His worth among His servants, and He is the One Who has ever been exalted above the description of contingent beings and the attributes of existing things.

54 And likewise the name Al-'Alim (the All-Knowing), which God has made knower of what is in secret and open, and from it appeared the knowledge of the earth among the servants.

55 And likewise the name Al-'Aziz (the Mighty), which God has made triumphant over all things and dominant over all things, and through it God has manifested His might among His creation and His revelation in His creatures.

56 And likewise the name Al-'Adil (the Just), through which God has manifested His justice in the earth that the misbeliever might reach the lowest depths of the fire and the believer the paradise of attainment and reunion.

57 And likewise the name Al-'Afuv (the Pardoner), from which God has manifested His pardon among His servants and through it He pardons those who seek assistance at the gate of His riches and forgiveness.

58 And likewise the name Al-'Azim (the Tremendous), which God has made tremendous above all things and through it God has manifested all His grandeur in His earth, and He is the One Whose station is more tremendous than to be described by any description or characterized by any attribute or comprehended by anything or praised by any praise or mentioned by any mention, and He is the Tremendous, the Great.

59 And likewise take the number of the manifest Ba' and Alif with the evidence of Alif once and Ba' twice which becomes 9, then immerse it in the ocean of hundreds and there appears the letter Za', which is at the beginning of the Name the Manifest

51 و كذلك اسم القابض الذي جعله الله قابض ارواح كلشيء و هو الذي يقبض ارض الظنون و الأوهام بأمر الله العزيز العلام

52 و كذلك اسم القاضي الذي به يقضى الله حوائج الطالبين و مقاصد القاصدين و به يحكم الله بين المؤمن و المشرك و السعيد و الشقي و كذلك

53 فانظر في [عدد ظاهر] الباء و الألف مع بينهما تصوير ٧ ثم ترجعه الى العشرات تخرج منه حرف العين التي هي في أول اسم العالی الذي جعله الله متعالياً فوق كلشيء و به اظهر علو شأنه و سمو قدره بين عبادہ و هو الذي لم يزل كان متعالياً عن وصف الممكّات و نعت الموجودات

54 و كذلك اسم العليم الذي جعله الله عالماً بما في السرّ و الاجهار و منه ظهرت علوم الأرض بين العباد

55 و كذلك اسم العزيز الذي جعله الله غالباً فوق كلشيء و مهيماً على كلشيء و به اظهر الله عزّه بين بريته و تجلّيه في خلقه

56 و كذلك اسم العادل الذي به اظهر الله عدله في الأرض ليصل المشرك الى الدرك الأسفل من النار و المؤمن الى جنة الوصل و الوصال

57 و كذلك اسم العفو الذي منه اظهر الله عفوه في عبادہ و به يعفو الذين استعانوا بباب غناؤه و عفوه

58 و كذلك اسم العظيم الذي جعله الله عظيماً فوق كلشيء و به اظهر الله كلّ عظمته في ارضه و هو الذي شأنه اعظم من ان يوصف بوصف او ينعت بنعت او يدرك بشيء او يثنى بثناء او يذكر بذكر و هو العظيم الكبير و

59 كذلك تأخذ عدد ظاهر الباء و الألف مع بينة الألف مرّة و الباء مرتين يصير ٩ ثم تغمسّه في بحر المئات تظهر الظاء التي هي في أول اسم الظاهر

(az-Zahir), which God has made predominant over all things and manifest in all things, and through it God reveals His dominion over all things.

- 60 And likewise take the number of Ba' and immerse it in the deep ocean of tens and there emerges the letter Kaf, which is at the beginning of the Name the All-Bountiful (al-Karim), which God has made bountiful to all things and through it God has revealed bounty in the world of existence.
- 61 And likewise the Name the All-Sufficing (al-Kafi), which God has made sufficient for those who trust in Him, as God the Exalted has said: "Whoso trusteth in God, He is sufficient unto him," and He is sufficient for us and for those who hold fast to the cord of God, the All-Sufficing, the All-Bountiful.
- 62 And likewise the Name the Most Great (al-Kabir), which God has made a mighty lord when He chose it over all things and from it greatness appeared for every great one on earth.
- 63 And likewise the Name the Uncoverer (al-Kashif), which God has made the remover of the veil of darkness from the sight of the believers and the reliever of sorrows from the bodies of whomsoever He willeth among all that is created between the heavens and the earth.
- 64 And likewise take the number of Ba' and Alif and their evidence, then there emerges the letter Ha', which is at the beginning of the Name the Ever-Living (al-Hayy), Who from the beginning that hath no beginning hath been living, eternal, self-subsisting and will continue unto the end that hath no end living, eternal, self-subsisting.
- 65 And likewise the Name the All-Forbearing (al-Halim), through which God hath manifested His forbearance that hath preceded all sinners and encompassed all creation.
- 66 And likewise the Name the Beloved (al-Habib), which God hath made a protector for those who believe in Him from the defilement of Satan and the whisperings of the people of tyranny, and likewise the Name the Truth (al-Haqq), Whose divinity is verified and established and Who is deserving of divinity, lordship, sovereignty and greatness.
- 67 And likewise the Name the Reckoner (al-Hasib), which God hath made the counter of all things and sufficient for all things, and He Who from the beginning that hath no beginning was sufficient for all things and will continue unto the end that hath no end sufficient for all things.
- الَّذِي جَعَلَهُ اللَّهُ غَالِبًا عَلَى كُلِّ شَيْءٍ وَبِهِ يَظْهَرُ اللَّهُ غَلْبَتَهُ عَلَى كُلِّ شَيْءٍ
- 60 و كذلك تأخذ عدد الباء ثم تغرقه في طمطم العشرات تخرج الكاف التي هي في أول اسم الكريم الذي جعله الله كريماً بكل شيء و منه اظهر الله الكرم في عالم الوجود
- 61 و كذلك اسم الكافي الذي جعله الله كفاية للمتوكلين كما قال الله تعالى و من يتوكل على الله فهو حسبه و هو حسب لنا و لمن يتوكل بحبل الله الكافي الكريم
- 62 و كذلك اسم الكبير الذي جعله الله سيداً عظيماً اذا اختاره على كل شيء و منه ظهر الكبرياء لكل كبير في الأرض
- 63 و كذلك اسم الكاشف الذي جعله الله كاشف غطاء الظلمة عن ابصار المؤمنين و كاشف الكرب عن اجساد من يشاء مما خلق بين السموات والأرضين
- 64 و كذلك تأخذ عدد الباء و الألف و ينتهما اذا تخرج حرف الحاء التي هي في أول اسم الحي الذي كان من الأول الذي لا أول له حياً دائماً قيوماً و يكون الى آخر الذي لا آخر له حياً دائماً قيوماً
- 65 و كذلك اسم الحليم الذي اظهر الله منه حلمه الذي سبق كل الخاطئين واحاط الخلائق اجمعين
- 66 و كذلك اسم الحبيب الذي جعله الله حافظاً للذين آمنوا به من رجس الشيطان و وساوس اهل الطغيان و كذلك اسم الحق الذي الوهيته محقق و مثبت و هو مستحق للألوهية و الربوبية و السلطنة و العظمة
- 67 و كذلك اسم الحاسب الذي جعله الله محصى كل شيء و كافي كل شيء و هو الذي كان في أول الذي لا أول له كافياً لكل شيء و يكون الى آخر الذي لا آخر له كافياً لكل شيء

- 68 And likewise the Name the All-Praised (al-Hamid), Who is praised in His deeds and Whom God hath made the praiser of His own Self among those of His servants who are brought nigh. 68 و كذلك اسم الحميد الذي هو محمود في اعماله و جعله الله حامداً لنفسه بين المقرين من عباده
- 69 And likewise the Name the All-Knowing (al-Hafi), which God hath made encompassing all things and knowing all things and gracious unto all things. 69 و كذلك اسم الخفي الذي جعله الله محيطاً بكل شيء و علماً بكل شيء و لطيفاً بكل شيء
- 70 And likewise take the number of the manifest Ba' and Alif with their evidence and raise it to the heaven of hundreds, then there emerges the letter Dhal, which is at the beginning of the Name the Creator (adh-Dhari'), which God hath made the creator of all things and their originator, and the quickener of all things and their manifestor. 70 و كذلك تأخذ [عدد ظاهر] الباء و الألف مع بينهما و ترفعه الى سماء المئات اذا يخرج حرف الدال التي هي في اول اسم الذاري الذي جعله الله خالق كل شيء و مبدعهم و باعث كل شيء و مظهرهم
- 71 And likewise take the letters Ba and Alif and Hamzih and join them to the shore of the sea of tens, whereupon will appear the letter Mim which is at the beginning of the name Al-Muhaymin (the Guardian), which God hath made the witness of the conditions of all things and the protector of all things. 71 و كذلك تأخذ الباء و الألف و الهمزة و توصله بساحل بحر العشرات اذا يظهر الميم هي في اول اسم المهيمن الذي جعله الله شاهد احوال كل شيء و حافظ كل شيء
- 72 And likewise the name Al-Mu'min (the Faithful), which God hath made the protector of all things from oppression and transgression, and the verifier of the existence of truth for all things, and the establisher of absolute sovereignty for all things. 72 و كذلك اسم المؤمن الذي جعله الله مؤمناً كل شيء من الظلم و التعدى و محقق وجود الحق لكل شيء و مثبت سلطان المطلق لكل شيء
- 73 And likewise the name Al-Malik (the Sovereign), which God hath made the ruler of all things and the possessor of all things. 73 و كذلك اسم المالك الذي جعله الله سلطان كل شيء و مالك كل شيء و
- 74 And likewise the name Al-Majid (the Glorious), which God hath made mighty above all things and noble above all things. 74 و كذلك اسم المجيد الذي جعله الله عزيزاً فوق كل شيء و كريماً فوق كل شيء
- 75 And likewise the name Al-Muhit (the All-Encompassing), which God hath made encompassing over all things and established over all things. 75 و كذلك اسم المحيط الذي جعله الله محيطاً على كل شيء و قائماً على كل شيء
- 76 And likewise the name Al-Mannan (the Bestower), which God hath made the giver to all things and the honorer of all things. 76 و كذلك اسم المنان الذي جعله الله معطياً لكل شيء و مكرماً لكل شيء
- 77 And likewise the name Al-Muqit (the Powerful), which God hath made powerful over all things and mighty over all things. 77 و كذلك اسم المقيت الذي جعله الله قادراً على كل شيء و مقتدراً على كل شيء
- 78 And likewise the name Al-Mubin (the Manifest), which God hath made evident among all things and the manifestor of all things and the distinguisher between truth and falsehood in all things. 78 و كذلك اسم المبين الذي جعله الله ظاهراً بين كل شيء و مظهراً لكل شيء و فارقاً بين الحق و الباطل من كل شيء

- 79 And likewise the name Al-Musavvir (the Fashioner), which God hath made the fashioner of all things and the creator of all things.
- 80 And likewise take from the Ba and Alif and raise it to the air of hundreds, whereupon will emerge from it the letter Shin which is at the beginning of the name Ash-Shahid (the Witness), which God hath made cognizant of the affairs of all things and knower of all things.
- 81 And likewise the name Ash-Shakur (the All-Grateful), which God hath made the bestower of reward to the thankful among all things and the recompenser of the remembering ones among all things.
- 82 And likewise the name Ash-Shafi (the Healer), which God hath made the healer of all things from every illness and disease and the deliverer of all things from every distress and affliction.
- 83 And likewise take the number of Ba and Alif and immerse it in the sea of tens, whereupon will appear the letter Lam which is at the beginning of the name Allah Al-Latif (God the Subtle), which God hath made just between all things and the manifestor of justice for all things.
- 84 And likewise take the manifest number of Ba with its evidence twice and Alif with its evidence once, whereupon 9 will appear, from which emerges the letter Ta which is at the beginning of the name At-Tahir (the Pure), which God hath made sanctified from every likeness and similitude and exalted above every partner and peer, never associated with anything on earth nor resembling anything in creation.
- 85 And likewise take the manifest number of the letter Ba then immerse it in the depths of the sea of thousands, whereupon will appear the letter Ghayn which is at the beginning of the name Al-Ghafur (the All-Forgiving), which God hath made the forgiver of the sins of all things and the concealer of the faults of all things.
- 86 And likewise the name Al-Ghani (the Self-Sufficient), which God hath made independent of all mention and description and transcendent above all likenesses and examples.
- 87 And likewise the name Al-Ghiyath (the Succourer), which God hath made the helper of whosoever holdeth fast to the cord of God and cleaveth to the hem of God.
- 88 And likewise take the number of Ba and Alif with their evidence which becomes 8, then raise it to the heaven of tens, whereupon will appear the letter Fa which is at the beginning
- 79 و كذلك اسم المصور الذي جعله الله مصوراً لكل شيء و موحداً لكل شيء
- 80 و كذلك تأخذ من الباء و الألف و ترقيه الى هواء المئات اذا تخرج منه حرف الشين التي هي في أول اسم الشهيد الذي جعله الله مطلعاً بأمر كل شيء و عالماً بكل شيء
- 81 و كذلك اسم الشكور الذي جعله الله معطي جزاء الشاكرين من كل شيء و مؤدي أجور الذاكرين من كل شيء
- 82 و كذلك اسم الشافي الذي جعله الله شافي كل شيء من كل مرض و داء و منجي كل شيء من كل كرب و بلاء
- 83 و كذلك تأخذ عدد الباء و الألف اذا تغمسه في بحر العشرات فيظهر حرف اللام التي هي في أول اسم الله اللطيف الذي جعله الله عادلاً بين كل شيء و مظهر العدل لكل شيء
- 84 و كذلك تأخذ عدد ظاهر الباء مع بينتها مرتين و الألف مع بينتها مرة اذا يظهر ٩ فتخرج منها حرف الطاء التي هي في أول اسم الطاهر الذي جعله الله مقدساً عن كل شبه و مثل و منزهاً عن كل قرين و ند لم يقترب بشيء في الأرض و لن يشابه بشيء في الخلق
- 85 و كذلك تأخذ عدد ظاهر حرف الباء ثم تغمسه في لجة بحر الألوف اذا تظهر حرف الغين التي هي في أول اسم الغفور الذي جعله الله غافر ذنوب كل شيء و ساتر عيوب كل شيء
- 86 و كذلك اسم الغني الذي جعله الله مستغنياً عن كل الأذكار و الأوصاف و متعالياً عن كل الأشباه و الأمثال
- 87 و كذلك اسم الغياث الذي جعله الله مغيثاً لمن يمسك بحبل الله و يتشبث بذيل الله
- 88 و كذلك تأخذ عدد الباء و الألف مع بينتهما يصير ٨ ثم ترقيه الى سماء العشرات يظهر حرف

of the name Al-Fatir (the Creator), which God hath made the creator of all things and the originator of all things.

89 And likewise the name Al-Fard (the Single), which God hath made unique in His essence from the beginning that hath no beginning and alone in His being unto the end that hath no end.

90 And likewise the name Al-Fattah (the Opener), which God hath made the judge between things and the executor of judgment between earth and heaven.

91 And likewise the name Al-Faliq (the Cleaver), which God hath made the cleaver of the dawn of faith and the manifestor of the daybreak of certitude to the people of religions.

92 And likewise take the number of the Ba and the Alif with the evidence of the Ba, then it becomes 5, from which emerges the letter Ha which is at the beginning of the name Al-Hadi (the Guide), whom God has made the guide of all things and their deliverer from error and darkness through His grace which encompasses all things.

93 And likewise take the number of the Ba and the Alif, then emerges the letter Jim which is at the beginning of the name Al-Jalil (the Glorious), whom God has made the manifestation of His glory in all things and the dawning-place of His majesty amidst all things.

94 And likewise the name Al-Javad (the Generous), through whom God has manifested His generosity to all things and His beneficence to all things.

95 And likewise take the number of the Ba and the Alif and its evidence, then 6 appears, and return it to the rank of hundreds, then appears the letter Kha which is at the beginning of the name Al-Khaliq (the Creator), whom God has made the creator of all things and the originator of all things.

96 And likewise the name Al-Khabir (the All-Informed), whom God has made knower of the essence of all things and aware of the realities of all things.

97 And likewise take the number of the Ba and the Alif and the Hamza, then it becomes 4, from which appears the letter Dal which is at the beginning of the name Ad-Dayyan (the Judge), whom God has made the bestower of the recompense of all things and the rewarder of all things.

98 And verily thou, O hearer of what the dove of the heart warbles upon the branches of utterance and what the cock of inner meanings crows upon the tree of exposition, if thou desirest to

الفاء التي هي في أول اسم الفاطر الذي جعله الله خالق كل شيء ومبدع كل شيء

89 وكذلك اسم الفرد الذي جعله الله متفرداً في ذاته من الأول الذي لا أول له ومتوحداً في كينونته الى آخر الذي لا آخر له

90 وكذلك اسم الفتاح الذي جعله الله حاكماً بين الأشياء ومجري الحكم بين الأرض والسماء

91 وكذلك اسم الفالق الذي جعله الله فالق صبح الايمان ومظهر فجر الايقان لأهل الأديان

92 وكذلك تأخذ عدد الباء والألف مع بينة الباء اذاً يصير ه فتخرج منه حرف الهاء التي هي في أول اسم الهادي الذي جعله الله هادياً لكل شيء ومخرجهم من الضلالة والظلام بفضل الذي احاط كل شيء

93 وكذلك تأخذ عدد الباء والألف اذاً تخرج حرف الجيم التي هي في أول اسم الجليل الذي جعله الله مظهر جلاله في كل شيء ومطلع اجلاله بين كل شيء

94 وكذلك اسم الجواد الذي اظهر الله به جوده لكل شيء واحسانه لكل شيء

95 وكذلك تأخذ عدد الباء والألف وبيتها اذاً يظهر ٦ وترجعها الى رتبة المئات اذاً تظهر حرف الخاء التي هي في اول اسم الخالق الذي جعله الله خالق كل شيء ومبدع كل شيء

96 وكذلك اسم الخبير الذي جعله الله عالماً بكنه كل شيء ومطلعاً بحقائق كل شيء

97 وكذلك تأخذ عدد الباء والألف والهمزة اذاً يصير د فيظهر منه حرف الدال التي هي في أول اسم الديان الذي جعله الله معطي جزاء كل شيء ومؤدى اجور كل شيء

98 وانت انت يا ايها السامع ما يتغنى ورقاء القلب على افنان البيان ويصيح ديك المعاني على شجرة

drink from the dewdrops of the pure water of the sea of meanings, derive from the flames of the torches of utterance, hearken to what I warble upon the lote-tree of words and what I sing upon the tree of exposition through what the All-Merciful has taught me by His all-encompassing grace concerning what shall be and what has been. Behold these words which have emerged from the Ba seated upon the throne of glory and power, as they have outwardly emerged from it, and likewise inwardly all names appear from this Ba which is the beginning of existence in the unseen and the visible and the manifestation of words in all revelations.

- 99 And in one station we interpret the letters of the Bismillah in this order: that is, "I seek aid through God's sovereignty and His being the Beloved, and through God's oneness and His divinity, and through God's all-mercifulness and His all-compassionateness." And this is an address from the pavilion of grandeur and the tree of eternity and the true Mount Sinai behind the depths of grandeur to him who was named Muhammad in the kingdom of names and whom God made a guide for those who sleep upon the pillows of heedlessness and passion and error and transgression. And the word of command in this address is implied, and in one station we interpret according to the outward rule, but the intention of following "the All-Merciful" after the word of majesty is thus: that is, when He observed that all the servants were drowned in the sea of heedlessness and ignorance and were sleeping upon the pillows of sin and tyranny, therefore He began with the name "the All-Merciful" that God might have mercy upon them and not seize them with His wrath and justice; or that when He saw that the people were, by reason of their deeds, in despair of God's mercy, therefore He began after the word of majesty with "the All-Merciful," for the mercy of this name has preceded all things whether believer or unbeliever, whether blessed or wretched, whether oppressor or just, that perchance hearts might find peace through His grace and His beneficence and His generosity and His favor; and He began after "the All-Merciful" with the name "the All-Compassionate" that it might be glad tidings to the believers and the God-fearing who have turned toward the manifest horizon and have been illumined by the rising of the Sun of the Countenance.

- 100 O hearer! Open thine ears unto that which I warble upon the Tree of Exposition, that thou mayest attain unto what God hath intended for the people of the Bayan. Consider thou the letter Nun, which in every station hath meanings none knoweth save God and whomsoever He strengtheneth with authority from His presence. In its outward meaning in language

التبيان لو تريد ان تشرب من رشحات زلال بحر المعاني تقتبس من قبسات مشاعل البيان اسمع ما اتغنّى على دوحة الألفاظ وارتنى على شجرة التبيان بما علمني الرحمن بفضله الشامل على ما يكون و ما قد كان فانظر هذه الكلمات التي خرجت من الباء الجالسة على عرش العزة والاقتدار كما انها خرجت في الظاهر منها وكذلك في الباطن تظهر كلّ الأسماء من هذه الباء التي هي مبدء الوجود في الغيب والشهود ومظهر الكلمات بكلّ الظهورات

99 وفي مقام نفسر حروف البسملة على هذا الترتيب اى استمدد بسلطان الله ومحبوبيته واحدية الله والوحيته ورحمانيّة الله ورحيميته وهذا خطاب من سرادق الكبرياء وشجرة البقاء والطور الحقيقية خلف لجج الكبرياء الى من سمي بمحمد في ملكوت الأسماء وجعله الله هادياً للذين ناموا على وسائد الغفلة والهوى والضلال والطغي و لفظ الأمر في هذا الخطاب مقدّر وفي مقام نفسر على القاعدة الظاهرية ولكن المقصود من اتباع الرحمن بعد لفظ الجلالة يكون كذلك اى انه لما شاهد بأن العباد كلهم غرقوا في بحر الغفلة والجهل وناموا على وسائد الذنب والبغى لذا ابتداء باسم الرحمن لعل الله يرحمهم ولا يأخذهم بقهره وعذله او انه لما رأى بأن الناس من افعالهم كانوا مأیوسين من رحمة الله لذا ابتداء بعد لفظ الجلالة بالرحمن لأن رحمة هذا الاسم سبقت كلشيء من المؤمن والكافر والسعيد والشقي والظالم والعاقل لعل القلوب تطمئن بفضله واحسانه وجوده وامتنانه وابتداء بعد الرحمن باسم الرحيم ليكون بشارة للمؤمنين والمتقين الذين توجهوا الى الأفق المبين واستنوروا من اشراق شمس الجبين

100 وبعد يا ايها السامع ان افتح اذنيك لما اتغنّى على شجرة التبيان لتصل الى ما اراد الله لأهل البيان فانظر في النون ان لها في كل مقام معان لا يعلمه الا الله ومن ايده بسلطان من عنده انها في اللغة الظاهرية بمعنى الحوت وهذا اشارة

it signifieth “fish,” which is an allusion to him who is immersed in the ocean of divine revelation and witness, who is plunged in the depths of the sea of the Kingdom, and who hath descended into the abyss of the love of the Beloved. It is an address to the most excellent of creation and most perfect of servants, who was named Muhammad in the Kingdom of Names and Ahmad in the pavilions of eternity. In its inner significance it is an allusion to the letter Ha’, which is the second letter of the Most Great Name and the most upright Mystery and the most perfect and complete Symbol, for when thou calculatest it numerically it becometh fifty, and when thou reducest it to single digits the letter Ha’ emergeth therefrom. The purpose of the allusion of Nun to the name Muhammad—which we explained before as meaning “fish”—is that it is circular around the point at its center, and this is an allusion that Prophethood revolveth around the Point which God made the source of the creation of the Bayan and the dawning-place of the Cause of the All-Merciful.

- 101 In one station We interpret Nun as the Identity of the Divine Unity, Who was in the beginning that hath no beginning, Single, One, Ever-Living, Self-Subsisting, and shall be unto the end that hath no end, Single, One, Ever-Living, Self-Subsisting.
- 102 In another station We interpret it as the Identity of the Prophets, whereby God educateth the creation of the heavens and earth in the kingdom of Command and Creation. In this station God addressed His Beloved, saying: “But for thee, I would not have created the celestial spheres.”
- 103 In another station We interpret Nun as the Prophethood of the Beloved, meaning that God addressed him as Prophet that he might inform the people of that which would guide them to the path of right guidance and prevent them from tyranny and corruption.
- 104 In another station We interpret it as “fire,” by which is meant Muhammad, for he was a blazing and burning fire in the love of God, proclaiming that there is no God but God.
- 105 In another station We interpret it as the fire of the Tree of Sinai which addressed Moses, saying “Verily I am God, there is no God but Me.”
- 106 In another station We interpret Nun as the River of Kawthar which flowed from the mouth of Muhammad, the Messenger of God, even as God the Exalted hath said: “Verily We have given thee Kawthar.”

الى من استغرق في بحر المكاشفة والشهود و
تغمس في لجة طمطم يَم الملكوت و غاض في
ققام محبة المحبوب و هو يكون خطاباً الى افضل
الخلق و اكل العباد الذي سمي بمحمد في ملكوت
الاسماء و احمد في رفارف البقاء و في مقام
الباطن تكون اشارة الى الهاء التي هي حرف الثانية
من الاسم الأعظم والسر الأقوم والرمز الأكل
الأتم لأنك اذا تحاسبها تصير في العدد ٥٠ و
اذا انزلته الى مراتب الاحاد تخرج منه الهاء و
المقصود من اشارة النون الى اسم محمد [ص] التي
فسرناها من قبل بمعنى الحوت اي انها مستديرة
حول النقطة التي في قطبها وهذه اشارة بأن النبوة
مستديرة حول نقطة التي جعلها الله مبدء خلق
البيان ومنشأ ظهور امر الرحمن

- 101 و في مقام نفسر النون بانية الأحديّة الذي كان
في ازل الازال فرداً واحداً حياً قيوماً ويكون الى
ابد الآباد فرداً واحداً حياً قيوماً
- 102 و في مقام نفسرها بانية الأنبياء التي بها يرى الله
خلق السموات والأرض في ملكوت الأمر و
الخلق و في هذا المقام خاطب الله حبيبه و قال
لولاك لما خلقت الأفلاك
- 103 و في مقام نفسر النون بنبوة الحبيب اي ان الله
خاطبه باسم النبي لينبأ الناس بما يهديهم الى سبيل
الرشاد و يمنعهم عن البغي و الفساد
- 104 و في مقام نفسرها باسم النار والمقصود منها محمد
[ص] لأنه نار مشتعلة محترقة في حب الله ناطقة
بأن لا اله الا الله
- 105 و في مقام نفسرها بنار شجرة السيناء الذي خاطب
الكليم بأنّي انا الله لا اله الا انا
- 106 و في مقام نفسر النون بنهر الكوثر الذي جرى من
فم محمد رسول الله [ص] كما قال الله تعالى انا
اعطيناك الكوثر

- 107 In another station We interpret Nun as the Tablet, as was mentioned before, in the station of Truth as the Preserved Tablet whose contents none knoweth save God, and in the station of creation as the tablet whereon the Prophets inscribe the verses of God, His signs, His laws and His ordinances. And this is the best interpretation due to its connection with what follows.
- 108 And the Pen hath meanings none knoweth save He Who taught by the Pen and whomsoever He strengtheneth with authority from His presence. We now sprinkle upon the hearers a sprinkling from the ocean of its meanings surging in the earth and the sea of its realities welling up in the heart. In its primary station it is the Supreme Pen whereby God wrote the Preserved Tablet and wherein He ordained every determined matter. By the will of this Pen was the heaven raised up and the earth spread out and the rivers made to flow and the seas made to surge and the winds made subservient and the waters made to descend and the clouds made to gather and man created and the mysteries of wisdom and utterance taught.
- 109 In one station it referreth to God's all-conquering Will over all things, and in another to His all-pervading Purpose concerning all who are in earth and heaven, and in another to His all-encompassing Power over all things, and in another to His Decree running through all things.
- 110 And in the second degree We interpret the Pen as the Reality of the Prophets, peace be upon them, for through their Manifestation God spreads His Cause, proclaims His remembrance, reveals His traces, and originates His verses. Through them the circle of existence revolves in both the unseen and visible realms. Through their appearance justice and equity appear among the servants, and the traces of oppression and tyranny are erased from the lands. And in one station We interpret it as the pen between their fingers with which they write what they inscribe of God's verses and traces, God's praise and remembrance, God's unity and glorification, and God's laws and ordinances.
- 111 And in the third degree We interpret the Pen as he who stands after them in their Cause, as a throne for the sitting of the sovereign of their Cause upon it, and what is written of their praise and glorification.
- 112 Thou art not, by thy Lord's grace, one possessed. This grace has meanings in every station. We interpret it in the station of Reality as what God has inspired in the heart of His Beloved of the wondrous verses and ordinances, and the comprehensive remembrances and traces.
- 107 وفي مقام نفسر النون باللوح كما ذكر من قبل في رتبة الحق بلوح محفوظ الذي لا يعلم ما فيه الا الله وفي رتبة الخلق باللوح الذي يكتبون الانبياء آيات الله وآثاره وشرائعه واحكامه عليه وهذا احسن المعاني لمناسبة بعده
- 108 والقلم ولهذا القلم معان لا يعلمه الا من علم بالقلم ومن يؤيده بأمر من عنده وانا حينئذ نرشح على السامعين رشحا من بحر معانيه المتلجلج في الأرض وطمطم حقائقه المتبوج في القلب واما في رتبة الأولى هو القلم الأعلى الذي به كتب الله لوح محفوظ وفيه قدر كل امر محتوم وبارادة من هذا القلم رفعت السماء وبسطت الأرض وجرت الأنهار وتوجت البحار وسخرت الأرياح ونزلت المياه وتراكت السحاب وخلق الانسان وتعلم اسرار الحكمة والبيان
- 109 وفي مقام بمشية الله الغالبة على كل الأشياء وفي مقام بارادته المهيمنة على من في الأرض والسماء وفي مقام بقدره المحيط على كل شيء وفي مقام بقضائه الجارى في حق كل شيء
- 110 وفي الرتبة الثانية نفسر القلم بحقيقة الانبياء عليهم السلام لأن بظهورهم ينشر الله امره ويعلن ذكره ويظهر آثاره ويدع آياته وبهم تستدير دائرة الوجود في الغيب والشهود وبظهورهم يظهر العدل والانصاف بين العباد ويحو آثار الظلم والاعتساف من البلاد وفي مقام نفسره بقلهم الذي بين اناملهم ويكتبون به ما يسطرون من آيات الله وآثاره وثناء الله واذكاره وتوحيد الله وحمده وشرائع الله واحكامه
- 111 وفي الرتبة الثالثة نفسر القلم بمن يكون قائما بعدهم على امرهم وعرشا لجلوس سلطان امرهم عليه وما يسطر من مدحهم وثناءهم
- 112 ما انت بنعمة ربك بمنحون ولهذا النعمة في كل مقام معان وانا نفسر في مقام الحقيقة بما المهم الله على قلب حبيبه من بدائع آياته واحكامه وجوامع اذكاره وآثاره

113 In the outward station, as what He has bestowed of earthly bounties through His wondrous grace and favors, and provided of worldly blessings through His wondrous generosity and honor. In the station of the body, as what He has bestowed of health, strength, power, might, steadfastness in His Cause, the spreading of His remembrance, and the exaltation of His wisdom and laws to His servants, and the return of His creation to the court of His eternal glory. And in one station We interpret grace as what He has taught of the wondrous wisdom and comprehensive knowledge and mysteries, and We interpret "possessed" as meaning "concealer" - that is, thou art not a concealer of what God has bestowed upon thee of wondrous blessings and precious bounties, that thou mayest manifest what has been bestowed upon thee for the guidance of the servants to the path of the Lord of creation and the purification of hearts through the love of God, the Mighty, the Generous.

114 Glory be to Thee, O my God! Praise be to Thee for having inspired my heart with the exposition of Thy verses and the interpretation of what Thou didst cause to flow from the tongue of Muhammad, Thy Beloved. Praise be to Thee for having guided me to the fountain of inner meanings which has flowed from Thy tongue and for having given me to drink a drop of that pure water flowing from the right hand of the throne of Thy greatness and majesty. I beseech Thee by Thy majesty which has no partner in Thy dominion, by Thy beauty which has no likeness in Thy creation, by Thy power which has no equal among Thy creatures, and by Thy decree which has no reckoner in Thy lands, to illumine our sight with the light of Thy grace and favors and to delight our eyes with beholding the manifestations of the traces of the beauty of Thy divine unity. My God, at this moment I desire a drop from the ocean of Thy bounty that I may surge in Thy remembrance and praise, and a spark from the fire of Thy love that I may be aflame in thanksgiving and glorification to Thee. I beseech Thee by Thy Most Great Name and Thy Most Ancient Beauty to bring my prayer near to fulfillment and grant me what Thou hast not granted to any of Thy creation, and honor me with what Thou hast not honored any soul among Thy creatures, and inspire my heart with what Thou hast not inspired in the heart of any one of Thy servants.

115 O Lord! Thou hast created us by Thy command and brought us into being by Thy Word - leave us not abandoned in the wilderness of disappointment from the wondrous manifestations of Thy grace and favors. O Lord! Thou hast created us for Thy love and knowledge - veil us not from them through Thy grace and favors. O Lord! Thou hast loosened our tongues

113 وفي مقام الظاهر بما انعمه من آلاء الأرض ببدايع فضله و الطافه و رزق من نعماء الدنيا ببدايع جوده و اكرامه و في مقام الجسد بما انعمه من السلامة والقوة والقدرة والاقتدار والاستقامة على امره وانتشار ذكره واعلاء حكمه و شرايعه لعباده و اناية بريته الى ساحة عز بقائه و في مقام نفس النعمة بما علمه من بدائع حكمه و جوامع علومه و اسراره و نفس المجنون بمعنى السائر اى لست بسائر بما انعمك الله من بدائع النعماء و جواهر الآلاء لتظهر ما انعمتك لهداية العباد الى سبيل مالک الایجاد و تصفية القلوب بحجة الله العزيز الجواد

114 سبحانک اللهم يا الهی لک الحمد بما اهمت على قلبي بيان آياتک و تفسير ما اجرته من لسان محمد حبيبک و لک الحمد بما هديتني الى کوثر المعاني الذي جرى من لسانک و اشربتني قطرة من ذلك الزلال الجارى عن يمين عرش عظمتک و جلالک استلک بجلالک الذي ليس له شریک في ملکک و بجمالک الذي ليس له نظیر في خلقک و بقدرتک التي ليس لها ند في بریتک و بقضائک الذي ليس له محصى في بلادک بأن تور ابصارنا بنور فضلک و الطافک و تقر عيوننا بمشاهدة تجليات آثار جمال عز وحدانيتک الهی حينئذ اريد من بحر عطائک رشفة لأكون مواجاً في ذکرک و ثنائک و من نار محبتک قبسة لأكون مشتعلًا في شکرک و حمدک استلک باسمک الأعظم و جمالک الأقدم بأن تقرّب دعائي بالاجابة و تعطيني ما لا اعطيته بأحد من خلقک و تکرمني ما لا اکرمته بنفس من بریتک و تلهم على قلبي ما لا اهمته على قلب شخص من عبادک

115 ايرب خلقتنا بأمرک و ابدعتنا من کلمتک لا تجعلنا متروکاً في العراء الخيبة عن بدائع ظهورات فضلک و الطافک ايرب انشأتنا لحبک و عرفانک لا تحجبنا عنهم بفضلک و الطافک ايرب اطلقت لساننا لذكرک و ثنائک لا تحرسها

for Thy remembrance and praise - silence them not in the wondrous remembrances of the beauty of Thy divine majesty. O Lord! Thou hast strengthened our hands and feet to grasp the hem of Thy bounty and to walk in the path of Thy good-pleasure - prevent them not, through Thy wondrous power and greatness, from that for which Thou didst create them. For Thou art God, there is no God but Thee, the King, the Single, the One, the Mighty, the Powerful. And praise be to Thee, O God of the worlds and Beloved of those who know Thee.

HURQ.BH48x

في بدائع اذكار جمال عز الوهيتك ارب قويت
ايادينا و ارجلنا لأخذ ذيل عطائك و المشي في
سبيل رضائك لا تمنعهما عما خلقتهما له بدائع
قدرتك و عظمتك اذ انتك انت الله لا اله الا
انت الملك الفرد الواحد العزيز القدير و الحمد
لك يا اله العالمين و محبوب العارفين

INBA56:023, BMT.119

AB00021

Tafsir-i-Ayat-i-az Suriy-i-Jinn (Commentary on the Surah of the Jinn)

To: Hasan

- 1 Praise be to God, the First without beginning and the Last without end, Who created earth and heaven, brought forth attributes and names, and sent down from the heaven of destiny unto the people of creation that which draweth them nigh unto the paradise of eternity and removeth them far from the hell of extinction. He it is Who distinguished between the Kaf and the Nun, and created from them all that was and shall be. When He spoke the Most Exalted Word, there appeared therefrom a fire that encompassed earth and heaven, and the hearts of those in the Kingdom of Names were set ablaze thereby.
- 2 When creation was completed through that divine Word, He called out from behind the pavilions of eternity: "Am I not your Most Glorious Lord?" Whereupon the voice of them that had drawn nigh was raised, crying: "Yea, verily, O Thou God of those in the heavens and on earth!" And when the first creation was completed and He desired to distinguish between the peoples, He spoke another word and manifested it in the forms of the Prophets, sending them to guide all in creation to His straight path and His true religion. When they had fulfilled that wherewith they had been charged by the Lord of existence and the King of the seen and the unseen, the people differed and veiled themselves from what God had intended for them, following instead the manifestations of the Evil One. And after the cycles had revolved and the ages had passed, and our Lord, the Mighty, the Chosen One, desired to gather His servants beneath the shade of the Tree of Unity and give them

1 الحمد لله الأول بلا أول و الآخر بلا آخر الذي
خلق الأرض و السماء و ابدع الصفات و الأسماء
و انزل من سماء التقدير لأهل الانشاء ما يقربهم
الى جنة البقاء و يبعدهم عن حيم الفناء هو الذي
فصل بين الكاف و النون و خلق منهما كل ما
كان و ما يكون و لما تكلم بالكلمة العليا ظهرت
منها نار احاطت الأرض و السماء و احترقت
منها قلوب من في ملكوت الأسماء

2 و لما تم بتلك الكلمة الربانية خلق الانشاء نادى
عن وراء سرادق البقاء أ لست بربكم الأبي
فارتفع صوت المقبلين بلى بلى يا اله من في
السموات و الأرضين و لما تم الخلق الأول و اراد
ان يفصل بين الملل تكلم بكلمة اخرى و اظهرها
على صور الأنبياء و ارسلهم لهداية من في الانشاء
الى صراطه المستقيم و دينه القويم فلما بلغوا ما
امروا به من لدن مالك الوجود و ملك الغيب
و الشهود اختلف الناس و احتجبوا عما اراد الله
لهم بما اتبعوا مظاهر الخناس و بعدما دورت
الأدوار و كورت الأكوار و اراد ربنا العزيز
المختار ان يجمع العباد في ظلال شجرة الاتحاد
و يشربهم من معين الألفة و الوداد تكلم بكلمة

to drink from the wellspring of fellowship and love, He spoke a spiritual, hidden, and holy word whereby all were made ready for the Meeting, and they that were athirst drank of the wine of immortality. Then there appeared in creation the Point manifested beneath the letter Ba', connected to its pillar, the letter Ha'.

- 3 When that true Point appeared in the form of the upright Alif, He beheld creation veiled in the shrouds of names, heedless of their Ordainer and Fashioner. He desired to deliver them from delusion and draw them nigh unto the Known One. He sent down the Bayan and gave them glad tidings of the remaining Six and their appearance in the contingent world, and explained to them the mystery of inversion and the appearance of the Chief. When He appeared, the essences were disturbed, the realities trembled, the substances were shaken, and the simple elements quaked, until the Lord of Lords, through His perfect power and all-encompassing sovereignty, stilled their perturbation. And after He was seated upon the throne of divine grace, He summoned all possibility to His glorious and bountiful beauty and conveyed to the kings what He desired through His power that encompasseth all existence. Then did the tongues of all in the heavens and earth proclaim: "Glory be to God, the Originator of the worlds, the Creator of the worlds, the Producer of the worlds!"

- 4 O thou who asketh about the noble verse revealed in the Qur'an and seeketh to know the meanings and explanations concealed therein, know thou that whatsoever hath been sent down from the kingdom of our Lord, the Mighty, the Merciful, hath diverse meanings and countless explanations. At times We interpret it outwardly, and at other times inwardly, and through our Lord's bounty We possess melodies that cannot be mentioned in the realm of creation. Were We to reveal them, hearts would rejoice and bodies would take flight, and all in the realm of possibility would be so intoxicated by the wine of utterance that they would sacrifice their souls for God, the Single, the One, the Self-Subsisting, the Relied-Upon, Who hath taken no son unto Himself. Verily, He is the Powerful, the One.

- 5 Exalted be our Lord, the Self-Subsisting, through Whose manifestation the hidden secret, the treasured symbol, and the preserved and guarded mystery have been revealed. We praise Him for having made Himself known to us, caused us to speak His praise, and taught us that which was concealed in His inscribed tablet. Verily, He is the All-Encompassing, the Self-Subsisting. And in this Book We have purposed to veil certain of their meanings and to unveil a portion thereof. Therefore do We first interpret them in accordance with the statements

روحانية خفية قدسية و به استعداد الكل للقاء
و شرب الشاربون رحيق البقاء اذا ظهرت في
الانشاء النقطة البارزة تحت الباء المتصلة بركنها
الهاء

3 فلما ظهرت تلك النقطة الحقيقية بطراز الألف
القائمة رأى البرية في جبات الأسماء غافلين عن
مقدورها و مصورها اراد ان يخلصهم عن الموهوم
و يقربهم الى المعلوم انزل لهم البيان و بشرهم
بالسنة الباقية و ظهورها في الامكان و بين لهم
سر التنكيس و ظهور الرئيس فلما ظهر اضطربت
الكينونات و ارتعشت الذاتيات و تزلزلت
الجوهريات و ارتعدت الساذجيات فأمسكها
رب الأرباب عن الاضطراب بقدرته الكاملة و
احاطته المحيطة و بعدما قعد على عرش الامتنان و بلغ
دعا اهل الامكان الى جماله العزيز المنان و بلغ
الملوك ما اراد بقدرته المحيطة على الأكوان اذا
تكلم السن من في السموات و الأرضين العظمة
لله مبدع العالمين و منشي العالمين و موجد العالمين

4 يا ايها السائل عن الآية الشريفة المنزلة في القرآن
و الطالب عرفان ما ستر فيها من المعاني و البيان
فاعلم بأن لما نزل من ملكوت ربنا العزيز الرحمن
معان شتى و بيانات لا تحصى مرة نفسرها بالظاهر
و طورا بالباطن و لنا من فضل ربنا الأبهى نعمات
لا تذكر بما في الانشاء و لو نظهرها لتفرح القلوب
و تطير الأبدان و يأخذ من في الامكان سكر رحيق
البيان على شأن يفديهم انفسهم لله الفرد الواحد
الصمد المعتمد الذي ما اتخذ لنفسه ولداً انه هو
القادر الأحد

5 تعالى ربنا القيوم الذي بظهوره ظهر السر المكنون
و الرمز المخزون و الكنز المستور المصون نحمده بما
عرفنا نفسه و انطقنا بثناؤه و علمنا ما هو المستور
في لوحه المسطور انه هو المهيمن القيوم و اردنا
في هذا الكتاب ان نسترب بعض معانيها و نكشف
عن بعضها لذا نفسير اولاً بمقالات اهل الفرقان و
ما ينبغي في هذا اليوم لأهل الامكان و الأديان
مستعيناً بالله المعين المبين المستعان

of the people of the Qur'an, and in such wise as befitteth, in this Day, the peoples of the world and the followers of all religions—seeking aid from God, the Helper, the Manifest, the One Whose assistance is implored.

- 6 His exalted utterance: “Knower of the unseen! He revealeth not His unseen unto anyone”—that is, He is the Knower of the unseen, and He maketh none privy to that unseen which is reserved exclusively unto His own knowledge; even as none knew, nor was any made aware of, that hidden mystery which lay enshrined within His Essence, save after His manifestation, the exaltation of His Cause, and the revelation of His own Self.

- 7 And His words “except to such a Messenger as He has chosen” mean except he whom He has chosen from among the Messengers and singled out through His pervading Will and all-encompassing Power, establishing him as the seat of His Cause in creation and making him the dawning-place of His revelation to all who dwell on earth and in heaven. For He places before him and behind him watchers, that is, guardian angels who protect him from the plucking of devils and their admixture. This is what those who remember have mentioned and what the interpreters have expounded before. And I, at this hour, shall mention to thee such meanings as shall make thee independent of the books of all the world, through the aid of God, the King, the Mighty, the Manifest.

- 8 Know thou that the Unseen mentioned in this noble verse has both outward and inward stations. In its outward linguistic sense, the Unseen is that which is veiled from sight. In its inward sense, we sometimes express it as the Unseen of the unseen, the countenance of the Beloved, the Most Great Mystery and the Most Hidden Symbol, the Divine Reality and the Eternal Essence, Who has ever been alone in His Being and unique in His attributes, and will forever remain as He has been, exalted above mention and utterance and above whatsoever the people of mystical knowledge may speak. In this station, He knows Himself by Himself, and none other knows Him. Glorified and exalted is He above what those who perceive may perceive and what those who describe may describe. As it has been said and is said by the tongue of the people of grace and perfection: No one can ascend to that station by the ladder of knowledge and mystical insight, nor can any soul fly to it on the two wings of remembrance and utterance. The way is barred, the quest forbidden, and all effort rejected. And in this station did the Luminary of Mecca and the Dawning-Place of Names declare: “We have not known Thee as Thou should be known.”

6 قوله تعالى عالم الغيب فلا يظهر على غيبه احداً اى هو عالم الغيب ولا يجعل احداً مطلعاً على الغيب المخصوص به علمه كما لم يعلم ولم يطلع احد بالغيب الذى كان مكتوناً في ذاته الا بعد ظهوره و اعلاء امره و اظهار نفسه

7 وقوله تعالى الا من ارتضى من رسول اى الا من ارتضيه من بين الرسل واختصه بمشيئته النافذة و قدرته الحيطه و اقامه مقام امره في الانشاء و جعله مهبط وحيه لمن في الأرض و السماء فانه يسلك من بين يديه و من خلفه رسداً اى حراساً من الملائكة يحرسونه من اقتطاف الشياطين و تخالطهم هذا ما ذكره الذين اذكرون و فسره المفسرون من قبل و اتى في هذا الحين اذكر لك من المعاني ما يغنيك عن كتب العالمين بعون الله الملك العزيز المبين

8 فاعلم للغيب المذكور في هذه الآية الشريفة مقامات الظاهر و الباطن و ان في الظاهر اللغوي الغيب ما ستر عن الأنظار و في الباطن مرّة تعبّر به بغيب الغيوب و الطلعة المحبوب السر الأعظم و الرمز الأكرم حقيقة الربانية و كينونة الصمدانية الذى لم يزل كان متفرداً في ذاته و متوحداً في صفاته و لا يزال يكون بمثل ما قد كان متعالياً عن الذكر و البيان و عما يتكلم به اهل العرفان و في هذا المقام انه بنفسه يعرف نفسه و لا يعرفه دونه سبحانه و تعالى عما يدركه المدركون و يصفه الواصفون كما قيل و يقال بلسان اهل الفضل و الكمال انه لا يقدر احد ان يرتقى الى ذلك المقام بمراقبة العلم و العرفان و لا تستطيع نفس ان تطير اليه بجناحين الذكر و البيان الطريق مسدود و الطلب ممنوع و السعى مردود و في هذا المقام قال نير البطحاء و مطلع الأسماء ما عرفناك حق معرفتك

9 Verily, were man to reflect, he would recognize that mystical knowledge and utterance are cut off from comprehending that Hidden Unseen and Guarded Mystery. How can the thought of the created ascend to the atmosphere of knowledge of the Creator? How can the birds of earthly minds soar to the precincts of the Divine Presence? Were anyone to reflect upon this utterance with true contemplation, he would be bewildered in the knowledge of his chosen Lord, would recognize his own powerlessness and the might of his Lord, the Powerful, the Mighty, the All-Compelling, and would attain to a station where neither veils would obstruct him nor clouds prevent him from turning to God, the Creator of earth and heaven, from showing humility at His gate and supplication before His presence. And supporting thee in this utterance is what the Master of all beings said: "Lord, increase my wonderment in Thee," for this leads the servant to what God intended in his creation. We beseech Him, exalted be He, not to leave His servants, at any time, heedless of turning to His mighty and most generous countenance, and we entreat Him to aid us at all times to remain steadfast in His Cause, to behold Him with His eye, and to walk in His ways.

10 Whosoever seeks the pavilion of glory, the garden of oneness, the paradise of divinity, and desires to recognize the Manifestation of Lordship, the Temple of Eternality, and the Essence of Divinity, must needs hear with the ear of God and see with the eye of God, not with the eyes of others. As He hath said—and His word is the truth: "Thy hearing is My hearing, therefore hear thou with it; thy sight is My sight, therefore see thou with it, that thou mayest attest within thy innermost being My lofty sanctification, and I may attest within My Self thy exalted station." And the Point of the Bayan—may the life of all else be sacrificed for His sake—hath said: "Whoso regardeth that Tree with other than the eye of God meriteth not the decree of salvation. For if one in this station were to entrust the reins to another, he would never attain unto his goal nor recognize the presence of his Beloved." His example is like unto him who shutteth his eyes and seeketh to know the sun of heaven through the description of others. Such a one will neither benefit nor prosper, and his is eternal ignorance. For were he to rely upon the words of another, he would have no proof save heat, and the heat which he taketh as evidence of the sun might well proceed from a fire kindled in that place, yet in his blindness he would fail to distinguish between them through ignorance and forgetfulness. Take heed lest ye shut your eyes while seeing, and close your vision while beholding.

9 أنّ الانسان لو يتفكر ليعرف بأنّ العرفان و البيان مقطوعان عن ادراك ذاك الغيب المكنون و الرمز المصون كيف يرتقى فكر المخلوق الى هواء عرفان الخالق و كيف تطير طيور العقول الترابية الى ساحة حضرة الالهية لو يتفكر احد في هذا البيان حتى الافتكار ليتحير في عرفان ربه المختار و يعرف عجز نفسه و اقتدار ربه المقتدر العزيز القهار و يصل الى مقام لا تعتره الحجاب و لا تمنعه السحاحات عن التوجه الى الله فاطر الارضين و السموات و الخضوع لدى بابه و التضرع عند جنبه و يؤيدك في هذا الكلام ما قاله مولى الانام رب زدني فيك تحييراً لانه سبب لوصول العبد الى ما اراد الله من خلقه نسله تعالى بأن لا يترك عبادته في حين من الأحيان غافلين عن التوجه الى وجهه العزيز المنان و نزوه بأن يؤيدنا في كل الأوان على الاستقامة على امره و النظر اليه بعينه و المشي في طرق رضائه و الاستقرار في ظل لوائه

10 و لما ثبت تقديس ذاته عن العرفان و تنزيه نفسه عن ادراك اهل الحكمة و البيان ينبغي لمن قصد خباء العظمة و جنة الأحدثية و روضة الالهية و اراد عرفان طلعة الربوبية و هيكل الصمدانية و كينونة الألوهية بأن يسمع بسمع الله و يبصر ببصر الله لا بأبصار ما سويه كما قال و قوله الحق سمعك سمعي فاسمع به و بصرك بصرى فابصر به لتشاهد في سرك لى تقديساً علياً لأشهد لك في نفسى مقاماً رفيعاً و قال نقطة البيان روح ما سواه فداه من ينظر الى تلك الشجرة بغير عين الله لم يستحق له حكم النجاة لأنّ المرء لو يعطى الزمام في هذا المقام بيد غيره لن يصل الى المقصود و لا يعرف حضرة المعبود و مثله كمثل الذى يغمض عينه و يريد ان يعرف شمس السماء بدلالة غيره انه لا يسمن و لا يغنى و له الجهل الأبدى اذ انه لو يعتبر بقول غيره ليس له دليل الا الحرارة و يمكن ان الحرارة التي جعلها سبباً و دليلاً لعرفان الشمس تكون من نار اوقدت في ذلك المكان ولكنه لا يفرق بينهما لاغماضه من الجهالة و النسيان اياكم ان تغمضوا العيون و اتم شاهدون و تسكروا الأبصار و اتم ناظرون

11 And thou, O servant, look to the days gone by and centuries past, when at the appearance of every Prophet, the seers shut their eyes and clung to the words of those beneath them who claimed knowledge yet were, in God's sight, the most ignorant of all created things, past and future. Thus were they debarred from entering the paths branching from the Most Great Ocean and from the streams flowing from that most glorious and most mighty Sea. They remained heedless of beholding the lights of the Kingdom and observing the rising of the Sun of Truth in the realm of mortality. It behooveth in these days them that are endued with insight to rend asunder the veils through the power of their Lord, the Chosen, the Mighty, to behold God with seeing eyes and turn to Him with radiant, joyous faces, not making the criterion the recognition of those who are lost in forgetfulness. By God! O servant, were one to read the Bayan and ponder what hath been inscribed by the finger of thy Lord's will, the Mighty, the Bountiful, denial would not be possible for him, nor would pride besee him. We beseech God to aid all to be fair-minded and to keep them from tyranny, that they may detach themselves from all sides and turn to God, the Lord of existence and the Sovereign of the seen and unseen.

12 By Him Who is unique in His majesty and sanctified from all utterance and similitude! I find Myself bewildered, not knowing which verse to mention in this station from among those revealed in the Bayan concerning the announcement of the appearance of the Most Great Light and God's most hidden Mystery. For He—may the life of all in the realms of eternity be sacrificed for His sake—did not speak a single word without mentioning therein the Promised Beauty and calling upon Him in every state, as He hath said—exalted be His mention and eternal be His existence: “If thou shouldst ask Me, I would say: ‘He Whom God shall make manifest,’ and I believe in Him and in His religion and His Book and His proofs and His ways and in whatsoever shall appear from Him, glorying in My relationship to Him.”

13 Strengthened by My faith in Him, and in another station, We have revealed in the Bayan no mention of good save for Him Whom We shall make manifest on the Day of Resurrection with My verses, that ye may aid Him, and no mention of good save for him who boweth not down before Him - and We shall surely make him to be of those who bow down.

14 And in another station: From the first moment when the Sun of Baha dawneth until it setteth, good in the Book of God is

11 و انتك انت يا ايها العبد فانظر في الأيام الخالية و القرون الماضية حين ظهور كل نبي اغمضوا الناظرون عيونهم و تمسكوا بأقوال ما دونهم الذين ادعوا العلم و لم يكن عند الله اجهل منهم فيما خلق و يخلق لذا منعوا عن الورد في السوارع المنشعبة من البحر الأعظم و المناهل الجارية من ذلك الطمطمم الأعز الأنعم و غفلوا عن مشاهدة انوار الملكوت و ملاحظة اشراق شمس الحقيقة في ارض الناسوت فليق في هذه الأيام لأولى الأبصار ان يخرقوا الأستار بقوة من لدن ربهم العزيز المختار و ينظروا الى الله بعيون ناظرة و يتوجهوا اليه بوجه مستبشرة ناضرة و لا يجهلوا الميزان عرفان ما دونهم من اولى النسيان فوالله يا عبد لو احد يقرء البيان و يتفكر فيما رقم من اصبع مشية ربه العزيز المتان لا يسعه الانكار و لا ينبغي له الاستكبار نسل الله بأن يؤيد الكل على الانصاف و يبعدهم من الاعتساف لينقطعوا عن كل الأطراف و يتوجهوا الى الله مالك الوجود و ملك الغيب و الشهود

12 فوالذي تفرد بالجلال و تزده عن كل مقال و مثال اجد نفسي متحيراً و لم ادر اى آية اذكر في هذا المقام مما نزل في البيان في اخبار ظهور نير الأعظم و سر الله المنعم لأنه روح من في ممالك القدم فداء ما تكلم بحرف الا و يذكر فيه اجمال الموعد و يدعوه في كل حال كما قال جل ذكره و بدوام بقائه لو تسألني لأقولن من يظهره الله

13 و اتى مؤمن به و بدينه و بكتابه و بأدلائه و بمناهجه و بما يظهر من عنده في كل ذلك مفتخراً بنسبتي اليه و متعزراً بايماني به و في مقام آخر ما نزلنا ذكر خير في البيان الا لمن نظهره يوم القيامة بآياتي لعلمكم آياه تتصرون و لا من دون ذكر خير الا لمن لا يسجد له و لنجعلنه من الساجدين

better than all the night, could ye but comprehend it. God hath created naught save for that Day when all shall strive to attain the presence of God and His good-pleasure. On the Day of Resurrection this shall be made manifest; therefore observe ye, for We are indeed among those who wait. Yet ye work for God's sake, and verily noon approacheth though ye recognize not that Day. Whosoever's meeting is identical with My meeting - desire not for him what thou wouldst not desire for thyself. Remember ye the final letter, then shall ye know your limit.

14 وفي مقام آخر من أول ما تطلع شمس البهاء الى ان تغرب خير في كتاب الله عن كل الليل ان انتم تدركون ما خلق الله من شيء الا ليومئذ اذ كل للقاء الله ثم رضائه يعملون وفي يوم القيامة يدرك هذا ظاهراً فلتنظروا فاننا كنا منتظرين ولكنكم لله تعملون ولقد قرب الزوال وانكم انتم ذلك اليوم لا تعرفون ومن يكن لقاءه ذات لقائي لا ترضين له ما لا ترضى نفس لنفس فلتذكرن حرف الآخر ثم حدكن تعلمون

15 And in another station: Ye advance not before a company wherein the Point is made manifest. They were indeed believers. Say: These are better than all who are on earth, and had God known of any better than them in faith, He would have made them manifest from among them. Unto his father and mother and those who were with him, and those of his near kindred who believed in him, ye submit yourselves before God. If ye deal kindly with every soul, perchance ye shall comprehend this before it is made manifest, and afterwards ye shall surely understand and know.

15 وفي مقام آخر انتم قد اقم طائفة يظهر فيها النقطة لا تقدمون انهم كانوا مؤمنين قل اولئك خير من على الأرض ولو علم الله خيراً منهم في الايمان ليظهره منهم انتم الى ابيه وامه وما كان معه ومن آمن به من اولى قرابته من الله تسلبون ان انتم تحسنن بكل نفس لعلكم تدركون هذا قبل ان يظهر وبعد ذلك انتم ستدركون وتعلمون

16 Upon thee, O Baha'u'llah, and upon thy near kindred be the remembrance of God and the praise of all things at all times, before and after. By God, O servant, I know not which utterances of the Revealer of the Bayan I should mention to thee, for were I to mention what I desire, it would fill pages and tablets. Therefore ponder thou on what the Dove hath warbled upon the boughs of eternity, then content thyself therewith rather than with every soul who hath followed vain desires and remained heedless of the Bayan and what is concealed therein of meanings and exposition.

16 عليك ان يا بهاء الله ثم اولى قرابتك ذكر الله وثناء كل شيء في كل حين وبعد حين وقبل حين فوالله يا عبد لا ادري اى بيانات منزل البيان اذكر لك لآتي لو اريد ان اذكر ما اريد لتمام الأوراق والألواح اذا تفكر فيما غنت الأوراق على ايك البقاء ثم استغن بها عن كل نفس اتبعت الهوى وغفلت عن البيان وما ستر فيه من المعاني والتباني

17 If thou desirest to know the reality of the matter and what is intended in what is said, read thou the Book of Badi' which hath been sent down from the heaven of thy Lord's will, the Mighty, the Inaccessible, that the truth may be made manifest to thee and falsehood may vanish. Verily, those who have made God's Cause an object of mockery, who have followed every clamorous deceiver and clung to every ignorant one - these are a people who understand not. Consider the Hadi - there a people followed him instead of God, though they saw that he could not distinguish between light and darkness. They took him as their guide after he had turned aside from the Guide and remained heedless of God's straight path. Every kind inclines to its own kind and soars with it and praises its ways, as mentioned in the common saying: "The cross-eyed

17 وانك لو تريد ان تعرف حقيقة الحال والمراد فيما يقال فافرق كتاب البديع الذي نزل من سماء مشية ربك العزيز المنيع ليظهر لك الحق ويزهق الباطل ان الذين اتخذوا امر الله هزواً واتبعوا كل ناعق وتمسكوا بكل جاهل اولئك قوم لا يشعرون فانظر في الهادي في هناك اتبعوه قوم من دون الله مع انهم يرون انه لا يميز بين النور والظلمة اخذوه دليلاً لهم بعد الذي انه مال عن الدليل و غفل عن سبيل الله المستقيم كل جنس يميل الى جنسه ويطير معه ويمدح اطواره كما ذكر في مثل العامة يقولون ان الخنفاء رأيت ابنا على الخيط قالت احسن الدر في الخيط

mother saw her son upon the rope and said: 'How beautifully he threads the pearls!'"

- 18 O Hasan! Harken unto the call of this servant, tested in his faith in God, trustworthy in secret and in public, that it may draw thee to a station wherein thou shalt rend asunder the veils and turn with thy whole being to the Mighty, the Bestower. At times thou turnest to the companions of the right hand and speakest that wherewith the denizens of the highest paradise have spoken, and at other times to the companions of the left hand, speaking that which causeth the people of error to quake and the veils of glory to be consumed, that all may turn to the horizon round which circle all horizons, whereby every darkness is illumined, every tongue loosened, every ailment healed, and...

- 19 Every slumberer has awakened, every immobile one has hastened, and every distant wanderer has drawn nigh. By Him Who created the soul and made the feeble tongues to speak! If thou wert to become aware of the bounty of this Day and what hath appeared therein, thou wouldst renounce the world and the manifestations of rancor and hatred, and arise to praise thy Lord, the Most Glorious, with such power as neither the gathering of souls could confine nor the heedless could influence. We make mention of thee with love and summon thee by God, our Lord, the All-Forgiving, the All-Bountiful. We beseech Him, exalted be He, to grant thee success in beholding the countenance of God with eyes purified from the doubts of those who have turned away. I have called thee unto God and hope that thou wilt ponder the Cause of God, detached from all thou hast heard from men. This is sincere counsel from this hopeful and penitent servant.

- 20 Know thou that We are in a station where We interpret the Unseen by the days of that Hidden and Joyous Mystery in the world, to revive the nations and gather them unto the Most Great Law, to deliver them from the darksome and impenetrable veil, and to give them to drink of the pure wine from the cup of Manifestation. Therefore, sit thou in a state of orientation toward God and in submission before His Manifestation, and say:

- 21 O my God, the Chosen One, and my Lord, the Mighty, the All-Forgiving! I beseech Thee by Thy Will that overruleth all things and Thy Purpose that dominateth the Manifestations of Thy Names, to deprive no one of the Most Great Bounty, which is the recognition of Thy most pure Beauty and their turning toward Thy most luminous Countenance. For verily Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Bountiful.

18 ان يا حسن استمع نداء هذا العبد المؤمن الممتحن بالله المؤمن في السر والعلن ليجذبك الى مقام تحرق الأجاب وتتوجه بكلك الى العزيز الوهاب مرة تتوجه الى اصحاب اليمين وتكلم بما نطقت به مظاهر العليين واخرى الى اصحاب الشمال وتطرق بما يتزلزل به اصحاب الضلال وتحترق به سباحات الجلال ليتوجهن الكل الى الأفق الذي طافت حوله الآفاق واستضاء كل مظلم ونطق كل كليل وطاب كل عليل

19 وقام كل نائم وسرع كل متوقف واستقرب كل هائم بعيد فوالذي براء التهمة وانطق الألسن الكيلة لو تطالع بفضل هذا اليوم وما ظهر فيه لتدع الدنيا ومطالع الغل والبغضاء وتقوم على ذكر ربك الأبهى بقدر لا يحصرها اجتماع النفوس ولا تطيع الغافلين أنا نذكرك بالحبّة وندعوك بالله ربنا الغفور الكريم نسئله تعالى بأن يوفقك على النظر الى منظر الله ببصر كان مطهراً من شبهات المعرضين اتى دعوتك لله وارجو منك ان تتفكر في امر الله منقطعاً عما سمعته من الخلق هذا حق النصيح من هذا العبد الراجي المنيب

20 ثم اعلم بأننا في مقام نفس الغيب بأيام ذاك الغيب المستور والسر المحبور في العالم لاهياء الأمم وجمعهم على الشرع الأعظم واستخلاصهم عن الحجاب المظلم الصليم واسقائهم نحر الطهور من كأس الظهور اذا فاجلس متوجهاً الى الله و خاضعاً عند ظهوره و

21 قل يا الهى المختار وربّ العزيز الغفار اسئلك بمشيئتك الغالبة على الأشياء وارادتك المهيمنة على مظاهر الأسماء بأن لا تحرم احداً عن الفيض الأكبر وهو عرفانهم جمالكم الأطهر واقبالهم الى منظر الأتور اذ أنك انت المقتدر على ما تشاء لا اله الا انت العزيز الكريم

22 O Lord! I adjure Thee by Thy Name that dominateth the worlds to aid all to that which Thou lovest and art pleased with, and assist them, O my God, to recognize Thy Beauty and what Thou hast revealed in Thy Scriptures and Tablets. For Thou knowest, O my Hope, that were the servants not assisted, none would recognize what Thou hast intended by the Utterance. O my Lord, the Mighty, the Munificent! I beseech Thee at this moment to manifest unto every soul what Thou hast intended through Thy utterances and verses, and aid all to withhold their gaze from that which is unworthy to behold, for it was created for Thy Most Great Countenance, O Master of mankind and Fashioner of forms! For verily Thou art the Omnipotent, the Dominant, the Most Exalted, the Most Great. Then I beseech Thee to assist the people of the Bayan to recognize what was revealed therein from the heaven of Thy Will and to act according to what Thou hast commanded therein on the day of the manifestation of Thy Beauty.

23 O Lord! How can I sleep upon my couch when I see and know that what Thou didst intend by the Bayan and what was revealed therein was naught but their certitude in the Day of Thy Manifestation and their recognition of the Sun of Thy Countenance, yet they wander in the wilderness of heedlessness and passion and stray in the desert of error and transgression. After Thou didst perfect the proof, Thou didst counsel them that should they not believe in the Manifestation of Thy Self, they should not harm Him, yet they cast at Him at every moment the arrows of dissension and unsheathe against His Beauty the swords of tyranny and hypocrisy. Therefore, O my Master, I implore Thee to grant them all success in turning repentantly unto Thee and in returning unto Thy presence, O Thou in Whose hand is the dominion of the kingdom of the heavens and earth! There is none other God but Thee, the King, the Peerless, the Mighty, the Manifest.

24 We return to the interpretation of the blessed verse wherein He, exalted be He, saith: "He revealeth not His mystery to anyone," that is, He discloseth not unto anyone the recognition of that Day save unto whom He hath chosen of His Messengers whom He hath sent for the guidance of His creation and the direction of His creatures to His straight path and His manifest and evident way. Behold!

25 O servant! Concerning the people and their comprehension - they have denied the Most Great Manifestation of God after His radiance has encompassed the world and His sovereignty has conquered all in the heavens and earths. Has anyone in any age witnessed a Manifestation greater than the Manifestation of our Lord, the Most Merciful, in these days when earthquakes

22 ايرب اقسّمك باسمك المهيمن على العالمين ان تؤيد الكل على ما تحب و ترضى و وقفهم يا الهى على عرفان جمالك و ما نزلته فى صحنك و الواحك لانتك تعلم يا رجائى لو لم توفّق العباد لا يعرف احد ما اردته من البيان يا ربّ العزيز الجواد استلّك فى هذا الحين بأن تظهر لكل نفس ما اردته من بياناتك و آياتك و وفق الكل على كيف البصر عما لا يليق للنظر لانه خلق لمنظرِكَ الأكر يا مالك البشر و مصوّر الصور اذ انتك انت المقتدر المهيمن العلى العظيم ثم استلّك بأن توفّق اولى البيان على عرفان ما نزل فيه من سماء مشيتك و العمل بما امرت فيه فى يوم ظهور جمالك

23 ايرب كيف انام على مرقدى بعد الذى ارى و اعرف بأنك ما اردت من البيان و ما نزل فيه الا ايقانهم بيوم ظهورك و عرفانهم شمس طلعتك و انهم هاموا فى هيماء الغفلة و الهوى و تاهوا فى تيه الضلالة و الغوى و انتك بعدما اكملت الحجة و صيتهم بأنهم ان لا يؤمنوا بمظهر نفسك لا يؤذوه و هم يرمونه فى كل حين برمى الشقاق و يسئلون على جماله سيوف الظلم و النفاق اذا يا سيدى ارجوك بأن توفّق كلّهم على الانابة بين يدك و التوبة ليدك يا من بيدك ملكوت ملك السموات و الأرض لا اله الا انت الملك الفرد العزيز المبين

24 و نرجع الى تفسير الآية الشريفة قوله تعالى فلا يظهر على غيبه احداً اى فلا يكشف لأحد عرفان ذاك اليوم الا لمن ارتضى من رسله الذين ارسلهم لهداية بريته و ارشاد خلقه الى صراطه المستقيم و سبيله الواضح المبين

25 فانظروا عبد فى الناس و درايتهم انهم انكروا ظهور الله الأعظم بعد الذى احاط اشراقه العالم و غلبت سلطنته من فى السموات و الأرضين هل رأى احد منهم فى زمن من الأزمان ظهوراً أعظم من ظهور ربنا الرحمن فى هذه الأيام التى اخذت

have seized all tribes, the pillars of the misbelievers have trembled, and the hearts of those who have turned to Him have rejoiced? Has anyone heard verses greater than those which flow in these days from the Mouth of the Will of the Lord of all beings? Has anyone witnessed a proof mightier than that which has appeared and shone forth from the Ancient Horizon through the appearance of the Most Great Luminary in this dark and gloomy time? Nay, by the Lord of the worlds! Whosoever denies God in these days has denied the Manifestations of Oneness and the Daysprings of Divine Identity, and whosoever rejects His verses has rejected the verses of God which were sent down aforetime in the days of the Prophets and Messengers.

