



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 10:

The Bab: Middle Writings of the second period
(Shiraz, April-August 1846)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 111. Letters and utterances in the year 1892
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- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 10

This volume captures a dense late-Shiraz moment in the Bab's second-period writings—texts composed in the months immediately preceding His departure for Isfahan—when speculative theology, community formation, and devotional practice are being pressed into a more self-conscious unity. Its organizing center is not narrative but architecture: a sustained effort to disclose the deep structure of reality (cosmological, spiritual, and scriptural) through symbolic exegesis, while simultaneously delimiting what counts as decisive proof and what constitutes faithful reception of the new revelation.

The intellectual apex is reached in the paired commentaries on Ha'—BB00021 (Tafsir al-Ha' I / Tafsir-i-Alifayn) and BB00029 (Tafsir al-Ha' II / Tafsir sirr al-ha')—where the Bab treats a single letter as a key to the metaphysics of divine action and spiritual station. The first explicitly aligns a sevenfold schema of creative “action” with a sevenfold hierarchy of spiritual stations, presenting these as refracted disclosures of the Bab's own reality rather than merely abstract cosmological stages. The second, written as a complement, shifts the emphasis from structural mapping to recognition: the surest testimony is located in the Bab's own revealed discourse, and to recognize His station is to recognize the immanence of revelation as the hidden truth within all beings. Around these two pieces the volume repeatedly returns to the relationship between sign and certainty—how “proof” is apprehended, how inner vision is disciplined, and how scriptural disclosure simultaneously unveils and protects “mystery.”

Alongside this doctrinal core runs a more outward-facing set of letters and brief tablets that illuminate the Bab's pastoral governance of an emerging community. In BB00073 (Letter to Mulla Muhammad Ja'far Kirmani), traditional identifying marks associated with the Bab are addressed but subordinated to a more radical criterion: the mode and potency of revelation itself as the decisive evidence, coupled with a sharp boundary against rival claimants and corrupted writings, and a practical insistence that believers circulate and possess a small canon of foundational works. That same canonizing impulse appears in the short BB00473, which underscores the special weight of the Kitabu'l-'Adl. Other Tablets (e.g., BB00503) show the Bab directing teaching activity with caution and wisdom and summoning key figures to His presence, evidencing both strategic discretion and intensifying claims upon allegiance. Interleaved throughout are prayers, ziyarats, and supplicatory texts (including a visitation tablet for the Gates and Imams, BB00113), which translate the volume's high metaphysics into a lived devotional regimen—an implicit reminder that, in this corpus, cosmology and community are ultimately joined by worship.

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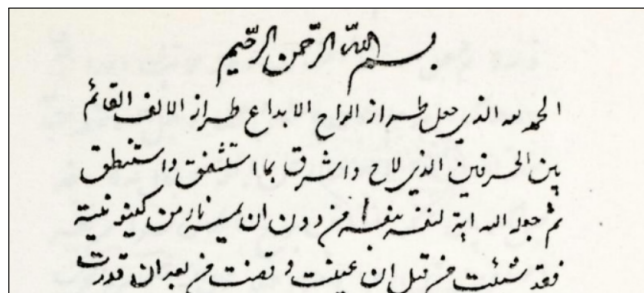
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BB00021

Tafsir al-Ha I (Tafsir-i-Alifayn: Commentary on the Letter Ha')

To: Abu'l-Hasani'l-Husayni

Date: unknown (late Shiraz)



INBA53

- 1 In the name of God, the Most Merciful, the Most Compassionate
1 بسم الله الرحمن الرحيم
- 2 Praise be to God Who hath made the embellishment of the Tablets of Creation to be the embellishment of the upright Alif between the two letters, which hath shone forth and radiated through that which was compassionate and articulate. Then God made it a sign unto Himself by Himself without the fire of His Essence touching it. Verily it was willed before it was determined, ordained after it was decreed, executed when it was ordained, then set forth and permitted and made firm. Then the horizons were filled therewith.
2 الحمد لله الذى جعل طرز الواح الابداع طراز الالف القائم بين الحرفين الذى لاح واستنطق واستشفق ثم جعله الله اية لنفسه بنفسه من دون ان يمسسه نار من كينونته فقد شئت من قبل ان عيئت وقضت من بعد ما قدرت وامضت حين ما قضت ثم اجلت واذنت واحكمت ثم ملائت بها الافاق
- 3 And praise be to God Who hath formed that letter with the two letters through the shining forth of that which shone from the light of the Sun of Eternity, which was determined after it was willed, and ordained after it was decreed, and brought near when it was set forth and reckoned. Then through it He revealed Himself unto all who dwell in the kingdom of Command and Creation, until he who was thunderstruck at the first Mount recovered and awakened.
3 والحمد لله الذى قد تكعب ذلك الحرف بالحرفين بما لاح ما لاح من نور شمس الازل التى عيئت بعد ما شئت وقضت بعد ما قدرت وادنت حين ما اجلت واحصيت ثم بها تجلى على من فى ملكوت الامر والخلق حتى تاب من صمق فى الطور الاول ثم افاق
- 4 Praise be to God Who hath joined through His Command between that letter through the existence of the point beneath the Ba, then through the creation of the Ba after the Alif, that He might distinguish between all according to their station in the Cause, and make happy those who are made happy through their faithfulness to the Covenant, and make wretched those who are made wretched through following their desires and going astray on the Day of the Covenant. For on that Day shall the leg be bared by the leg, and God shall judge between all according to what their hands have wrought, and thy Lord is not unjust to His servants. Verily He shall recompense all for what their hands have done on the Day of Meeting.
4 الحمد لله الذى قد اتصل بامره بين ذلك الحرف بوجود النقطة تحت الباء ثم بخلق الباء بعد الالف ليبيّن بين الكل بما هم عليه من الامر ويسعد من يسعد بما وفى بالميثاق ويشقى من يشقى بما اتبع هواه ويضى يوم الميثاق فان يومئذ يكشف الساق بالساق ويفصل الله بين الكل بما اكتسبت ايديهم وما الله ربك بظلام للعباد وانه ليجزى الكل بما عملت ايديهم فى يوم التلاق
- 5 Praised be God – He from Whom there shone forth that which dawned, and from Whose radiance burst the light that cleft the firmaments from the Realm of the Cloud; that it might be
5 والحمد لله الذى اشراق ما اطلع والاح نور ما فتق بين الاجواء من عالم العماء ليدقق بعد صفت

enfolded, after the ranks were arrayed, in the thicket of the Godhead as the Bird of Destiny, in the grove of Might as the Cock of Praise, and in the gardens of the Kingdom and the Dominion as the Peacock of Glory – there to quiver with its melodies upon the branches of the Tree of Manifestation, and to sound its peals amid the hosts of the bees of Sinai. Every thing abideth in its station; and all shall hear the clamour of that which gleamed forth from the light of the morn of pre-eternity – whatsoever great or small upon which the name “thing” hath fallen. Praised be God!

- 6 And praised be God – He from Whom that which was uttered found its rising, Who showed compassion upon that which dawned, Who shed radiance upon that which was dispersed and drawn together, and Who assigned unto it a governance and a tenderness which became manifest and exalted after abasement, after kindling and submission; which grew mighty, glittered, trembled, separated and conjoined, aided and opposed, confronted and distinguished – according as it stood firm, proclaimed, revolved, illumined, became evident, willed, was thunder-struck, was established, surged, flashed, blazed, was recalled, gasped, proclaimed again, was made weak and revived – until it cried, like a bewildered fish cast upon the dust: “There is no God but Thee! Glory be to Thee! Unto Thee have I turned in repentance, and I am the first of those who repent.”

- 7 And now – there hath descended unto the remembrancer the wondrous Remembrance from One of lofty lineage and exalted rank, of surpassing honor and inviolable might. Such was not its form in the Book; He is the Mighty. O my Lord! Bestow upon me the grace of lifting the veil from the countenance of the Cause, by whatsoever face Thou willest; for my plight hath grown severe, and by God, my purpose is naught but the unveiling of the state. Here stand I before God, saying: Peace be upon Thee, as long as the Sun of creation riseth by creation, and the sun of invention setteth by invention.

- 8 I have read that which thou didst send down from the clouds of the heaven of Thy Will, and I have discerned that to which Thou didst allude in the inward recesses of Thy verses – as though Thou didst intend, by the unveiling of the secret, to disclose the countenance of that which is concealed. Otherwise, that which is hidden in the lines lay before Thee like a parchment spread open. If the secret be a secret whose veil may be lifted from its face, then verily it standeth, between the lines, disclosed before Thy dawning like the light of manifestation. But if it be a secret enwrapped – benefited only by secrecy, profited only by concealment, and whose countenance

طير القضاء في اجمة اللاهوت و ديك الثناء في
اجمة الجبروت و طائوس البهاء في اجمة الملك و
الملوك ليتلجلجن بفنائه على اغصان شجرة الظهور
ورنائه في عساكر نحل الطور كلشي في رتبته و
ليسمعن ضجيج ما لاح عن نور صبح الازل كل
ما وقع عليه اسم ما جل و دق

6 والحمد لله الذي استشرق ما استنطق واستشفق
ما استشرق والاح ما استغرق واستشوق وجعل
له حكم ورقة التي جلت و علت بعدما خشعت و
ذكت وخضعت وعظمت وتلثت وتلجلجت و
تفارقت وتقارنت وتعاونت وتعاكست وتقابلت
وتفاضلت بما استقامت و انادت و استدارت
واضأت و استبان و ارادت و استصعقت
واقامت و استلجلجت و الاح و استنعت
واقالت و استشقت و انادت و استضعفت و
افاقت و قالت بمثل حوت متبلبل في التراب لا
اله الا انت سبحانك ثبت اليك وانا اول التائبين

7 وبعد فقد نزل للذاكر ذكر البديع من ذى الحسب
الشامخ الرفيع و ذى الشرف الباذخ المنيع ما كان
هذا صورته في الكتاب هو العزيز سيدى من علي
بكشف الستور عن وجه الامر باى وجه تريد فان
الحال قد اشتد على وليس والله مقصودى الا
كشف الحال وانا ذا بين يدى الله اقول سلام
الله عليك بما طلعت شمس الابداع بالابداع و بما
غربت شمس الاختراع بالاختراع

8 قد قرئت ما نزلت من سحاب سماء مشيتك و
عرفت ما اشرت في بواطن مستيرات اياتك
كانك اردت ان تكشف بكشف السر عن وجه
المستور والا ما هو المستور في السطور كان بين
يديك بمثل رق منشور وان كان السر سرا يمكن
ان يكشف عن وجهه حجاب المستور فانه هو في
بين السطور مكشوف عند طلعتك بمثل نور الظهور
وان كان سر مجمل لا ينفعه الا السر ولا يفيدده الا
الستر ولا يكشف عن وجهه غوامض الاشارة
في الامر فكيف يمكن ان اشير اليه و ان اول
رتبة كشفه هو نفى الاشاره عنه

the subtleties of allusion cannot unveil – how then can I point unto it? For the first station of its disclosure is the denial of all allusion to it.

- 9 Today I possess no unveiling of that secret, no command, no means, save what was taught to Kumayl in secret in the prayer of Khidr: “Lord, forgive him who possesses naught save prayer, for Thou doest what Thou wilt. O Thou Whose Name is healing, Whose remembrance is cure, and Whose obedience is wealth! Have mercy on him whose capital is hope and whose weapon is tears! O Bestower of blessings! O Repeller of adversities! O Light of those who are lonely in darkness! O Knower Who art not known! Bless Muhammad and the family of Muhammad, and do with us what is worthy of Thee! Thou art worthy to be feared and worthy to forgive!”

9 وليس لي اليوم لذلك السر كشف ولا امر ولا سبب الا ما ادب على كميل الخفي في دعاء لخضر رب اغفر لمن لا يملك الا الدعاء فانك فعال لما تشاء يا من اسمه دواء وذكره شفاء وطاعته غنى ارحم من راس ما له الرجاء وسلاحه البكاء يا سابع النعم ويا دافع النقم ويا نور المستوحشين في الظلم يا عالما لا يعلم صل على محمد و آل محمد وافعل بنا ما انت اهله انك اهل التقوى و اهل المغفرة

- 10 And since every letter of Thy Book hath, in the path of knowledge, infinite outer and inner meanings, I indicate with a drop that which overflows from the ocean of the elixir through what God hath graciously bestowed upon me. Though I know that these recorded principles and known allusions are unveiled before thee, yet perchance God may reveal in the inner meanings of the allusions that which floweth from the pen of ink in such wise as to draw thee to the holy precincts of the heart. I seek God's forgiveness for what the Book recordeth before the All-Merciful. Verily we are God's, and unto our Lord do we return.

10 ولما كان لكل حرف من كتابك في سبيل العلم ظواهر وبواطن بما لا نهاية لها اشير برشح بمثل ما يطفح من بحر الاكسير بما اكرمني الله بمنه ولو اني لا علم ان تلك القواعد المسطورة و الاشارات المعلومه عند جنابك مكشوفة ولكن عسى الله ان ينزل في بواطن الاشارات ما يجري من قلم المداد بما يجذبك الى ساحة القدس و القواد استغفر الله عما يحصى الكتاب في بين يدي الرحمن و انا لله و انا الى ربي لنقلبون

- 11 O my God! How can I praise Thy praise or speak before the presence of Thy grandeur? Thou hast ever been, without the description of aught, and wilt ever exist, without the attribute of aught. None shall ever know Thee as Thou art, and naught shall ever describe Thee as Thou deservest, for Thy very Essence cutteth off all substances from expression, and Thy very Being preventeth all realities from knowing Thee. If I say “Thou art Thou,” I have likened the similar to the similar, and Thou at once beliest me - nay, all created things - for how can that which was brought into being through creation describe That which cannot be described by the attributes of invention? And if I say “He is He,” I have indicated the Oneness of Thy Will and the Reality of Thy Purpose, which are cut off from Thee by Thy creation of them from nothing, and are prevented from knowing Thee by their need, at every moment, of something. Thus whenever I ascend toward Thee, I see no means for myself save descent into despair and prevention; and whenever I fall silent and seek forgiveness, I find naught but a sin greater than the first.