26 We beseech God to assist all to be fair and to sanctify them from tyranny that they may behold what has been revealed from the Mouth of the Divine Will and witness the dawning of the Sun of Oneness from the horizon of the heaven of eternity on this Great Day.

27 As to what was revealed at the end of the verse, His exalted Word: "For verily He maketh a guard to march before him and after him" - meaning that He, blessed and exalted be He, through His all-encompassing power and His universal might, causes angels of protection to march before and behind him to guard him from the schemes of every schemer, the harm of every transgressor, the evil of every infidel, and the artifice of every denier and deceiver. In one station, We interpret the mentioned mystery according to the meanings of what has been sent down from the heaven of our Lord, the Mighty, the All-Forgiving, for He knows what is concealed in His words, what is symbolized in His verses, and what is hidden in His evidences. None can explain their meanings and allusions except those whom He has chosen from among His Prophets. As thou seest and witnesseth in every age and time when the Manifestations of Oneness appeared among creation, because people did not understand the meanings of what was sent down from the Kingdom of their Lord, the Master of Creation, they were prevented from entering beneath the shade of the Tree of Unity, were veiled at the time of Manifestation, and were heedless of what their Lord, the Mighty, the Forgiving, desired for them.

28 Consider the Qur'an and what was revealed therein concerning the Resurrection and its appearance with the signs recorded therein. Due to their lack of understanding of what was intended, they were veiled from what their Lord, the Master of Creation, desired, strayed from the path of guidance, persisted in their ancient error, and remained far from the presence of their Lord, the Mighty, the Generous. Consider the

الزلازل كلّ القبائل وارتعدت اركان المشركين واستبشرت قلوب المقلبين وهل سمع آيات اكبر من الآيات التي تجري في هذه الأيام من فم مشية مالك الأنام وهل شاهد برهاناً أقوى مما ظهر ولاح من افق القدم بظهور النور الأعظم في هذا الزمان المظلم الصلي لا ورب العالمين من انكر الله في هذه الأيام انه انكر مظاهر الأحدثية و مطالع الهوية ومن كذب بآياته انه كذب آيات الله التي نزلت من قبل في زمن التبيين والمرسلين

26 نسئل الله ان يؤيد الكل على الانصاف ويقدسهم من الاعتساف لينظروا الى ما نزل من فم المشية و يروا اشراق شمس الأحدثية من افق سماء الأبدية في هذا اليوم العظيم

27 وما نزل في آخر الآية قوله تعالى فانه يسلك بين يديه و من خلفه رسداً اى انه تبارك و تعالى بقدرته المحيطة و قوته البسيطة يسلك بين يديه و من خلفه ملائكة الحفظ ليحفظوه عن مكر كل ماكر و ضرر كل فاجر و شر كل كافر و حيلة كل منكر محيل و في مقام نفس الغيب المذكور بمعاني ما نزل من جبروت ربنا العزيز الغفور لانه هو عالم بما هو المستور في كلماته و الرموز في آياته و المكنون في بيناته و لا بين لأحد معانيها و اشاراتها الا لمن ارتضى من انبيائه كما ترى و تشهد في كل عصر و زمان ظهرت فيه مظاهر الأحدثية بين البرية لما عرف الناس معاني ما نزل من ملكوت ربهم مالك الايجاد منعوا عن الورد في ظلال شجرة الاتحاد و احتجبوا حين الظهور و غفلوا عما اراد لهم ربهم العزيز الغفور

28 فانظر في القرآن و ما نزل فيه من ذكر القيامة و ظهورها بما رقم فيه من العلامة انهم لعدم عرفانهم المراد احتجبوا عما اراد ربهم مالك الايجاد و زلوا عن سبيل الرشاد و بغوا في ضلالهم القديم و بعدوا عن لقاء ربهم العزيز الكريم فانظر في الآية الشريفة قوله تعالى اذا السماء انشقت

blessed verse, His exalted Word: "When the heaven shall be cleft asunder." People still await the cleaving of the heaven, while this heaven mentioned in the Qur'an has meanings which none knows save those whom God, the Mighty, the Bestower, has assisted. They have taken the literal meaning of what was revealed in the Books and remained veiled from its Revealer on the day of His most great Manifestation with power and majesty, and His establishment upon the throne with grandeur and glory. Alas for them on this Great Day, for they have remained far from the presence of their Lord, the Mighty, the Ancient, the Enduring. Say: O people of all religions! If ye would be fair for but an hour, and read one tablet of the verses, and ponder the signs mentioned in the Books of your Lord, the Master of earth and heaven, ye would surely rend asunder the veils and behold the Sun of Beauty shining forth unveiled.

29 When the heaven shall be cleft asunder! By Heaven, I know not by what means ye have followed delusion and veiled yourselves from that which your Lord, the Almighty, the Self-Subsisting, hath desired for you. By the True One! The proof hath been perfected and the evidence hath encompassed all in the realm of possibility, and the Sun of Certitude hath shone forth from the horizon of the will of your Lord, the All-Merciful. Turn ye unto Him and be not heedless of the beauty of your Lord, the Mighty, the Inaccessible, and deny not His enduring and wondrous Cause.

30 Let us return to our purpose and say: At times we interpret this heaven as the heaven of the ancient Law, for when the heaven of God's supreme Law is raised up, that former heaven is cleft asunder by God's will, the Lord of Names. And at times we interpret it as the heaven of idle fancies, for when the heaven of that which is known is raised up by the command of our Lord, the Guardian, the Self-Subsisting, the heaven of vain imaginings is rent asunder, leaving no trace in the world, by the will of the Ancient of Days, Creator of nations and Fashioner of souls.

31 Therefore give thanks unto God for this supreme bounty and mighty gift, for nothing that hath been created in the heavens or on earth can compare with it. And at times we interpret that heaven as the heaven of knowledge, the heaven of wisdom, and the heaven of mystical insight, and verily in every station it hath a meaning none can comprehend save him whom God hath aided with the hosts of knowledge and utterance, wisdom and exposition.

32 Were I to expound this theme to thee fully, the ocean would be exhausted ere the meanings of my Lord's words would be

الناس ينتظرون الى الآن انشقاق السماء مع ان لهذه السماء المذكورة في القرآن معان لا يعرفها الا من ايده الله العزيز المنان وانهم اخذوا ظواهر ما نزل في الكتب واحتجوا عن منزلها في يوم ظهوره الأعظم بالقدرة والجلال واستوائه على العرش بالعظمة والاستجلال فواحسرتاً لهم من هذا اليوم العظيم بما بعدوا عن لقاء ربهم العزيز الباقي القديم قل يا اهل الملل لو تصفون في ساعة من الساعات وتقرؤون لوحاً من الآيات و تتفكرون في ما ذكر من العلامات في كتب ربكم مالک الأرضين والسموات لتخرقون الأجباب وترون شمس الجمال مشرقة بلا حجاب و سحاب

29 لم ادر بأى شىء اتّبعتم الموهوم واحتجبتكم عما اراد لكم ربكم العزيز القيوم تالله الحق قد تمت الحجة و احاط البرهان من في الامكان و اشرفت شمس الايقان من افق مشية ربكم الرحمن ان اقبلوا و لا تغفلوا عن جمال ربكم العزيز المنيع و لا تنكروا امره الباقي البديع

30 فلنرجع الى المراد و نقول مرّة نفسّر هذه السماء بسماء الشريعة القديمة لأن اذا ترتفع سماء شريعة الله العظمى تنشق تلك السماء بمشية الله مالک الأسماء و طوراً نفسرها بسماء الأوهام لأن حين الذى ترتفع سماء المعلوم بأمر ربنا المهيمن القيوم تنشق سماء الموهوم و لا يبقى منها اثر في العالم بارادة من لدن مالک القدم و خالق الأمم و بارئ النسم

31 اذا فاشكروا الله بهذه النعمة الكبرى و العطية العظمى لأنها لا يقابلها ما خلق في السموات و الأرضين و مرّة نفسّر تلك السماء بسماء العلم و سماء الحكمة و سماء العرفان و ان لها في كل مقام معنى لا يعرفه الا من ايده الله بجنود العلم و البيان و الحكمة و التبيان

32 و اتى لو اريد ان افصل لك في هذا المقام لينفذ البحر قبل ان تنفذ معاني كلمات ربى ولو جئنا

spent, even were We to bring its like for support. For the ocean of inner meanings is vast, vast indeed - surging and billowing, not to be contained in cups nor exhausted by tablets. By God! Were anyone to receive divine assistance, he could derive from every letter of God's Book countless volumes, and from a single drop of that ocean could fill innumerable cups.

33 I have been brief in this station and have explained what will suffice thee beyond the books of men. For the wise, what I have indicated in these words is sufficient.

34 In another station, we interpret the mentioned Mystery as the secret of divine decree and the hidden mystery of divine destiny, for the knowledge of this station is a mighty matter which God revealeth not to any save those whom He hath chosen from among His Messengers whom He hath sent to creation to guide them to the straight path. As Ali - peace be upon him - hath said: "Destiny is a secret of God's secrets and a sanctuary of God's sanctuaries, raised in God's veil, concealed from God's creation, sealed with God's seal, foreknown in God's knowledge. God hath forbidden His servants its knowledge and raised it above their comprehension and the reach of their minds, for they cannot attain it through divine lordship, nor through eternal power, nor through luminous grandeur, nor through unitary might. It is a surging, billowing ocean, purely God's - mighty and sublime is He. Its depth is between heaven and earth, its breadth between east and west, black as the darkest night, full of fish and serpents. It rises at times and falls at others. In its depths there shines a sun which none should seek to discover save the One, the Single."

35 Therefore know, O servant, that the knowledge of that station is the greatest of all stations, for the birds of men's understanding fall short of soaring in the atmosphere of its knowledge or traveling in the spaces of its certitude. And whenever any servant hath sought to draw nigh unto that most exalted station and ultimate goal, he hath been called to with the sweetest voice: "Thou wilt not be able to have patience with me."

36 O questioner! I have explained to thee what was hidden in this noble verse. From meanings and utterance, through clear and evident interpretation, none can distinguish therein save those who cannot differentiate between the fresh and the stale, the valuable and the worthless. We beseech God to assist His loved ones at all times to recognize the meanings of His words sent down from the heaven of power and grace, and to make them successful at all times in being steadfast in His Cause, in placing their trust in Him, in clinging to the cord of His might, and in following what hath been revealed of His laws.

بمثله مدداً لأنّ بحر المعاني عظيم عظيم زخار موج لا يتم بالأقداح ولا ينفد بالألواح تالله لو تكون لأحد اعانة ربانية ليفصل من كلّ حرف من كتاب الله كتب لا تحصى ويملاً من قطرة ذلك البحر اقداحاً لا تحصى

33 وائي اختصرت في هذا المقام وفسّرت ما يغنيك عن كتب الأنام والعامل يكفيه ما اشترته في الكلام

34 وفي مقام آخر نفّس الغيب المذكور بسرّ القدر ومستسرّ القضاء لأنّ عرفان هذا المقام امر عظيم لا يظهره الله لأحد الا لمن ارتضى من رسله الذين ارسلهم الى الخلق لبلوغهم الى الصراط المستقيم كما قال على عليه السلام القدر سرّ من سرّ الله وحرز من حرز الله مرفوع في حجاب الله مطوي عن خلق الله مختم بخاتم الله سابق في علم الله قد منع الله عن العباد علمه ورفع فوق شهاداتهم و مبلغ عقولهم لأنهم لا ينالونه بحقيقة الربانية ولا يقدره الصمدانية ولا يعظمه التوراتية ولا بعزة الوحداية بحر زخار موج خالص لله عزّ وجلّ عمقه ما بين السماء والأرض عرضه ما بين المشرق والمغرب اسود كالليل الدامس كثير الحيتان والحيات يعلو مرة ويسفل اخرى في قعره شمس تضيء لا ينبغي ان يطلع عليها الا الواحد الفرد

35 اذا فاعرف يا عبد بأنّ عرفان تلك المقام اكبر المقامات لأنّ طيور عرفان العباد قاصرة عن الطيران في هواء عرفانه والسيران في فضاء ايقانه وفي كلّ وقت قصد احد من العباد التقرب الى ذلك المقام الأعلى والمقصد الأقصى نودي بصوت احلى أنّك لن تستطيع معي صبرا

36 يا ايها السائل قد فسّرت لك ما قد كان مستوراً في هذه الآية الشريفة من المعاني والبيان بتفسير واضح مبين لا يميز فيه الا من لا يميز بين الحديث والريث والسمن والغيث نسل الله بأن يؤيد احبائه في كلّ الأحيان على عرفان معاني كلماته المنزلة من سماء القدرة والامتنان ويوفّقهم في كلّ الأوان على الاستقامة على امره والتوكّل عليه

والتوسل بحبل عزه والاتباع ما نزل من احكامه

- 37 We ask Him, exalted be He, to send down upon His servants in all days from the clouds of bounty that which will deliver them from doubts and idle fancies and draw them nigh unto Him, for verily He is God, there is none other God but Him. He hath ever been the Answerer of those who supplicate Him and the Responder to those who call upon Him. He hath no partner in His dominion nor peer in His creation. He ordaineth what He pleaseth for whom He pleaseth and withholdeth what He pleaseth from whom He pleaseth. There is no God but Him, the Single, the One, the Powerful, the Mighty, the All-Knowing.

37 ونسئله تعالى بأن ينزل على عبادہ فی کلّ الايام من سحاب الجود ما یخلصهم عن الظنون والأوهام و یقرّبهم الیه لأنّہ هو اللہ لا الہ الاّ هو لم یزل کان معطى من سئلہ و مجیب من دعاه لیس له شریک فی ملکہ و لا نظیر فی خلقہ یقدر لمن یشاء ما یشاء و یمنع عنّ یشاء ما یشاء لا الہ الاّ هو الفرد الواحد المقتدر العزیز العلام

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

1 بسم اللہ الرحمن الرحیم

- 2 Praise be to God Who hath sent down the verses in truth and made them like a surging, billowing ocean, casting forth the pearls of interpretation from Divine revelation, such that every word thereof comprehendeth Divine mysteries and universal realities. Within them are embedded and encompassed the secrets of what was and what shall be. They possess diverse ranks and conditions; in every rank, through the eye of insight, thou shalt perceive that they convey symbols, explanations, and allusions which none can comprehend save those whom God hath made strivers in His Cause, yearning to behold His signs, thirsting for the cup of His favors, and turning their faces toward His countenance, the All-Giving, the All-Forgiving.

2 الحمد لله الذی نزل الآيات بالحق وجعلها كالبحر المتلاطم الموج تقدف درارى التأويل من التنزيل على شأن کلّ كلمة منها جامعة للأسرار الالهية والحقائق الكونية و اندرجت و اندمجت فيها اسرار ما كان و ما يكون و لها مراتب و شئون فی کلّ مرتبة ترى بعين البصيرة انها تنبأ عن رموز و بيانات و اشارات لا يدركها الاّ من جعله الله مجاهداً فی امره و متشوقاً الى مشاهدة آثاره و ظماناً لكأس الطافه و متوجّهاً الى وجهه المعطى الغفور

- 3 Thou shalt see them as a heavenly table spread forth, containing all blessings and supreme bounties, wherein is found that which holy souls desire and spiritual realities seek. Every seeker shall find therein his sustenance and whatever he longeth for, for it is a blessing unto all in every rank of existence, both seen and unseen. Verily, it is the all-encompassing mercy and the all-pervading grace that encompasseth all created things, containing all realities, signs, and conditions.

3 بحيث ترى أنّها مائدة ممدودة سماوية محتوية على کلّ النعماء و اعظم الآلاء و فيها ما يشتهي النفوس القدسية و يبتغيه الحقائق الروحية و کل انسان طالب یجد رزقه و ما يشاققه موجودة فيها لأنّها نعمة للکل فی کلّ مرتبة من مراتب الوجود من الغیب و الشهود و أنّها الرحمة الواسعة و النعمة المنبسطة المحیطة على الكائنات المحتوية على الحقائق والآثار و الشئون

- 4 When thou dost carefully consider its manifestations, at times thou shalt find it to be the blessed earth that causeth to grow

4 فاذا امعنت النظر فی اطوارها مرّة تجدها أنّها الأرض المباركة التي تنبت رباحين التقديس و

the sweet herbs of sanctification, the trees of divine transcendence, the flowers of unity, and the roses of divine uniqueness. At every moment it bringeth forth new effects that confound minds and bewilder souls. At times thou shalt find it to be the holy, pure water that descendeth from heaven, causing to flow the valleys of abstract realities freed from limited determinations and essences that unveil the glorious sanctities and rend asunder the veils of self. Thus did they quiver and grow and become verdant with divine knowledge, even as He said - and His word is the truth - "We taught him knowledge from Our presence."

- 5 At times thou shalt behold it as the radiant light and the shining star, from which spread forth brilliant rays from the Sun of Reality, illuminating existence, dispelling clouds, and erasing darkness upon its dawning and rising. And at times thou shalt see it as the blessed, growing Tree whose root is firmly fixed in the earth and whose branch reacheth unto heaven, yielding its fruit in every season and containing all luminous fruits and spiritual harvests of every hue and kind which none can reckon save God, the All-Knowing, the All-Informed.

- 6 The essence of all prayers and the purest salutations be upon Him by Whose words' light the earth and heavens were illumined - words that indicate every meaning that floweth and courseth through the realities of all things, both particular and universal, both beginnings and ends - and upon His pure Family and Progeny, from whose comprehensive words, consummate wisdom, and perfect mysteries burst forth the fountains of wisdom and interpretation and the realities of the meanings of revelation, and who spoke and interpreted every word and letter with questions, subjects, and proofs which none can enumerate save the All-Numbering, the All-Informed.

- 7 O questioner swimming in the wilderness of allusions! Hearken unto that which this servant, clinging to the hem of the loving-kindness of his Lord, the All-Merciful, doth answer thee. Ponder, reflect, and be fair in this Cause, at which the pillars of existence have trembled and the hearts of those who wander in the wilderness of limitations and the desert of allusions have been perturbed by the might of its revelation. Then rend asunder the veils of fancy and the shrouds that encompass the common folk, and tear away the curtains through the power of mysteries, that thou mayest behold the seas of truth and knowledge, surging and billowing on thy right hand and thy left, and see the eye of reality unveiled and manifest before

اشجار التنزيه وازهار التوحيد واوراد التفريد ففى كل حين تأتيك بآثار جديدة تذهل عنه العقول و تتحير في مشاهدتها النفوس و تجد طورا أنها هي الماء المقدس الطهور الذي نزل من السماء فسالت به اودية الحقائق المجردة عن التعينات المحدودة و الكينونات الكاشفة للسبحات الجلالية الهاتكة حجاب الانية فاهتزت وربت و اخضرت بالمعارف الدنية كما قال وقوله الحق و علمناه من لدنا علما

5 و تارة تشهدا أنها النور الساطع والكوكب اللامع فانتشرت منها الأشعة الساطعة من شمس الحقيقة واضاءت الوجود وازالت الغيوم ومحت الظلمات عند شروقها و طلوعها و مرة تبصرها أنها هي الشجرة المباركة المنبئة التي اصلها ثابت في الأرض و فرعها في السماء و تعطى اكلها في كل حين و محتوية على كل الفواكه الثورانية و الثمرات الروحانية من كل لون و نوع لا يحصىه الا الله العالم الخبير

6 و جوهر الصلوات و ازكى التحيات على من اشرفت الأرض و السموات بانوار كلماته التي دلت على كل معنى من المعاني الجارية السارية في حقائق كل شيء من الجزئيات و الكلبيات و البدايات و النهايات و آله و عترته الطاهرة الذين تفجرت ينابيع الحكمة و التأويل و حقائق معاني التنزيل من كلماتهم الجامعة و حكمهم البالغة و اسرارهم التامة و نطقوا و أولوا كل لفظ و حرف بمسائل و مطالب و دلائل لا يحصىها الا المحصى الخبير

7 يا ايها السائل الساج في برية الاشارات فاستمع لما يجيبك هذا العبد المتوسل بذيل الطاف ربه الرحمن و تفكر و تأمل و انصف في هذا الأمر الذي تزلزل منه اركان الوجود و اضطرب من سطوة ظهوره افئدة الذين تاهوا في بيداء الحدودات و فلوات الاشارات ثم اكشف حجاب الأوهام و السحبات المجله عند العوام و اهتك الأستار لغلبة الأسرار لترى بحور الحقيقة و العلم موجاً متلججاً عن يمينك و شمالك و عين الواقع مكشوف و مشهود امام عينك

thee, and soar on the wings of the spirit in this most great and spacious firmament.

و تطير بأجنحه الروح في هذا الفضاء الأعظم
الوسيع

- 8 Beware, beware lest the allusions of men seize thee in thy way-faring in the path of thy Lord and in thy striving for God, and lest thou look with the eye of creation upon the affairs and traces of Truth, and the veils prevent thee from beholding the lights. For these affairs have veiled eyes at the appearance of the Daysprings of Revelation and the Dawning-places of holiness in every age and cycle. This will become evident to thee when thou considerest carefully the Manifestations that have preceded from God, the Mighty, the Powerful, the Self-Subsisting.

8 إياك إياك ان تأخذك اشارات القوم في
سلوكك في سبيل ربك و مجاهدتك في الله
و ان تنظر بعين الخلق في شئون و آثار الحق و
تجيبك الأستار عن مشاهدة الأنوار لأن تلك
الشئون حجب الأبصار عند ظهور مطالع الوحي
و مشارق القدس في كل زمن و دور و ذلك
يظهر لك عندما امعنت النظر في ظهورات التي
سبقت من لدى الله المقتدر العزيز القيوم

- 9 Dost thou not witness that the Jewish people still await the appearance of the Promised One, and the followers of the Gospel watch for the rising of the glorious Star from the horizon, after the lights have shone forth and the righteous have attained the favors of thy Lord, the Mighty, the Chosen One? Have not the words of thy Lord been fulfilled, and hath not the proof been established, and the way become manifest, and the signs appeared, and the veils been consumed? How then have they remained veiled and lost in the wilderness of heedlessness and blindness?

9 اما تشهد بأن ملة اليهود الى الآن ينتظرون ظهور
الموعود و ملة الانجيل يترصدون طلوع الكوكب
الجليل عن مطلع الآفاق بعدما اشرقت الأنوار و
فاز الأبرار بالظاف ربك العزيز المختار اما تمت
كلمة ربك و اما بلغت المحجة و ظهرت المحجة و
اما ظهرت العلامات و اما حرقت الحجابات فكيف
احتجبوا و تاهوا في سبابس الغفلة و العمى

- 10 By thy life! The heavenly table of true knowledge was not forbidden them, nor was the chalice of certitude made turbid for them, except that they interpreted the signs of God and the words of His chosen ones according to the understanding of the ignorant and the common folk. Therefore they remained heedless of the remembrance of God, turned away from His signs, associated partners with His sovereignty, and made themselves deprived and despairing of this most great bounty.

10 لعمرك لم تحرم عليهم مائدة العرفان و لا تكدر عليهم
كأس الايقان الا أنهم اخذوا آيات الله و كلمات
اوليائه باصطلاح اهل الجهل و العوام لذا غفلوا
عن ذكر الله و اعرضوا عن آياته و اشرکوا بسلطانه
و جعلوا انفسهم عن هذا الفضل الأعظم محروماً
مأیوساً

- 11 Alas for them, and regret for their souls, in that they took no portion from the grace of the Most Great Day, and drank not a drop from this surging, sweet, and palatable sea, and inhaled not a fragrance from these perfumed gardens that have scented the horizons. Nay, they were repelled thereby and inclined and were drawn to that which is putrid and foul. Such is the extent of their knowledge, as He hath said - and His word is the truth: "If they see the way of righteousness, they will not adopt it for their way; but if they see the way of error, they adopt it for their way." What aileth these people that they can scarcely understand a single word? Perdition betide them, and remoteness from God's mercy. Verily, the worst of beasts in God's sight are the deaf and dumb who understand not.

11 فوا حسرة عليهم و وا اسفاً على انفسهم بما لم يتخذوا
نصيباً من فضل اليوم الأعظم و لم يشربوا قطرة من
هذا البحر الزاخر العذب السائح الموج و لم يشموا
رائحة من هذه الرياض المتعطرة منها الآفاق بل
اشمأزوا منها و يميلون و يجذبون الى المنتنة الدفراء
ذلك مبلغهم من العلم كما قال و قوله حق ان
يروا سبيل الرشد لا يتخذة سبيلاً و ان يروا سبيل
الغى يتخذة سبيلاً فما لهؤلاء القوم لا يكادون يفقهون
حديثاً تباً لهم و سخفاً ان شر الدواب عند الله الصم
البكم الذين لا يعقلون

- 12 And thou, O questioner, if thou wouldst hear from me: Cast these allusions behind thee, then take with thy right hand the

12 و انت انت يا ايها السائل ان تسمع مني دع
هذه الاشارات عن ورائك ثم خذ باليمين كأس

cup of certitude and with thy left the lamp of lights, and hasten into the wilderness of Sinai. Cry out with thy loudest voice until the denizens of the highest Paradise hear thy clamor and thy cry in the love of thy Ancient Lord, and commune with thy Lord with this entreaty and supplication.

- 13 O Lord my God! I am he who hath detached himself from all else save Thee, and who hath sought Thy tender mercies through the cord of Thy favors and the hem of the robe of Thy Divine mercy. I have turned my face away from all faces toward the countenance of Thy oneness, and have turned aside from every refuge, seeking shelter in the stronghold of Thy unity. Through Thee have I become independent of all things, yearning for Thy bounty and benevolence. O Lord! I am sick; guide me to the fountain of Thy healing. O Lord! I am athirst; give me to drink from the rivers of camphor of Thy bestowal. O Lord! I am troubled; clothe me in the robe of assurance and the raiment of certitude through Thy grace and bounty. O Lord! Strengthen me to obey Thee, fortify my back in Thy servitude, and feed me from Thy blessings which Thou hast reserved for the sincere among Thy creation. Let me not be deprived of Thy favors, nor despair at the gate of Thy oneness. O Lord! Set right my affairs, atone for my misdeeds, forgive my sins, and guide me to the path of Thy good-pleasure. Clothe me with the garments of Thy favors, let me die in Thy love, quicken me with the spirit of Thy grace, and ordain for me guidance in my affairs. Verily, Thou art the Powerful over whatsoever Thou willest, and verily Thou art the All-Forgiving, the Kind, the Merciful. O Lord! I am lifeless; kindle within my heart the fire of Thy love. I am bewildered; awaken me from the stupor of occupation with aught else but Thee, and with Thy light rend asunder the veils that have come between me and Thee. Verily Thou art the All-Bountiful, the Generous.

- 14 As for what you asked about the difference between interpretation (ta'wil) and realization (tahqiq), know that the station of interpretation is the inner dimension of the knowledge of certainty, which is the eye of certainty. As for reality, it is the truth of certainty, for it is the realization of the effects of a thing and its conditions, and the acquisition of its proofs and attributes. When you look with the eye of truth at the ranks of existence, you will see that among the souls gathered in ranks and stations are those who have attained the station of the knowledge of certainty - these are like one who has heard of the existence of fire and its attributes and effects but has not witnessed it. Among them are those whom God has confirmed with the eye of certainty - these are like one who has seen the

اليقين و باليسار مصباح الأنوار و اركض في برية
السيناء و ناد بأعلى النداء حتى يسمع اهل ملائكة
الأعلى ضجيجك و صريخك في حب مولاي
القديم و ناج مولاي بهذا التثبيت و الدعاء

13 اللهم يا الهى انا الذى انقطعت عن كل ما
سواك و توسلت بحبل الطافك و ذيل رداء
حضرة رحمتك و وليت وجهى عن كل
الوجه متوجهاً الى وجه فردائتك و اعرضت
عن كل ملجأ ملتجئاً بكهف عز وحدانيتك و
استغيت بك عن كل شيء مفتقراً الى جودك
و احسانك اى رب انى مريض اهدنى الى
معين شفائك و اى رب انى ظمآن اسقنى من
انهار كافور عطائك اى رب انى مضطرب
البسنى رداء الاطمينان و طراز الايقان بجودك
و افضالك اى رب قوى على طاعتك و
اشدد ظهري فى عبوديتك و اطعنى من
نعمائك التى اختصاصتها للخلصين من خلقك
و لاتجعلنى محروماً من الطافك و مأيوساً لدى
باب احديتك اى رب اصلح شئونى و كفر
عنى سيئاتى و اغفر جريرتى و اهدنى الى سبيل
رضائك و اقضى من فوائد الطافك و امتنى
فى حبك و احينى بروح عنايتك و هباً لى فى
امرى رشداً انك انت المقتدر على ما تشاء و
انك انت الغفور العطوف الرحيم اى رب انى
مخجود ارجو فى قلبى نار محبتك و مدهوش افقنى
من سكرة الاشغال بغيرك و اخرق بنورك
حجبات التى حالت بينى و بينك انك انت
الفضل الكريم

14 فأما ما سئلت من الفرق بين التأويل و التحقيق
فاعلم بأن مقام التأويل هو باطن علم اليقين الذى
هو عين اليقين و أما الحقيقة هو حق اليقين لأنه
التحقق بأثار الشئ و شؤنه و اكتساب دلائله و
صفاته فإذا نظرت بعين الحق فى مراتب الوجود
ترى ان النفوس التى حشرت فى المراتب و
المقامات منهم من كان فائزاً بمقام علم اليقين
فهذا مثله مثل من سمع بوجود النار و صفاتها و
آثارها ولم يشدها و منهم من أیده الله بعين اليقين
و هذا مثله من رأى النار و صفاتها و صفاتها و
ادرك اسرارها و أما من شرفه الله بمقام الحق

fire and its attributes and purity and has understood its mysteries. As for those whom God has honored with the station of the truth of certainty - these are like one who, in your Lord's sight, has entered the fire and been ignited by it and been burned by its heat and tasted the intensity of its flames and the sharpness of its penetration.

اليقين فهذا مثله عند ربك من دخل النار و
اشتعل بها و احترق من حرارتها و ذاق شدة
لظيها و حدة نفوذها

- 15 But people today have become so heedless of the remembrance of God that the doors of the knowledge of certainty have been closed to their faces, let alone what lies beyond it, and they have cast the truth behind their backs. Then know that exegesis, interpretation, realization, allusion, and clarification - all of these are in relation to creation. Otherwise, all of these are the same in your Lord's sight and in the sight of those firmly grounded in knowledge. There is nothing there except the manifest eye, the clear secret, and the evident symbol. However, expressions differ according to the ranks of creation, its phases and conditions.

15 ولكن الناس اليوم غفلوا عن ذكر الله بشأن حتى
سدّت على وجوههم ابواب علم اليقين فكيف ما
فوقها و ودعوا الحق عن ورائهم ظهرياً ثم اعلم بأنّ
التفسير و التأويل و التحقيق و التلخيص و التوضيح
كلّ ذلك بالنسبة الى الخلق و الا كلّ ذلك عند
ربك و الراغبين في العلم سواء ليس هنالك الاّ
العين الواقع و السرّ الواضح و الرمز اللائح ولكن
بالنسبة الى مراتب الخلق و اطواره و شئونه تختلف
التعبيرات و

- 16 Interpretation is not as people imagine, for they think interpretation means extracting a meaning from among meanings from verses and traditions in whatever way, whether it corresponds to reality in all aspects or in some aspects. This is the very error, for interpretation refers to the reality of the meaning that the speaker truly intended, and this appears through the explanation of the One Who makes clear, and reality appears in complete correspondence in all aspects. No one can bring this except after the appearance of proof and the establishment of evidence and authority.

16 ليس التأويل كما زعموا القوم لأنهم ظنوا بأنّ
التأويل عبارة عن اخراج معنى من المعاني من
الآيات و الأحاديث بأي وجه كان سواء كان
مطابق للواقع من كلّ الوجوه ام وجه من الوجوه
و هذا هو عين الخطأ لأنّ التأويل عبارة عن
حقيقته المعنى الذي قصد به القائل حقيقة و هذا
يظهر عند بيان المبين و تظهر الحقيقة للتطابق من
كلّ الوجوه و ليس لأحد ان يأتي به الاّ بعد ظهور
البرهان و ثبوت الحجّة و السلطان

- 17 People do not know this because they are removed from knowledge and know only its outer shell. Look with penetrating vision to the day of the mission of the Messenger of God, peace be upon him and his family, for he came with the proof by which the prophethood of Jesus, peace be upon him, was established. At that time, he explained the meanings of the Gospel with sublime melodies, leaving no excuse for those who followed God's religion except to acknowledge the truth that this interpretation is the reality of the Gospel's meaning.

17 و الناس لم يعلموا ذلك لأنهم في معزل من العلم
لا يعلمون الاّ قشوره فانظر بالبصر الحديد ليوم بعثة
رسول الله صلى الله عليه و آله فأنه اتى بالبرهان
الذي به ثبت نبوة عيسى عليه السلام عند ذلك
بين معاني الانجيل بالألحان الجليل فلم يبق عذر
للذين تدبّروا بدين الله الاّ ان يدعوا للحقّ بأنّ هذا
التأويل هو حقيقة معنى الانجيل

- 18 But people did not listen and did not believe in this, so the blessed verse was revealed: "The likeness of those who were entrusted with the Torah and Gospel, then did not carry it, is like a donkey carrying books." For they argued based on the outer meanings of the sacred books, taking them according to their conventions and understanding, while denying the realities of its meanings which none knows except a near angel or a sent prophet, as it is reported from the People of the House, peace

18 ولكنّ الناس لم يسمعوا و لم يؤمنوا بذلك فترلت
الآية المباركة مثل الذين حملوا التوراة و الانجيل
ثم لم يحملوها كمثل الحمار يحمل اسفارا لأنهم كانوا
يجاجون بظواهر الكتب المقدسه متخذينها بحسب
اصطلاحهم و معرفتهم و كانوا ينكرون حقائق
معانيه التي لا يعرفها الاّ ملك مقرب او نبيّ
مرسل كما روى عن اهل البيت عليهم السلام
حديثنا صعب مستصعب لا يحتمله الاّ ملك

be upon them: "Our tradition is difficult, becoming more difficult; none can bear it except a near angel, a sent prophet, or a servant whose heart God has tested for faith." Likewise is the famous tradition reported in Bi'ar al-Anwar and 'Awalim and Yanbu' from al-Sadiq, peace be upon him: "Knowledge is twenty-seven letters. All that the messengers brought were two letters, and people until today have not known more than these two letters. When our Qa'im rises, he will bring forth the twenty-five letters. Are not these twenty-five letters from the realities..."

- 19 The hidden meanings and the keys to interpretation of the revealed verses, and likewise the well-known tradition "We speak one word, and by it we intend seventy-one meanings, and for each of these we have an escape", O questioner, judge with fairness by God: after this tradition, can any of these divines claim that the meaning of the traditions handed down from the stars of the heaven of oneness is what I say or understand according to its outward meaning, without proof or evidence, with that which God hath sent down no authority? No, by Him Who created thee, they have no right to this save that they fabricate lies against God through oppression and transgression. Know then that the truth which is above the station of interpretation is itself an interpretation supported by conclusive proofs and clear evidences from God, and this is the truth, and after truth there is naught but error.

- 20 And as to what you asked about whether the origin of this Cause can be derived from the traditions transmitted from the Imams of Guidance - may the spirit of all worlds be sacrificed for them - and yet the traditions do not explicitly mention the name of the Promised One, His patronymic, His title, His place and His time in a way that common people would understand it, know first that the words of the Imams - peace be upon them all - are the essence of utterance, the pure form of expression, and the spirit of exposition. Speech is an attribute of the speaker - is it befitting for the kings of the realms of existence to speak in the tongue of the common people and slaves? No, by the King of Kings!

- 21 Secondly, the common people are those who are heedless of the remembrance of God. Otherwise, whoever turns to Him with a humble, submissive and pure heart, and strives in God's path with true striving, God will guide him to His straight path, even if he be unlettered. As you have heard, Abu Dharr al-Ghifari and Ammar Yasir, though one was a shepherd and the other a date seller, and both were unlettered, understood

مقرب أو نبي مرسل أو عبد امتحن الله قلبه للايمان وكذلك الحديث المشهور المروي في بحار الأنوار و عوالم و ينبوع عن الصادق عليه السلام العلم سبعة و عشرون حرفاً فجميع ما جاءت به الرسل حرفان و لم يعرف الناس حتى اليوم غير الحرفين فاذا قام قائمنا اخرج الخمسة و العشرين حرفاً

19 أليست هذه الخمسة و العشرين حرفاً من الحقائق و الأسرار و معالم التأويل من مواقع التنزيل و كذلك الحديث المشهور نحن نتكلم بكلمة و نزيد منها احدى و سبعين وجهاً و لنا لكل منها المخرج يا ايها السائل فانصف بالله هل يقتدر احد من هؤلاء العلماء بعد هذا الحديث ان يقول ان المقصود من الأحاديث المأثورة عن نجوم سماء الأحدثية ما اقوله او اعرفه بحسب ظاهره من دون حجة و برهان ما لم ينزل الله به من سلطان لا فوالذي خلقك ليس لهم ذلك الا ان يفتروا على الله بالبغي و الطغيان اذا فاعرف بأن الحقيقة التي هي فوق مقام التأويل هي تأويل مؤيد بحجج بالغة و براهين واضحة من الله و هذا هو الحق و ما بعد الحق الا الضلال

20 و اما ما سئلت بأن منشأ هذا الأمر مستفاد من الأحاديث المأثورة عن أئمة الهدى روح العالمين لهم الفداء و مع ذلك ما صرح في الأحاديث باسم الموعود و كنيته و لقبه و مكانه و زمانه بوضوح يعرفه العوام فاعلم أولاً بأن الأئمة صلوات عليهم اجمعين كلامهم جوهر الكلام و ساذج البيان و روح التبيان و الكلام صفة المتكلم هل يليق للملوك اقاليم الوجود بأن يتكلموا بلسان السوقة و المملوك لا فوالملك الملوك و

21 ثانياً العوام هم الذين غفلوا عن ذكر الله والا من توجه اليه بقلب خاضع خاشع سليم و جاهد في الله حق جهاده ليهديه الله الى سبيله المستقيم ولو كان امياً كما سمعت ان اباذر الغفاري و عمار ياسر مع ان احدهما كان راعياً و الآخر تماراً و كلاهما اميان علما و عرفا تأويل كتب المقدسه بقوله تعالى

and knew the interpretation of the sacred books through God's word "He guides whom He will." However, Abu Amir the Monk, Huyayy ibn Akhtab and Ibn Hilal, despite being among the most knowledgeable scholars of their time and the most learned people in the Torah and Gospel, did not understand a single word of their interpretation and meanings. Therefore, they turned away from the truth and returned to the pit of torment.

- 22 Thirdly, understanding all verses and traditions is extremely difficult, not only those traditions foretelling the appearance of the Qa'im - peace be upon Him. It is not within the capacity of common people to understand them outwardly. So how are they held responsible to learn from them and know their meanings and realities? For the Book was not revealed exclusively for scholars but for all people.
- 23 Fourthly, the knowledge of God is greater and more difficult than anything else, yet all people are responsible for it.
- 24 Fifthly, the Imams - peace be upon them - prohibited explicit declaration, as it is reported from Abu Abdullah - peace be upon him: "Beware of proclamation," meaning do not declare openly and do not publicize, but rather hint at what we tell you about the matter of the Qa'im and conceal it from opponents, for it is consummate wisdom. What good are signs and warnings to people who will not believe?
- 25 Sixthly, this applies to all holy Manifestations of the past, as the Torah and Gospel did not explicitly state their time, place, name, title and patronymic, but rather gave subtle hints and wondrous allusions.
- 26 Seventhly, there are many reports about His appearance - peace be upon Him - but people have not reflected deeply on the words of the people of God - may my spirit be sacrificed for them. I will mention some of them briefly and concisely. In the tradition of Mufaddal, Mufaddal asked al-Sadiq - peace be upon him: "How, O my master, will be His appearance?" He replied: "In the year sixty His Cause will appear and His mention will be exalted." From Abu Abdullah - peace be upon him - when asked about Muharram, he said: "In it the lawful will become unlawful and the unlawful lawful." When asked about Jumada, he said: "In it is the victory from beginning to end." From Ali - peace be upon him: "The wonder, all wonder, between Jumada and Rajab." And from the Commander of the Faithful - peace be upon him - in the Tutunjiyyih Sermon: "Expect the appearance of the One Who spoke to Moses from the Tree on the Mount." And in the Prayer of Nudbih: "And

يهدي من يشاء ولكن ابا عامر الراهب و حتى ابن اخطب وابن هلال مع انهم كانوا من اعلم العلماء في عصرهم وافقه الناس بالتوراة والانجيل مع ذلك لم يعرفوا كلمة من تأويلهما ومعانيهما لذا اعرضوا عن الحق ورجعوا الى حفرة العذاب

22 ثالثاً ان معرفة كافة الآيات والأحاديث صعبة مستصعبة لا يختص بالأحاديث المنبئة في ظهور القائم عليه السلام وليس في وسع الناس العوام بحسب الظاهر ان يعرفوها اذا فكيف مكلفون ليتعظوا بها ويعرفوا معانيها وحقائقها لأن الكتاب لم ينزل خاصة للعلماء بل للعموم

23 رابعاً ان معرفة الله اعظم واصعب عن كل شيء والناس كافة مكلفون بها

24 خامساً ان الأئمة عليهم السلام منعوا عن التصريح كما روى عن ابي عبدالله عليه السلام اياكم والتنويه يعني لاتصرحوا ولا تشهروا بل لوحوا تلويحاً فيما نقول لكم من امر القائم واخفوه عن المخالفين لأنه حكمة بالغة فما تغني الآيات والتذرع عن قوم لا يؤمنون

25 سادساً هذا القول يرجع الى كل المظاهر المقدسة من قبل بحيث لم يصرح في التوراة والانجيل بوضوح العبارة في زمانهم ومكانهم واسمهم ولقبهم وكنيتهم بل لوحوا تلويحات لطيفة و اشارة بديعه

26 سابعاً كثر الأخبار عن ظهوره عليه السلام ولكن الناس لم يتفكرسوا في كلمات اهل الله روى لهم الفداء واتى اذكر لك بعضاً منها بوجه الايجاز والاختصار في حديث المفضل قال المفضل للصادق عليه السلام فكيف يا مولاي في ظهوره قال عليه السلام في سنة الستين يظهر امره ويعلو ذكره عن ابي عبدالله عليه السلام حينما سئل عن المحرم قال عليه السلام يحرم فيه الحلال ويحل فيه الحرام سئل عليه السلام عن الجهاد قال عليه السلام فيها الفتح من اولها الى آخرها عن علي عليه السلام العجب كل العجب بين جمادى ورجب وعن امير المؤمنين عليه السلام في الخطبة التطنجية فتوقعوا ظهور مكرم

You presented to them the Most High Remembrance and the Most Glorious Praise.” And in the book Fawa'id al-Mukhlisin by Shaykh Mufid - may God have mercy on him - his word is true...

- 27 Lo, the lights of truth have dawned and divine tokens have appeared in four places: First in a simple Prophet, then in a simple Guardian, then in the realm of composition which is the precedence of Guardianship over Prophethood, then the matter in reverse. All this pertains to designation and identity. Siyyid Husayn Akhlati said: “He shall come as your Lord in the two worlds and shall revive the Faith after Ra and Ghayn.” And from Abu Abdullah, peace be upon him: “Among the greatest calamities is that their Master shall appear to them as a youth while they expect him to be an elderly sheikh.” And from the famous poet: “He has concealed himself in Persian lineage, the noble descendant of Ali, of pure ancestry.” And there are many such examples, but verily the matter is clearer than to require such proofs for its establishment, for it is self-evident through conclusive demonstration and clear explanation. All else is in need of it. And peace be upon those who follow guidance.

موسى من الشجرة على الطور وفي دعاء الندبه و قدّمت لهم الذكر العلى والثناء الجلى وفي كتاب فوايد المخلصين من الشيخ مفيد رحمه الله قوله حق ومقاله صدق

27 الا قد طلعت انوار الحقيقة و ظهرت آثار الالهيه في اربعة مواضع الاول في نبى بسيط ثم في ولى بسيط ثم في ناحية التركيب وهو تقديم الولاية على النبوة ثم القضية بالعكس الا كل ذلك نظراً الى التعيين والتشخص قال السيد حسين الاخلاطى يحى رباً لكم في النشأتين ويحيى الدين بعد الرأى وغين وعن ابى عبدالله عليه السلام ومن اعظم البلية انه يخرج اليهم صاحبهم شاباً وهم يحسبونه شيخاً كبيراً وعن الشاعر المشهور قد غاب في نسبة اعجمى الفارسى العلوى حسب الرضى وامثال ذلك كثيره ولكن ان الامر اوضح من ان يحتاج في ثبوته الى هذه الأدلة لانه بنفسه مثبت بالبرهان القاطع والبيان الواضح وما دونه محتاج اليه والسلام على من اتبع الهدى

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- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to Him Who is sanctified in His Essence above any resemblance to His creatures, Who is exalted in His Attributes above any likeness to His creation, Who is glorified in His Names above the conditions of His innovations, and Who is magnified in His deeds above all limitations, restrictions and geometry in all His inventions. He Who is manifest throughout all existence in this new cycle as the Doer of whatsoever He willeth, Who is evident throughout the worlds of creation with the truth that He doeth whatsoever He pleaseth - this is clearly set forth in the Manifest Book, sent down from the Lord of all worlds.

1 بسم الله الرحمن الرحيم

2 حمداً لمن تقدّس بذاته عن مشابهة مخلوقاته وتزّه بصفاته عن مماثلة مكوّناته وتعزّز بأسمائه عن شئون مبدعاته وتجلّ بأفعاله عن الحدود والقيود والهندسة في جميع مخترعاته المتجلى على الأكوان في هذا الكور الجديد بأنه فعّال لما يريد الظاهر في عوالم الانشاء بحقيقة يفعل ما يشاء وهذا صريح الكتاب المبين تنزيلاً من رب العالمين

3 For limitation, restriction, and constraint are conditions that apply to finite realities, as witnessed by the fact that everything finite is limited, everything limited is restricted, everything restricted is constrained, and everything constrained is perplexed. Therefore glorified be thy Lord, the All-Choosing, above such restrictions and effects. Nay rather, exalted is His Will, transcendent is His Power, supreme is His Sovereignty, lofty is His Might, and magnificent is the reality of His signs above being governed by the sovereign of geometry, the force of allusions, or the influence of the limitations of created things which came into being through His exalted Word and His Most Great Sign.

4 Indeed, the sign of His dominion manifest in a speck of dust can scarce be bound by restrictions or confined under the sovereignty of limitations. Were it not for this sanctified glory, His might, sovereignty, power and proof would be but an insubstantial shadow or delusions afflicting the sick, failing to quench any thirst. The divine musk-laden breeze wafting from the gardens of salutation guides to the luminous reality, the eternal rapture, the merciful essence, the divine jewel, and the heavenly power which has rent asunder every veil, parted every cloud, broken every chain, and freed every neck. And His people, from whose sciences lights have shone forth in the lamp-niches of people's hearts according to their capacity, understanding, and the requirements of time and place and their receptivity, as it is said: "Not all that is known should be said, not all that is said has come its time, and not all whose time has come are its people ready for."

5 O noble master and distinguished gentleman who has turned his face to Him Who fashioned the heavens and earth! Your petition has reached Us, expressing your sincerity to God, the Truth, your enkindlement with the fire of the love of God, your attraction to the signs of God, and your receptivity to the breaths of God. Glad tidings to you, again glad tidings, of this grace whose lights have encompassed the horizons and whose traces have spread through the seven layers, before which existence has been honored to prostrate and the Concourse on High has prided itself in attaining its presence.

6 I have become aware of the contents of that brilliant poem, nay rather that unique and luminous pearl, and have inhaled the fragrance of the All-Merciful from the gardens of its meanings, and have partaken of a palatable drink from the fountains of its structures, for these are words that indicate your insight and speak of your inner consciousness.

3 لأنَّ الحصر و الحدّ و القيود امور تعترى على الحقائق المتناهية بشهادة أنّ كلّ متناه محدود و كلّ محدود محصور و كلّ محصور مجبور و كلّ مجبور محتار فسبحان ربّك المختار عن هذه القيود و الآثار بل جلّت مشيئته و تعالت و تسامت قدرته و عزّت و تفانحت سلطنته و علت و تشاخخت عزّته و عظمت و تابذخت حقيقة آياته ان يحكم عليها سلطان الهندسيّات و قوّة الاشارات و نفوذ حدود الموجودات المتكوّنة بكلمته العليا و آيته الكبرى

4 بل آية ملكه الظاهرة في نقطة التراب لا تكاد تتقيّد بالقيود و تنحصر تحت سلطان الحدود و لو لا هذه العزّة المقدّسة لكان عزّه و سلطانه و قدرته و برهانه ظلاً غير ظليل او اوهام معترية على العليل و لا يرد منه غليل و النّفحة المسكية الالهية الساطعة من رياض التّجّة تهدي الى الحقيقة التورانية و الجذبة الصّمدانية و الكينونية الرّحمانية و الجوهرة اللاهوتية و القوّة الملكوتية التي خرقت كلّ حجاب و فتقت كلّ سحاب و كسرت كلّ سلاسل و عتقت كلّ رقاب و آله الذين سطعت انوار علومهم في زجاجات قلوب القوم بحسب استعدادهم و مداركهم و مقتضى الأمكنة و الأزمنة و قوابلهم كما قيل لا كلّ ما يعلم يقال و لا كلّ ما يقال حان وقته و لا كلّ ما حان وقته حضر اهله

5 أيّها السيّد الجليل و الشّهم النبيل الموجه الوجه للذي فطر السّموات و الأرض قد وصلت عريضتك النّاطقة بخلوّصك لله الحقّ و اشتعالك بنار محبة الله و انجذابك من آيات الله و تعرّضك لنفحات الله بشري لك ثمّ بشري من هذا الفضل الذي احاط الآفاق انواره و شاع في السّبع الطّباق آثاره و تشرف الوجود بالسّجود له و تابها الملاء الأعلى بالوفود عليه

6 و اطّعت بمضامين تلك القصيدة الغراء بل الخريدة الفريدة التّوراء و استنشقت رائحة الرّحمن من رياض معانيها و ارتشفت سائغاً شرباً من حياض مبانيها لأنّها كلمات دالّة على بصيرتك و ناطقة بسريرتك

- 7 We praise God for having removed the veil, bestowed bountifully, guided the devoted ones to the springs of unity, led the sincere to the paths of oneness, and aided the believers in demolishing every obstructing barrier and rending every concealing veil that prevents attainment to the reality of the Cause, its hidden mystery, and its treasured essence.
- 8 Excellent are they! Neither the veils of the people of allusions nor the ornate words of those enshrouded in the darkest veils prevented them. Rather, they were guided to the pure, clear water from a flowing spring and drank from the fountain of certitude. They paid no heed to what the people of veils concocted, freed their necks from the shackles of the people of allusions, and became certain that God is powerful over whatsoever He willeth. Whosoever limits Him by number or associates partners with His sovereignty in the kingdom of creation - far be it! How can a losing droplet contain vast oceans? How can a falling particle comprehend the reality of an exalted sun? How can it establish laws to confine it, despite its mighty sovereignty and sound proof? Its fall into the abyss of its descent suffices it.
- 9 And thou, O bird singing upon the Lote-Tree of divine knowledge in the gardens of thy Lord's mercy, the All-Merciful, leave those veiled by the ambiguities of utterance and hold fast to the clear verses concerning divine matters in the world of explanation. For the people are abject and foolish; they follow every crier and sway with every wind. When the truth comes to them with proof and evidence, they put their fingers in their ears and say, "We found our fathers following a certain religion, and we are following in their footsteps." Such is their condition - leave them to their vain discourse, playing. If they see the path of guidance, they take it not for a way, and if they see the way of error, they take it for their way.
- 10 When I examined the contents of the respected Sheikh's book, I was left in deep contemplation and astonishment. I would not have expected that one who studies the Words of God would be so obscured from recognizing the truth that he would cling to principles and laws flimsier than a spider's web, distracting him from the firm handhold that cannot be broken in the realm of the Kingdom. Undoubtedly, his honor does not truly rely on such doubts nor is he bound by these allusions, but rather conveys according to the taste of the people - while the people remain in slumber and intoxication. Rather, his noble purpose is to investigate and urge the explanation of matters
- 7 نحمد الله على ما كشف الغطاء و جزل العطاء و هدى المقبلين الى مناهل التوحيد و اورد المخلصين الى شوارع التفريد و ايد الموحدن على هدم كل سد مانع و هتك كل ستر حاجز دون الوصول الى حقيقة الامر و سره المكنون و جوهره المخزون
- 8 فله درهم ما منعهم سبجات اهل الاشارات و لا زخرف قول المحتجبين بأظلم الحجاب بل اهدوا الى العذب الصافي من ماء معين و شربوا من عين اليقين و لم يكتروا بما لفقوه اهل الحجاب و حرروا اعناقهم من اغلال اهل الاشارات و ايقنوا بأن الله مقتدر على ما يشاء و من حده عده و اشرك بسلطانه في ملكوت الانشاء هيهات كيف تتسع بحوراً ذاخرة حوصلة قطرة خاسرة و كيف تدرك ذرة هاوية حقيقة شمس سامية و اني لها ان تجعل لها قوانين تحصرها مع عظيم سلطانها و قويم برهانها كفها سقوطها في هاوية هبوطها
- 9 و انتك انت يا ايها الطير المتغنى على سدره العرفان في رياض رحمة ربك الرحمن دع المحتجبين بسبجات المشابهات من البيان و تمسك بحكمات الآيات من المسائل الالهية في عالم التبيان لأن الناس همج رعا عتباع كل ناعق يميلون بكل ريح و اذا جاءهم الحق بالحجة و البرهان يضعون اصابعهم في الآذان و يقولون انا وجدنا آباءنا على امة و انا على آثارهم لمقتدون هذا شأنهم ذرهم في خوضهم يلعبون ان يروا سبيل الرشد لا يتخذوه سبيلاً و ان يروا سبيل الغي يتخذوه سبيلاً
- 10 و انني لما اطلعت على مضمون كتاب جناب الشيخ غدت متفكراً متحيراً و ما اظن لمثله رجل متبّع في كلمات الله يخفى عليه الأمر بشأن يتمسك بقواعد و قوانين او هن من بيوت العنكبوت شاغلة له عن العروة الوثقى التي لا انفصام لها في عالم الملكوت و لا شك ان جنابه لا يركن الى تلك الشبهات و لا يتقيد بهذه الاشارات بل ناقل على مذاق القوم و القوم في سكرات و نوم بل مقصده الشريف البحث و الحث في تشريح المسائل التي

that have veiled eyes and insight from witnessing the manifest rising moon.

- 11 For when we look to the apparent texts and clear verses from the Book of God, we see the explicit text where God clearly addressed Noah the Prophet saying "He is not of thy family; his work is unrighteous." And He spoke in clear terms without allusion that Abraham said to his father Azar: "What are these images to which ye are devoted?" Likewise when he said "And of my offspring?" God replied "My covenant includeth not the wrongdoers" - meaning the wrongdoers among them. And similarly: "But after them came an evil generation who neglected prayer and followed lusts."

- 12 When the earth became illumined with the light of its Lord, and the breezes of grace wafted, and the clouds of justice poured forth, and the floods of bounty streamed down, and the garment of every existing thing was renewed, and the valley of Mecca was adorned by the appearance of the Best of Creation supported by mighty strength - the Jews and Christians objected that the chain of prophethood was linked like strings of pearls or necklaces of pure gold in the lineage of Isaac, and that this was a special blessing granted exclusively to that pure progeny and radiant descent according to the uncontested texts of the Torah. This lineage had shone with the lights of unity like brilliant stars - so how could the great prophethood and supreme gift transfer from those pure and holy loins to the loins of Abd Manaf? According to their claim, even his name indicated his opposition.

- 13 So God revealed in response to their words and as a rebuke to them and those who circled around them: "God knoweth best where to place His message." For physical elements and earthly natures hold no worth or reliance - rather, worth lies in character, not lineage. When noble character aligns with noble descent, the relation is real and "the child is the secret of his father." But when they differ, the relation is metaphorical: "He is not of thy family; his work is unrighteous."

- 14 This is when we look to the clear revelation. But if we rely on comprehensive interpretation, the Glorious Lord has said: "He bringeth forth the living from the dead, and bringeth forth the dead from the living." Whoever sets limits for God in His glorious outpourings is in manifest error and delusion. Moreover, "Look at the effects of God's mercy - how He quickeneth the earth after its death," and how He gathers luminous creatures in human reality after their passing. And again: "Thou seest the earth barren and lifeless, but when We send down rain to

حجبت الأبصار والبصائر عن مشاهدة البدر الطالع الباهر

- 11 فإنا إذا نظرنا إلى النصوص الظاهرة والآيات الواضحة من كتاب الله نرى النص الصريح بأن الله خاطب بوضوح نبي الله نوح أنه ليس من أهلكت أنه عمل غير صالح وقال بلفظ صريح من غير تلويح أن إبراهيم قال لأبيه آزر ما هذه التماثيل التي أنتم لها عاكفون وكذلك لما قال ومن ذريتي قال لا ينال عهدي الظالمين أي الظالمين منهم وكذلك تخلف من بعدهم خلف أضاعوا الصلاة واتبعوا الشهوات

- 12 وعندما اشرفت الأرض بنور ربها وتسمت نسائم الفضل وفاضت سحب العدل وانهدرت سيول الجود وتجدد قيص كل موجود و تزيّنت البطحاء بظهور خير الوري المؤيد بشديد القوى اعترض اليهود والنصارى بأن سلسلة النبوة مسلسل كعقود الجمان أو قلائد العقيان في ذرية اسحق وتلك بركة ممنوحة مخصوصة لتلك الذرية الطاهرة والسلالة الباهرة بنصوص من التوراة ولا خلاف ولا شقاق وهذه الذرية تلالأت بأنوار التوحيد كالكوكب الدرية فكيف انتقلت النبوة العظمى والمنحة الكبرى من تلك الأصلاب الطاهرة الزكية إلى صلب عبد مناف وبحسب زعمهم اسمه دال على ما كان عليه من خلاف

- 13 فأنزل الله رداً لقولهم وتبكيئاً لهم ولمن يحومون حولهم الله أعلم حيث يجعل رسالته لأن العناصر الجسمانية والطباع الترابية لا عبرة فيها ولا معول عليها إنما العبرة في الأخلاق ليس في الأعراق إذا وافق حسن الأخلاق شرف الأعراق فالتسبة حقيقة الولد سرابه وإذا خالف فالتسبة مجازية أنه ليس من أهلكت أنه عمل غير صالح

- 14 هذا إذا نظرنا إلى صريح التنزيل وأما إذا عولنا على جوامع التأويل فقال الربّ الجليل يخرج الحي من الميت ويخرج الميت من الحي ومن جعل لله حداً في فيوضاته الجليلة فهو على ضلالة وغى وإيضاً فانظر إلى آثار رحمة الله كيف يحيي الأرض بعد موتها وكيف يحشر الخلائق الترابية في حقيقة انسانية بعد فوتها وإيضاً ترى الأرض هامة

it, it is stirred to life and swells and puts forth every kind of beautiful growth." This is a manifest sign and brilliant proof, decisive against all outcry and clamor. The sun is a radiant orb from whatever horizon it shines and rises, and the moons are brilliant stars from whatever point they emerge and beam forth. The vessels of pearls are shells though their descriptions vary, and the source of the unique gem is rock.

- 15 The Manifestations of Revelation, the Daysprings of inspiration, the orbits of the stars, and the fountainheads of the grace of the Lord of creation cannot be compared or measured with the finest of thoroughbred steeds or rocks and sands from distant regions. And since the common people, like insects, are heedless of the essence of proof, they object to matters for which God has sent down no authority. Woe unto them and their vain imaginings, and destruction unto their chiefs and their idols! Verily God has power to override natural laws and manifest brilliant signs through the revelation of His all-embracing Words. It is not permissible for one whose vision is keen, or who has inclined his ear and is attentive, to make customary habits the standard for God's Cause regarding His preserved and established verses. For while it was the custom ordained by the All-Knowing Sovereign that human seed should flow from loins and be established in wombs, Christ, the Spirit of God, was created by a breath of His Spirit in violation of the accepted and established custom among people. After such clear explanations, is it permissible for anyone to hesitate regarding God's Cause or to be veiled by the doubts of the skeptics concerning the appearance of God's signs? No, by thy Lord!

- 16 O thou enkindled with the fire of the love of God! Leave the people and their idle desires behind thee. Call thou unto the path of thy Lord with wisdom and gracious exhortation, and contend with them in the manner that is best. And if any soul should come into thy presence and raise objections against thee, neither weary thou nor be dismayed. Turn thou unto thy Lord in thy latter end and in thy first, and speak with an eloquent tongue and a clear, sound, and manifest reply. Then shall the Holy Spirit confirm thee, the Trusty Spirit assist thee, and the gems of knowledge shine forth upon thee through the inspiration of thy Lord, the Mighty, the Self-Subsisting. Bestow them, then, upon them that seek, and commit them unto the ears of them that hearken.

- 17 And moreover, the Bearer of this Most Great Tidings, this Ancient Light, this Straight Path, is possessed of a lofty and impregnable lineage and an exalted and surpassing honor.

فاذا انزلنا عليها الماء اهتزت وربت وانبتت من كل زوج بهيج وهذه آية ظاهرة وحجة باهرة قاطعة لكل صريح وضحيج فالشمس نير لامع من اى مشرق اضاءت و بزغت و البدور كواكب ساطعة من اى مطلع لاحت و سطعت و اوعية الآلئ اصداف و قد تباينت الأوصاف و معدن الجوهرة اليتيمة صخور و احجار و رمال الأكثاف

- 15 و ليس مظاهر الوحي و مطالع الالهام و مواقع النجوم و منابع فيض ربّ العباد مشاهين و مقيسين بالأصائل من الصفات الجياد و بما ان العوام كالحوام يغفلون عن جوهر البرهان يتعرضون لأمر ما انزل الله به من سلطان فتباً لهم و لأوهامهم و سخفاً لصناديدهم و اصنامهم و انّ الله خرقاً في العادات و اظهاراً لآيات باهرات في ظهور كلماته الجامعات فلا يجوز لمن بصره حديد او القى السمع و هو شهيد ان يجعل العادة المستمرة ميزاناً لأمر الله في آياته المستودعة و المستقرة حيث جرت عادة الملك العلام ان تندقي نطفة الانسان من الأصلاب و تعتقد في الأرحام و خلق المسيح روح الله بنفحة من روحه خارقاً للعادة المستمرة المسئلة بين الأنام و هل يجوز بعد وضوح هذه الشروح ان يتوقف احد في امر الله او يحتجب بأوهام المرتابين في ظهور آثار الله لا وربك

- 16 يا ايها المشتعل بنار محبة الله دع القوم و اهوائهم ورائك ادع الى سبيل ربك بالحكمة و الموعظة الحسنة و جادلهم بالتي هي احسن و اذا حضر احد لديك و اعترض عليك لا تسأم و لا تبتئس توجه الى مولاك في اخراك و اولاك و انطق بلسان فصيح و جواب واضح صحيح فروح القدس يؤيدك و روح الأمين يوفقك و يشرق عليك جواهر العلوم بالهام ربك العزيز القيوم فابذله للطالبين و اودعه آذان المستمعين

- 17 هذا و انّ صاحب هذا النبأ العظيم و النور القديم و الصراط المستقيم حائز لنسب شاخ منيع

Through their ancestry and forefathers the darkness of night was illumined, until the Pleiades were strung in ordered array. This lineage hath ever passed from pure loins unto pure wombs. How many hidden treasures lie concealed in corners! How many most resplendent gems remain enshrined, and many a peerless and solitary jewel laid up in store! Yet, notwithstanding this, His Cause is too great to be established by descent from any other than Himself, and too glorious to be made known through aught beside His own reality. Every lofty lineage hath bowed its neck before the majesty of His sovereignty, and every impregnable claim of noble descent hath been abased before the power of His proof. All are known through Him, while He is known through His own Self unto every discerning and witnessing soul, even as the rising, resplendent, shining sun upon the glorious horizon.

و شرف باذخ رفيع اضاءت لهم احسابهم و جدودهم دجى الليل حتى نظم الجزع ثاقبة و لم تزل هذه السلالة انتقلت من الاصلاب الطاهرة الى الارحام الطاهرة و كم من خبايا فى الزوايا و كم من اهبى جوهرة مكنونة و فريدة يتيمة مخزونة و مع ذلك امره اعظم من ان يثبت بالانتساب الى غيره و اشرف من ان يعرف بدونه خضعت اعناق كل نسب رفيع لعزة سلطانه و ذلت رقاب كل حسب منيع لقوة برهانه كل معروف به و هو معروف بنفسه لكل بصير و شهيد كالشمس الطالعة الباهرة الساطعة فى الأفق المجيد

- 18 However, since the first to object to origin and lineage without deep consideration or fairness said "Thou hast created me from fire and him from clay" and was veiled from the mysteries deposited in God's chosen one - even though his origin was from base clay - he became known for denying rather than being veiled from the truth as clear as the midday sun. I desired to awaken the people and remove the covering from their eyes in this Day. A believing servant is better than an idolater, even though the latter may please you. These are mighty and intervening veils for the people of allusions and those who have drunk from the cup of grace from the hands of God's mercy and have been singled out for a gift - He singles out for His mercy whom He willeth. They look only to the reality of proof and the signs of the gift of the All-Merciful. They seek light from the lamp of divine outpourings in whatever niche it is lit and illumines, and in whatever blessed tree it shines and gleams, be it eastern or western, for it is neither of the east nor west, nor south nor north - all directions are its directions. When thou hast comprehended the reality of the universal meanings explained in the inner significance of these words, and hast rent asunder, by God's power, the veils that conceal the vision of the people of allusions, raise thy hands in supplication to the Lord of Signs and say...

18 ولكن بما انّ اول من تصدى للاعتراض على الاصل و النسب من غير تعمق و اغماض قال خلقتنى من نار و خلقتنه من طين و احتجب عن الاسرار المودعة فى صفة الله ولو كان اصله من تراب مهن هو المشهور بعدم الاقرار بل الاحتجاب عن الحق الواضح كالشمس فى رابعة النهار احببت ايقاظ القوم و كشف غطاء ابصارهم فى هذا اليوم و لعبد مؤمن خير من مشرك ولو اعجبكم هذه سيحات حائلة هائلة لأهل الاشارات و الذين شربوا كأس العناية من ايدى رحمة الله و اختصوا بموهبة يختص برحمته من يشاء لا ينظرون الا الى حقيقة البرهان و آثار موهبة الرحمن يستضيئون بمصباح الفيوضات فى اى مشكاة او قد و اضياء و فى اى شجرة مباركة سطع و لاح شرقية كانت ام غربية لأنها لا شرقية و لا غربية و لا جنوبية و لا شمالية كل الجهات جهاتها و اذا اطلعت بحقيقة المعانى الكلية المشروحة فى بواطن هذه الكلمات و هتكت بقوة من الله الأستار الحاجبة لأنظار اهل الاشارات ابسط يديك مبتلاً الى رب الآيات و قل

- 19 Praise be unto Thee, O my God, for having guided me to the wellspring of Thy loving-kindness, summoned me to the dayspring of Thy oneness, strengthened me to acknowledge the word of Thy unity, and given me to drink from the choice wine of Thy love by the hands of Thy mercy. Thou hast delivered me from the doubts of those who are veiled by the veils of their vain imaginings, who are seized by the pride of their learning and accomplishments, who cling to their idle

19 لك الحمد يا الهى بما هديتنى الى معين رحمتك و دعوتنى الى مشرق صمدانيتك و ايدتنى بالاقرار بكلمة وحدانيتك و سقيتنى من سلاف محبتك بأيدى رحمتك و نجيّتنى من شبهات الذين احتجبوا بمحجبات ظنونهم و اخذتهم نخوة علومهم و فنونهم و تمسكوا بأوهامهم و نكسوا اعلامهم و شأهت وجوههم و انطمست نجومهم

fancies, whose standards have been reversed, whose faces have been darkened, and whose stars have been extinguished. O my Lord! Strengthen me through Thy power that prevaieth over all things, and through Thy might that illumineth the realities of all created things, that I may exalt Thy word, spread Thy wisdom, guide Thy creation, and deliver Thy creatures. Thus may I give them to drink of Thy pure wine in this Revelation, whose lights have shone forth upon the farthest horizons on the Day of Resurrection. Then gird up my loins, strengthen my back, and make firm my steps in Thy Cause, that I may become a sign of Thy remembrance amidst Thy creatures and a herald among Thy creation, calling out in Thy Name. Verily, Thou art the Mighty, the All-Forgiving.

- 20 This answer was written in response to the letter that was presented from the exemplar of those endowed with understanding, according to the command issued from the Sacred Precincts.

ای ربّ آیدنی بقوّتک القاهرة علی الموجودات
و قدرتک الباهرة فی حقائق الممکات علی اعلّاء
کلمتک و انتشار حکمتک و هدایة خلقک و
نجاه بریتک لأسقیهم من نحرک الطهور فی هذا
الظهور الذی اشرقت انواره علی الأقطار السّاسعة
فی يوم النّشور ثم اشدّد ازری و قوّظهری و ثبت
قدمی فی امرک لأکون آية ذکرک بین بریتک
و المنادی بین خلقک باسمک انک انت العزيز
الغفور

20 قد کتب هذا الجواب علی الکتاب الذی حضر
من قدوة اولی الألباب بحسب الأمر الصّادر من
الحظيرة المقدسة

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Tafsir-i-Ayat-i-Yuhanna (Commentary on Verses of John)

- 1 He is the Mighty, the Beloved!

1 هو الله العزيز المحبوب

- 2 The herald, replete with joyous tidings, having set forth from the Egypt of faithfulness toward the abode of the Beloved, appeared in the gathering of friends, fragrant with the sweet perfume of the garment of the love of the Beauty of the All-Merciful. A hundred thousand thanks to the Beloved of all worlds, Who hath at all times immersed His sincere servants in the oceans of grace and bounty and confirmed them with His invisible confirmations.

2 بشیر اشارات پر بشارت که از مصر وفا عزم
کوی جانان نموده در محفل دوستان بروائح طیبیه
قیص محبت جمال رحمن حاضر گشت صد هزار
شکر محبوب عالمین را که عباد مخلصین را در کل
أوان در بحر فضل و احسان مستغرق فرموده
و بتائیدات غیبیه مؤید

- 3 O dove of the garden of love! When thou art engaged in conversation and discourse, turn thy face toward the direction of the mighty throne of oneness. Assuredly in that hour the confirmations of divine inspiration shall reach thee, and hosts ye see not shall descend from the heaven of truth.

3 أي حمامة حدیقه عشق در حین تکلم و محاوره
بشطر عزیز اُحدیه توجه نما البته در آن ساعت
تائیدات الهامات الهیه میرسد و جنود لم تروها از
سما حق نازل میگردد

- 4 Concerning thy question about the tidings of the advent of the Beauty of Ahmad, which were mentioned in glorious accents in the garden of the Gospel, know that the appearance of that

4 از اخبار ظهور جمال اُحمدي که بالخان جلیل
در حدیقه انجیل مذکور سؤال رفته بود بدانکه

Most Great Luminary and honored Star is clearly established and recorded in the Gospel. However, since none but those souls who have attained to the pure fountain of knowledge and wisdom can comprehend the novel melodies of the Dove of Oneness, people have remained deprived of understanding the meaning of the glorious verses of the Gospel and have wandered confused and bewildered in the wilderness of fancy and desire.

- 5 Among the passages wherein mention is made of His Holiness Ahmad in the Gospel is the sixteenth chapter of John, from the seventh to the fifteenth verse, wherein He speaketh in most eloquent terms and clearest references. This is the text that is recorded and set down in the Gospel of John from the tongue of Christ, where He saith: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Until He saith: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

- 6 The essence of its translation is that He saith: My ascension to the most exalted horizon is better for you, for until I ascend to the seat of truth with the Mighty, Omnipotent Sovereign, that Comforting Spirit shall not come. When I ascend, I will send Him, and when that Pure Spirit appeareth in the world of dust, He shall convince people of three things: of sin, of righteousness, and of judgment. After several verses He saith: Many matters and mysteries remain stored in the treasury of the heart, and pearls of divine wisdom remain preserved and concealed in the shell of the breast. But ye cannot bear to hear them and cannot sustain this most great Word. However, when that Spirit of truth appeareth, He shall guide you unto all truth, for whatsoever He uttereth is not from Himself, but whatsoever He heareth, that shall He speak.

- 7 This is but one melody from the melodies of the Gospel that was revealed concerning the Pride of the Messengers. However, as the Christian people have fallen into the wilderness of error

ظهور آن نیر اعظم و کوكب مكرم در انجيل بكمال وضوح مثبت و مذکور است ولكن از این جهت که الحان بدیع و رقاء احدى را جز نفسی که بر معین صافیه علم و عرفان وارد ادراک ننمایند لذا ناس از ادراک معانی آیات جلیله انجيل محروم گشته اند و در تیه وهم و هوی حیران و سرگردان شده اند

- 5 از جمله مواضعی که در انجيل ذکر حضرت احمدي شده در انجيل یوحنا باب شانزدهم از آیه هفتم تا آیه پانزدهم است که بأفصح عبارة و أوضح اشاره بیان میفرماید این نص عبارت است که در انجيل یوحنا از لسان حضرت مسیح منقول و مسطور است که میفرماید (لکنی أقول لكم الحق انه خير لكم ان اذهب لانه ان لم اطلق لا يأتیکم المعزی ولكن ان ذهبت أرسله اليكم و متى جاء ذلك يیکت العالم علی خطيئته و علی بر و علی دينونة) تا آنکه میفرماید (لي أمور كثيرة لا قول لكم ولكن لا تستطيعون ان تاملوا الآن و أما متى جاء ذاك روح الحق فهو يرشدكم الى جميع الحق لانه لا يتكلم من نفسه بل كلما يسمع يتكلم به و يخبركم بامور آتية)

- 6 که خلاصه ترجمه آن این است که میفرماید صعود من باقی اعلی از برای شما بهتر است زیرا تا من بمقتد صدق عند ملیک مقتدر متعارج نشوم آن روح تسلي دهنده نمی آید چون صعود نمایم او را میفرستم و چون آن روح پاک در عالم خاک ظاهر شد الزام میفرماید ناس را بسه چیز بر گاه و نیکوئی و جزا بعد از چند آیه میفرماید امور و اسرار بسیار در خزینه قلب مستور مانده و لثالی حکمت ربانیه در صدف سینه محفوظ و باقی مانده و لکن شما استطاعت استماع آن را ندارید و حمل این کلمه اعظم را نتوانید و اما چون آن روح حق ظاهر گردد ارشاد میکند شما را بر جمیع حق زیرا آنچه او میفرماید از نزد نفس خود نمیگوید بلکه آنچه استماع میفرماید تکلم میکند

- 7 این یک نغمه از نغمات انجيل است که در خصوص نغر رسل نازل شده و لکن چون معشر انجيل در تیه ضلالت و عمی افتاده اند

and blindness, they have disregarded this explicit statement without any ambiguity, and have clung to vain interpretations, saying that what was meant by these verses was the Holy Spirit that descended upon the disciples after Christ's ascension.

این تصریح من غیر تلویح را هیچ انگاشتند و بتأویلات موهومه تشبث بسته اند و گفته اند که مقصود از این آیات روح القدس است که بعد از صعود حضرت مسیح بر حواریون نازل شده

- 8 This is the custom of all peoples, that they close their eyes to the clear meanings of the divine verses and cling to vain interpretations of ambiguous passages. Now observe how weak and manifestly false is this statement. First, He says "If I go not away, He will not come," which indicates that the Comforter did not exist in the time of Christ and would come later. But the Holy Spirit was ever inseparable from Christ. Therefore it has no meaning to say "If I go not away, He will not come."

8 و این عادت کل اُمم است که از معانی محکمه آیات الهیه چشم میپوشند و بتأویلات وهمیه متشابه متشبث میشوند حال شما ملاحظه بفرمائید که چه قدر این قول سخیف و واضح البطلان است اولاً میفرمایند تا من نروم او نمیآید این دلیل بر اینست که آن روح تسلی دهنده در زمان حضرت مسیح موجود نبوده بعد خواهد آمد ولكن روح القدس لم یزل ملازم آن حضرت بوده دیگر این معنی ندارد تا من نروم او نمیآید

- 9 Secondly, He states that there are many things which ye cannot bear to hear, but that Holy Spirit will declare them and guide unto all truth. Now consider that among Christians the Holy Spirit is the third person and the Spirit of God, Christ, is the second person. After mankind's veils of ignorance were not rent by these two most great Persons, and they did not attain complete growth and guidance through the holy breaths of these two most exalted Lights, after the ascension of that Most Great Luminary they received the hidden divine mysteries and concealed heavenly wisdom from the third Person, which is the Holy Spirit, and became capable of hearing and bearing them. Yet it is evident that if a soul is not educated under the tutelage of that Essence of essences and Spirit of spirits, with the confirmations of the Holy Spirit, even should the breaths of the Holy Spirit blow upon it for a hundred thousand years, they would have no effect. This is the evident truth.

9 و ثانی آنکه میفرماید که امور بسیاری هست که شما استطاعت استماع آن را ندارید که من بگویم ولكن آن روح مقدس بیان میفرماید و بر تمام حق ارشاد میفرماید حال ملاحظه فرمائید که در نزد مسیحین روح القدس اقنوم ثالث و روح الله مسیح اقنوم ثانی است بعد از آنکه از اقنومین اعظمین حجابت جهلیه ناس خرق نشد و بنفحات قدسیه این نورین اعلیین موفق بر رشد و هدایت تامه نشدند بعد از صعود آن نیر اعظم اسرار مکنونه غیبیه و حکم خفیه ربانیه را از اقنوم ثالث که روح القدس است تلقی نمودند و مستطیع بر استماع و متحمل گشتند و حال آنکه این واضح است که در ظل تربیت آن جوهر الجواهر و روح الارواح مع تأییدات روح القدس اگر نفسی تربیت نشود و سبحات ظلمتیه او بنار موقده ربانیه محترق نگردد صد هزار سال نفعه روح القدس او را تأثیر نبخشد و هذا هو الحق المعلوم

- 10 Thus it becomes clear and proven that this blessed verse indicates that after the Beauty of Christ a glorious Spirit and Most Great Beauty would appear whose education would be greater than that of the Spirit of God.

10 پس واضح و مبرهن شد که این آیه مبارکه دلیل بر آن است که بعد از جمال عیسوی روح مکرمی و جمال اعظمی ظاهر میشود که تربیت او اعظم از تربیت روح الله است

- 11 Thirdly, He says that He speaks not of Himself but is confirmed by the hosts of divine revelation, and declares whatsoever He hears from the Kingdom of Glory. Observe how clear it is that

11 و ثالثاً میفرماید او من عند نفس خود بیان نمیفرماید بلکه مؤید بجنود وحی الهیه است و آنچه از ملکوت عزت بسمع مبارکش میرسد

the Comforter is a Person who is inspired by heavenly inspirations and is the source and fountainhead of divine revelation, for the Holy Spirit has no ear to hear.

بیان میفرماید ملاحظه کنید که چگونه واضح است که آن روح تسلی دهنده شخصی است که ملهم بالهامات سمائی و منبع و معین وحی ربانیه است زیرا روح القدس را سمعی نبوده که استماع نماید

- 12 In brief, in other passages also there are many clear references to the Ahmadic Manifestation, and the references which the apostles cited from the Torah regarding the appearance of the Spirit were never this explicit. This becomes clear and evident if one studies the Torah. And today the Jews also interpret those references in the Torah, and in truth the references in the Torah are allusive rather than explicit.

12 خلاصه کلام در مواضع دیگر نیز بسیار اشارات ظهور احمدی واضح است و اشاراتی که حواریین از تورات بظهور حضرت روح استدلال نموده اند ابداً باین تصریحی نبوده چنانچه اگر تورات مطالعه شود واضح و مبرهن میگردد و الیوم یهود نیز آن اشارات تورات را تأویلات میکنند و فی الحقیقه اشارات تورات حکم تلویح دارد نه تصریح

BLO_PT#026

MKT2.057, PYM.423x

AB04345

To: Mirza Husayn Mishkin Qalam, in Cyprus

Date: 1872-Mar ca.

- 1 O beloved of yearning hearts! Two missives from your honor arrived two days ago, on the twenty-sixth of Dhi'l-Qa'dah. In this darksome night they brought great joy and gladness...

1 ای حبیب قلوب مشتاقان دو مراسله آنجناب دو یوم قبل که بیست ششم ذی القعدة الحرام بود رسید بسیار بسیار در این لیل دیجور باعث انوار فرح و سرور شد...

- 2 Abdul-Karim is also among those seven in prison. Glory be to God! No measure can prevent what is destined. When this person came from there to Beirut, cholera was reported in Akka and quarantine was imposed - absolutely no one was allowed to enter. He was delayed there for some time. After the quarantine was lifted, he came. After waiting several days, he went to Haifa to board a steamer and come here. But due to stormy waves, the steamer did not dock at the pier - it passed by from afar and went straight to Beirut. As the next steamer was not due for fifteen days, he had no choice but to return to Akka, and this situation occurred. None can complain of God's decree.

2 عبدالکریم نیز داخل آن هفت نفر لیان است سبحان الله تقدیر را هیچ تدبیری ممانعت نمیکند این شخص وقتی که از آنجا آمد به بیروت در عکا ناخوشی وبا شهرت یافت و قرنطینه گذاشته بودند ابداً کسی را نمیگذاشتند که وارد شود مدتی در آنجا معطل ماند بعد از آنکه قرنطینه را برداشتند آمد بعد از چند روز که تأمل نمود روانه شد به حیفّا که بوپور سوار شود و بیاید بآنجا چون موج و طوفان بود واپور باسکله نیامد از دور مرور نمود و راست رفت به بیروت و تا پانزده روز دیگر موعد آمدن واپور بود لهذا ناچار به عکا مراجعت نمود و این کیفیت واقع شد کس ندارد از قضای حق گله

- 3 In any case, for now we must display perfect patience and composure until we see what God wills....

3 باری علی العجالة باید کمال صبر و شکیب را
پدیدار نمود تا به بینیم خدا چه خواهد کرد...

MSHR4.248x

AB00707

To: *Mirza Husayn Mishkin Qalam, in Cyprus*

Date: 1872-Mar-11

- 1 O consoler of the hearts of those yearning for God! Praise be to God that the musk-laden breeze wafting from the ambergris pen reached the nostrils of these yearning ones, bringing glad tidings to the soul and joy and delight to hearts. Though it is said "correspondence is half of meeting," in truth, when viewed with pure vision beyond outward appearances, surely spiritual conditions—which are the universal existential purposes—and the connection of divine verses through heartfelt attention, rise and shine like the true sun from the dawning-place of luminous, subtle tablets.

1 ای مونس قلوب مشتاقین لله الحمد که نفحه
مشکین که از مهبّ خامه عنبرین سطوع یافته
بمشام این مشتاقان درآمد جان را بشارتی بود و
قلوب را فرح و مسرتی اگرچه المکاتبة نصف
المواصله گفته اند ولیکن فی الحقیقه اگر ببصر
طاهر از شئون ظاهر ملاحظه شود البتّه شئون
روحانیه که مقاصد کلیّه وجودیه است و ربط
تعلقات آیات لاهوتیه بمحض توجهات قلبیه چون
آفتاب حقیقی از مطلع الواح لطیفه نورانیه
طالع و مشرق گردد

- 2 The longing and yearning of these emigrants is the greatest magnet; therefore, upon seeing the effect of the musk-diffusing pen of that spiritual friend, it is as if union and nearness are achieved in every world, both material and spiritual. However, the Ancient Beauty is aware of and witnesses the secrets in the hearts of these servants—that not a moment passes without intense anguish from this burning separation from that bird of the nest of friendship.

2 طلب و اشتیاق این مهاجران مقناطیس اعظم
است لهذا بمشاهده اثر کلک مشکجار آن یار
جانی کانه وصلت و قرینت در هر عالمی چه
صوری و چه معنوی حاصل گردد اما جمال قدم
واقف و مطلع بر اسرار قلوب این عباد است که
آنی و دمی نمیگذرد مگر آنکه از این فرقت پر حرق
آن طیر آشیان خلّت کمال تأثر حاصل است

- 3 Indeed, a universal calamity and great tribulation has befallen that honored one: on one side exile and distress, on another banishment and hardship, and greatest of all, that in the path of the Beloved of the horizons you remain far from the nearness of the nest and the honey of union. But this separation is the essence of all union, and this remoteness the core of all nearness, for ever has the paradise of divine good-pleasure been, in the sight of God and those endowed with knowledge, the greatest of paradises, as stated in the Qur'an: "The good pleasure of God is greater."

3 فی الحقیقه بلیّه کلیّه و مصیبت عظیمه بر آنجناب
وارد شده است از یک طرف غربت و کربت و
از طرف دیگر نفی و محنت و اعظم کلّ اینکه در
سبیل محبوب آفاق از قرب وثاق و شهد وصال
دور مانده اید ولی این فراق رأس کلّ وصال و
این بُعد جوهر کلّ قربست زیرا لم یزل عندالله و
عند اولی العلم جنة رضا اعظم جنان بوده چنانچه
در قرآن میفرماید رضوان الله اکبر

- 4 Now that honored one dwells in the highest paradise of good-pleasure—"God is well-pleased with them and they are well-pleased with Him." No bounty has surpassed this bounty. This

4 حال آنجناب در اعلی الجنان رضا ساکن رضی
الله عنهم و رضوا عنه هیچ فضلی سبقت باین
فضل نگرفته این مقامست که هر بعید را قریب

is the station that makes every distant one near and every near one distant. Blessed are the sincere ones and excellent is the final abode.

نماید و هر قریبی را بعید طوبی للمخلصین و حسن مآب

- 5 All the loved ones are intensely longing and individually offering the Greatest Name. Convey utmost love on behalf of this servant to Aqa Muhammad-Baqir and greet him with the most wondrous and impregnable Greatest Name, and likewise to Mirza Jalal and Mirza Jamal and Mirza Kamal. God willing, all should soon become calligraphers.

5 کَلَّ احباب بکمال اشتیاق مشتاق و بذکر تکبیر فرداً فرداً مکبرند جناب آقا محمد باقر را از قبل این عبد کمال حب را ابلاغ و بتکبیر ابدع امنع مکبر شوید و همچنین میرزا جلال و میرزا جمال و میرزا کمال انشاءالله عنقریب کَلَّ باید خوش نویس شوند

- 6 All the women of the household continuously remember Jamaliyyih Khanum, and they are all constantly occupied with remembering Mirza Jamal's mother and Mirza's sister.

6 و جمالیّه خانم را کَلَّ اهل حرم متصلاً یاد میکنند و جمیعشان در کَلَّ احیان بذکر والده میرزا جمال و همشیره میرزا مشغولند

- 7 There is no news of recent events. Affairs continue as before. Since the details were written to the province, and apparently the province also wrote to Istanbul, no reply has yet come. However, all the loved ones are engaged in remembering God with utmost joy.

7 از حوادث تازه خبری نیست کار بر منوال سابقست چونکه تفصیلات را بولایت نوشته اند و گویا ولایت نیز به اسلامبول نوشته اند تا حال جواب نیامده ولیکن احباب کَلَّ در کمال سرور بذکر حق مشغولند

- 8 Regarding those seven individuals in chains about whom you inquired: Ustad Muhammad-'Ali the barber who served you in Istanbul; Aqa 'Abdu'l-Karim; Aqa Muhammad-Ibrahim; Mulla Ahmad; Ustad Ahmad the carpenter; Mirza Husayn the carpenter; his eminence, the learned and wise one known as the mujtahid of the age and time, Aqa Mirza Ja'far of Yazd; and Aqa Husayn, who is known as the cook.

8 و از آن هفت نفر که در زنجیرند سؤال فرموده بودید استاد محمد علی دلاک که در اسلامبول خدمت شما بود آقا عبدالکریم آقا محمد ابراهیم ملا احمد استاد احمد نجار میرزا حسین نجار جناب علامی فهامی مشهور به مجتهد العصر و الزمانی آقا میرزا جعفر یزدی آقا حسین که به انجی معروف است

- 9 Glory be to God! Aqa 'Abdu'l-Karim was headed in that direction and even reached Haifa, but the steamer did not anchor at Haifa on that journey, passing by from a distance, so he was unable to come and therefore had to return, and this incident occurred. This situation never crossed anyone's mind. There is no rejector of God's decree and no preventer of His ordainments.

9 سبحان الله آقا عبدالکریم عازم آن سمت بود و تا حیفا نیز آمد واپور در آن سفر به حیفا لنگر نینداخت از دور گذشت از این سبب نشد که بیاید لهذا ناچار مراجعت نمود و این قضیه واقع شد ابداً این کیفیت به فکر و خیال کسی نمیکذشت لا راد لقضاء الله و لا مانع لتقادیر

- 10 And peace be upon you.

10 والسلام

- 11 Dated the first of Muharram 1289

11 مورّخه غره محرم ۱۲۸۹

MMK6#191, ANDA#55 p.22

AB00675

Date: 1873-May-05

- 1 Your letter arrived like the life-giving morning breeze wafting from Sheba bearing the love of the Beloved of all worlds, or like a fragrant breath from the rose gardens of divine unity reaching the nostrils of those enamored with His Essential Beauty. Truly it was a sign of detachment unto God and a ray from the emanating lights of a heart emptied of all save God.
- 2 Praise be to God that the servants of Truth are ever ascending the heights of detachment and walking steadfastly upon the straight path of the Cause - blessed are they and excellent is their abode. While the world is in turmoil and tumult, finding joy in other than God, these birds of the nest of intimacy are happy and joyful in their exile and tribulation through the love of God. We have sought and seek nothing but Him, and have found and seek no shelter but His protection. Our hearts are occupied with His remembrance, remote and detached from the clamor of the horizons. Nothing but the shining Light brings spirit and fragrance to hearts, and none but the world-illuminating Candle of the All-Merciful can dispel the darkness of contingent being. This corner of solitude is more exalted than the seat of glory, and this exile and tribulation more pleasing than a hundred thousand comforts of home. This pattern is fixed and enduring on the tablet of possibility and page of existence - all else is "like a mirage in the desert which the thirsty mistakes for water." Whatever causes the life of the world endures and persists, while all else is but borrowed raiment without permanence. "As for the foam, it vanishes as scum upon the banks, while that which benefits mankind remains on earth."
- 3 You wrote that Yahya has written a critique of the Maqamat of Hariri. Glory be to God! How did this person dare to do this when that eminent scholar and perfect sage, the illustrious Sheikh, is present in that land? How did clay enter the jewelers' market, and how did adulterated copper unveil itself before pure gold? Though his true nature has been exposed and his ignorance revealed. Say: This is an expanse wherein the wings of eagle and falcon fail, so where are you, O fly? This is a thicket wherein the nightingale's tongue pours forth melodies, so where are you, O crow? This is a field wherein the feet of the knights of learning stumble, so where are you, O ignorant lame one? Lower your eyes, lower your eyes, for the ostrich
- مکتوب آنجناب واصل گشت گویا نسیم صبای
جان بود که از سبای حبّ محبوب عالمیان مرور
نمود یا نفحه گلزار ریاض احدیه بود که بمشام
عاشقان جمال هویت درآمد فی الحقیقه آیتی از
انقطاع الی الله بود و پرتوی از اشعه منبعثه
قلب خالی از ما سوی الله
- 2 لله الحمد که بندگان حقّ دائماً در صعود بمعارج
انقطاعند و بر صراط قیم امر بخط استوا سالک
و برقرار طوبی لهم و حسن مآب عالمی در شرّ و
شورند و بغیر الله مسرور این طیور آشیان خلّت
نیز بحبّ الله در غربت و کربت شادمان و
پرحبور جز حقّ چیزی نخواستند و نخواهیم و جز
پناه او مأمنی نجسته و نجویم دل بذکر او مشغول
و از غوغاء آفاق بی خبر و مهجور جز نور مشرق
تابان بقلوب روح و ریحان نبخشند و غیر از شمع
عالم افروز رحمن ظلمات امکان را محو نماید این
گوشه عزت از مسند عزّت رفیعتر است و
این غربت و کربت از صد هزار وطن و راحت
دلپذیرتر بر لوح امکان و صفحه وجود این نقش
ثابت و پایدار است و جز این کسر اب بقیع یحسبه
الظمان ماء هرچه سبب حیات عالم است پاینده
و برقرار است و دون آن لباس عاریت و بی دوام
فاما الزبد فیذهب جفاء و اما ما ینفع الناس
فیمکث فی الارض
- 3 مرقوم فرموده بودید که یحیی تقریضی بر مقامه
حریری نوشته است سبحان الله باوجود آنکه
جناب نحریر فاضل و عالم کامل شیخ جلیل در
آن دیار موجودند چگونه این شخص جسارت بر
این نمود خرف بیازار جوهریان چگونه درآمد و
نحاس مغشوش در مقابل ذهب خالص چگونه
پرده برانداخت اگرچه گوهرش آشکار گشت
و جهلش پدیدار قل هذا فضاء فیه کلت اجنحة
النسر و العقاب فاین انت یا ذیاب و هذه ابکة
لکن فیها لسان العنذلیب من النعمات فاین انت
یا غراب و هذا مضمار زل فیه اقدام فوارس

belongs in the village. God have mercy on one who knows his worth and does not transgress his bounds.

العلوم فاين انت ايها الظالع الجهول اطرق كرى
اطرق كرى ان النعمة في القرى رحم الله امرء
عرف قدره و لم يتعد حدّه

- 4 All are well and healthy, occupied with your remembrance. All the items you requested are ready except for the cups, which have been ordered from Istanbul. God willing, everything will be sent after they arrive. Give greetings to all. Send much love and yearning to your new traveler K and tell him that since your name is Kamal (perfection), and since one does not become perfect until experiencing all worldly conditions, whatever has occurred will, God willing, be the cause of elevation and exaltation. There is no harm in it. And jokingly recite this verse: "O My servants who have transgressed against their souls! Despair not of God's mercy, for God forgives all sins," just as He forgave Rushdi's [faults]. And tell him those two wandering birds have also nested in the exile's nest of these wandering birds. Praise be to God they have no sorrow or pain. They are happy in your remembrance. God willing, we will not let them be saddened in any way. And peace.

4 جميعا صحيح و سالم بذكر آنجناب مشغولند اسبابى
كه خواسته بوديد جميع حاضر است الا استيكانيها
كه نوشته شده است كه از اسلامبول ارسال
نميد انشاء الله بعد از رسيدن كل ارسال مى شود
جميع را سلام برسانيد جناب مسافر جديد شما
ك را بسيار بسيار عشق و نياز برسانيد و بگوئيد
چون اسم شما كمالست و تا انسان جميع حالات
دنيا را نيازمايد كامل نگردد لذا آنچه واقع شده
است انشاء الله سبب علو و رفعت است عبي
ندارد و مزاحاً اين آيه را بخوانيد يا عبادى الذين
اسرفوا على انفسهم لاتقنطوا من رحمة الله ان الله
يغفر الذنوب جميعا كما غفر عن رشدى [عيوبى]
و بگوئيد آن دو مرغ آواره نيز در آشيان غربت
اين طيور آواره منزل نموده اند الحمد لله حزن و
المى ندارند بيايد شما خوشند انشاء الله نميگذاريم از
هيچ جهت محزون باشند والسلام

5 Abbas

5 عباس

6 7 Rabi' al-Awwal 1290

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Lawh-i-Aflakiyyih (Tablet of the Celestial Spheres)

Date: 1876-08 ca.

- 1 Praise be to God Who hath ever caused His Names and Attributes to penetrate the degrees of existence; Who hath made the effects of those Names and Attributes to shine resplendent and their signs to be firmly established in both the hidden and manifest worlds. By them He hath made the Sanctified Realities, they who are the Recipients of the grace of God and the Bearers of glad-tidings, to be the sole Revealers of His Being, and hath caused them to move in the firmament of perfection in descending and ascending arcs. He hath ordained them to be the origin and cause of existence in the world of creation

1 الحمد لله الذى جعل اسمائه و صفاته لم يزل نافذة
احكامها فى مراتب الوجود و باهرة آثارها و ثابتة
آياتها فى عوالم الغيب و الشهود و بها جعل الحقائق
المقدسة المستفيضة المستتبّة مستاثرة لظهور شئونه
و سائرة فى فلك الكمال قوسى النزول و الصعود
و قدرها مبدء الابداد فى عالم الانشاء و مصدر
الحقائق المتدرّجة فى مراتب الوجود بالوجه الأعلى
المعهود فلما اشرفت شمسها يقوتها النّاشرة الجاذبة
على الحقائق الكامنة فى هوية الغيب فانبعثت و

and the source of gradated realities in the degrees of being. And when, through its power of attraction and propagation, the Day-Star of Names and Attributes shone upon the hidden realities in the unseen realm, they issued forth, were spread abroad, scattered about, set in order, received manifold bounties and glad-tidings and were made to be the manifestations of merciful conditions and eternal signs. Thereby they appeared clothed in light, moving in the firmament of the unity of God, in the orbits of sanctity and the circles of glorification.

- 2 Thus the Sun of the Praise of the one true God moved refulgent in a vast, infinite space, neither to be defined by limits nor alluded to by signs. All praise be to Him Who was its Originator and Creator, Who spread it out, and adorned it with countless undying Lamps - 'No one knows the hosts of thy Lord, save Him.' He made the circuits of these luminous Orbs to be their lofty and celestial spheres. And He made the substance of these spiritual spheres to be subtle and soft, flowing and liquid, undulating and vibrating, in such a manner that these brilliant pearl-like Orbs swim in the circles of their circumferences and move in their vast space by the aid of their Creator and Maker, their Ordainer and Fashioner.

- 3 Divine and all-encompassing Wisdom hath ordained that motion be an inseparable concomitant of existence, whether inherently or accidentally, spiritually or materially. This movement must be governed by some check or rein, some regulator or director, otherwise, order will be disrupted and the spheres and bodies will fall from the heavens. For this reason God brought into being a universal attractive force between these bodies to hold sway over them and govern them, a force deriving from the firm ties and the mighty correspondence that exist between the realities of these limitless worlds. By the operation of that attractive force those holy and resplendent Suns, with their luminous worlds, satellites and planets moving in the circles and orbits of their heavens, attracted and were attracted, moved and were moved, orbited and set in orbit, shone forth and caused to shine. Thus was their fashioning and ordering made good, their beauty manifested, their system perfected and their proof established. Praise be to Him Who hath attracted them, laid firm hold on them, imbued them with His glory, ordered them and set them in motion—a praise far exalted above any description or what may be attributed to Him.

- 4 Oh thou the recipient of overflowing bounties from the billowing, the surging, the Most Great Ocean, whose waves pound the shores of the nations. Blessed art thou inasmuch as thou hast sought the shelter of the strong Pillar and taken refuge in

انتشرت و انتشرت و انتظمت و استفاضت و استنبأت و استأثرت لظهور الشئون الرحمانية و الآثار الصمدانية فظهرت بحلل الأنوار بعد خرق الأستار و سارت في أفلاك التوحيد و دوائر التقديس و مدارات التهليل

- 2 فكانت شمس التسيح لله الحق دائرة مشرقة في فضاء رحب واسع غير متناه لا تحدده الجهات و لا تحصره الاشارات فسبحان باده و منشئه و باسطه و ناظمه و مزينه بمصابيح لا عداد لها و قناديل لا نفاذ لها و لا يعلم جنود ربك الا هو و جعل دوائر هذه الكواكب النورانية الرحمانية افلاكها العلوية و جعل اجسام هذه الافلاك الروحانية لطيفة لينة سيالة مائعة موجة رجاجة بحيث تسبح تلك الدراري الدرية في دائرة محيطها و تسيح في فضاء رحبها بعون صانعها و خالقها و مقدرها و مصورها

- 3 و بما اقتضت الحكمة البالغة الكلية الالهية ان تكون الحركة ملازمة للوجود جوهرياً و عرضياً روحياً و جسمياً و ان تكون لهذه الحركة زمام و معدل و ماسك و سائق لئلا يبطل نظامها و يتغير قوامها فتتساقط الأجسام و تنهبط الأجرام قد خلق قوة جاذبة عامة بينها غالبة حاكمة عليها منبعثة من الروابط القويمة و الموافقة و المطابقة العظيمة الموجودة بين حقائق هذه العوالم الغير المتناهية فجذبت و انجذبت و حركت و تحركت و دارت و ادارت و لاحت و الاحت تلك الشمس القدسية الباهرة بعوالمها التورانية و توابعها و سياراتها في مداراتها و سمواتها و دوائرها فبذلك تم نظامها و حسن انتظامها و اتقن صنعها و ظهر جمالها و ثبت بنيانها و تحقق يرهانها فسبحان جاذبها و قابضها و فائضها و مديرها و محرّكها عما يصفه العارفون و ينعت به الناعتون

- 4 يا أيها المستفيض من فيضان البحر الأعظم المتموج [المفوج] المتيج المتهاجم الأمواج على شواطئ الأمم طوبى لك بما آويت الى الركن

the secure Cave, the station of complete servitude to thy glorious and all-praised Lord. Thou hast ridden thyself of baseless suppositions and sanctified thyself through the fountainhead of truths and mysteries, thirsting for the well-spring of the river of knowledge, where the seas meet and the rivers return.

الشديد والكهف المنيع مقام التبتل الى ربك
العزیز الحمید وتبرأت من ظنون الفنون وتقدست
من اوهام الأفهام سارعاً الى موارد الحقائق و
الأسرار و متعطشاً الى معين فرات العلم مجمع
البحار و مرجع الأنهار

- 5 Know thou that all that is infinite hath been created by One Who is infinite. Limitations are a characteristic of the finite, and restriction is a quality of existent things, not of the reality of existence. Despite this how can one conceive of creation being bound by limits without proof or testimony.

5 فاعلم بأن كل غير متناه صنعه غير متناه و ان
الحدود صفة المحدود و ان الحصر في الموجود
ليس في حقيقة الوجود و مع ذلك كيف يتصور
الحصر للأكوان من دون بينة و برهان

- 6 Gaze with penetrating vision at this new cycle. Hast thou seen any matter in which God is bounded by limits which He cannot overstep? Nay, by the excellence of His glory! On the contrary, His tokens have encompassed all things and are sanctified and exalted beyond computation in the world of creation.

6 فانظر بصير حديد في هذا الكور الجديد هل رأيت
لشأن من شئون ربك حداً يقف عنده بالتحديد
لا وحضرة عزه بل احاطت شئونه كل الأشياء
و تزهرت و تقدست عن حد الاحصاء في عالم
الانشاء

- 7 These are spiritual truths relating to the spiritual world. In like manner, from these spiritual realities infer truths about the material world. For physical things are signs and imprints of spiritual things; every lower thing is an image and pattern of a higher thing. Nay, earthly and heavenly, material and spiritual, accidental and essential, particular and universal, foundation and structure, appearance and reality and the essence of all things, both inward and outward—all of these are connected one with another and are interrelated in such a manner that we find that drops are patterned after seas, and that atoms are structured after suns in proportion to their capacities and potentialities. For particulars in relation to what is below them are universals, and what are great universals in the eyes of the veiled ones are in fact particulars in relation to the realities and beings which are superior to them. Universal and particular are in reality incidental and relative considerations. The mercy of thy Lord, verily, encompasseth all things!

7 هذه شئون روحانية في العوالم الروحية و كذلك
فاستدل بها في العالم الجسمانية لأن الجسمانيات
آيات و انطباعات للروحانيات و ان كل سافل
صورة و مثال للعالي بل ان العلويات و السفليات
و الروحانيات و الجسمانيات و الجوهريات و
العرضيات و الكليات و الجزئيات و المبادئ و
المباني و الصور و المعاني و حقائق كل شيء و
ظواهرها و بواطنها كلها مرتبط بعضها مع بعض
و متوافق و متطابق على شأن تجد القطرات على
نظام البحور و الذرات على نمط الشمس بحسب
قابليتها و استعداداتها لأن الجزئيات بالنسبة لما
دونها كليات و ان الكليات المتعظمة في اعين
المحجوبين جزئيات بالنسبة الى الحقائق و المكنونات
التي اعظم منها فالكلية و الجزئية في الحقيقة امر
اضافي و شأن نسبي و لا رحمة ربك وسعت كل
شيء

- 8 Know then that the all-encompassing framework that governs existence includes within its compass every existent being, whether particular or universal, outwardly or inwardly, secretly or openly. Just as particulars are infinite in number, so also universals, on the material plane, and the great realities of the universe are without number and beyond computation. The Dawning Places of Unity, the Daysprings of Singleness and the Suns of Holiness are also sanctified beyond the bounds of number, and the luminous spiritual worlds are exalted above limits and restrictions. In like manner the worlds of bodily existence the mind of no man can reckon

8 اذا فاعلم بأن الهيئة الجامعة لنظام الوجود شاملة
لكل موجود كلي او جزئي اما ظهوراً او بطوناً
سراً و علانية فكل ان الجزئيات غير متناهية من
حيث الأعداد كذلك الكليات الجسيمة و
الحقائق العظيمة الكونية خارجة عن حد العداد
و الاحصاء و ان مشارق التوحيد و مطالع
التفريد و شمس التدريس تعالت و تقدست عن
القيود العددية و ان العوالم الروحية النورانية
تزهت عن الحدود الحصرية و كذلك عوالم

nor the understanding of the learned comprehend. Consider the following well-known tradition and examine its meanings indicative of the vastness of the cosmos and its awesome limitless expanse: 'God, exalted be He, fashioned one hundred thousand, thousand lamps and suspended the Throne, the earth, the heavens and whatsoever is between them, even Heaven and Hell - all of these in a single lamp. And only God knows what is in the rest of the lamps.' The fact that philosophers and sages have posited limits and restrictions for such matters is to be explained by the limitations of people's minds and perceptions and the blindness of the followers of allusions, whose natures and intellects have been rendered dull and inanimate by the interposition of many veils.

- 9 Every cycle and dispensation has its own distinctive character; its allotted measure of Grace. The realities of things are manifested in a degree proportionate to their stations, ranks, receptivity and capacity. For instance, regard the human reality, its spiritual perfections, the properties and virtues of the soul: their appearance and manifestation, their propagation and growth depend in degree upon the stage of development reached in the course of this earthly life, which ranges from the condition of the primal germ to the highest stations of mature development. The same principle is to be found in the whole of existence, seen and unseen.

- 10 Consider this marvellous cycle, this great matchless dispensation and say: Glorified be God, Lord of the Exalted Throne, for that He hath manifested the Sun of Oneness and the Eternal Reality from this lofty and majestic, this mighty and ancient Horizon in such wise that when its ardent penetrating rays shone upon the empty worlds and the desolate realms the realities of all things and the universal meanings sprang forth and were renewed through its regenerative power, the hidden mysteries of the sciences, which discover the divine realities, were made known, and the guarded, preserved Secret and the Hidden Sign became manifest. For this sublime cycle, this most great Dawntide is the dispensation of truths and secrets, of the gathering-up of the affairs of the Merciful in the centre of lights, and of the appearance of the hidden treasures in the midmost heart of the worlds of Thy Lord, the Almighty, the Unconstrained. In the reality of drops seas of divine verses surge and in the essence of atoms suns of names and attributes are manifest. In our times scientists are discovering in the strata of rocks secrets that their predecessors could not discover in perspicuous tablets of light. That is because in this most great manifestation, without investigation or deduction the gates of revelation and discovery have been thrown wide open. The

الوجود الجسماني لا يحصيها العقول والأفهام ولا تحيط بها مدارك اولى العلم الأعلام فانظر الى الحديث المأثور ودقق النظر في معانيه الدالة على سعة الكون واتساعه الخارج عن العقول والحدود وهذا نصه ان الله تعالى خلق مائة الف الف قنديل وعلق بالعرش والأرض والسماء وما بينهما حتى الجنة والنار كلها في قنديل واحد ولا يعلم ما في باقي القناديل الا الله وكلها ذكر العارفين لها حدّاً وعبروا لها حصراً انما كان لضيق دائرة العقول والادراكات واحتجاب اهل الاشارات الذين قرائتهم جامدة وفطنهم خامدة من فرط المحبات

- 9 وان في كل كور ودور رزقاً مقسوماً وشأناً معلوماً وان الحقائق لها ظهور وبرز بالنسبة الى المراتب والدرجات والاستعداد والقابليات مثلاً فانظر في الحقيقة الانسانية والكمالات النفسانية والفضائل الروحية والشئون الوجدانية انها لها اشتهاً وظهور وانبعثت وبتتابع التدرج في معارج النشأة الاولى من مقام النطفة الأدنى الى اعلى مدارج البلوغ الأعلى فبمثل ذلك شأن كلية الوجود من الغيب والشهود

- 10 اذا تفرّس في هذا الكور البديع والدور العظيم المنيع وقل تعالى الله ربّ العرش الرفيع بما اظهر الشمس الوحداية والحقيقة الصمدانية من هذا المطمع الشاخ البادخ القوى القديم بحيث لما سطعت اشعتها النافذة الحامية على الأكوان الخالوية والأراضي الخالوية انبعثت حقائق كل شيء والمعاني الكلية بقوتها النامية واشتهرت مكنونات العلوم الكاشفة لحقائق المعلوم وظهر السر المصون المخزون والرمز المكنون لأن في هذا الكور الكريم والطلوع العظيم دور الحقائق والأسرار وحشر الشئون الرحمانية في مركز الأنوار وظهور الكنوز المستترة في هوية عوالم ربك العزيز المختار بحيث في حقيقة القطرات تتوجّج بحور الآيات وفي هوية الذرات تتجلّى شموس الأسماء والصفات ويكتشف المعاصرون في صفائح الأحجار اسراراً لم يكتشفوا السابقون في لوائح مرايا الأنوار لأن في هذا الظهور الأعظم دون النظر والاستدلال قد فتح ابواب المكاشفة

birds of men's thoughts have escaped from the snares of superstitions, and the veils have been rent asunder and removed from those mysteries which previously held sway over men.

- 11 As weakness and evanescence are inherent in the nature of the contingent world it was not possible that it should sustain a complete manifestation of the signs and evidences of this Revelation, which hath shone forth from the Summit of Sinai, except in a gradual manner. For this reason thou must gaze with the eyes of joy and exaltation in order that thou mayest perceive the tokens of this great, brilliant Luminary, see the lights of wisdom shining from the horizons of all regions, gather the luminous pearls which are cast forth by this surging, restless and billowing Ocean, and drink from the clear sweet founts which spring forth from the outpourings of this bountifully showering rain cloud.

- 12 Blessed is he who hath not been prevented by the intervening veils of profitless and fanciful sciences from beholding the verities of true knowledge and from perceiving its inmost essence in the Day of God. Joy to him who hath removed the veil and gone forth amongst the peoples of the world with penetrating vision when the eyes of all are transfixed in awe at the effulgence of the All-Powerful. Woe to him who on the Day of Judgement is raised up blind, who neglected to remember his most glorious Lord, whose ears were deaf to the call which was raised in this all-highest Paradise.

- 13 Say: O my God! Wert Thou to create in every limb of my body tongues speaking, in the most eloquent of languages, pure clear meanings, far surpassing the limitations of allusions, and were these tongues to praise Thee and thank Thee throughout ages and cycles, yet would they fail to discharge the full measure of gratitude I owe Thee for Thy grace and bounty in having enabled me to believe in the Manifestation of Thy Divine mercy, the Day-spring of Thy oneness, the Dawning-place of Thy mighty signs and the Repository of the secrets of Thy transcendent sovereignty in the midmost heart of the world, "And by whichsoever ye call upon Him, most beauteous are His Names."²³ Likewise would they fail befittingly to fulfil the debt of thanks I owe Thee for having removed from my eyes the veil that obstructed my vision, for having caused me to hearken to the melodies of the Birds of Holiness upon the branches of the Tree of immortality and for having given me to quaff the pure water of the camphor cup from the hand of the

والشهود وتخلصت ذوات الأجنت من الأفكار من شبكة الأوهام و انكشفت السبجات و انشقت الحجابات و هتك الأستار من سطوة الأسرار

- 11 ولما كان الامكان شأنه الضعف والاضمحلال لم يستطع ولم يحتمل ظهور آثار هذا الظهور المشرق على اعلی الطور الا تدريجاً فلاجل ذلك ستظنون بأعين الفرح والابتهاج آثار هذا النور الأعظم الوهاج وتجتلون انوار الحكمة مشرقة على كل الأرجاء من الآفاق وتلتقطون دراري النور التي يقدفها هذا الطمطم المتلاطم المتهيج الموج وتشربون من النيايح الصافية العذبة النابعة من فيضان هذا الغمام المدرار بالماء الثجاج

- 12 فطوبى لمن لم يحتجب بسبجات علوم كالأوهام عن مشاهدة حقائق العلم و ادراك جواهرها في أيام الله و بشرى لمن كشف له الغطاء و بعث ببصر حديد بين ملاء الانشاء بعدما شاخصت الأبصار من تجلّي المختار و ويل لمن حشر يوم القيامة اعمى و غفل عن ذكر ربه الأعلی و فی آذانه وقر عن استماع النداء المرتفع في هذا الفردوس الأعلی

- 13 وقل يا الهی لو خلقت في كل جزء من اعضائي السناً ناطقة بأفصح اللغات و معانی رائعة فائقة عن حدود الاشارات و حمدتك و شكرتك في الدهور و الأحقاب لعجزت عن أداء فرائض شكری لفضلک و احسانک بما وفقتنی علی الايمان بمظهر رحمتک و مطلع فردانيتک و مشرق آياتک الکبری و مهبط اسرار قیومیتک فی قطب الانشاء و اياً ما تدعو فله الأسماء الحسنی و كشفت عن بصری الغشاوة الحاجبة للأبصار و اسمعتنی نغمات طيور القدس علی اغصان دوحه البقاء و اسقيتني من الكأس الكافور و الماء الطهور عن يد ساقی عنايتک في هذا الظهور الأعظم الأمنع الأقدس المبارك الکريم

²³Qur'an 17:110.

Cupbearer of Thy gracious providence in this most great, this most exalted, most holy, blessed and august Manifestation.'

- 14 O thou who dost soar in the atmosphere of the love of God! Know thou that the knowledges, sciences, wisdoms, and arts which appeared and flourished in former cycles, when compared with those divine realities, heavenly questions, and cosmic mysteries whose clouds have now been dispelled, whose veil hath been lifted, and whose rays have shone forth in this resplendent Manifestation, radiant upon the loftiest horizon, are but rudiments and allusions—nay, for the most part, vain imaginings and idle conjectures. For the all-embracing cosmic reality is, in the sight of thy Lord, even as the all-embracing human reality: though in its earlier stages of infancy, childhood, and youth it may well be the source from which human qualities and praises appear, yet what are such conditions when measured against the perfections of reason, the truths of the Kingdom, and the divine mysteries that stream forth and overflow in the stage of its maturity, its fullest radiance, and its dawning splendor? Wherefore it behoveth thee to make this Cause the measure of all things, and to pay no heed unto the tales and sayings that pass from mouth to mouth among the people of fancy and insinuation, for they are but exaggerations, stories, and fables, which men of insight esteem not. Rather, the true concern is the investigation of questions, the discovery of hidden realities and treasured mysteries within the essence of cosmic truths, through clear proofs, shining evidences, decisive arguments, and perfect, complete standards. Such matters as those former reports may not be relied upon or trusted by them whose sight God hath opened, whose inward being He hath purified, whose inner selves He hath illumined, whose outward condition He hath refined, whose hearts He hath made clear, and whose breasts He hath expanded in this mighty and glorious Furnace. Otherwise, judgments and meanings founded upon mere imaginings—wherewith the keen, discerning, and well-informed mind can never rest content—have today become, in the eyes of the learned, even as confused dreams.

- 15 Glorified, then, be He Who hath manifested unto minds the lights of truth shining forth from the Dayspring of Revelation! Exalted be the glorious Lord, in that He hath rent the veils asunder, torn away the coverings, dispelled the darkness, broken the chains of mere allusion, shattered the fetters of conjecture, freed minds from the bonds of suspicion, and loosed the birds of thought into the loftiest heaven of mysteries, that they may wing their flight with the pinions of joy through the worlds of being, and that the sharpness of vision may pierce

14 يا أيها المرفرف في جوّ فضاء محبة الله فاعلم بأنّ المعارف و العلوم و الحكم و الفنون التي ظهرت و سبقت في الأدوار الأولى بالنسبة للحقائق و المسائل الالهية و الأسرار الكونية التي انتشع سماها و كشف نقابها و سطع شعاعها في هذا الظهور اللامع في الأوج الأعلى إنما هي مباد و كليات بل أكثرها اوهام و شبهات لأنّ الحقيقة الجامعة الكونية مثلها عند ربك كمثل الحقيقة الجامعة الانسانية فإنها في مراتبها الأولى من الطفولية و الصباوة و المراهقة ولو كانت مصدراً لظهور الصفات و المحامد البشرية ولكن اين هذا الشئون من الكالات العقلية و الحقائق المملوكة و الأسرار الربانية الساتحة الفاضلة في مرتبة بلوغها و اعظم سطوعها و شروقه فلاجل ذلك ينبغي ان تتخذ هذا الأمر ميزاناً لكل الأمور و لا تعباً بالحكايات و الأقاويل التي تتناقل على افواه اهل الوهم و الاشارات لأنها مبالغات و قصص و اساطير لا يعتبرها اولو الأبصار بل الشان في تحقيق المسائل و اكتشاف الحقائق المستورة و الأسرار المكنونة في هوية الحقائق الكونية بالبراهين الواضحة و الدلائل الباهرة و الحجج القاطعة بموازين تامة كاملة فأمثال هذه الأمور لا يجوز الاعتماد و الركون عليها عند الذين فتح الله بصيرتهم و طابت سريرتهم و تنورت بواطنهم و لطفت ظواهرهم و انجلت قلوبهم و انشرفت صدورهم في هذا الكور المجيد العظيم وآلا الحكم و المعاني التي مؤسسه على الأوهام و لا يقتنع بها الفطن الذكي الخبير العلام اصبحت عند اولي العلم اليوم كأضغاث احلام

15 فسبحان المجلى على العقول بأنوار الحقيقة الساطعة من مشرق الظهور فتعالى الرب المجيد بما خرق الحجابات و هتك السبعات و كشف الظلمات و قطع سلاسل الاشارات و كسر اغلال الظنات و حرر العقول عن قيود الظنون و اطلق طيور الأفكار في اوج الأسرار حتى يطيرن بأجنحة السرور في عوالم الوجود و تشق حدة الأبصار

the curtains woven by the spiders of vain imagination within this exalted pavilion and this impregnable canopy.

- 16 Know thou, then, that the mathematical sciences, in this noble age and glorious century, have seen their problems unfolded, their difficulties resolved, their laws ordered, and their branches brought to fruition. And the discoveries made aforetime by the ancient philosophers, together with their opinions, were not founded upon a firm principle or an enduring basis; for they sought to confine the worlds of God within the narrowest circle and the smallest sphere, and were bewildered by what lay beyond, until at length they declared: "There is neither void nor plenum, but only non-existence." Such an opinion standeth opposed and contrary to all divine questions and heavenly mysteries. Indeed, when one applieth the worlds of meaning to forms, and spiritual realities to corporeal things, this opinion is found weaker than the spider's web. For the luminous and spiritual worlds are sanctified above limiting bounds and numerical restriction; and likewise the corporeal worlds in this most great, most spacious, and far-stretching expanse. This is a mystery which God hath, through His grace and mercy, unveiled unto His servants, that He may make manifest the vain imaginings of them that deny, expose the proofs of those who, in their heedlessness, wander blindly, overthrow the edifice of their conjectures, and blacken the face of their pretensions—inasmuch as their eyes were blinded to the contemplation of the worlds of God, and their minds fell short of apprehending the mysteries of the Kingdom in this mighty scene. Thus did they come to believe that the worlds are confined within this little circle, which, in relation to the worlds, is but as the blackness of an ant's eye in a space without end—even as He hath said, and His word is the truth: "None knoweth the hosts of thy Lord save Him."

- 17 With regard to that which hath been mentioned concerning the seven spheres and the seven heavens referred to in the Books revealed by those Dawning-places of Light and Repositories of Secrets in previous ages, such references were dictated by the conventional wisdom prevailing in those times, for every cycle hath its own characteristics which are determined by the capacities of the people and their readiness to accept fresh revelations of the truth from behind the veil. All things are ordained by God according to a given measure. When the Prophets spoke of the celestial spheres what they intended was no more than the orbits of the planets falling within that greater world that embraces the sun and its attendant planetary system. For the planets circling this sun are in seven degrees in respect to mass, volume, visibility and brilliancy. The orbit of the first

الأستار التي نسجتها عناكب الأوهام في هذا الايوان الرفيع والسرّادق المنيع

- 16 إذا فاعلم بأن العلوم الرياضيّة انكشفت مسائلها و انحلت معضلاتها و انتظمت قوانينها و اثمرت افانيتها في هذا العصر الكريم و القرن المجيد و أنّ الانكشافات التي سبقت للمتقدّمين من الفلاسفة و آرائهم لم تكن مؤسّسة على اصل متين و اساس رصين لأنهم ارادوا ان يحصرّوا عوالم الله في اضيق دائرة و اصغر ساهرة و تحيروا فيما ورائها الى ان قالوا لا خلاء و لا ملأ بل عدم و هذا الرأى مناف و مبائن بجميع المسائل الالهية و الأسرار الربّانية بل عند تطبيق عوالم المعاني بالصّور و الرّوحانيّات بالجسمانيّات [نجد] هذا الرأى اضعف من بيت العنكبوت لأنّ العوالم الرّوحانيّة التّورانيّة منزّهة عن الحدود الحصريّة و العدديّة و كذلك العوالم الجسمانيّة في هذا الفضاء الأعظم الأوسع الرّحيب و هذا سرّ كشفه الله لعباده بفضله و رحمته حتّى يظهر اوهام الذينهم منكرون و يفضح براهين الذينهم في غفلتهم يعمهون و ينهدم ببيان ظنونهم و تسود وجوه فنونهم بحيث عميت اعينهم عن مشاهدة عوالم الله و قصرت عقولهم عن ادراك اسرار الملكوت في هذا المشهد العظيم و اعتقدوا بأنّ العوالم محصورة في هذه الدائرة الصّغيرة التي بالنسبة الى العوالم كسواد عين نملة في فضاء لا نهاية لها كما قال و قوله الحقّ و لا يعلم جنود ربّك الاّ هو

- 17 واما ما ذكر من الطّبقات السّبع و السّموات السّبع المذكورة في الآثار التي سبقت من مشارق الأنوار و مهابط الأسرار هذا لم يكن الاّ بحسب اصطلاح القوم في تلك الأعصار و كلّ كور له خصائص بحسب القابليّات و استعداد ظهور الحقائق من خلف الأستار اذ كلّ شيء عند ربّك بمقدار و ما قصدوا يذكّر الأفلاك الاّ المدارات للسيّارات الشّمسيّة التي في هذا العالم الجامع لنظام هذه الشّمس و تابعها لأنّ سيّارات هذه الشّمس على اقدار سبعة من حيث الجرم و الجسامة و الرّؤية و النّور و مدار القدر الأوّل منها فلك من افلاك هذا العالم الشّمسيّ و سماء من سموات هذه الدائرة

of these is one of the spheres of this solar world and one of the heavens of finite extent that falls within the circumference of this all-encompassing circle. The same pattern is true for all the brilliant stars shining in the face of the heavens, every one of which is sun with its own solar world containing planets and satellites. When thou gazeth at the planets with the naked eye, without the interposition of magnifying mirrors, they will appear to be in seven degrees. The orbit or circuit of each of these degrees is an upraised heaven and an encircling sphere in the world of existence.

- 18 Know then that, as hath been clearly handed down in the accounts of old, these great orbits and circuits fall within subtle, fluid, clear, liquid, undulating and vibrating bodies, and that the heavens are a restrained wave because a void is impossible and inconceivable. All that may be said is that the celestial bodies and the ethereal bodies differ in respect of some of the substances and elements from which they are constituted, the quantities and proportions of these that go into their composition, the peculiar characteristics that give rise to the difference in the outward effects of these bodies, and the properties that emanate from them in rich abundance. The celestial bodies that surround the material bodies also differ one from another in respect of subtlety, fluidity, and weight. It cannot be otherwise for a void is impossible.

- 19 The existence of a container implies the existence of something contained; what is contained can hardly be other than a body but the bodies of the celestial spheres are in the utmost degree of subtlety, lightness and fluidity as bodies may be of diverse kinds: solid-like rocks, malleable-like metals and minerals, fluid-like water and air. Lighter still they may be of a kind that ascends heavenwards, such as that which is used in dirigibles; and lighter than all of these are fire, electricity and lightening. All of these are bodies in reality, but some of them are weightless.

- 20 In like manner thy Lord hath created in these vast heavens manifold bodies without limit or number, which the minds of men can neither compute nor encompass. Souls are bewildered when they attempt to understand them and confounded by a mere glimpse of them.

- 21 As for those who claim that the celestial spheres are massive, solid, and contiguous with each other; that they are glassy, transparent and penetrable to the light of other bodies; capable of neither being cleft asunder nor welded back together; forever impermeable and imperishable - these thoughts are mere

المحيطة المحددة الجهات الواقعة ضمن محيطها و كذلك كل الداررى الدرهره الساطعة في وجه السماء التي كل واحدة منها شمس ولها عالم مخصوص بتوابعها وسياراتها اذا نظرت اليها تجدها بالنظر الى ظهورها الى الابصار من دون واسطة المرايا المجسمة يظهر انها على اقدار سبعة و مدار كل قدر منها اودائره سماء مرفوع و فلك محيط في الوجود

- 18 ثم اعلم بأن هذه المدارات و الدوائر العظيمة واقعة ضمن اجسام لطيفة مائعة راتقة سيالة مواجة رجاجة كما هي مأثورة في الروايات و مصرحة في الكلمات بأن السماء موج مكفوف لأن الخلاء ممنوع محال فغاية ما يقال ان الاجسام الفلكية و الاجرام الاثيرية مختلفة في بعض المواد و الاجزاء و التركيب و العناصر و الطبائع المسببة لاختلاف التأثيرات الظاهرة و الكيفيات الفائضة منها و ان الاجسام الفلكية المحيطة بالاجرام يختلف ايضاً بعضها مع بعض من حيث اللطافة و السيالان و الأوزان و آلا الخلاء محال

- 19 فالظرف لا بد له من مظروف و لا يكاد يكون المظروف الا جسماً ولكن اجسام الأفلاك في غاية الدرجة من اللطافة و الخفة و السيالان لأن الاجسام تنقسم الى الجامدة كالأجار و المتطرقة كالمعادن و الفلزات و السائلة كالمياه و الهواء و اخف منها ما يتصاعدون به اليوم في السفن الهوائية الى جو السماء و اخف منها الاجسام النارية و الاجسام الكهربائية البرقية فهذه كلها اجسام في الحقيقة ولكن بعضها غير موزونة و كذلك

- 20 خلق ربك في هذا الفضاء الواسع العظيم اجساماً متنوعة من غير حد و عد تذهل العقول عن احاطتها و تتخبر النفوس في معرفتها و مشاهدتها

- 21 واما الذين زعموا بأن الأفلاك اجسام مصممة صلبة تماس بعضها مع بعض زجاجية شفافة لا تمنع نفوذ ضوء الاجرام و لا تقبل الخرق و الالتيام و لا يعرضه التخلل و التبدل في كرور الأيام هذه آراء اولي الظنون من اهل الفنون و لم ينتبهوا

suppositions and surmises made by people who have not understood the meaning of this brilliant verse that clearly states: 'All swim in a celestial sphere.' The import of this verse is clear inasmuch as the act of swimming cannot be conceived of except in yielding, fluid, liquid bodies, and is quite impossible in solid, resistant bodies.

22 Look, then, with penetrating vision into this clear, conclusive and manifest proof. Consider the fancies of the philosophers and observe how they wandered distractedly in the wilderness of philosophical preconceptions and erroneous beliefs for which the Mighty, Self-Subsistent King hath sent down no proof.

23 As for the view that the earth revolves around the sun, that it is one of the bright planets of this solar system, and that the diurnal movement that brings about sunrise and sunset is caused by the rotation of the earth about its axis - these are not modern ideas nor discoveries of recent times. On the contrary, the first person to state that the earth moved about the sun was the sage Pythagoras, one of the five pillars of wisdom, a defender of its sanctuary and unfolders of its secrets. He it was who recognized this truth 500 years before the advent of Christ and reasoned that the sun was a center in relation to the earth, because of its fieriness. He was followed in this view by the philosopher Plato, in his latter days. Aristarchus composed a treatise in 280 B. C. in which he affirmed that the earth revolves about the sun and around its own axis. However, he did not found this view upon clear evidences, convincing arguments, and positive proofs derived from the laws of geometry and the principles of mathematics; rather he based it on mere presentiment, an apprehension, an intuition.

24 Most of the sages of old, though, because they viewed the visible world with their physical eyes and perceived it with their outward senses only, when they observed the stars and the heavenly bodies, concluded that it was the sun that was in motion and the stars and the heavenly bodies, concluded that it was the sun that was in motion and the earth that was still. Among them was the Alexandrian, Ptolemy, Roman citizen, renowned for his knowledge of astronomy and history. He was a professor at the school of Alexandria in the second century A. D. He chose the foundation of his system from a body of ancient principles, founded upon it his observations, and drew up an almanac based on the idea that the sun is in motion and the earth is still. Because of the sway and influence of the

لمعنى الآية الباهرة بصريح الاشارة و كل في فلك يسبحون و هذا واضح بأن السباحة لا تتصور الا في اجسام لينة مائعة سائلة و ممتنع محال في اجسام صلبة جامدة اذا فانظر ببصر حديد في هذا البيان الشافي الكافي الواضح المبين

22 ثم انظر الى اوهام الحكماء و كيف تاهوا و هاموا في فلولات اللازم و الملزوم و تصورات ما نزل بها سلطاناً الملك العزيز القيوم

23 و اما قضية ان الأرض دائرة حول الشمس و انما اى الأرض سيارة من هذه الدارارى التابعة للشمس و ان الحركة اليومية المسببة للطلوع و الغروب حاصلة من حركة الأرض على محورها فهذه ليست من الآراء المستجدة و الكشفيات الحاصلة في الأزمنة الأخيرة بل أول من قال بحركة الأرض حول الشمس هو فيثاغورس الحكيم احد اساطين الحكمة الخمس و حامى ذمارها و كاشف اسرارها و اشار الى هذا الأمر قبل التاريخ الميلادى بمجسمائة عام و استدلل بأن الشمس مركز العالم بسبب ناريتها و اتبعه في هذا الرأى افلاطون الحكيم فى اواخر أيامه و ألف اريستورخ الحكيم كتاباً قبل الميلاد بمائتى و ثمانين سنة و صرح فيه ان الأرض دائرة على الشمس و على محورها ولكن ما كان مستنداً على براهين قاطعة و ادلة واضحة و حجج بالغة من قوانين الهندسة و القواعد الرياضية بل هى سنوح فكرى و تصور عقلى

24 و اما اكثر الحكماء السابقة من حيث مشاهدتهم الحسية و مطالعتهم النظرية فى العالم المرئى و رصدهم فى الكواكب و النجوم حكموا بحركة الشمس و سكون الأرض و منهم البطليموس الرومانى الاسكندراني الشهير فى علم النجوم و التاريخ و كان معلماً فى مدرسة الاسكندرية فى المائة الثانية من الميلاد فاختر قاعدة من القواعد القديمة و اسس عليها رصده و رتب زيجاً مؤسساً على حركة الشمس و سكون الأرض و قد اشتهرت قاعدته و شاع و ذاع رصده و زيجه بين العالم للسلطة القوية التى كانت للأمة الرومانية و

Roman people and their dominion over all nations, his system became well-known and the fame of his almanac and astronomical observations spread far and wide throughout the earth. He wrote a book on the science of astronomy and mathematics called *Almagest*.

- 25 In the first centuries of Islam, Al-Farabi translated this book into Arabic, and the views it propounded became well known to Muslim scholars. These views they followed and imitated without careful scrutiny and investigation and without fully comprehending the meanings of some of the Divine verses. For He hath said, and His word is the truth, "And all swim in a celestial sphere." In this blessed verse it was clearly established that all the brilliant stars and heavenly bodies throughout the expanse of these lofty heavens, this vast, limitless space, and this earth too, are in motion, travelling in their orbits and swimming in their spheres and circuits. More grave than their misinterpretation of the preceding verse was the inadequacy of their attempts to interpret the other blessed verse, which indicates that the sun moves about its own center and axis. He hath said: "And the sun moves in a fixed place." (36:38) Their minds were baffled, their souls perplexed, and their faculties unequal to the task of perceiving its meanings, for they wished to make it conform to the rules of Ptolemy, mentioned above, and to harmonize it with the Almanac which he had drawn up. They were not, however, able to reconcile the two texts and for this reason had to have recourse to implausible explanations, such as the claim advanced by some that the words, "In a fixed place of its own" were originally "It has no fixed place," the word for "in" having become mistakenly confused with the word for "no" [in the Arabic original]; or the claim made by others that by "fixed place" is meant the Day of Judgment, at which time the sun will cease from its orbiting and motion, this despite the fact that it is plainly stated in this verse that the sun's motion is about its own axis and center.

- 26 Know thou, then, that those mathematical questions whose proofs have been established and whose evidences have shone forth are confirmed by decisive demonstrations drawn from the principles of philosophy and the geometrical canons of the science of astronomy, and are founded likewise upon astronomical investigations and the precise observations of the astronomers. They are, moreover, in harmony with the fundamental principles of universal questions in the divine sciences. For when the outward world is compared with the inward, the higher with the lower, the lesser with the greater, and the summary with the detailed, it becometh manifest with the utmost clarity that the new principles in astronomy are more closely conformable

حكومتها على سائر الأمم وهو آلف كتاباً في فنّ
النجوم والرياضيات وسمّاه بمجسطى

25 وفي القرون الأولى من الاسلام ترجمه الفارابي
الى العربى واشتهر بين علماء الاسلام هذا الرأى
واتبعوه وقَدَّوه من دون امعان نظر وتحقيق و
انتباه الى بعض الآيات ومعانيها كما قال وقوله
الحق وكل في فلك يسبحون وبهذه الآية المباركة
ثبت بأن كافة هذه الدُّراري الالامعة في جو هذه
السماء الرفيع والفضاء الفسيح الواسع وهذه
الأرض ايضاً متحركة سائرة في مداراتها وسابحة
في افلاكها ودوائرها واعظم من ذلك ذهولهم
في تفسير الآية المباركة الأخرى الدالة على حركة
الشمس على مركزها ومحورها قال وقوله الحق و
الشمس تجري لمستقر لها تاهت عقولهم وتحيرت
نفوسهم وعجزت مشاعرهم عن ادراك معانيها
لأنهم ارادوا ان يطبقوها على قواعد بطليموس
الروماني المذكور ويوقفوها على الزيج الذى رتبته فلم
يتكفوا على هذا التطبيق فاحتاجوا الى تأويلات
ركيكة كقول بعضهم لمستقر لها كان في الأصل لا
مستقر لها لحذفت الألف منه وقول الآخرين ان
المستقر يوم القيامة عند ذلك تقف الشمس عن
سيرها وحركتها مع ان في الآية صراحة واضحة
بأن الشمس لها حركة على محورها ومركزها

26 اذا فاعلم بأن المسائل الرياضية التى تحققت دلائلها
ولاحت براهينها مصدقة بالدلائل القطعية من
الأصول الحكيمة وقواعد هندسية في علم الهيئة
ومؤسسة على التحقيقات النجومية والتدقيقات
الرصدية وايضاً مطابقة لأصول المسائل الكلية في
العلوم الالهية لأن عند تطبيق العالم الظاهر بالباطن
والعالي بالسافل والصغير بالكبير والاجمال
بالتفصيل يظهر بأجلى بيان بأن القواعد الجديدة
في علم الهيئة اعظم تطبيقاً من سائر الأقوال كما
بيننا ووضحنا

than all other opinions, even as We have set forth and made plain.

- 27 And the observations of Copernicus and his astronomical tables were more exact in operation, precision, and investigation than the other tables, for this was in the year one thousand five hundred of the Christian era, and he observed for the space of thirty six years, until he brought forth, according to his discovery, that well-known system into the arena of thought. Were it not for the love of brevity and concision, I would expound unto thee its details and set forth the sum of its results. But in this much there is sufficient for men of insight, and guidance for such as are endowed with vision.