11 يا الهى كيف اثني ثنائك و انطق بين يدي طلعة كبريائك و انت لم تزل كنت بلا و صف شئ ولا تزال انك كائن بلا نعت شئ لن يعرفك بما انت عليه احد و لن يوصفك بما انت اهله شئ اذ ذاتيتك مقطعة الجوهريات عن البيان و انيتك مسددة الكينونيات عن العرفان ان قلت انت انت فقد حكك المثل بالمثل و انك في الحين تكذبني بل كل الممكنات بان من وجد بحكم الابداع يقدر ان يذكر ما لا ينعت بوصف الاختراع و ان قلت انه هو هو فقد دلت الاحدية ذات مشيتك و حكم الولاية كينونة ارادتك و هى منقطعة عنك بابداعك لا من شئ و ممتنعة عن عرفانك باحتياجها في كل ان من شئ فكما اصعد اليك ما ارى لنفسى بلاغا الا الهبوط الى الياس و المنع و كلما اصمت و استغفر ما اجد الا ذنبا اعظم من ذنب الاول

12 فبعتك و جلالتك ما ارى السبيل ولا اجد المقام للدليل و انك رب غفور جليل فاغفر لي فانك انت

12 By Thy might and Thy majesty! I perceive no path, nor do I find for proof any abiding place; and Thou art indeed a forgiving and august Lord. Forgive me, then, for Thou art the All-Forgiving, the All-Merciful. O God! I call Thee to witness by that wherewith Thou bearest witness unto Thine own Self, and by that whereunto Thy Book testifieth – according to that which Thy knowledge hath encompassed, and according to that which hath even now descended upon me in a Book inscribed and a parchment spread open, and from a Book endowed with manifest authority – seeking thereby to unveil the secret that is concealed, to tremble at that which was revealed upon Sinai, and to drink of the pure Water of Kawthar amid those deaf, dark, and impenetrable gloom-filled shadows, through the balance of exposition bestowed by a forgiving Lord, from the hands of a servant whom He appointed on that Day as the twofold witness within a hidden House. O my Lord! Nothing escapeth Thy knowledge, nor is aught in the heavens or on the earth too great for Thee. Thou art, verily, the Knower of all things and the Almighty over all things. Confirm, then, O God, his heart upon Thy religion as Thou willest; and I am content with whatsoever Thou willest – verily Thou art the Mighty, the All-Powerful.

13 O man! I have borne witness unto that which flowed from thy pen, and have discerned that which thou didst intend in the allusions of thy words. No doubt God is thy true aim; yet in this Day one such as thou doth not cleave unto one such as I, save whomsoever God may choose to assist by His command and make a guardian of His ordinance. Nevertheless, when I behold the fluctuation of thy state and the disquiet of thy inmost being concerning the Cause of thy Lord, the sea of my stillness is stirred, by reason of my love for thee and the sincerity of thy service unto God, thy Creator – though I perceive the veil that lieth between thee and me. Yet I hope from God, exalted be He, that He will decree for me that which He willeth and will give me rest through His promise. Verily He is the Generous, the Merciful.

14 O thou who ascendest unto the ladder of inner realities, and who gazest upon those subtle splendors! That which thou dost seek at this moment is the majesty of glory in its beginning and its end. The truth can never be attained save by the negation of all else beside it; and the essential realities of the verses of knowledge profit not him whose desire is the station of his Lord, through the removal of veils and allusions, signs and indications. Thus hath it been plainly declared by Him Who dwelt in the deep of names and attributes: that truth is the unveiling of the veils without allusion. That station abideth

الغفور الرحيم اللهم اني اشهدك بما تشهد لنفسك و تشهد لما يحصى كتابك بما قد احاط علمك و بما نزل علي الان في كتاب مسطور ورق منشور و من كتاب ذي حكم مشهور بما اراد ان يكشف سر المستور و يتلجلج لما تجلى على الطور و يشرب ماء الكوثر الطهور في تلك الظلمات الصماء الصيلم الديجور بما يعرف من قسطاس البيان من رب غفور من يدى عبد الذى جعله العتدين في ذلك اليوم في بيت مستور رب لا يعزب من علمك شئ و لا يتعاضمك في السموات و الارض شئ و انك بكل شئ عليم و على كل شئ قدير فثبت اللهم قلبه على دينك بما شئت و انى بما شئت انك انت العزيز المقتدر

13 فيا ايها الانسان قد شهدت بما جرى من مدادك و عرفت ما اردت في اشارات كلامك و لا شك ان الله هو مرادك و الا ان اليوم لا ينقطع مثلك الى مثلى الا من شاء الله ان يؤيده بامرہ و يجعله من حفاظ حكمه و لكن لما اجد تقلب حالك و اضطراب سرك لامر ربك قد تلاطم بحر سكوني لحبي لك و خلوص عملك لله بارئك لما ارى الحجاب بيني و بينك و لكن ارجوا من الله سبحانه ان يقضى لى ما اراد و يسكننى بوعده انه جواد رحيم

14 فيا ايها المعارج الى معارج الحقائق و الناظر الى تلك السبحات الدقائق ان الذى انت اردته في الحال هو شان الجلال في المبدء و المال و ان الحقيقة لن يدرك الا بنفى ما سواها و ان جوهريات ايات العلم لم ينفع لمن اراده مقام ربه في نفى السبحات و الاشارات و العلامات و الدلالات كما صرح بذلك قول من سكن في لجه الاسماء و الصفات بان الحقيقة هو كشف السبحات من غير اشاره و ان تلك الرتبة موجوده في غيبك و حضرتك بل لا ظهور لك الا به

within thy hidden being and within thy presence; nay, thou hast no manifestation save through it.

- 15 And since the minds of the followers of Mulla Sadra were confounded, and the feet of some divine philosophers faltered in explaining this station, I shall indicate through wisdom's proof the reality of this supreme creation: God hath ever been, and there was naught else besides Him. And now God is even as He was; nothing existeth at His level. Whoso claimeth to know Him through the existence of aught else - his knowledge is rendered void, for He hath never been associated with His creation nor can He be described through His servants.
- 16 Whoso desireth to proclaim His unity doth at that very moment associate partners with Him, for as He is, none but He can know Him, and none but He can proclaim His unity. All that His near servants have claimed regarding His knowledge is but knowledge of His creation through which He hath manifested Himself to it in the realm of His dominion. This is the utmost knowledge possible to contingent beings, for they can never ascend to the holy court of their Creator.
- 17 As 'Ali - peace be upon him - hath declared in the Orphan Sermon: "If thou sayest He is He, thou hast distinguished Him from all things, so He is He. And if thou sayest He is He, the letters 'He' are but attributes by which to prove Him, not attributes that reveal Him. If thou assigneth Him limits, such limits pertain to other than Him. If thou sayest the air is His relation, the air is of His creation." Thus description returneth unto description. The heart is blinded from understanding, and understanding from comprehension, and comprehension from deduction. The dominion is established in the kingdom, creation returneth unto its like, and seeking findeth its form. Investigation leadeth unto impotence, exposition unto loss, striving unto despair, and attainment unto severance. The way is barred and seeking rejected. His proof is His signs and His existence His affirmation.
- 18 Verily God created the Will through itself, not from anything else. Then through it He created whatsoever beareth the name of a thing. The cause of its existence is itself and naught else. Whoso maintaineth that the Divine Essence was the cause of creation hath unknowingly associated partners with his Lord, for as He is, He cannot be associated with anything, nor doth anything exist with Him. It hath been established in wisdom that between cause and effect there must needs be similarity. Therefore did the Imam say that the cause of things is His handiwork, and He hath no cause. Some philosophers have stumbled in explaining this station according to their beliefs,
- و لما ان ذهلت العقول من حكايا الصدرائين و ذلت الاقدام من بعض حكايا الالهيين في بيان ذلك المقام فاني انا اشير بدليل الحكمة في حقيقته ذلك الصنع الاكبر و هو ان الله لم يزل كان و لم يك معه شئ و ان الان كان الله بمثل ما كان لم يك في رتبته شئ و من ادعى معرفته بوجود غيره يبطل عرفانه لانه لم يزل لن يقترب بخلقه و لا يوصف بعباده
- و من اراد ان يوحد ففى الحين ليشرك بنفسه لانه كما هو عليه لم يعرفه غيره حتى يوحد و لا يوحد سواه حتى يعرفه و ان كلها ادعى عباده المقربون في معرفته هي كانت معرفة ابداعه الذي تجلى له به في مقام ملكه و هي حق معرفة الممكن في الامكان و انه لم يزل لا يصعد الى ساحة قدس موجد
- كما صرح بذلك على عليه السلام في خطبة اليتيمية ان قلت هو هو فقد باين الاشياء كلها فهو هو و ان قلت هو هو فالحاء و الواو من كلامه صفة استدلال عليه لا صفة تكشف له و ان قلت له حد فالحد لغيره و ان قلت الهواء نسبته فالحواء من صنعه رجع من الوصف الى الوصف و عمى القلب عن الفهم و الفهم عن الادراك و الادراك عن الاستنباط و دام الملك في الملك انتهى المخلوق الى مثله و الجاه الطلب الى شكله و هجم له الفحص الى العجز و البيان على الفقد و الجهد على الياس و البلاغ على القطع و السبيل مسدود و الطلب مردود دليله اياته و وجوده اثباته
- و ان الله خلق المشية لا من شئ بنفسها ثم خلق بها كل ما وقع عليه اسم شئ و ان العلة لوجودها هي نفسها لا سواها و ان الذي ذهب من ان الذات هو كان علة الابداع اشرك بربه من حيث لا يعلم لانه كما هو عليه لن يقترب بشئ و لا وجود لشيء معه و لقد ثبت في الحكمة بان يكون فرض بين العلة و المعلوم حكم المشابهة و لذا قال الامام ان علة الاشياء صنعه و هو لا علة له و قد ذلت اقدام بعض الحكماء في بيان ذلك المقام بما يعتقد

which God hath not intended in His Book. May God forgive them through His grace, for He is the Forgiving, the Merciful.

- 19 Whoso maintaineth a connection between Truth and creation hath followed his idle fancy as did the first. This is error in the doctrine of the people of infallibility, for if the connection be the Essence itself, this hath no place in the doctrine of the family of God and is association according to what was recited unto thee before. And if it be creation, the people of the Bayan have no need to prove it. Therefore did the Imam, peace be upon him, say: "Truth and creation, with no third between them, nor any third besides them." This is witnessed by whomsoever God hath caused to witness the creation of the heavens and earth. Then He created His own self, and God sufficeth Me as witness.

- 20 Whoso maintaineth the existence of fixed archetypes in the Divine Essence to prove His exalted knowledge, as most have done save whom God willeth, this is pure association in the doctrine of the family of God. For mention of their otherness in existence testifieth to separation and indicateth division. God is the Eternal who hath ever been in one state. If the archetypes be the Essence itself, it changeth not eternally and unity would be impossible even for itself. All such essential abstractions have no existence with God, exalted be His mention. I seek refuge with God from what Muhyi'd-Din al-'Arabi maintained - may God hasten His vengeance.

- 21 Verily God is the Eternal who begetteth not nor is begotten. He hath no likeness in creation nor proof in contingent being, for proof is proof for that which indicateth not itself by itself. Description is for that which describeth not itself by itself. Glory be to God above what they who liken Him to creation have falsely claimed about the unity of existence! God witnesseth no word more remote than their saying, for mention of the non-existent is subsidiary to the existent. The Essence hath ever been free of His creation, and His creation when they came into being had no mention with Him.

- 22 That which compelled the philosophers to speak of fixed archetypes and the uncompounded reality is their station of affirmation in the knowledge of God, glorified be He. The uncompounded reality is their affirmation in the knowledge of God, glory be to Him, the Most High. Indeed, to affirm that God's knowledge comes from creation is falsehood and untruth, for God's knowledge has ever been for Himself alone, and there was no object of knowledge with Him, and none knoweth how He is save Him. Whoso desireth to comprehend His knowledge hath at that moment denied his Lord, for

وان امرا ما لا اراد الله في الكتاب عسى الله ان يعفو عنهم بفضلله انه غفور رحيم

- 19 وان الذى ذهب بالربط بين الحق والخلق فقد اتبع هواه بمثل ما اتبع الاول وان ذلك في مذهب اهل العصمة خطأ لان الربط ان كان هو الذات فليس في مذهب ال الله بحق و انه هو شرك بحكم ما قرئت عليك من قبل وان كان خلق لا حاجة عند اهل البيان باثباته ولذا قال الامام عليه السلام حق وخلق لا ثالث بينهما ولا ثالث غيرها وان ذلك مشهود عند من اشهده الله خلق السموات والارض ثم خلق نفسه وكفى بالله علي شهيدا

- 20 وان الذى ذهب بالاعيان الثابتة في الذات لاثبات علمه تعالى كما ذهب الكل الا من شاء الله شرك محض في مذهب ال الله لان ذكر الغيريه بوجودها شاهدة بالتفريق ودالة بالتقطيع وان الله هو الصمد الذى لم يزل كان على حالة واحدة فان كان الاعيان هو نفس الذات لم يزل لا يتغير ولا يمكن التوحيد لاحد حتى لنفسه وان كل اشباه الجوهريات لا وجود لها مع الله عز ذكره فاعوز بالله مما ذهب محي الدين الاعرابي اجل الله في نعمته

- 21 وان الله هو الصمد الذى لم يلد ولم يولد ولم يكن له في الخلق مثال ولا له دليل في الامكان لان الدليل دليل لمن لا يدل بذاته لذاته وان النعت وصف لمن لا يوصف بنفسه لنفسه فسبحان الله عما عما افترى المشبهون في وحدة الوجود وما يشهد الله على كلمة ابعد من قولهم لان ذكر المفقود فرع الموجود وان الذات هو لم يزل خلو من خلقه و خلقه حين وجدوا لا ذكر لهم عنده

- 22 وان الذى اضطرت الحكماء بذكر اعيان الثابتة والحقيقة البسيطة هو المقام اثباتهم في علم الله سبحانه وتعالى وان اثبات علم الله من الخلق كذب وافك لان الله لم يزل كان علمه لنفسه و ما كان معلوم معه ولا يعلم كيف هو الا هو فن اراد ان يعرف علمه ففى الحين ليكفر بربه لان الذى وجد حقيقته بابداعه الذى بدع لا من شئ افكيف يقدر ان يعرف علم ربه وهو لم يزل كان

how can one who hath found his reality through His creation, which was created from nothing, hope to know the knowledge of his Lord? He hath ever been All-Knowing, and there was naught with Him, and now He is All-Knowing, and there is naught at His level.