- 28 Say: Exalted be the Self-Subsistent King, by Whose manifestation the veil of fancy hath been torn asunder; by which the sincere ones have dispensed with all else but Him through love for His manifest Beauty, a Beauty that revealeth the realities of things, seen and unseen, and exposeth the fanciful misconceptions and erroneous beliefs in the sciences; by which those that long to behold His Face have become apprised of the Hidden Secret, the Concealed and Treasured Symbol; by which they have soared on the wings of penetrating vision to the apex of reunion, the well-spring of happiness, and the station of blissful contentment, heard the sweet melodies of the bird on the boughs of the forests of revelation, bathed at the pure spring, drunk from the oceans of life in the world of light, and become intoxicated from the cup tempered at the camphor fountain in this manifest and resplendent Day, calling on thier Lord in soul-entrancing accents, the like of which ear hath not heard amidst the gardens and meadows of Paradise, saying:

- 29 "I call upon Thee, O my God and my Beloved, with the tongue of my inmost spirit, with my face set towards the Day-Spring of Thy Unity and the Dawning-Place of the Sun of Thy sublime oneness, sweetening my breath with praise of Thee and thanks to the Center of Thy Divine mercy, for having created me, undeserving as I am, by Thy heavenly favor, in this majestic cycle and unique manifestation. For this is the Day which Thou hast singled out from amongst all ages for the dawning of the Sun of Thy Truth, whose brilliant rays illumine all the horizons, the Day in which Thou hast showered forth Thy grace, made perfect Thy proof and fulfilled Thy testimony, the Day in which Thou hast perfected Thy bestowals and bounties unto such of Thy creatures as are wholly devoted unto Thee. Verily Thou hast honored them by attainment to that Day for which the chosen ones of God, in the remoteness of their separation, would have sacrificed their spirits, yearning to inhale a single breath of the fragrances spread abroad in such a Day, and

27 وَاِنَّ رِصْدَ لِكُوفَرْنِيكُو وَزِيْجِهٖ اَتَقَنَ فِي الْاَعْمَالِ وَ التَّدْقِيْقِ وَ التَّحْقِيْقِ مِنْ سَائِرِ الزِّيْجَاتِ لِاَنَّهُ كَانَ فِي سَنَةِ خَمْسَمِائَةِ بَعْدَ الْاَلْفِ مِنَ الْمِيْلَادِ وَ رِصْدَ مَدَّةِ سِتَّةٍ وَ ثَلَاثِيْنَ سَنَةً حَتَّى اَخْرَجَ الْقَاعِدَةَ الْمَشْهُورَةَ بِحَسَبِ اِكْتِشَافِهِ فِي حَيْزِ الْعَرْضِ عَلَى الْاَفْكَارِ وَ لَوْ لَا حُبُّ الْاِيْجَازِ وَ الْاِخْتِصَارِ لَشَرَحْتُ لَكَ تَفَاصِيْلَهَا وَ نَخَصْتُ مُحَاصِيْلَهَا وَلَكِنْ هَذِهِ كِفَايَةُ لِأَوَّلَى الْأَبْصَارِ وَ هِدَايَةِ لَذَوَى الْأَنْظَارِ

28 قُلْ تَعَالَى الْمَلِكُ الْقَيُّومُ الَّذِي يَظْهَرُهُ انْشَقَّ حِجَابُ الْمَوْهُومِ وَ اسْتَغْنَى الْمُخْلِصُونَ بِحُبِّ جَمَالِهِ الْمَعْلُومِ الْكَاشِفِ لِحَقَائِقِ الْحُكْمِ وَ الشُّؤْنِ مِنْ تَتَاوُعِ الظُّنُونِ وَ وَهِيَّاتِ الْعُلُومِ وَ اطَّلَعُوا الْمُشْتَاقُونَ عَلَى السِّرِّ الْمَكْنُونِ وَ الرِّمَزِ الْمُصَوَّنِ الْخَزُونِ وَ طَارُوا بِأَجْنَحَةِ الشُّهُودِ إِلَى أَوْجِ اللَّقَاءِ مَعْدِنِ السُّرُورِ وَ مَقَامِ الْفَرَحِ وَ الْحَيُورِ وَ سَمِعُوا نِعْمَاتِ الطَّيُورِ عَلَى افْتَانِ اِيَكَةِ الظُّهُورِ وَ اغْتَسَلُوا مِنَ الْعَيْنِ الطُّهُورِ وَ شَرَبُوا بِحُجُورِ الْحَيَوَانِ فِي عَالَمِ النُّورِ وَ انْتَشَأُوا مِنَ الْكَأْسِ الَّتِي مَرَّاجَهَا كَافُورٌ فِي يَوْمٍ مَشْهُودٍ مَشْهُورٍ وَ يَنَاجُونَ رَبَّهُمْ بِالْحَنِّ لَمْ تَسْمَعْ الْأَذَانُ بِمَثَلِهَا فِي جَنَّاتٍ وَ عِيُونَ وَ يَقُولُونَ

29 اِنَا جِيْكَ يَا اِلٰهِي وَ مُحَبُّوِيْ بِلِسَانِ هَوِيَّتِيْ مُقْبِلًا إِلَى مَشْرِقِ اَحْدِيَّتِكَ وَ مَطْلَعِ شَمْسِ عَرِّ فِرْدَايِيَّتِكَ وَ مُرْتَبًا لِسَانِيْ بِالشُّكْرِ وَ الثَّنَاءِ عَلَى مَرْكَزِ رَحْمَانِيَّتِكَ بِمَا خَلَقْتَنِيْ مِنْ غَيْرِ اسْتِحْقَاقٍ بِفَضْلِكَ فِي هَذَا الْكُورِ الْمَجِيدِ وَ الظُّهُورِ الْفَرِيدِ فِي اَيَّامِ اخْتِصَصْتَهَا بَيْنَ الْأَرْمَازِ بِطُلُوعِ شَمْسِ حَقِيْقَتِكَ السَّاطِعَةِ اشْعَتِهَا عَلَى كُلِّ الْاَفَاقِ وَ اسْبَغْتَ فِيهَا نِعْمَتَكَ وَ اكْمَلْتَ حُجَّتَكَ وَ اَتَمَمْتَ اَلَاثِمَكَ وَ نَعِمْتَ عَلَى الْمُخْلِصِيْنَ مِنْ بَرِيَّتِكَ لِأَنَّكَ شَرَّفْتَهُمْ بِأَيَّامٍ كَانُوا الْأَصْفِيَاءَ فَدَّوْا الْأَرْوَاحَ فِي مَفَاوِزِ الْفِرَاقِ اسْتِيْقَافًا لِاسْتِنْشَاقِ نَفْحَةٍ مِنَ النَّفْحَاتِ الْمُرْسَلَةِ فِيهَا وَ اِنْتَظَارًا لِمُشَاهَدَةِ آثَارِ مِنَ الْأَنْوَارِ الْمُشْرِقَةِ فِي سَمَائِهَا

longing to behold traces of the lights that shine forth above its heaven.

- 30 Thou, in truth, hast crowned me, through Thy gracious favor, in the midmost heart of creation, with this luminous diadem and seated me upon the throne of Thy love amidst all the peoples of the earth. And Thou hast aided me to remain steadfast in Thy Cause, through which the mightiest powers amongst the concourse of thy creation were made to shake and tremble, and the foundations of all beings in the realms of invention and creation to quake. I ask Thee, O King of the seen and the unseen, by Thine ancient Beauty and the radiance of Thy Holy Countenance and wondrous Being, to preserve us from vain imaginings and evil whisperings, and to assist us to be persevering and constant, firm and unwavering in Thy Cause. Thou, verily, art the Great Giver, the All-Bountiful, the Most Compassionate!

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30 و آنک بفضلک و احسانک توجتنی بهذا الاکلیل اللامع فی قطب الامکان و اجلسنی علی سریر محبتک بین ملاء الأكوان و ایدتنی علی الاستقامة علی امرک بعدما تزغزع منه اعظم القوى بین ملاء الانشاء و ارتعد الفرائص و تسعسع ارکان الوجود فی عوالم الابداع و الاختراع اسألك بجمالک القديم و نور وجهک الکریم و سرک العظیم ان تحفظنا عن اوهام الاشارات و تؤیدنا علی الاستقامة و الثبوت و الرکوز و الرسوخ فی امرک یا مالک الغیب و الشهود انک انت المعطى الکریم الرحیم

INBA55:048, INBA59:027b, UMich962.036-050, UMich991.150-170, MKT1.013, MNMK#006 p.047, MILAN.001, AVK2.150.10x, MAS5.147x, ADH2.093x, ADH2_2#16 p.121x, MMG2#122 p.140x, YHA1.375x, DLS.319, OOL.C005

AB11834

To: Mirza Husayn Mishkin Qalam, in Cyprus

Date: 1880-Jun-23

- 1 O spiritual friend! Several letters have been sent but no reply to any of them has been received. Due to divine destiny, this servant was also unwell for some time, until I went to Beirut for a change of air. In these days I have returned, and now I am planning to reside for some time in the village of Yerka, which is situated in the mountains three leagues from Akka. Praise be to the Beloved of the worlds that the illness has passed, though some weakness remains. Divine favors have encompassed me from all directions. There has been and is no sadness except being distant from your presence. All the emigrants, residents and travelers are at rest under the infinite divine favors and are occupied with your remembrance.

1 ای حبیب روحانی چند مکتوب است که ارسال میشود و جواب هیچیک نرسیده است و این عبد نیز از قضایای الهیه چندی بود که ناخوش بودم تا آنکه بجهت تبدیل هوا به بیروت رفته بودم و در این روزها مراجعت نموده ام و الآن نیز در سه فرسخی عکا در قریه یرکا که در جبل واقعت خیال چنان است که چندی مسکن نمایم حمد محبوب عالمی را که نقاهت رفع شده است و لکن قدری ضعف باقیست و از هر جهت عنایات الهیه احاطه نموده است ملالی جز بعد از مشاهده آنجناب نبوده و نیست جمیع مہاجرین و مجاورین و مسافرین کل در ظل الطاف بینهایت حق مستریج و بذکر آنجناب مشغولند

- 2 There is no new news from Iran except that Mir Muhammad Husayn, the former Imam-Jum'ih of Isfahan, has come to Isfahan in utter abasement. Things have become so difficult for that heedless oppressor that he is thinking of taking up residence in Karbila. He is considering selling what properties remain to him to sever all ties completely. The Shah has given two decrees to Mirza Isma'il to collect seventeen thousand tumans, the claim of the two oppressed martyrs, from that oppressor. The prince has sworn by the blessed right and spirit of the Exalted One that he will exert his utmost efforts in this matter. The friends have been in the utmost comfort and ease in all respects. God willing, someone will soon come from Isfahan and I will submit in detail the events and conditions of your surviving family members. Please convey the Most Glorious Greatest Greeting to Jinab-i-Mirza Jalal, Jamal and Kamal.

2 از ایران حوادث جدیدی نه جز آنکه میر محمد حسین امام جمعه سابق اصفهان در منتهای ذلت به اصفهان آمده و کار بقسمی بر آن غافل ظالم تنگ شده است که خیال مجاوری کربلا را نموده است و املاکی که از برایش باقی مانده است در فکر فروشش هست که بکلی قطع علاقه نماید و شاه دو دستخط بجناب میرزا اسمعیل داده است که مبلغ هفده هزار تومان مطلوب شهیدین مظلومین را از آن ظالم تحصیل نمایند و شاهزاده بحق مبارک و روح حضرت اعلی قسم خورده است که کمال همت را در این خصوص مبذول خواهد داشت و در جمیع جهات احبا در منتهای راحت و آسایش بوده اند و انشاء الله عنقریب از اصفهان آدم میاید و حوادث و کیفیت احوال بازماندگان آنجناب را بتفصیل عرض خواهم نمود جناب میرزا جلال و جمال و کمال را بتکبیر ابدع ابهی تبلیغ فرمائید

3 Abbas

عباس 3

4 Dated 15 Rajab 1297

4 مورّخه ۱۵ رجب سنه ۱۲۹۷

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Tafsir-i-Ayat-i-az Suriy-i-Furqan (Commentary on the Surih of the Criterion)

Date: 1880-Nov-17

- 1 Praise be to God, Who hath revealed Himself unto the people of possibility, and hath shed abroad the splendors of beauty upon all that dwell within the worlds of being—through the adornment of the Point that standeth before the alifs, veiled by the nine after the two. Through this bond of fellowship He hath knit together the hearts, and by this love He hath confirmed the love between the Lover and the Beloved. Well is it with this union! God hath made its manifestation the means whereby His servants attain unto the mine of true guidance, and through it the hearts of the knowing have ascended unto the realm of steadfastness and rectitude.
- 2 By this joining were the pillars of idolatry severed asunder; by this fellowship were the opinions of unbelief divided; by this

1 الحمد لله الذي تجلّى على أهل الإمكان، وأفاض أنوار الجمال لمن في الأكوان، بطراز النقطة الواقعة قبل الألفين خلف حجاب التسع بعد الإثنين. وبهذه الألف ألف بين القلوب، وبهذه المحبة تقررت محبة الحبيب والمحبوب. حبدا هذا الاتحاد، قد جعل الله ظهوره سبب وصول العباد إلى معدن الرشد، وبه ارتقت قلوب العارفين إلى جبروت السداد.

accord were the factions of tyranny dispersed; and by this unity were the foundations of pride laid low. Glorified be my Most Exalted Lord, Who manifesteth whatsoever He willeth in the world of creation—so that light seemed to fill the universe, the flashes of the Sun of Beauty rent asunder the veils of darkness, and by the radiance of splendor the gloom of the pitch-black night was transformed.

3 When He purposed full unveiling and complete effulgence, He lifted the veil of concealment from the Face of Beauty—through the conjunction of the eight with the two, their establishment before the upright alif, and their agreement with the two piercing meteors after the abiding Point. When that which We desired was fulfilled and perfected, there shone forth from Him resplendent lights and glittering stars. Exalted be the Sovereign of sovereignty and dominion, Who hath disclosed in the realm of humanity the mysteries of Divinity—mysteries known only to them that abide upon the couches of glory in the chambers of the all-powerful.

4 O thou who art immersed in the ocean of affection, and who dwellest in the hidden retreat of love and certitude! The sea of love hath surged within my heart when I beheld thee turning toward thy Lord, the Possessor of earth and heaven. Know thou that the Word of God, the Lord of all worlds, is too exalted and too sublime to be encompassed by the pen, or to be traced upon parchment in the wondrous wisdom it concealeth. Yet, as it hath been said: That which cannot be wholly attained should not be wholly abandoned. Wherefore do I cast upon thee a symbol of those hidden symbols, and a letter from among those treasured and guarded meanings.

5 Know further that the Word which hath shone forth from the Dayspring of the Will of the Lord of creation possesseth, in every station, manifold meanings, and unto every people a distinct exposition. It is a light unto every darkness, and in every place hath it a manifestation. God—exalted and mighty—is truthful in His saying: There is not a thing, green or dry, but it is recorded in a clear Book. For the knower is able to derive, from a single letter of the Book of God, the sciences of the former and the latter generations. This is that Point which is the consummation of knowledge, as hath been said: Knowledge is a point; and whatsoever is beneath it cannot rightly be called knowledge. Hence it was declared: The ignorant have multiplied it.

2 بهذا الوصل انفصلت أركانُ الشرك، وبهذه الألفة اختلفت آراءُ الكفر، وبهذا الاتفاق افترقت طوائفُ الظلم، وبهذا الاتحاد انهدمت قوائمُ الكبر. سبحان ربِّي الأعلى، الذي يظهر ما يشاء في عالم الإنشاء، كأنَّ النور امتلأ بين العالم، وقلعت بوارقُ شمسِ الجمال حجبَ الظلم، وتبدلت بصرفِ السناء ظلمةُ الليلِ المظلمِ الصيلم.

3 فلما أراد الانكشاف التام والإشراق بالتمام، رفع برقعَ الستر عن وجهِ الجمال، باتصال الثمانية من الإثنيين، واستقرارها قبل الألف القائمة، وباتفاقها مع الشهابين الثاقبين بعد النقطة الواقعة. فإذا تمَّ وكل ما أردناه، ظهرت منه الأنوارُ الساطعة، والأُنجمُ اللامعة. فسبحان مالكِ الملكِ والملكوت، الذي أظهر في عالم الناسوت أسرارَ اللاهوت، ولا يعرفها إلا القاعدون على سرائرِ العزة في غرفات الجبروت.

4 يا أيها المستغرق في بحر الوداد، والساكِنُ حُبِّ الحبِّ والسداد، قد ماج في فؤادي بحرُ المحبة، والوَقْرُ بما رأيْتُك متوجهاً إلى ربِّك، مالك الأرضِ والملكوت. فاعلم بأنَّ كلامَ الله ربِّ العالمين أجلُّ وأعلى من أن يحيط بمعانيه القلم، ويجري على القُرطاس فيما ستر فيه من بدائع الحكم. ولكن بما قيل: ما لا يدرك كله لا يترك كله أُلقي عليك رمزاً من تلك الرموز المستورة المكنونة، وحرفاً من تلك المعاني الممنوعة المخزونة.

5 ثم اعلم بأنَّ الكلمة التي ظهرت من مطلع إرادة مالك البرية، لها في كل مقامٍ معان، ولكل حزبٍ بيان، وهي لكل ديجور نور، ولها في كل مكانٍ ظهور. صدق الله العليُّ العظيم: لا رطب ولا يابس إلا في كتابٍ مبين لأنَّ العارف يقدر أن يفصل من حرفٍ من كتابِ الله علومَ الأولين والآخرين. وهي النقطة التي هي تمام العلم، بقوله: «العلم نقطة»، وما دونها لا يصدق عليه اسم العلم، لذا قال: كثرتها الجاهلون

- 6 Thus saith He—glorified be His greatness and exalted be His sovereignty: “Hast thou not seen thy Lord, how He lengtheneth the shadow? Had He willed, He could have made it still. Then We made the sun its guide; then We draw it in unto Ourselves with a gentle drawing.”²⁴
- 7 Know thou that the meaning of “shadow” in this blessed verse, in its primal reality, is the living and prevailing Law of God. It hath been named a shadow because it is the supreme cause of the repose of nations, the final reason for the tranquillity, assurance, joy, and expansion of creation. And the sun is the written Book of God, which pointeth to that blessed shadow.
- 8 In this holy verse are enshrined such divine wisdom and heavenly knowledge as no pen can recount nor parchment contain; for therein is mentioned the mystery of the appearance of the Law of God among created things, the wisdom of its withdrawal from among men, and its return unto its origin and its end.
- 9 The consummate knower acknowledgeth that divine wisdom required the appearance of a decisive sign among the peoples. When the light of truth shone upon the receptive capacities of created existence, it was reflected in every mirror according to its measure, and every valley flowed according to its capacity.
- 10 Know thou that for every thing and for every affair there exist diverse stages of ascent and descent. Dost thou not see that man, after the passage of time and the attainment of readiness, is born into the realm of opposites naked and weak? Then, with the passing of months and years, his body gaineth strength and his form increaseth, and as his outward powers wax strong, his inward faculties become ever more manifest.
- 11 And after he hath attained the appointed honor and reached the destined hour, bodily weakness overtakes him, until he departeth from this perishing world. Even so, behold with an eye unclouded by veils the Law of God that runneth its course, and thou shalt witness therein the perfection of creation.
- 12 For at its first appearance in the world it is like a suckling child, nourished at the breast of divine wisdom, growing and
- 6 . قوله جلّت عظمته وعظم سلطانه: ألم تر إلى ربك كيف مدّ الظلّ ولو شاء لجعله ساكناً ثم جعلنا الشمس عليه دليلاً ثم قبضناه إلينا قبضاً يسيراً.
- 7 فاعلم بأنّ المقصود من الظلّ في هذه الآية الشريفة، في الحقيقة الأولى، هو شريعة الله الجارية النافذة، وأما سُميت بالظلّ لأنها السبب الأعظم لراحة الأمم، والعلّة الغائية لسكون الخلق واطمئنانهم وفرحهم وانبساطهم. والشمس هو كتاب الله المسطور الذي يدلّ على ذاك الظلّ المحبور.
- 8 وقد نزل في هذه الآية الشريفة من الحكم الإلهية والمعارف الربانية ما يعجز القلم عن ذكره، والقرطاس عن حمله، لأنّ فيها ذكر سرّ ظهور شريعة الله فيما سواه، وحكمة صعودها عن بين الناس، ورجوعها إلى مبدئها ومنتهائها.
- 9 والمعارف الكامل يعترف بأنّ الحكمة الإلهية اقتضت ظهور الآية الفصلية بين البرية، فلما تجلّى نور الحقيقة على قوالب وجودات الخليقة، انعكس في كل مرآة على مقدارها، وسالت كل أودية بقدرها.
- 10 فاعلم بأنّ لكل شيءٍ من الأشياء، ولكل أمرٍ من الأمور، مراتب شتى في الترقّي والتّزل. أما ترى بأنّ الإنسان بعد انقضاء الزمان ووجود الاستعداد، في عالم الأضداد، يتولد عرياناً ضعيفاً فبانقضاء الشهور والسنين يقوى جسمه وينمو جرمه، وكلما قويت قواه الظاهرية ازداد ظهوراً وبروزاً في قواه الباطنية.
- 11 وبعد الارتقاء إلى الشرف المشهود، والوصول إلى الزمان المعهود، يأخذه الضعف الجسماني إلى أن يفصل عن العالم الفاني. كذلك فانظر في شريعة الله الجارية ببصرٍ لا تعتريه السُّبُحات الحائلة، لترى فيها تمام الخلقة.
- 12 فإنها في أول ظهورها في العالم تكون كطفلٍ رضيع يشرب من ثدي حكمة الله، ويقوى وينمو،

²⁴Qur'an 25:45-46.

strengthening until it ascendeth to a station wherein it encompasseth lands and prevaileth over peoples. Then, when it hath matured and attained the ordained and inevitable limit of its outward ascendancy, decline and diminution overtake it, until God—exalted be He—gathereth it up through His consummate wisdom, known only to the discerning and the clear-sighted.

إلى أن يرتقي إلى مقام الترقّي بحيث يحيط البلاد ويغلب على العباد. فلما ترقّت ونمت، ووصلت إلى الغاية المقدّرة المحتومة في غلبتها الظاهرية، أخذها الضعف والانحطاط، إلى أن يقبضها الله تعالى بحكمته البالغة، التي لا يعرفها إلا كل فطن بصير.

- 13 Were thou to regard all things with the eye of certitude, thou wouldst see nothing that hath not ascent and descent, rising and setting. Glorified be He Who abideth without change. All this proceedeth from the wellspring of His wisdom and the abundance of His power, for this world is the world of causes. Hence He hath said—and His word is truth: God hath refused that things should come to pass save through their causes.

13 وإنك لو تتوجّه بعين اليقين إلى كل الأشياء، ما ترى شيئاً إلا وله ترقّ وتزّل، وطلوع وأفول. سبحان الذي لا يزول. إنّ هذا إلا من منبع حكمته وجزيل قدرته، لأن هذا العالم عالم الأسباب، لذا قال، وقوله الحق: أبى الله أن يجري الأمور إلا بأسبابها

- 14 Everlasting permanence is impossible in this realm for created and natural forms. And if this be established, how could the powers that depend upon bodily existence and visible life endure forever?

14 ولا يمكن في هذا الكون البقاء السرمدي للكوّنات الطبيعية. فلما ثبت ذلك، كيف يمكن بقاء القوى التي هي مربوطة ببقاء الوجود وحياة الجسم المشهود؟

- 15 When thou hast grasped what We have intimated in the depths of these words, and perceived what We have unveiled in the secret of these expressions, then say:

15 إذا عرفت ما أشرنا لك في غياهب الكلمات، واطلعت على ما ذكرناه في سرّ العبارات، قل:

- 16 Glory be unto Thee, O Thou in Whose hand are the kingdoms of signs, and the dominion of names and attributes! Sanctified is the court of Thy oneness above the ascent of the birds of remembrance, and exalted is the pavilion of Thy singleness beyond the reach of the gems of human comprehension. Ever hast Thou shone, in the majesty of Thy glory, from the horizon of pre-existence, and revealed Thyself upon the dawning-places of the suns of knowledge and wisdom. Through them Thou hast guided the seekers unto the City of Thy command, and hast given drink to the thirsty from the fount of Thy knowledge and recognition.

16 سبحانك يا من بيدك ملكوت الآيات، وجبروت الأسماء والصفات. قد تقدّست ساحة قدس أحديتك عن أن يعرج إليها طيور أذكار الموحّدين، وتزّه خباء مجد وحدانيتك عن أن يرتقي إليه جواهر إدراكات المقدّسين. لم تزل بعلوّ جلالك مشرقاً من أفق القدم، ومجلياً على مشارق شمس العلوم والحكم. وبهم هديت القاصدين إلى مدينة أمرك، وسقيت الطالبين من معين علمك وعرفانك.

- 17 And whenever the days of ascent and attainment passed, and the times of decline and setting appeared, Thou didst, through Thy hidden wisdom, raise up one who guideth the bewildered through the deserts of allusion, and directeth the lost amid the wastes of desire.

17 وكلما مضت أيام الترقّي والوصول، وظهّرت أزمة التزّل والأفول، بعثت بحكمتك التي حجبها عن الأنظار من يرشد الهائمين في مفازات الإشارات، ويدلّ التائهين في فلوات الشهوات.

- 18 When Thou didst appear among the nations in the light of Thy splendor and majesty, O Ancient of Days, mankind was divided: some followed passion and turned away from guidance, while others rent the veils of allusion and stood with radiant countenance at the morn of revelation, facing that sanctified and blessed Beauty. Upon them shone the lights of Thy greatness and eternity from the horizon of Thy grace and bounty.

18 فلما ظهر بين الأمم بنورك وكبريائك، يا مالك القدم، اختلف الناس: فمنهم من اتبع الهوى وأعرض عن الهدى، ومنهم من خرق سبحات الإشارات، وحضر صبيح الوجه في صبيحة الظهور، تلقاء ذاك الجمال المقدّس المحبور،

- 19 O my God and my Lord! Were any soul to ponder that which Thou hast intended by the appearance of the Manifestations of Thy Cause among Thy creatures, he would not withhold assent to Thy decree for even an instant, nor delay prostration before the sovereignty of Thy might and grandeur. For Thou hast chosen for mankind that which preserveth them from the afflictions of the world, and establisheth them in the abodes of security, repose, and abiding life. Thou hast commanded them naught but that which profiteth them in every world of Thy worlds, O Lord of the Throne and the dust.
- 20 Yet, when they veiled themselves with the veils of false imaginings and reflected not upon the truth of Thy descending and prevailing Law, they deprived themselves of drawing nigh unto Thee, and were barred from entry into the sanctuary of Thy nearness.
- 21 I beseech Thee, O Lord of servants, to assist those in the lands unto that which is best for them, and to remove from their eyes the barriers that have arisen, that they may behold with the vision of certitude the good Thou hast ordained for them in following Thy manifest command and Thy straight path.
- 22 O thou who turnest toward the quarter of God, the Possessor of Names, and who gazest upon the Cause of thy Lord, the Creator of all things! Know that the purpose of the appearance of the divine laws in this fleeting world is the deliverance of mankind and its ascent unto the station decreed for it among the ranks of humanity. Yet the leaders, after the passing of time, abandon the spiritual advancements God intended for them, and cleave unto outward concerns. When the eyes of the people are fixed upon them, nothing is seen of the divine law save hypocritical displays, and the form of religion is beheld stripped of that true spirit which once pervaded all horizons.
- 23 Then bewilderment overtakes the people in such wise as to bar them from drawing upon the light of faith and from entering beneath the shade of the Tree of Knowledge, planted by the hands of the power of thy Lord, the All-Merciful, in the pole of existence. For they behold these leaders as the most attached of men to the world, the most covetous of their private gain, and the most hostile to the common good—whereas the Law of God is the very cause of life for all existence, and the means of salvation for those in the unseen and the seen. How then
- فأشرقت عليه أنوار عظمتك وبقائك من مشرق فضلك وعطائك.
- 19 يا إلهي وسيدي، لو يتفكر أحد فيما أردت من ظهور مظاهر أمرك بين بريتك، لما احتجب أقل من آن عن الإذعان بحكمك، ولا صبر برهة عن السجود لدى سلطان عظمتك وكبريائك. لأنك اخترت للناس ما يحفظهم عن مكاره الدنيا، ويسكنهم مواطن الأمن والراحة والبقاء، وما أمرتهم إلا بما ينفعهم في كل عالم من عوالمك، يا رب العرش والثرى.
- 20 ولكنهم لما احتجبوا بحجب الأفكار الباطلة، وما تفكروا في حقيقة شريعتك الجارية النازلة، منعوا أنفسهم عن التقرب إليك، وبعدوا عن الدخول في حرم قربك.
- 21 أسألك، يا رب العباد، بأن تؤيد من في البلاد على ما هو خير لهم، وتزيل عن عيونهم الموانع الحادثة، ليروا بمشاهدة اليقين ما قدرت لهم من الخير في اتباع أمرك المبين وصراطك المستقيم.
- 22 يا أيها المتوجه إلى شطر الله مالك الأسماء، والناظر إلى أمر ربك خالق الأشياء، اعلم بأن المقصود من ظهور الشرائع الإلهية في الدنيا الفانية هو نجاة الأمة وارتقاؤها إلى المقام الذي قدر لها في المراتب الإنسانية. ولكن الرؤساء، بعد انقضاء مدة، يتركون ما أراد الله لهم من الترقيات الروحية، ويتسكنون بالشؤون الظاهرية. فلما توجه أنظار القوم إليهم، لا ترى فيهم من الشرع الإلهي إلا ظهورات رياضية، فترى هيكلاً الدين عارياً عن الروح الحقيقية التي كانت سارية في كل الآفاق.
- 23 إذ ذاك تأخذهم الحيرة على شأن يحجبهم عن اقتباس نور الإيمان، ويمنعهم عن الورود في ظلال شجرة العرفان التي غرست بأيدي قدرة ربك الرحمن في قطب الإمكان. لأنهم يرون هؤلاء أحب الناس إلى الدنيا، وأحرصهم على منافعهم الخصوصية، وأكثر الناس كراهة للمنافع العمومية، مع أن شريعة الله تعالى هي علة

can they confine this universal benefit, this table spread for all creation, unto their own base selves?

الحياة لكل الوجود، وسبب النجاة لمن في الغيب والشهود. فكيف يحصر هذه الفائدة العمومية، وهذه المائدة التي عمت جميع البرية، في أنفسهم الدنية؟

- 24 Alas! Alas for the heedlessness of the heedless and the forgetfulness of the negligent! By thy life, the world and its atoms cry aloud, lament, and yearn from the hands of these hypocrites. Woe unto a people who have made the exalted Law of God a snare for the gratification of desire and passion. They shall be requited for their deeds and perceive it not; by thy life, they wander distraught in their drunkenness and understand not.

24 آه آه من غفلة الغافلين، ونسيان الساهين! لعمرك إن الدنيا وذراتها تصيح وتنادي وتبكي وتحن من أيادي هؤلاء المرائين. تبا لقوم جعلوا شريعة الله العليا شركاً للوصول إلى شهوات النفس والهوى. سوف يُخرون على ما فعلوا ولا يشعرون، ولعمرك إنهم في سكرتهم يعمهون ولا يفقهون.

- 25 I marvel how their souls consent to soil the hem of the robe of God's transcendent Cause with the dust of vain hopes. Do they commit this grievous sin knowingly, or do they act in ignorance? If the former be true, how can they claim detachment from the world and renunciation of all save God, the Creator of throne and dust? And if the latter be established, how do they lay claim to knowledge and understanding?

25 لم أدر كيف ترضى أنفسهم بأن يُغبروا ذيل رداء أمر الله المتعال بعجاج الآمال. أيرتكبون هذه الخطيئة العظمى مع علمهم بها؟ أم يعملون ولا يعرفون؟ فإن ثبت الأول، فكيف يدعون مقام الانقطاع عن الدنيا والزهد عما سوى الله خالق العرش والثرى؟ وإن تحقق الثاني، فكيف يزعمون لأنفسهم العلم ومعرفة الأشياء؟

- 26 If thou dost marvel, then marvellous indeed is the state of those who behold their own religious discord and indulgence in passion, who know full well that by donning this garb they seek only to deceive the people and plunge them into heedlessness, wandering in the deserts of forgetfulness of that which God, the Lord of existence, hath intended. Yet they follow them, heed their words, attend to their superstitions, and cling to the world, veiled from that which is better for them in this world and the next.

26 وإن تعجب فعجب من الذين يشاهدون ما هم عليه من الاختلافات الشرعية، والارتكابات الشبوية، ويرون أنهم لا يقصدون من التلبس بهذا اللباس إلا تخديع الناس وإيقاعهم في الغفلة، التي يهيمون بها في مفازات النسيان عما أراد الله مالك الإمكان. ومع ذلك يتبعونهم، ويسمعون أقوالهم، ويعتنون بخرافاتهم، ويتمسكون بالدنيا، محتجبين عما هو خير لهم في الآخرة والأولى.

- 27 O thou who gazest toward the quarter of glory, and who dwellest beneath the shade of the Tree of the Cause of God, the Mighty, the Exalted! I have made clear unto thee that which guideth seekers unto the seats of nearness, holiness, and beauty, and leadeth the wayfarers to the limpid waters of generosity and grace. If thou hearkenest with care to that which I chant upon the branches of utterance through the favor of my munificent Lord, I shall cast upon thee wonders of wisdom and elucidation.

27 يا أيها الناظر إلى شطر الجلال، والساكن في ظلال شجرة أمر الله العزيز المتعال، قد بينت لك ما يرشد الطالبين إلى مقاعد القرب والقدس والجمال، والقاصدين زلال سلسيل الجود والإفضال. فإذا استمع لما أتغنّي به على أغصان البيان بعناية ربي المنان، وألقي عليك من بدائع الحكمة والتبيان.

- 28 Know that in another station We interpret the "shadow" as the traces God hath deposited within all things—signs that testify to His prevailing power, His consummate wisdom, His irresistible will, and His perfect creation. For the seeing eye discerneth in every thing that which leadeth it unto its Lord, the

28 اعلم بأننا في مقام آخر نُفسّر الظل بما أودعه الله في الأشياء من آثار صنعه، التي تدلّ على قدرته الغالبة، وحكمته البالغة، ومشيتته النافذة، وخلقته الكاملة. لأنّ البصير يرى في كل شيء من الأشياء

Possessor of majesty and greatness, and the discerning soul beholdeth in every atom that which guideth it unto the Sovereign of names and attributes.

ما يدلّه إلى ربّه ذي العظمة والكبرياء، والخبير يشاهد في كل ذرّة من الذرّات ما يهديه إلى مالك الأسماء والصفات.

- 29 For example, when thou beholdest the rising of clouds and the descent of rain, thou inferrest the mercy that hath encompassed the world. Thus hath He said: Behold the traces of the mercy of God—how He quickeneth the earth after its death. Through it barren lands grow green, trees and beneficial plants spring forth, and flowing springs burst from the ground.

29 مثلاً، إنك لما ترى ارتفاع الغمام ونزول الأمطار، تستدلّ على رحمته التي غلبت العالم. قال تعالى: فانظروا إلى آثار رحمة الله كيف يحيي الأرض بعد موتها لأنّ بها تحضّر الأراضي اليابسة، وتنبت الأشجار والنباتات النافعة، وتنفجر الينابيع الجارية.

- 30 Likewise, when thou seest the cessation of rain and the onset of drought in the land, thou perceivest the might and wrath of God that have surrounded the regions. Were I to expound this matter in detail, discourse would be prolonged and our aim delayed. Let us therefore return to the interpretation and say concerning His words: Had He willed, He could have made it still—that is, had He so desired, He would have made it abide in a single state, either pure mercy or unmingled wrath. But as the shadow moveth, so mercy is exchanged for wrath and wrath for mercy, according to the preparedness of creation.

30 وكذلك لما تشاهد انقطاع الأمطار وظهور القحط في الديار، تستدلّ على قهر الله وغضبه الذي أحاط الأفطار. ولو أريد أن أفصّل في هذا المقال لطال الكلام، وبعدنا عن المرام. فلنرجع إلى التفسير، ونقول في قوله تعالى: ولو شاء لجعله ساكناً أي لو شاء لجعله مستقراً على نوع واحد: إمّا رحمة خالصة أو قهراً محضاً. ولكن كما يتحرك الظلّ، تبدّل الرحمة بالقهر، والقهر بالرحمة، وهو منوط باستعداد البرية.

- 31 It may be that in this station doubts appear upon the mirrors of the hearts of the deluded, preventing them from recognizing the justice of God, the Sovereign, the Helper. We say, by the aid and power of God: He created existence, manifested man, taught him that which preserveth him from harm, and warned him against unbefitting traits. The rational soul acknowledgeth that within all things there is an attractive power, drawing unto itself that which correspondeth to its nature.

31 ولعلّ يلوح في هذا المقام على مرآيا قلوب المتوهّمين ما يمنعهم عن عرفان عدل الله الملك المعين. فنقول، بحول الله وقوته: إنّه تعالى خلق الإمكان، وأظهر الإنسان، وعلمه ما يحفظه عن الآفات، وحذّره عما لا ينبغي له من الصفات. والعقل يعترف بأنّ في كل الأشياء قوّة جاذبة، تجلب بها ما يناسبها.

- 32 When it is made clear that righteous deeds attract blessings and benefits, and evil deeds attract harm and affliction—just as thou seest that one adorned with trustworthiness and truthfulness inspires confidence in hearts and draws souls toward him, thereby encountering worldly benefits beyond the reckoning of pens—

32 فإذا تبين أنّ العمل الصالح يجلب الخيرات والمنافع، والعمل الرديء يجلب الأضرار والمكاره، كما تُشاهد أنّ من تخلّق بخلق الأمانة والصدق تطمئنّ منه القلوب، وتتوجّه إليه النفوس، فيلاقي من الفوائد الدنيوية ما تعجز عن إحصائه أقلام البرية.

- 33 Thus hath He said: Then We made the sun its guide. The sun in this station is the rational, reflective faculty whereby the thoughtful soul is guided, from beholding the traces of craftsmanship, to the recognition of the Creator—He Who is sanctified in His oneness above all likeness, and exalted in His singleness beyond all peers.

33 قوله تعالى: ثم جعلنا الشمس عليه دليلاً والشمس في هذا المقام هي القوّة العقلية الفكرية التي يهتدي بها العقل المتفكّر في الأشياء، من مشاهدة الآثار الصنعية إلى الصانع الخالق، الذي توحّد بفرديّة ذاته عن الأمثال، وتفرّد بوحديّة نفسه عن الأقران.

34 And His saying, exalted be He: Then We draw it in unto Ourselves with a gentle drawing—that is, when We manifested the signs of oneness in the world, We annulled the evidentiary role of created traces during the days of revelation, for they are the supreme proof and the mightiest testimony to the power of God, the Lord of creation. This is manifest in the sun itself: when it appeareth, the lights of the stars vanish and eyes behold them not. Even so, when the divine Suns appeared among mankind, there remained no greater proof of God's power, nor any testimony stronger than they, for the establishment of His mercy.

34 وقوله عز وجل: ثم قبضناه إلينا قبضاً يسيراً أي لما أظهرنا المظاهر الأحادية في العالم، أبطلنا دلالة الآثار الصناعية في أيام الظهور، لأنهم الدليل الأعظم، والحقبة الأقوى، لإثبات قدرة الله مالك الإنشاء. ومثال ذلك ظاهر في الشمس، فإنه حين ظهورها لا تظهر أنوار النجوم، ولا تراها العيون. كذلك لما ظهرت الشمس الإلهية بين البرية، لا يكون دليل أعظم منهم على قدرة الله، ولا حجة أقوى منهم لإثبات رحمته.

35 Glory be unto Thee, O my God! I beseech Thee by Thy power that hath encompassed all things, and by Thy mercy that hath prevailed over the kingdoms of creation, deprive not Thy servants of turning toward the horizon of Thy revelation, nor withhold their gaze from beholding the Suns of Thy oneness. Admit them, O my God, by Thy prevailing might, into the pavilion of Thy grandeur and the tent of Thy command; clothe them with the robes of forgiveness through Thy mercy and care; and establish them upon Thy straight path, so that raging winds move them not, nor calamities veil them from beholding the effulgences of Thy power.

35 سبحانه اللهم يا إلهي، أسألك بقدرتك التي أحاطت الأشياء، وبرحمتك التي غلبت ممالك الإنشاء، ألا تحرم وجوه عبادك عن التوجه إلى أفق ظهورك، ولا تمنع أنظارهم من مشاهدة شمس أحديثك. أدخلهم، يا إلهي، بقدرتك الغالبة، في فسطاط عظمتك وخباء أمرك، وألبسهم خلع الغفران برحمتك وعنايتك، وثبتهم على صراطك المستقيم، بحيث لا تحركهم أرياح عاصفة، ولا يمنعهم ظهور المصيبات عن مشاهدة تجليات قدرتك.

36 Thou knowest, O my God, that hearts lie in wait for the manifestations of Thy mercy, and souls turn toward the dawning-place of Thy generosity and care. Were it not for Thy mercy, they would be consumed by the fire of deprivation, O Lord of the All-Merciful. I beseech Thee to manifest at every moment Thy mercy unto Thy chosen servants, and to rain down the showers of Thy bounty upon the fields of the hearts of those who have turned unto Thee and drunk from the cup of faith beneath the shade of Thy Name, the Most Merciful. Verily, Thou art the All-Bountiful, the Most Generous. There is none other God but Thee, the Mighty, the All-Powerful.

36 أنت تعلم، يا إلهي، أن القلوب مترصدة ظهورات رحمتك، والنفوس متوجهة إلى مشرق جودك وعنايتك، ولولا رحمتك لاحترقوا بنار الحرمان، يا رب الرحمن. أسألك أن تظهر في كل آن رحمتك لعبادك الأصفياء، وتنزل أمطار مكرماتك على مزارع قلوب الذين توجهوا إليك، وشربوا من كأس الإيمان في ظل اسمك الرحمن. إنك أنت الجواد الكريم، لا إله إلا أنت، المقتر القدير.

BMT.073

AB04018

To: *Mirza Husayn Mishkin Qalam*

Date: 1884-Apr-12

- 1 O spiritual friend! Your letter was received and its all-encompassing delicate meanings became clear. Praise be to God that it indicated the moving fragrances of the love of God emanating from the right side of the heart. For this reason, joy was added to joy.
- 2 However, due to the sorrows, pains and difficulties that have befallen you, grief was added to grief and we were deeply affected. Truly, successive trials in these days have descended upon all. There must be a universal wisdom in this condition which will certainly become evident. But if you were to become aware of the difficulties, blows and complexities of affairs that befall these servants, you would surely forget all your own trials. Rather, every difficulty would become easy for you, and every insurmountable obstacle would become easier than drinking pure, sweet water. But since all conditions - every comfort and distress - are transient and in no way permanent, whatever form they take is pleasant and attractive.
- 3 One must pass through days of hardship with the utmost joy. The poet says: "These times more bitter than poison shall pass." We say: These bitter days full of sweetness shall pass, and these dark yet luminous times, and this trouble full of comfort, and this constraint full of relief, and this hardship embracing ease. In brief, all conditions and states are transient, while the love of God endures. Blessed are the righteous and joy be to the virtuous through the bounty of your Mighty Lord.
- 1 ای رفیق روحانی مکتوب آنجناب واصل و مضمون لطائف شمولش واضح گشت حمد خدا را که مدّ بر نفعات متحرّکه محبّت الله از یمن قلب بود از این جهت سرور بر سرور افزود
- 2 و از جهت احزان و آلام و مشکلات وارده بر آنجناب حزن بر حزن مزداد نمود و بسیار متأثر شدیم و حقیقهً بلائی متتابعه این ایام بر جمیع نازل لابدّ در این کیفیت حکمت کلیه است البته مشهود خواهد گشت و لکن اگر چنانچه آنجناب بر مشکلات و صدمات و معضلات امور که بر این عباد وارد میشود مطلع شوید البته جمیع این بلیات خود را فراموش خواهید فرمود بلکه هر مشکلی بر شما آسان و هر صعب مستصعبی اهون از شرب ماء سلسالست و یا عذب فراست ولی چون جمیع احوال و هر راحت و ملال در گذرانست و بهیچوجه بقائی از برای هیچیک نیست هر قسم است خوشست و دلکشست
- 3 باید ایام شدائد را بکمال سرور گذراند شاعر گوید بگذرد این روزگار تلختر از زهر ما گوئیم بگذرد این ایام تلخ برحلاوت و روزگار تاریک روشن و این زحمت پیراحت و این تنگی برگشایش و این سختی هم آغوش با آسایش باری جمیع شئون و احوال فانی و محبّت الله باقی هئیناً لا یرار و طوبی للاخیار من فضل ربّک العظیم ...

MSHR2.260-261x

AB03551

Commentary on a verse by Ibn al-Farid

Date: 1886-Aug-18 or <

- 1 In the Name of God, the Most Merciful, the Most Compassionate!
- 2 Know thou, O noble seeker, that this Bird hath fallen between the talons of the deniers and the beaks of the malevolent. How then can it warble in the garden of existence with the psalms of the House of David? How can it sing upon the branches with diverse melodies, when veils of darkness have intervened and obscured all vision, when the sign of darkest night hath superseded the sign of day, when ears are stopped from hearing mysteries, and eyes are blinded from beholding the signs and lights? Nevertheless, I shall impart unto thee a word of that which God hath taught me through His grace and mercy, and inspired me through His bounty and gift. Verily, He is the Inspirer of whomsoever He willeth among His creation, and He is the Ancient Supporter.
- 3 Know thou then that the knowledge of this House is bound to the knowledge of the stations of Divinity, the degrees of Lordship, and the permeation of true existence in contingent realities that are brought into being, that receive grace, and that are receptive to the merciful effulgences, the eternal manifestations, the divine signs, and the rays that shine forth from the Sun of Truth. We shall make brief mention of these spiritual stations, namely that the Unseen of Divinity and the Single Essence, in Its station of transcendence above all names and attributes comprehensible to human realities, is an impenetrable Mystery that cannot be known, and a pure Being that cannot be described. The path is barred and the quest rejected. His signs are His proof and His existence His evidence. This station is expressed by the people of truth as the Pure Unity, the Absolute Essence, the Hidden Treasure, Pure Being, Sheer Indetermination, Mystery of Mysteries, the Absolute Unknown, the Unknown of Attributes, the Divine Unknowable, and other such names, each expression having its own significance. Were We to mention their intended meanings, Our discourse would be greatly prolonged.
- 4 In this station, the attributes and names are not distinct from the Essence, and the realities of known things remain in the concealment of non-existence. Rather, the attributes are identical with the Essence, without any trace of distinction. Indeed, all are conditions considered within the Essence in a mode of

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 فاعلم يا أيها السائل الجليل بأن هذا الطير قد وقع بين مخالب المنكرين و مناقر المبغضين فكيف يقتدر ان يترنم في حديقة الوجود بمزامير آل داود و اني له ان يتغنّى على الأفنان بفنون الألحان لأن حجاب الظلمة حالت و حجب الأبصار و آية الليل الأليل نسخت آية النهار و صمت الأذان عن استماع الأسرار و غمت الأعين عن مشاهدة الآثار و الأنوار وليكن القى عليك كلمة مما علّني الله بفضل و رحمته و الهمني بجوده و موهبته انه لهو الملهم على قلب من يشاء من خلقه و هو المؤيد القديم

3 ثم اعلم بأن معرفة هذا البيت منوطة بمعرفة مقامات الألوهية و مراتب الربوبية و سريان الوجود الحقيقي في الحقائق الممكنة المكونة المستفيضة المتقابلة للتجليات الرحمانية و الظهورات الصمدانية و الآيات اللاهوتية و الأشعة الساطعة عن شمس الحقيقة و نحن نشير اشارة الى تلك المقامات الغيبية و هو ان غيب الألوهية و الهوية الفردانية في مقام تنزهه عن الأسماء و الصفات المدركة للحقائق الانسانية غيب منبع لا يدرك و ذات بحث لا يوصف و السبيل مسدود و الطلب مردود دليله آياته و وجوده اثباته و ذلك المقام في عرف اهل الحقيقة يعبر بالأحادية الصرفة و الهوية البحتة و الكنز المخفي و ذات بحث و لا تعين صرف و غيب الغيوب و مجهول المطلق و مجهول النعت و المنقطع الوجداني و سائر الأسماء و عبروا كل واحد من هذه التعبيرات بملاحظة فان اردنا ان نذكر مقاصدهم يطول معنا الكلام و

4 في هذا المقام لم تكن الصفات و الأسماء متنازة عن الذات و حقائق المعلومات في كتم الانعدام بل الصفات عين الذات من دون شائبة الامتياز بل كلها شئون معتبرة في الذات بنحو البساطة و

simplicity and unity, without any trace of otherness. This is the station concerning which He, peace be upon Him, said: "God was, and there was nothing else besides Him." Some mystics have said: "Now He is as He was then."

- 5 Consider the legislative and scriptural Point: in its essence it is a singular jewel and a unified reality, while the letters and words are its aspects and conditions, encompassed and merged in its reality and essence in utter effacement and annihilation, such that no trace of its conditions is manifest, and existence belongs solely to the essence of the Original Point. Likewise, observe the numbers: all are expressions of the One, and the One is not among the numbers, yet all numbers arise from it and exist and are considered within it, without multiplicity, but in perfect simplicity and unity.
- 6 This is the station of Pure Unity and the degree of the Absolute Essence. As for the second station and second degree, which is arranged after and dependent upon this degree, it is the station that encompasses all perfect attributes. The mystery of this station is that the Eternal Being, in the unseen of Its essence and the hidden nature of Its attributes, required perfect manifestation and self-disclosure. According to some monotheists, manifestation is the appearance of the True One, glorified be He, to Himself by Himself in the forms of archetypes, while self-disclosure is His witnessing of His own beauty and perfection in the mirrors of realities and archetypes. Therefore, through the Most Holy Effusion, the attributes of the Divine Essence have manifested from the plane of Divine Unity into the plane of Primordial Unity. In this station, the archetypal realities are determined through a concrete intellectual existence, not through external existence, for these realities have never inhaled the fragrance of external existence. Rather, they exist through Divine intellectual existence. This station represents the first manifestation of Truth from the Hidden Treasury, and is expressed as Primordial Unity, Divinity, and the station of archetypal realities. These realities are expressions of Divine intellectual forms in the presence of Knowledge.
- 7 Preserve these meanings in your mind and seal them within. Know that I have imparted to you that which the nightingale of mystical knowledge has warbled upon the branches of the Tree of Utterance with varied melodies. Listen to it and recognize its worth.
- 8 Know then that the True One, through His grace, benevolence, generosity and bounty, created a Universal Reality, a Precious Essence, and an All-Encompassing Medium between Divine

الوحدة من غير شائبة الغيرية و هذا مقام الذي قال عليه السلام كان الله ولم يكن معه شيء فقال بعض العارفين الآن يكون بمثل ما قد كان

5 فانظر في النقطة التشريعية والتدوينية أنها في ذاتها جوهره فردانية وحقيقة احديه وان الحروف والكلمات اعتبارات وشئون لها ومندرجة و مندمجة في حقيقتها وهويتها بكمال المحو والفناء بحيث لم يكن ظاهراً منها شأن من الشئون ولم يكن الوجود الا لذات النقطة الأصلية وكذلك فانظر في الأعداد بأن كلها اعتبارات للأحد والأحد ليس من الأعداد وليكن كل الأعداد تنشأ منه وموجودة ومعتبرة فيه مع فقدان الكثرة بل بكمال البساطة والوحدة

6 فهذا مقام الأحدية الصرفة ومرتبة الهوية البحتة واما المقام الثاني والمرتبة الثانية المرتبة على هذه المرتبة وتابعة لها فهو مقام مستجمعية جميع الصفات الكمالية وسر هذا المقام ان الكينونة الصمدانية في غيب ذاته وخفي صفاته اقتضى كمال الجلاء والاستجلاء فأما الجلاء عند بعض الموحدين هو ظهور الحق سبحانه بنفسه لنفسه بصور الأعيان واما الاستجلاء هو شهوده جماله و كماله في مرايا الحقائق والأعيان لذا بواسطة الفيض الأقدس ظهرت شئون الذاتيه من المرتبة الأحديه في المرتبة الواحدية وفي هذا المقام تعينت الأعيان الثابتة بوجود علمي لا بوجود خارجي لأن الأعيان ما شئت رائحة الوجود الخارجى وليكنهم موجودون بوجود علمي الهى فهذا المقام أول ظهور الحق من الكثر المخفى ويعبر بالواحدية والألوهية ومرتبة الأعيان الثابتة والأعيان عبارة عن الصور العلية الإلهية في حضرة العلم

7 فاحفظ هذه المعاني في ذهنك و اغل مهرها عندك و اعلم بأنني قد القيت عليك ما غنّ عندليب العرفان على افنان دوحه البيان بفنون الألحان فاستمع له واعرف قدره

8 ثم اعلم بأن الحق بفضله واحسانه وكرمه وجوده خلق حقيقة كلية وجوهرة نفيسة وبرزخاً جامعاً بين الحقائق الألوهية والحقائق الكونية وجعلها

Realities and Created Realities. He made it comprehensive of both and the preface to the Book of Creation through the manifestation of "There is no God but God." He deposited within it a sign of His perfection, beauty, might, sovereignty, power, dominion and benevolence, so that those who seek proof might find evidence through this Divine Sign, this All-Encompassing Word, and this Perfect Point, of the Possessor of the Ancient Sign.

9 Thereby did this Great Manifestation deserve to be God's vicegerent in the worlds of creation, as God the Exalted has said: "Verily, I am placing in the earth a vicegerent." Likewise His words: "We have indeed created man in the best of forms," and "We have honored the children of Adam," and His words: "We offered the Trust to the heavens..." to the end of the verse. For the Trust is the station of the complete combination of perfect attributes, complete indication, and perfect reflection, as Ali (may God ennoble his countenance) said: "Dost thou reckon thyself a small body, while within thee is enfolded the Greater World? Thou art the Clear Book by whose letters the hidden is revealed."

10 Observe with the sight God created in your identity and essence that one of the attributes of Truth is that no affair occupies Him to the exclusion of another affair. This station has its sign in man, as thou seest that in a single moment he hears, sees, speaks, smells, understands and perceives, and no affair prevents him from another affair. Likewise observe in the names of God the Exalted that He is All-Hearing, All-Seeing, All-Knowing, All-Wise, Ever-Living, All-Powerful, Most Generous, All-Pardoning, All-Forgiving, and similarly all the names, such that from each of God's Most Beautiful Names and each of God's Supreme Attributes thou seest a sign existing in man that tells of its Creator. Were it not for this sign, none would comprehend these Names and Attributes. For example, canst thou explain sight and vision to one born blind? Canst thou make the deaf understand the power of hearing? No, by the Lord of Lords! Rather, he remains veiled and heedless of it.

11 Therefore reflect upon this Perfect Manifestation, this Distinguished Dayspring, this All-Encompassing Effulgence. Verily He is the gatherer of all ranks and exalted stations, heavenly realities, celestial subtleties, and divine outpourings. Likewise He is the gatherer of created realities and contingent darkness. In truth, He is the Greatest Medium, the Supreme Intermediary, the meeting place of the two seas, the confluence of the two rivers, and the possessor of two stations.

جامعة لهما وديباجة لديوان الابداع بظهور لا اله الا الله و اودع فيها آية من كماله و جماله و عزّه و سلطانه و قدرته و هيمنته و احسانه حتى يستدلّ المستدلون بهذه الآية اللاهوتية و الكلمة الجامعة و النقطة الكاملة على ذى الآية القديمه

9 و بذلك استحقّ هذا المظهر العظيم ان يكون خليفة لله في عوالم الانشاء كما قال الله تعالى انى جاعل في الارض خليفة و كذلك قوله تعالى لقد خلقنا الانسان في احسن تقويم و كذلك قوله تعالى و لقد كرّمنا بنى آدم و قوله تعالى انا عرضنا الامانة على السموات الى آخر الآية لأنّ الامانة هي مقام مستجمعية الصفات الكمالية و الدلالة التامة و المراتبة الكاملة كما قال على كرم الله وجهه أ تحسب أنّك جرم صغير و فيك انطوى العالم الأكبر و انت الكتاب المبين الذى بأحرفه يظهر المضمّر

10 فانظر ببصر الذى خلق الله فى هويتك و ذاتيتك بأنّ شأننا من شئون الحقّ انه لا يشغله شأن عن شأن و هذا المقام له آية فى الانسان بحيث ترى انه فى آن واحد يسمع و يرى و ينطق و يشمّ و يفقه و يدرك و ليس شأن من الشئون مانعاً له عن شأن آخر و كذلك فانظر فى اسماء الله تعالى انه سميع بصير عليم حكيم حتى قدّر كريم عفوّ غفور و بمثل هذا كلّ الأسماء بحيث من كلّ اسم من اسماء الله الحسنى و صفة من صفات الله العليا ترى آية موجودة فى الانسان تحكى عن بارئها ولو لا هذه الآية لما ادرك احد هذه الأسماء و الصفات مثلاً هل تقتدر ان تعرف الأكمه التبصر و المشاهدة و هل تستطيع ان تفهم الأصمّ قوّة الاستماع لا فوّرب الأرباب بل انه محجوب و غافل عنها

11 اذّا تفكّر فى هذا المظهر الكامل و المطمع الفاضل و الفيض الشامل انه جامع لكلّ المراتب و المقامات العالیه و الحقائق الملكوتية و الدقائق الجبروتية و الفيوضات اللاهوتية و كذلك هو جامع للحقائق الكونية و الظلمات الامكانية و فى الحقيقة هو البرزخ الأكبر و الواسطة العظمى و مجمع البحرين و ملتقى النهرين و حاوى الشّائنين

12 Let us return to the meaning of the verse. The poet, may his mystery be sanctified, says: "I was not diverted by the Divine from the decree of my manifestation," [Ibn al-Farid, al-Ta'ziyyah al-Kubra] meaning, I was not veiled nor heedless by the appearance of divine verses, merciful effusions, eternal traces, and unified lights that shone upon me from the unseen realm of oneness and the essence of identity during the stations of my submergence in the oceans of God's love and my ignition from the fire of His love and yearning, from the decree of my manifestation, which is my being a recipient for the appearance of these verses and a manifestor for the emergence of these lofty stations when the brilliant rays shine forth from the Sun of the Divine Essence. That is, I do not forget my station as a sign, my lowliness, poverty, meekness, desperation, need, human nature, and I know my worth, capacity and station.

13 For some people, when the Ancient Ocean bestows upon them a drop of meanings and manifestations through His Greatest Name, and they drink a full cup from the hand of the Cup-bearer of immortality in the exalted paradise under the shade of God's Most Great and Most Exalted Name, they become intoxicated, elated, and joyful, forgetting their station as signs, their lowliness, poverty, and meekness. They imagine they have reached the center of guidance, the highest degree, the Lote-Tree of the Uttermost End, and the Farthest Mosque. Because of these suppositions and imaginings, the authority of the Ancient King comes upon them with great might, and they are addressed by the Living, the Self-Subsisting: "Be ye abased in your base stations and your dark, lowly degrees, and speak not to the presence of Truth. Far be it! It cannot be. Here you are alive; if you speak truth, die, for there is no greater veil than ego and the persistence of existence when faced with the holy manifestations of the Beauty of God, the Supreme, the Self-Subsisting. Your existence is a sin with which no sin can be compared."

14 Where are such as these compared to those who have drunk from the oceans of life, yet none could find a trace on their lips? Have you not heard that he who was the gem in the ring of perfection, the sun in the heaven of beauty, and the true dawn shining upon the horizons, despite the greatness of his station, the majesty of his worth, and the loftiness of his rank - such that the eye of existence has never seen his like or equal - and who was a universal manifestor, a divine dawning-place, and an eternal spirit; and indeed God, blessed and exalted be He, manifested upon him His perfection and beauty, and entrusted in him the secrets of what was and what will be; and who was a universal reality, a perfect word, an inscribed book, and

12 فلنرجع الى معنى البيت قال الناظم قدس سره و لم اله باللاهوت عن حكم مظهرى اى لم احتجب و اغفل بظهور الآيات اللاهوتيه و الفيوضات الرحانيه و الآثار الصمدانيه و الأنوار الوجدانيه التى تتجلى على من غيب الاحديه و ذات الهويه فى مقامات استغراقى فى بحور محبة الله و اشتعالى من نار عشقه و شوقه عن حكم مظهريتى التى هى كونى معرضاً لظهور هذه الآيات و مظهراً لبروز هذه المراتب العالية عند شروق اشعة الساطعة عن شمس الذات اى لا انسى آيتي و ذلى و فقرى و مسكنتى و اضطرارى و احتياجى و ناسوتي و اعرف قدرى و مبلغى و شأنى

13 لأن بعض الناس اذا افاض عليهم بحر القدم قطرة من المعانى و التجليات بواسطة اسمه الأعظم و شربوا كأساً دهاقاً من يد ساقى البقاء فى جنة العليا فى ظل اسم الله الأعظم الأعلى سكروا و طربوا و فرحوا و نسوا مقام آيتيهم و ذلمهم و فقرهم و مسكنتهم و حسبوا انهم وصلوا الى مركز الهدى و الدرجة العليا و سدره المنتهى و المسجد الأقصى فيسبب هذا الظنون و الأوهام انهم سطوات الملك القديم بقهر عظيم و خطوبوا بخطاب الحق القيوم اخسئوا فى مراتبكم السفلية و درجاتكم النازلة الظلماتيه و لا تكلمون بجانب جناب الحق هيئات لم يكن فيها انت حتى ان تكن صادق مت لأن لم يكن حجاب اعظم من الأنانيه و بقاء الوجود عند التجليات القدسية من جمال الله المهيمن القيوم وجودك ذنب لا يقاس به ذنب

14 فأين هؤلاء من الذين شربوا بحور الحيوان و لم يجد احد من شفيتهم اثرأ اما سمعت بأن الذى كان فصلاً فى خاتم الكمال و شمساً فى فلك الجمال و صباحاً صادقاً مشرقاً على الآفاق مع عظمة شأنه و جلالة قدره و علو منزلته بحيث ما رأت عين الوجود بمثله و شبهه و كان مظهراً كلياً و مشرقاً ربانياً و روحاً قديماً و ان الله تبارك و تعالى تجلى عليه بكلمه و جماله و اودع فيه اسرار ما كان و ما يكون و كان حقيقة جامعة و كلمة تامة و كتاباً مسطوراً و لوحاً محفوظاً و كان علة

a preserved tablet; and who was the cause of creation of all contingent beings and the ripened fruit of the tree of existence; and who was addressed by the Mighty, the Bestower: "But for thee, I would not have created the celestial spheres" - even he said: "We have not known Thee as Thou should be known, and we have not worshipped Thee as Thou should be worshipped," and "My Lord, increase me in knowledge."

- 15 Does it befit anyone to claim independence and utter anything contrary to this luminous path? No, by the Lord of earth and heaven! Rather, one should say: "Glory be unto Thee, O my God! I am but one of Thy servants, and an atom in the realms of Thy creation. Had it not been for Thy inspiration of Thy praise, Thy support in Thy remembrance, Thy teaching me the interpretation of Thy verses, and Thy establishing me in Thy Cause, I would have been scattered dust, a vanishing shadow, and a mirage in the desert which the thirsty imagines to be water. But through Thy grace and bounty, Thou hast given me to drink from the choice sealed wine, admitted me into the gardens of Thy hidden mystery, immersed me in the seas of Thy inspiration, and raised me to the heaven of unveiling and witnessing through Thy kindness, favor, and beneficence. O my Lord! Make me know my station, then keep my lowliness and meekness before my eyes, that I may be aware of my poverty, mindful of my station, and conscious of my ignorance and loss. O my Lord! Enable me to achieve this through Thy grace, for Thou art the Gracious, the Generous, the Forgiving, the Merciful."

- 16 Look likewise into the meaning of the second part of the verse where He saith: "And I have not forgotten in the realm of dust the manifestation of wisdom," meaning that I have not forgotten, nor am I veiled from My descent through the stations of poverty and nothingness, nor from the dominion of the darkness of contingent being and the finite conditions of human reality, nor from My earthly stations of darkness and the degrees of animal desires, My manifestation of divine wisdom, of single mysteries, of eternal revelations and heavenly realities. Nor am I veiled by physical conditions, nor forgetful of spiritual delights and stations of revelation, of witnessing and of beholding the signs of My Creator and Object of My worship in the horizons and in Myself, as God, blessed and exalted be He, hath said: "We will show them Our signs in the horizons and in themselves until it becomes clear to them that this is the truth."

- 17 Hear what the Dove of Holiness sang in the Garden of Paradise. He said: "Now I mention to thee radiant holy allusions from the stations of glory that they may attract thee to the court of

خلق الممكنات و الثمرة اليانعة البالغة من شجرة الموجودات و مخاطباً بخطاب العزيز الوهاب لولاك لولاك لما خلقت الأفلاك مع ذلك قال ما عرفناك حق معرفتك و ما عبدناك حق عبادتك و رب زدني علماً

15 هل يليق لأحد ان يدعى الغناء و يتفوه بشيء يخالف هذا المنهج البيضاء لا فورب الأرض و السماء بل له ان يقول سبحانك اللهم يا الهى انى عبد من عبادك و ذرة في عوالم انشائك و لولاه ان اهتمنى بشئائك و ايدتنى على ذكرك و علمتنى من تأويل آياتك و اقتننى على امرك لكنت هباءً منبثاً و ظلاً فانياً و سراب بقيق يحسبه الظمان ماءً و لكن بفضلك و جودك اسقيتنى من رحيق الختوم و ادخلتنى في حدائق سرر المكنون و اغمستنى في بحور الهامك و عزجتنى الى سماء المكاشفة و الشهود بلطفك و منك و احسانك اى رب عزفنى مقامى ثم اجعل ذلى و مسكنتى نصب عينى لأكون عارفاً بفقري و منتبهاً في شأنى و ملتفتاً الى جهلى و فقدانى اى رب وفقنى على ذلك بفضلك لأنك انت المتفضل بالاذل الغفور الرحيم

16 و كذلك فانظر في معنى شطر الثاني من البيت فيقول و لم انس بالناسوت مظهر حكمة اى لا انس و لا انحب من تنزلاتي في درجات الفقر و فقدان و استيلاء ظلمات الامكان و التعينات الناشئة المحدودة في حقايق الانسان و مراتبي الناسوتية الظلمانية و دركاتي الشهوانية الحيوانية مظهرية للحكم الربانية الاسرار الفردانية و التجليات الصمدانية و الحقايق اللاهوتية و لا احتجب بشئون الجسمانية و لا انس أ انس بلدائد الروحانية و مقامات مكاشفتي و شهودي و مشاهدة آيات موجدى و معبودى في الآفاق في نفسى كما قال الله تبارك و تعالى سنريهم آياتنا في الآفاق في انفسهم حتى يتبين لهم انه الحق

17 اسمع ما غنت ورقاء القدس في حديقته الفردوس قال حينئذ اذكر لك اشارات قدسية شعشعانية من مراتب الجلال ليجذبك الى ساحة القدس

holiness, nearness and beauty, and strengthen thee in a matter wherein thou wilt see naught in existence save the countenance of the Beloved, and wilt not see creation except as on a day when no one was worthy of mention. By God, shouldst thou attain to that station thou wouldst not be heedless of it even wert thou to be cut to pieces. Would the seeker of the Beloved forget the oppression of the Beloved, or would the parched and thirsty one be heedless of the waters of life? No, by my Lord, the All-Merciful! Rather he sayeth: 'My God, the companion of love is wakeful in the night, calling and praying. Fie upon the heedless one who slumbers!'

- 18 This is one of the meanings of the verse which I have imparted to thee. As to the second meaning, He saith that by reason of My spiritual, divine affairs, and My attraction to the eternal flames of God's kindled fire, and My passion for the beauty of God, and My love and rapture in the beauty of My Beloved and my Master, and My occupation with journeying unto God, and My enkindlement from the heat of the love of God, I am not veiled from the duties of the Law and the Path and acts of worship, nor am I heedless of the obligations which God hath enjoined upon Me in My deeds and devotions. For human perfection lieth in being all-embracing of every condition and station, and complete in all perfections and degrees, such that engagement of the heart and the enkindlement of the breast in the remembrance of God and in revelation and witnessing the beauty of God do not prevent one from the acts of worship which God hath enjoined in His Laws and Traditions. Thus one's inner reality conformeth to one's outward state, and one's outer manifestations mirror one's inner conditions, and one's limbs and members testify to what is in one's heart and soul. Without this, one is outwardly deficient even if inwardly perfect. Rather, inner perfection is through outer perfection, and outer beauty through inner perfection. For some people who have become heedless and veiled by the veils of self from the straight path and the upright way have contented themselves with the inner and denied the outer commandments and laws of God, nay, have completely forgotten them. This is naught but a veil from truth. Rather, the perfect human being's deeds, works, standing, sitting, speech, praise, ascent to the heaven of mystical knowledge, and flight from the depths of ignorance to the heights of knowledge and certitude - all of these indicate that he walketh upon the straight line between earth and heaven, that he is a sign from the All-Merciful among the concourse of possibility, the manifestation of justice in the worlds of being, and the repository of the conditions of unity, through the help of God, the Mighty, the Praiseworthy.

و القرب و الجمال و يؤيدك على امر لا ترى في الوجود الا طلعة حضرة المحبوب و لن ترى الخلق الا [اليوم] لم يكن احداً مذكوراً تالله لو تصل الى ذلك المقام لن تغفل عنه ولو يقطعك احد ارباً ارباً هل ينسى طالب الأديب ظلم الحبيب او يغفل ظمآن العطشان عن كوثر الحيوان لا فوربى الرحمن بل انه يقول الهى حليف الحب بالليل ساهر ينادى و يدعو افأ لمغفل يهجع

18 فهذا معنى من معانى البيت قد القيته عليك و اما المعنى الثانى يقول بأن بأمور الروحانية اللاهوتية و جذباتى من جذوات نار الله الموقدة الصمدانية و شغفى فى جمال الله و حى و هيمانى فى جمال محبوبى و مولائى و اشتغالى بالسلوك الى الله و اشتغالى من حرارة محبة الله لم احتجب عن وظائف الشريعة و الطريقة و العبادات و لم اله عن فرائض التى فرض الله على فى اعمالى و مناسبى لأن الكمال للانسان ان يكون جامعاً لكل الشئون و المراتب و كاملاً فى الكمالات و الدرجات بحيث لا يمنعه اشتغال قلبه و اشتغال حشاه فى ذكر الله و مكاشفته و شهوده فى جمال الله عن عبادات التى فرض الله عليه فى الشرائع و السنن حتى يكون سره مطابقاً لعلانيته و ظواهره مرآة لبواطنه و اركانه و اعضائه شاهداً بما فى قلبه و روحه و من غير هذا ناقص فى الظاهر ولو كان كاملاً من حيث الباطن بل كمال الباطن بكمال الظاهر و جمال الظاهر بكمال الباطن لأن بعض من الناس الذين غفلوا و احتجبوا بحجبات انفسهم عن المنهج القويم و الصراط المستقيم اقتنعوا بالباطن و انكروا للظاهر من اوامر الله و احكامه بل نسوه نسباً فهذا لم يكن الا احتجاباً عن الحق بل الانسان الكامل ان افعاله و اعماله و قيامه و قعوده و نطقه و ثنائه و عروجه فى سماء العرفان و طيرانه من حضيض الجهل الى اوج العلم و الايقان كلها تدل بأنه ماشى على خط الاستواء بين الأرض و السماء و انه لآية من الرحمن بين ملام الامكان و ظهور العدل فى الأكوان و ممكن شئون التوحيد بعون الله العزيز الحميد

19 And likewise I am a repository of the aspects of divine unity by the aid of God, the Mighty, the Praiseworthy. And likewise I am not forgetful of the human realm, that is, my engagement with laws, traditions and physical devotions, nor of spiritual conditions, signs of oneness, and manifestations of eternity from the Divine Presence. Rather, I am the gatherer of both and unified with each. And likewise another meaning is intended by this verse: that those souls who have been delivered from the perils of self and passion, and have been awakened from the slumber of heedlessness and blindness by the wafting of the breaths of their Lord, the All-Merciful, from the paradise of the mercy of His Name, the Mighty, the Bestower, and have striven in God with the striving that is due to Him until they ascended to the highest degrees and drew nigh unto the station of "the distance of two bow-lengths or even less" at the Garden of Refuge and the Lote-Tree beyond which there is no passing, and their attributes, qualities, essences and selves have been annihilated in the attributes of God, becoming extinct from themselves and abiding in His permanence - these are the chosen ones, the manifestations of the signs of unity and the realities of detachment. They acquire divine outpourings from the All-Merciful Presence through the Universal Reality of Muhammad, and they derive divine knowledge and wisdom from the lamp-niche wherein is lit the lamp of oneness. These, then, are the niches of this lamp and the mirrors wherein may be seen the beauty of the Most Great Beloved, the Ancient Light, the Most Perfect Mystery, and the Most Subtle Symbol. Therefore, whatsoever perfect words they manifest concerning the signs in the horizons and in themselves are all wisdoms that have appeared, lights that have emerged, and rays that have shone forth from the lamp of the Muhammadan Reality. And likewise their speech, their poetry, their knowledge, their sciences and their arts.

20 Know then that the Speaker is the Sun of the Muhammadan Reality, whose rays have appeared in these pure mirrors and subtle manifestations. This Universal Reality declares: "I am not diverted by the divine realm from the decree of my Manifestation" - that is, I am not veiled by the acquisition of meanings, knowledge, revelations, outpourings and divine mysteries from bestowing upon receptive souls and realities capable of receiving this Most Great Grace. For the Muhammadan Reality has two stations: the station of receiving grace, which is expressed as absolute guardianship and being enkindled with the fire of oneness, as He, glorified and exalted be He, hath said: "He said to his family: 'Verily, I perceive a fire; perhaps I can bring you from it a burning brand or find guidance at the fire.'" This Reality encompasses both these stations, and neither occupies

19 و كذلك لم انس بالناسوت اى اشتغالى بالشرائع والسنن والعبادات الجسمانية شئون الروحانية وآيات الوجدانية وظهورات الصمدانية من الحضرة الرحمانية بل اكون جامعاً بينهما واحداً لكليهما وكذلك قصد بهذا البيت معنى آخر وهو ان النفوس التي نجوا من مهالك النفس والهوى وانتبهوا من نوم الغفلة والعى بما مرت عليهم نفحات ربهم الرحمن من جنة رحمة اسمه العزيز المنان وجاهدوا في الله حق جهاده حتى تصاعدوا في الدرجات العليا وتقرّبوا الى مقام قاب قوسين او ادنى عند جنة المأوى وسدرة المنتهى وفت شئونهم وصفاتهم وذواتهم وانبأتهم في صفات الله وصاروا فانياً من انفسهم وباقياً ببقائه هؤلاء الاخيار مظاهر آيات التوحيد وحقائق التجريد ويكتسبون الفيوضات من الحضرة الرحمانية بواسطة حقيقة الكلية الجامعة المحمدية ويقتبسون المعارف والحكم الصمدانية من زجاجة التي توقدت فيها مصباح الأحديّة فهؤلاء مشكوة لهذا المصباح ومراة ترى فيها جمال حبيب الأعظم والنور الأقدم والسر الأتم والرمز المنعم اذاً كلّما يظهر منهم من كلمات التامة في آيات الآفاقية والانفسية كلّما حكم ظهرت وانوار برزت واشعة سطعت من مصباح حقيقة المحمدية وكذلك كلامهم و اشعارهم ومعارفهم وعلومهم وفنونهم

20 اذاً فاعلم بأنّ القائل هو شمس حقيقة المحمدية التي ظهرت اشعتها في هذه المرايا الصافية والمجالى اللطيفة وتقول هذه الحقيقة الكلية ولم اله باللاهوت عن حكم مظهرى اى لم احتجب باستفاضة المعاني والمعارف والتجليات والفيوضات والأسرار الرحمانية عن الافاضة الى النفوس المستعدة والحقائق القابلة لهذا الفيض الأعظم لأنّ للحقيقة المحمدية مقامان مقام الاستفاضة التي يعبر بالولاية المطلقة والاشتعال بنار الأحديّة كما قال عز وجل فقال لأهله انى انست ناراً على اتيكم منها بقبس ولعلكم تصطلون فهذه الحقيقة جامعة لذين المقامين و

it to the exclusion of the other, for at all times it was receiving divine outpourings, revelations, divine realities and lordly conditions, while delivering the messages of its Lord to His servants and explaining to them all that was in the treasuries of the unseen and hidden from sight behind the veils, nurturing them through the power of the Lord of Lords until they reached the throne of certitude and the seat of tranquility, and were sustained by heavenly, divine tables, tasting the sweetness of the fruits of Paradise from the Tree that was raised up on the Sinai of Manifestation and was enkindled with the fire of God, ignited, which gaineth the ascendancy over hearts. Therefore, raise thy hands and say:

21 O my God! Thou knowest my abasement, my poverty, my destitution, and my need for Thy grace and Thy great mercy. Rain down upon me from the clouds of Thy generosity and bounty the rains of knowledge and understanding, that I may delight in Thy most exalted Paradise and be Thy most sublime companion through Thy gifts and bestowals. O my Lord! I am thirsty; give me to drink from the cup of Thy love. I am hungry; feed me from Thy eternal blessings and wondrous favors. Verily, Thou art the Giver without being asked, the Benefactor to Thy servants through Thy grace, Thy favor, and Thy bounty. And verily, Thou art the Forgiving, the Merciful.

22 O My Brother! We have deposited the jewels of mysteries in the depths of concealment, for this is a time wherein I cannot mention what God hath taught me of the melodies of the birds of the Paradise of the All-Glorious. Therefore have I sealed it with the remembrance of God, the Mighty, the Powerful, that it might be as musk unto them who desire to attain unto that station wherein naught is seen save the effulgent lights of thy Lord's countenance, the Inaccessible. Were I to expound this most lustrous pearl and radiant maiden, the pages would be exhausted, yet what I desired to mention concerning the stations of thy Lord's revelation would not be complete. We beseech God to assist thee in serving Him and obeying Him, and to say in all conditions: "Praise be to God, the Lord of all worlds."

23 O thou who walkest in the path! I desired to impart unto thee that which would draw hearts and turn them toward that station wherein they would behold in all things naught save the revelations of the Presence of the Beloved. Yet the suppositions of the servants and the imaginings of the people in every land have held Me back. By Him Who hath caused the tongue of dawn to speak His praise! Were thou to become aware of My state and what God hath bestowed upon Me through His grace,

لا يشغله أحدهما عن الآخر لأنه كان في كلّ الأحيان يتلقّى الفيوضات والتجليات وحقائق اللاهوتية والشئون الربانية و يبلغ رسالات ربه لعباده و يبين لهم كلّ ما كان في خزائن الغيب و محجوب عن الأنظار خلف الأستار و يريهم بقوة ربّ الأرباب حتّى وصلوا الى عرش الايقان و كرسى الاطمينان و رزقوا بموائد السمائية الربانية و ذاقوا حلاوة ثمرات [الجنة] من الشجرة التي ارتفعت في سيناء الظهور و اشتعلت بنار الله الموقدة التي تطلع على الأفئدة اذا فارفع يديك و قل

21 اللهم يا الهى تعلم ذلّى و مسكنتى و افتقارى و احتياجى الى فضلك و رحمتك الكبرى فامطر علىّ من سحاب جودك و احسانك امطار العلم و العرفان لأكون مثلاً في جنتك العليا و رفيقك الأعلى بمواهبك و عطايك اى رب انى ظمآن فاسقنى من كأس حبك و اتنى جائع اطعمنى من نعمك الباقية و آلائك البديعة انك انت المعطى بلا سؤال و المحسن على ارقائك بفضلك و منك و احسانك و انك انت الغفور الرحيم

22 يا اخى قد اودعنا جواهر الأسرار فى غياهب الأستار لأنّ الوقت وقت لا يسعنى فيه ان اذكر ما عرّفنى الله من الحان طيور جنة الفردوس لذا ختمت بذكر الله جلّ و عزّ ليكون ختامه مسكاً للذين ارادوا الوصول الى مقام الذى لا يرى فيه الا تجلّى انوار وجه ربك المنيع مع ذلك انى لو اريد ان اشرح هذه الفريدة الغراء و الخريدة النوراء ينتهى الأوراق و لا ينتهى ما اردت فى ذكره فى مقامات تجليات ربك نسئل الله بأن يوفّقك على خدمته و طاعته و يقول فى كلّ الأحوال الحمد لله ربّ العالمين

23 يا ايها السالك اردت ان التقي عليك ما يجتذب به القلوب و تقلبهم الى مقام الذى لا يرون فى الأشياء الا تجليات حضرة المحبوب وليكن منعنى ظنون العباد و اوهام من فى البلاد فوالذى دلح لسان الفجر بثنائه لو تطلع بحالى و ما اعطانى الله بفضلته و كرمه و احسانه لتدع الورى عن ورائك و تصيح و تنوح فى الغراء قد سترنا اسرار ربك

bounty and favor, thou wouldst forsake all creation and cry out and lament in the wilderness. We have concealed the mysteries of thy Lord, the Most Merciful, the Mighty, the Loving, for We found the people heedless of what God intended for them.

- 24 If thou wouldst hear from Me what the Cock of Divine Knowledge hath warbled upon the branches, it is this: The wayfarer on the white path will never reach the station of his true homeland save through detachment from all that is in the hands of men. Abandon thy earthly homeland, then set thy face toward that station which God hath made the source of homeland for all who turn unto God, the Lord of the seen and unseen. By thy life! This is not the day for questions and answers. This is the day wherein, shouldst thou look with the eye of the heart upon the faces of the servants, thou wouldst find the people of truth, for upon their faces can be seen the radiance of the All-Merciful amidst all creation. Set aside all allusions, aiming for that station which God hath sanctified from all indications. By God! I desire naught for thee save what is best for thee, and God sufficeth as witness.

- 25 Vast, vast is the ocean. When thou reachest and enterest it, beware, beware lest its waves deter thee. Say "In the Name of God and by God," then plunge therein that thou mayest find the pearls of thy Lord's knowledge, which none hath attained save whom God willeth. We beseech God to assist thee in turning unto Him and in placing thy trust in Him in all conditions. Verily, He is the Self-Sufficient, the Most Exalted.

- 26 In conclusion, we bear witness that there is no God but Him, in affirmation of His oneness and in recognition of His singleness. And we bear witness that His Beloved is indeed the Beloved One, whom He hath chosen from among His creation for the guidance of His creatures, making Him the Dawning-Place of His names, the Dayspring of His attributes, the Recipient of His revelation, and the Manifestation of His Self, and hath made Him to represent Him in all His worlds. Verily, He is the Almighty, the Most Exalted, the Mighty, the All-Wise.

الرحمن العزيز الودود بما وجدنا الناس غافلين عما
اراد الله لهم

24 أنك لو تسمع مني ان اتبع ما دلح به ديك
العرفان على الأفنان هو هذا ان السالك في المنهج
البيضاء لن يصل الى مقام وطنه الا بكف الصفر
عما في ايدي الناس ضع وطن الترابي ثم اقصد
الى مقام الذي جعله الله اصل الوطن لكل من
اقبل الى الله مالک السر والعن لعمرك ليس
اليوم يوم السؤال والجواب هذا يوم لو تنظر بعين
الفؤاد في وجوه العباد لتجد اهل الحق لأن في
وجوههم يرى نضرة الرحمن بين اهل الامكان ضع
الاشارات قاصدا الى مقام الذي جعله الله مقدسا
عن الدلالات فوالله اني ما اردت لك الا ما
هو خير لك و كفى بالله شهيدا

25 ان البحر عظيم عظيم اذا بلغت و وردت اياك
اياك ان يمنحك امواجه قل بسم الله و بالله ثم
اغمس فيه لتجد لآئي علوم ربك التي ما بلغ اليها
احد الا من شاء الله نسئل الله بأن يوفقك علي
الاقبال اليه و التوكل عليه في كل الأحوال انه
هو الغني المتعال

26 في آخر القول نشهد ان لا اله الا الله اقراراً
بوحديته و اعترافاً بفردانيته و نشهد ان حبيبه
هو المحبوب و اصطفاه بين بريته لهداية خلقه و
جعله مطلع اسمائه و مشرق صفاته و مهبط وحيه
و مظهر نفسه و جعله حاكماً عنه في جميع عوالمه
انه هو المقتدر المتعالى العزيز الحكيم

BRL_DAK#0648, YMM.329x

AB05161

*To: Hasan Khurasani**Date: 1888-Nov-04*

1 He is the Praised One.

1 هو المحمود

2 O beloved of my spirit and dawning-place of the lights of divine love, O youth of the All-Merciful, Aqa Mirza 'Ali-Muhammad! For some time you were blessed with the greatest favors in the utmost joy and delight under the shadow of the All-Merciful. Now by God's leave you are returning to that land. As your journey's beginning was unto God, God willing your return will also be unto God. We hope through the infinite favors of the Divine Unity that you all may be preserved and protected in God's fortress and the shelter of divine protection and safeguarding, and be intoxicated and enraptured from the cup of the wine of the All-Merciful.

2 ای حبیب روحی و مطلع انوار محبت الهی فتی
الرحمانی آقا میرزا علیمحمد چندی در کمال روح
و ریحان در ظلّ حضرت رحمن باعظم الطاف
فائز حال باذن الهی بآن ارض راجع چون
مبدء سفرشان الی الله بوده انشاءالله عودشان نیز
الی الله خواهد بود از الطاف بینهایت حضرت
احدیّت امیدوار هستیم که کلّ در حصن الهی
و کھف حفظ و حمایت ربّانی محفوظ و مصون
باشید و از کأس صہبای رحمانی مست و مخمور

3 It is the season of the divine springtime and the breezes of grace and supreme bounty are stirring, and the vernal clouds of greatest mercy are pouring forth their rain, and the rays of the Sun of Truth are shining, and the trees of existence are attaining to new garments, and the gardens of beings and created things are displaying all manner of adornments through the bounty and gifts of this spiritual spring. Therefore this verse is fitting for this station:

3 موسم فصل ربیع الهیست و نسائم فضل و موهبت
کبری در هیجان و ابر نیسان رحمت عظمی در
فیضان و انوار شمس حقیقت ساطع و اشجار
وجود بخلعت جدیدہ فائز و حدائق کائنات و
موجودات از فیض و مواهب این بہار روحانی
بانواع تزئین ظاہر پس این بیت در این مقام مناسب

4 "In one hand the wine-cup and in the other the Beloved's tress

4 یکدست جام بادہ و یکدست زلف یار

5 Thus would I dance in the midst of the field!"

5 رقصی در این میانہ میدانم آرزوست

6 Convey greetings to all the loved ones of God.

6 جمیع احبابی الهی را تکبیر برسانید

MSHR5.429b

ABU1472

Words to Nabil-i-A'zam around 1889 in Akka

[I have heard the Most Great Branch, who in those days was a child of only eight years of age, recount one of His experiences as He ventured to leave the house in which He was then residing.]

We had sought shelter, [He told us,] in the house of My uncle, Mirza Isma'il. Tihiran was in the throes of the wildest excitement. I ventured at times to sally forth from that house and to cross the street on My way to the market. I would hardly cross the threshold and step into the street, when boys of My age, who were running about, would crowd around Me crying, 'Babi! Babi'. Knowing well the state of excitement into which all the inhabitants of the capital, both young and old, had fallen, I would deliberately ignore their clamour and quietly steal away to My home.

One day I happened to be walking alone through the market on My way to My uncle's house. As I was looking behind Me, I found a band of little ruffians running fast to overtake Me. They were pelting Me with stones and shouting menacingly, 'Babi! Babi!'

To intimidate them seemed to be the only way I could avert the danger with which I was threatened. I turned back and rushed towards them with such determination that they fled away in distress and vanished. I could hear their distant cry, 'The little Babi is fast pursuing us! He will surely overtake and slay us all!'

As I was directing My steps towards home, I heard a man shouting at the top of his voice: 'Well done, you brave and fearless child! No one of your age would ever have been able, unaided, to withstand their attack.' From that day onward, I was never again molested by any of the boys of the streets, nor did I hear any offensive word fall from their lips."

DB.616

AB00033

Date: 1889-Dec-09

- 1 Your letter was received and I was informed of the events and delirious accusations of the slanderers. Do not be saddened or grieved by such matters, and do not let your heart—which is the niche for the lights of the All-Merciful and the center where conscious realities dawn—be troubled. These words and conditions are mere delusions, and these affairs and suppositions are the results of madness. Countless similar events have occurred until now; indeed, events have taken place in comparison to which this incident is as a drop to an ocean. Eventually the truth of the matter, like the brilliant sun, became manifest and evident from the clear horizon. There is no cause for melancholy and no occasion for weariness, for the great ones of the royal court and the pillars of the sovereign realm, who are renowned, intelligent and perceptive persons, are aware of the realities of matters and cognizant of the truth of conduct and behavior. These absurdities have no weight in their hearing and these calumnies have no effect.
- 1 مراسله آنجناب واصل و بر وقوعات و هذیان مفتریان اطلاع حاصل گردید از اینگونه امور مغموم و محزون نشوید و قلب را که مشکاة انوار رحمن و مرکز سنوح حقائق وجدانست مکدر ننمائید این اقوال و احوال اوهام مجرد است و این شئون و ظنون از نتایج جنونست امثال این گونه وقوعات تا بحال بی حد و حساب واقع بلکه وقوعاتی وقوع یافت که این واقعه نسبت بآنها حکم قطره و دریا داشته و عاقبت حقیقت حال چون مهر منیر از افق مبین ظاهر و لائح گردید جای ملال نیست و موقع کلال نه چه که بزرگان دربار پادشاهی و ارکان مملکت شهریاری آنان که شخص شهر و هوشیار و بصیرند بر حقائق امور مطلعند و بر حقیقت سیر و سلوک واقف این ترهات را در مسامعشان وقتی نه و این مفتریات را تأثیری نیست
- 2 No calumny greater than what befell Siyyid ‘Ali-Akbar in Tehran will ever occur, especially since the slanderers were from among the notables and were trusted by all. Praise be to God, His Imperial Majesty personally, and through the pillars of his world-protecting sovereignty, investigated, which ultimately caused the shame of the transgressors and the embarrassment of the slanderers. You too are now, praise be to God, under the rule of a perfect, just person and in the presence of a discerning critic who knows the slanderers as they truly are and who became aware of the truth of their condition even before you did.
- 2 دیگر افترائی اعظم از آنچه بر سید علی اکبر در طهران واقع شد نخواهد شد علی الخصوص مفتترین از صناید ناس بودند و محل اعتماد کل اشخاص الحمد لله اعلی حضرت تاجداری بنفس همایون و بواسطه ارکان سلطنت جهانیان تحقیق فرمودند عاقبت سبب نخلت طاغیین و شرمساری مفتترین شد شما نیز حال الحمد لله در تحت حکومت شخص کامل عادلید و در حضور بصیر ناقد و مفتترین را کما هو حقّه میشناسند و پیش از شما بر حقائق احوالشان مطلع گشتند
- 3 Glory be to God! The opponents on one hand count themselves as deputies and heirs of the Bab and claim authenticity and deputyship, while on the other hand they loose their tongues in reproach before their compatriots saying these people are Babis, and when necessary they pollute their tongues with cursing and reviling their own guide, for this practice is permissible and agreeable in their way, and by this intrigue they make the matter dubious to their simple compatriots. Furthermore, the friends of the homeland are not aware of the details about some of the slanderers and their going to Famagusta and being intermediaries of communication.
- 3 سبحان الله معاندین از یک طرف خود را وکیل و ورث حضرت باب میشمرند و دعوای اصالت و وکالت کنند و از طرف دیگر نزد هموطنان زبان بطعن گشایند که این اشخاص بابی هستند و عندالزوم به سب و لعن مرشد خویش لسان بیالایند زیرا این روش در طریقشان جائز و موافق و باین دسیسه امر را بر هموطنان ساده مشتبّه نمایند دیگر تفصیل بعضی مفتترین را و رفتنشان به ماغوسا و واسطه مخبره بودنشان را یاران وطن مطلع نیستند

- 4 Now, despite these events and calumnies, do not seek to confront and take revenge, and move not except with pure fairness, and do not pollute your tongue with reproaching them. At most, be concerned with defense and preservation of dignity. This base world has no worthiness or merit, and this transient dust-heap has no permanence or stability.
- 5 Praise be to God, the character, conduct and thoughts of this community are clear and evident to all communities, both friend and stranger. If viewed with the eye of fairness, all would testify that this community [are loyal to the government] and seek the prosperity of the nation, while most people are concerned with themselves and afflicted with more or less [selfishness]. Either they hoard decorations and debris, or they light the candle of pleasure and revelry. They draw not a breath without desire, and take not a step for the good of their fellow man. For the sake of a position they cast all into a pit, and for the pleasure of some days they consent to the abasement of peoples. The wise strive to establish foundations and improve the condition of the destitute, while the ignorant are drunk and dazed from the cup of heedlessness.
- 6 And this company stand aloof from selfish imaginings, and, in service to the general good, are ready to lay down their lives. They are the very element of life unto the body of Iran, and in righteous aims they are manifest signs, exerting strenuous endeavor for the reformation of morals, and in the path of the divine good-pleasure they withhold neither heart nor soul. For forty years, despite all afflictions, trials and sorrows, they have labored to reform morals and moderate conduct. Justice demands acknowledgment that from the time of their arrival in Iraq until now, though they became the object of wrath and chastisement and fell victim to persecution and punishment, they committed no wrong and uttered no complaint. They spoke no word save of submission and acquiescence, and walked no path save that of patience, calm, silence and quietude. With perfect sincerity and steadfastness they served the government and sacrificed their lives for the welfare of their compatriots, closing their eyes to all occurrences. Night and day they devoted their time solely to that which leads to progress, giving their lives for the attainment of universal benefits and offering up their spirit and being for the means of adorning human reality with the lights of the happiness of knowledge, the manifestation of human perfections, and the realization of the highest virtues of civilized souls. Even the most holy Ardibili did not manifest greater sanctity than this. Although the eye of the prejudiced sees naught but evil, and the ear of the passionate hears naught but blame,
- 4 حال شما با وجود این وقوعات و افتراها در صدد مقابلی و انتقام نباشید و جز بصرف انصاف حرکت ننمائید و زبان را بمذمتشان میلانید نهایت آنکه در صدد مدافعه و اکال ناموس باشید این دنیای دنی را لیاقت و سزاواری نبوده و این خاکدان فانی را ثبوت و قراری نه
- 5 الحمد لله اخلاق و اطوار و افکار این طائفه در نزد عموم طوائف از آشنا و بیگانه واضح و آشکار است اگر بنظر انصاف نظر شود کل شهادت میدهند که این طائفه [صادق دولتند] و طالب سعادت ملت و اکثر ناس در فکر خویش و مبتلای کم و بیش هستند یا زخارف و حطام اندوزند و یا خود شمع عیش و عشرت افروزند نفسی بی هوسی برنیارند و قدمی بخیر همدی بردارند بآرزوی جاهی همگان را بچاهی افکنند و بجهت خوشی ایامی بمذلت اقوامی راضی شوند دانایان در تأسیس بنیان و اصلاح احوال بینوایان بکوشند و نادانان از جام غفلت مست و مدهوش
- 6 و این طائفه از فکر خویش در کنارند و در خیر عموم جان نثار جسم ایران را عنصر حیاتند و در نوایای صالحه آیات باهرات در اصلاح اخلاق سعی بلیغ دارند و در سبیل رضای الهی بذل دل و جان دریغ ننمایند چهل سالست با وجود جمیع بلاهای و محن و آلام تصحیح اخلاق نمایند و تعدیل اطوار انصاف لازمست از سال ورود به عراق تا بحال آنچه محل سخط و عذاب شدند و در مورد زجر و عقاب افتادند گاهی نمودند و آهی برنیامورند جز تسلیم و رضا کلمه‌ئی بر زبان نراندند و بغیر از صبر و سکون و صمت و سکوت وادیئی نه پیوندند و بکمال صدق و استقامت بخدمت دولت کوشیدند و بخیرخواهی ابناء وطن جان نثاری نموده چشم از هر وقوعات پوشیدند شب و روز اوقات را حصر بر ما به الترقی نموده در حصول فوائد عمومی جان باختند و در وسائل تزیین حقیقت انسانی بانوار سعادت دانائی و ظهور کالات بشری و تحقق اعظم مناقب نفوس مدنی روح و وجود ایثار نمودند دیگر مقدس اردبیلی نیز اعظم از این تقدیس ابراز ننمود اگرچه بصر اهل غرض جز بدی نبیند و گوش اهل هوا بغیر از ذمائم نشنود

- 7 The wise glean not the secret of Layla's beauty rare, عاقلان خوشه‌چین از سرّ لیلی غافلند
- 8 For such grace belongs to Majnun who burned his harvest there. کین کرامت نیست جز مجنون خرمن سوز را
- 9 Be not grieved by such corruptions, nor be disheartened. We are accustomed to cruelty and familiar with faithfulness. They show cruelty to this lowly one, thinking faithfulness would be ashamed of me. Illumine your hearts with the lights of sanctity and make your souls a rose garden through benevolent intentions. Pure intention makes the earthly body soar with the celestial spheres and draws it from the depths of ignorance to the heights of knowledge. The days of life shall pass and physical existence shall perish. The comfort of the noble and the hardship of the destitute shall all come to an end. How blessed then is the soul that leaves behind a goodly trace and an example of excellence in the public arena of humanity, and how fortunate is the noble one who, closing his eyes to the praise and blame of the world, has drunk from the wine of the love of God and has risen from the horizon of divine bounty with heavenly radiance, illuminating the world of darkness like a brilliant lamp with rays from universal truth, becoming the cause of souls' advancement in the lofty degrees of perfection, which is humanity's greatest attribute. شما از وقوع اینگونه فسادها محزون نشوید و دلتون نگردید ما مأنوس جفائیم و مألوف وفا بر من مسکین جفا دارند ظنّ که وفا را شرم می‌آید ز من قلب را بانوار تقدیس روشن کنید و جان را بنوایای خیریه گلشن نیت پاک جسم خاک را همعان افلاک نماید و از حسیض جهل باوج عرفان کشاند اوقات حیات بگذرد و زندگی جسمانی فانی شود راحت عزیزان و مشقت بینوایان کلّ پ پایان رسد در اینصورت خوشا نفسی که اثر خیری و ثمره کالی در معرض عمومی عالم انسانی گذارد و فرخنده بزرگواری که چشم از مدح و قدح جهانیان پوشیده و از صهای محبت الله نوشیده و از افق موهبت عالم انسانی بانوار رحمانی طالع و لائح گردد و باشعه ساطعه از حقیقت کلیه در جهان ظلمانی چون شمع نورانی برافروزد و سبب ترقّی نفوس در درجات عالیّه کمالات که اعظم منقبت عالم بشریست گردد
- 10 When one attains this most exalted station, one heeds neither the praise and admiration of people nor complaints of censure and reproach. It is impossible for anyone in this transient dust heap to establish the happiness of humanity or strive for the common good without becoming the target of the arrows of trials. Let us suppose we are condemned, detested, and abhorred. Those whose nobility shines like the sun from the dawning-place of possibility, whose holy dignity is evident and manifest before all peoples - despite this, each was afflicted with endless calamities and tribulations, becoming the object of contempt and denunciation by various peoples and nations, to such extent that some drank the cup of martyrdom with utmost joy and delight from the hand of the Cup-bearer of grace, while others sacrificed their precious lives in the humiliation of a lowly prison under chains and fetters. چون باین مقام بلند اعلی رسد نه کار به مدح و ستایش ناس دارد و نه شکایت از ذمّ و نکوهش و ممکن نیست نفسی در این خاکدان فانی تأسیس سعادت عالم انسانی نماید یا بخیر عموم کوشد و هدف سهام بلایا نگردد فرض کنیم ما مذموم و مغضوب و مبعوض نفوسیکه بزرگواریشان از مشرق امکان چون آفتاب واضح و ظاهر و عزّت مقدسه‌شان نزد عموم طوائف ثابت و لائح با وجود این هر یک بمصائب و شدائد بی‌نهایت مبتلا گشته مورد تحقیر و تکفیر طوائف و امم شدند بقسمی که بعضی کأس شهادت را بمنتهای سرور و حبور از دست ساقی عنایت نوشیدند و بعضی دیگر در مذلت سجن حقیر و اسیر و در تحت سلاسل و زنجیر جان رایگان فدا نمودند
- 11 Consider how Abel's blood was spilled, and Seth was clothed in tattered garments. Noah the Preserved was made companion to lamentation and weeping, and was mocked and derided. Hud the Praiseworthy was severely tormented by an obstinate people, and the she-camel of Salih was hamstrung by the ملاحظه نمائید خون هابیل را سیل نمودند و حضرت شیث را جامه رثیت در بر کردند نوح نجی را به نوحه و این قرین نمودند و سخره و استهزا روا داشتند هود محمود را قوم عنود زجر شدید نمودند و ناقه صالح را حزب طالح پی

wicked faction. The Glorious Abraham was cast into fire, and Joseph the Truthful was afflicted with the hardships of prison and chains. Moses was cast into the abyss of fear and dread and grievously tormented, and the Spirit of God was made to wander through wilderness and desert. John the Baptist was beheaded by the vainglorious people who cast a thousand calumnies, and they broke the tooth and lip of the Pride of All, the Seal of the Prophets. They shed the pure blood of the King of Martyrs in utmost oppression and cast the dust of humiliation upon the household of the Prophetic Mission. They wounded the Commander of the Faithful with the sword, and for seventy years cursed and reviled him in gatherings and assemblies, from pulpits and platforms.

کردند خلیل جلیل را در آتش انداختند و یوسف صدیق را بشدائد سخن و وثیق بیازردند حضرت کلیم را بورطهء خوف و بیم انداختند و عذاب الیم نمودند و حضرت روح را سرگشتهء دشت و صحرا کردند و هزار گونه تهمت و جفایا سید حضور را اهل غرور سر بریدند و سرور کل خاتم رسل را لب و دندان شکستند و شاه شہیدان را بنهایت مظلومیت خون مطهر ریختند و بر اهل بیت رسالت خاک مذلت پختند حضرت امیر را زخم شمشیر روا داشتند و هفتاد سال در مجالس و محافل و بر مساند و منابر لعن و سب نمودند

- 12 All these persecutions and cruelties were due to the calumnies and accusations of enemies, and the slanderers were the mighty pillars of the masses and the leaders of the vainglorious ones. Now praise be to God that those who slander these wanderers are the most base of people and the most lying of mankind. Strange it is that though their evil deeds and misconduct are manifest as the sun, they still loose their tongues in reproach against those who are intimate with the sanctuary of knowledge and cast pure calumnies upon them.

12 و جمیع جور و جفاها بسبب تهمت و افتراهای اعدا بود و مفتترین رکن رکن جمهور بودند و پیشوایان اهل غرور حال مفتترین بر این آوارگان الحمد لله ارذل اقوامند و اکذب انام و عجب اینست که قبح اعمال و سوء اطوارشان چون آفتاب مشهور و بحرمان حرم عرفان زبان طعنه گشایند و افترای محض روا دارند

- 13 They relate that when His Holiness, the Chief of Those Who Prostrate and the Leader of Those Drawn Nigh (peace be upon him), was brought to Damascus as a captive in chains, someone approached and asked whether, if a mosquito were to alight upon his cloak and be killed when brushed away, prayer would be permissible in a garment stained with mosquito blood. That illustrious one replied: "Glory be to God! They slay Hussein yet inquire about the blood of a mosquito!"

13 حکایت کنند که چون حضرت سید الساجدین و سند المقرین علیه السلام باسیری وارد شام شدند در حالتیکه اسیر بودند و زیر زنجیر شخصی حاضر شد و سؤال نمود که اگر پشهائی بر ردای من نشیند و چون برانم کشته شود آیا با ردای آلوده بخون بعوضه نماز جائز است آن بزرگوار در جواب فرمودند سبحان الله یقتلون الحسین و یسألون عن دم البعوضه

- 14 Now these slanderers deny the Lord of Lordship and are heedless of the favors of the One True God. Their conduct undermines the foundation laid by the Prophets, and they themselves destroy the edifice of all the chosen ones. They stand aloof from the path of the pure ones and shun the way of the righteous. They commit both grave and minor sins, yet deny clear and established rights recorded in the scrolls. They have made falsehood their emblem and baseness their covering. Despite this, they criticize the conduct and circumstances of those of angelic character and the qualities and attributes of the noble ones, attributing to others what befits only themselves.

14 و حال حضرات مفتترین منکر حضرت ربوبیتند و غافل از الطاف رب احدیت سلوکشان هادم بنیان انبیا و خویشان مخرب بنیاد جمیع اولیا از مذهب اصفیا در نگارند و از مشرب ابرار بیزار مرتکب کجائز و صغائرند و منکر حقوق مشبوت واضح در دفاتر کذب را شعار خود نمودند و دنائت را دثار خویش کردند با وجود این بر اطوار و احوال ملک سیرتان و اخلاق و صفات آزادگان نکته گیرند و آنچه را خود لائق و سزاوارند نسبت دهند

- 15 The Arab poet says: "Grant that I called this morning night - Are all the people blind to light?"

15 شاعر عرب گوید وَهَبْنِي قُلْتَ هَذَا الصَّبْحَ لَيْلًا
يَعْمَى الْعَالَمُونَ عَنِ الضِّيَاءِ

- 16 In brief, these wanderers have fallen into a world where neither the stones of reproach from ill-wishers have had any effect, nor have the praise and commendation of well-wishers borne any fruit. Fuzuli has said: "The multitude of arrows has made my body like iron." Al-Mutanabbi says: "Time has pierced me with calamities until my heart is encased in steel from its arrows. When new arrows come to me, their points shatter upon points already there."
- 17 The refuge and shelter of these servants is the protection and safeguarding of the Lord, and the sanctuary and asylum of these wanderers is the aid and favor of the Creator. None can find fault with their conduct and circumstances except to say that this group believes in an illustrious Person and is devoted to their own path. What else can they say or ascribe?
- 18 This is a matter of conscience, and the Judge over conscience is the Sustainer of earth and heaven. In civilized nations, they never question anyone's inner thoughts and beliefs, let alone interfere with them. Have they not seen or heard how other nations have suffered no harm from freedom of conscience? Have the pillars of government ever been firmly established by anything other than freedom of hearts? Have the foundations of sovereignty ever been strengthened by any other means? All foreign lands are prosperous, and their citizens are intoxicated with the wine of happiness.
- 19 Convey, through the tongue of this suppliant, unto His Excellency the Ambassador—may his exalted good fortune endure—an expression of gratitude and thanksgiving; and say that His Excellency hath, until now, extended favor unto many among both the great and the lowly, and what burdens hath he not borne! Yet none of them rendered, as was meet and proper, a recompense for the labors and loving-kindness of that august personage; nay, all forgot it, or else cast a veil and covering over it. But as for us—though we be wanderers, cast into a corner of the prison—we have in no wise forgotten the kindness of Your Excellency. And the truth is this: throughout all this long period, we have suffered neither insult nor injury; rather, so far as possible, we have witnessed tokens of chivalrous conduct, and from the manifestation of justice we remain hopeful, so that, so long as life and soul endure, we may be joined in prayer for him, and harmonized in praise of his nature and character. Present also this Arabic verse:
- 20 I was not stricken by a feeble cause; rather is the physician summoned for the severity of ailments.
- باری مختصرش اینست که این آوارگان بعالمی افتاده که نه سنگ ملامت بدخواهان را وصول و اثری بوده و نه مدح و ستایش خیرخواهان را فائده و ثمری فضولی گفته کثرت پیکانک ایتمشدر تیموردن تن بکا متنبی گوید رمانی الذهر بالارزاء حتی فؤادی فی حدید من نبال فصرت إذا اتتني من سهام تكسرت النصال على النصال
- ملجأ و پناه این عباد صون و حمایت حضرت پروردگار است و ملاذ و معاذ آوارگان عون و عنایت کردگار نفسی نکته‌ئی بر اطوار و احوال نتواند گرفت مگر آنکه گوید این طائفه شخصی بزرگوار را معتقدند و در طریقت خویش متعبد دیگر چه توانند گفت و چه اسناد توانند داد
- این وجدانست و حاکم بر وجدان قیوم زمین و آسمان در ممالک متمدنه ابداً سؤال از ضمائر و عقائد احدی ننماید تا چه رسد بتعرض آیا ندیدند و نشنیدند و یا سائر دول از حریت وجدان ایهالی ضرری دیدند آیا قوائم حکومت بغیر از حریت قلوب ثابت و راسخ گشت و دعائم سلطنت بغیر از این وسیله محکم و متین شد جمیع ممالک بیگانگان معمور و رعایا از صهبای سعادت مخمور
- خدمت حضرت سفیر کبیر دام اقباله العالی از لسان این داعی عرض ممنونیت و تشکر نمائید و عرض کنید که آنحضرت تا بحال در حق بسیاری از مهتران و کهتران اظهار عنایت فرمودید و چه زحمتهای که تحمل نمودید لکن هیچیک چنانچه باید و شاید پاداش زحمات و التفات سرکار را نداشتند بلکه کل فراموش نمودند و یا آنکه پرده و روپوش گذاشتند لکن ما اگرچه آواره‌ایم و بگوشه زندانی افتاده بهیچوجه التفات حضرت را فراموش ننمودیم و صدقش اینست که تا بحال در این مدت مدیده نه اهانتی دیدیم و نه جفائی کشیدیم بلکه بقدر امکان آثار مروت دیدیم و ظهور عدالت امیدواریم تا جان و جان موجود بدعایشان دمساز و بستایش خلق و خویشان همراز باشیم این بیت عربی را عرض نمائید
- ما كنت بالسبب الضعيف فأثما يدعى الطبيب
لشدة الأوصاب

- 21 And say moreover: inquire of all the consuls of the everlasting state, whether past or present, and ask them concerning the people of Iran. This community it is that hath been, with heart and soul, the most obedient of all parties, the quickest and readiest to hearken unto the commands of those invested with authority; and so likewise throughout the whole of Iran. Yet when self-interest appeared, merit was concealed:
- 22 A hundred veils arose from the heart before the eye.
- 23 But in the end every secret shall be disclosed, and the reality of every intention shall be made manifest.
- 24 When the seed is hidden in the earth
- 25 The secret of the garden's verdure is revealed
- 26 Luqman said to his son Nathan: "O my son! If it be but the weight of a mustard seed and though it be in a rock, or in the heavens, or in the earth, God will bring it forth. Verily, God is Subtle, Aware."
- 27 In any case, it is better that we close our eyes to all possibility and become intoxicated with the wine of divine love. How excellent are these words:
- 28 "Would that Thou wert sweet while life is bitter
- 29 Would that Thou wert pleased while people are angry
- 30 Would that what lies between Thee and me were prosperous
- 31 While what lies between me and the worlds were in ruins
- 32 When Thy love is true, O Ultimate Goal
- 33 All that is above the earth becomes as dust"
- 34 Dated 15 Rabi'u'th-Thani 1307
- 21 و عرض کنید که شما از جمیع قونسولسهای دولت جاوید مدّت چه سلف و چه خلف استفسار فرمائید از اهل ایران حزب مطیع و اوامر اولیاء امور را به جان و دل سمیع و سریع این طائفه هستند و همچنین در جمیع ایران ولكن چون غرض آمد هنر پوشیده شد
- 22 صد حجاب از دل بسوی دیده شد
- 23 اما عاقبت هر سرّی آشکار گردد و حقیقت هر نیّی پدیدار
- 24 دانه چون اندر زمین پنهان شود
- 25 سرّ آن سرسبزی بستان شود
- 26 لقمان پسرش ناتان میفرماید یا بُنّی آنها ان تک مثقال حبّة من خردل فتکن فی حفرة او فی السّماء او فی الأرض یأت بها الله انّ الله لطیف خبیر
- 27 باری خوشتر اینست که چشم از امکان بسته سرمست جام محبّت الهی باشیم فنعم ما قال
- 28 و لیتک تحلو و الحیوة مريرة
- 29 و لیتک ترضی و الأنام غضاب
- 30 و لیت الذی بینی و بینک عامر
- 31 و بینی و بین العالمین خراب
- 32 اذا صحّ منک الحبّ یا غایة المنی
- 33 فکلّ الذی فوق التراب تراب
- 34 مورّخه ۱۵ ربیع الثانی سنه ۱۳۰۷

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*To: The Shah of Iran**Date: 1890 or <*

- 1 O Sovereign of the World, O Protector of the Oppressed, O Nurturer of Justice, O Spreader of Equity! 1 جهانبانا مظلوم پناها دادپرورا عدالت گسترا

- 2 The petition of these helpless ones before the courtiers of the royal presence is this: In these times, certain foolish ones have kindled the fire of sedition, raised the banner of corruption, fabricated pretexts, and created tumult, desiring thereby to raise dust and cast a shadow upon the mirror of the blessed mind concerning this community, that their corruption might find remedy. Therefore, considering it among the requirements of servitude, we submit, with utmost humility, certain petitions before the royal presence, seeking justice, equity, and fair treatment. 2 عرض بینوایان به پیشگاه حضور ملازمان دربار شهریاری آنکه چون در این اوقات بی‌خردانی چند آتش فتنه‌ئی افروختند و علم فسادى برافراختند و بهانه‌ئی ساختند و آشوبی انداختند و خواستند که باین وسیله غیاری برخیزد و اغیار از این طائفه بر آینهء خاطر مبارک نشینند تا فسادشان رواجی و دردشانرا علاجی میسر شود لهذا از لوازم بندگی شمرده با کمال شرمندگی بعضی عرایض در پیشگاه دیمیم جهانبانی ثنائیم و عدالت و نصفت و دادپروری خواهیم

- 3 We beseech His Imperial Majesty, the Shadow of God - though it be presumptuous - by Divine detachment, that through boundless royal favors these petitions might reach the blessed hearing and pass under the scrutinizing view of the trustees of the state, and that the Most Holy Being, the Shadow of God, might through infinite grace investigate personally. Justice is what You command, the decree is what You show, and there is no doubt that when the reality of matters becomes evident and unveiled, whatever issues forth from the source of supreme justice will be pure good for the subjects and benefit for all creatures. 3 اعلیحضرت ظلّ اللّهی را بیگانگی الهی قسم میدهم اگرچه گستاخیست ولی استدعا چنانست که محض الطاف بی‌نهایت شهریاری این عرایض باصغای مبارک برسد و بنظر موشکافانهء امنای دولت بگذرد و ذات اقدس ظلّ اللّهی محض عنایت غیرمتناهی بنفس نفیس خویش فخص [فرماید] عدل آنچه تو فرمائی حکم آنچه بنمائی و شبهه‌ئی نیست که چون حقیقت امور مشهود و مکشوف گردد آنچه از مصدر عدالت کبری صدور یابد خیر محض رعایا و مصلحت عموم بریاست

- 4 The first petition is this: By the Oneness of God, what we dare submit is pure truth and actual reality. God willing, not a word shall be presented save in truthfulness, and it is certain that shortly the truth of this matter will become evident and manifest in the sacred presence like the brilliant sun. 4 عرض اول آنکه بوحدانیت الهیه قسم که آنچه جسارت میشود صدق محض و حقیقت واقعست کلمه‌ئی جز براستی انشاءالله عرض نخواهد شد و یقین است که عنقریب صدق این مطلب چون آفتاب انور در ساحت حضور مشهود و مشتهر میگردد

- 5 For thirty-eight years until now, this community has traversed the valley of patience and quietude, bowing their heads in submission and acceptance, regarding obedience and subordination as religious obligations. Repeatedly it has occurred that certain ones, due to ulterior motives, have opened their 5 از سی و هشت سال تا بحال که این طائفه وادی صبر و سکون پیوده و سر تسلیم و رضا نهاده و اطاعت و انقیاد را فرائض دینیّه دانسته به کرات و مرّات چنین واقع شده که بعضی نظر بغرضی زبان افترا بگشوده و فساد باین طائفه اسناد نمودند که نعوذ بالله مقاصد این بینوایان

tongues in calumny and attributed corruption to this community, claiming - God forbid - that the intentions of these helpless ones are thus and their corruptions are such, that they harbor seditious thoughts and are stirred by the desire for tumult and infamy, and - God forbid - seek rebellion.

- 6 Due to these accusations, they became objects of wrath and subjects of punishment and chastisement, such that whoever could extend a hand of transgression did so and tested the strength of their arm and grip. Some were arrested, groups were imprisoned in chains, and due to accusations, this community was scattered by calumnies. Some became wanderers from their nests and homes, and others were stained with blood in the field of punishment.

- 7 Afterwards, when the reality of matters became clear and evident in the royal presence, it was revealed that all those events were pure calumny and great slander. Subsequently, the prisoners became manifestations of royal pardon and were embraced by sovereign justice. Before long, again the hunters of malice lay in ambush, sought another pretext, raised dust, and shed the blood of helpless ones. Finally, it again became evident that this too was pure calumny and accusation, intended to cause sedition and harm. By the Oneness of God, this time too is of the same nature, and past occurrences are clear proof of this claim, and soon it will become evident and manifest to all.

- 8 We beseech from Thy royal favors that Thou wouldst investigate these recent events in Thine own exalted person, and summon the suspected individuals before Thy truth-discerning royal presence, and subject the forged and slanderous documents to thorough investigation and scrutiny. Then, after the truth hath been made manifest in the presence of the royal attendants and complete understanding hath been achieved, whatsoever Thou decreest will be the essence of justice and the very embodiment of equity. We too shall bow our heads in submission and with perfect contentment and satisfaction shall accept chains and sword. For when punishment is deserved and every rightful person is granted their due right, this accordeth with divine justice. Whosoever rebelleth against this befitteth not divine servitude. And God's curse be upon the people who flee from justice, or seek to evade deserved punishment, or open their tongues in complaint.

- 9 O King of the world! I swear by the Sun of Truth that all these events and corruption and the circulation of papers stem

چنین است و مفاسدشان چنان سر فتنه جوئی دارند و سودای آشوب و رسوائی جوشی زده اند و نعوذ بالله شورشى خواهند

6 و بسبب این تهمت محلّ سخط و مورد عقوبت و سیاست گشتند یقسمیکه هر کس دست تطاولی گشود و قوت بازو و پنجه خویش بیازمود بعضی دستگیر شدند و گروهی در زیر زنجیر اسیر و بسبب تهمتی نهایت این جمع [بهتانی] پریشان شدند و جمعی از لانه و آشیانه آواره جهان گشتند و برخی در میدان سیاست بخون آغشته

7 و بعد چون حقیقت امور در پیشگاه حضور واضح و مشهود شد آشکار گشت که جمیع آن حوادث افترای صریح بود و بهتان عظیم [بعد] زندانیان مظهر عفو پادشاهی گشتند و مشمول عدل جهانبانی مدّتی نگذشت باز صیّادان کین در کین نشستند و بهانه دیگر جستند و غباری برانگیختند و خون بیچارگانی بریختند عاقبت باز بوضوح پیوست که آن نیز بهتان صرف و تهمتی بود و مقصد ایراث فتنه و مضرّتی قسم بوحداّیت الهیه که این دفعه نیز از آن قبیل و وقوعات ماضیه بر این مدّعا دلیل جلیل است و عنقریب نزد جمیع واضح و مشهود خواهد گشت

8 از عواطف شہریاری این استدعا مینمائیم که بنفس نفیس مبارک این وقایع تازه را غوررسی فرمایند و اشخاص متهمه را در پیشگاه حقایق آگاه شہریاری حاضر و اوراق مجعوله و مفتریه را تحقیق و تدقیق تام مجری نمایند و بعد از وضوح حقیقت در حضور ملازمان پادشاهی و آگاهی کماهی آنچه حکم فرمایند محض عدل و عین انصافست ما نیز سر تسلیم نهاده خود بکمال خوشنودی و رضا در زیر زنجیر و شمشیر درآئیم چه که چون عقوبت باستحقاقست و اعطاء کلّ ذی حقّ حقّه از مقتضای عدل کردگار هر کس تمرّد نماید عبودیت الهیه را نشاید و لعنت خدا بر قومی باد که از عدل گریزان شوند و یا از مجازات باستحقاق کرانه جویند و یا لسان شکوه گشایند

9 ای شہریار عالم قسم باقتاب حقیقت که جمیع این وقایع و فساد و نشر اوراق از دسایس خداع

from the deceitful schemes of strangers, namely Jamalud-Din Afghani and his followers. This person has been and continues to be extremely malevolent towards these wanderers. The greatest proof of this matter's clarity is that when Jamalud-Din was in foreign lands, he established the foundation of sedition. In most newspapers, he spoke ill of and condemned the Babis. There remained no calumny he did not perpetrate, and no accusation he did not write with utmost vehemence. Even in Egyptian newspapers, he wrote detailed articles condemning and censuring this community, and he authored a treatise in India with an extensive chapter disparaging the conduct and behavior of this community.

یگانگان یعنی جمال‌الدین افغانی و تابعانست و این شخص بنهایت بدخواهی با این آوارگان بوده و هست و برهان اعظم بر وضوح این مطلب آنکه جمال‌الدین وقتیکه در بلاد خارجه بود بنیان خوارج نهاد در اکثر روزنامه‌ها بدگوئی و مذمت بایان نمود و افتراء ثماند مگر آنکه روا داشت و اسنادی نگذاشت مگر آنکه بمنتهای تسعسع بنگاشت حتی در روزنامه‌های مصر مقالات مفصله بر قدح و ذم این طائفه مرقوم نمود و رساله‌ئی در هندوستان تألیف کرد و فصل مشبعی در نکوهش حرکت و روش این طائفه مرقوم داشت

- 10 Now, God forbid, how could this community associate with him and not flee from his foolishness and stupidity? Now that he has ignited the flames of corruption in all the countries of the world and laid the foundation of irreligion, he has become rejected by all and excluded from all gatherings. He had no choice but to hasten to Iran and devise a new scheme. When his praises were read in some Iranian newspapers and his arrival in Isfahan was noted, it caused the utmost astonishment that such a seditious person could find his way into Iran and become the recipient of such consideration.

10 حال معاذالله چگونه میشود که این طائفه با او طرح آمیزش ریزند و از بلاهت و حماقت او نگرینند حال چون در جمیع ممالک عالم ابقاد نائره فساد نمود و بنیان بی‌دینی بنیاد نهاد نزد کل مردود شد و از جمیع محافل مطرود ناچار به ایران شتافت و طرح تازه‌ئی بینداخت و چون در بعضی روزنامه‌های ایران ستایش او مطالعه شد و ورود به اصفهانش مطالعه نهایت حیرت دست داد که این چنین شخص فتنه جوئی چگونه به ایران راه یافت و مظهر چنین رعایتی گشت

- 11 It was certain that, as in other countries, he would make some fevered move in Iran as well. It was not expected that his followers would employ such trickery and taint this community with these impurities. Their purpose in circulating these harmful papers was perhaps to disturb the blessed pure heart regarding this community and to trouble the hearts of the attendants, so that severe persecution and new policies might be enacted. And when this community finds all paths of deliverance closed, they might perhaps become confederates with them and, God forbid, become partners in corruption and sedition.

11 و یقین بود که مثل ممالک سائر در ایران نیز حرکت مجنونانه‌ئی کند و از حدود خویش تعدی این گان غیرت که اتباعش حیلہ‌ئی بکار برند و این طائفه را نیز باین اوساخ بیالاید مرادشان از نشر این اوراق مضره آنکه بلکه خاطر پاک مبارک را از این طائفه نیز مغبر و دلهای ملازمانرا مکرر نماید تا تعرض شدید و سیاست جدیدی روا دارند و چون این طائفه راه نجاترا از جمیع جهات بسته بینند شاید با آنها همراز شوند و معاذالله در فساد و فتنه انبازند

- 12 What a vain notion! What an impossible fancy! If this group were among the light-minded and foolish ones, by now many who are but a drop compared to them and a mere particle to their sun have boiled and cried out, striving with heart and soul, even sacrificing their lives, employing tricks and deceptions, and finally opening the tongue of threat, making promises and threats, hoping perhaps to provoke some corruption and encourage some enmity, to create weakness in the truthfulness and uprightness of this party, and to make a breach in the servitude and nobility of this group, so that through instigation and agitation they might create a breach

12 زهی تصور باطل زهی خیال محال اگر این فرقه از سبک‌مغزان و بیخردان بودند تا بحال کسانی که این اشخاص در جنب ایشان قطره‌اند و از آفتابشان ذره بسا جوشیدند و خروشیدند به جان و دل کوشیدند بلکه جانفشانیها نمودند و دسایس و حیل و خداعی بکار بردند و عاقبت لسان تهدید گشودند و به وعد و وعید برخاستند که شاید تحریک فسادى کنند و تشویق بر عنادى در راستى و درستی این حزب فتورى آرند و در بندگی و آزادگی این حزب رخنه‌ئی اندازند تا به تحریک و تهییجی در خیرخواهی و بندگی و اطاعت این

in the well-wishing, servitude and obedience of this community, and thereby promote their own purposes and, God forbid, achieve their ultimate treachery. In the end, from the garden of their hopes, they reaped only the fruit of despair and saw no benefit from those previous threats.

- 13 O just sovereign! Jamalu'd-Din the irreligious and his like and partisans are deniers of divine religions and followers of prominent materialists, nay mockers of all the Prophets and holy ones. Yet these destitute ones would freely sacrifice life, property and possessions for a servant among God's servants. We hope through divine confirmations to promote the path of sanctification and the way of unity at the pole of the world, nay to inscribe the manifest verses of the Ancient Lord on the pages of the horizons with our own blood, that the cry of the chanting of divine praise and attributes may reach the Concourse on High and the celestial Kingdom above.

- 14 How can one imagine consorting with a few foolish ones who are as though without beginning or end? Consider the difference in paths from whence to where! Jamalu'd-Din and his like use vain imaginings as a pretext, striving and struggling that perchance they may prepare a feast and find easy pleasure, to stamp their feet in this transient dust-heap and create some stir, to drink a cup and fulfill a desire and make a name. The highest wave of their imagination reaches only to the crest of transient pleasures and vain thoughts. No evening passes without the cup of nightly wine and the melodies of lute and cymbal, and no morning finds them estranged from worldly hopes and desires. When from the dawning-place of hopes they find naught but the darkness of despair, and from the horizon of fortune observe only signs of misfortune, they seek tumult and upheaval, pursue the path of sedition, stir up dust, create an uproar, and raise the banner of corruption that perchance they might gain some advantage. Far, far from it! It is not so. Verily God does not prosper the work of the corrupt....

فته رخنه‌ئی نمایند و مقاصد خویش را در این ضمن ترویج نمایند و نعوذ بالله خیانت عظمی از پیش ببرند عاقبت از بوستان آمل جز ثمر نومیدی نچیدند و فائده آن تهدیدات سابقه ندیدند

- 13 ای شهریار عادل باذل جمال‌الدین بی‌دین و امثال و احزابش منکر ادیان الهیه و اتباع مشاهیر دهریه بلکه مستهزء بجمع انبیای و اولیای هستند و این بینویان در راه بنده‌ئی از بندگان الهی جان و مال و منال را رایگان فدا نمایند و از تأییدات الهیه امیدواریم که مسلک تقدیس و منهج توحید را در قطب عالم ترویج نمائیم بلکه آیات باهره رب قدیم را در صفحات آفاق بخون خویش بنگاریم تا ضحیح ترتیل محامد و نعوت الهیه بملاً اعلی و ملکوت عالم بالا برسد

- 14 چگونه تصور توان نمود که با بی‌خردانی چند کآن نه سر دارد نه ته دارد همراه و انباز شوند بین تفاوت ره از کجاست تا بکجا جمال‌الدین و امثالش ترهاتیرا بهانه نموده در کوشش و جوششند که بلکه سفره‌ئی مهیا و عیشی مهیا سازند و در این خاکدان فانی پائی بکوبند و جنبشی بنمایند جامی بزنند و کامی ببرند و نامی بیابند نهایت بلندی موج [تصورشان] باوج لذائذ فانی و افکار واهیه رسد در هیچ شامی از جام باده شبانه و نعمات چنگ و چغانه نگذرند و در هیچ صبحی از آمل و آرزوی حیات دنیویه بیگانه نگردند و چون از مطلع آمل جز ظلمات نومیدی نیابند و از مشرق اقبال جز یأس و بال اثری مشاهده نکنند آشوب و شورش جویند و راه فتنه پویند و غباری برانگیزند و عربده‌ئی دراندازند و علم فساد برافرازند که شاید در این میانه گوئی از میدانی برند هیات هیات نچنانست ان الله لایصلح عمل المفسدین...

ASNS.283-284x

AB00571

To: Edward Granville Browne

Date: 1890-Aug-04

1 O True and kind friend! The effect of the musk-scented pen like spring breezes perfumed the nostrils of the yearning ones, and when preserved and protected it gave glad tidings of arrival in the familiar homeland, arousing joy and increasing delight. To the friends it was a sweet-scented fragrance of the soul and to the companions it was gladness of conscience. Glory be to God! What a bounty has been bestowed upon the human world that a mere trace has the effect of the morning breeze and news becomes the illumination of heart and sight. Ink becomes an eloquent tongue of justice and paper becomes a mirror reflecting the mysteries of the world. Praise be to God that the bonds of love are so firm and strong that absence is the same as presence and remoteness and separation are not a veil before the eyes. From the time of separation not a moment passed except that we remembered the intimacy of those days, and no morning turned to evening without our recalling the days of fellowship and harmony. We hope that again the sweetness of meeting will make the palate of the yearning ones sweet and the hearts of friends verdant like the supreme paradise. And this is not difficult for God. The time of fellowship was like the blink of an eye, or even less - it shone beautifully but was a fleeting fortune. There was no opportunity to open our tongue to explain the realities and for the foundation, method and conduct to become evident as they truly are.

2 O Lord! Where is the confidant of secrets that for a moment

3 The heart may explain what it saw and what it heard

4 Although due to the abundant intelligence, knowledge and awareness of that spiritual friend, it is hoped that with a mere hint they will be independent of explicit expression and will comprehend the reality of matters with little observation.

5 The one capable of glad tidings is he who understands the hints

6 There are many subtle points but where is the confidant of secrets?

7 In brief, the purpose is that human reality is the expression of the luminous sun of the world of existence. Therefore one must strive with all one's soul so that the rays of happiness may illuminate and enlighten the horizons of humanity. Each

1 دوست حقیقی مهربان اثر کلک مشکین چون
نسائم بهاری مشام مشتاقانرا معطر نمود و چون
محفوظ و مصون مرده و وصول بوطن مألوف
داد فرح انگیخت و سرور افزود دوستانرا نفعه
خوشبوی جان بود و یارانرا مسرت وجدان
سبحان الله این چه موهبت است که بعالم انسانی
عنایت شده است که اثری حکم نسیم سحری
یابد و خبری روشنائی قلب و بصری گردد
مداد لسان فصیح و داد شود و ورق آینه
جهانمای اسرار گردد حمد خدا را که روابط
محبت بمثابهئی حکم و متین است که غیبت عین
حضور است و دوری و مهجوری پرده چشم
نه قلوب از زمان هجران دمی نگذشت مگر آنکه
بیاد همدمی آن ایام بودیم و صبحی شام نشد
که تخطرات ایام انس و الفت نکردیم امید است
که باز حلاوت ملاقات کام مشتاقانرا شیرین
و قلوب دوستانرا خرم چون بهشت برین نماید و
لیس ذلک علی الله بعزیز زمان الفت بمثابه لمح
بصر بلکه کمتر بود خوش درخشید ولی دولت
مستعجل بود فرصتی نبود که بیان حقایق زبان
گشوئیم و اساس و روش و سلوک کما هو حقّه
مشهود و معلوم گردد

2 یا ربّ کجاست محرم رازیکه یکرمان

3 دل شرح آن دهد که چه دید و چها شنید

4 اگرچه از فرط ذکا و دانش و هوش آن یار
روحانی امید است که باشارتی مستغنی از عبارتی
باشند و بحقیقت امور باندک ملاحظهئی پی برند

5 آنکس است اهل بشارت که اشارت داند

6 نکته ها هست بسی محرم اسرار کجاست

7 خلاصه مقصود آنست که حقیقت انسانیه
عبارت از آفتاب انور جهان وجود است
لذا باید بجان کوشید که پرتو سعادت آفاق

person according to their strength should cast a ball in this field and according to their wings should soar in this apex of ancient glory.

جهانیانرا روشن و منور گرداند هر شخصی بقدر زور بازوی خویش گوئی در این میدان افکند و باندازهٔ پر و بال خود در این اوج عزت قدیمه پرواز نماید

- 8 O cordial friend! Make your ambition lofty and your aims noble. Be neither the northern Polaris nor the southern Canopus of Yemen, but rather be a brilliant star on the equator so that you may illumine and enlighten all the horizons of the world. Every regional project, being particular, is human and not divine. And every conscientious aim, if it brings good to the human world, being universal, is a divine project. From prancing in the political arena, only a mere nest and dwelling will be arranged, but soaring in the divine atmosphere is ascending to the apex of glory.

8 ای رفیق موافق همت را بلند کن و مقاصد را ارجند نه جدی شمالی باش و نه سهیل جنوبی یمنی بلکه کوکب لامع در خط استوا باش تا جمیع آفاق جهانرا روشن و منور فرمائی هر مشروع اقلیمی چون خصوصی است آن مشروع بشریست نه الهی و هر مقصد وجدانی اگر بخشایش عالم انسانست چون عمومست مشروع الهیست از جولان در میدان سیاسی لانه و آشیانه انتظام یابد اما پرواز در هوای الهی ارتقای باوج عزتست

- 9 I tell you what is required for conveying the message: Close your eyes to regional imaginings and worship of borders and territory and open them to the divine Kingdom. The homeland of humanity is pure hearts, not water and soil. As much as you can, make it prosperous not subjugated, joyous not broken. This prosperity is not followed by ruin and this luminosity is not followed by darkness. This loftiness has no lowliness and this existence no non-existence.

9 من آنچه شرط بلاغست با تو میگویم از اوهمات اقلیمی و پرستش مرز و بومی چشم پوش و بملکوت الهی باز کن وطن انسان دلهای پاکست نه آب و خاک تا توانی آنرا معمور نما نه مقهور مسرور کن نه مکسور این آبادیرا ویرانی از پی نه و این نورانیت را ظلماتی از عقب نیست این بلندیرا پستی نه و این هستیرا نیستی نیست

- 10 You had made reference to history. Strive so that your history in future centuries may become the decisive word, nay rather may be considered a sacred history, accepted with the ear of acceptance in the gatherings of the people of the Kingdom and the fair-minded ones of the mortal world. For the loftiness of this Cause, due to the frequency of opposition from the Persian government and the intensity of the attackers, is not apparent as it should be. But soon its reality will become evident and manifest like the luminous sun. At all times I have been and am awaiting the arrival of your news and letters. Surely you will exert the utmost effort in sending correspondence.

10 در خصوص تاریخ اشاره ای نموده بودید همت فرمائید که تاریخ آنجناب در قرون آتیه قول فصل بود بلکه تاریخی مقدس شمرده شود در مجامع اهل ملکوت و منصفین از ناسوت بسمع قبول مسموع آید چه که علویت این امر از کثرت تعرض حکومت ایران و شدت مهاجمین چنانچه باید و شاید ظاهر نه ولیکن عنقریب حقیقتش چون آفتاب نورانی واضح و مشهود گردد در جمیع اوقات منتظر ورود اخبار و مکاتبات شما بوده و هستم البته منتهای همترا در ارسال مراسلات [معمول] خواهند فرمود

EGBBF.098x

CMB_F66#03, BRL_DAK#0742,
MSHR5.401-402, EGBBFP.214-216

AB04934

*To: Hasan Khurasani**Date: 1890-Dec-12*

- 1 O thou who art encompassed by the glances of the merciful eyes! Two letters containing divine truths and meanings of the love of God were read with utmost joy and delight. From their sweet contents, the sweetness of sugar and honey was obtained, and from the fragrant scent of the garden of its expressions and words, the nostrils of the yearning ones were perfumed and the utmost joy and gladness was attained. Regarding the receipt of the telegram, you had written before its arrival - there must be wisdom in this.
- 2 I am lost, O Love, possessed and dazed,
- 3 Love's fool am I, in all the earth.
- 4 They call me first among the crazed,
- 5 Though I once came first for wit and worth.
- 6 They say: "Indeed he is mad!" But it is naught but a remembrance to all the worlds.
- 7 The letters of Haji Ibrahim were sent, but the document is with Jinab-i-Aqa Siyyid Ali Akbar until the aforementioned Haji arrives to send it. Convey the Most Glorious, Most Splendid greetings to all the friends of God, especially to Aqa Mirza Javad and Aqa Mirza Ali Muhammad and the others.
- 8 And upon thee and upon all the friends of God be the spirit, the praise and the glory.
- 1 ایها المشمول بلحظات عین الرّحمانیه دو مکتوب که محتوی حقائق و معانی محبت الهیه بود بکمال فرح و سرور تلاوت و قرائت شد از مضامین شیرینش حلاوت شکر و شهد حاصل و از بوی خوش حدیقه عبارات و کلماتش مشام مشتاقان معطر و منتهای سرور و حبور موجود گردید از وصول تلغراف قبل ورود مرقوم فرموده بودید لابدّ لهذه من حکمة
- 2 ای عشق منم از تو سرگشته و سودائی
- 3 و اندر همه عالم مشهور بشیدائی
- 4 در نامه مجنونان از نام من آغازند
- 5 زین پیش اگر بودم سردقتر دانائی
- 6 یقولون انه لجنون و ما هو الا ذکر للعالمین
- 7 مکاتیب حاجی ابراهیم ارسال شد لکن سند در نزد جناب آقا سید علی اکبر است تا حاجی مذکور وصول بفرستد جمیع احبای الهی علی الخصوص آقا میرزا جواد و آقا میرزا علی محمد و سائرین را تکبیر ابدع ابهی ابلاغ فرمائید
- 8 و الروح و الثناء و البهاء علیک و علی جمیع احباء الله

YMM.264

AB00013

*Tafsir-i-Bismillah**To: Abdu'llah Muhajirin Dawlatabadi**Date: 1891*

1 Praise be to God Who, through the outpouring of His Most Exalted Manifestation, hath removed the veil from the face of guidance, causing earth and heaven to shine forth. The concourse on high raised their cry: "Glorified be my Most Glorious Lord!" The darksome nights have passed away, the gloomy veils have been rent asunder, the morn of eternity hath dawned, and the Sun of Truth hath shone forth from the horizon of the Most High. The angels of glad tidings cried out: "Exalted, exalted be this most resplendent Beauty!" The breezes of faithfulness have stirred, the ocean of grandeur hath surged, the souls of the chosen ones have plunged therein, gathering lustrous pearls which they have scattered in the path of the pure in heart. The near ones have cried in joy: "Holy and sanctified be the Lord of these white hands!"

2 The signs of bounty have appeared, the sweet-scented breezes of grace have wafted, the fecundating winds have blown, and the clouds of generosity have been raised above the dust. Life-giving rains have refreshed those hills and plains, the verdant gardens have been adorned, and the luxuriant meadows have turned green. The doves of remembrance have warbled in the most exalted Paradise: "Blessed be God, the Lord of the first and the last!"

3 The first blast hath been blown upon the Trumpet, and all who are in earth and heaven swooned away. Then followed the second blast, the breath of life, and the dead arose from their sepulchers of mortality. The straight path hath been stretched forth among mankind, the most perfect balance hath been set up, Paradise hath been brought near, and the fires of the abyss have been kindled. The souls cried out in lamentation: "The Most Great Resurrection hath come to pass, the Supreme Catastrophe hath appeared, all created things have been gathered together, and thy Lord hath come with the angels rank upon rank!" The tongues of the chosen ones spoke, saying: "Here am I, O Lord, here am I, O our Most Exalted Lord, the Ever-Living, the Self-Subsisting, in the most glorious Kingdom!"

4 We praise Thee and thank Thee in this Paradise of meeting for this gift and bounty, for these countless favors, for Thy most excellent dealing with us, and for beholding Thy Beauty rising

1 الحمد لله الذي بفيض ظهوره الأعلى كشف الغطاء عن وجه الهدى و اشرفت الأرض و السماء فارتفع ضجيج الملائكة الأعلی سبحان ربی الأبهی قد انقضت الليالي الدهماء و انشقت الحجابات الظلماء و انفلق صبح البقاء و لاحت شمس الحقيقة في افق العلى فهتفت ملائكة البشرى تعالى تعالى من هذا الجمال الأسنى قد هاج رياح الوفاء و ماج قلزم الكبرياء و خاض نفوس الأصفیاء و التقطوا لآلئ نوراء و نثروا في ذيل الأذكياء فهلل الأولیاء سبح قدوس رب هذه الأيادی البيضاء

2 لاحت لوائح العطاء و فاحت فوائح الندى و هبت لوائح الصبا و ارتفعت سحائب الجود فوق الغبراء و حى الحيا تلك الحزون و الربنى و تزيت الحداث الغلباء و اخضرت الرياض الغناء فغردت حمام الذكري في الجنة العليا تبارك الله رب الآخرة و الأولى

3 قد نفخ في الصور النفخة الأولى و انصعق من في الأرض و السموات العلى فتبعتها نفخة اخرى نفخة الحيا و قامت الأموات من مراقد الفناء و امتد الصراط السوي بين الورى و نصب الميزان الأوفى و ازلت الجنة المأوى و تسعرت نار اللظى فضجت النفوس بالنداء قد قامت القيامة الكبرى و ظهرت الطامة العظمى و حشر من في الانشاء و جاء ربك و الملك صفاء صفاء فنطق السن اهل [الولى] و قالت لبيك اللهم لبيك يا ربنا الأعلى الحى القيوم

4 في ملكوت الأبهى نحمدك و نشكرک في جنة اللقاء على هذه الموهبة و العطاء و الموائد التي لا تحصى و معاملتك الحسنى و مشاهدة

and shining from the Most Exalted Horizon. O Thou Who art the Self-Subsisting One of earth and heaven! The resplendent Glory shining forth from the divine outpouring and godly revelation streams upon the Most Great Word, the radiant Reality, the Primal Being, and the perfect Essence, supported by mighty strength at the Lote-Tree beyond which there is no passing and at the Most Remote Temple round about which God hath blessed. This Glory announceth the rising of the morning sun and the moon in darkness - the Dayspring of Glory, the Blessed Tree firmly rooted, its branch reaching unto heaven. Upon its roots and branches, its twigs and leaves, its flowers and fruits, in all its stations and conditions, both outer and inner, may there rest forever and ever the Glory of God, the Most Exalted King.