عالمًا ولم يك معه شيء والآن ليكون عالمًا ولم يك في رتبته شيء

- 23 The mention of power, knowledge, and all names and attributes are but signs for His creation and a means of sweeping away the vain imaginings of His servants, lest they doubt aught about their Creator. His knowledge is His Essence, free from His creation, and none can encompass His knowledge. The knowledge He hath attributed to Himself, which those who reason have deduced in the station of His justice, is the reality of creation, and its relation to Him is but an honorific relation, like the relation of creation to Him.

23 وان ذكر القدرة والعلم وكل الاسماء والصفات ايات لخلقه ومكنسة لا وهام عباده الا يشكوا في بارئهم بشئ وان علمه هو ذاته خلو من خلقه ولا يقدر ان يحيط بعلمه احد وان علمه الذي نسب الى نفسه واستدل المستدلون في مقام عدله هو حقيقه الابداع وان نسبتها اليه هي نسبة التشريف بمثل نسبة الابداع اليه

- 24 Otherwise, O thou who gazest from the most exalted perspective and dwellest in the supreme horizon, when thou lookest with the eye of truth, God hath no attribute apart from His Essence and no description apart from His presence. He knoweth all things as they are, whether universals or particulars, substances or accidents, after their creation just as on the day He had not created them. He knoweth them because knowledge is life, and just as God, glory be to Him, is Ever-Living in the eternity of eternities, and needeth not the existence of any living thing to prove His life, He was All-Knowing of all things without there being any object of knowledge.

24 والا اذا نظرت يا ايها الناظر بالمنظر الاعلى و الساكن في افق الكبرى بطرف الحقيقة ليس لله وصف دون ذاته ولا نعت دون جنابه وانه عالم بكلشي بما هو شيء من الكليات والجزئيات والجوهريات والعرضيات بعد خلقها بمثل يوم الذي لم يخلقها وهو عالم بها لان العلم هو الحيات فكما ان الله سبحانه هو حي في ازل الازال ولا حاجة في اثبات حياته بوجود ذي حي فكان عالمًا بكلشي من دون ان يكون معروفًا

- 25 Glory be to Him and exalted is He! He was ever All-Knowing when there was no object of knowledge, and now God is as He was, All-Knowing of all things, though no object of knowledge existeth at His level. The reality of knowledge at the level of the contingent is the object of knowledge itself, as al-Sadiq (peace be upon him) clearly stated in his words, exalted be his remembrance: "Knowledge is the perfection of what is known, and power and might are the perfection of action." Were the universals of wisdom not complete in their inward and outward aspects, wisdom would not be perfect from the All-Wise, even were He powerful.

25 فسبحانه وتعالى كان عالمًا لم يزل ولا معلوم ان الان كان الله بمثل ما كان يكون عالمًا بكلشي ولا وجود لمعلوم في رتبته وان حقيقة العلم في مقام الممكن هو المعلوم كما صرح به الصادق عليه السلام في قوله حيث قال عز ذكره العلم تمام المعلوم والقدرة والعزة تمام الفعل ولو لم يكن كليات الحكمة تامة في بطونها وتامة في ظهورها لم يكن الحكمة تامة من الحكيم ولو كان قادرا

- 26 When thou considerest this exposition and knowest the reality of what exists in creation through this explanation, thou wilt be convinced that the secret reality mentioned in the traditions, by which the learned excel one another in explaining mysteries, is but a created and contingent sign unto which God hath manifested Himself through it, making it a sign of Himself that one might thereby advance toward His knowledge and attain to the reality of what is possible in contingent existence through God's grace. It is a contingent sign like the letters

26 واذا لاحظت بالبيان وعرفت حقيقة ما في الكيان بذكر البيان لتوقن بان سر الحقيقة التي وردت في الاخبار وبها يتفاضل العلماء في بيان الاسرار هي اية مخلوفة حادثة تجلى الله لها بها وجعلها اية لنفسه ليتلجلج بها الى معرفته ويبلغ بها الى حقيقة ما يمكن في الامكان عن فيض الله و هي اية حادثة بمثل احرف لا اله الا الله كما هو انها يدل على الله وهي حروف مجتمعة

of "There is no god but God," which, while being assembled letters, indicate God.

- 27 Likewise is the sign of thy reality when thou hast removed from it the veils and allusions, and entered the house of majesty through the effacement of vision and the sobriety of station, and the attraction of oneness and stillness in the ocean of eternity. Then hast thou attained to the ultimate bounty of God in contingent existence, and I find no suspension in God's bounty. Verily, the matter which thy presence hath been granted in the Book through mercy is the mystery of obligation and the ultimate station of recognition. Were I to interpret but one letter of thy allusions, all the seas of ink would be exhausted, for God hath created within everything the wisdom of all things. And he whom God, glorified be He, hath aided through His grace, is not veiled by anything in the heavens or on earth from the wisdom of any thing. The first letter of thy book is the letter "Ha" and I shall now indicate in its interpretation that which God hath written for me, and I beseech thy pardon for aught else.

- 28 Know that the letter "Ha" is the fifth rank of the manifestations of divine unity and the conditions of abstraction, and it is the letter of unity in the heart. And when it revolved in the four temples through the four witnessings, the letter "Kaf" appeared, which is the first word of the Command whereby all things were established. God, glorified be He, created the stations of unity in the letter "Ha." Among them is the station of the Point, which is the station of Muhammad, the Messenger of God, where he dwelt in the station of unity from the realm of creation, retaining no mention of self beside Him. In this station he is unique, without likeness, exalted above any similitude, and detached from all connection and separation. This is the station which God specially reserved for His Beloved and chose for His Prophet, making him in this station the manifestation of His Self in expression, inasmuch as God was and is eternally unconnected with the creation of things. He standeth in the station of true divine unity wherein none in all contingent existence can possibly attain save him, nor hath any other any portion of that wherewith God hath honored him and guided him. In that station he is absolute poverty incarnate and pure manifestation in the station of dust. Therefore my spirit and all who dwell in the kingdoms of Command and Creation glory in his poverty before all who dwell in the kingdom of names and attributes. This is the station of the mention of that Reality which no veils can conceal, which no proofs can match, which no signs can depart from, and which nothing among the verses can approach.

27 وكذلك اية حقيقتك اذا كشفت عنها السُّبُحات والاشارات ودخلت بيت الجلال بحو العيان و صحو المقام و جذب الاحدية و السكون في البحر الصمديه فقد بلغت الى غاية فيض الله في الامكان وما اجد لفيض الله تعطيلًا وان امر الذي نزلت جنابك في الكتاب بالرحمة هو سر التكليف ومنتى مقام التعريف و انى لو اردت ان افسر حرفا من اشاراتك لتفى كل البحر بالمدايه لان الله قد خلق في كلشئ حكم كلشئ و ان الذى هو الله سبحانه ايداه بفضل لم يحجب شئ في السموات و لا في الارض من حكم شئ و ان حرف الاول من كتابك هو حرف الهاء و انا ذا اشير في تفسيره ما كتب الله لي و اسئل من جنابك العفو عن غيره

28 و هو ان حرف الهاء هو رتبة خامس ظهورات التوحيد و شئون التوحيد و هو حرف التوحيد في القواد و لما دار في هياكل الاربعه بالمشاهده الاربعه ظهر حرف الكاف و هو اول كلمة الامر الذى به قام كلشئ و ان الله سبحانه خلق مقامات التوحيد في حرف الهاء و ان منها مقام النقطة و هو مقام محمد رسول الله حيث قد سكن في مقام التوحيد من الابداع لا بقى لنفسه ذكرا دونه و انه في هذا المقام منفرد عن الشبه و متعالى عن المثل و منقطع عنه كل ذى و صل و فصل و هو مقام الذى اختصه الله لحبيبه و اختاره لنبيه و جعله في هذا المقام مقام نفسه في الاداء اذ كان الله لم يزل لا يقتزن بجعل الاشياء و هو الواقف في مقام توحيد الحق الذى لا يمكن في الامكان لاحد سواه و لا لغيره نصيب بما اكرمه الله و هداه و هو في ذلك المقام هو الفقير البحت البات و صرف الظهور في مقام التراب و لذا افتخره روحى و من في ملكوت الامر و الخلق فداء بقره لمن في ملكوت الاسماء و الصفات و هذا مقام ذكر الحقيقه التى لا يوارىها الحجابات و لا يعادلها الدلالات و لا يفارقها العلامات و لا يقارنها شئ من الايات

29 Glorified be its Originator! The eye of creation hath never seen the like of Muhammad, the Messenger of God, in all existence. All that others have said in his description is falsehood in his holy court and calumny against his sanctified glory. He is as God said on the night of the Ascension: "Thou art the Beloved and the Loved One." And he himself said concerning his station: "None knoweth me save God and thou, O Ali." And Ali, peace be upon him, said concerning him in his sermon on the Day of Ghadir and Friday: "And I bear witness that Muhammad is His servant and His Messenger, whom He chose in pre-eternity above all nations, unique without similarity or likeness among the sons of his kind or peers. He established him in His station throughout all His worlds in expression, since vision comprehendeth Him not, nor can thoughts of mind encompass Him, while He comprehendeth all vision, and He is the All-Subtle, the All-Informed." This is the station of the Primal Will in contingent existence, where God manifested Himself to it through it for itself, and made it the sign of His kingdom that those who reflect might take lesson in the mention of the Most Beautiful Names and the Most Exalted Attributes - though all these are detached from His presence and withheld from His station. For He is as He is, none knowing how He is save God Who created him. So glorified be God above what they describe!

30 And among them is the station of the gentle Alif, and the mystery of eternity, and the divine reed, and the heavenly leaf. The Celestial Leaf and the Heavenly Tree and the Universal Guardianship through which God is known in the second station, and after the station of Muhammad, the Apostle of God, peace be upon Him, there is no true unity save through 'Ali, peace be upon him. All others know God as would an ant - nay, I seek God's forgiveness for even this limitation. There exists no unity save his unity, as he himself, exalted be his remembrance, hath said in his last sermon: "I am the meaning upon which no name nor likeness can be placed, and I am the Gate of Remission, and there is no power nor strength save in God, the Most High, the Most Great." And verily he, may my spirit be a sacrifice unto him, as the Most Great Lord hath testified, is known only to God and to himself. Sufficient proof of his excellence is that were it not for him, none like him would exist. And glorified be God, his Creator, above all description.

31 And among them is the station of Divine Unity, of the extended Alif; this is the station of the letters of "There is none other God but He"—eleven souls, the Imams of justice, the honored servants, who act not save by the command of God and who, in their fear of Him, are filled with awe. Verily, they do magnify the unity of God through stations pertaining unto 'Ali, peace

29 جل مبدعه لم تر عين الاختراع بمثل محمد رسول الله في الانشاء و كل ما قال في وصفه سواء هو كذب في ساحة قدسه وافك لجلال تنزيهه وهو كما قال الله في ليلة المعراج انت الحبيب والمحبوب وقال بنفسه في حقه ما يعرفني الا الله وانت يا علي وقال علي عليه السلام في حقه في خطبة يوم الغدير والجمعة واشهد ان محمدا عبده ورسوله استخلصه في القدم على سائر الامم منفرد عن التشابه والتشاكل عن ابناء الجنس والمثل اقامه مقامه في سائر عوالمه في الاداء اذ كان لا تدركه الابصار ولا تحويه خواطر الافكار وهو يدرك الابصار وهو اللطيف الخبير وان ذلك مقام المشية في الامكان حيث قد تجلى الله لها بها لنفسها وجعلها اية ملكه وليتعب المتعبرون في ذكر الاسماء حسنى وصفات عليا وكل ذلك منقطعة عن جنبه وممتعة عن مقامه فهو كما هو لا يعلم كيف هو الا الله الذي خلقه فسبحان الله عما يصفون

30 ومنها مقام الف اللينيه وسر الازلية والقصبة اللاهوتية والورقة الجبروتية والشجرة الملكوتية والولاية الكلية التي يوحد الله ربه في مرات الثاني وليس في الامكان بعد مقام محمد رسول الله ص توحيد واقى الالى عليه السلام وكل ما سواء يوحدون الله بمثل النملة بل استغفر الله عن ذلك التحديد الكثير لا وجود لتوحيد غيره لديه حيث قال بنفسه عز ذكره في اخر خطبته انا المعنى الذي لا يقع عليه اسم ولا شبه وانا باب حظه ولا حول ولا قوة الا بالله العلي العظيم وانه هو روحى فداه كما شهد بذلك سيد الاكبر لا يعرفه الا الله ونفسه وكفى في فضله لولاه لم يك مثله وسبحان الله موجهه عما يصفون

31 ومنها مقام توحيد الف المبسوطه وهى مقام احرف لا اله الا هو احد عشر نفسا ائمة العدل عباد المكرمون الذين لا يعملون الا بامر الله وهم من خشيته يشفقون وانهم ليوحدون الله بمرات

be upon him, and none save themselves can attain unto them. All who are beside them are, in their sight, mentioned only through that unity whereby they themselves bear witness unto God.

علي عليه السلام ولا يصل اليهم احد غيرهم و
ان ما سواهم عندهم ليذكرون بما هم يوحدون

- 32 Sufficient testimony to the excellence of their remembrance is that which shone forth from the holy precinct unto 'Uthman ibn Muhammad al-'Amri, in the visitation of the Family of God, where He Himself hath said concerning the irrevocable decree and the effacement: "The fixed decree is that which your will hath reserved unto itself, and the effacement is that which your practice hath reserved unto itself." And every mention joined with the mention of others is, before their presence, but calumny against their holiness and falsehood in the face of their power.