5 O thou questioner who circlest round the sacred precincts, who hast fallen into the abyss of perplexity regarding the Cause of thy Most Glorious Lord! How long wilt thou slumber upon the couches of regret and desire, and upon the beds of doubt and misgiving? Arise, rend asunder the veils, tear apart the coverings through the power of might, and behold with an unfailing eye what thou hast witnessed of thy Lord's greatest signs.

6 Then know thou that there have come to the threshold of the Court of Grandeur, the place of meeting, men who have attained the presence of their Most Glorious Lord. Divine favor hath embraced them, the lights of His countenance have shone upon them, and the clouds of bounty have rained upon them blessed waters of generosity. Their hearts have been purified from all trace of doubt and error, the glances of the eyes of divine mercy have fallen upon them, until they attained the station of revelation and witnessing - a bounty which He bestoweth upon whomsoever He willeth. And they called upon their Lord with their most quiet voice:

7 O Lord! Remove the veil from the eyes of those who are nigh unto Thee and guide them to the paths of righteousness. They are Thy weak, lowly and poor servants; treat them with Thy great mercy, heal their hearing and their sight, and lift the coverings from their hearts in Thy days. Lead them to the fountain of Thy guidance and the spring of Thy bounty, for they perish from intense thirst. O Lord! They are scattered in the furthestmost lands while Thy Most Great Beauty dwells in the holy precincts, the white spot, and they comprehend not the meaning of the Book, nor are they versed in distinguishing clear discourse among the bondsmen. They have fallen in the wilderness of bewilderment, struck down by the whisperings of

جمالک الطالع اللامع بالأفق الأعلى يا قيوم الأرض والسماء والبهاء الساطع اللامع من الفيض الرحاني والتجلي الالهي يفيض على الكلمة الجامعة العليا والحقيقة الالامعة النوراء والكينونة الباهرة الأولى والذاتية الكاملة المثلث المؤيدة بشديد القوى عند سدره المنتهى والمسجد الأقصى الذي بارك الله حوله المبشرة بطلوع شمس الصبحي وبدر الدجى شارق البهاء الشجرة المباركة الثابتة الأصل وفرعها في السماء وعلى فرووعها واصولها وافنانها واوراقها وازهارها واثمارها في جميع المراتب والشئون من ظاهرها وباطنها دائماً ابداً سرمداً ببقاء الله الملك الأعلى

5 يا ايها السائل المتدندن حول الحجب المتساقط في وهدة الخيرة في امر ربك الأبهى الى متى تستغرق نوماً في مضاجع الحسرة والهوى و مراقد الشبهات والامترآء فانتهى و اخرق الحجابات و مرّق السبحات بقوة القوى وانظر ببصر ما زاغ فيما شاهد ورأى من آيات ربك الكبرى

6 ثم اعلم بأن وفد في فناء ساحة الكبرياء معهد اللقاء رجال فازوا بقاء ربهم الأبهى و شملتهم العناية و اشرق عليهم انوار الوجه و فاض عليهم غمام الجود ماءً مباركاً من العطاء و طهر افئدتهم عن شائبة المرية و الغوى و ادركتهم لحظات عين الرحمانية حتى فازوا بمقام المكاشفة والشهود و ذلك فضل يختص به من يشاء و نادوا ربهم بصوتهم الأخفى

7 رب اكشف الغطاء عن ابصار ذوى القربى و اهدهم سبل الرشاد انهم عبادك الضعفاء الأذلاء الفقراء عاملهم برحمتك الكبرى و اشف سمعهم و ابصارهم و ارفع الغشاوة عن قلوبهم في أيامك و اوردهم على شريعة هدايتك و منهل عنايتك فانهم هلكت من شدة الظمأ الى رب انهم وقعوا في البلاد الأقصى و جمالک الأعظم في معاهد الأنبياء اليقعة البيضاء و لا يفقهون معنى الكتاب و ما تمرنوا في فهم فصل الخطاب بين الأرقاء و وقعوا في تيه الخيرة صرعى من وسوس اهل الشقاء و اراجيف اولى الوهم

the people of wretchedness and the false rumors of those possessed of vain imaginings and desires - they who have broken Thy Covenant, who have been heedless of Thy radiance, who have abandoned the sure handle, and who have denounced the Manifestation of Thy Most Exalted Self from the pulpits in the presence of the ignorant, uttering that which has shaken the pillars of existence, caused tears to flow, and intensified the sighs in the hearts of the God-fearing.

- 8 O Lord! Were it not for Thy all-embracing bounty and Thy perfect favor upon those endowed with understanding, how could the weak ones, even if they be possessed of insight, with broken wings, ascend to the most exalted summit and rise to the highest horizon? Thou bestowest Thy mercy upon whom Thou willest, guidest whom Thou willest, and causest to stray whom Thou willest. They desire naught save what Thou desirest. Verily, Thou art the Confirmer, the Helper, the One Who giveth life and death.

- 9 Then these ones presented themselves before a servant lamenting unto God in the precincts of His great mercy, upon whom He showered the clouds of His mighty favors, and they besought him to undertake the task of explaining the meanings of the Opening Surah which speaks of the mysteries of the Most High Kingdom, that such interpretation and exposition of the revealed verses might serve as a lesson to those who seek insight and guidance. Thus did the command issue forth from the Dayspring of thy Lord's will to this poor and helpless servant with broken wing, that I should set down what flows from my pen through the breathings of the spirit of His confirmation and the breaths of His strengthening grace, that this might serve as a lesson to those possessed of understanding and prove that through God's grace, the sparrow may become an eagle in the days of God.

- 10 In the Name of God, the Merciful, the Compassionate.

- 11 Know thou that the Bismillah's symbol is the letter Ba, and that the inscribed Ba is the all-encompassing, comprehensive Reality that embraceth divine meanings, celestial truths, eternal mysteries, and cosmic secrets. In the beginning of utterance and the essence of exposition, it is the emblem of the Glorious Book and the opening of the scroll of detachment through the manifestation of "There is no God but God" - the Word of Unity and the Sign of Oneness and Sanctity, both in its essence and detail. The creative Ba is the Most Exalted Word and the all-encompassing, radiant, comprehensive and complete effulgence that embraceth divine meanings and

و الهوى الذين نقضوا ميثاقك و غفلوا عن اشراقك و تركوا العروة الوثقى و تبرؤوا من مظهر نفسك العلى الأعلى على المنابر في محضر الجاهلاء و تفوهوا بما تزلزل به اركان الوجود و سالت العبرات و اشتدت الزفريات في قلوب اهل التقى

8 اى ربّ لو لا فيضك الشامل الأوفى و فضلك الكامل على ذوى النّبى اّنّى للضعفاء ولو كانوا من اولى المحجى مع الأجنحة المنكسرة العروج الى الذروة الأسنى و الصعود الى الرفرف الأعلى و تختص برحمتك من تشاء و تهدي من تشاء و تضل من تشاء و ما يشاؤون الا ان تشاء انك انت المؤيد الموفق المحي المميت

9 ثم حضروا هؤلاء عند عبد آواه الله فى جوار رحمته الكبرى و افاض عليه سخائب عنايته العظمى و التمسوا منه ان يتصدى بطلب بيان معانى سورة الفاتحة الناطقة بأسرار الملك الأعلى ليكون ذلك التفسير و التأويل من معالم التنزيل عبرة للذين يريدون البصيرة و الهدى فصدر الأمر من مطلع ارادة ربك لهذا العبد البائس العاجز المنكسر الجناح ان احرر ما يجريه على قلبى بنفثات روح تأييده و انفاص قوة توفيقه ليكون ذلك عبرة لأولى النّبى و يثبت ان الصعوبة بفضل من الله تستنسر فى أيام الله

10 بسم الله الرحمن الرحيم

11 اعلم انّ البسملة عنوانها الباء و انّ الباء التدوينى هى الحقيقة المجملّة الجامعة الشاملة للمعاني الالهية و الحقائق الربانية و الدقائق الصمدانية و الأسرار الكونية و هى فى مبدء البيان و جوهر التبيان عنوان الكتاب المجيد و فاتحة منشور التجريد بظهور لا اله الا الله كلمة التوحيد و آية التفريد و التقديس من حيث الاجمال و التفصيل و ان الباء التكوينية هى الكلمة العليا و الفيض الجامع اللامع الشامل المجمل الحائز للعانى و العوالم الالهية و الحقائق الجامعة الكونية بالوجه الأعلى لأنّ التدوين طبق التكوين و عنوانه و ظهوره

realms and universal, all-embracing realities in their highest aspect. For inscription mirrors creation and is its symbol, manifestation, exemplar, dawning place, revelation and radiance when cosmic ranks are aligned with the Supreme Realm.

- 12 Behold thou in the scroll of this divine creation - thou shalt find it a preserved tablet, an inscribed book, a comprehensive volume, a speaking Gospel, a distinguishing Qur'an, and a clear Bayan - nay rather, the Mother Book from which all pages, psalms and tablets have been spread forth. All beings, contingent things, realities and entities are but letters, words, numbers and signs that speak with most eloquent tongue and most wondrous utterance in praise of their Creator, in describing the attributes of their Originator, in glorifying their Maker and sanctifying their Fashioner. Indeed, each one of them is a unique and radiant ode, a wondrous and luminous virgin verse.
- 13 Say: Though the ocean be ink for the words of my Lord, the ocean would be exhausted ere the words of my Lord be exhausted, even if We brought the like thereof in abundance. None can comprehend any aspect of His knowledge. This outspread parchment and reality of the Psalms, containing the words of existence both in verse and prose, hath been recited unto us by the All-Forgiving Lord - a recitation of the verses of being through the mystery of distinction, both in essence and detail, from the perspective of bringing forth from the unseen into the visible realm. These words continue to flow forth, these verses descend, these evidences shine clear, these meanings appear manifest, these realities emerge resplendent, these mysteries stand unveiled, these symbols are disclosed, and these tongues speak eternally and forever in this supreme creation and these mighty manifestations of power.
- 14 Glorified be my Most Exalted Lord! Blessed are the attentive ears, the hearkening minds, the pure hearts, and the sufficient perceptions that are awakened to hear these glorious verses and comprehend these universal divine meanings.
- 15 Let us return to the exposition of the letter Ba and say that it encompasses the meaning of the Divine Absolute Alif in all its conditions and aspects - whether soft, upright, moving, extended and the like - in the Bismillah which is the preface to the Ancient Book in its supreme form, encompassing all divine meanings, heavenly realities and universal mysteries, beginning with the first letter of the Most Great Name in its most perfect and upright aspect, as stated by the Guide of the Path, Ja'far ibn Muhammad al-Sadiq, peace be upon him, in his interpretation of the Bismillah: "The Ba is the Glory of God." The people have merely considered the elimination and

و مثاله و مجلاه و تجلّيه و شعاعه عند تطبيق المراتب الكونية بالعالم الأعلى

12 فانظر في منشور هذا الكون الالهي تلقاه لوحاً محفوظاً و كتاباً مسطوراً و سفرّاً جامعاً و انجلاً ناطقاً و قرآناً فارقاً و بياناً واضحاً بل أم الكتاب الذي منه انتشر كل الصحف والزبر والألواح وإن الموجودات والممكّنات والحقائق والأعيان كلها حروف و كلمات و ارقام و اشارات تنطق بأفصح لسان و ابداع بيان بمحمد موجدتها و نعوت منشئها و تسبيح بارئها و تقديس صانعها بل كل واحدة منها قصيدة فريدة غزراء و خريدة بدیعة نوراء

13 قل لو كان البحر مداداً لكلمات ربّي لنفد البحر قبل ان تنفد كلمات ربّي و لو جئنا بمثله مدداً و لا يحيطون بشيء من علمه و هذا الرق المنشور و حقيقة الزبور المحتوى على كلمات الوجود منظوماً و منشوراً تلاه علينا الربّ الغفور تلاوة آيات الكينونة بسرّ البينونة اجمالاً و تفصيلاً من حيث الایجاد من الغیب الى الشهود و لا زالت هذه الكلمات صادرة و الآيات نازلة و البينات واضحة و المعاني ظاهرة و الحقائق بارزة و الأسرار كاشفة و الرموز سافرة و الألسن ناطقة سرمداً ابداً في هذه النشأة الكبرى و مجالى القدرة العظمى فسبحان ربّي الأعلى

14 طوبى لأذن واعية و اسماع صاغية و افئدة صافية و ادراكات كافية تنتبه لاستماع هذه الآيات الجليلة و ادراك المعاني الكلية الالهية

15 و لנرجع الى بيان الباء و نقول أنّها متضمنة معنا الألف المطلقة الالهية بشؤونها و اطوارها اللبّنية و القائمة و المتحركة و المبسوطة و نحوها في البسملة التي هي عنوان كتاب القدم بالطراز الأول المشتملة على جميع المعاني الالهية و الحقائق الربّانية و الأسرار الكونية المبتدء فيها بالحرف الأول من الاسم الأعظم بالوجه الأتم الأقوم كما قال امام الهدى جعفر بن محمد الصادق عليه السلام في تفسير البسملة الباء بهاء الله و القوم

implied presence of the Alif between the Ba and Sin out of ignorance and folly, as they have failed to recognize the dazzling signs, manifest evidences, and the perfect, comprehensive, brilliant and unveiled universality in this glorious letter and unique mystery. For it encompasses, in its supreme aspect, all the universal meanings that are embedded and enfolded within the essence of the exalted letters and perfect words. Do you not see that the Alif has appeared in “Glorify the name of thy Lord Most High” and “Read in the name of thy Lord” and “In the name of God be its course and its mooring”?

أَمَّا اعْتَبَرُوا الْحَذَفَ وَالتَّقْدِيرَ لِلْأَلِفِ بَيْنَ الْبَاءِ
وَالسَّيْنِ جَهْلًا وَسَفَهًا حَيْثُ لَمْ يَنْتَبِهُوا لِمَعْرِفَةِ
الْآيَاتِ الْبَاهِرَةِ وَالْبَيِّنَاتِ الظَّاهِرَةِ وَالْجَامِعَةِ
الْكَامِلَةِ الشَّامِلَةِ الزَّاهِرَةِ السَّافِرَةِ فِي هَذَا الْحَرْفِ
الْمَجِيدِ وَالسَّرِّ الْفَرِيدِ لِأَنَّهَا مُتَضَمِّنَةٌ بِالْوَجْهِ الْأَعْلَى
جَمِيعَ الْمَعَانِي الْكَلِمَةِ الْمُنْدَجِجَةِ الْمُنْدَرَجَةِ فِي هُوِيَّةِ
الْحُرُوفَاتِ الْعَالِيَاتِ وَالْكَلِمَاتِ التَّامَّاتِ أَمَّا تَرَى
أَنَّ الْأَلِفَ ظَهَرَتْ فِي سُبْحِ اسْمِ رَبِّكَ الْأَعْلَى وَ
اقْرَأْ بِاسْمِ رَبِّكَ وَبِاسْمِ اللَّهِ مَجْرِيهَا وَمَرْسِيهَا لَا
سَيِّمًا

- 16 Moreover, the Ba is a divine absolute Alif in its invisibility and an extended Alif in its visibility and manifestation. Thus are gathered together in this radiant, excellent, manifest and mighty letter: the visible and invisible, knowledge and manifestation, the inner and outer, reality and conditions. And all other letters and words are its conditions, aspects, effects and mysteries, for it is the origin of existence and the source of witness in both the worlds of creation and revelation. It is the preface to divine books, heavenly scrolls, and eternal scriptures in the Bismillah, which is the opening of tablets, volumes, pages and the mighty Qur'an.

16 أَمَّا أَيْ الْبَاءِ الْفَ مُطْلَقَةً الْهِيَّةُ فِي غَيْبِهَا وَ الْفَ
مَبْسُوطَةً فِي شَهَادَتِهَا وَ عَيْنِهَا فَاجْتَمَعَتِ الشَّهَادَةُ وَ
الْغَيْبُ وَ الْعِلْمُ وَ الْعَيْنُ وَ الْبَاطِنُ وَ الظَّاهِرُ وَ الْحَقِيقَةُ
وَ الشُّعُونَ فِي هَذَا الْحَرْفِ السَّاطِعِ الْبَارِعِ الصَّادِعِ
الْعَظِيمِ وَ أَنَّ سَائِرَ الْحُرُوفِ وَ الْكَلِمَاتِ شُعُونُهَا وَ
أَطْوَارُهَا وَ آثَارُهَا وَ اسْرَارُهَا فَأَنَّهُ مَبْدَأُ الْوُجُودِ وَ
مَصْدَرُ الشُّهُودِ فِي عَالَمِي التَّكْوِينِ وَ التَّدْوِينِ وَ أَنَّهَا
عَنْوَانُ الْكُتُبِ الْإِلَهِيَّةِ وَ الصِّحْفِ الرَّبَّانِيَّةِ وَ الزَّبْرِ
الصِّمْدَانِيَّةِ فِي الْبَسْمَلَةِ الَّتِي هِيَ فَاتِحَةُ الْأَوَّلِ وَ
الْأَسْفَارِ وَ الصِّحَافِ وَ الْقُرْآنِ الْعَظِيمِ

- 17 All these books in their entirety, perfection and completion, and all their divine meanings that are enfolded and embedded in the reality of their words, flow and course through the essence of this noble letter and glorious preface. This is established among those possessed of knowledge and is related from 'Ali, peace be upon him, that all that is in the Torah, Gospel and Psalms is in the Qur'an, and all that is in the Qur'an is in the Opening Chapter, and all that is in the Opening Chapter is in the Bismillah, and all that is in the Bismillah is in the Ba, and all that is in the Ba is in the Point. The Point refers to the soft Alif which is the inner reality of the Ba and its essence in its invisibility, and its determination, specification and distinction in its visibility.

17 وَ هَذِهِ الْكُتُبُ بِأَجْمَعِهَا وَ أَتْمَمَهَا وَ اكْتَمَلَهَا وَ جَمِيعَ
مَعَانِيهَا الْإِلَهِيَّةِ الْمُنْدَرَجَةِ الْمُنْدَجِجَةِ فِي حَقِيقَةِ كَلِمَاتِهَا
سَارِيَةً جَارِيَةً فِي هُوِيَّةِ هَذَا الْحَرْفِ الْكَرِيمِ وَ
الْعَنْوَانِ الْمَجِيدِ كَمَا هُوَ مُسَلَّمٌ عِنْدَ أَوَّلَى الْعِلْمِ وَ مَرُورٍ
عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّ كُلَّ مَا فِي التَّوْرَةِ وَ
الْإِنْجِيلِ وَ الزَّبُورِ فِي الْقُرْآنِ وَ كُلِّ مَا فِي الْقُرْآنِ
فِي الْفَاتِحَةِ وَ كُلِّ مَا فِي الْفَاتِحَةِ فِي الْبَسْمَلَةِ وَ كُلِّ
مَا فِي الْبَسْمَلَةِ فِي الْبَاءِ وَ كُلِّ مَا فِي الْبَاءِ فِي
النَّقْطَةِ وَ الْمُرَادُ مِنَ النَّقْطَةِ الْأَلِفُ اللَّيْنِيَّةُ الَّتِي هِيَ
بَاطِنُ الْبَاءِ وَ عَيْنُهَا فِي غَيْبِهَا وَ تَعْيِينُهَا وَ تَشْخِصُهَا وَ
تَمْيِزُهَا فِي شَهَادَتِهَا

- 18 And this hath indeed been stated explicitly by that illustrious and eminent Siyyid of Rasht, whose learning and excellence became famed and noised abroad throughout all regions, in the preface to his book and the opening section of his discourse, in his commentary upon the Ode of Lamiyyih, where he saith: “Praise be to God, Who hath broidered the silk of being with the mystery of distinction, through the ornament of the Point from which the ha' standeth forth from the alif, without prolongation and without division. And this Point is that gentle alif which is the hidden reality of the ba', its adornment, its

18 وَ قَدْ صَرَّحَ بِهِ مِنْ شَاعٍ وَ ذَاعٍ فِي الْآفَاقِ عَلَيْهِ
وَ فَضْلُهُ السَّيِّدُ الْأَجَلُّ الرَّشْتِيُّ فِي دِيبَاجَةِ كِتَابِهِ وَ
فَصَلَ خُطَابَهُ شَرْحًا عَلَى الْقَصِيدَةِ اللَّامِيَّةِ فَقَالَ
الْحَمْدُ لِلَّهِ الَّذِي طَرَزَ دِيبَاجَ الْكَيْنُونَةِ بِسَرِّ الْبَيْنُونَةِ
بَطْرَازِ النَّقْطَةِ الْبَارِزِ عَنْهَا بِالْأَلِفِ بِلا اشْبَاعٍ وَ
لَا انشِقَاقٍ فَهَذِهِ النَّقْطَةُ هِيَ الْأَلِفُ اللَّيْنَةُ الَّتِي هِيَ
غَيْبُ الْبَاءِ وَ طَرَاظُهَا وَ عَيْنُهَا وَ جَمَالُهَا وَ حَقِيقَتُهَا وَ
سَرُّهَا وَ كَيْنُونَتُهَا كَمَا يَبْنَاهُ أَنْفَاءً

very essence, its beauty, its truth, its mystery, and its being, even as We have before made plain.”

- 19 And this all-embracing, resplendent, clear, and explicit utterance—how wondrous is its fashioning, how eloquent its speech, how consummate its force, how expressive its testimony! Blessed be the one who uttered it, voiced it, and brought it forth: he who attained unto the mysteries of pre-eternity, for whom God removed the veil from sight and insight alike, whom the Mighty in power strengthened in perception and deduction, whose heart God made the dawning-place of His inspiration, the dayspring of His lights, the source of His mysteries, and the treasury of the pearls of His wisdom—until he openly declared, in plain expression, immediate indication, lucid speech, and symbolic discourse, the Most Great Name, the subtle mystery, the honored symbol, and the key to the treasures of wisdom. For if thou dost gather together the Point—which is the very essence of the ba’ and its hidden reality—the ha’, and the alif without prolongation and without division, thou wilt cause to speak from among them the Most Great Name, the Most Great indeed, and that shining form which gleameth from the highest horizon of the world, encompassing the totality of words, and renowned today among the nations.

- 20 Then behold those who have clothed themselves in learning and ascribed themselves to that Caller in the highest assembly: how many nights have they recited this glorious discourse, and how many days have they chanted this luminous preface, yet they perceived not this supreme explicitness and this most great glad-tiding—though this phrase is plain in wording, clear in meaning, well known, and uttered among the signs of Revelation, needing neither interpretation, nor allegorical exposition, nor clarification, nor elaboration. Thus is it proven that they are the very embodiment of the blessed verse: “Thou canst not guide the blind away from their error,” and “Thou canst not make the deaf to hear the call,” and “Thou canst not guide whomsoever thou lovest, but God guideth whomsoever He pleaseth.” And this well-grounded, renowned, and noble man of learning hath, in every part of his exalted commentary, set forth in divers expressions, with undisguised allusions and glad-tidings brighter than the dawn when it breaketh, the mystery of this Revelation speaking from the Tree of Tur, the hidden secret, and the guarded symbol. Yet the people study and teach, but understand not and comprehend not; rather do they wander blindly in their waywardness. “Leave them to entertain themselves with their vain discourse.” And were it not that the discourse would grow prolonged, and that We should

19 وهذه العبارة الجامعة الالامعة الواضحة الصريحة ما ابدعها و افصحها و ابغها و انطقها لله در قائلها و ناطقها و منشئها الذي اطلع بأسرار القدم و كشف الله الغطاء عن بصره و بصيرته و ايده شديد القوى في ادراكه و استنباطه و جعل الله قلبه مهبط الهامه و مشرق انواره و مطلع اسراره و معدن لآلى حكمه حتى صرح بالاسم الأعظم و السر المنعم و الرمز المكرم و مفتاح كنوز الحكم بصريح عبارته و بديه اشارته و وضوح كلامه و رموز خطابه فانك اذا جمعت النقطة التي هي عين الباء و غيبها و الهاء و الألف بلا اشباع و لا انشقاق استنطق منهن الاسم الأعظم الأعظم و الرسم المشرق اللأخ في اعلى افق العالم الجامع لجوامع الكلم المشتهر اليوم بين الأمم

20 ثم انظر الى المتبسين بالعلم المنتسبين الى ذلك المنادى في اعلى النادى كم من ليال تلوا هذه الخطبة الغراء و كم من ايام رتلوا هذه الديباجة التوراء و لم يلتفتوا الى هذه الصراحة الكبرى و هذه البشارة العظمى و الحال ان هذه العبارة صريحة اللفظ واضحة المعنى معلومة منطوقة من معالم التنزيل و لا تحتاج الى تفسير و تأويل و ايضاح و تفصيل ليثبت انهم مصداق الآية المباركة انك لا تهدي العمى عن ضلالتهم و لا تسمع الصم الدعاء انك لا تهدي من احببت ولكن الله يهدي من يشاء و هذا الراىخ في العلم الشهير الشريف قد بين في جميع المواضع من شرحه المنيف بعبارات شتى و اشارات غير معمى و بشارات اظهر من الصبح اذا بدا سر هذا الظهور الناطق في شجرة الطور و السر المكنون و الرمز المصون و القوم يدرسون و يدرسون و لا يفهمون و لا يفقهون بل في طغيانهم يعمهون ذرهم في خوضهم يلعبون و لو لا يطول بنا الحديث و نخرج عن صدد ما نحن

depart from the object toward which We now press, I would assuredly expound his meaning, explain his utterances, and set forth both his explicit statements and his veiled intimations. But for the present, let Us turn aside from this exposition and leave it for a time ordained by the Mighty, the All-Bountiful.

- 21 And returning to what we were discussing, that the Qur'an comprises all sacred scriptures and tablets, and the Opening Surah encompasses the Qur'an, and the Bismillah summarizes the Opening Surah, and the letter Ba is the all-encompassing reality of all through all in all. The Praise (Al-Hamd) is the opening of the Qur'an, and the Bismillah is the opening of the Opening, and the Ba is the opening of the opening of the Opening. And verily it is the symbol of the Bismillah in the ancient scrolls - the scrolls of Abraham and Moses, and the four eloquent Gospels, and the Qur'an which was taught by the One mighty in power, and the Bayan which descended from the Supreme Kingdom, and the pages of thy Lord's verses which have spread throughout the East and West of the earth.

- 22 And when the Surah of Bara'iah was revealed in the Furqan without the Bismillah, it began with the letter Ba rather than any other letter due to its all-encompassing nature, its perfection, its mighty proof, its abundance of meanings, and the power of its foundations. And verily the Ba is the first letter uttered by the tongues of the believers and by which parted the lips of the sincere ones in the cycle of Manifestation and creation. Nay, it is the first letter that issued from the mouth of all created things and was uttered by the lips of all contingent beings at the beginning of formation and origination, when the True One, glorified and exalted be He, addressed His creation in the world of pre-existence and called out "Am I not your Lord?" and they responded "Yea." Thus they began with this perfect labial letter rather than any other letter, and hereby was established for it a distinction beyond dispute. And in the connected Ba occurring with the predicate of "laysa" in the divine address is a subtle and wondrous allusion known to the wise and discerning critic. So understand!

- 23 In brief, the Ba is a divine letter encompassing the meanings of all letters and words, embracing all realities and allusions, and its station is that of the union of unions in the world of composition and creation. The proofs are clear, the evidences decisive, and the arguments conclusive in this regard. It precedes the heavenly letters and the supreme numbers in all aspects, ranks, stations and specific determinations pertaining to the exalted letters. It occupies the highest stations of unity and synthesis in the primal reality at the supreme level. The discerning sage has said: "I saw nothing except that I saw

به حثيث ليثبت بيانه و شرحت عباراته و اتيت بصريحه و كتاباته ولكن فلنضرب صفحاً الآن عن هذا البيان و نتركه لزمان قدره العزيز المنان

- 21 و نعود الى ما كتبا فيه من ان القرآن عبارة عن كل الصحف و الألواح و الفاتحة جامعة القرآن و البسملة مجمل الفاتحة و الياء هي الحقيقة الجامعة للكل بالكل في الكل و ان الحمد فاتحة القرآن و البسملة فاتحة الفاتحة و ان الياء فاتحة الفاتحة و انها لعنوان البسملة في الصحف الأولى صحف ابراهيم و موسى و الأنجيل الأربعة الفصحى و القرآن الذي علمه شديد القوى و البيان النازل من الملوك الأعلى و صحائف آيات ربك التي انتشرت في مشارق الأرض و مغاربها

- 22 و لما نزلت سورة البرائة في الفرقان مجردة عن البسملة فابتداء فيها بالباء دون غيرها من الحروف لجامعيتها و كاملتها و عظيم برهانها و كثرة معانيها و قوة مبانيها و انها اي الباء أول حرف نطقت به السن الموحدين و انشقت به شفة المخلصين في كور الظهور و الاختراع بل أول حرف خرج من فم الموجودات و فاهت به افواه الممكّات في مبدء التكوين و الابداع عندما خاطب الحق سبحانه و تعالى خلقه في ذر البقاء و نادى أ لست بربكم قالوا بلى فابتدأوا بهذا الحرف الشفوي التام دون غيره من سائر الأحرف و بهذا ثبت له خصوصية ليس عليها كلام و في الباء الواقعة المتصلة بخبر ليس في الخطاب اشارة لطيفة بديعة يعرفها العارف الخبير و الناقد البصير فافهم

- 23 و بالجملة ان الباء حرف لاهوتي جامع لمعاني جميع الحروف و الكلمات و شامل لكل الحقائق و الاشارات و مقامه مقام جمع الجمع في عالم التدوين و التكوين و الأدلة واضحة و البراهين قاطعة و الحجج بالغة في ذلك و انها سبقت الأحرف المملوكية و الأرقام الجبروتية في جميع الشئون و المراتب و المقامات و التعينات الخاصة بالحروفات العاليات فهو في أعلى مقامات الوحدة و الاجمال في الحقيقة الأولى على الوجه الأعلى و

the letter Ba written upon it.” Thus the Ba accompanying all created things is from the presence of Truth in the station of union and existence - that is, through Me all things arose and appeared. And Muhyi'd-Din said: “Through the Ba existence appeared, and through the point was distinguished the worshipper from the Worshipped. The point is for distinction, and it is the existence of the servant according to what the reality of servitude requires.” The point in this station is the sign of the Ba and its banner, one of its tokens and emblems, a determination from among its determinations, and through it is its distinction, differentiation and specification.

- 24 O thou who art supplicating and imploring! When thou hast become acquainted with certain meanings, truths and sciences, both traditional and rational, which are deposited within this ancient, glorious, resplendent, all-embracing and manifest Letter, which is the symbol of the Most Great and Supreme Name, say: Blessed be God, the Most Excellent of those who utter, and exalted be God, the Best of ordainers and creators. The revered authority hath stated in his commentary on the Qasidih that God, glorified and exalted be He, hath said “God is the light of the heavens and the earth,” attributing light to the Name which is the Cause, for that which is manifest through Divinity is the Most Great, Most Supreme Name. He continued until he quoted our Lord and Master, Abu ‘Abdu’llah Ja’far ibn Muhammad as-Sadiq (upon whom be thousands of salutations and praise from the Creator King) who, in his interpretation of the Bismillah, said that the letter B represents the Splendor of God.

- 25 O questioner! Drink deep of the wine of inner meanings from this cup which hath been filled from the outpouring grace of the Creator, and ponder this explicit statement which God hath sanctified beyond interpretation and exposition, that thou mayest know the divine mysteries deposited within this glorious Letter and mighty Pillar.

- 26 It hath been established through clear and manifest proof, and mighty and evident demonstration, that the Most Great Name, the Most Noble Talisman, and the Most Ancient Mystery is the symbol of all heavenly Books, Scriptures and divine Tablets revealed, and with it beginneth the Preserved Tablet and the Outstretched Parchment, and by it is aid sought in the Mother Book from which stemmed forth the Torah, the Gospel, the Qur’an and the Psalms. Indeed, it hath been a mighty refuge for the Prophets and an exalted shelter and secure sanctuary for the chosen ones in every age and cycle of the ages and cycles. He hath further stated in the commentary on the Qasidih that it is the B of Bismillah’ir-Rahman’ir-Rahim through which all

قد قال العالم البصير ما رأيت شيئاً إلا و رأيت
الباء مكتوبة عليه فالباء المصاحبة للوجودات
من حضرة الحق في مقام الجمع و الوجود اى
بى قام كل شىء و ظهر و قال محي الدين بالباء
ظهر الوجود و بالنقطة تميز العابد من المعبود
و النقطة للتمييز و هو وجود العبد بما تقتضيه
حقيقة العبودية انتهى و النقطة في هذا المقام آية
الباء و رايها و من علامتها و معالمها و تعين من
تعيناتها و بها تميزها و تفريقها و تشخيصها

24 يا ايها السائل المبتهل اذا اطلعت على بعض المعاني
و الحقائق و العلوم من المنقول و المعقول المودوع
في هذا الحرف الكريم القديم الساطع الجامع المبين
الذى هو عنوان الاسم الأعظم العظيم قل فتبارك
الله احسن الناطقين و تعالى الله خير المقدرين و
نعم المنشئين و قال السيد السند في شرح القصيدة
و قد قال سبحانه و تعالى الله نور السموات و
الأرض فأطلق التور على الاسم الذى هو العلة
لأن الظاهر بالألوهية هو الاسم الأعظم الأعظم
الى ان قال لقول مولانا و سيدنا ابو عبد الله جعفر
بن محمد الصادق عليهما آلاف التحية و الثناء من
الملك الخالق في تفسير البسملة ان الباء بهاء الله

25 يا ايها السائل فاكرع نهر المعاني من هذه الكأس
التي ملئت من فيض عناية البارئ و تتمتع في هذا
التصريح الذى قدسه الله عن التفسير و التأويل
حتى تعرف اسرار الله المودعة في هذا الحرف
المجيد و الركن الشديد

26 فثبت بالبرهان الواضح المبين و الدليل اللائح العظيم
ان الاسم الأعظم و الطلسم الأكرم و السر الأقدم
هو عنوان جميع الكتب السماوية و الصحف و
الألواح النازلة الالهية و مبتدء به في اللوح المحفوظ
و الرق المنشور و مستعان به في ام الكتاب الذى
انتشر منه التوراة و الانجيل و الفرقان و الزبور
بل كان ملجأ منيعاً للأنبياء و كهفاً رفيعاً و ملاذاً
امناً للأصفياء في كل كور و دور من الأكوار و
الأدوار و ايضاً قال في شرح القصيدة و هو بآء

created things appeared, and it is the extended Alif, the Tree of Blessedness, and the Supreme Tablet.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّتِي ظَهَرَتْ الْمَوْجُودَاتُ فِيهَا وَهِيَ الْأَلِفُ الْمَبْسُوطَةُ وَشَجَرَةُ طُوبَى وَاللَّوْحُ الْأَعْلَى

- 27 When thou hast become acquainted with these mysteries and the lights have shone upon thee, and the veils have been rent asunder, and the barriers that prevent the beholding of the All-Mighty, the Compeller have been torn away, and thou hast drunk the choice wine from the elegant cup from the hand of the All-Merciful in the gardens of recognition, and the eye of divine favor hath regarded thee with bounty and benevolence, and thou hast known the realities of the meanings, symbols and mysteries that flow from the letter of the Most Great Name in the world of lights, say: Exalted, exalted is this wondrous mystery, and blessed be God for this strange treasure! Power, might, glory and grandeur belong to Him Who speaketh with truth and guidance through this Letter which hath gathered together all realities and meanings, and all subtle points of utterance, even unto the Scriptures and tablets of old and the tablets of the Kingdom of thy Lord, the Most Glorious.

27 فإذا أطلعت بهذه الأسرار واشرق عليك الأنوار و هتكت الأستار و خرقت الحجابات المانعة عن مشاهدة العزيز الجبار و شربت الرحيق في الكأس الأنيق من يد الرحمن في رياض العرفان و لاحظت عين العناية بجود و احسان و عرفت حقائق المعاني و الرموز و الأسرار الفائضة من حرف الاسم الأعظم في عالم الأنوار قل تعالى تعالى من هذا السرّ العجيب و تبارك الله من هذا الكنز الغريب و القدرة و القوة و العزة و الكبرياء للنأطق بالحق و الهدى من هذا الحرف الذي جمع الحقائق و المعاني كلها و دقائق الكلمات بأسرها حتى الزبر و الصحف الأولى و الواح ملكوت ربك الأبهى

- 28 This is but a most concise expression and explanation regarding the meanings of this glorious Letter of the Mighty Announcement. Were the reins of the steed of the pen to be loosened in the arena of universal meanings and majestic truths which surge like seas and clash like the boundless ocean in the reality of the Mystery of mysteries that permeates the inner essence of this manifest Letter and ancient Light, the pages of the horizons would prove too narrow, and this effulgence would continue to stream forth successively upon the dawning-places of the pages. But where is the opportunity in such circumstances? And how can this bird of broken wing soar to the heights of recognition, after eyes have been veiled from beholding the lights, and ears have been stopped from hearing the call of the All-Merciful, and the people remain in mighty veils and their ancient error? Perchance God, by His supreme power, may rend asunder the dark veils from sore eyes and insights afflicted with blindness. At that time shall we hear the melodies of the nightingale of faithfulness upon the branches of the tree of remembrance.

28 و هذا بيان في منتهى الاجمال و تبیان في غاية الاختصار في معاني هذا الحرف الكريم من النبأ العظيم فان اطلق زمام جواد المداد في مضمار المعاني الكلية و الحقائق الجليلة التي تتوج كالبحار و تتلاطم كالحيط الزخار في حقيقة سرّ الأسرار الساري في بواطن هذا الحرف المبين و النور القديم لضافت صفحات الآفاق و تتابع هذا الاشراق مستمراً في مطالع الأوراق ولكن اين المجال في مثل هذه الأحوال و اتى لهذا الطير المنكسر الجناح الطيران في اوج العرفان بعدما حجب الأبصار عن مشاهدة الأنوار و صمت الأذان عن استماع نداء الرحمن و القوم في حجاب عظيم و ضلالهم القديم لعلّ الله بيد القدرة العظمى يشقّ الحجابات الظلماء عن الأعين الرمداء و البصائر المبتلية بالعمى عند ذلك نسمع نغمات عندليب الوفاء على افنان دوحة الذكرى

- 29 And now We shall rein in Our steed in the field of exposition and begin with an explanation of the meaning of the Name, saying that the divine names are derived from attributes which are perfections of the reality of the Essence. These names, in the station of the oneness of the Essence, have no outward manifestation or determination, no mark, no indication, and no signification. Rather, they are conditions of the Essence in

29 و اما الآن نمسك العنان في ميدان التبيان و نبتدء ببيان معنى الاسم و نقول انّ الأسماء الالهية مشتقة عن الصفات التي هي كالات لحقيقة الذات و هي اى الأسماء في مقام احدية الذات ليس لها ظهور و تعين و لا سمة و لا اشارة و لا دلالة بل هي شئون للذات بنحو البساطة و

the mode of simplicity and original unity. Then, in the station of Unity, they have manifestation, determination, realization, confirmation and existence, effusing and emanating from the All-Merciful Reality upon the spiritual realities and heavenly entities in the presence of the fixed archetypes.

- 30 Thus the Essence, from the perspective of Lordship, has effulgences and irradiations upon the universal realities and contingent beings, through which these realities are immersed in their requirements, effects, conditions, perfections and mysteries in the Primal Reality through the Supreme Face. By this consideration - that is, the oneness of the Essence - the name is identical with the Named, its reality and its identity, and has no additional existence distinct from the Essence. For existence is either identical with quiddity or other than it. If other than it, is it inseparable from it and among its requirements without suspension or detachment, or is suspension and detachment possible?

- 31 The first is the reality of the Essence from the perspective of its oneness - its existence is identical with its quiddity and its quiddity identical with its existence. The second is the station of necessity, where existence is distinct from quiddity but inseparable from it in a way that neither detachment nor separation can be conceived, for it is among its requirements. The third is the station of contingency - that is, existence derived from another and acquired from what is other than itself. Here its existence is other than its quiddity and its quiddity other than its existence, with the possibility of detachment and separation.

- 32 Consider its likeness in luminous objects: observe the body of the moon when it is brilliant, luminous and gleaming - it has merely acquired and derived light from the sun, which is not inseparable from it and may become detached from it. This is the station of contingent existence and its condition of temporal origination in the world of being, for the quiddity is other than the existence and the existence other than the quiddity, and detachment between them is possible.

- 33 As for the sun, with the existence of its body and its radiance - that is, quiddity and existence through independence - the distinction between them is one of inseparability and requirement. That is, its radiance is inseparable from its body and its body necessitates it in a way that admits of no detachment, separation or severance, for it is sun by virtue of the necessity of radiance. Were the slightest notion of suspension to occur, it would fall from essential necessity and independent radiance, and the derivation and emanation from another would be established - and this is the condition of contingency, not necessity.

الوحدة الأصلية ثم في مقام الواحدية لها ظهور وتعين وتحقق وثبوت وجود فائض منبثق من الحقيقة الرحمانية على الحقائق الروحانية والكيانات المملوكة في حضرة الأعيان الثابتة

- 30 فمن ثم ان الذات من حيث الربوبية لها تجليات و اشراقات على الحقائق الكونية والموجودات الامكانية يستغرق بها تلك الحقائق في مقتضياتها وآثارها وشؤونها وكالاتها واسرارها في الحقيقة الأولى بالوجه الأعلى فيذلك الاعتبار اى احدية الذات الاسم عين المسمى وحقيقته وهويته وليس له وجود زائد ممتاز عن الذات فان الوجود اما عين الماهية او غيرها فاذا كان غيرها هل هو ملازم لها ومن مقتضاها من غير تعطيل و انفكاك او جاز التعطيل و الانفكاك

- 31 فالأول حقيقة الذات من حيث احديته وجوده عين ماهيته وماهيته عين وجوده والثاني مقام الوجوب فالوجود ممتاز عن الماهية وملازم لها بوجه لا يتصور الانفكاك ولا يتخطر الانفصال لأنه من مقتضاها والثالث مقام الامكان اى الوجود المستفاد من الغير المكتسب عن سواه فوجوده غير ماهيته وماهيته غير وجوده مع جواز الانفكاك والانفصال ومثله في المضيئات

- 32 فانظر في جرم القمر حالكونه ساطعاً منيراً لامعاً انما اكتسب واستفاد النور من الشمس وغير ملازم له ويجوز انفكاكه منه وهذا مقام الوجود الامكاني شأنه الحدوث في عالم الكيان لأن الماهية غير الوجود والوجود غير الماهية ويجوز الانفكاك بينهما

- 33 واما الشمس مع وجود الجرم والضياء اى الماهية والوجود بالاستقلال والامتيان بينهما الالتزام والاقضاء اى الضياء ملازم لجسمها وجسمها مقتضى له بوجه لا انفكاك ولا انفصال ولا انقطاع لانها شمس بوجوب الضياء و اذا وقع ادنى توهم التعطيل سقطت عن الوجوب الذاتي والضياء الاستقلالى وثبت الاستفادة و

- 34 As for the reality of light in itself and by itself, its ray is identical with its body and its body identical with its ray - that is, its quiddity is identical with its existence and its existence identical with its quiddity. No multiplicity or distinction can be conceived, nor can otherness or difference be imagined. This is the station of pure existence and the unity of the Essence with the simplicity and oneness of the Names and Attributes.
- 35 If conceptual existence - which is encompassed and falls under conception and perception - in terms of its reality abstracted from relations and connections is an identity sanctified from multiplicities in the oneness of the Essence, what then of the Simple Universal Reality which encompasses realities and perceptions and is sanctified above imaginations and indications, nay, above every description and attribute, being the essence of Oneness and the simplicity of Unity, for it is a Divine Reality abstracted from every attribute, sign, and indication. Could multiplicity, plurality, or distinction be conceived therein from the viewpoint of the perfections of the Essence, its relationship to attributes, and its all-comprehensiveness of divine and lordly names which necessitate the existence of contingent beings? God forbid! Blessed be the name of thy Lord, possessed of majesty and bounty!
- 36 By this proof, demonstration, revelation and clear vision, it is established that in the primal reality, the name is identical with the Named One - His essence, identity, being, and reality - for names and attributes in truth are perfect expressions and designations of a single reality: "God was, and there was nothing else beside Him." This is a clear, sufficient, manifest, and evident explanation, without symbols or obscurity, removing every veil and lifting every covering from the face of reality for those who have attained the station of revelation and witnessing through the confirmation of the All-Loving Lord.
- 37 The purpose of names is their sacred meanings and their realities which are sanctified from every indication and sign. For the spoken, uttered names assisted by air in the visible world are undoubtedly other than the Named One, as they are accidents that befall the air and are signs for the existing, intelligible meanings in sanctified hearts and abstract minds. Rather, what is intended is the meaning that subsists in the Essence through simplicity and oneness, without any taint of distinction.
- 38 Let us be brief in explaining the Name and mention the meanings of the Glorious Name, the Wise Remembrance, and the

الاستفاضة من الغير وهذا شأن الامكان ليس شأن الوجود

34 واما حقيقة النور بذاته في ذاته فشعاعه عين جسمه و جسمه عين شعاعه اى ماهيته عين وجوده و وجوده عين ماهيته لا تتصور الكثرة و الامتياز و لا تتوهم الغيرية و الاختلاف و هذا مقام الوجود البحت و واحدية الذات مع بساطة و وحدة الأسماء و الصفات

35 فاذا كان الوجود المفهوم المحاط الواقع تحت التصور و الادراك من حيث حقيقته المجردة عن النسب و الاضافات هوية مقدسة عن الكثرات في احدية الذات فما ظنك بالحقيقة البسيطة الكلية التي هي محيطة بالحقائق و الادراكات و منزهة عن الأوهام و الاشارات بل عن كل وصف و نعت من جوهر الاحدية و ساذج الواحدية لانها حقيقة صمدانية مجردة عن كل سمة و اشارة و دلالة فهل يتصور فيها التكثر و التعدد و الامتياز من حيث كمالات الذات و وجه تعلقه بالصفات و جامعيتها للأسماء الالهية و الربوبية المقتضية لوجود الممكنات استغفر الله عن ذلك تبارك اسم ربك ذو الجلال و الاكرام

36 فهذا الدليل و البرهان و المكاشفة و العيان ثبت ان الاسم في الحقيقة الأولى عين المسمى و كنهه و هويته و ذاته و حقيقته لأن الأسماء و الصفات في الحقيقة تعبيرات كالية و عنوانات حقيقة واحدة كان الله و لم يكن معه شيء و هذا بيان شاف كاف ظاهر باهر لا رموز و لا غموض يزيل كل حجاب و يكشف كل نقاب عن وجه الحقيقة عند من بلغ مقام المكاشفة و الشهود بتأييد من الرب الودود

37 و المقصود من الأسماء معانيها المقدسة و حقائقها المنزهة عن كل دلالة و اشارة فان الأسماء المنطوقة الملفوظة باعانة الهواء في عالم الشهادة لا شك انها غير المسمى لانها اعراض تعترى الهواء و اشارات للمعاني الموجودة المعقولة في الأفئدة المقدسة و العقول المجردة بل المراد المعنى القائم بالذات بوجه البساطة و الوحدة دون شائبة الامتياز

38 فلنختصر في بيان الاسم و نذكر معاني الاسم الجليل و الذكر الحكيم و العنوان الالهي في لسان القاصي و

Divine Title in the language of the far and near - that is, the Name of the Divine Essence which operates in the worlds of the unseen and the visible. We say that the interpreters and expounders, both exoteric and esoteric, of the kernel and the shell, just as their minds were bewildered and their consciousness dumbfounded in comprehending the essence of the Divine Unity and the reality of His perfect attributes, their explanations multiplied, their definitions varied, their meanings differed, their minds were perplexed, and their souls were powerless in explaining the reality of the concept of this Noble Name and Great Symbol and its derivation.

- 39 Some people maintain that the lam is for definition and that 'ilah' is a noun derived from meaning 'the worshipped one', like 'kitab' meaning 'the written', and they say its meaning is 'the One worthy of worship' and 'the One described with every perfection' recognized by the concourse of the horizons. And some believe that its meaning and significance is 'the One in Whose essence all minds and souls are bewildered' in an absolute sense, and similar interpretations as mentioned in books and scrolls. The most correct saying according to their investigators is that it is a proper noun for the Essential Reality which possesses all perfect attributes, from Whom existence and divine conditions emanate to all created things. They confined themselves to this, but we are not concerned with this, nor do we tread such narrow paths. Rather, we say that this all-embracing Word and perfect Reality, in terms of its indication of the pure, absolute Essence, can neither be conceived of through allusion nor contained in expression.

- 40 However, in terms of the manifestation of the Truth, glorified and exalted be He, in the Manifestation of His Self and His establishment and settlement upon the Throne of the All-Merciful, this all-embracing Word with all its meanings, foundations, allusions, glad tidings, conditions, realities, effects, lights, inner and outer aspects, unseen and visible dimensions, secret and public aspects, phases and mysteries, is manifest, evident, brilliant and radiant in the Universal Divine Reality, the Divine Lote-Tree, the Lordly Being, and the Glorified Essential Identity - the Absolute Identity revealed through Its All-Merciful attributes and Its Eternal conditions, speaking in the unseen realm of possibility, the Pole of existence, dawning from the Sinai of Manifestation, the Mount of Light, the Paran of the All-Merciful, speaking forth from the Lote-Tree of man: "Verily I am God, the Manifest, the Evident, Who hath revealed Himself upon the horizons of possibility with proof and evidence, and with a might and power that have encompassed the kingdom of creation. Necks have bowed before My signs, voices have been hushed before My sovereignty, eyes have been

الدّاني اى اسم الجلالة المتصرّف في عوالم الغيب والشّهادة و نقول أنّ المفسّرين و المؤلّين من اهل الظّاهر و الباطن و اللّب و القشور بمثل ما تحيّرت عقولهم و ذهل شعورهم في ادراك كنه ذات الاحديّة و حقيقة صفاته الكمالية قد تكثّرت بياناتهم و تعددت تعريفاتهم و اختلفت معانيهم و احتارت عقولهم و عجّزت نفوسهم في بيان حقيقة مفهوم هذا الاسم الكريم و العلم العظيم و اشتقاقه

- 39 قوم ذهبوا أنّ اللّام للتّعريف و الاله اسم مصدر بمعنى المألوه كالكتاب بمعنى المكتوب و قالوا معناه المعبود بالاستحقاق و المنعوت بكلّ كمال جامع عند ملأ الآفاق و قوم اعتقدوا أنّ معناه و فخواه المختار في ادراك كنهه كلّ العقول و النفوس على الاطلاق و امثال ذلك كما هو المذكور في الكتب و الأوراق و اصحّ الأقوال عند المحقّقين منهم أنّه علم للذّات المستجمع لجميع الصّفات الكمالية الفاضل بالوجود و الشّئون الالهية على الموجودات الكونية و اختصروا على ذلك و نحن لسنا بصدد ذلك و لا نسلك في اضيق المسالك بل نقول أنّ هذه الكلمة الجامعة و الحقيقة الكاملة من حيث دلالتها على كنه الذّات البحت البات لا يتصور عنها الاشارة و لا تدخل في العبارة

- 40 أمّا من حيث ظهور الحقّ سبحانه و تعالى بمظهر نفسه و استقراره و استقاراه على العرش الرّحمانى هذه الكلمة الجامعة بجميع معانيها و مبانيها و اشاراتها و بشاراتها و شئونها و حقائقها و آثارها و انوارها و باطنها و ظاهرها و غيبها و شهودها و سرها و علانياتها و اطوارها و اسرارها ظاهرة باهرة ساطعة لامعة في الحقيقة الكلية الفردانية و السّيرة اللاهوتية و الكينونية الربّانية و الذاتية السّبحانية الهوية المطلقة المجلية بصفتها الرّحمانية و شئونها الصّمدانية النّاطقة في غيب الامكان قطب الأكوان المشرقة في سيناء الظهور طور النّور فاران الرّحمن المتكّمة في سدره الانسان انا الله الظّاهر الباهر المتجلّى على آفاق الامكان بحجّة و برهان و قدرة و قوّة احاطت ملكوت الأكوان خضعت الأعناق لآياتى و خشعت الأصوات لسلطاني و شاخصت الأبصار من انوارى و ملئت الآفاق من اسرارى و قامت

dazzled by My lights, and the horizons have been filled with My mysteries. The dead have arisen through My breaths, the slumbering have awakened through My breezes, minds have been confounded by My revelations, souls have been stirred by My fragrant emanations, eyes have been consoled by the unveiling of My beauty, hearts have been illumined by the appearance of My traces, and breasts have been dilated in the paradise of My presence and the heaven of My bounty."

- 41 O, alas! Alas! O thou who gazest upon Truth through mortal eyes and seekest proof from wayfaring ones! Hadst thou but hearkened with the ear of the Friend, thou wouldst have heard the cry, the wailing, the sighs and lamentations rising from the realities of all created things and the tongues of the Kingdom from all contingent beings, by reason of how the servants have remained heedless and gone astray from the right path on the Day of Reckoning, from the Path that extendeth between the kingdom of earth and the heavens. This, notwithstanding that all peoples have been given glad tidings and promised in the Tablets of God, His Books, His Scrolls and His Psalms, in clear and explicit terms requiring no interpretation, concerning this Most Great Revelation, this Most Ancient Light, this Most Straight Path, this Hallowed Beauty, and this Most Glorious Luminary. For if thou shouldst refer to those Tablets and Scrolls, thou wilt find them speaking of how this mighty Region and noble Realm hath been extolled by the tongue of the Prophets and Messengers, described and designated as a hallowed land, a goodly and pure territory, and that it is the Dawning-Place of the manifestation of the Lord in His great glory and sound sovereignty, the Rising-Point of His signs, the center of His banners, and the scene of His revelations. And He shall appear therein with the hosts of life and the legions of His mysteries. Verily it is the White Spot wherein lieth the vale of Tuwa, and wherein is Mount Sinai and the places where thy Most Exalted Lord revealed Himself unto those Prophets endowed with constancy. Therein is the Sacred Valley on the blessed spot, the Holy Vale wherein Moses, son of 'Imran, heard the call of the All-Merciful from the Blessed Tree whose root is firmly fixed and whose branch reacheth unto heaven. And therein did John, son of Zacharias, cry out "O people! Repent ye, for the Kingdom of God is at hand!" And therein were diffused the fragrances of the Spirit of God, and from it was raised the Call.

- 42 My Lord, my Lord, my God, my God! Aid me through Thy Spirit to proclaim Thy Cause, at which the foundations of the earth and the forces of heaven have trembled, wherein lieth the Sacred Mosque which God hath blessed its surroundings, and unto which the Muhammadan Beauty was carried in the

الأموات بنفحاتي واستيقظت الرقود من نسماي
و حارت العقول في تجلياتي و اهتزت النفوس
من فوحاتي و قرت العيون بكشف جمالي و
تنورت القلوب بظهور آثاري و انشربت الصدور
في جنة لقائي و فردوس عطائي

41 فآه آه يا أيها السائل الناظر الى الحق بعين الخلق
المستوضح الدليل من انباء السبيل لو استمعت بأذن
الخليل لسمعت الصرير والويل والأنين والحنين
من حقائق الموجودات والألسنة الملوكوتية من
الممككات بما غفل العباد و ضلوا عن الرشاد في يوم
الميعاد عن الصراط الممتد بين ملكوت الأرض
و السموات مع ان كل الأمم مبشرة و موعودة
في صحائف الله و كتبه و صحفه و زبره بصرير
العبارة المستغنية عن الاشارة بهذا الظهور الأعظم
و النور الأقدم و الصراط الأقوم و الجمال المكرم
و النبر الأنخم فاذا راجعت تلك الصحائف و
الرقاع تجدها ناطقة بأن هذا القطر العظيم و الاقليم
الكريم منيعت بلسان الأنبياء و المرسلين موصوف
و موسوم بأنه ارض مقدسة و خطة طيبة طاهرة
و انها مشرق ظهور الرب بجده العظيم و سلطانه
القويم و انها مطلع آياته و مركز راياته و مواقع
تجلياته و سيظهر فيها بجود حياته و كائب اسراره
و انها البقعة البيضاء و ان فيها الجرعاء بوادي
طوى و فيها طور سيناء و مواضع تجلي ربك
الأعلى على اولى العزم من الأنبياء و فيها الوادي
الأمين البقعة المباركة و الوادي المقدس و فيها سمع
موسى بن عمران نداء الرحمن من الشجرة المباركة
التي اصلها ثابت و فرعها في السماء و فيها نادى
يحيى بن زكريا يا قوم توبوا قد اقرب ملكوت الله
و فيها انتشرت نفحات روح الله و رفع منه النداء

42 ربّي ربّي الهى الهى ايدنى بروحك على امرك
الذى تزلزل منه اركان الأرض و قوّات السماء
و فيها المسجد الأقصى الذى بارك الله حوله و اليها
اسرى بالجمال المحمدي في ليلة الاسراء ليرى من

Night of Ascension, that He might behold the greatest signs of His Lord. His arrival therein was an ascent to the Most Exalted Kingdom and the Most Glorious Horizon. There He was honored by meeting His Lord, heard the Divine Call, became aware of the mysteries of the Most Great Word, reached the Lote-Tree beyond which there is no passing, drew nigh, then approached still nearer, until He was at the distance of two bows' length or even closer. He entered the Garden of Refuge and the Most Exalted Paradise, and God showed Him the Kingdom of earth and heaven. All this occurred through His presence before His Lord in this blessed and luminous Spot, this sacred and hallowed Precinct. All this is explicitly stated in the verses, requiring no interpretation, explanation or allusion. None deny it save every stubborn denier steeped in ignorance, and none hesitate to acknowledge it save those who reject God's Scriptures and Psalms—and we take refuge in God from every obstinate opponent.

- 43 And should an objector arise and say that these attributes, designations and praises that have spread and circulated in the scrolls of the Kingdom belong exclusively to this noble region and mighty land, since it was the dawning-place of the Prophets, the homeland of the chosen ones, the refuge of the righteous and the shelter of the saints in ancient times, the decisive answer and manifest proof is that God honored, blessed and sanctified this luminous Spot through His revelations, the manifestation of His signs, the unfurling of His banners, and the sending of His Messengers and the revelation of His Books. There was no Prophet or Messenger but that He was either raised up from here, migrated to here, was honored to circumambulate here, or experienced His ascension here. The Friend of God took refuge in the cave of the Glorious Lord herein, and Moses the son of 'Imran heard the call of the Gracious Lord from the blessed Tree raised up on Mount Sinai herein. To this day people have not understood the meaning of this mighty event mentioned in all the Scriptures and Psalms, nor of this blessed Tree—an olive tree neither of the East nor of the West, whose oil would well-nigh shine forth even though no fire touched it, light upon light. This Tree is the manifest and brilliant Reality that speaketh from within its fire today: "Blessed is he who is in the fire!" Moses the son of 'Imran heard this call from it, and this hearing and hearkening continues until now, for the limits of time have no authority in the realm of the All-Merciful and the stations of Divinity and Lordship are sanctified above time and season. All times therein are as one time, and all seasons as one season, wherein past, present and future embrace, for it is a realm of eternal perpetuity, an age that hath no beginning and no end.

آيات ربه الكبرى ووروده عليها هو العروج الى الملكوت الأعلى و الأفق الأبهى فتشرف بلقاء ربه وسمع النداء واطلع بأسرار الكلمة العليا وبلغ سدرة المنتهى ودنا فتدلى و كان قاب قوسين او ادنى ودخل الجنة المأوى والفردوس الأعلى و اراه الله ملكوت الأرض و السماء كل ذلك بوفوده على ربه في هذه البقعة المباركة النوراء و هذه الحظيرة المقدسة البيضاء و هذا كله صريح الآية من غير تفسير وتأويل و اشارة لا ينكره الا كل معاند بخود جهول و لا يتوقف في الاذعان به الا كل من انكر صحف الله وزبره ونعوذ بالله من كل لجوج و عنود

43 و اذا عاند معاند و قال تلك الأوصاف و النعوت و المحامد التي شاعت و ذاعت في صحائف الملكوت إنما حازها هذا الاقليم الكريم و القطر العظيم حيث كان منشأ الأنبياء و موطن الأصفياء و ملجأ الأتقياء و ملاذ الأولياء في زمن الأولين فالجواب القاطع و البرهان الساطع ان الله شرف و بارك و قدس هذه البقعة النوراء بتجلياته و ظهور آياته و نشر راياته و يعث رسله و ازال كتبه و ما نبى و لا رسول الا و هو بعث منها او هاجر اليها او تشرف بطوافها او كان معراجها فيها فالحليل اوى الى كهف الرب الجليل فيها و موسى بن عمران سمع نداء الرب المنان من الشجرة المباركة المرتفعة في طور سيناء فيها و الى الآن لم يلتفتوا الناس ما معنى هذه الواقعة العظيمة المذكورة في كل الصحف و الزبر و ما هذه الشجرة المباركة زيتونة لا شرقية و لا غربية يكاد زيتها يضيء ولو لم تمسه نار نور على نور فالشجرة هذه الحقيقة الظاهرة الباهرة اليوم الناطق من في نارها بورك من في النار فوسى بن عمران كان يسمع هذا النداء منها و ذلك الاستماع و الاصغاء مستمر الى الآن لأن حدود الزمان ليس لها حكم في عالم الرحمن و مقامات الألوهية و الربوبية المقدسة عن الوقت و الألوان جميع الأزمنة فيها زمن واحد و الأوقات وقت واحد و فيها يتعاقب الماضي و الحال و المستقبل لأنه عالم ابد سرمد دهر ليس له أول و لا آخر

44 Let us return to our previous discourse and say that Christ called out to his Lord "Here am I, O God, here am I" in its mountains and plains, and the fragrance of His holiness spread therein, and the Beloved was made to journey unto it, and was honored to attain the presence of his Lord, and witnessed His greatest signs in its eastern and western parts through His advent therein. And likewise were all the other Prophets and Messengers, until this noble and manifest Cause appeared, this Great Announcement and Ancient Mystery, and it circulated throughout distant lands and vast regions until this Effulgence shone forth in these horizons and the Most Great Throne was established in this honored land. Had its honor, glory, exaltation, sanctity and holiness been due to the advent of the Prophets therein, their migration unto it and their arrival upon it, Moses son of Imran would not have been addressed: "Put off thy shoes from off thy feet, for thou art in the holy valley of Tuwa."

45 Had that blessed spot been honored by His coming, He would not have been commanded to remove His sandals with humility and reverence, which are among the necessary courtesies when arriving before a noble king and mighty sovereign. And He said "Blessed is He Who is in the Fire." This suffices for him who gives ear and is attentive. Otherwise, even if thou shouldst bring them every kind of sign, they will not believe in it, and of no avail are signs and warnings. God, the Most High, the Most Great, speaks the truth. And in the book of Muhyi'd-Din it is recorded that this Holy Land is the Land of Promise, meaning that the Great Resurrection will occur therein, and it is the white spot, and that the great battle will take place in the plain of 'Akka, and its land will become so precious that each span thereof will be worth a dinar. And in the Jafr of Ibn Mujallih it is recorded that the plain of 'Akka is God's banquet feast. Were We to set forth the traditions, accounts and reports that have come down concerning the virtues of this Holy Land, Our discourse would be prolonged and We would incur reproach. Therefore We have confined Ourselves to what is explicitly stated in the Qur'an and have briefly alluded to what is found in earlier Scriptures. And peace be upon him who follows guidance.

46 Let us return to the meaning of the Bismillah, and We shall say in explanation of "the All-Merciful" and "the Most Merciful": Know thou that mercy is an expression of the divine outpouring that encompasseth all created things - "His mercy embraceth all things" - and verily it is the source of all contingent beings in all conditions, phases, manifestations, mysteries, realities, existence, effects, determinations, capacities and individuations, both hidden and manifest, in the realm

44 فلنرجع الى بيان ما تكلم فيه ونقول و ان المسيح نادى ربه لييك اللهم لييك في [جبالها] وسهولها وانتشرت روائح قدسه فيها والحبيب اسرى به اليها وتشرف بقاء ربه ورأى آياته العظمى في مشارقها ومغاربها بوفوده عليها وقس على ذلك سائر الأنبياء والمرسلين الى ان ظهر هذا الأمر المبين الكريم والتبأ العظيم والسّر القديم ودار في الأقطار الشاسعة والأقاليم الواسعة الى ان تلاًل هذا الاشراق في هذا الآفاق واستقرّ العرش الأعظم في هذا القطر المكرّم فلو كان شرفها وعزّها وسموها وتقديسها وتنزيها لبعث الأنبياء فيها و هجرتهم اليها و وفودهم عليها لما خوطب موسى بن عمران فاخلع نعليك انك بالوادي المقدس طوى

45 لو كانت البقعة المباركة شرفها بقدمه لما امر بخلع نعله بخضوع وخشوع الذي من لوازم آداب الوفود على ملك كريم و سلطان عظيم و قال بورك من في النار وبهذه كفاية لمن القى السمع وهو شهيد وآلا ولو تأتيتهم بكل آية لن يؤمنوا بها و ما تغني الآيات والتذر صدق الله العلي العظيم و في كتاب محبي الدين ان هذه الأرض المقدسة ارض ميعاد اى تقوم فيها القيامة الكبرى و هي البقعة البيضاء و ان الملحمة الكبرى بمرج عكا و تصبح ارضها كل شبر منها بدينار و في جفر ابن مجلة ان مرج عكا مأدبة الله و اذا اردنا بيان الأحاديث والأخبار والروايات الواردة في مناقب هذه الأرض المقدسة ليطول بنا الكلام و نقع في الملام فاختصرنا بما هو صريح القرآن و اشرنا مجملاً لما هو في الصحف الأولى و السلام على من اتبع الهدى

46 ولنعد الى معنى البسملة ونقول في بيان [الرحمن] والرحيم اعلم ان الرحمة عبارة عن الفيض الالهي الشامل لجميع الموجودات وسعت رحمته كل شيء و انها مصدر لجميع الممكنات من جميع الشئون والأطوار والظواهر والأسرار والحقيقة و الوجود والآثار والتعينات والقابليات و

of light. And verily it divideth into two parts: The Divine Essential Mercy, which is the bestowal of existence through the Most Holy and Exalted Outpouring in all infinite ranks and stations of realities and fixed archetypes in the presence of the Most Exalted Essential Knowledge; and the Attributive Mercy that floweth from the All-Merciful Presence through the First Holy Outpouring according to the preparedness and capacities derived from the manifest and resplendent revelations in the essences of created things. And each of these resolveth into a universal mercy wherein all existent realities are equal in terms of knowledge-based and concrete existence, and a special mercy whose proof hath appeared, whose mysteries have been unveiled, whose signs have become renowned, whose banners have been unfurled, whose lights have shone forth, whose seas have surged, whose suns have risen, whose stars have darkened, whose breeze hath become gentle, whose fragrance hath wafted, and whose manifest horizon hath illumined the luminous realities that have been illuminated, outpoured and enlightened by the radiant beams from the Sun of Reality in all conditions, phases, states and effects.

التَّشَخُّصَاتِ مِنَ الْغَيْبِ وَالشَّهَادَةِ فِي عَالَمِ الْأَنْوَارِ
وَأَنَّهَا تَنْقَسِمُ قِسْمَيْنِ بِالرَّحْمَةِ الذَّاتِيَّةِ الْإِلَهِيَّةِ وَ
هِيَ عِبَارَةٌ عَنْ إِفَاضَةِ الْوُجُودِ بِالْفَيْضِ الْأَقْدَسِ
الْأَعْلَى فِي جَمِيعِ الْمَرَاتِبِ وَالْمَقَامَاتِ الَّتِي لَا
نَهَايَةَ لَهَا لِلْحَقَائِقِ وَالْأَعْيَانِ الثَّابِتَةِ فِي حَضْرَةِ
الْعِلْمِ الذَّاتِيِّ الْأَعْلَى وَبِالرَّحْمَةِ الصِّفَاتِيَّةِ الْفَائِضَةِ
مِنَ الْحَضْرَةِ الرَّحْمَانِيَّةِ بِالْفَيْضِ الْمُقَدَّسِ الْأَوَّلِ
بِحَسَبِ الْإِسْتِعْدَادِ وَالْقَابِلِيَّاتِ الْمُسْتَفِيزَةِ مِنْ
التَّجَلِّيَّاتِ الظَّاهِرَةِ الْبَاهِرَةِ فِي أَعْيَانِ الْمَوْجُودَاتِ
وَكُلِّ وَاحِدَةٍ مِنْهُمَا تَخُلُّ إِلَى رَحْمَةٍ عَامَّةٍ الَّتِي
تَسَاوَتْ فِيهَا الْحَقَائِقُ الْمَوْجُودَةُ مِنْ حَيْثُ الْوُجُودِ
الْعَلِيِّ وَالْعَبْدِيِّ وَرَحْمَةٍ خَاصَّةٍ ظَهَرَ بَرَهَانُهَا وَ
انْكَشَفَ اسْرَارُهَا وَاشْتَهَرَتْ آيَاتُهَا وَخَفَقَتْ
رَايَاتُهَا وَتَلَأَلَّتْ أَنْوَارُهَا وَتَمَوَّجَتْ بِحَارِهَا وَ
طَلَعَتْ شُوشَا وَكَفْهَرَتْ نَجْمُهَا وَرَقَّ نَسِيمُهَا
وَفَاحَ شَيْمُهَا وَأَضَاءُ أَفَقٍ مُبِينٍ فِي الْحَقَائِقِ
النُّورَانِيَّةِ الَّتِي اسْتَضَاءَتْ وَاسْتَفَاضَتْ وَاسْتَنْتَارَتْ
مِنَ الْأَشْعَةِ السَّاطِعَةِ مِنْ شَمْسِ الْحَقِيقَةِ فِي جَمِيعِ
الشُّؤْنِ وَالْأَطْوَارِ وَالْأَحْوَالِ وَالْآثَارِ

47 And likewise observe in the world of divine law, manifestation and effulgence - thou shalt see that the special Most Holy Outpouring, through which exist the holy temples and the sanctified, subtle, spiritual essences, is the bestowal of the Greater Guidance and the kindling of the divine love ignited in pure hearts, ablaze from the All-Merciful Breath, the Divine Support, the Godly Outpouring and the Eternal Bounty. And thou shalt find that the Divine Holy Outpouring is the bestowal of perfections, the spiritual outpouring, attributes, faculties, spiritual gifts, qualities and virtues whereby the world hath life and all peoples are illumined. These two Essential Mercies - the special and universal - that proceed from the Divine Essential Most Holy Outpouring are mentioned in the Bismillah, which is the opening of creation and the outpouring of existence for abstract and material beings.

47 وَبِمَثَلِ هَذَا فَانْظُرْ فِي عَالَمِ التَّشْرِيعِ وَالظُّهُورِ وَ
الْإِشْرَاقِ تَرَى أَنَّ الْفَيْضَ الْأَقْدَسَ الْخَاصَّ الَّذِي
بِهِ وَجُودُ الْهِيَائِ كُلِّ الْقُدْسِيَّةِ وَالْكَيْنُونَاتِ الْمُنَزَّهَةِ
الطَّيْفَةِ الرُّوحَانِيَّةِ هُوَ إِفَاضَةُ الْهَدَايَةِ الْكُبْرَى وَ
إِقَادَةُ نَارِ الْحُبِّ الْإِلَهِيَّةِ الْمَوْقُودَةِ فِي الْقُلُوبِ الصَّافِيَةِ
الْمُشْتَغَلَةِ مِنَ النَّفْسِ الرَّحْمَانِيِّ وَالْمَدَدِ السَّيِّحَانِيِّ
وَالْفَيْضِ الْإِلَهِيِّ وَالْجُودِ الصِّمْدَانِيِّ وَتَجِدُ أَنَّ
الْفَيْضَ الْمُقَدَّسَ الرَّبَّانِيَّ هُوَ إِفَاضَةُ الْكَمَالَاتِ وَ
الْفَيْضَ الْوُجْدَانِيَّ وَالصِّفَاتِ وَالْمُلُكَاتِ وَالْعَطَاءَ
الرُّوحَانِيَّ وَالْخِصَالِ وَالْفَضَائِلَ الَّتِي بِهَا حَيَاةُ الْعَالَمِ
وَنُورَانِيَّةُ سَائِرِ الْأُمَمِ فَهَاتَانِ الرَّحْمَتَانِ الذَّاتِيَّتَانِ أَيْ
الْخَاصَّةُ وَالْعَامَّةُ الصَّادِرَتَانِ مِنَ الْفَيْضِ الْأَقْدَسِ
الْإِلَهِيِّ الذَّاتِيِّ مَذْكُورَتَانِ فِي الْبِسْمِلَةِ الَّتِي فَاتِحَةُ
الْإِيْيَادِ وَإِفَاضَةُ الْوُجُودِ لِلْمَوْجُودَاتِ الْمَجْرُودَةِ وَ
الْمَادِيَّةِ

48 As for the two Attributive Mercies - the special and universal - that proceed from the Attributive Holy Outpouring, they are mentioned in the Opening Chapter which is an exposition of divine praises and attributes. This sufficeth for whoso desireth to become apprised of the mysteries of the Bismillah; else there is no beginning or end to its meanings. Spirit and glory be upon the people of guidance. Peace.

48 وَأَمَّا الرَّحْمَتَانِ الصِّفَاتِيَّتَانِ الْخَاصَّةُ وَالْعَامَّةُ
الصَّادِرَتَانِ مِنَ الْفَيْضِ الْمُقَدَّسِ الصِّفَاتِيِّ فَهُمَا
مَذْكُورَتَانِ فِي الْفَاتِحَةِ الَّتِي هِيَ بَيَانُ الْحَمْدِ وَ
النُّعُوتِ الْإِلَهِيَّةِ وَبِهَذِهِ كِفَايَةُ لِمَنْ أَرَادَ أَنْ يَطَّلِعَ

بأسرار البسملة وآلا ليس لمعانها بداية و نهاية و
الروح و البهاء على اهل الهداية والسلام

INBA55:001, INBA59:044, INBA90:097,
UMich962.072-092, UMich991.174-
203, MKT1.033, MNMK#005 p.032,
ASAT4.475-476x, QT105.1.122x,
BMT.012, RHQM1.252-255x (312x)
(187-189x), YMM.179x, DLS.284x,
DLS.418x, NSS.168x, OOL.C027

AB00918

To: Edward Granville Browne

Date: 1891 ca.

- 1 O spiritual friend! O loving companion! The distinguished letter of that true friend, which was filled with pearls of meaning, like a divine verse of forgiveness, brought relief to yearning souls and bestowed comfort and peace upon the consciousness of wanderers. The love of spiritual friends, since it emanates from the realities of conscience, has an influence and penetration that, like the human spirit, flows and courses through the pillars, even the veins and arteries. Therefore, it is impossible to be free for a moment from the remembrance of meeting that kind friend.
- 2 Although there are many eloquent and fluent writers in the countries of Europe, the special favor of the Lord has made that noble friend a herald of truth in that region and land. And when you look at reality, this exalted station is not attained through human effort and striving, but is purely a divine gift and special heavenly bounty. "Man does not attain what he desires, rather He chooses for His mercy whom He wills."
- 3 Blessed is the one who, in this dark and ephemeral dustheap, shines like a luminous candle in human gatherings. And happy is the soul who today strives through the Most Great Panacea to heal the ailing body of the world. And blessed are the noble ones who are a spring of bounty for travelers on the divine path and are rain of mercy for the soil of human hearts, as stated in the glorious Gospel: "Many are called but few are chosen."

1 حبيب روحانی ای یار مهربان نامه نامی آن
دوست حقیقی که مشحون بلآلی معانی بود
چون آیت بخشایش الهی جان مشتاقانرا گشایشی
بخشید و وجدان آوارگانرا راحت و آسایشی
بخشود محبت یاران روحانی چون منبعث از
حقائق وجدانیست تأثیر و نفوذش چون روح
انسانی در ارکان بلکه عروق و شریان جاری و
ساریست لهذا آنی فراغت از یاد دیدار آن یار
مهربان ممکن نه

2 در ممالک اروپ ادیب بلیغ و فصیح اگرچه
بسیار لکن عنایت خاصه حضرت پروردگار آن
دوست بزرگوار را منادی حق در آن خطه و
دیار فرموده و چون بحقیقت نگری این مقام
جلیل به سعی و کوشش انسانی میسر نگردد بلکه
صرف موهبت ربانی و عنایت خاصه الهیست
لایدرک الانسان ما یشاء بل یختص برحمته من
یشاء

3 خوشا کسیکه در این خاکدان فانی ظلمانی
چون شمع نورانی در انجمن انسانی برافروزد و
شاد باد نفسیکه الیوم بواسطه دریاق اعظم
در شفای جسم علیل عالم بکوشد و طوبی از
برای بزرگوارانی که سالکان سبیل الهی را
سلسبیل عنایتند و اراضی قلوب انسانی را باران

- رحمت چنانچه در انجیل جلیل میفرماید مدعوین
بسیارند لکن برگزیدگان بزرگواران اندک
- 4 A pure jewel is needed to be receptive to grace,
گهر پاک باید که شود قابل فیض
- 5 For not every stone and clay becomes a pearl and coral.
ورنه هر سنگ و گلی لؤلؤ و مرجان نشود
- 6 O true friend! Now that it is the divine Farmer's time for sowing seeds, the loftiness of this most exalted station that has been bestowed upon that loving friend is evident and manifest.
ای دوست حقیقی حال چون دهقان الهی را
زمان بزرافشانیست علویت این مقام بلند اعلی که
بآن یار ودود عنایت گشته معلوم و مشهود
- 7 When the seed is hidden in the earth,
نه دانه چون اندر زمین پنهان شود
- 8 The secret of the garden's verdure is revealed.
سرّ آن سرسبزی بستان شود
- 9 The seeing sage observes in a tiny drop of water the beauty and perfection of "Blessed be God, the best of creators," and the informed seer, when casting pure seed in the expanse of soil, perceives in the humble grain the sign of matchless flowers and hyacinths. Although outwardly Joseph the Truthful's abode was the bottom of a well, in reality it was the height of the moon. Although Abraham's dwelling place was in the midst of the blazing fire, that fire became a rose garden and flower bed. Although the disbelieving Herod cast the blessed head of the Lord of Restraint upon the dust of abasement, it raised its head from the heavens of glory. Although the obstinate Jews raised the pure body of His Holiness the Spirit of God upon the cross, in reality that cross was eternal life and nearness to the Lord God, and that wave of abasement was the height of the Creator's glory.
دانای بینا در قطرهء ماء مبین جمال و کمال
فتبارک الله احسن الخالقین مشاهده نماید و
بصیر خیبر چون تخم پاک در عرصهء خاک
افشاند در دانهء حقیر نشانهء گل و سنبل بی نظیر
ملاحظه کند یوسف صدیق را اگرچه بظاهر
مقرّ و مکان قعر چاه بود لکن فی الحقیقه اوج
ماه بود حضرت خلیل را اگرچه محلّ مأوی
در منجیق آتش فشان بود لکن آن نیران گلزار
و گلستان گشت هیروُدس کنور اگرچه سر
مبارک سید حضور را بر خاک مذلت انداخت
لکن از افلاک عزّت سر برافراخت جسم
مطهر حضرت روح الله را اگرچه یهود عنود بر
فراز دار نمودند فی الحقیقه آن دار زندگانی پایدار
و قرب حضرت پروردگار بود و آن موج ذلت
اوج عزّت کردگار
- 10 Therefore praise and worship are befitting and worthy of the pure Lord who has honored the world of creation with such a great bounty and has opened the doors of eternal life upon true friends, so that spiritual friends, through heavenly confirmations and the breezes of this divine spring and the outpourings of this lordly April rain, may make the field of possibility the garden of the All-Merciful and make the expanse of dust the envy of paradise's rose garden.
پس ستایش و نیایش پاک یزدانپرا لائق و
سزاوار است که عالم آفرینش را بچنین موهبت
عظمی مشرف فرموده و ابواب حیات ابدی را بر
روی دوستان حقیقی گشاده تا یاران روحانی
بتأییدات آسمانی و نسائم این بهار الهی و فیوضات
باران نیسان ربّانی مزرع امکان را حدیقهء
رحمان و عرصهء خاکداترا رشک گلزار جنان
فرمایند

MSHR4.395-396

AB08441*To: Edward Granville Browne**Date: 1891-Apr-03*

- 1 O dear and kind friend! In your letter which you wrote to my brother Mirza Badi'u'llah, you promised that you would soon send a detailed letter. However much we waited, it did not arrive - though surely it will come. Due to the intense connection that exists between hearts, we are day and night eagerly awaiting news and hoping to receive word. We beseech God to grant such confirmations that from this affection of hearts and love of souls, effects may appear in existence whose luminosity will be manifest and evident from the dawning-place of creation as long as the contingent world endures.
- 2 The writing you requested was sent and is enclosed with this letter. Peace be upon you.

EGBBF.099

1 یار عزیز مهربان در رقیکه به برادر میرزا بدیع‌الله مرقوم فرموده بودید وعده این نموده بودید که مکتوب مفصلی عنقریب ارسال خواهم نمود آنچه منتظر شدیم نرسید البتّه خواهد رسید از شدّت ارتباطیکه مابین قلوب حاصل شب و روز مترصد ظهور خبری و وصول اثری هستیم از خدا میطلبیم که تأییدی عنایت فرماید که از این الفت دها و محبت جانها آثاری در وجود موجود شود که تا عالم امکان و مکان باقی نورانیتش از مشرق ایجاد ظاهر و نمایان

2 سرلوحه‌ئی که خواسته بودید ارسال شد در طی مکتوبست والسلام

CMB_F66#10, EGBBFP.216-217

AB00040*To: Edward Granville Browne**Date: 1891-Aug-19*

- 1 He is the True and Kind Friend
- 2 The effect of the ambergris-scattering pen of that faithful friend, like a fragrance from the rose garden of mysteries, has perfumed and sweetened the nostrils of the yearning ones. The heart is quickened by hearing the words of the friend. What bounty is this, O Lord, that Thou hast made the blackness of ink a mirror revealing mysteries, and made the pen of love an interpreter of the heart's secrets. I thought it was but a page; when I opened it I found it was a scroll, nay rather a clear book and the trace of a musk-scented pen.
- 3 You had mentioned Mirza Malkum Khan, who had inquired about the ways and conduct of this community, although he is thoroughly aware of the sincere intentions, beneficial purposes, pure motives, virtuous character, and universal goodwill which are the fundamental basis and true foundation of this

1 هو دوست حقیقی مهربان

2 اثر خامه عنبرنثار آن یار وفادار چون نفعه گلشن اسرار مشام مشتاقان را معطر و معنبر نمود دل زنده میشود بسماع کلام دوست چه عنایتست یا ربّ که سواد مداد را آینه کشف اسرار نمودی و خامه و داد را ترجمان سرائر فؤاد فرمودی [تا] گان صفحه‌ئی نمودم چون گشودم صحیفه‌ئی یافتم بلکه کتاب مبینی بود و اثر کلک مشکینی باری

3 ذکر میرزا ملکم خان را فرموده بودید که استفسار از روش و سلوک این طائفه نموده بودند و حال آنکه بر نیوایای صادقه و مقاصد خیریه و خلوص طویت و حسن سریرت و

community. Surely he must have had some hidden purpose in feigning ignorance. Glory be to God! Strangers from Berlin and England become intimate friends while acquaintances act as strangers, even though it has become evident and clear to all Iranians, near and far, Turk and Tajik, leaving no room for doubt or uncertainty, that these oppressed ones, despite the utmost oppression and enmity of others, sacrifice their lives for the welfare of Iran and Iranians. Before the sword and dagger of the oppressors, they are a balm for every wound and the greatest antidote for every ailment. Though they drink the cup of poison, they offer the goblet of honey; they accept the sting and give angelic counsel in return. They close their eyes to personal comfort and peace of mind, striving for the happiness of all.

خیرخواهی عموم عالم که مبنای اصلی و اساس حقیقی این طائفه است نهایت اطلاع را دارند البته مقصدی پنهان در اظهار تجاهر داشته‌اند سیحان‌الله بیگانگان برلین و انگلند دوست یگانه و آشنا شوند و آشنایان بیگانگی نمایند و حال آنکه بر عموم ایرانیان دور و نزدیک ترک و تاجیک مشهود و مسلم شده است و مجال شبهه و گمان مانده که اینظلمان باوجود نهایت ظلم و عدوان دیگران در خیرخواهی ایران و ایرانیان جانفشانی نمایند بقسمیکه در مقابل تیغ و شمشیر ستمکاران هر زخمی را مرهمند و هر درد را دریا قاعظم هرچند جام زهر چشند ساغر شهد بخشند نیششانرا نوشند و دیوشانرا سروش چشم از آسایش جان و راحت وجدان بپوشند و در سعادت عموم بکوشند

- 4 In the glorious Gospel it is said: "Love your enemies and be well-wishers to those who wish you ill; respond to oppression and cruelty with love and faithfulness." Now, if there be fairness, it will be observed that this is truly the way and conduct of these wanderers and the character of these free souls. Consider that for some time, though they have continuously been the target of arrows and spears and subject to oppression and aggression, they have not opened their lips in complaint nor caused distress to any heart, nor brought their case before any judge. They sought no refuge save in God and desired no comforter except the Lord's mercy. They washed their hands of possessions and life, and clung to the good-pleasure of the Lord. Day and night they cry out with heart and soul and strive to awaken the slumbering, to humanize the savage, to transform the demonic into angels, and to make the unfortunate ones well-wishers of the world.

4 در انجیل جلیل میفرماید دشمن را دوست دارید و بدخواه را خیرخواه باشید جور و جفا را به مهر و وفا مقابلی کنید حال اگر انصاف باشد ملاحظه میشود که این حقیقت روش و سلوک این آوارگان و خلق و خوی آزادگانست ملاحظه فرمائید که مدتیست هرچند پیوسته هدف سهام و سنان گشتند و معرض ظلم و عدوان لی بشکوه نگشودند و غباری بر خاطری نشانند و داوری نزد داوری نبردند جز خدا پناهی نجستند و بغیر از رحمت پروردگار غمخواری نخواستند دست از مال و جان بشستند و برضای حضرت یزدان پیوستند شب و روز به دل و جان خروشدند و کوشند که خفتگانرا بیدار نمایند و درندگانرا انسان دیوسیرتانرا فرشته کنند و بدبختانرا خیرخواه عالمیان

- 5 Praise be to God that in the dark realm of Iran they lit such a luminous lamp, though they were completely consumed, and revived the dead body though they were afflicted with every oppression. While one group in Iran is occupied with destruction and demolition, and another faction, like a consuming fire, is known for waste and ruin and division, and while some who claim to love their homeland are characterized by repair and improvement, these free souls, if fairness be shown, are observed to be, with perfect patience and oppressed condition, engaged in establishing, building, and strengthening the very foundation of nation and state. For the greatness of every nation and state, and the eternal progress and happiness of every people and community, depends upon the correction of morals, improvement of conduct, acquisition of knowledge, and

5 حمد خدا را که در اقلیم ظلمانی ایران چنین شمع نورانی برافروختند اگرچه سراپا سوختند و کالبد مرده را زنده نمودند اگرچه بهر سستی آزرده گشتند گروهی در ایران به تخریب و تدمیر مشغول و قومی چون آتش سوزان به تضييع و اهلاک و تفریق مشهور جمعی هواخواهان وطن به ترمیم و تصلیح موصوف و این آزادگان اگر انصاف باشد ملاحظه میشود در کمال بردباری و مظلومی به تأسیس و تعمیر و تحکیم اصل بنیان ملت و دولت مألوف چه که بزرگواری هر دولت و ملتی و ترقی و سعادت جاودانی هر قوم و امتی منوط و موکول به تصحیح اخلاق

advancement in human perfections. But what use is it when the pen is in the hand of the ill-wisher...

- 6 Both judge and witness are enemies of the defenseless and shelterless free souls. In the beginning, due to ignorance about the origin of this community, and the intensity of opposition and greed, and the ferocity of officials, and the bloodthirstiness of the ignorant, in some instances when they witnessed severe attacks from near and far despite their innocence, they raised a hand in defense. However, now for forty years, since they have discovered the truth of their way and conduct, although the entire soil of Iran has been drenched with their blood, and every day they have been consumed by a soul-searing fire, they have offered naught but submission and acquiescence, and have sought no refuge save the Divine Threshold. In the dark nights of tribulation, they are content and illumined by the radiance of their sincere intentions, and in the whirlpool of perils and afflictions, they are as a rose garden through the purity of their conscience.

- 7 In any case, the recent events in Iran darken the world. They cannot be recounted except with weeping eyes and burning hearts, for hearing of them would shatter the heart of the hardest stone and bring forth sighs and lamentations. In brief, it is some time that the associates of Aqa Mirza Malkum Khan in Iran have become excited and stirred. For a while, they had loosed their tongues in condemnation and disparagement of the government's conduct, and on some occasions through allusion and hint, and in private gatherings with explicit words, they expressed utmost reproach of the Prime Minister's conduct and complained of the government's disorder and the ruler's thoughtlessness. This continued until the newspaper "Qanun" appeared, and Shaykh Jamal-ud-Din Afghani also, due to his resentment toward the government, began criticism and condemnation in various quarters, skillfully inciting, encouraging, finding fault and disparaging during conversations.

- 8 According to reports, matters reached such a point that they wrote papers and scattered them in the streets and bazaars, and through subtle means delivered a strongly-worded writing to the Shah. Being aware of the Shah's temperament, they made a show and led him to believe that they were a large multitude who would soon raise the banner of freedom. In any case, the government set about to oppose them and contemplated their complete eradication. The followers of Malkum Khan and Jamal-ud-Din, in order to frighten, threaten and severely disturb the government, devised a scheme to implicate this community through false accusations of collusion. They wrote

و تحسین اطوار و تحصیل دانائی و تدرّج در مدارج کمالات انسانیست ولیکن چه فائده که

- 6 قلم در دست بدخواه است و شاهد و قاضی هر دو دشمن آزادگان بی ملجأ و پناه در بدایت منشأ این طائفه از عدم اطلاع و شدت تعرض و اطماع و درندگی عمال و خونخوارگی جهال در بعضی جهات چون باوجود بیگاهی هجوم شدید از قریب و بعید دیدند دستی بمدافعه گشودند ولیکن حال چهل سالست چون بحقیقت روش و سلوک پی بردند اگرچه جمیع خاک ایران بخونشان آغشته گشته و در هر روزی بآتش جانشوزی سوختند جز سر تسلیم و رضا ننهادند و بغیر از درگاه الهی ملجأ و پناهی نجستند در شبهای تیره بلایا بنورائیت صدق نوایا خوش و روشنند و در گرداب مهالک و رزایا بصفای وجدان گلزار و گلشن

- 7 باری حوادث تازه ایران جهانرا تیره نماید جز به چشم گریان و قلب سوزان شرح نتوان داد زیرا استماعش دل سنگ خاره را پاره پاره نماید و به آه و ناله آرد و مختصرش اینست چندیست که متعلقین آقا میرزا ملکم خان در ایران به شوق و شور آمده اند و در بحث و نشور چندی بود زبان به تقبیح و تزییف روش و سلوک حکومت گشوده بودند و در بعضی مواقع به کایه و اشاره و در خلوات بصریح عبارت از روش وزیر اول نهایت نکوهش و از بی نظمی حکومت و بی فکری حکمران شکایت میکردند تا آنکه روزنامه قانون بمیان آمد و شیخ جمال الدینی افغانی نیز در گوشه و کنار از جهت دلگیری از حکومت بنای قدح و مذمت گذاشت و در ضمن مکالمه ماهرانه تحریک و تشویق و تعییب و تزییف مینمود

- 8 و از قرار روایت کار بجائی رسید که اوراق نوشتند و به کوچه و بازار انداختند و نوشته شدید المضمونی بشاه بلطائف الحیل رساندند و چون بمزاج شاه آگاهند نمایشی کردند و بجان انداختند که جمع غفیری هستند و عنقریب علم حریت برافرازند باری حکومت در صدد تعرض افتاد و قلع و قمع تصور نمود حضرات ملکم خانی و جمال الدینی بجهت تحویف و تهدید و تشویش شدید حکومت تدبیری اندیشه نمودند که این طائفه را نیز بهمت اتفاق اندازند اوراق را

papers with contents suggesting unity with this community. In short, they arrested Malkum Khan's brother along with the Mirza of Hamadan, your friend, and several others, together with ten members of this community. Without investigation or scrutiny, government officials began opposing this oppressed party in various quarters, while those innocent ones, I swear by Divine greatness, had absolutely no knowledge or awareness of this tumult and commotion, its instigators and participants, and their way forbids involvement in such matters.

بمضمونی نگاشتند که اتحاد با این طائفه مظلون و مفهوم گردد خلاصه اخوی ملک خان را با میرزای همدانی دوست شما و چند نفر دیگر با ده نفر از این طائفه گرفتند اجزای حکومت بدون شخص و تدقیق در گوشه و کنار بنای تعرض این حزب مظلوم گذاشتند و حال آنکه آن بیچارگان از این شور و آشوب و محرک و متحرک قسم بزرگوار الهی بهیچوجه اطلاع و خبر نداشتند و مقتضای مسلکشان عدم مداخله در این امور است

- 9 Indeed, no sooner had this tidings reached Isfahan than, inasmuch as one of the confidential intimates of Zillu's-Sultan had likewise been accused and apprehended, that wayward prince, seeking only to clear himself of complicity in this corruption and to conceal the shame of his own misdeeds, deemed it expedient to inflict, without the slightest guilt, a grievous and monstrous oppression upon this people. Wherefore he entered into correspondence with Jalalu'd-Dawlih, who thereupon arose in the city of Yazd and in its surrounding villages to perpetrate a fierce assault, and committed such cruelties and injustices as the chronicles of the world have neither witnessed nor recorded their like. Among these was the case of seven souls, concerning whose purity, nobility, virtue, and excellence all men bore testimony, and against whom no pretext could be alleged save only that they were Babis. Throughout the whole course of their lives they had not wounded the feelings even of an ant. Yet these innocent ones were brought before the seat of government, in the presence of a handful of ignorant men who, like Annas and Caiaphas, accounted themselves among the learned, and were there confronted with chains and fetters, with blades and swords, and were commanded to renounce this community. When they refused, and instead openly avowed and confessed their faith, those wronged ones were, each and all, beheaded in the public thoroughfares before the eyes of the people and hanged upon the gallows. Thereafter their bodies were dragged with ropes through the streets and bazaars, rent in pieces and torn limb from limb, and at last committed to the flames. And several other souls wholly disappeared, nor is it known what fate befell them, nor what affliction was brought upon their heads.

9 باری بجزرد وصول این خبر به اصفهان چون شخصی از خواص محرمات ظل السلطان نیز متهم و گرفتار شده بود شاهزاده آزاد محض تحصیل براءت ذمت خویش از این فساد و ستر سیئات اعمال مصلحت چنان دید که ظلم و ستمی عظیم بدون جرمی بر این طائفه وارد آرد لهذا مخایره با جلال الدوله نموده در شهر یزد و دهات بتعرض شدید برخاست و ظلم و ستمی روا داشت که در تاریخ عالم شبه و مثلش وقوع نیافته از جمله هفت نفر نفوس که کل ناس شهادت به پاکی و آزادگی و فضل و کمالشان میدادند و بهانهائی جز بایی بودنشان ندانستند و در مدت حیات خاطر موریرا نیاززدند آن اشخاص را در پیشگاه حکومت در حضور معدودی جهال مانند حنا و قیافا که خود را علما میشمردند با غل و زنجیر و تیغ و شمشیر حاضر ساختند و تکلیف تبری از این طائفه نمودند چون نپذیرفتند بلکه اقرار و اعتراف نمودند آن مظلومانرا هر یک در گذرگاهی از عموم سر بریدند و بدار زدند و بعد جسدشانرا در کوچه و بازار با طناب کشیدند و نهایت پاره پاره و ریزه ریزه کردند و بآتش سوختند و نفوسی چند را بکلی غائب نمودند و معلوم نیست که چه بلائی بر سر آنها آوردند

- 10 About a thousand people from Yazd fled to the wilderness and desert, and some perished from severe thirst in the mountains and plains. All properties were plundered and looted, and tyranny and injustice so utterly destroyed the foundation of these oppressed ones that the families, dependents and children of those innocent martyrs spent several days in basements,

10 و بقدر هزار نفر از شهر یزد سر به صحرا و بیابان نهادند و بعضی از شدت عطش در کوه و صحرا هلاک شدند و جمیع اموال به تالان و تاراج رفت و ظلم و بیداد چنان بنیاد این مظلومانرا بیاد داد که اهل و عیال و اطفال

weeping, burning with grief and trembling, hungry and thirsty. They could not even ask for water, and no one showed mercy except to inflict wounds. Rather, the general population, at the instigation and encouragement of the clergy and government, arose in severe persecution and showed no hesitation or restraint whatsoever, except for a few Christian merchants who were traveling in Yazd and after several days brought some bread and water for the oppressed children. But those helpless ones would not open their doors due to intense fear, dread and distress.

- 11 In sum, on that night all the inhabitants of the city illuminated the streets and kept vigil with lamps, and gave themselves over to rejoicing and merriment, deeming that so mighty a victory and so manifest a triumph had been won. Heedless were they that, in truth, they were laying the axe to their own root; that they rejoiced while destroying the very foundation and fabric of their own existence, and counted it everlasting life. Alas, a thousand times alas, that they knew not that the tears of the wronged become a swelling flood, and the sigh of the oppressed kindleth the flame. In brief, astonishment was added unto astonishment by reason of these happenings. In the eyes of the government, the source and origin of this tumult and upheaval were known and recognized, its pillars and agents plain and manifest; and the innocence of those poor sufferers likewise certain and established as the sun. Yet, despite this, the pure blood of the oppressed was shed, and the stainless bodies of the innocent were hung aloft. I have an appeal, O God—but unto whom shall I appeal? From such instances may one judge the justice, equity, fairness, and rectitude of the government and its officials.

- 12 They relate that among those of old there was a judge named Qara-Qush—yet he was witless and ineffectual. During the days of his rule and authority, a thief entered by night into the house of a weaver. In the darkness his eye, by chance, struck against a nail that had been driven into the wall, and he was thereby blinded. In the morning he appeared before Qara-Qush to seek redress. When the owner of the house was summoned, the judge demanded of him: “Why didst thou place a nail in thy wall, and not consider that perchance a thief might enter thy house by night and lose his eye through striking it?” The weaver replied: “What business hath a thief in another man’s house by night? It is he who deserveth chastisement and punishment, not I.” But the just judge accepted not his plea, and forthwith gave orders, in retaliation, that the eye of the weaver be put out. Seeing no way of escape, the weaver said: “I am a weaver, and in my craft I have need of both

مقتولین مظلومین چند روز در زیرزمین گریان و سوزان و لرزان گرسنه و تشنه بسر بردند و طلب آب نتوانستند و کسی رحمی جز زخمی روا نداشت بلکه عموم اهالی به دلالت و تشویق علما و حکومت بر اذیت شدید برخاستند و قصور و فتوری بهیچوجه ننمودند مگر چند نفر تاجار مسیحی که در شهر یزد مسافر بودند نان و آبی بجهت اطفال مظلومان بعد از چند روز بردند لکن آن بیچارگان از شدت خوف و هراس و ترس و اضطراب در را نمیگشودند

- 11 باری آن شب را جمیع اهالی شهر آئین و چراغانی کردند و سور و شادمانی نمودند که چنین فتح عظیمی و نصر مبینی دست داد و غافلند از اینکه فی الحقیقه تیشه بر ریشه خویش میزنند و شادمانی کنند و بنیاد و بنیان هستی خود ویران کنند و حیات جاودانی شمردن بی حسرت و افسوس که غافلند که اشک چشم مظلومان سیل خیز است و آه ستدیدگان شعله انگیز باری حیرت اندر حیرت آمد زین قصص در نزد حکومت منشأ و مبدء این شور و آشوب معلوم و معروف و ارکان و اعضا واضح و مشهود و براءت آن بیچارگان نیز مثل آفتاب متیقن و مثبت باوجود این خون مطهر مظلومان ریخته شود و هیكل پاک آزادگان آویخته گردد داوری دارم خدایا من که را داور کم عدل و داد و انصاف و سداد حکومت و ارکان را از همین قیاس فرمائید

- 12 حکایت کنند که از پیشینیان قاضی بود قره قوش نام ولکن بیپوش و بی کوش در زمان حکومت و سطوت او دزدی شبانه بکاشانه جولائی درآمد در تیرگی شب حدقه دیده اش مصادم میخی شد که در دیوار بود قضا چشمش نابینا گشت بامداد در پیشگاه قره قوشی دادخواهی نمود چون صاحب خانه را حاضر نمودند قاضی بازخواست نمود که چرا در جدار خویش میخی نهادی و تصور نمودی که شاید دزدی شبانه بخانه درآید و چشمش از صدمه آن نابینا گردد جولای عرض نمود که دزد را شبانه بخانه بیگانه چه کار او را زجر و سیاست لازم نه مرا قاضی عادل از او نپذیرفت فوراً بقصاص امر فرمود که چشم جولای را نابینا کنند چون راه مفر ندید عرض کرد که

eyes, for in weaving great care is required to distinguish right from left. But I have a neighbor, a hunter and fowler, who in hunting needeth but one eye: he openeth the right and closeth the left when he taketh aim. If justice be your desire, then blind his eye instead of mine." Straightway they brought forth the poor hunter and put out his eye; and he knew not for what crime this retaliation had been exacted, nor for what sin.

من جولایم و در صنعت خویش بدو چشم
محتاج چه که در وقت بافتن راست و چپ را
دقت لازم اما همسایه‌ی دارم صیّاد و شکاری
در وقت شکار بیک چشم محتاج چشم راست
را باز کند و چپ را بهم نهد و نشان گیرد
اگر عدالت خواهید چشم او را بعوض من
نابینا کنید فوراً صیّاد بیچاره را حاضر ساختند
و دیده‌اش را نابینا کردند و نمیدانست که این
قصاص بسبب چه جرمیست و بجهت چه گاهی

- 13 Now observe how, due to the intensity of shrewdness and excellence of governance in Iran, even more such "justice" than in Qara-Qushi's time is being dispensed.

13 حال ملاحظه کن از شدّت کجاست و حسن
سیاست در حکومت ایران نیز این عدالتها بیش
از زمان قره‌قوشی جاری میشود

- 14 This letter has become lengthy, but the All-Knowing Lord is witness that due to the intensity of my love for that kind friend, when I take up my pen and begin to write, contemplating the sweetness of remembering and seeing you, I am loath to set down my pen. Thus the account of longing, like the nights of separation, becomes long and distant. As for the rest, wherever you may be, may God be your companion. And peace.

14 این نامه بتطویل انجامید ولکن ربّ خبیر شاهد
است که از شدّت غلیان محبت آن یار مهربان
چون قلم بردارم و بنگاشتن آغازم از تصور
حلاوت یاد و دیدارت خامه را نخواهم که
فروگذارم اینست که شرح اشتیاق چون شبهای
فراق دور و دراز میشود باقی هر کجائی خدا یار
تو باد والسلام

- 15 Dated 19 August 1891

15 مورّخه ۱۹ اغسطوس ۱۸۹۱

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CMB_F66#12, BRL_DAK#0634,
MSHR3.261, EGBBFP.217-222

AB00246

To: Muhammad Abduh

Date: 1892 ca.

- 1 Praise be to God Who caused the dove to speak in the sweetest of tongues in the garden of the All-Merciful upon the branches with the most wondrous melodies, whereat the holy, detached and pure realities were stirred, gladdened, revived and attracted by its songs - realities that were impressed by radiant beams from the Sun of Truth and were set ablaze by the fire kindled from the divine Tree in human reality. Thereupon they raised their voices in praise and glorification in remembrance of their mighty and powerful Lord, loosened

1 الحمد لله الذی انطق الورقاء بأحسن اللّغی فی
حدیقة الرّحمن علی الأغصان بأبدع الألحان
فاهتزّت و اتهجت و انتعشت و انجذبت من
نغماتها الحقائق القدسیّة المجرّدة الصافیة الّتی
انطعت من اشعة ساطعة عن شمس الحقیقة
واشتعلت بالنار الموقدة من السّدرة الرّبانیة فی
الحقیقة الانسانیة عند ذلک هفت بالتّهلّیل و
التّکبیر فی ذکر ربّها العزیز القدیر و اطلقت اللسان

their tongues and said: "Glory be to Him Who caused her to speak His praise in the garden of existence with psalms like those of David's kindred, taught her His wisdom and mysteries, made her the dawning-place of His inspiration, the dayspring of His lights and the source of His signs." Every neck was humbled before the power of His sovereignty and every head bowed before the manifestation of His proof. I pray and offer greetings upon the supreme and transcendent Reality at the beginning of existence, overflowing upon all beings, sent forth to the praiseworthy station, characterized as the extended shadow on the witnessed Day, the Most Great Means and the Supreme Medium - may God's blessings be upon him and his family in the hereafter and in this world.

2 O distinguished and noble one possessed of ancient glory! Your gracious letter reached me and I read it with utmost joy, remembering the ancient covenant. My taste was sweetened, my heart was gladdened, my thirst was quenched and my ardor was cooled. I present you this response, for it is from your loving friend.

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

4 If you wish to ascend to the highest zenith of the circle of existence, you must have penetrating vision in this glorious age so that you may behold the light of guidance shining from the supreme horizon when the earth is illumined with the light of its Lord. Expose yourself to the breezes of God for they are from the holy gardens of Paradise. Make for the Valley of Tuva with a heart attracted to the Most High - you will find the supreme guidance in the kindled fire in the Blessed Tree speaking on Mount Sinai. Bring forth a shining white hand radiant with lights among the company of the righteous.

5 By your life, O sagacious one! It befits one like you, possessed of discerning vision, to ascend to the highest sphere of the constellations. Cast off this worn and tattered garment and don the robes of sanctity, spread the wings of divine knowledge and make for the Kingdom of the All-Merciful. Harken to the melodies of the birds of holiness on the highest branches of the Lote-Tree of the utmost boundary. By your life, they give life to decayed bones and heal breasts that have been expanded through the love of God and have a mighty portion.

6 Abandon the life of this world and its affairs that lead to extinction - by your Most High Lord, they are but dreams, nay illusions, to those possessed of understanding. Life is but the life of the spirit, adorned with virtues whose lamp is lit and

و قالت سبحان من انطقها بثنائه في حديقة الوجود بمزامير آل داود و عليها حكمه و اسراره و جعلها مهبط الهامه و مشرق انواره و مطلع آثاره و ذل كل رقبة لقوة سلطانه و خضع كل عتق لظهور برهانه و اصلى و اسلم على الحقيقة الكلية الفائقة في بدء الوجود الفائضة على كل موجود المبعوث في المقام المحمود المنعوت بالظل الممدود في اليوم المشهود الوسيلة العظمى و الواسطة الكبرى صلوات الله عليه و على آله في الآخرة و الأولى

2 أيها الفاضل الجليل ذو المجد الأثيل قد القى الى كتابكم الكريم و تلوته بملء السور متذكراً العهد القديم فالتذ مذاق و ابتج فؤادي و رويت غلتي و بردت لوعتي و أتى القى اليكم الجواب أنه من ودودك الولوع

3 و أنه بسم الله الرحمن الرحيم

4 ان شئت الصعود الى الأوج الأعلى من دائرة الوجود فعليك ببصر حديد في هذا العصر المجيد حتى ترى نور الهدى ساطعاً من الأفق الأعلى و اشرفت الأرض بنور ربها و تعرض لنفحات الله فانها من رياض القدس جنة الفردوس و اقصد وادى طوى بقلب منجذب الى العلى تجد الهداية الكبرى على النار الموقدة في الشجرة المباركة الناطقة في طور سيناء و اخرج يداً بيضاء متلاً الأتوار بين ملأ الأختيار

5 لعمرك أيها التحرير لمثللك الناقد البصير يليق العروج الى اعلى فلك البروج فاخلع هذا الثوب البالي الرثيث و البس حلل التقديس و انشر اجنحة العرفان و اقصد ملكوت الرحمن و استمع الحان طيور القدس في اعلى فروع السدرة المنتهى لعمرك تحيي العظام الرميم و تشفى صدوراً انشروحت بحبة الله و لها حظ عظيم

6 دع الحياة الدنيا و شئونها التي تؤول الى الفناء و ربك الأعلى انها احلام بل اوهاهم عند اولى النبى اما الحياة حياة الروح متحلياً بالفضائل التي

shines in the kingdom of creation - and unto God is the most sublime similitude.

يوقد و يضيء مصباحها في ملكوت الانشاء والله
المثل الأعلى

- 7 If you desire a goodly life, scatter the seeds of wisdom in pure and goodly soil, that each grain may grow for you into seven green and blessed ears of corn. If you intend to build in the realm of contingent being, raise a glorious edifice with firm pillars, its foundation fixed at the central attractive point in the lowest depth and its highest chambers in the supreme zenith of the ether. Drink the choice wine of inner meanings from the elegant cup in the Supreme Companion, the center of the circle of the greatest gift, the pole of the sphere of the greatest bounty, the dawning-place of guidance and the dayspring of the lights of your Most High Lord.

7 و ان شئت حياة طيبة فانثر بذر الحكمة في ارض
طيبة طاهرة لتنبث لك في كل حبة سبع سنابل
خضر مباركة و ان قصدت البنيان في صقع
الامكان فأنثني صرحاً مجيداً مشيداً الأركان اصله
ثابت في النقطة الجاذبة الوسطى في الحضيض
الأدنى و اعلى غرفاتها في اوج الأثير الأسمى
واشرب رحيق المعاني من الكأس الأنيق في
الرفيق الأعلى مركز دائرة الموهبة العظمى و قطب
فلك المنحة الكبرى و مشرق الهدى و مطلع
انوار ربك الأعلى

- 8 I swear by my yearning for Thee that naught prompted me to express these words save the attractions of Thy love, the intensity of my loyalty to Thee, and my passionate devotion. I have chosen for thee my highest aspirations, which my hands have failed to attain. Hold me not to account for my drawing aside the veil from the countenance of Thy Lord's bestowal, for thy Lord's bestowal hath never been forbidden.

8 قسماً بشوقي اليك ما دعاني الى بث هذا الحديث
الحديث الآجذبة حبك وشدة ولائك وشغف
ودادك واخترت لك اعظم آمالي التي قصرت
يدي عن نوالها ولا تؤاخذني في كشف الغطاء
عن وجه عطاء ربك و ما كان عطاء ربك
محظورا

- 9 Look with penetrating vision into the earlier centuries - their conditions, their traces, their phases, their distinguished ones, and the wondrous events that transpired therein, their mysterious secrets, the diverse dispositions of their men, and the varying tastes of their luminaries - for verily the accounts of those who have gone before are a reminder and lesson to those who follow. Then choose for thyself whatsoever thou willest. Therefore, cleave thou to that which is most firmly founded, most clearly expounded, most mighty in proof, most powerful in authority, most manifest in light, greatest in joy, most perfect in gladness, most penetrating in influence, sweetest in taste, most intense in ardor, swiftest in remedy, most upright in method, most brilliant in lamp, most magnificent in gift, most perfect in endowment - nay rather, the mightiest force of life and spirit of salvation for the body of contingent being. By thy life! All that is thereon shall perish, and there remaineth but the face of thy Lord, the All-Glorious, the Most Bountiful.

9 و انظر نظرة ممن في القرون الأولى وشؤونها و
آثارها و اطوارها و اعيانها و ما طرأت فيها من
عجائب احوالها و غرائب اسرارها و اختلاف
مشارب رجالها و تفاوت اذواق اعلامها فان
اخبار الأسلاف تذكرة و عبرة للأخلاف ثم
اخترت لنفسك ما شئت فعليك بشأن امتن
بنياناً و اجلي تبياناً و اعظم برهاناً و اقوى سلطاناً
و اظهر نوراً و اكبر سروراً و اتم حبوراً و اشد
نفوذاً و احلى ذوقاً و اشد شوقاً و اسرع علاجاً
و اقوم منهاجاً و انور سراجاً و اعظم موهبةً و
اكل منحةً بل اقوى قوة حياة و روح نجاة لجسد
الامكان لعمر ككل من عليها فان و يبقى وجه
ربك ذو الجلال و الاكرام

- 10 If thou canst take shelter in the shadow of the Face, thou shalt be secure from extinction and attain unto perpetuity, and thou shalt shine forth in the manifest horizon with a light by which the kingdom of the heavens and earth hath been illumined. Soon shall the carpet of acceptance be rolled up and the couch of indolence spread out. The floods shall leave naught but traces, and the pampered ones shall fall from palaces to graves. The throes of death shall seize them and intense regrets shall

10 ان استطعت ان تستظل في ظل الوجه امنت
الفناء و حظيت بالبقاء و تلالأت في الأفق المبين
بنور اضاء منه ملكوت السموات و الأرضين و
سينطوي سياط القبول و تمتد فراش الخمول و
لا تذر السيول الا الطلول و يهوى المترفون من
القصور الى القبور و تأخذهم السرقات و تشتد
بهم الحسرات و لات حين مناص و لا تسمع

overtake them, when there shall be no escape, and no sound nor trace of them shall be heard. As for the foam, it passeth away as scum upon the surface, while that which is useful to mankind remaineth in the earth.

- 11 In those who have passed away of former generations there are signs for us. If God confirmeth thee with sound judgment and keen discernment, reflect on that which would restore this radiant Faith to its pristine glory and its most exalted station. I swear by Him Who raised its standard, by the sun of its morning, by the light of its guidance, and by the Founder of its structure - nothing can avail it save a celestial power that will reinforce the center of its supreme Caliphate and its mighty sovereignty, renew its tattered garment, cause its deep-rooted stock to grow, and rescue it from the depths of its fall and the abyss of its decline to the zenith of its center and the height of its ascension. Verily it belongeth unto it, it belongeth unto it, it belongeth unto it! And peace be upon him who followeth guidance.

SMR.292-295

لهم صوتاً ولا ركزاً فأما الرّب فيذهب جفاءً وأما ما ينفع الناس فيمكث في الأرض

11 في الذّاهبين الأوّلين من القرون لنا بصائر و ان كنت ايّدك الله بالرّأى السّديد والحدق السّديد تفكّر فيما تعود به هذه الملة البيضاء الى نشئتها الاولى و منزلتها السّامية العليا قسماً بعاقدها لوائها و شمس ضحيها و نور هداها و مؤسس بنيانها ليس لها الا قوّة ملكوتية تؤيّد مركز خلافتها الكبرى و سلطنتها العظمى و تجدد قيصرها الرّيث و تنبت عرقها الأثيث و تنقذها من حضيض سقوطها و هاء هبوطها الى ميم مركزها و اوج معراجها الا هي لها هي لها هي لها و السّلام على من اتّبع الهدى

INBA55:149, INBA59:023b, UMich962.069-072, UMich991.043-047, BRL_DAK#0645, MKT1.114, MNMK#017 p.090, TZH6.1104-1107, ABB.125

AB00011

Siyasiyyih (The Art of Divine Polity - Treatise on Politics)

Date: 1892 ca.

- 1 Praise and glory befit the pure Lord Who hath established the foundation of creation upon the manifestation of the holy perfections of the human world, that the hidden Reality might become visible in the realm of appearance through attributes, signs, ordinances, deeds, entities and mysteries, and that the lights of the truth of "I was a hidden treasure and loved to be known" might shine forth from the dawning-place of the manifest morn. And all praise and attributes befit that exalted Truth Who is the Sun of the divine world, the Most Great Luminary of the human realm, the Center of the outpourings of mercy, and the Dawning-Place of the brilliant signs of the One, through Whose manifestation the mystery of "therefore I created creation that I might be known" was realized in the realm of existence, and "Thou seest the earth barren and lifeless, but when We send down the rain upon it, it stirreth and swelleth and springeth forth with every kind of beauteous growth."

1 ستایش و نیایش پاک یزدانی را سزا که بنیان آفرینش را بر ظهور کالات مقدسهء عالم انسانی نهاده که هویت غیب به شئون و آثار و احکام و افعال و اعیان و اسرار در عرصهء شهود مشهود گردد و انوار حقیقت کنت کتراً مخفیاً فاحببت ان اعرف از مطلع صبح عیان نمایان شود و محامد و نعوت کلّیه حقیقت شاخصهء بزرگواری را لائق که شمس حقیقت جهان الهی و نیر اعظم عالم انسانی و مرکز سنوحات رحمانیت و مطلع آثار باهرهء حضرت احدیت است و بظهورش سرّ نفلت الخلق لأعرف در حیز شهود تحقّق یافت و ترى الأرض هامدة و اذا انزلنا عليها الماء اهتزت وربت و انبتت من کل زوج بهيج

2 In these days and times, since certain events contrary to all divine laws - which destroy the human foundation and demolish the divine edifice - have issued forth from some ignorant ones, thoughtless ones, agitators and mischief-makers who, using the holy religion of God as a pretext, have raised an uproar and tumult and brought shame upon the people of Iran before all nations of the world, both friend and stranger. Glory be to God! They claim to be shepherds yet possess the qualities of wolves; they recite the Qur'an yet follow the ways of savage beasts; they have human form but prefer animal behavior. "And when it is said unto them: Create not disorder in the earth, they say: We are only promoters of peace. Beware! it is surely they who create disorder, but they perceive not." Therefore it has become necessary to briefly explain the fundamental basis of the religion of God and mention something for the awareness and awakening of the friends.

3 It is evident and clear that in the nature and essence of all created things there exists the capacity and potential for the manifestation of two types of perfections: one being innate perfections which are purely divine creation without intermediary, and the other being acquired perfections which are achieved under the shadow of the training of the True Educator. Observe in external objects that trees, flowers and fruits possess an innate freshness and delicacy which is purely a divine gift, while there is another beauty and sweetness beyond description which appears in them through the training of the gardener's care. For if left to themselves, they would become jungle and thicket, would neither bloom nor bear fruit, and would be fit only for the fire. However, when they come under the shadow of the training and care of the gardener, they become an orchard and garden, a meadow and rose-bower, bringing forth flowers and fruits and adorning the face of the earth with blossoms and sweet herbs. Likewise, if human society and the collective body of humanity is left to its own devices, it will become like swarming insects and be counted among the beasts of prey and wild animals. It will learn savagery, ferocity and bloodthirstiness, and burn in the fire of deprivation and rebellion.

4 Human beings are pupils in the school of the world, and they are afflicted with chronic ailments and are weak. The holy beings of the Prophets and chosen ones are the teachers in the divine gathering and the physicians in the hospital of the Lord. They are the harbingers of grace and the sun in the ethereal heaven of guidance, so that the luminous flame of spiritual and physical perfection which lies dormant and extinguished in the lamp of human reality may be rekindled by the divine fire, and

2 در این ایام و اوقات چون بعضی وقایع مخالف کلّ شرائع که مخرب بنیاد انسانی و هادم بنیان رحمانی است از بعضی نادانان و بیخردان و شورشیان و فتنه‌جویان سرزده دین مبین الهی را بهانه نموده ولوله و آشوبی برانگیخته اهل ایران را در پیش امام دنیا از بیگانه و آشنا رسوا نمودند سبحان الله دعوی شبانی نمایند و صفت گرگان دارند و قرآن خوانند و روش درندگان خواهند صورت انسان دارند و سیرت حیوان پسندند و اذا قيل لهم لا تفسدوا فی الارض قالوا انما نحن مصلحون الا انهم هم المفسدون ولكن لا يشعرون لهذا لازم شد که مجملی در اسّ اساس آیین یزدان بیانی رود و بجهت هوشیاری و بیداری یاران ذکر شود

3 این مشهود و واضحست که در طینت و فطرت جمیع موجودات قوّه و استعداد ظهور دو نوع کالات موجود یکی کالات فطریّه که من دون واسطه صرف ایجاد الهیست و دیگری کالات اکتسابیه است که در ظلّ تربیت مربی حقیقی است در اعیان خارجه ملاحظه نمائید که در اشجار و ازهار و اثمار یک طراوت و لطافت فطریّه که صرف موهبت الهیه است موجود و دیگری نضارت و حلاوت زاید الوصف است که بتربیت باغبان عنایت در آن مشهود چه که اگر بحال خود گذاشته شود جنگل و آجام گردد گل و شکوفه نگشاید و ثمری نبخشد و شایسته سوختن و افروختن گردد و لکن چون در ظلّ تربیت و عنایت مربی درآید بستان و گلستان شود چمن و گلشن گردد ازهار و اثمار برون آرد و به گل و ریاحین روی زمین بیاراید همچنین جمعیت بشریه و هیئت جامعه انسانی نیز اگر بحال خویش ترک شود چون حشرات محشور شود و در زمره بهائم و سیاح معدود گردد درندگی و تیزچنگی و خونخوارگی بیاموزد و در آتش حرمان و طغیان بسوزد

4 نوع انسان در دبستان آفاق کودکان سبقخوانند و از علل مزمنه سقیم و ناتوان هیاکل مقدّسه انبیا و اولیا ادیب انجمن رحماند و طیب شفابخانه حضرت یزدان بشیر عنایتند و آفتاب فلک اثیر هدایت تا شعله نورانی کمال معنوی و صوری که در حقیقت زجاجی انسانی افسرده و منجمود است بنار موقده الهی برافروزد و امراض

chronic diseases may be eliminated through the grace of the All-Merciful and the Christ-like spirit. Therefore, by this manifest proof it becomes evident that human society requires the education and grace of the true Educator, and human souls need discipline and connection, prevention and restraint, encouragement and motivation, and attraction, for the garden of creation will not attain beauty and grace, bounty and blessing, except through the education of the divine Gardener, the outpourings of the One True God, and the just governance of government.

- 5 This restraining and binding force, this guiding and directing power, is divided into two parts. The first restraining and preserving force is political power, which pertains to the physical world and brings about the external happiness of humankind, safeguarding life, property and honor, and causing the glory and eminence of the collective body of this noble race. The center of these political forces and the pivot of this divine gift are just sovereigns, capable trustees, wise ministers and valiant military leaders.

- 6 The second educator and guide of the human world is the holy spiritual power, the heavenly sacred Books, the divine Prophets, souls of the All-Merciful, and godly scholars. For these recipients of revelation and dawning-places of inspiration are educators of hearts and spirits, rectifiers of morals, refiners of conduct, and encouragers of the righteous. These holy souls deliver human powers and human souls from the evil of base morals, the darkness of wicked attributes and the density of worldly elements, illumining human realities with the lights of human dignity, divine qualities and heavenly virtues and perfections, so that the luminous reality of "blessed be God, the best of creators" and the nobility of "We have indeed created man in the best of forms" may be realized in the sacred human identity.

- 7 Thus through the sublime bounties of these dawning-places of divine verses, the pure and subtle human reality becomes the center of the holy emanations of divine mercy. The foundation of these sacred functions rests upon spiritual and divine matters and inner realities, having no connection with physical conditions, political affairs or worldly matters. Rather, the holy powers of these pure and sanctified souls penetrate the reality of the spirit, conscience, and identity of the heart and soul, not water and clay. The banners of these abstract realities are raised in the life-giving atmosphere of spirituality, not in the dusty earth.

مرزمنه بعنایت فیض رحمانی و روح مسیحائی زائل گردد پس باین دلیل جلیل بوضوح پیوست که انجمن انسانی را تربیت و عنایت مربی حقیقی لازم و نفوس بشری را ضابط و رابط و مانع و رادع و مشوق و سائق و جاذب واجب چه که باغ آفرینش جز بتربیت باغبان عنایت و فیوضات حضرت احدیت و سیاست عادلانه حکومت آرایش و لطافت و فیض و برکت نیابد

5 و این رادع و مانع و این ضابط و رابط و این قائد و سائق بدو قسم منقسم حافظ و رادع اول قوه سیاسیه است که متعلق بعالم جسمانی و مورث سعادت خارجه عالم انسانیست و سبب محافظه جان و مال و ناموس بشری و علت عزت و علو منقبت هیئت جامعه این نوع جلیل است و مرکز رتق و فتق این قوای سیاسیه و محور دائره این موهبت ربانیه خسروان عادل و امنای کامل و وزرای عاقل و سران لشکر باسل هستند

6 و مربی و ضابط ثانی عالم انسانی قوه قدسیه روحانیه و کتب منزله سمائیه و انبیای الهی و نفوس رحمانی و علای ربانی چه که این مهابط وحی و مطالع الهام مربی قلوب و ارواحند و معدل اخلاق و محسن اطوار و مشوق ابرار یعنی این نفوس مقدسه چون قوای روحانیه و نفوس انسانیه را از شامت اخلاق رذیله و ظلمت صفات خبیثه و گنافت عوامل کونیه نجات داده حقائق بشریه را بانوار منقبت عالم انسانی و شئون رحمانی و خصائل و فضائل ملکوتی منور نمایند تا حقیقت نورانیه فتبارک الله احسن الخالقین و منقبت لقد خلقنا الانسان فی احسن تقویم در هویت مقدسه انسانی تحقق یابد

7 اینست بفیوضات جلیله این مطالع آیات الهیه حقیقت صافیه لطیفه انسانیه مرکز سنوحات مقدسه رحمانیت گردد و بنیان این وظائف مقدسه بر امور روحانی رحمانی و حقائق وجدانیست تعلقی بشئون جسمانی و امور سیاسی و شئون دنیوی نداشته بلکه قوای قدسیه این نفوس طیبیه طاهره در حقیقت جان و وجدان و هویت روح و دل نافذ است نه آب و گل و آیات آیات این حقائق مجرده در فضای جانفزای روحانی مرتفع نه خاکدان ترابی

- 8 They have had and have no part in matters of government and subjects, ruler and ruled. They are distinguished by holy divine breaths and familiar with spiritual heavenly bounties. They will not interfere in other matters nor ride their steed of ambition in the field of desire and leadership. For the affairs of politics, government, kingdom and subjects have their respected source and appointed center, while guidance, religion, knowledge, education and the promotion of human virtues and perfections have their sacred center and specific source. These souls have no attachment to political affairs and will not interfere therein.
- 9 Therefore in this Most Great Cycle and the maturity of the world, this matter stands like an impregnable fortress, explicitly set forth in the Book of God. By this decisive text and manifest proof, all must be submissive to the commands of government and obedient and loyal to the throne of sovereignty. That is, in obedience and servitude to monarchs they must be sincere subjects and agreeing servants. As is explicitly stated in the Book of the Covenant and the eternal Testament of the Beauty of the All-Merciful - whose command is decisive, whose dawn is radiant, and whose morn is true and brilliant - the explicit text declares: "O friends of God and His trusted ones! Kings are the manifestations of power, and the daysprings of might and wealth of God. Pray ye on their behalf. Their sovereignty hath been given to them by God."
- 10 The kings are the manifestations of God's power, wealth and grandeur. Pray ye for them. The sovereignty of earth was bestowed upon them and He ordained them to rule over the hearts of men. He hath forbidden conflict and strife - a weighty commandment in the Book. This is God's bidding in this most great Revelation, which He hath protected from annulment and adorned with the ornament of confirmation. He is verily the All-Knowing, the All-Wise. It is incumbent upon all to aid those manifestations of divine decree and daysprings of His command who are adorned with justice and equity.
- 11 And likewise in a clear epistle addressed to certain divines, one passage states: Now must His Majesty the Shah - may God exalt him - deal with this community with loving-kindness and favor. This Wronged One pledgeth before the Divine Ka'bih that nothing shall appear from this people save truthfulness and trustworthiness, nothing contrary to the world-adorning views of His Majesty.
- 8 مدخلی در امور حکومت و رعیت و سائنس و مسوس نداشته و ندارند بنفحات قدسیه الهیه مخصوصند و بفیوضات معنویه صمدانیه مأنوس مداخله در امور سائره نخواهند و سمندهمت را در میدان نهمت و ریاست نراند چه که امور سیاست و حکومت و مملکت و رعیت را مرجع محترمیست و مصدر معین و هدایت و دیانت و معرفت و تربیت و ترویج خصائل و فضائل انسانیت را مرکز مقدسی و منبع مشخصی این نفوس تعلقی بامور سیاسی ندارند و مداخله نخواهند
- 9 این است در این کور اعظم و روش و بلوغ عالم این مسئله چون بنیان مرصوص در کتاب الهی منصوب است و باین نص قاطع و برهان لامع کل باید اوامر حکومت را خاضع و پایه سریر سلطنت را منقاد و طائع باشند یعنی در اطاعت و عبودیت شهریاران رعیت صادق و بنده موافق باشند چنانچه در کتاب عهد و ایمان و پیمان باقی ابدی جمال رحمانی که امرش قاطع و فجرش ساطع و صبحش صادق و لامعست بنص صریح میفرماید امر منصوب این است یا اولیاء الله و امانته
- 10 ملوک مظاهر قدرت و مطالع عزت و ثروت حقد در باره ایشان دعا کنید حکومت ارض بآن نفوس عنایت شد و قلوب را از برای خود مقرر داشت نزاع و جدال را نهی فرمود نهیاً عظیماً فی الکتاب هذا امر الله فی هذا الظهور الأعظم و عصمه من حکم المحو و زینه بطراز الاثبات انه هو العليم الحکیم مظاهر حکم و مطالع امر که بطراز عدل و انصاف مزینند بر کل اعانت آن نفوس لازم
- 11 و همچنین در رساله صریحه که مخاطباً ببعضی از علما میفرماید یک فقره از آن رساله مبارکه این است حال باید حضرت سلطان حفظه الله تعالی به عنایت و شفقت با این حزب رفتار فرماید و این مظلوم امام کعبه الهی عهد مینماید از این حزب جز صداقت و امانت امری ظاهر نشود که مغایر رأی جهان آرای حضرت سلطانی باشد

12 Every nation must observe the station of its sovereign, show humility therein, act according to his command and hold fast to his decree. Kings have been and shall remain the manifestations of God's power, exaltation and grandeur. This Wronged One hath never flattered anyone - all bear witness to this truth. However, showing respect to the station of sovereigns is divinely ordained, as is clear from the words of the Prophets and Chosen Ones. They asked Jesus - peace be upon Him: "O Spirit of God! Is it lawful to pay tribute to Caesar or not?" He replied: "Yes. Render unto Caesar what is Caesar's and unto God what is God's." He did not forbid it. These two statements are one in the eyes of the discerning, for if what belonged to Caesar was not from God, He would have forbidden it. Likewise in the blessed verse "Obey God and obey the Messenger and those in authority among you" - by "those in authority" is meant, in the first place and rank, the Imams - God's blessings be upon them. They are the manifestations of power, sources of authority, treasuries of knowledge and dawning-places of divine decree. In the second place and rank are kings and sovereigns - that is, those monarchs whose justice illumineth the horizons of the world. We hope that such a light of justice may shine forth from His Majesty the Sultan as to embrace all the various peoples. All must beseech from God on his behalf whatsoever is befitting in this day.

13 My God, my God, my Lord, my Support, my Goal and my Beloved! I beseech Thee by the mysteries hidden in Thy knowledge, by the signs from which the fragrance of Thy loving-kindness was wafted, by the waves of the ocean of Thy bounty, by the heaven of Thy grace and generosity, by the blood that hath been shed in Thy path, and by the hearts that have melted in their love for Thee, to assist His Majesty the Sultan through Thy power and sovereignty, that there may appear from him that which shall endure in Thy Books, Thy Scriptures and Thy Tablets. O Lord! Take his hand in the hand of Thy might, illumine him with the light of Thy knowledge, and adorn him with the ornament of Thy virtues. Thou art verily the Powerful over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the Ever-Forgiving, the Most Generous.

14 Saint Paul in his Epistle to the Romans wrote: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God," and further states "For he is the minister of God, a revenger to

12 هر ملّتی باید مقام سلطانش را ملاحظه نماید و در آن خاضع باشد و بامرش عامل و بحکمش متمسک سلاطین مظاهر قدرت و رفعت و عظمت الهی بوده و هستند این مظلوم با احدی مداهنه ننموده کلّ در این فقره شاهد و گواهند و لکن ملاحظه شئون سلاطین من عندالله بوده و از کلمات انبیا و اولیا واضح و معلوم خدمت حضرت روح علیه السلام عرض نمودند یا روح الله اُیجوز ان تعطی الجزیه لقیصر أم لا قال بلی ما لقیصر لقیصر و ما لله لله منع نفرمودند و این دو کلمه یکی است نزد متبصرین چه که ما لقیصر اگر من عند الله نبود نهی میفرمودند و همچنین در آیه مبارکه اطیعوا الله و اطیعوا الرسول و اولی الامر منکم مقصود از این اولی الامر در مقام اول و رتبه اولی ائمه صلوات الله علیهم بوده و هستند ایشانند مظاهر قدرت و مصادر امر و مخازن علم و مطالع حکم الهی و در رتبه ثانی و مقام ثانی ملوک و سلاطین بوده اند یعنی ملوک که بنور عدلشان آفاق عالم منور و روشن است امید آنکه از حضرت سلطان نور عدلی اشراق نماید که جمیع احزاب امم را احاطه کند کلّ باید از حقّ از برایش بطلبند آنچه را که الیوم سزاوار است

13 الهی و سیدی و سندی و مقصودی و محبوبی استلک بالأسرار التي كانت مكنونة في علمك و بالآيات التي منها تضوّع عرف عنايتك و بأمواج بحر عطائك و سماء فضلك و كرمك و بالدماء التي سفكت في سبيلك و بالأجناد التي ذابت في حبك ان تؤيد حضرة السلطان بقدرتك و سلطانتك ليظهر منه ما يكون باقياً في كتبك و صحفك و الواحك ای رب خذ يده بيد اقتدارك و نوره بنور معرفتك و زينه بطراز اخلاقك انك انت المقتدر على ما تشاء و في قبضتك زمام الأشياء لا اله الا انت الغفور الكريم

14 حضرت بولس قدّیس در رساله باهل رومیّه نوشته لتخضع کلّ نفس للسلاطین العالیة فانه لا سلطان الا من الله و السلاطین الکائنة انما رتبها الله فن یقاوم السلطان فانه یعاند ترتیب الله الی

execute wrath upon him that doeth evil." He declares that the appearance of sovereigns and their might and power are from God, as mentioned in previous traditions which the divines have seen and heard. We beseech God, blessed and exalted be He, to assist thee, O Shaykh, to hold fast unto that which hath been sent down from the heaven of God's bounty, the Lord of all worlds.

ان قال لانه خادم الله المنتقم الذي ينفذ الغضب
على من يفعل الشر ميفرماید ظهور سلاطین
و شوکت و اقتدارشان من عند الله بوده در
احادیث قبل هم ذکر شده آنچه که علما دیده و
شنیده‌اند نسل الله تبارک و تعالی ان یؤیدک
یا شیخ علی التمسک بما نزل من سماء عطاء الله
رب العالمین

- 15 Therefore, O loved ones of God, strive with heart and soul, and with pure intention and sincere purpose, to demonstrate your utmost goodwill toward the government and obedience to the state. This matter is more vital than the obligatory ordinances of the manifest religion and the decisive texts of the Most Exalted Book.

15 پس ای احبای الهی به جان و دل بکوشید و
بنیت خالصه و اراده صادقه در خیرخواهی
حکومت و اطاعت دولت ید بیضا بنمائید این
امر اهم از فرائض دین مبین و نصوص قاطعه
کتاب علین است

- 16 It is evident that the government naturally desires the comfort and ease of its subjects, and seeks their prosperity and happiness, being inclined toward protecting the just rights of its citizens and subordinates, and striving to repel the evil of transgressors. For the glory and wealth of the subjects constitute the splendor, majesty and might of the resplendent sovereignty and triumphant state, and the success and prosperity of the people are the object of His Imperial Majesty's attention. This is a natural matter, and if any deficiency in the comfort of the people or any shortcoming in the prosperity and felicity of high and low should occur, this stems from the incompetence of officials and the severity and ignorance of ill-wishers who appear in the garb of knowledge while being masters in the arts of ignorance, and are instigators of sedition from beginning to end. "Sedition lay sleeping; may God curse whoever awakened it."

16 این معلومست که حکومت بالطبع راحت و
آسایش رعیت خواهد و نعمت و سعادت
اهالی جوید و در حفظ حقوق عادلانه تبعه
و زیردستان راغب و مائل و در دفع شرور
متعذیان ساعی و [جاهد است] زیرا عزت
و ثروت رعیت شوکت و عظمت و قوت
سلطنت باهره و دولت قاهره است و نجاح و
فلاح اهالی منظور نظر اعلیحضرت شهریارانست
و این قضیه امر فطریست و اگر چنانچه فتوری
در راحت اهالی و قصوری در نعمت و
سعادت اهالی و ادانی حاصل گردد این از عدم
کفایت پیشکاران و شدت سورت و جهالت
بدخواهانست که بلباس علم ظاهر و در فنون
جهل ماهر و محرک فتنه در اول و آخرند الفتنة
کانت نائمة لعن الله من ايقظها

- 17 This company of foolish ones, namely the leaders, have for fifty years in thoroughfares and pulpits, in gatherings and assemblies, in the presence of those in authority, accused this oppressed community of corruption and showed enmity, claiming that this community are destroyers of the world and corrupters of human morals, a universal sedition and an absolute harm, the standard of rebellion and the banner of transgression, enemies of religion and state, and foes to the life of the subjects. Divine justice required the truth of every party and group to become manifest and evident, so that it might become known and apparent in the assembly of the world who is the reformer and who the corrupter, which people are the seekers of sedition and which group the corrupt ones. And God knoweth the corrupter from the reformer.