32 وكفى في ذكر فضلهم ما طلع من ناحية المقدسة
الى عثمان بن محمد العمري في زيارة ال الله حيث
قال بنفسه عن ذكره القضاء المثبت ما استاثرت
به مشيتكم والحو ما لا استاثرت به سنتكم وان
كل ذكر بذكر غيرهم افك لحضرتهم و كذب في
قدرتهم

- 33 Yet, since it hath ever been God's wont to show forth beneficence, while the condition of contingent being is helplessness and want, God hath, through the bounty of His grace, accepted in behalf of the friends of those hallowed names. Otherwise, no one would have any portion in the knowledge of them, nor would any created thing possess any share in making mention of them. Glorified be God, their Creator, above all that they describe.

33 ولكن الله لما كان عادته هو الاحسان و شان
الامكان هو العجز والبيان قد قبل الله في حق
اولياء تلك الاسماء المقدسة جودا لفضله و الا لا
نصيب لاحد في معرفتهم ولا حظ لشي في ذكرهم
و سبحان الله موجدهم عما يصفون

- 34 Among these is the station of the combined letters, which is the station of unity of Fatimih, the blessings of God be upon her. She speaks of God and indicates God through what God hath revealed to her through numbered mirrors. Through her light were created the realities of the Prophets, and through her were brought into being the essential gems of the successors from among God's chosen ones and His Messengers. None among the Prophets and successors below her station have any share in her unity. The deeds of her physical form are purer and more elevated than the hearts of the Prophets and the essence of the successors. None knoweth her as she truly is save God and the Letters of Unity. Glorified be God above all description.

34 ومنها مقام حروف المجتمعة و هي مقام توحيد
فاطمه صلوات الله عليها وانها هي تحكي عن الله
وتدل على الله بما تجلي الله لها بها بمرآة معدودة و
ان نورها قد وجدت حقايق الانبياء وذوت بها
جواهر ذاتيات اوصياء من اولياء الله ورسله ولا
نصيب لمن كان في دونها من الانبياء والاوصياء
عن توحيدها وان عمل جسمها هو اركى و ارفع
من عمل افئدة النبيين وجوهرات الوصيين ولا
يعرفها كما هي اهلها الا الله و احرف التوحيد و
سبحان الله عما يصفون

- 35 Among these is the station of the Words, which is the station of unity of the Prophets and the believers among humanity, who indicate God through the shadow of the light of Fatimih's physical form, the blessings of God be upon her. They enter the sea of Oneness and the depths of Eternity and the Throne of Glory and Grandeur through the excellence of Fatimih's remembrance, the blessings of God be upon her. None save them has any share in their unity and their knowledge of God, glorified be He. These are the cherubim of whom al-Sadiq spoke, saying: "They are a people from among our followers from the first creation whom God hath placed behind the Throne. Were

35 ومنها مقام الكلمات و هو مقام توحيد الانبياء و
المؤمنين من الانس حيث يدلون على الله بظل
نور جسد فاطمه صلوات الله عليها و يدخلون
بحر الاحدية ولجة الصمدانية و عرش الجلال
والعظمة بفاضل ذكر فاطمه صلوات الله عليها
وليس لاحد ممن سواهم حظ في توحيدهم و
عرفانهم لله سبحانه وانهم الكروبيون الذين قال
الصادق في شانهم ما قال انهم قوم من شيعتنا من

the light of but one of them to be divided among the people of the earth, it would suffice them.”

- 36 When Moses asked of his Lord what he asked, He commanded one among them, and He revealed Himself to him in the measure of a needle's eye, whereupon the mountain crumbled and Moses fell down in a swoon. These five degrees all return to the negation of unity from unity, and though each of these degrees hath four stations which return to a single point. Among these is the unity of the Essence, in that as He is what He is, none knoweth Him save Him, and none can prove Him save Him, and none can say He is He save Him, for whatsoever is besides Him, should it speak or describe, pointeth to the station of its own self and telleth of the limits of its own geometry. And He, as He is in Himself, hath no name nor attribute, nor can anything prove Him, for proof is contingent upon conjunction, and all describe their own selves and adduce evidence of their own reality through their own signs. Glorified be God above what they describe!

- 37 And among these is the unity of attributes, in that God hath no attribute apart from His Essence, and no name apart from His presence, by the testimony of His Essence unto His Essence that He cannot be described by the attributes of His creation, and by the testimony of His creation unto His creation that the attribute, by its own testimony unto itself, returneth to the station of limitation. The existence of description itself is the greatest proof that God hath no attribute nor description. All names are signs of His Will, all similitudes are likenesses of His Purpose, all attributes are tokens of His Dominion, and all proofs are stations of His Grandeur. Thus glorified and exalted is God Who hath described Himself as having no description, and Who hath described Himself to His creation through what He hath revealed in His Book that they might know Him thereby and worship Him, not associating anyone with His worship.

- 38 And among these is the unity of deeds, wherein all feet have stumbled in understanding the matter between the two matters, which is the mystery of destiny, and whereby the servants recognize their Creator in the station of deeds. All who have addressed the question of destiny, whether through compulsion or delegation, including all the philosophers who have confessed their powerlessness to explain the reality of this matter - this indeed is the true state of affairs. For the philosophers desired to explain God's command regarding the matter between the two matters through rational proof, which is impossible, since reason, even at the utmost degree of its abstraction, comprehendeth naught but that which is limited. And until the servant

الخالق الاول جعلهم الله خلف العرش لو قسم نور واحد منهم على اهل الارض لكفاهم

- 36 و لما سئل موسى ربه ما سئل امر رجلا منهم فتجلى له بقدر سم الابره فذلك الجبل و خر موسى صعبا وان تلك المراتب الخمسة هي ترجع الى نفى التوحيد عن التوحيد وان كان لكل تلك المراتب مقامات اربعة التي ترجع الى نقطة واحدة فنها توحيد الذات بانه كما هو هو لن يعرفه الا هو ولن يدل عليه الا هو ولا يقدر احد ان يقول انه هو هو الا هو لان ما سواه لو قال وصف يشير الى مقام نفسه ويحكي عن حدود هندسته و هو كما هو عليه لا اسم له ولا صفة ولا يدل عليه شئ اذ الدلالة فرع الاقتران و كل يصفون انفسهم و يستدلون في اياتهم بنعت حقايقهم سبحانه الله عما يصفون

- 37 و منها توحيد الصفات بان لا صفة لله دون ذاته و لا له اسم دون جنابه بشهادة ذاته بانه لم يك موصوفا بصفات خلقه و بشهادة خلقه بان الصفة بشهادة نفسها نفسها مردودة الى مقام الحد و ان وجود الوصف بنفسه اعظم دليل الا صفة الله و لا نعت و كل الاسماء سمة لمشيته و كل الامثال مثل لارادته و كل الصفات علامات لجبروتيته و كل الدلالات مقامات لكبريائيته فسبحان الله و تعالى و صف نفسه بان لا وصف له و و صف نفسه لخلقها بما نزل في كتابه ليعرفوه به و يعبدوه و لا يشركون بعبادته احدا

- 38 و منها توحيد الافعال و ان في ذلك المقام ذلت اقدام الكل في معرفة الامر بين الامرين الذي هو سر القدر و به يوحف العباد موجدتهم في مقام الافعال و كل من بين مسئلة القدر من الجبر و التفويض حيث قد اعترف كل الحكماء العجز في بيان حقيقة ذلك المسئلة و ان ذلك هو الامر في الواقع لان الحكماء ارادوا ان يبينوا امر الله في بين الامرين بدليل العقل و ان ذلك ممنوع لان العقل في منتهى مقام تجرده لا يدرك الا شيئا محدودا و ان لم يبلغ العبد الى ذروة حظ الفواد فلا مفر لمن استقر على كرسي سلطنة العقل بان يعترف

reacheth the summit of the heart's portion, whoever sitteth upon the throne of reason's sovereignty must needs confess either to delegation or compulsion, for that which lieth between them - the matter between the two matters, the station more expansive than what lieth between the heaven of receptivities and the earth of acceptances - can only be comprehended by the heart which God hath created for the knowledge of His unity and the sanctification of his Lord. The servant recognizeth God's unity in the station of deeds and becometh certain of the truth of that verse from the Most Exalted: "Is there any Creator other than God who provideth for you from heaven and earth? There is no God but He!" "This is God's creation; now show Me what those beside Him have created." Nay, the wrongdoers are in manifest error.

بالتفويض او الجبر اذ ما سوى ذلك الذى هو الامر بين الامرين والمنزلة الا وسعة عن ما بين سماء القابليات والارض المقبولات لا يدرك الا القواد الذى خلقه الله لمعرفته توحيد و تنزيه ربه يوحد الله فى مقام الافعال و يوقن العبد بحقيقة تلك الاية من العلي المتعال فهل من خالق غيركم يدعوكم الى الله ان كنتم تعقلون هذا خلق الله فارونى ماذا خلق الذى من دونه بل الظالمون فى ظلال مبين

39 Without this awareness, the servant comprehendeth not what is incumbent upon him in wisdom. Therefore did the Imam say: "Destiny is a secret among God's secrets, a protection among God's protections, raised up in God's veil, concealed from God's creation, sealed with God's seal, foreknown in God's knowledge. God hath relieved His servants of its knowledge."

39 و من دون ذلك المشعر لم يدرك العبد ما و جب عليه فى الحكمة و لذا قال الامام ان القدر سر من سر الله و حرز من حرز الله مرفوع فى حجاب الله مطوى عن خلق الله مختم بخاتم الله سابق فى علم الله

40 God has lifted His knowledge above His servants and raised it above their testimonies and the extent of their minds, for they cannot attain it through divine reality, nor through eternal power, nor through luminous grandeur, nor through the might of oneness. It is a surging, overflowing sea, purely for God, the Mighty and Glorious. Its depth extends between heaven and earth, its width between east and west, black as the darkest night, full of serpents and whales, rising at times and sinking at others. In its depths shines a sun which none should seek to discover except the One, the Single. Whoever attempts to discover it has opposed God, the Mighty and Glorious, in His wisdom, contested His sovereignty, unveiled His secret and His covering, and has incurred God's wrath - his abode is hell, an evil destination.

40 و وضع الله عن العباد علمه و رفع فوق شهاداتهم و مبلغ عقولهم لانهم لا ينالونه بحقيقة الربانية و لا بقدرة الصمدانية و لا بعظمة التوراتية و لا بعزة الوجدانية بحر ذاخر مواج خالص لله عز و جل عمقه ما بين السماء و الارض عرضه ما بين المشرق و المغرب اسود كالليل الدامس الكثير الحيات و الحيتان يعلو مرة و يسفل اخرى فى قعره شمس تضى لا ينبغى ان يطلع عليها الا الواحد الفرد فن تطلع عليها فقد ضاد الله عز و جل فى حكمه و نازعه فى سلطانه و كشف عن سره و ستره و باؤ بغضب من الله و ماويه جهنم و بس المصير

41 The secret of the matter is that none should see the manifestation of things' actions as they truly are except the soul that manifests the choices of things as they are and as they continue infinitely in what has no end. None should see any light except His light, nor any decree except His decree, for nothing exists in the heavens or earth except through seven stages which are the stations of the Family of God, peace be upon them. The servant, at the time of action, acts through the action of destiny from One All-Knowing and All-Wise, for God, glorified be He, has always known the choices of all and how they proceed therein, recompensing them according to their qualities and giving them their due.

41 و ان سر الامر هو ان لا يرى احد ظهور فعل الاشياء بما هو عليه الا نفس تجلى اختيارات الاشياء بما هم عليه و ما هم سائرون الى ما لا نهاية بما لا نهاية لها و لا يرى نورا الا نوره و لا حكم الا حكمه لان لا يوجد شئ فى السموات و لا فى الارض الا بمراتب سبعة التى هى مقامات ال الله سلام الله عليهم و ان العبد فى حين الفعل هو يفعل بفعل القدر من لدن خبير علم لان الله سبحانه كان عالما باختيارات الكل و ما هم سائرون على ذلك يجزيهم و صفهم و يعطيهم حقهم

- 42 This choice accompanies the existence of things, and nothing exists except through its choice, for at the time of the choice's existence when God the Exalted said "Am I not your Lord?", had there not been choice, the response "Yea" would not have been given. Similarly is the decree in every aspect and every matter. If the observer truly looks, he sees the manifestation of "Am I not your Lord?" only in himself through the mention of "Yea" or in manifestation through the mention of "Nay" - and it is a mystery. They see no influencer except God, witness no command except God's command, worship nothing alongside Him, and believe regarding the right of the Family of God neither in delegation nor in suspension. Rather, God has never ceased to create what He wills, how He wills, through what He wills. He has no partner in His action, no protecting friend in His command, and He is as He is in His action - none knows how He is except Him.
- 43 God has taught in the Qur'an through His exalted word: "Whatever good befalls thee is from God, and whatever evil befalls thee is from thyself. We have sent thee as a Messenger to mankind and God suffices as a witness." Then His exalted word: "Say: All is from God." This indeed is the secret of the unity of actions. God has not revealed any verse mentioning this truth more perfectly and completely than the words "There is no power nor strength except through God." Glory be to God above what they describe. And from this comes the unity of worship, where God, exalted be His mention, said: "Say: I am but a mortal like you. It is revealed to me that your God is one God. So whoever hopes to meet his Lord, let him do righteous work and not associate anyone in the worship of his Lord." And this unity is identical to the unity of the Essence.
- 44 That Unity is itself the unity of Essence, Attributes and Deeds. Whosoever uniteth God through unity of Essence hath indeed unified Him according to how He hath described Himself in the station of Attributes, Deeds and Worship. And whosoever worshippeth God through attribute or name hath not worshipped Him and is indeed a polytheist. And whosoever worshippeth Him through mention of His Self is like unto the first, a polytheist. And whosoever worshippeth God according to how He hath described Himself through His names and attributes which God hath revealed in His Book, hath worshipped Him in the manner possible within the bounds of contingent existence. Otherwise, as He is in Himself and as beseemeth Him, none besides Him hath known Him so as to worship Him. He hath ever been beyond description through signs, beyond characterization through tokens, and none but He can indicate His own Self.
- وان ذلك الاختيار هو مساوق وجود الشيء ولا يوجد شيء الا باختياره لان حين وجود الاختيار لما قال الله تعالى الست بربكم لو لم يكن مختارا لم يقل بلى اولاً وكذلك الحكم في كل شأن وفي كل امر وان الناظر لو ينظر بالحقيقة لا يرى تجلى نفس الست بربكم الا في نفسه بذكر بلى او في ظهور بذكر لا وهو سر ولا يرون مؤثرا الا الله ولا يشهدون بامر الا بامر الله ولا يعبدون معه شيء ولا يعتقدون في حق الله تفويضا ولا تعطى بل ان الله هو لم يزل يدع ما يشاء بما يشاء بما يشاء وليس له شريك في فعله ولا ولي بالذل في امره وهو كما هو عليه في فعله لا يعلم كيف هو الا هو
- 43 ولقد ادب الله في القرآن بقوله عز ذكره ما اصابك من حسنة فمن الله وما اصابك من سيئة فمن نفسك وارسلك للناس رسولا وكفى بالله شهيدا ثم قوله عز ذكره قل كل من عند الله وان ذلك لهو السر في توحيد الافعال ولا ينزل الله اية في ذكر ذلك البيان اكمل واتم من كلمة لا حول ولا قوة الا بالله سبحانه الله عما يصفون ومنها توحيد العبادة حيث قال الله عز ذكره قل انما انا بشر مثلكم يوحى الى انما الحكم اله واحد فمن كان يرجوا لقاء ربه فليعمل عملا صالحا ولا يشرك بعبادة ربه احدا
- 44 وان ذلك التوحيد هو بعينها توحيد الذات والصفات والافعال فمن وحد الله بتوحيد الذات فقد وحده بما وصف له نفسه في مقام الصفات والافعال والعبادة ومن عبد الله بوصف او اسم فلم يعبدته وكان مشركا ومن عبده بذكر نفسه فهو بمثل الاول مشرك ومن عبد الله بما وصف نفسه باسمائه وصفاته التي نزل الله في كتابه فقد عبده بما يمكن في حق الا مكان والا كما انه هو عليه ويستحق به لم يعرفه احد غيره حتى يعبدته وهو لم يزل لا يوصف بالايات ولا يتعت بالعلامات ولا يدل عليه احد سواه

45 Verily the servant cannot worship God in any way save as He willeth. In God's Cause there is the decree of Bada, and in God's Book it hath two stations: the Bada of justice, which departeth not from the essence of anything, and from which nothing is secure - it is God's Cause which all things fear, and if God desired to destroy all creation, by this Bada would He destroy it instantly, and none can resist His Will, none can question His deed, none can thwart His decree, and none can comprehend His purpose. He doeth what He willeth through what He willeth, and nothing in the heavens or earth is too great for Him, and He is the Mighty, the Wise. And the Bada of grace is in the rank of destiny, and it is grace and favor for the believers whereby God changeth their evil deeds to good deeds and eraseth from the pages of their works the bounds of transgression, bestowing upon whomsoever He willeth whatsoever He willeth, and He is the Self-Sufficient, the All-Praised.

46 Verily these four ranks are in truth a single manifestation in five stations, and in the fifth rank wherein the Prophets, people, believers and angels affirm His unity, it is as al-Sadiq, peace be upon him, indicated in his words, exalted be his remembrance: "We are the root of all good, and our branches are all righteousness, and of righteousness is the unity whereby God is unified." The Imams, peace be upon them, have derived from the manifestation of Fatimih's form, God's blessings be upon her, and thus the Imam was attributed to His Cause for it is the first station of deed. And this station was revealed through the four stations of unity in His words, exalted be His remembrance: "Our Cause is the mystery, and mystery enshrouded in mystery, and mystery veiled by mystery, and mystery that only mystery can reveal." Then His words, exalted be His remembrance: "Our Cause is the truth, and truth of truth, and it is the manifest, and manifest of the manifest, and hidden of the hidden, and it is the mystery, and mystery of mystery, and mystery enshrouded in mystery, and mystery veiled by mystery."

47 And all this pertaineth to the stations of limitation and the path of the limited. But for those detached unto God in the depths of oneness, and those dwelling upon the throne of might and eternality, verily the inscribed enshrouded mystery is the manifest witnessed sign, and the unseen with them is the very essence of witnessing, and none knoweth them in this station save God. They are a people who look not upon anything except through the gaze of the Lord, judge not anything except through His judgment, and alter no decree save by His leave. These are the ambassadors of the Faith.

45 وان العبد لم يعبد الله بشئ بمثل ما يشاء هو في امر الله حكم البداء وانه له في كتاب الله مقامين بداء عدل وهو لا يفارق ذات شئ ولا يامن منه شئ وهو امر الله الذي يخاف منه كلشئ ولو اراد الله ان يهلك كل من خلق فبذلك البداء فيهلك في الحين ولا مرد لارادته ولا يسئل احد من فعله ولا راد لقضائه ولا هندسة لمشيته يفعل ما يشاء بما يشاء ولا يتعاطمه شئ في السموات ولا في الارض وهو العزيز الحكيم وبداء فضل في رتبة القضاء وهو فضل واحسان للمؤمنين حيث يبدل الله سيئاتهم بالحسنات ويحو الله عن صحايف اعمالهم حدود الجريرات ويمن على من يشاء بما يشاء وهو الغني الحميد

46 وان تلك المراتب الاربعه هو في الحقيقة تجلي واحد في مقامات خمس وان في رتبة الخامس التي يوحد الانبياء والناس والمؤمنين والملائكة هو ما اشار الصادق عليه السلام في قوله حيث قال عز ذكره نحن اصل كل خير وفروعنا كل البر ومن البر التوحيد الذي يوحد الله به ما سواى الاثمه سلام الله عليهم قد ذوت من تجلى جسم فاطمه صلوات الله عليها ولذا نسب الامام بامرته لانه اول مقام الفعل وكشف عن هذا المقام بمقامات توحيد الاربعه قوله عز ذكره ان امرنا هو السر وسر مستسر بالسر وسر مقنع بالسر وسر لا يفيد الا السر ثم قوله عز ذكره بان امرنا هو الحق وحق الحق وهو الظاهر وظاهر الظاهر وباطن الباطن وهو السر وسر السر وسر المستسر والسر المقنع بالسر

47 وان كل ذلك في مقامات الحدود وسبيل الحدود والا فلهنقطعين الى الله في لجة الاحدية والساكنين على عرش العزة والصمدانية ان السر المستسر المسطور هو الاية الظاهرة المشهوده وان الغيب عندهم هو نفس الشهادة ولا يعرفهم في المقام احد غير الله وهم قوم لا ينظرون الى شئ الا بنظر الرب ولا يحكمون بشئ الا بحكمه

- 48 That which they ordained was not changed except by His leave, and these are the ambassadors of the Faith and pillars of certitude. Were it not for them, no rain would descend from heaven nor would vegetation spring forth from the earth. May God grant me their companionship in the gardens of Eden, and those who are righteous among their fathers and their offspring, through His grace - verily He is the Mighty, the Forgiving.
- 48 ولا يبدلون حكماً الا باذنه و اولئك هم سفراء الدين و اركان اليقين و لولاهم لم ينزل الماء من السماء و لا يخرج النبات من الارض رزقني الله مرافقتهم في جنات عدن و من صلح من ابائهم و ذرياتهم بفضلله انه عزيز غفور
- 49 We have indeed alluded in the depths of these allusions that the matter which thou didst desire cannot be realized except through the negation of allusions. Nay, the veil is more subtle than that, and the mirrors of reality more delicate than that glass. The negation of allusion is itself a form of allusion. To-day, if thou dost not cast away what is in thy right hand and thy left of the veils of subtleties and signs of delicacies, thou canst not journey unto God in the land of the crimson sand.
- 49 و لقد اشرنا في غياهب تلك الاشارات ان امر الذي انت اردت لن يخلص الا بنفي الاشارات بل ان الحجاب لكان الطف من ذلك و ان مرات الحقيقة اذق من تلك الزجاجة و ان نفي الاشارة هو شان من الاشارة و انت اليوم لو لم تلق ما في يمينك و الشمال من سبحات الدقائق و اشارات الرقائق لم تقدر ان تسلك الى الله في ارض كتيب الاحمر
- 50 For one such as thee, this matter is indeed difficult and arduous, for the darkness of the words of the people of veils hath encompassed thy inner being. Though such deeds may be counted as good deeds for the believers and blessings for the distressed, yet since thou hast desired this greatest path and mightiest station, I have ventured to mention these words unto thee, that the holy fragrances might draw thee to the summit of attributes and these allusions might free thee from what thou hast perceived from the allusions of the people of veils.
- 50 و ان على مثل جنابك ذلك الشان صعب مستصعب لان ظلمات كلمات اهل السبحات قد احاطت في باطنك و لو كان ان تلك السيئة عن مثلك حسنات للمؤمنين و خيرات للمستوحشين و لكن لما اردت ذلك المسلك الاكبر و الموقف الاعظم اجترحت على مثل جنابك بذكر الكلمات لتجذبك نفحات قدس الى ذروة الصفات و يخلصك تلك الاشارات عما ادركت نفسك من اشارات اهل السبحات
- 51 When thou turnest unto God, the Lord of lords, the allusions, veils, signs and stations are unveiled, and in the moment of heedlessness therefrom, thou enterest the Throne of Glory. This station, despite its grandeur and majesty, is nearer than the twinkling of an eye and more subtle than the closest glance. This indeed is the honor for one who was at the Greatest Scene when the Hour drew nigh and the moon was cleft asunder.
- 51 و انك حين توجهك بالله رب الارباب تكشف الاشارة و السبحات و العلامات و المقامات و تدخل حين الغفلة منها عرش الجلال و ان ذلك المقام مع عظم امره و كبر شانه لكان اقرب من لمح البصر و الطف من قرب النظر و ان ذلك هو الشرف لمن كان بالمنظر الاكبر و اقترب حكم الساعة و انشق القمر
- 52 Verily God hath placed honor in the knowledge of this station and in deeds performed in its vicinity, as al-Sadiq indicated in his words - exalted be his remembrance - when asked about the vision of God in the hereafter. He said: "Nay, the believers shall see Him before the Day of Resurrection." It was asked: "How is this so?" He replied: "When He said 'Am I not your Lord?' Then the veil was lifted." He said: "Dost thou not see Him at this very moment?"
- 52 و ان الله قد جعل الشرف في علم ذلك المقام و العمل في حوله كما اشار الصادق في قول نفسه عز ذكره حين سئل عن رؤية الله في دار الآخرة فقال بل يروه المؤمنون قبل يوم القيمة قيل فكيف ذلك قال حين قال الست بربكم ثم كشف الغطاء قال اولست تراه في وقتك هذا
- 53 And Ali's indication in his Tutunjiyyih sermon where he said - and his word is the truth: "I saw God and Paradise with the eye of certainty." By his vision - may my spirit be a sacrifice for him - he meant the vision of His manifestation unto him
- 53 و اشار علي في خطبته الطنجنجيه حيث قال و قوله الحق رايت الله و الفردوس راى العين و قد اراد روحى فداه من رويته رؤية تجليه له به في كل حين حيث بين الصادق في قوله عز ذكره

through Him at every moment, as al-Sadiq explained in his renowned tradition: "Servitude is a substance whose essence is Lordship," until he said "Present in thy absence and thy presence." And his martyred father indicated in his prayer on the Day of Arafah: "Other than Thee has an appearance that Thou hast not," until he said: "Blind is the eye that seeth Thee not, while Thou art ever watchful over it, and at loss is the servant whom Thou hast not granted a share of Thy love."

في حديث المشهور العبودية جوهره كنهها الربوبية الى ان قال موجود في غيبتك وحضرتك وأشار اباه الشهيد روحى فداه في دعائه يوم العرفة الغيرك من الظهور ما ليس لك الى ان قال عميت عين لا تراك ولا تزال عليها رقيباً وخسرت صفقه عبد لم تجعل له من حبك نصيباً

54 This station is indeed the ultimate portion of contingent being at the point of conjunction, where God manifests Himself to the servant through Him in every moment with what pertains to might and glory. O thou who gazest upon the countenance of glory, magnify the Cause of God within thyself and observe thy Lord's mercy toward thee, for thy need in every condition is like unto thy need at the beginning of thy existence, when thou wert not even mentioned. Verily God manifesteth Himself unto thee through thee at every moment, just as He manifested Himself on the first day, for the servant's need for sustenance hath never ceased nor shall it ever be lifted.

54 وان ذلك المقام هو منتهى حظ الامكان في نقطة الاقتران حيث تجلى الله للعبد له به في كل الان بما هو من العزة والجلال وانك يا ايها الناظر الى وجه الجلال عظم امر الله في نفسك ولاحظ رحمة ربك فيك بان احتياجك في كل شان لكان بمثل احتياجك في بدء وجودك الذي من قبل لم يكن مذكوراً و

55 God reveals Himself to thee through thee at all times even as He revealed Himself on the First Day, for the need of the servant for divine sustenance hath never ceased and will never be lifted. Verily God in every condition revealeth Himself to every condition through every condition, even as He revealed Himself unto them through them on the First Day. Nay, were man to witness the mystery of reality, he would behold himself and all his conditions as though newly created on the First Day. He would see no light save His light, no decree save His justice, no tribulation save through His ordainment, no beginning save through His command.