17 این جمع بخردان یعنی پیشوایان پنجاه سالست
در معابر و منابر و مجالس و محافل در حضور
اولیاء امور نسبت باین حزب مظلوم تهمت فساد
میدادند و نسبت عناد روا داشتند که این حزب
مخرب [عالمند] و مفسد اخلاق بنی آدم فتنه
آفاقند و مضرت علی الاطلاق علم عصیانند و
رایت طغیان دشمن دین و دولتند و عدو جان
رعیت مقتضای عدل الهی ظهور و وضوح
حقیقت هر حزب و گروه بود تا در انجمن عالم
معلوم و مشهود گردد که مصلح کیست و
مفسد که فتنه‌جویان چه قومند و مفسدان
کدام گروه و الله یعلم المفسد من المصلح خوش
بود

- 18 “Fair it is when the touchstone of trial cometh to test, that the face of him who is false may be blackened thereby.” 18 گر محک تجربه آید بمیان تا سیه روی شود هر که در او غش باشد
- 19 Now, O loved ones of God, give thanks for the divine favors, for the True Just One has unveiled the face of every faction’s affairs and the hidden secrets of souls have become manifest and apparent like a brilliant star. Praise be to God and thanks be to God! While the duty of the divines and the obligation of the jurists is to tend to spiritual matters and promote divine affairs, whenever the clergy of the manifest religion and the pillars of the firm law sought involvement in the political realm and offered opinions and devised schemes, it caused the dispersion of the company of monotheists and the division of the gathering of believers. The fires of corruption were ignited and the flames of enmity consumed the world. The country was plundered and pillaged, and the people became captive and prisoner to oppressors. 19 حال ای احبای الهی بشکرانه الطاف ربّانی پردازید که عادل حقیقی پرده از روی کار هر فرقه برانداخت و اسرار مکنونه نفوس چون کوکب باهر مشهود و ظاهر گردید حمداً له ثم شکراً له و حال آنکه وظیفه علما و فریضه فقها مواظبت امور روحانیه و ترویج شئون رحمانیه است و هر وقت علمای دین مبین و ارکان شرع متین در عالم سیاسی مدخلی جستند و رأی زدند و تدبیری نمودند تشیث شمل موحدین شد و تفریق جمع مؤمنین گشت نائره فساد برافروخت و نیران عناد جهانی را بسوخت مملکت تاراج و تالان شد و رعیت اسیر و دستگیر عوانان
- 20 In the late period of the Safavid kings - upon them be the mercy of the Lord of creation - the clergy sought influence in Iran’s political affairs and raised a banner and devised schemes and showed a path and opened a door whose ill-omened consequences brought harm and resulted in destruction. The protected domains became the hunting ground of Turkmen tribes and the field of Afghan plunder and dominion. The blessed land of Iran fell under the control of neighboring nations and the glorious realm fell into foreign hands. The mighty sovereignty was destroyed and the brilliant government vanished. Oppressors extended hands of aggression and ill-wishers sought after property, honor and life. Lives were taken and properties were plundered. The nobles were persecuted and properties were usurped. The prosperity of Iran was laid waste and the crown of sovereignty was [displaced]. The reins of government fell into the hands of savage beasts, and the royal family was placed under chains and the sword of bloodthirsty ones. The secluded ones became captives and children were seized. This was the fruit of the clergy’s and religious scholars’ interference in political affairs. 20 در اواخر ملوک صفویه علیهم الرحمة من رب البریه علما در امور سیاسی ایران نفوذی خواستند و علمی افراختند و تدبیری ساختند و راهی نمودند و دری گشودند که شامت آن حرکت مورث مضرت و منتج هلاکت گردید ممالک محروسه جولانگاه قبائل ترکمان گشت و میدان غارت و استیلاء افغان خاک مبارک ایران مستخرام مجاوره گردید و اقلیم جلیل در دست بیگانه افتاد سلطنت قاهره معدوم شد و دولت باهره مفقود گشت ظالمان دست تطاوّل گشودند و بدخواهان قصد مال و ناموس و جان نمودند نفوس مقتول گشت و اموال منهب بزرگان مغضوب شدند و املاک مغضوب معموره ایران ویران شد و دیهیم جهانبانی مقرّر و سریر دیوان زمام حکومت در دست درندگان افتاد و خاندان سلطنت در زیر زنجیر و شمشیر خونخواران پرده نشینان اسیر شدند و کودکان دستگیر این ثمره مداخله علمای دین و فضلالی شرع متین در امور سیاسی شد
- 21 And another time, at the beginning of His Majesty Agha Muhammad Khan’s rule, the clergy of the nation laid plans in political matters and heaped dust of humiliation upon the Iranians. They offered opinions on determining sovereignty and played tunes that disturbed minds. They raised uproar and clamor and hoisted the banner of discord. The storm of rebellion arose and the flood of sedition and turmoil prevailed. Severe chaos emerged and the waves of insurrection reached the heavens. Tribal chiefs raised their heads in leadership 21 و نوبت دیگر علماء امت در بدایت حکومت اعلیحضرت آقا محمد خان در امور سیاسی طرحی ریختند و [بر فرق] ایرانیان خاک مذلت بختند در تعیین سلطنت رأی زدند و در تشویش اذهان نغمه و نوائی بنواختند عربده و ضوضائی انداختند و علم اختلافی برافراختند طوفان طغیان برخاست و سیل فتنه و آشوب مستولی شد هرج و مرج [شدید] رخ نمود و موج عصیان اوج

and sowed seeds of enmity in the nation's fields, falling upon one another. Security and safety were stripped away and covenants and agreements were nullified. No order remained and no security existed until the decisive event of Kerman occurred and the dust of sedition and corruption settled. The root of the corrupt people was cut off and the foundation of the mischief-makers was uprooted.

آسمان گرفت سران قبائل سر سروری افراشتند و تخم خصومت در کشتزار مملکت کاشتند و بجان یکدیگر افتادند امن و امان مسلوب شد و عهد و پیمان مفسوخ گشت سر و سامانی نماند و امن و امانی نبود تا آنکه واقعه فاصله کerman بوقوع پیوست و غبار فتنه و فساد بنشست قطع دایر قوم فاسقین شد و قلع ریشه مفسدین گشت

- 22 The third incident was in the time of the forgiven sovereign, when the leaders again caused earthquake and commotion and raised an ill-omened banner and prepared instruments of holy war with Russia and with drums and horns blocked the paths until they reached the borders and frontiers. When they began their assault, they fled from Borjom and in the battlefield, at a single rifle shot, they abandoned all honor and chose the shame of flight. Like scattered locusts and uprooted palm trees they became wandering and dispersed on the banks of the Aras River and the plain of Mughan, and they lost half the provinces of Azerbaijan and Astrakhan and seven million tumans and the Caspian Sea.

22 واقعه ثالثه در زمان خاقان مغفور بود که پیشوایان باز زلزله و ولوله انداختند و علم منحوس برافراختند و ساز جهاد با روس ساختند و با طبل و دهل قطع سبیل نمودند تا به حدود و ثغور رسیدند چون آغاز هجوم نمودند برجومی گریختند و در میدان جنگ بیک شلیک تفنگ از نام و ننگ گذشتند و عار فرار اختیار کردند و چون جراد منتشر و اعجاز نخل منقعر در شواطی رود ارس و پهن دشت مغان سرگردان و پریشان شدند و نصف ممالک آذربایجان و اژدرحان و هفت کروور تومان و دریای مازندران را بباد دادند و

- 23 A great lesson is found in the sorrowful event concerning His Majesty Abdul Aziz Khan, that wronged sovereign, in his final days. When the religious leaders of the Ottoman nation began to rebel and raised the banner of enmity, they made reckless moves out of folly and sought involvement and partnership in important affairs of state. They stirred up sedition and clashed with government officials, using the manifest religion and firm law as pretexts while claiming to seek the welfare of the nation. They demanded the dismissal of ministers and uprooted the foundations of justice and honor. They drove away the well-wishers and delighted the ill-wishers, made the truthful ones despised by the nation while making traitors beloved by the people.

23 مدار عبرت عظیم واقعه محزنه حضرت عبدالعزیز خان خلدیشیان مظلوم است در اواخر ایامش که پیشوایان امت عثمانیان بنای طغیان گذاشتند و رایت عدوان برافراشتند از روی جنون حرکتی نمودند و در مهم امور مدخل و شرکتی خواستند فتنه ها برانگیختند و با رجال دولت در او یختند دین مبین و شرع متین را بهانه ساختند و صلاح امت بر زبان راندند و عزل وزرا درخواستند و بنیان انصاف و مروت برانداختند خیرخواهان را دور نمودند و بدخواهان را مسرور صادقان را مغضوب ملت نمودند و خائنان را محبوب امت

- 24 When they succeeded in their aims, they took a different course - they attacked the throne of sovereignty and raised hands of aggression against the ruler and government. They issued edicts of deposition and rose up to utterly destroy. They shed the honor of chivalry and raised the dust of oppression. They perpetrated such tyranny that they brought ill repute to the manifest religion and disgraced the law of the Chief of Messengers. The fire of regret and remorse at these actions was kindled in the hearts of the people of the world, and the hearts of all humanity burned at the oppression of that sovereign.

24 و چون بمقصد خویش موفق شدند رسم دگر پیش گرفتند تعرض بسریر سلطنت نمودند و دست تطاول به حکمران و حکومت گشودند فتوی بخلع دادند و به قلع و قمع برخاستند آبروی مروت ریختند و غبار ظلم برانگیختند سستی روا داشتند که دین مبین را بدنام کردند و شریعت سید المرسلین را رسوا نازده افسوس و حسرت از این حرکت در دلهای عالمیان برافروخت و قلوب جهان و جهانیان بر مظلومیت آن جهانبان بسوخت

25 Finally they insisted on war and tried their claws and talons. They took up arms and declared war, spreading among the masses that Russia was a hopeless state and its army and soldiers a lifeless body - its leaders cowardly and its men weak, its government without authority and its rule without power and majesty. "We are the victorious nation," they claimed, "and the brilliant people. We shall wage holy war and uproot the foundations of enmity. We shall become renowned throughout the horizons and the supreme leader of all nations and states without exception."

26 When the results of these actions became apparent and the fruits of these thoughts manifested, it was embodied wrath and repeated poison. Divine retribution was made manifest and calamity befell the state and subjects. The earth was stained with the blood of the innocent and the battlefield became a terrifying sight from the bodies of the slain. The general populace drained the cup of affliction and three hundred thousand young men of the nation and youth of the realm tasted the poison of death. How many mighty edifices were leveled with the earth and how many ancient households were destroyed and impoverished! Thousands of prosperous villages were buried and flourishing provinces became desolate. Treasuries were depleted and the wealth of state and subjects was annihilated and plundered. Two million subjects were forced to migrate from their familiar homeland, and numerous leaders of the realm and provincial nobles, after losing all possessions and homes, left young children and elderly elders without means, wandering through plains and deserts.

27 Those clamorous clerics who had shouted "War! War!" and "Come to jihad!" cried out "Where is refuge? Where is escape?" at the first blow. They abandoned the great reward and noble recompense for a minor battle and took to flight, bringing about this great calamity. Glory be to God! Those who cannot manage their own nest and dwelling and arrange their own house and home, and are unaware of friend and stranger, interfere in the important affairs of state and subjects and in the difficulties of political matters with hostility. When you refer to history, you will find countless such events, all based on the interference of religious leaders in political affairs. These souls are the source of divine law-making, not its execution, meaning that when the government inquireth about general and particular matters pertaining to divine law and the reality of divine ordinances, they may expound that which is derived from the laws of God and conformeth to His religion. Beyond this, what knowledge have they of political affairs, the nurturing of subjects, the management and ordering

25 عاقبت اصرار بر جنگ نمودند و پنجه و چنگ
پیامودند سلاح بستند و اعلان حرب نمودند
و در افواه عوام انداختند که روس دولتیست
مأیوس و سپاه و لشکرش پیکریست بی روح
سرانش جبانند و مردانش ناتوان دولتش
بی صولتست و حکومتش بی قوت و شوکت ما
امت قاهره هستیم و ملت باهره جهاد کنیم و
بنیاد عناد براندازیم شهره آفاق شویم و سرور
امم و دول علی الاطلاق

26 و چون نتایج این حرکات آشکار شد و ثمرات
این افکار پدیدار قهر مجسم بود و زهر مکرر
نقمت مشخص بود و نکبت دولت و رعیت
زمین بخون بیگانهان رنگین شد و میدان حرب
از تنهای کشته منظر مهیب عموم رعیت جام
بلا کشیدند و سیصد هزار جوانان امت و
نورسیدگان مملکت زهر هلاکت چشیدند چه
بنیانهای عظیم که با خاک یکسان شد و
چه خاندانهای قدیم که منقرض و فقیر شد
هزاران قرای معموره مطموره شد و ولایات
آباد خراب آباد گشت خزائن بباد رفت و ثروت
دولت و رعیت محو و تاراج دو کرور رعیت
از وطن مألوف مجبور بهجرت شدند و جمع
غفیری از سران مملکت و بزرگان ولایت بعد
از فقدان ماملک لانه و آشیانه ترک نموده
طفالان خوردهسال و پیران سالخورده بی سر و
سامان سرگردان دشت و بیابان گشتند

27 و علمای پرعربده که نعره الحرب الحرب و
حی علی الجهاد میزدند در صدمه اولی فریاد
این الملاذ و این المناص برآوردند و بحرب قلیل
از اجر جزیل و ثواب جلیل گذشتند و رو
بفرار آوردند و این مصیبت کبری را فراهم
کردند سبحان الله کسانیکه تدبیر لانه و آشیانه
و ترتیب خانه و کاشانه خویش نتوانند و از
بیگانه و خویش بیخبرند در مهم امور مملکت
و رعیت مداخله نمایند و در معضلات امور
سیاسی معانده و چون مراجعت بتاریخ نمائی از
این قبیل وقائع یحیی و بی پایان یابی که اساس
جمع مداخله رؤسای دین در امور سیاسیّه
بوده این نفوس مصدر تشریع احکام الهی هستند
نه تنفیذ یعنی چون حکومت در امور کلیه و
جزئیّه مقتضای شریعت الهیه و حقیقت احکام

of important matters, the welfare and prosperity of the realm, the implementation of national rules and laws, and foreign and domestic affairs?

ربّانیه را استفسار نماید آنچه مستنبط از احکام الله و موافق شریعة الله است بیان نمایند دیگر در امور سیاسی و رعیت‌پروری و ضبط و ربط مهمّ امور و صلاح و فلاح ملکی و تمشیت قواعد و قانون مملکتی و امور خارجی و داخلی چه اطلاع دارند

- 28 Likewise, in all past ages and earliest centuries, those who rose up against the loved ones of God and opposed those firm in His signs were persons who outwardly adorned themselves with learning while their hearts were bereft of the fear of God and piety. In appearance they were learned but in reality ignorant; in speech ascetic but in spirit deniers; in body worshippers but in heart slumberers. For instance, in the time when the life-giving Spirit of Christ bestowed a new soul upon the body of the world and the holy Christian breaths conferred a fresh spirit upon the realm of contingent being, the Jewish divines such as Annas and Caiaphas lifted up their voices in objection and opposition against that Essence of being, that manifest Beauty and praiseworthy Spirit. They persecuted and inflicted harm, punished the apostles and brought down severe retribution, issued death sentences, banished and imprisoned, tortured and chastised, and with most grievous torment martyred and spilled their pure blood. All this persecution, severity, retribution and punishment came from the religious leaders.

28 و همچنین در جمیع اعصار و قرون اولی مصدر تعرض باحیاء الله و تعرض بموقنین بآیات الله اشخاصی بوده‌اند که بظاهر بحلیه علم آراسته و تقوی و خشیه الله از قلوبشان کاسته بصورت دانا و بحقیقت نادان و بزبان زاهد و بجان جاحد و بجسم عابد و بدل راقد بودند مثلاً در زمانیکه نفس روح بخش مسیحائی جسم عالم را جان بخشید و نفعات قدس عیسوی عالم امکان را روان مبذول داشت علمای بنی اسرائیل مثل حنا و قیافا بر آن جوهر وجود و جمال مشهود و روح محمود زبان اعتراض گشودند و احتراز نمودند و تکفیر کردند و تدمیر خواستند اذیت نمودند و مضرت روا داشتند حواریون را عقوبت نمودند و اشدّ نعمت وارد آوردند فتوای قتل دادند و طرد و حبس کردند شکنجه و عقاب نمودند و باشد عذاب شهید و دم اطهرشان را سبیل کردند این تعرض و تشدد و نعمت و عقوبت کل از جهت علمای ملت بود

- 29 Likewise consider the time of the Secret of being, the promised Beauty supported in the praiseworthy station, His Holiness Muhammad, peace be upon Him. Observe that those who objected, opposed, resisted and contended were the Jewish divines, obstinate monks and ignorant, envious priests, such as Abu-'Amir the monk, Ka'b-Ibn-Ashraf, Nadr-Ibn-Harith, 'As-Ibn-Wa'il, Huyayy-Ibn-Akhtab and Umayyah-Ibn-Hilal. These leaders of the people arose to curse, revile, kill and strike that dawning Sun of Prophethood, and so extreme was their persecution of that Lamp of the gathering of humanity that He declared "No Prophet hath been persecuted as I have been persecuted" and raised His voice in lamentation. Consider then how in every age and dispensation, cruel oppression, constraint, and grievous injustice and fresh tyranny came from certain irreligious divines. And if the government made any opposition or persecution, all of it was due to the hints, insinuations, suggestions and intimations of these rebellious souls. Likewise in these times, if thou observeth with a penetrating eye, thou wilt find that whatever hath spread and occurred hath been the tyranny of unfair divines who are deprived of divine piety,

29 و همچنین در زمان سرّ وجود جمال موعود مؤید بمقام محمود حضرت رسول علیه السلام ملاحظه نمائید معترضین و محترزین معاندین و مکابرن علمای یهود و رهبان عنود و کهنه جهول حسود بودند مثل ابوعامر راهب و کعب ابن اشرف و نصر ابن حارث و غاص ابن وائل و حی ابن اخطب و امیه ابن هلال این پیشوایان امت قیام بر لعن و سب و قتل و ضرب آن آفتاب مشرق نبوت نمودند و چنان طغیان در اذیت شمع انجمن عالم انسان داشتند که ما اودی نبی بمثل ما اودیت فرمودند و لسان بشکوه گشودند پس ملاحظه نمائید که در هر عهد و عصر ظلم و زجر و حصر و جفای شدید و جور جدید از بعضی علمای بیدین بود و اگر چنانچه حکومت تعرضی کرد و یا تعرضی نمود جمیع به غمز و لمز و اشاره و همز این نفوس پرطغیان بود و همچنین در این اوقات اگر بنظر دقیق ملاحظه نمائید آنچه شائع و واقع از اعتساف علمای بی انصافی بوده که

banished from God's religion, and who seethe and surge with the fire of hatred and the flames of envy.

30 As for the pure-hearted sages, they are cleansed in spirit, each a mercy from God and a gift from the All-Merciful. They are the candles of guidance and the lamps of bounty, the gleaming rays of truth and the guardians of the Law, the scales of justice and the monarchs of trustworthiness. They are the true dawn and the towering palm, the brilliant daybreak and the shining star, the fountainhead of divine knowledge and the sweet, life-giving water. They are the educators of souls and the bearers of glad tidings to hearts, the guides of nations and the heralds of truth among the children of Adam. They are the most great sign and the most exalted standard, the essences of being and the subtleties of existence, the manifestations of sanctity and the dawning-places of the sun of holiness. They are detached from this transient earthly existence and removed from human desires and passions. In the gatherings of existence, they are intoxicated with praise and glorification of the Loving Lord, and in the assembly of divine manifestation and witness, they are found in genuflection and prostration. They are the mighty pillars of God's edifice and the impregnable fortress of His manifest religion. To the thirsty, they are sweet, flowing waters, and to the lost, they are the path of salvation. In the gardens of divine unity, they are the thankful birds, and in the gathering of oneness, they are the brilliant lamp. They are the divinely-learned, the inheritors of the prophetic legacy, the knowers of mysteries and the vanguard of the righteous. They transform the retreat of remembrance into the monastery of the Kingdom, and they regard seclusion from all else as attainment to the threshold of the Realm of Might. Those beneath their station are but lifeless bodies and mere tracings on walls, and God leads them astray with knowledge, as is clearly stated in the Qur'an.

31 The social body of humanity is inherently dependent upon relationships and necessary bonds, for without these relationships there can be no preservation and well-being, no security and happiness. The sacred dignity of man will not be revealed, and the beloved goal will not unveil its countenance. The country and region will not prosper, and cities and villages will not be arranged and adorned. The world will not be ordered, and humanity will not grow and develop. Peace of soul and tranquility of conscience will not be attained. Human nobility will not be manifested, and the lamp of the All-Merciful's bounty will not be lit. Human reality will not discover the mysteries of existence, nor become aware of God's universal wisdom. Noble arts will not spread, and great discoveries will not be achieved. The center of earth will not become the observatory of the

از تقوای الهی محروم و از شریعت الله مهجور و از نار حقد و نیران حسد در جوش و خروشد

30 و اما دانایان پاک دل پاک جانند هر یک رحمت یزدانند و موهبت رحمن شمع هدایتند و سراج عنایت بارقه حقیقتند و حافظ شریعت میزان عدالتند و سلطان امانت صبح صادقند و نخل باسق فجر لامعند و نجم ساطع ینبوع عرفانند و معین ماء عذب حیوان مرئی نفوسند و مبشر قلوب هادی امانند و منادی حق بین بنی آدم آیت کبری هستند و رایت علیا جواهر وجودند و لطائف موجود مظهر تنزیهند و مشرق آفتاب تقدیس از هستی خاکدان فانی بیزارند و از هوی و هوس عالم انسانی در نگار در مجامع وجود سرمست محامد و نعوت رب و دودند و در محفل تجلی و شهود در رکوع و سجود بنیان الهی را رکن رکینند و دین مبین را حصن حصین تشنگان را عذب فراتند و گمگشتگان را سبیل نجات در حدائق توحید طیور شکورند و در انجمن تنفید شمع پرنور علمای ربانیند و وارثان نبوی واقفان اسرارند و سرخیل گروه ابرار خلوتگاه ذکر را صومعه ملکوت کنند و عزلت از غیر را وصول بیارگاه لاهوت شمرند و مادون ایشان جسم بی جانند و نقش حیطان و اضله الله علی علم منصوص قرآن

31 هیئت اجتماعیّه بشریّه بالطبع محتاج روابط و ضوابط ضروریّه است چه بدون این روابط صیانت و سلامت نیاید و امنیت و سعادت نیاید عزّت مقدسه انسان رخ ننماید و معشوق آمال چهره نگشاید کشور و اقلیم آباد نگردد و مدائن و قری ترتیب و ترین نیاید عالم منتظم نشود آدم نشو و نما نتواند راحت جان و آسایش وجدان میسر نگردد منقبت انسان جلوه نکند شمع موهبت رحمن نفروزد حقیقت انسان کاشف حقائق امکان نگردد و واقف حکمت کلیّه یزدان نشود فنون جلیله شیوع نیابد و اکتشافات عظیمه حصول نپذیرد مرکز خاک

heavens, and crafts and wonders will not astonish minds and thoughts. East and West will not commune, and the power of steam will not connect the regions of the world.

مرصد افلاک نشود و صنائع و بدائع حیرت
بخش عقول و افکار نگردد شرق و غرب عالم
مصاحبت نتواند و قوه بخار اقطار آفاق را
مواصلت ندهد

- 32 These bonds and relationships, which are the foundation of happiness and the companion of grace, constitute a divine law and system that ensures happiness and preserves the protection and immunity of human society. When thou dost investigate carefully and observe with penetrating vision, it becomes evident that divine law and order are necessary relationships arising from the realities of things. Otherwise, the order of human society would not exist and would not be the cause of ease and happiness for humanity.

32 و این ضوابط و روابط که اساس بنیان سعادت و بدرقه عنایت است شریعت و نظامیست که کافل سعادت و ضابط عصمت و صیانت هیئت بشریه است و چون بحث دقیق نمائی و ببصر حدید نگری مشهود گردد که شریعت و نظام روابط ضروریه است که منبعث از حقائق اشیاست و الا نظام هیئت اجتماعی نگردد و علت آسایش و سعادت جمعیت بشریه نشود

- 33 For the general body is like the human person: since it is composed of individual elements and different, opposing, and conflicting components, it is necessarily subject to ailments and exposed to diseases. When disorders arise from various causes, the skilled physician and superior sage diagnoses the disease, proceeds to analyze the symptoms, contemplates the realities and subtleties of the cause and requirements of nature, investigates origins and results, means and needs, and distinguishes between particulars and universals. Then he considers what this illness requires and what these symptoms demand, and proceeds with treatment and cure.

33 چه که هیئت عمومیه بمثابه شخص انسانست چون از جواهر فردیه و عناصر مختلفه متضاده متعارضه موجود گشته است بالضرورة معرض اعراض و مطرح امراض است و چون از علل خلل طاری گردد طبیب حاذق و حکیم فائق تشخیص مرض دهد و بتشریح عرض پردازد و در حقائق و دقائق علت و مقتضای طبیعت اندیشد و مبادی و نتائج و وسائط و حوائج تحری نماید و جزئیات و کلیات را فرق و تمیز دهد پس تفکر نماید که تقاضای این مرض چیست و مقتضای این عرض چه و به معالجه و مداوا پردازد

- 34 From this it becomes clear that the healing remedy and sufficient medicine arise from the very reality of nature, constitution, and illness. Likewise, the social body and structure of the world is subject to inherent symptoms and under the dominion of various diseases. Divine law, order, and ordinances are like the supreme antidote and healing for creation. Therefore, can any person of knowledge imagine that he could, by himself, discover the chronic ailments of the horizons, become aware of the various diseases and symptoms of contingent beings, diagnose the maladies of humanity, analyze the pains of human society, and uncover the hidden mystery of ages and centuries, so as to understand the necessary relationships arising from the realities of things and establish a system and laws that would be an immediate cure and perfect remedy? Without doubt, this is impossible and unattainable.

34 از این معلوم شد که علاج شافی و دواء کافی منبعث از نفس حقیقت طبیعت و مزاج و مرض است همچنین هیئت اجتماعی و هیکل عالم معرض عوارض ذاتیه و در تحت تسلط امراض متوعه است شریعت و نظام و احکام بمثابه دریاق فاروق و شفاء مخلوقست پس شخص دانائی تصور توان نمود که بخودی خود بعلل مزمنه آفاق پی برد و بانواع امراض و اعراض امکان واقف گردد و تشخیص اسقام عالمیان تواند و تشریح آلام هیئت جامعه انسان داند و سر مکنون اعصار و قرون کشف تواند تا بروابط ضروریه منبعث از حقائق اشیا پی برد و نظام و قوانینی وضع نماید که علاج عاجل باشد و دوائ کامل شبههئی نیست که ممتنع و مستحیل است

- 35 Thus it became known and established that the Ordainer of laws, order, divine law, and ordinances among humanity is

35 پس معلوم شد و محقق که واضع احکام و نظام و شریعت و قوانین بین انام حضرت عزیز علام

the Mighty, All-Knowing Lord. For none but the Peerless God is informed and aware of the realities of existence, the subtleties of all beings, and the hidden secret and protected mystery of ages and centuries. This is why the laws of European countries are in reality the results of thousands of years of thought by scholars of order and law. Yet despite this, they remain incomplete and imperfect, subject to change, modification, amendment and adjustment. For the scholars of old did not perceive the harm in certain principles, while later scholars became aware and proceeded to amend some rules, confirm others, and modify yet others, and continue to do so.

- 36 To return to our theme: Religion is as the spirit of life, and government as the power of salvation. Religion is as the shining sun, and government as the vernal cloud. These two brilliant stars, like the twin stars of heaven, cast their radiance upon the peoples of the world. One illumines the realm of the soul, while the other transforms the expanse of earth into a garden. One causes the ocean of conscience to surge with pearls, while the other renders this earthly domain a paradise of delight. This heap of dust becomes the envy of the celestial sphere, and this dark and gloomy abode rivals the realm of light. The cloud of mercy rises up and showers its bounty, while the breeze of grace scatters musk and ambergris. The morning zephyr wafts and the soul-stirring fragrance arrives. The face of the earth assumes the character of paradise supreme, and the delightful season of spring arrives. The divine springtime bestows fresh verdure upon the garden of creation, and the sun of ancient glory sheds new light upon the horizons of contingent being. The dusty earth becomes sweet-scented, and the dark furnace becomes a luminous rose-garden and a radiant flower-bed.

- 37 The meaning is that these two mighty signs are like milk and honey, two celestial figures, each the helper and supporter of the other. Thus, to demean one is to betray the other, and to be negligent in obeying one is to rebel against the other.

- 38 The divine law, which is the life of existence, the light of creation, and in accordance with divine purpose, requires an enforcing power and decisive means, needs a manifest protector and a steadfast promoter. Without doubt, the source of this mighty power is the edifice of government and the lightning flash of sovereignty. When the latter becomes strong and triumphant, the former becomes manifest and brilliant, and as one becomes ascendant and radiant, the other becomes prevalent and luminous. Thus, just government is legitimate government, and organized sovereignty is all-embracing mercy. The crown of world rulership is encompassed by divine confirmation, and the royal diadem is adorned with the jewel of divine

است چه که بحقائق وجود و دقائق کل موجود و سر مکنون و رمز مصون اعصار و قرون جز خدای بیچون نفسی مطلع و آگاه نه این است که زا کون ممالک اروپا فی الحقیقه نتایج افکار چند هزار سال علمای نظام و قانون است باوجود این هنوز ناتمام و ناقص است و در حیز تغییر و تبدیل و جرح و تعدیل چه که دانایان سابق پی بمضرت بعضی قواعد نبردند و دانشمندان لاحق واقف گشتند و بعضی از قواعد را تعدیل و بعضی را تصدیق و برخی را تبدیل نموده و مینمایند

- 36 باری بر سر مطلب رویم شریعت بمثابه روح حیاست و حکومت بمنزله قوه نجات شریعت مهر تابانست و حکومت ابر نیسان و این دو کوکب تابان چون فرقدان از افق امکان بر اهل جهان پرتو افکند یکی جهان جان را روشن کند و دیگری عرصه کیهانرا گلشن یکی محیط وجدان را درفشان نماید و دیگری بسط خاکدان را جنت رضوان این توده خاک رشک افلاک گیرد و این ظلمتکده تاریک غبطه عالم انوار ابر رحمت برخیزد و رشحه موهبت ریزد و نفحه عنایت مشک و عنبر بیزد نسیم سحر وزد و شمیم جان پرور رسد روی زمین آیین بهشت برین گردد و موسم بهار دلنشین آید ربیع الهی باغ کیهانرا طراوت بدیع بخشد و آفتاب عزت قدیمه آفاق امکان را روشنی جدید مبذول دارد تراب اغبر عبیر شود و گلخن ظلمانی گلبن رحمانی و گلشن نورانی گردد

- 37 مقصود این است که این دو آیت کبری چون شهد و شیر و دو پیکر اثر معین و ظهور یکدیگرند پس اهانت با یکی خیانت با دیگرست و تهاون در اطاعت این طغیان در معصیت با آن است

- 38 شریعت الهیه را که حیات وجود و نور شهود و مطابق مقصود است قوه نافذه باید و وسائط قاطعه شاید و حامی مبین لازم و مروج متین واجب شبههئی نیست که مصدر این قوه عظیمه بنیه حکومت و بارقه سلطنت است و چون این قوی و قاهر گردد آن ظاهر و باهر شود و هرچند این فائق و ساطع گردد آن شائع و لامع شود پس حکومت عادله حکومت مشروعه است و سلطنت منتظمه رحمت شامله دیهم جهانبانی محفوف بتأیید یزدانیت و افسر شهریاری مژین بگوهر موهبت رحمانی در کتاب مبین بنص صریح

bestowal. In the perspicuous Book, He clearly states: "Say: O God! Possessor of sovereignty! Thou givest sovereignty to whomsoever Thou wilt and Thou takest away sovereignty from whomsoever Thou wilt." Thus it becomes evident and manifest that this gift is a divine bestowal and a heavenly bounty. Likewise, in an authentic tradition, He clearly states: "The sovereign is God's shadow on earth." In the presence of such texts, which are like an impregnable edifice, what meaning can the words "usurper" and "adversary" have? What clearly false assumption and what baseless conception! Observe that in the blessed verse and explicit tradition, the statement is absolute, not conditional, and the reference is general, not specifically determined.

39 As to the station of the Imams of guidance and the rank of those near the divine threshold, theirs is a spiritual glory and majesty, and their rights flow from the lordship of the All-Merciful. Their glorious crown is the dust of the path of the Most Merciful, and their radiant diadem the lights of divine bounty. The throne of their justice is the seat of hearts, and their lofty and magnificent crown the station of truth in the realm of the Kingdom. They are the sovereigns of the world of spirit and heart, not of water and clay, and they rule the boundless expanse of the placeless realm, not the confined arena of contingent existence. This glorious station and ancient glory can neither be usurped nor stripped away.

40 Yet in the material world, their throne is but a mat and their seat of majesty the row of sandals. Their highest glory lies in absolute servitude, and their royal court in the corner of solitude. They regard adorned palaces as buried tombs, and worldly grandeur as unbearable affliction. They see wealth and treasure as toil and trouble, and endless pomp as torment to soul and conscience. Like grateful birds in this realm of illusion, they content themselves with a few grains, and in the garden of divine unity, perched on the branch of detachment, they eloquently and fluently sing the praises and attributes of the Ancient of Days.

41 In brief, the purpose was to show that by explicit verse and authentic tradition, sovereignty is a gift from the Lord of Glory and governance a mercy from the Divine Being. The highest station is that perfect monarchs and just kings, in gratitude for these divine favors and magnificent heavenly bestowals, should be embodied justice and personified reason, pure grace and pictured kindness, the sun of providence and the cloud of mercy, the standard of God and the sign of the All-Merciful.

میفرماید قل اللهم مالک الملک تؤتی الملک من تشاء وتنزع الملک ممن تشاء پس معلوم و میسر شد که این عطیه موهبت الهیه و منحه ربانیه است و همچنین در حدیث صحیح بصریح میفرماید السلطان ظل الله فی الأرض باوجود این نصوص که چون بنیان مرصوص است دیگر کلمه غاصب ناصب چه زعم واضح البطلانست و چه تصویری دلیل و برهان ملاحظه فرماید که در آیه مبارکه و حدیث صریح بیان مطلق است نه مقید و ذکر عموم است نه خصوص محتموم

39 اما شأن ائمه هدی و مقام مقربین درگاه کبریا عزت و حشمت روحانیه است و حقوقشان ولایت حضرت رحمانیه اکیلل جلیلشان غبار سبیل رحمن است و تاج و هاجشان انوار موهبت حضرت یزدان سریر معدلت مصیرشان تختگاه قلوب است و دیهم رفیع و عظیم شان مقعد صدق عالم ملکوت جهانبان جهان جان و دلند نه آب و گل و مالک الملک فضای لامکانند نه تنگای عرصه امکان و این مقام جلیل و عزت قدیم را غاصبی نه و سالی نیست

40 اما در عالم ناسوت سریرشان حصیر است و صدر جلالشان صف نعال اوج عزتشان حقیض عبودیت است و ایوان سلطنتشان گوشه عزت قصور معمر را قبور مطمور شناسند و حشمت آفاق را مشقت علی الاطلاق لاتطاق ثروت و گنج را زحمت و رنج دانند و حشمت بی پایان را مشقت جان و وجدان چون طيور شکور در این دار غرور بدانهائی چند قناعت نمایند و در حقیقه توحید بر شاخسار تجرید بنطق بلیغ فصیح به محامد و نعوت حی قدیم پردازند

41 باری مقصود این بود که بصریح آیت و صحیح روایت سلطنت موهبت رب عزتست و حکومت رحمت حضرت ربوبیت نهایت مراتب این است که شهریاران کامل و پادشاهان عادل بشکرانه این الطاف الهیه و عواطف جلیله رحمانیه باید عدل مجسم باشند و عقل مشخص فضل مجرد باشند و لطف مصور آفتاب عنایت باشند و سحاب رحمت رایت یزدان باشند و آیت رحمن

- 42 A government that nurtures its subjects must be obeyed, and obedience to it draws one near to God. Divine justice requires the observance of reciprocal rights, and heavenly law commands the preservation of balanced relations. The subject has the right to protection and care from the ruler, and the governed from the governor. The ruled are under the protection of rulers, and the people under the guardianship of the just sovereign. Every shepherd is responsible for his flock.
- 43 Government should be a mighty fortress and trusted refuge for its subjects, sovereignty a lofty shelter and elevated asylum. It must safeguard with all its power the rights of the people and subjects, and keep in view the dignity and happiness of its citizens and subordinates, for the people are a divine trust and the poor are a charge from the One True God.
- 44 Likewise, the subjects are obliged to show obedience and loyalty, to fulfill the requirements of servitude and sincere service, and to maintain good intentions and gratitude. They should pay taxes with utmost thankfulness and bear annual duties with complete satisfaction, strive to exalt the sovereign's station, and sacrifice wealth and life to support the government and increase the glory of the throne of sovereignty. For the benefit of this relationship and the fruit of this obedience returns to all the subjects, and all share and participate in attaining great fortune and reaching an honored station. Rights are reciprocal and relations balanced, and all are under the protecting shadow of the Just Lord.
- 45 The government and administration are like the head and brain, while the citizens and subjects are like the limbs, members, pillars and parts. The head and brain, which are the center of the senses and faculties and the director of the entire body and its members, when they gain dominant power and complete authority, raise the banner of protection and engage in means of preservation, manage essential needs and establish desirable outcomes and results, then all the subordinate parts and limbs rest in perfect adornment in the cradle of ease and utmost tranquility. But if its authority weakens and its power diminishes, the kingdom of the body is ruined and the country of the body becomes devoid of peace and security, a thousand afflictions prevail, and the happiness and comfort of all parts are disturbed. Similarly, when the powers of government are effective and its command prevails, the country finds adornment and the subjects find rest. But if its power dissipates, the foundation of the subjects' happiness and comfort becomes
- حکومت رعیت پرور واجب الطاعة است و طاعتش موجب قربت عدل الهی مقتضی رعایت حقوق متبادله است و آیین ربانی امر بصیانت شئون متعاده رعیت از راعی حق صیانت و رعایت دارد و مسوس از سائس چشم حمایت و عنایت مملوک در صون حمایت مملوک است و اهالی در پناه حراست پادشاه معدلت سلوک کل راع مسئول عن رعیت
- حکومت رعیت را حصن حصین باشد و کھف امین سلطنت ملاذ منبع باشد و ملجأ رفیع حقوق رعایا و برایا را بجمع قوی محفوظ و مصون فرماید و عزت و سعادت تبعه و زیردستان را ملحوظ و منظور دارد چه که رعیت ودیعه الهیه است و فقرا امانت حضرت احدیه
- همچنین بر رعیت اطاعت و صداقت مفروض و قیام بر لوازم عبودیت و خلوص خدمت محتوم و حسن نیت و شکرانیت ملزوم تا با کمال ممنونیت تقدیم مالیات نمایند و بنهایت رضایت حمل تکالیف سالیان و در تزید علو شأن پادشاه کوشند و در تأیید قوت حکومت و تزید عزت سریر سلطنت بذل مال و جان نمایند چه که فائده این معامله و ثمره این مطاوعه عائد بر عموم رعیت گردد و در حصول حظ عظیم و وصول بمقام کریم کل شریک و سهم شوند حقوق متبادل است و شئون متعادل و کل در صون حمایت پروردگار عادل
- دولت و حکومت در مثل مانند رأس و دماغ است و اهالی و رعیت بمثابة اعضا و جوارح و ارکان و اجزا رأس و دماغ که مرکز حواس و قوی است و مدبر تمام جسم و اعضا چون قوت غالبه یابد و نفوذ کامله علم حمایت افزارد و بوسائط صیانت پردازد تدبیر حوائج ضروریه کند و تمهید نواتج و نتائج مستحسنه و جمیع توابع و جوارح در مهد آسایش و نهایت آرامش بکمال آرایش بیاسایند و اگر در نفوذش فتوری حاصل شود و قوتش قصوری ملک بدن ویران گردد و کشور تن بی امن و امان و هزار گونه آفت مستولی شود و سعادت و آسایش جمیع اجزا مختل گردد همچنین چون قوای حکومت نافذ باشد و فرمانش غالب مملکت آرایش یابد و رعیت

shaken and destroyed, for government is necessary as protector, guardian, connector, controller, restrainer and preventer. When the government is the shepherd of the subjects and the subjects arise to fulfill their duties of subordination, the bonds of unity become firm and the means of connection become strong. The power of a country and the might of all subjects become established and concentrated in the focal point of a distinguished person, and there is no doubt that this achieves ultimate authority - like the rays of the sun which, when falling on a concave circular glass, concentrate all their heat at the central point of the crystal and glass, becoming so penetrating, effective and burning that any hard, resistant object placed opposite this point, even if it could withstand fire.

آسایش و اگر قوتش متحلّل گردد بنیان سعادت و راحت رعیت متزلزل و منهدم شود چه که حافظ و حارس و رابط و ضابط و رادع و مانع لازم حکومتست و چون حکومت شبان رعیت بود و رعیت بوظائف تابعیت قیام نمایند روابط التیام محکم گردد و وسائط ارتباط مستحکم قوت یک مملکت و قدرت تمام رعیت در یک نقطه شخص شاخصی تقرّر و تجمع نماید و شبههائی نیست که در نهایت نفوذ تحقق یابد چون شعاع آفتاب که در سطح زجاجی مقعر مدّور افتد حرارت بتامها در نقطه وسطای بلور و زجاج اجتماع کند و چنان نافذ و مؤثر و محرق گردد که هر جسم سخت عاصی متقابل باین نقطه بگذارد ولو تجلّ در آتش تواند

46 Consider ye: every illustrious government and every power-wielding sovereignty hath its people abiding in the plenitude of honor and felicity; its subjects and dependents, in whatsoever land, are noble and respected, fully cared for, and in every degree advance with utmost speed in progress, rising ever higher in knowledge, wealth, commerce, and industry. This is evident and universally admitted in the sight of every man of reason and understanding, beyond all doubt or uncertainty. O loved ones of God! Open the ear of discernment, eschew the stirring up of sedition, and should ye perceive from any soul the faintest breath of corruption—“even though outwardly he be a person of consequence and, in appearance, a peerless man of learning—”know ye that he is a veritable Antichrist among men, an adversary of the religion of the All-Glorious, an enemy of God, a destroyer of the foundation, a breaker of the Covenant and Testament, and one rejected from the threshold of the All-Merciful. The discerning and clear-sighted man is even as a shining lamp, and, by reason of faithfulness to the Covenant, becometh the cause of the prosperity and well-being of the greater world and the lesser, striving ever for the good of all mankind and the comfort of all peoples.

46 ملاحظه نمائید هر حکومت باهره و سلطنت قاهره رعیتش در کمال عزّت و سعادتست و تبعه و زیردستانش در هر کشوری بزرگوار و محترم در نهایت رعایت و در جمیع مراتب بسرعت تمام در ترقّی و در معرفت و ثروت و تجارت و صنعت در علوّ پیاپی و این مشهود و مسلم در نزد هر عاقل و داناست بی شبهه و ریب ای احبّای الهی گوش هوش باز کنید و از فتنه جوئی احتراز و اگر بوی فساد از نفسی استشمام نمائید ولو بظاهر شخص خطیری باشد و عالم بی نظیری بدانید دجال رجال است و مخالف آیین ذوالجلال دشمن یزدانست و هادم بنیان ناقض عهد و پیمان است و مردود درگاه حضرت رحمن شخص خبیر و بصیر چون سراج منیر است و سبب فلاح و صلاح عالم کبیر و صغیر بموجب ایمان و پیمان در خیر عالمیان کوشد و در راحت جهانیان

47 O loved ones of God! The religion of the All-Merciful is in the days of its youth, and this wondrous Cause is in the season of its springtime. This new age is but the beginning of its first unfolding, and this century is the century chosen of the one true God. The horizons of existence are illumined by the effulgences of that Orb that shineth from the height of mystic knowledge, and the East and the West of the world are perfumed and made fragrant by the breezes of holiness. The countenance of this new creation is in the utmost beauty and

47 ای احبّای الهی آیین رحمانی را دور جوانی است و امر بدیع را موسم ربیع عصر جدید آغاز نشاء و اولیست و این قرن یقین برگریده خداوند یگانه آفاق امکان از شئون نیر اوج عرفان منور است و شرق و غرب عالم از نفحات قدس معنبر و معطر چهره خالق جدید در نهایت صباحت و ملاحه است و هیکل امر بدیع در غایت قوت و طراوت گوش هوش را بر نصائح و وصایای الهی گشائید

loveliness, and the temple of this wondrous Cause standeth in the fullness of strength and freshness. Open, then, the ear of understanding to the counsels and admonitions of God, and with sincerity of purpose, purity of nature, goodness of disposition, and loyal devotion to the state, manifest a shining hand, that it may be firmly established and clearly demonstrated in the assemblage of the world and the concourse of nations that ye are the radiant candle of the world of humanity and the rose of the garden of the divine world.

- 48 Mere words yield no fruit, nor doth the tree of hope bear without result; fair conduct and fair deeds are required. Potentially, all things are prepared for all things; the utmost perfection of some is easily attained, while that of others is hard to reach. Yet what profit is there? Man must become in actuality a sign of the All-Merciful and the banner of the bestowal of the Lord God. And peace be upon him who followeth guidance.

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و در صدق نیت با خلوص فطرت و طیب طینت
و خیرخواهی دولت ید بیضائی بنمائید تا در انجمن
عالم و مجمع امم مشبوت و محقق گردد که شمع
روشن عالم انسانی و گل گلشن جهان الهی هستید

48 گفتار ثمری ندارد و نهال آمال بری نیارد
رفتار و کردار لازم بالقوه جمیع اشیاء مستعد
جمیع اشیاء نهایت بعضی سهل الحصول و بعضی
صعب الوصول لکن چه فائده انسان بالفعل باید
آیت رحمن باشد و رایت موهبت حضرت یزدان
والسلام علی من اتبع الهدی

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Study guide to this volume

This chapter studies the writings composed by 'Abdu'l-Baha before the formal inauguration of His ministry in June 1892, spanning texts written across decades of Baha'u'llah's exile from Adrianople through the long imprisonment at 'Akka. The collection ranges across dense philosophical treatises in the Arabic-Persian mystical tradition — commentaries on Sufi hadiths, Quranic surahs, and Johannine scripture — and personal letters that record the inner life of the exiles in vivid, sometimes lyrical prose. At its center stands the massive commentary on the Hadith of the Hidden Treasure (*Tafsir-i-Kuntu Kanzan Makhfiyyan*, AB00006), a systematic exploration of divine oneness, the metaphysics of love, the stages of creation, and the meaning of knowing God through His Manifestations, composed in Adrianople. Alongside it stand a multi-layered commentary on the Quranic verse “The Romans have been overcome” (AB00007), a reading of the Johannine Comforter passages directed toward a Christian inquirer (AB00173), a historical narrative of the transfer from Baghdad to Istanbul preserved from the Ridvan garden (AB00139), and lyrical letters that breathe the atmosphere of exile, longing, and supreme detachment (AB00675). Together these texts reveal a mind that had absorbed the whole heritage of Islamic philosophy and mysticism and was already synthesizing it within a Baha'i horizon, long before 'Abdu'l-Baha stood formally at the center of the community.

The Hidden Treasure: Unity, Love, and the Origins of Creation

Key Passages

Praise be unto God Who hath set in motion the firmaments of being through the impulse of His all-sustaining attraction; Who hath stirred the oceans of all that is by the breezes wafted from the realm of His solitary and transcendent might; Who hath adorned the Tablets of existence with that Point wherein all letters and words are enfolded and absorbed; Who hath invested them with the primal vesture which preceded all contingent things in their appearance and encountered the outpourings and effulgences of the Divine Presence ere aught else had come to be; and Who hath clothed them with the ultimate raiment, inasmuch as they stand as the consummation of the divine Words and the final term of the proclamation of His unity within the realm of invincible power. — AB00006

Know thou that in Sufi exegesis it is affirmed, with respect to the Unseen Essence [ghayb-i huwiyyat] in the station of Primal Oneness, that all names are far from the shore of Its Sanctity and It is known without Name or Attribute. For the Names of the Absolute are the reflections of [Its] Attributes and the Attributes of the Absolute in

that station of Primal Oneness are the same as its Essence without a trace of difference or distinction — it is even as that King of the Court of Knowledge and Wisdom, His Holiness 'Ali ibn Abi Talib, hath stated: “Perfect belief in Divine Unity consists in the denial of all His Attributes.” — AB00006

For example, consider the dot (or point); how letters and words are folded up and hidden within the essence (huwiyat, ipseity) and reality of a dot with perfect effacement and annihilation so that no trace can be discerned of the existence of these letters and words nor is there any differentiation between them. Rather they are completely obliterated and utterly annihilated and have no existence except in the essence (dhat) of the point. In the same way the Names and Attributes of God and the Essential Dispositions are completely and utterly annihilated in the station of Primary Oneness so that not a whiff can be inhaled from them of substantial or intellectual existence. — AB00006

Know, O thou who art inebriated with the wine of Divine Love and Affection and art intoxicated by the illumined cup of Divine Attraction and Companionship, that the station of Love and Affection soars above the world of computation and description. The birds of reason and thought fall short of understanding it and those who understand the hidden secrets and those who know the symbols of Primary Oneness have not breathed nor drunk one particle from the reality of this divine subtlety and this eternal mystery. For love and affection raised their banner within the Essence of the Absolute prior to the manifestation of the Essential Dispositions from the stage of Primal Unity to the stage of archetypal existence. (And the Hidden Essence became enraptured with Its own Beauty within Itself and this became the origin of all love and yearning and the source of all affection and ardour.) — AB00006

Context for Study

The *Tafsir-i-Kuntu Kanzan Makhfiyyan* takes as its starting-point the Sufi divine saying “I was a Hidden Treasure and loved to be known, so I created creation that I might be known” (*kuntu kanzan makhfiyyan*), and unfolds from it a complete metaphysics of divine disclosure. The treatise opens with the letter *ba'*, the Point beneath the first letter of the *Basmala*, as an emblem of the Hidden Essence itself: as all letters lie folded within the dot, so all Names, Attributes, and created realities lie pre-contained within the unmanifest divine Ipseity. This is the scholastic inheritance of Ibn 'Arabi's *Fusus al-Hikam* and the Shaykhi metaphysics of Shaykh Ahmad al-Ahsa'i, now placed at the service of a Baha'i ontology. The anti-anthropomorphism is severe: 'Ali ibn Abi Talib's dictum that “perfect belief in Divine Unity consists in the denial of all His Attributes” guards against any positive predication of the Essence, placing this treatise squarely in the *apophatic* tradition that runs from Pseudo-Dionysius and Meister Eckhart in Christianity to Maimonides's negative theology in Judaism and the Vedantic *neti neti*. What is distinctively Baha'i is the next move: the Hidden Treasure “loved to be known,” and this love — a stirring within the Essence prior to creation — is the metaphysical cause of the universe. Love precedes being, and being is love's overture. Students familiar with Plotinus's doctrine of the overflow of the One, or with the Kabbalistic *tsimtsum* (divine contraction as the precondition of creation), or with the Christian tradition of creation as a superabundance of divine charity (Augustine, Aquinas, Bonaventure), will find both resonances and significant contrasts here. The Baha'i insistence that the Manifestations

of God are the supreme locus of divine self-disclosure — the form in which the Hidden Treasure is “known” — gives the metaphysics a christological density absent from Neoplatonic emanationism.

Questions for Reflection

1. How does the metaphor of the Point containing all letters illuminate the relationship between divine unity and the multiplicity of the created world? Where does this image appear in other mystical traditions, and what does each tradition's choice of the originating symbol reveal about its deeper commitments?
2. The dictum “Perfect belief in Divine Unity consists in the denial of all His Attributes” appears here as the highest Shi'ite formulation of monotheism. How does this *apophatic* theology compare with the Christian negative theology of Pseudo-Dionysius, with Maimonides's insistence that God can only be described by negations, and with the Vedantic formula *neti neti*?
3. If love precedes creation in this metaphysics — if the Hidden Essence “loved to be known” before anything else existed — how does this reframe the relationship between God and the universe? How does this differ from the Aristotelian God who is “thought thinking itself” and who has no love-relation to the world?
4. The treatise was written during 'Abdu'l-Baha's youth in Adrianople, during a period of extreme hardship and exile. In what ways does the philosophical depth and scope of this text bear witness to a mind forged, rather than crushed, by adversity?
5. How does the claim that the Hidden Treasure “loved to be known” and therefore “created creation” shape the Baha'i understanding of the human being's vocation? What follows for how one should live from the claim that one exists as an expression of divine self-knowledge?

Knowing God: Recognition of the Manifestations as the Path to the Absolute

Key Passages

Know thou, O wayfarer upon the path of guidance that the path to knowing the innermost Essence of the Absolute is closed to all beings and seeking and hoping for this station is not acceptable. Never will the spiders of vain imaginings weave their web upon the branches of the knowledge of the reality of the Almighty, Omniscient One; nor will the flea in the dust circle about the stars of the heavenly spheres. How can the reality of non-existence ever understand the ipseity of being? How can utter annihilation be informed of the essence of eternity? — AB00006

Therefore the meaning of Knowing in this noble Tradition is not and never has been the knowledge of the true nature of the Absolute for that is beyond the province of Possible Being. Rather it is the knowledge of the traces and effulgences of that Most Holy and Forbidden Mystery. For however much detached minds and pure souls seek to penetrate the worlds of Inner Knowledge, their understanding will never penetrate more than that station which is a sign pointing towards the Monarch of Primal Oneness which He has placed as a trust within the reality of man. — AB00006

And so the meaning of Knowing in this Holy [qudsi] Tradition is recognising the Manifestation of the Absolute in the holy Dawning-Places of Primal Unity, that is to say the Prophets and Holy Ones. Otherwise the true nature of Its Essence has never been nor will ever be knowable to any soul. Thus in these days the Sun of Spiritual Guidance is dawning forth and is resplendent from the All-Glorious [abha] Horizon and is speaking these Divine words: “The Primal Point has been cut off and the Divine Alif has arisen and the Dominion of God, the Help-in-Peril, the Self-Subsisting has appeared.” —
AB00006

Context for Study

Having established the absolute unknowability of the divine Essence in the opening sections of the treatise, *'Abdu'l-Baha* turns to the question that every mystical tradition must answer: if the Absolute is beyond knowledge, what does the divine saying “that I might be known” actually promise? The answer is epistemologically precise: the “knowing” that is the goal of creation is the recognition of the Manifestations of God — the Prophets and Holy Ones through whom the Hidden Treasure discloses itself — not the direct comprehension of the divine Essence, which remains forever beyond any contingent intellect. This move preserves transcendence while providing an actual object of knowledge: the Manifestations are, in the treatise’s language, the “Dawning-Places of Primal Unity,” and to recognize them is to receive all the divine knowledge that a created being can bear. The closing citation — “the Sun of Spiritual Guidance is dawning forth and is resplendent from the All-Glorious Horizon” — unmistakably points to the Baha’i revelation as the contemporary form of this self-disclosure. Students may compare this with the Johannine theology of the Logos as the form in which the invisible God becomes visible (John 1:18, “No one has ever seen God; it is the only Son who has made him known”), with the Islamic doctrine that the Prophet is the *barzakh* (isthmus) between God and creation, with Maimonides’s account of the prophets as the highest recipients of the Active Intellect’s overflow, and with the Vedantic understanding of the avatars as forms of the formless Brahman. The Baha’i distinction is that the Manifestations stand in a category of their own, neither identical to the Essence nor reducible to ordinary human existence, and that their successive appearance constitutes the progressive self-disclosure of the Hidden Treasure in history.

Questions for Reflection

1. How does the claim that God can be “known” only through the Manifestations resolve the tension between divine transcendence and the human desire for union with God? Does this resolution satisfy the mystical yearning, or does it introduce a new mediation that the mystic must still ultimately transcend?
2. Compare the role of the Manifestations as Dawning-Places of divine knowledge with the Christian doctrine of the Incarnation. In what ways do the two doctrines overlap, and in what ways does the Baha’i understanding of the Manifestation as a category differ structurally from the claim that God became flesh in one particular person at one particular moment?
3. The treatise insists that even the greatest mystics, however far they ascend in knowledge, “will never penetrate more than that station which is a sign pointing towards” God. How does this radical limitation on human knowing compare with Kant’s distinction between phenomena and the thing-in-itself, and what are the spiritual implications of accepting this limit?

4. The closing reference to the “All-Glorious Horizon” and the “Primal Point” situates this philosophical treatise explicitly within the Baha’i moment of revelation. How does this move from metaphysics to proclamation reshape the reader’s understanding of the entire treatise?
5. If the recognition of the Manifestations is the supreme form of human knowing, what follows for the way a community should organize its intellectual, moral, and devotional life? How does this teaching reframe the relationship between theology, ethics, and worship?

Multiple Meanings in One Verse: Sacred Hermeneutics and the Stages of the Soul

Key Passages

I say that Rome signifies that station which refers to and relates to the existent realities, to pure being [sarf an-aniyyah] and to the concealing veils and the woes which issue forth from the specifications of existence. And these are overcome and vanish with the rise of the rays shining forth from the Sun of Truth. And so when the cycle of the spirit has come to an end and the lamps of guidance have been extinguished, and the breezes of righteousness have been stilled, and the winds of faithfulness have died down, and the voices of the nightingales of Oneness in the gardens of faithfulness have become fatigued, then does the breeze of the spring-time of the All-Merciful waft from the Valley of Ayman the blessed spot, and the Sun of Divine Oneness rise from the dawning-place of the Will of thy Lord the All-Merciful, the Compassionate. — AB00007

Know thou that the soul has various stages and innumerable degrees. But its totality in the stages of existence is confined and limited to: the static (non-developing) mineral soul, the growing vegetative soul, the sensing animal soul, the earthly (nasutiyyah) human soul, the commanding soul, the blaming soul, the inspired soul, the contented soul, the accepting soul, the accepted soul, the perfect soul, the angelic (malakutiyyah) soul [of the Kingdom of God], the soul of the realm of Command (jabarutiyyah) and the soul of the sanctified realm of the Primal Manifestation (lahutiyyah). — AB00007

And in a station which awakens it to the mention of its Lord and arouses it to the call of its Creator from the slumber of vain imaginings and brings its attention to the remembrance of God, the Almighty the All-Knowing, to its arising and ascent to the stations of love and assurance, its immersion in the ocean of certitude, its recognition of the signs of God in the dawning-places of contingent being, the horizons of existence and the breaths of the All-Merciful, the appearance of the evidence of Divine Oneness from the dayspring of heaven, its entrance into and remaining in the heart of paradise, its simmering in the heat of the love of its Lord, the Almighty, the Beneficent — then it is termed “the assured soul” (an-nafs al-mutma’innah) because it is assured in its faith, its turmoil and unrest is calmed, it has quenched its thirst, soothed its torment, it has thinned and removed its veils, it has changed its darkness to light. — AB00007

Context for Study

The commentary on the Quranic verse “The Romans [al-Rum] have been overcome” (Q30:2) in AB00007 is one of the most ambitious displays of multi-level Quranic hermeneutics in the pre-ministry corpus. The treatise offers at least nine distinct readings of the single word *Rum*: its historical meaning (the Byzantine-Persian wars), its mystical-cosmological meaning (the soul’s descent into the limiting specifications of contingent existence), its eschatological meaning (the veils of speculative opinion that are torn by the sun of revelation), its psychological meaning (the stages of the soul from the “commanding soul” to the “accepted soul”), and several further levels. This method is deeply rooted in Islamic exegetical tradition: the Akhbari school affirmed multiple simultaneous meanings for every Quranic verse, and Sufi masters like Ibn ‘*Arabi* regularly pursued the *batin al-batin* (the inner of the inner). What is particularly striking here is the extended taxonomy of the soul’s stages, which draws on the Quranic account of the soul (*nafs ammara*, *nafs lawwama*, *nafs mutma’inna* from Q12:53, Q75:2, Q89:27) and elaborates it into a hierarchy that reaches from mineral being to the “soul of the sanctified realm of the Primal Manifestation.” Students will recognize parallels with Aristotle’s tripartition of the soul (nutritive, sensitive, rational) as elaborated by the Islamic philosophers, with Dante’s ascent through the spheres, with the Kabbalistic *sephirot* as a map of soul-levels, and with Indian accounts of the *chakras* and their corresponding states of consciousness. The Baha’i distinctive is the uppermost rung: the soul that has attained the station of the Primal Manifestation is not a human soul that has become divine, but a category of its own — the Dawning-Place of all the stages below it.

Questions for Reflection

1. What does it mean to read a historical verse about an ancient war as simultaneously a map of the soul’s spiritual journey and a prophecy of the Baha’i revelation? What theory of scripture must one hold for this kind of reading to be coherent, and how does it compare with the medieval Christian doctrine of the four senses of scripture (literal, allegorical, moral, anagogical)?
2. The “assured soul” (*nafs mutma’inna*) is described as content in the face of every calamity, praising God through every sorrow. How does this Quranic ideal compare with the Stoic concept of *apatheia*, with Buddhist equanimity (*upekkha*), and with the Christian teaching on suffering as participation in the Cross? Where do these accounts converge and where do they part ways?
3. The soul’s ladder in this text runs from the mineral through the vegetable and animal to human, angelic, and finally Manifestation levels. What are the implications of placing the Manifestations at the apex of a continuous hierarchy of being? How does this differ from a sharp ontological dualism between the divine and the created?
4. The text observes that when interference and persecution are applied to matters of conscience, the result is strengthened adherence rather than suppression. How does this historical claim hold up against the history of religious movements, and what does it suggest about the proper relationship between spiritual authority and political power?
5. What is the spiritual significance of a hermeneutics that finds the universal (the soul’s pilgrimage, the cycle of prophetic revelation) embedded in the particular (a specific battle outcome narrated in one Quranic verse)? What disciplines of attention does such reading require?

The Gospel's Inner Promise: The Comforter in the Gospel of John

Key Passages

Among the passages wherein mention is made of His Holiness Ahmad in the Gospel is the sixteenth chapter of John, from the seventh to the fifteenth verse, wherein He speaketh in most eloquent terms and clearest references. This is the text that is recorded and set down in the Gospel of John from the tongue of Christ, where He saith: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment...Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." — AB00173

Now observe how weak and manifestly false is this statement. First, He says "If I go not away, He will not come," which indicates that the Comforter did not exist in the time of Christ and would come later. But the Holy Spirit was ever inseparable from Christ. Therefore it has no meaning to say "If I go not away, He will not come." Secondly, He states that there are many things which ye cannot bear to hear, but that Holy Spirit will declare them and guide unto all truth. Now consider that among Christians the Holy Spirit is the third person and the Spirit of God, Christ, is the second person. After mankind's veils of ignorance were not rent by these two most great Persons...it is evident that if a soul is not educated under the tutelage of that Essence of essences and Spirit of spirits, with the confirmations of the Holy Spirit, even should the breaths of the Holy Spirit blow upon it for a hundred thousand years, they would have no effect. — AB00173

Thus it becomes clear and proven that this blessed verse indicates that after the Beauty of Christ a glorious Spirit and Most Great Beauty would appear whose education would be greater than that of the Spirit of God. Thirdly, He says that He speaks not of Himself but is confirmed by the hosts of divine revelation, and declares whatsoever He hears from the Kingdom of Glory. Observe how clear it is that the Comforter is a Person who is inspired by heavenly inspirations and is the source and fountainhead of divine revelation, for the Holy Spirit has no ear to hear. — AB00173

Context for Study

AB00173 is addressed to a Christian inquirer and demonstrates 'Abdu'l-Baha's remarkable familiarity with the Johannine text and with the arguments by which Christians had traditionally interpreted the Paraclete passages. The commentary works through the Greek and Arabic rendering of John 16:7–15 with disciplined precision, advancing three distinct arguments: (1) the Comforter cannot be the Holy Spirit because Christ says the Comforter will come only after His departure, while the Spirit was never absent from Christ; (2) Christ's announcement that there are "many things" His disciples "cannot bear" which the Comforter will teach implies a future *revelation* surpassing what Christ could give, which is a category inappropriate to the Spirit who merely applies

Christ's teaching; and (3) the description of the Comforter as one who "shall not speak of himself; but whatsoever he shall hear, that shall he speak" attributes to the Comforter the characteristic of prophetic *revelation* — a receiving and transmitting of divine speech — not the interior promptings of the Holy Spirit. This reading stands in a long tradition of Muslim interpretation of the Paraclete passages, beginning with classical debates about whether the Greek word was *Parakletos* (Comforter) or *Periklutos* (Praised One = Ahmad/Muhammad). 'Abdu'l-Baha's argument is more careful than the simple substitution polemic: it works with the text as Christians accept it. Students may compare it with Christian debates about the Spirit's *filioque* ("and from the Son"), with the Reformers' debates about the sufficiency of scriptural revelation versus continuing prophetic inspiration, and with the question — alive in contemporary hermeneutics — of what a text "intends" versus what its original audiences understood.

Questions for Reflection

1. How does 'Abdu'l-Baha's three-part argument engage the actual logic of the Johannine text? Where do you find it most persuasive and where does it depend on premises that a traditional Christian interpreter would contest?
2. The Baha'i reading of the Comforter as a future Manifestation of God assumes that scripture contains predictions of future revelations that communities later read as referring only to present realities. What theory of prophetic language, and of the relationship between a text and its later interpreters, does this assumption require?
3. Christian theology has long distinguished the work of the Son (redemption, once for all) from the work of the Spirit (ongoing sanctification and guidance). How does this distinction shape the difficulty of the Baha'i reading, and how might a Baha'i apologist respond to the trinitarian framework within which Christians understand the Comforter passages?
4. The claim that Christ said "I have yet many things to say unto you, but ye cannot bear them now" has also been used by Gnostic and esoteric Christian traditions to justify secret teachings, and by Sufi interpreters to justify the *batin* (inner meaning) of all revelation. How does 'Abdu'l-Baha's reading relate to these traditions, and where does it differ from the claim of a hidden gnosis?
5. What does it mean for a tradition to engage seriously and respectfully with the sacred scriptures of another tradition while simultaneously arguing that those scriptures point beyond themselves to a new revelation? How can such engagement be conducted in a spirit of genuine dialogue rather than mere apologetics?

Exile as Sacred Vocation: History, Detachment, and Lyrical Witness

Key Passages

At this hour when the Nightingale of the Garden of Eternity hath taken wing to the nest of faithfulness, and the Beauty of the assembly of lovers hath resolved to journey to the realm of Constantinople — that He might fly from the bower of the Abode of

Peace, Baghdad, to the nest of the Abode of Islam, Istanbul, and hasten from this land and region to the territory and realm of Rum, there to warble with holy, celestial melodies, that perchance earthly souls might take flight from their mortal abode to dwell beneath the shade of the True Phoenix, and like birds of the Divine Throne soar to the eternal rose garden — at this hour this evanescent servant hath joined pen with ink, that perhaps from the meeting of these two might emerge from the realm of heart and soul into the world of manifestation and utterance a heartrending cry of separation.
— AB00139

And as to what prompted this move and was the cause of this journey — it was that the Persian government has, for three years until now, pursued this servant with sword and spear, never neglecting even an atom's weight in their efforts. In brief, at first they petitioned and strived with the Ottoman government to have them seize Us and all Our companions and hand Us over bound. The Roman (Ottoman) government refused. Then they involved other powers as intermediaries, and foreign powers advocated and mediated on behalf of the Persian government. However, the Roman government categorically refused, saying that the Persian government should not make such requests as they were impossible and unattainable. Praise be to God, despite all their efforts their hands were cut short while the tree of divine favor grew taller.
— AB00139

This corner of solitude is more exalted than the seat of glory, and this exile and tribulation more pleasing than a hundred thousand comforts of home. This pattern is fixed and enduring on the tablet of possibility and page of existence — all else is “like a mirage in the desert which the thirsty mistakes for water.” Whatever causes the life of the world endures and persists, while all else is but borrowed raiment without permanence. “As for the foam, it vanishes as scum upon the banks, while that which benefits mankind remains on earth.”
— AB00675

Context for Study

AB00139, written in the Ridvan garden on the eve of Baha'u'llah's departure for Istanbul, is one of the most important historical documents in the pre-ministry corpus. Its opening is lyrical and mythological — the Nightingale departing, the Phoenix's shade, the cry of separation — but it pivots without transition into a remarkably precise diplomatic and political narrative: the three-year Persian campaign to secure Baha'u'llah's extradition; the Ottoman refusal, maintained even under pressure from other powers; the delicate negotiation with Namiq Pasha; and the paradox that the enemies who had agitated for the departure now regretted it. The letter is a masterclass in what it means to read history with spiritual eyes: political maneuver and divine decree are held simultaneously in view, the Quranic verse “they plotted and God plotted, and God is the best of plotters” serving as interpretive key to the whole sequence. AB00675, written from 'Akka, offers the theological complement: exile is a “seat of truth” more exalted than any worldly throne, bearing its hardships as a mark of divine election. This transmutation of the prison-city's meaning is characteristic of the entire Baha'i exile narrative, and students may compare it with Paul's letters from imprisonment, with John's Revelation from Patmos, with the Psalms of exile (“By the waters of Babylon”), with the Islamic tradition of the Prophet's hijra as the originating moment of the community, and with Dostoevsky's account of spiritual illumination in a Siberian prison camp.

Questions for Reflection

1. AB00139 shifts from lyrical celebration of Baha'u'llah's departure to a precise geopolitical account of the Persian-Ottoman-European diplomacy that surrounded it. What does this juxtaposition of the mystical and the historical reveal about how *'Abdu'l-Baha* understood the relationship between spiritual providence and material causation?
2. The letter's closing invocation of "they plotted and God plotted" (Q3:54) applies a Quranic verse about the enemies of Jesus to the situation of Baha'u'llah. What does this kind of scriptural application across prophetic dispensations assume about the unity of sacred history, and how does it compare with typological reading in Christianity or *ta'wil* in Islamic esotericism?
3. AB00675 describes exile and solitude as a higher station than worldly glory. How does this teaching compare with the Stoic sage's indifference to externals, with monastic withdrawal from the world in Christian and Buddhist traditions, and with the Sufi teaching of *zuhd* (world-renunciation)? Where does the Baha'i position go beyond detachment as a private spiritual discipline?
4. How do these exile letters, read alongside the philosophical treatises in the same volume, create a portrait of a spiritual life that holds together contemplative depth and active witness? What disciplines might allow a contemporary reader to inhabit both registers simultaneously?

A Guiding Question for the Whole Volume

The pre-ministry corpus of *'Abdu'l-Baha* presents us with a writer who could in the same decade compose a systematic Sufi-Islamic metaphysics of divine oneness, deliver a line-by-line argument from the Gospel of John, translate the anguish of political exile into lyrical prose, and break into poetry in the middle of a practical letter. The volume asks its reader to inhabit this same breadth — to follow a philosophical argument to its rigorous end and then discover it dissolving into a cry of love, to hold the geopolitical and the mystical simultaneously, to read scripture always as a living address and never merely as an antiquarian text.

A guiding question for the whole volume might therefore be: **What kind of knowledge — philosophical, scriptural, historical, lyrical — does recognition of a Manifestation of God actually require, and how does the breadth of these pre-ministry writings challenge any narrowly academic, devotional, or political approach to the Baha'i revelation?**