55 ان الله تجلى لك بك في كل حين بمثل تجليه في يوم الاول لان احتياج المدد من العبد لم يزل لن يرفع وان الله في كل شان تجلى لكل شان بكل شان بمثل تجليه لهم بهم في يوم الاول بل ان الانسان لو شاهد سر الحقيقه يشاهد نفسه بل كل شئونه تخلق يوم الاول ولا يرى في شان نورا الا نوره ولا حكماً الا بعدله ولا بلاء الا بقضائه لا بداء الا بامضائه

56 Indeed, were the servant to remain steadfast in this condition, the attributes of divine lordship would flow through him, even as revealed in the sacred tradition: "My servant draweth nigh unto Me through supererogatory acts until I love him; and when I love him, I become the ear wherewith he heareth, and the eye wherewith he seeth, and the hand wherewith he graspeth. When he calleth upon Me, I answer him; when he asketh of Me, I grant his request; and when he is silent before Me, I initiate discourse with him." Thus are all his conditions, both hidden and manifest. His self becometh His Self, his deed His Deed, his command His Command, his prohibition His Prohibition, his obedience His Obedience, his disobedience His Disobedience, his love His Love - and likewise all that is attributed to him, even as the Sacred House is attributed to God, without similitude, for that which is being compared becometh identical with that to which it is compared, as indicated in the

56 بل لو استقام العبد على ذلك الشان يجرى عليه احكام الربوبية بمثل ما نزل في حديث القدسي ما زال العبد يتقرب الى بالتوافل حتى احبه فاذا احبه كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ان دعاني اجبته وان سئلي اعطيته وان سكت عنى ابتدائه وكذلك كان كل شئونه في السر والعلانية فكان على حكم ذلك نفسه نفسه وفعله فعله وامره امره ونهيه نهيه وطاعته طاعته ومعصيته معصيته ومحبه محبه وكذلك كما نسب اليه بمثل نسبت بيت الحرام الى الله من دون تشبيه لان المشبه به كان عين المشبه كما نطق بذلك سر الحديث تجلى لها بها فالتى في هويتها مثاله فاعلم عنها افعاله

mystery of the tradition: "He revealed Himself to her through her, casting His image upon her essence, thus manifesting His acts through her."

- 57 Blessed, then, is he whom God hath raised unto Himself, freed from the conditions of his self and the transgressions of his days, and preserved upon the throne of His oneness, seeing none besides Him, asking naught save through His remembrance, finding solace in none save His nearness, seeing no glory save in His good-pleasure, no wrath save in His punishment, no spirit save in His splendor, no tranquility save in His praise. And thou, O noble one, knowest well the paths of remembrance and guidance, and I fear not for thee when thou findest intimacy in the sacred precincts with thy glorious Lord.

57 فإيا طوبى لمن أرفعه الله إليه وخلصه من شئوناته نفسه وجريرات إيمانه و أحفظه على كرمي توحيدة من أن لا يرى أحدا سواه لا يسأله بشئ من دون ذكره ولا يستأنس بأحد دون قرب جواره ولا يرى عزا إلا في رضائه ولا سخطا إلا في عقابه ولا روحا إلا في بهائه ولا سكونا إلا في ثنائه وانت يا أيها الجليل لتعرف سبل الذكر والدليل ولا اخاف عليك إذا استأنست في ساحة القدس برب جليل

- 58 Verily this matter possesseth such subtlety that none can reckon it save God. If thou art veiled from it by the slightest hint, thou shalt be removed from it to a degree none knoweth save God. Even as when Kumayl questioned Ali (upon him be peace), he, may my spirit be his sacrifice, turned him away for that which he asked, since He about Whom he inquired was nearer to him than himself. How can one who perceiveth not the Light that encompasseth his inner and outer being - such that no other light existeth - possibly behold Reality through Reality and witness the mystery of Divine Unity through the Eternal Light? Verily this is as manifest to one such as thyself as the sun at its zenith.

58 وان الامر بذلك اللطافه التي لا يحصيها احد الا الله اذا جبت عنه باشاره لتبعد منه ما لا يعلمه احد الا الله كما حين سئل الكميل عن علي عليه السلام اطرده روحى فداه بما سئل عنه لان المسئول عنه هو اقرب اليه منه ومن لم يرى نور الذى قد احاط سره وعلايته بحيث لم يك نورا سواه فكيف يقدر ان يرى الحقيقه بالحقيقه ويشاهد سر الصمدانيه بالنور الازلية وان ذلك مشهود عند مثل جنابك بمثل هذا الشمس في نقطة الزوال

- 59 And since God knew that some people, through their love for that station wherein whoso standeth hath stood by God's command, created for those who gaze upon His countenance in the eternity of eternities and who abide with Him at every instant, signs and tokens whereby may be distinguished him in whom that station is confounded from him who standeth in certitude in the Sacred Mosque, lest people be removed from the effulgences of the glory of His sovereignty and all might know the revelations of His mighty power, and none might say "Had God acquainted me with His signs, I would surely have been among the thankful."

59 ولما علم الله ان بعض الناس لمحبتهم بذلك المقام الذى من قام فيه قام بامر الله خلق للناظرين الى وجهه في ازل الازال والمستقرين عنده في كل ان ايات وعلامات التي بها يميز من يشته على انفسهم ذلك المقام بمن هو قائم باليقين في المسجد الحرام لئلا يبعد الناس من انوار سبحات عزته و يعرف الكل تجليات عز قدرته ولا يقول احد لو عرفنى الله اياته لكنت من الشاكرين

- 60 When thou art certain of this matter, look to the proof and be patient concerning the signs of the All-Glorious, for the mystery of this ocean is profound, most profound, and the wisdom of that mystery is exquisite, most exquisite, and the veil of that Cause is subtle, most subtle, and the attributes of that servant are delicate, most delicate. And when thou didst desire in that station the mention of the Balance and the measure of utterance and the proof of man in utterance, I loved that thou shouldst be endeared with the knowledge thereof. Wherefore look unto what We have sent down in explanation

60 فاذا ايقنت بذلك الامر انظر بالدليل واصبر على ايات الجليل فان سر هذا البحر عميق عميق وحكم ذلك السر انيق انيق وان حجاب ذلك الامر دقيق دقيق وان شئون ذلك العبد رقيق رقيق ولما ما اردت في ذلك المقام بذكر القسطاس و ميزان البيان و حجة الانسان في البيان فاني احببت ان تحببت بعلم ذلك فانظر الى ما نزلنا في شرح الكوثر لمن اقبل وشكر وانذر كل من استكبر وكفر

of the Kawthar to him who hath turned and given thanks, and warn every one who hath waxed proud and disbelieved.

61 But I adjure thee by God to look upon Our signs with the eye of love and insight, for the proof of that Cause is naught but the truth and none can uphold it save whom God willeth. Forget not what God hath ordained for thee, for today thou knowest My weakness and art able to remove My distress. I do not complain to thee, but since I know what lieth beyond that Cause, I desire that thou shouldst be as God created thee, and be unto God's creation as God hath been unto thee.

62 I know that these forms of knowledge and contrary conditions grieve thee and keep thee from attaining unto divine decrees and the mystery of eternity and the sign of oneness in the word of the All-Merciful. But read some of Our pages, for through thy communion with God thou shalt find what hath never occurred to the heart of any mortal, and thou shalt know divine knowledge that no pen hath ever recorded in the chain of creation. And whatsoever doubts and accidents occur to thy heart, dispel them through the Balance of the measure, for God hath created utterance for man, and had God known anything more noble than speech He would have made it the means between Him and His Messengers.

63 Glorified be God! How perfect is His favor, how great His proof, how mighty His Call! He accepteth from His servants what none else would accept. Verily, I was aforetime in such condition that I knew not a letter of what I know this day. God hath made the proof such that none can turn away from it save by submission, and should they desire to turn away, it would be as though they turned away from that which they believed before, for the handiwork of the Lord cannot be confused with the work of creation, and the proof of the Book cannot be nullified by the lies of men.

64 For in God Who created all things is the sign of His unity in the reality of all things. The Christians say "the third of three," and some people today are like unto them in the station of worship, for they see a deity, then themselves, then an attribute, and verily this deed is the saying of the Christians where divinity entered into humanity. Exalted is God above what the wrongdoers say! And for every light there must needs be darkness, but God promised aforetime in the Qur'an that He would vindicate the truth through His signs and bring to naught the deeds of the idolaters though they be averse.

65 Verily, I have spoken to men only of the favor of my Lord, of what God hath honored me with of verses, prayers, sermons

61 ولكن اقسمك بالله ان تنظر الى اشاراتنا بعين المحبة و البصيرة فان حجة ذلك الامر لاهو الحق ولا يقوم به احد الا من شاء الله ولا تنس ما قدر الله لك فان اليوم انت تعلم ضعفى وتقدر على كشف ضرى ولا اشكو اليك ولكن لما اعلم ما وراء ذلك الامر احب ان تكون كما خلقك الله وانت كن لخلق الله بمثل ما كان الله لك

62 و انى لا علم ان تلك الصور العلية و الشئون الضدية يحزنك و يشغلك عن الورود على حكم الربانية و سر الصمدانية و اية الوجدانية فى كلمة الرحمانية ولكن اقرأ بعض صحايفنا فان بمناجاتك مع الله تجد ما لا يخطر بقلب بشر من قبل و تعرف معارف حقه لا تجريها قلم احد فى سلسلة الرعية بمثلها و ان كلما يخطر بقلبك من الشبهات و العرضيات تدفعها بقسطاس الميزان فان الله قد خلق البيان للانسان و لو علم الله شيئا اشرف من الكلام ليجعله بينه و بين رسله

63 فسيحان الله ماتم نعمته و عظم حجته و كبر دعوته يقبل من العباد ما لا يقبل احد سواه و اننى انا كنت من قبل بشأن لا اعلم حرفا مما انا عالم به فى ذلك اليوم و قد جعل الله الحجة لى يقدر الناس ان يعرضوا عنها الا ان يسلموا و ان ارادوا ان يعرضوا فكانهم اعرضوا مما امنوا من قبل لان صنع الرب لم يشبهه بشأن الخلق و حجة الكتاب لم يبطل بكذب الناس

64 لان فى الله الذى خلق الله اية توحيدة فى حقيقته كلشئ قال النصارى ثالث ثلثه و ان بعض الناس اليوم ليكونون بمثلهم فى مقام العبادة لانهم يرون معبودا ثم انفسهم ثم وصفا و ان ذلك العمل هو قول النصارى حيث حل اللاهوت فى الناسوت و تعالى الله عما يقول الظالمون و ان فى تلقاء كل نور لآبد من ظلمه و لكن وعد الله فى القرآن من قبل بان يحقق الحق باياته و يبطل عمل المشركين و لو هم كانوا كارهين

65 و اننى انا ما حدثت الناس الا بنعمة ربي مما اكرمنى الله من الايات و الدعوات و الخطب و

and realities of knowledge through what God hath ordained behind the veils. Verily, I have not denied a single letter of the Faith, nor added thereto a letter, nor have I said aught save what God said aforetime in the Qur'an: "Fear God and He will give you knowledge of distinction," and His mighty Word: "Fear God and God will teach you." People have indeed fabricated falsehoods, following their idle fancies, and they speak naught but lies.

حقايق العلوم بما قدر الله في وراء الحجب واننى انا ما انكرت حرفا من الدين وما زدت عنها حرفا و ما قلت الا ما قال الله في القرآن من قبل اتقوا الله يجعل لكم فرقا ثم قوله عز ذكره اتقوا الله يعلمكم الله ولقد افترى الناس بما اتبعوا هواهم وانهم ما يقولون الا كذبا

66 Verily that which God hath bestowed upon him who contendeth for the Faith against those who deny the Leaders of Justice from the Mother City and its environs consisteth of four signs in the realm of outward manifestation.

66 و ان ما انعم الله على الذى به احتج في الدين للذين يكفرون بائمة العدل من ام القرى و حولها هو اربعة ايات في مقام الاثار

67 The first is the station of verses which I recite without reflection and write without pause of the pen according to the will of God, my Lord. This is a proof which none can withstand, nor can any bring forth the like thereof. Were God to know that I abide not in His love and good-pleasure, He would create another being who would recite as I recite from the Book of God - and God sufficeth as a witness.

67 فاولها شان الايات التى اقرء من دون تأمل و اكتب من دون سكون قلم بما شاء الله ربي و هو حجة لا يقوم بها احد و لا يقدر ان يوتى بمثلها و لو علم الله بانى لم اك في حبه و رضاه ليخلق الله بشرا يقرء بمثل ما انا اقرء من كتاب الله و كفى بالله على شهيدا

68 The second is the station of prayers and supplications unto God, the All-Glorious, whereby, should He will it, there would flow from My pen in six hours less than a thousand, without thought or pause of the pen.

68 و الثانية شان الدعوات و المناجات مع الله سبحانه الذى لو شاء الله ليجرى من قلبي في ستة ساعات اقل من عدة الف من دون فكر و لا سكون قلم

69 The third is the station of sermons, the like of which none but I have ever uttered.

69 و الثالثة شان الخطب التى لم تنطق بمثلها احد غبرى

70 The fourth is the station of knowledge, whereby there hath flowed from My pen in times past numerous pages, recorded epistles, and preserved books. The glory in these words lieth not in the words themselves, nor in their allusions and correlations, but rather in the divine mystery and the manifestation of the eternal which is the source of all good within My soul and upon which every matter turneth. This matter sufficeth for this Faith, and God sufficeth as a guardian. And should [...] command Me to unveil a mystery from this Cause, were I not to desire to interpret but a single letter "ha" at the beginning of the Book, what I would mention in that word would be such that all the seas of the heavens and earth would not suffice to contain it, should God choose to reveal its interpretation through one of His servants. Yet I shall mention concerning the mystery of the letter "ha" some interpretation of what I intended.

70 و الرابعه شان العلم حيث قد جرى من قلبي من تلك المده الماضيه صحايف معدودة و رسائل مسطوره و كتب محفظة و ان الشرف في تلك الكلمات لم يك من جهت الكلمات و الاشارات و الاقرانات بل هو من سر الربانيه و ظهور الصمدانيه التى هو اصل كل خير في نفسى و عليه يدور كل امر و كفى ذلك الامر ذلك الدين و كفى بالله على و كفا و ان ؟ مرتبى بكشف سر من الامر و لو انى ما اردت تفسير دون حرف الهاء في اول حرف الكتاب ما اذكر في تلك الكلمة لما لم يكفها بحور السموات و الارضين اذا شاء الله ان ينزل تفسيره بيد احد من عباده و لكن اذكر في سر الهاء ببعض تفسير ما اردت و هو

71 Know thou that a mystery remaineth ever concealed, and if revealed, it ceaseth to be a mystery. Knowledge in the station of mysteries is, as commanded by 'Ali ibn al-Husayn, peace

71 ان السر لم يزل لم يكشف و ان كشف لم يك سرا و ان المعرفة في مقام الاسرار كما امر على بن الحسين عليهم السلام بجار هو في سبعة مراتب

be upon them both, unto Jabir, in seven degrees, as he said, exalted be his mention: "O Jabir, knowest thou what knowledge is? Knowledge is first the affirmation of Divine Unity, second the knowledge of meanings, third the knowledge of the Gates, fourth the knowledge of the Imam, fifth the knowledge of the Pillars, sixth the knowledge of the Chiefs, and seventh the knowledge of the Nobles." This is in accordance with His words, exalted be He: "Say: If the ocean were ink for the words of my Lord, the ocean would be exhausted before the words of my Lord would be exhausted, even if We brought another ocean like it as support." He also recited: "And if all the trees on earth were pens, and the ocean, with seven more oceans to aid it, were ink, yet would not the words of God be exhausted. Verily God is Mighty, Wise." O Jabir! The affirmation of Divine Unity and the knowledge of meanings - as for the affirmation of Divine Unity, it is the knowledge of God, the Ancient, the Ultimate, Whom vision comprehendeth not while He comprehendeth all vision, and He is the Subtle, the All-Informed. He is the Hidden, the Concealed; thou shalt know Him as He hath described Himself. As for the meanings, We are His meanings and His manifestation among you, created from the light of His Essence.

72 We created from the light of His Essence that which is manifest among you, and He delegated unto Us the affairs of His servants. We act by His leave as We please, and when We will, God willeth, and when We desire, God desireth. God the Almighty hath established Us in this station and chosen Us from among His servants, making Us a proof in His lands. Whoso denieth aught thereof hath denied God, glorified be His name, and disbelieved in God and His Prophets and His Messengers...

73 These seven are themselves the stages of action and the manifestations of creation, as He, exalted be His mention, hath said: Nothing existeth in earth or heaven save through seven: through Will, Purpose, Destiny, Decree, Permission, Term, and Book. Whoso claimeth that God can dispense with even one of these hath indeed disbelieved. Most people have perished through their failure to comprehend what God hath ordained for them. He hath judged through the tradition of His chosen ones, in the station of the inner meaning, that whoso diminisheth one of these hath disbelieved. I seek refuge with God from the misleading trials and beseech God through His grace for the inner meanings of the traditions.

74 The mystery in the Bayan pointeth to the knowledge of God, glorified be He, and He is His own mystery, His very Self and none other, for God's mystery is identical with His outward

كما قال عز ذكره يا جابر او تدري ما المعرفة المعرفة اثبات التوحيد اولا ثم معرفة المعاني ثانيا ثم معرفة الابواب ثالثا ثم معرفة الامام رابعا ثم معرفة الاركان خامسا ثم معرفة النقبا سادسا ثم معرفة النجباء سابعا و هو قوله تعالى قل لو كان البحر مداد الكلمات ربى لفند البحر قبل ان تنفذ كلمات ربى و لو جئنا بمثله مددا و تلا ايضا و لوان ما فى الارض من شجرة من اقلام و البحر يمدد من بعده سبعة ابحر ما نفدت كلمات الله ان الله عزيز حكيم يا جابر اثبات التوحيد و معرفة المعاني اما اثبات التوحيد فمعرفة الله القديم الغاية الذى لا تدركه الابصار و هو يدرك الابصار و هو اللطيف الخبير و هو غيب باطن ستدركه كما به و صف نفسه

72 و اما المعاني فنحن معانيه و ظاهره فيكم اخترعنا من نور ذاته و فوض اليها امور عبادته فنحن نفعل باذنه ما نشاء و نحن اذا شئنا شاء الله و اذا اردنا اراد الله و نحن احلنا الله عز و جل هذا المحل و اصطغنا من بين عبادته و جعلنا حجة فى بلاده فن انكر شيئا وردده فقد رد على الله جل اسمه و كفر بالله و انبيائه و رسله الحديث

73 و تلك السبعة بعينها مراتب الفعل و ظهورات الصنع كما قال عز ذكره لا يكون شيئا فى الارض و لا فى السماء الا بسبعة بمشيئة و ارادة و قدر و قضا و اذن و اجل و كتاب و من زعم ان الله يقدر بنقص واحدة منهم فقد كفر و لقد هلك اكثر الناس من عدم معرفتهم بما فرض الله لهم و حكم بالسنة اوليائه فى مقام الباطن لمن نقص واحدة منهم بكفره فاعوذ بالله من مضلات الفتن و اسئل الله بفضله من بواطن السنن

74 و ان السر فى البيان اشارة عن معرفة الله سبحانه و انه هو سره كان نفسه لا سواه لان الله كان سره عين علانيته و علانيته عين كينونيته و اوليته

manifestation, and His outward manifestation identical with His being, His beginning identical with His end, and His eternity identical with His perpetuity. None knoweth His mystery save Him, and He hath no mystery apart from His Essence, no attribute apart from His presence. Glorified be God, Lord of the Throne, above what they describe.

عين اخريته و ابديته عين ازلته لم يعرف سره غيره
و لم يك له سر دون ذاته ولا وصف دون جنبه
وسبحان الله رب العرش عما يصفون

- 75 As to the mystery of the meanings, it is to know what was previously detailed concerning the decree of the Point in the station of unity, and what floweth by God's leave from the water of that spring - the water of life - and it is the Unknown whereof God, exalted be His mention, hath said: "None knoweth the Unknown save He." Glorified and exalted be He above what they describe.

75 و اما سر المعاني هو ان يعرف ما فصلت من قبل
من حكم النقطة في مقام التوحيد و ما يجري باذن
الله من ماء ذلك العين ماء الحيوان و هو الغيب
الذي قال الله عز ذكره و لا يعلم الغيب الا هو
سبحانه و تعالى عما يصفون

- 76 As for the mystery in the station of the Gates, it is the mystery in the universal Guardianship whereof God, glorified be He, hath said: "Here guardianship belongeth unto God, the Truth. He is best in reward, and best in consequence." It is the mystery of manifestation, the camphor tree, the purifying water, the frequented House, the garments of light, the pure zealous Essence, the lofty witnessed Glory, the hidden concealed Symbol, and the Fire borrowed from the Mount, which is the mystery of the First and the First is none other than He, and God maketh no distinction between them save the distinction of attribute not separation, even as God hath placed between motion and rest, or between the Kaf and the Nun, and between separation and union. None knoweth His mystery save He, and glorified be God above what they describe.

76 و اما سر في مقام الابواب هو السر في الولاية
الكلية التي قال الله سبحانه هناك الولاية لله الحق
هو خير ثوابا و خير عقبا و هو السر الظهور و شجرة
الكافور و الماء الطهور البيت المعمور و القمص
النور و الذات السازج الغيور و العز الشاخص المشهود
و الرمز المستتر المستور و النار المقتبس في الطور
الذي هو سر الاول و الاول سواه و لا يجعل الله
الفرق بينهما الا بفرق بينونة الصفة لا العزلة كما
قد جعل الله بين الحركة و السكون او بين الكاف
و النون و بين الفصل و الوصل و لا يعلم سره الا
هو و سبحان الله عما يصفون

- 77 As for the mystery of the Imamate, it is the mystery of the letters of "There is no God but God" in the inscribed lines, then in the Scriptures and Verses, then in the reeds of the Divine Realm and the Throne of Names and Attributes, then in the thicket of the Realm of Power and the Seat of Glory and Kingdom, then in the mention of essential realities, material things, the separate, the connected, the united, the severed, the manifest, the concealed, the radiant, and the darkened, where none comprehendeth their knowledge save the pure Family of God, the signs of abstraction, the pillars of unity, the tokens of glorification, and the proofs of praise. Glorified be God, their Creator, above what they describe.

77 و اما سر الامامة هو سر حروف لا اله الا الله
في الرقوم المسطرات ثم في الزبر و الايات ثم في
قصبات اللاهوت و عرش الاسماء و الصفات ثم
في اجمة الجبروت و كرسي المجد و الملكوت ثم ذكر
الجوهريات و الماديات و المفارقات و المقارنات و
المجتمعات و المنقطعات و المتجليات و المتلجلجات
و التثلاث و المكفهرات حيث لا يحيط بعلها
احد غير الله الاطهار و ايات التجريد و اركان
التوحيد و علامات التمجيد و دلالات التحميد و
سبحان الله بارئهم عما يصفون

- 78 As for the mystery in the station of the Pillars, it is the light manifested from the sun of Fatimih's form, the blessings of God be upon her, in the realities of the Prophets; it is from the mystery of the manifestation of the Prophets.

78 و اما السر في مقام الاركان هو نور المتجليه من
شمس جسم فاطمة صلوات الله عليها في حقايق
الانبياء هو من سر تجلي الانبياء

- 79 And as for the mystery in the station of the Chiefs, it is from the mystery of the manifestation of the Prophets, and they are

79 و اما السر في مقام التقيا و هو من سر تجلي الانبياء
و هم ثلثون نفسا كانوا في حضور الامام كما صرح

thirty souls who were in the presence of the Imam, as that tradition explicitly states, saying: "How excellent is this goodly station, and there is no loneliness with thirty." Verily, recognition of them and acknowledgment of them is obligatory, for they are the bearers of grace in creation and legislation. Their mystery is the mystery of the Imam, and whosoever today turns to anyone besides them is truly among the ignorant ones.

80 As for the mystery in the station of the Nobles, it is from the manifestation of the light of the hearts of the Chiefs. Were they to discover the mystery of the Chiefs, they would surely slay them, as is explicitly stated in the tradition wherein He, exalted be His mention, said: "If Abu Dharr knew what was in Salman's heart, he would surely have slain him." Verily that mystery exists, is witnessed, and is hidden in all seven ranks, and God does not judge concerning these mysteries in those verses except according to what their souls have accepted. God will surely reward all through His grace, and there is no God but Him, the Possessor of great bounty.

81 The mystery in these seven ranks is the reality within them whereby they know the unity of God their Creator. The proportion of God's manifestation through all of them is equal. The dwellers in the depths of the Bayan know God's unity, and He unifies them through the unity of His own Self. None of creation precedes them, nor have they any veil save their own existence, nor any book save their own souls. He who knows God's unity in the station of meanings knows the seven mirrors of the Bayan, even if he perceives not those mirrors, yet knows his station as one who beholds God in the second mirrors. Likewise are the servants who know God's unity in the five mirrors - each knows God's unity according to what pertains to unity, might, glory, divinity, power and dominion.

82 They behold no mirrors between them in the state of unity, but God, from behind them, knows their stations and bears witness to what their hands have earned. Though this station has no likeness, I allude to what is most subtle in the realm of physicality: Consider the manifested form of a standing Alif, and before it mirrors, then before those mirrors more mirrors until reaching seven. Do the seventh mirrors reflect aught but the form of the Alif? Nay, by thy Lord! All call upon God, indicate Him, judge by His greatness, fear His dominion, rule by His leave, act by His command, and intercede by His permission.

بذلك ذلك الحديث فنعلم المنزل الطيبه و ما بثلاثين من و حشة و ان معرفتهم و الاقرار بهم فرض و انهم حملة الفيض في التكوين و التشريع و ان سرهم سر الامام و من يتول اليوم احدا منهم فانه هو من الجاهلين

80 و اما السر في مقام النبلاء هو من تجلي نور فؤاد النبلاء و انهم لو اطلعوا بسر النبلاء ليقتلوهم كما صرح بذلك حديث الذي قال عز ذكره لو علم ابا ذر ما في قلب سلمان لقتله و ان ذلك السر في كل مراتب السبعة لموجود و مشهود و مفقود و لا يحكم الله بتلك الاسرار في تلك الايات الا بما قبلت انفسهم و ان الله ليجزي الكل بفضله و لا اله الا هو ذو فضل عظيم

81 و ان السر في تلك المراتب السبعة هو الحقيقة فيها التي بها يوحدون الله بآرئهم و ان نسبة تجلي الله بكلهم لكان على حد سواء و ان اشرق؟ هو انه ان الساكنين في لجة البيان يوحدون الله و ليوحدهم بتوحيد نفسه و لا يسبقهم احد من الخلق و لا لهم حجاب دون وجودهم و لا كتاب دون انفسهم و ان الذي يوحد الله في مقام المعاني سبعة مرات البيان و انه و لم لم يشعر بذلك المرات و لكن كان عالما مقامه و هو الناظر الى الله في المرات الثانيه و كذلك عباد الذين يوحدون الله في مرايا خمسة كل يوحدون الله بما هو عليه من الوحدة و الجبروت و العزة و اللاهوت و القدرة و الملكوت

82 و لا يشاهدون مرايا في حالة التوحيد بينهم و لكن الله من و آرائهم يعلم مقاماتهم و يشهد عليهم بما اكتسبت ايديهم و ان مثال المثل في ذلك الحكم و لو لم يكن ذلك المقام لا مثل له و لكن اشير بما هو اللطف في مقام الجسمانيات و هو انت فاجعل المتجلي صورة الالف قائم و ان في تلقائها مرات ثم في تلقاء المرات مرات الى ان اتصل العدة الى السبعة فهل يحكي مرات السابع الا عن صورة الالف لا و ربك كل يدعون عن الله و يدلون عليه و يحكمون عن عظمتهم و يشفقون من سطوته و يحكمون باذنه و يعملون لامره و يشفعون باذنه

- 83 The difference is that what is reflected in the seventh mirrors resembles proportionally what is reflected in the sixth mirrors, and thus some excel others. There is no greater nobility in the perfection of good qualities and virtuous attributes, for that is the station of the effect of the deed. The station of the essence of the servant is what I have indicated to thee in the series of seven, which flows in a series of eight from the world of Command to the world of Creation. All the worlds are confined to these eight, for the first determination of the first Kaf is the station of Muhammadhood, which is the Garden of Eternity wherein through manifestation it entered and has not emerged, and whereunto He hath never entered from without. Then verily that Paradise is the portion of the Family of God, who are the Imams of Justice, and no one among creation hath any share therein.
- 83 وان الفرق هو ان الذي يحكى في المرات السّابع هو شبه بالنسبة عما يحكى في المرات السّادس و بذلك يتفاضل البعض على البعض و ليس اشرف في اكمال الطّيبات و الشّئون الحسنات لانها مقام اثر الفعل و ان مقام ذات العبد هو ما اشترت لك في سلسلة السّبعة و هو يجرى في سلسلة الثمانية من عالم الامر الى عالم الخلق و ان كليات العوالم هي منحصره بتلك الثمانية لان اول تعين كاف الاول هو مقام محمدية هو جنة الازلية التي داخلها بالتجلى لم يخرج و خارجها لم يدخل ثم ان تلك اللجنة نصيب ال الله الذين هم ائمة العدل و لا نصيب لاحد من الخلق فيها
- 84 And the second is the station of the unity of the Prophets, and the third is the station of the unity of humanity, and the fourth is the station of the unity of the jinn, and the fifth is the station of the unity of the angels, and the sixth is the station of the unity of animals, wherein the ant supposeth that God hath two antennae, just as man supposeth that He hath knowledge and power and likewise all attributes and names. And just as people invalidate the unity of the ant, so too doth he who standeth in a rank above invalidate their unity. And the seventh is the station of the unity of plants, and the eighth is the station of the unity of minerals. And verily that rank revealeth what is above it save what is in its outward manifestation.
- 84 و الثاني مقام توحيد الانبياء و الثالثة مقام توحيد الانس و الرابع مقام توحيد الجن و الخامس مقام توحيد الملك و السّادس مقام توحيد الحيوان و ان في ذلك المقام ان الفلمة تزعم ان الله زبائنتين كما ان الانسان يزعم ان له علم و قدرة و كذلك كل الصفات و الاسماء كما ان الناس يبطل توحيد الفلمة فمن كان واقفا رتبة فوقه يبطل توحيدة و السابعة مقام توحيد النبات و الثامنة مقام توحيد الجماد و ان تلك الرتبة تظهر ما في فوقها الا ما في علايتها
- 85 And verily the eight paradises which God hath created for those who love Him are these stations indicated. The wayfarer beholdeth in the land of the highest heaven all his stations and witnesseth the bliss of the hereafter which hath been tasted from the fruit of the mystery of Reality in this world, in a station as though he were in the land of the Paradise of Glory and under the shade of the darkened Paradise of Beauty. And verily one such as thee understandeth these allusions, and there is no need in exposition to mention the evidences, the verses, the signs, and the stations, for the Command of God in all things is nearer than the twinkling of an eye, and the Beginning of God upon all things is through the Greatest Vision.
- 85 و ان ما خلق الله من جنات الثمانية للمحبين هي تلك المراتب المشيره يرى السّالك في ارض الرفرف كل مقامه و يشاهد نعم الاخره التي تذوت من ثمرة سر الحقيقه في الدّنيا في مقام كانه هو في ارض الفردوس الجلال و في ظلال مكفهرات افريدوس الجمال و ان مثل جنابك يعرف الاشارات و لا حاجة في البيان بذكر الدلالات و الايات و العلامات و المقامات لان امر الله في كلشئ اقرب من لمح البصر و بداء الله على كلشئ هو بالمنظر الاكبر
- 86 And verily I intended not in mentioning these words save to manifest the divine attributes to the people of glory. And verily one such as thee is more exalted in station than to look upon them and mention therein the decree of differences. And when thou art apprised of that which was not with thee from the decisive verses, then pardon thyself, for verily that water floweth by the leave of God, the Lord of Names and Attributes.
- 86 و انني انا ما اردت في ذكر تلك الكلمات الا لاطهار الشّئون لاهل السّبحات و ان بمثل جنابك اجل مقاما من ان تنظر اليها و تذكر فيها حكم الاختلافات و اذ اطلعت بما لم يك عندك من المحكمات فاعف عن نفسك فان عين ذلك الماء تجري باذن الله رب الاسماء و الصفات و استغفر الله ربى ثم اسئل من جنابك العفو عما

I seek forgiveness of God, my Lord, then I ask pardon of thee for what the Pen hath set down in mentioning the allusions in the depths of these words, for the station of the servant is that of the element of dust, and these allusions befit not the presence of Him Who possesseth the Names and Attributes. Glory be to God, thy Lord, the Lord of the Throne, above what they describe.

اجرى القلم في ذكر الاشارات في غياهب تلك
الكلمات لان شان العبد هو عنصر التراب و لا
يليق لساحة من كان ذ الاسماء و الصفات تلك
الاشارات و سبحان الله ربك رب العرش عما
يصفون

- 87 And since the matter was concealed in words, and the glories in the world of indications are not unveiled save through the mention of stations, I make mention in that station that shouldst thou arrive, thou wouldst witness the lights in the reality of mysteries. And it is that when the servant arriveth at the station of Reality, which is the station of the manifestation of the knowledge of God to him through Him, he witnesseth all things as they are and seeth naught in the countenance of multiplicities save the manifestation of the unity of the Essence.

87 و لما كان الامر مستورا في الكلمات و ان
السبحات في عالم الدلالات لا ينكشف الا بذكر
المقامات اذكر ذكرا في ذلك المقام لو و صلت
لتشاهد الانوار في حقيقه الاسرار و هو ان العبد
اذا و صل الى مقام حقيقه الذي هو مقام ظهور
معرفة الله له به يشاهد الكل على ما هو عليه و لا
يرى في طلعة الكثرات الا تجلي وحدة الذات

- 88 And verily that station is thy Most Holy Sanctuary, and thy Most Exalted Paradise, and the station of thy love and thy beloved and thy Best-Beloved, and the station of the unity of thy word and the word of the Act of God in thy mystery, and the station of thy subsistence in God, and the station wherein all thy attributes and thy names and thy manifestations appear from what was beneath the rank of thine essence, and the station of thy existence through God and thy effacement in God, and the station of thy circumambulation around thine essence through the seven ranks of thine act, and the station of thy putting on the garment, and in the station of casting off the pebbles of thine intimations, stations, indications, signs and verses, and in the station through which was manifested what was manifest in thy rank, and was concealed what was hidden in thy mystery, and rose what rose in thy reality, and gleamed what gleamed in thine essence, and shone what shone in thy spirit, and was magnified what was exalted in thine identity, and dawned what dawned in the station of thy physical being - where no veils can conceal it and no verses of scripture can equal it - it is the first light wherewith God revealed Himself to thee through thee, and at every moment He revealeth Himself to thee through thee by that light when thou didst behold the Tree of Sinai in the presence of the Frequented Fane.

88 و ان ذلك المقام هو مسجدك الاقصى و جنتك
الاعلى و مقام حبك و حبيبك و محبوبك و مقام
اتحاد قولك و قول فعل الله في شرك و مقام
بقائك بالله و مقام بك ظهر كل صفاتك و اسمائك
و تجلياتك مما كان في تحت رتبة ذاتك و مقام
وجودك بالله و فنائك في الله و مقام طوافك حول
ذاتك بسبعة مراتب فعلك و مقام تجلبك في مقام
رمي جمراتك من اشاراتك و مقاماتك و دلالاتك
و علاماتك و اياتك و مقام الذي بك ظهر ما
ظهر في رببتك و بطن ما بطن في شرك و طلع ما
طلع في حقيقتك و الاح ما الاح في ذاتيتك و
اشرق ما اشرق في نفسانيتك و اعظم ما اجل في
انبتك و افاق ما افاق في مقام جسمانيتك حيث
لا يواربها الحجب و لا يعادها ايات الصحف و هو
اول نور الذي تجلي الله لك بك و في كل ان انه
يتجلي لك بك بذلك النور اذا شاهدت شجرة الطور
في تلقاء بيت المعمور

- 89 And these intimations are the portion of the heedless who see not the Truth in the darkness of night. Otherwise, one like thyself seeth all words as one Word, and all differences as a specific geometry, and all intimations as a single indication, and all verses as a clear mirror that telleth of the oneness of the Essence and proclaimeth divinity upon the throne of names and attributes.

89 و ان تلك الاشارات نصيب اهل الفتور لمن لم ير
الحق في الظلمات الديجور و الا يمثل جنابك ترى
كل الكلمات كلمة واحدة و كل الاختلافات
هندسة معينة و كل الاشارات دلالة واحدة و
كل الايات مراه صافية التي تحكي عن وحدة
الذات و تصرح باللاهوتية على عرش الاسماء و
الصفات

- 90 And for one like thyself the indications cause no confusion, for the Command of God in all things is one, and the decree of God reacheth all things. Verily those who veil themselves from recognition of the Glory in the mystery of wealth are certain of God's Cause yet deny it unjustly through what their hands have earned aforetime.
- 90 وان على مثل جنابك لا تشبه الدلالات لان امر الله في كل شئ واحد وحكم الله لكشئ بالغ وان الذين يحجبون انفسهم عن عرفان الجلال في سر المال ليوقنون بامر الله ويحجدونه ظلما لما اكتسبت ايديهم من قبل
- 91 And from one like thyself is not concealed what hath occurred before. Unto God do we complain, then unto Muhammad, the Chosen One, and unto Him returneth the judgment of the Hereafter and of former times. And verily He is in the Most Exalted Horizon, speaking on behalf of the Lord Most High. The heart lied not in what it saw. Will ye then dispute with Him concerning what He saw? He speaketh not from mere impulse. It is naught but a revelation revealed.
- 91 وان على جنابك لا يخفى عما وقع من قبل وان الى الله المشتكى ثم الى محمد المصطفى واليه يرجع حكم الآخرة والاولى وانه هو بالمنظر الاعلى و الناطق عن رب العلي ما كذب القواد ما رى افتمارونه على ما يرى وما ينطق عن الهوى ان هو الا وحى يوحى
- 92 And verily I have unveiled from the face of mystery the decree of mystery and the intimations of the Command, and this is truly mystery upon mystery, where today none can raise it save the mystery, and naught can benefit it save the unveiling. In God do I trust, and I say: "Naught shall befall us save what God hath decreed. He is our Master; in Him do we trust, and in Him let the believers place their trust."
- 92 ولقد كشفت عن وجه السر حكم السر اشارات الامر وان ذلك بالحقيقة هو سر على سر حيث ان اليوم لا يرفعه الا السر ولا يفيد الا الكشف و على الله اتكل واقول لن يصيبنا الا ما كتب الله لنا هو مولينا عليه توكلت وعليه يتوكل المؤمنون
- 93 And what I have interpreted of the interpretation of the letter Ha is a mention from the praise of the Tree of Glory, whereby the people of divine decree know through the principle of origination in the crimson pillar. And verily it is the mystery of creation, for the element of fire in the world of origination cannot exist save through the element of earth, for naught besides God exists independently in its essence except that it is compound.
- 93 وان ما فسرت من تفسير الهاء حرف هو ذكر من ثناء شجرة البهاء حيث يعرف اهل القضاء بحكم البدء في ركن الحمراء وانه هو سر الانشاء لان عنصر النار في عالم الابداع لن يوجد الا بعنصر التراب لان من دون الله لم يك شيئا قائما بذاته الا وهو مركب
- 94 When the decree of duality is established, the decree of connection is established, for a thing is not a thing except through its existence, which is the aspect of revelation therein, and through its identity, which is the aspect of receptivity, and through the connection that occurs between the conjunction. These three ranks are the rank of trinity in the first name God chose for Himself.
- 94 فلما ثبت حكم الاثنينية يثبت حكم الربط لان الشئ لم يك شيئا الا بوجوده الذى هو جهة التجلى فيه و بانئته التى هى جهة القبول وبالربط الذى يحصل بين الاقتران وتلك المراتب الثلاثة هى رتبة الثلاث في اول اسم اختار الله لنفسه
- 95 From this the Christians took the form of the cross and the indwelling of divinity in humanity. Exalted is God above what the people of the human realm know of the warbling of the birds of the divine cloud upon the branches of the Tree of Divinity. And that is the decree of the triangle of modality in the Name of the Eternal, Radiant, Holy Providence which points at every moment to His breast and says by God's leave: "There the sovereignty belongeth unto God, the Truth. He is best for reward."
- 95 ومن هذا اخذت النصرارى شكل الصليب وحل اللاهوت في الناسوت وتعالى الله عما يعرف اهل الناسوت من تغنيات طيور العماء على اغصان شجرة اللاهوت وان ذلك حكم مثلث الكيفوفيه في اسم الولاية الازلية المتشعشه المتقدسه التى تشير في كل حين الى صدره

- 96 By God's leave He says: There is the divine authority which belongs to God, the Truth - He is the best in reward and the best in punishment. Indeed, the three primary names in the beginning of action are Will, Purpose and Determination, which the people of the Bayan interpret in their exposition as Creation, Origination, Invention, Bringing into Being, and Generation. Nothing can exist except through the indicative elements, even if the Command itself were within the Will, for contingent existence is impossible except through two pairs. Once duality is established, the mention of attributes extends infinitely with what has no end.
- 97 The element of earth which is interpreted at the level of Will is of the nature of its realm, which is the pillar of the acceptance of the fire of existence after these: the fire of non-existence and the water of ink. In this pattern has God created all things and decreed in every world according to that pattern.
- 98 Look at Purpose, which is the primal Eve of Adam and the Throne upon which Will was established through the All-Merciful, how God created it with four pillars - among them the pillar of Destiny which is the element of fire and the manifestation of the First Cause. Its color is white due to pure simplicity from the attributes of multiplicities, indications and signs. From it was whitened what was in the thicket of the Divine Realm from unpolluted water from the rivers of Paradise. The word of glorification was found in the realm of Might, and through it all whiteness in the thicket of Dominion, then Kingdom, then the mortal world is raised and lowered. The attributes of that pillar are not encompassed by the knowledge of any created being - among them the Sacred House of God, the Sacred Month, the mention of glorification at the ground of the Sacred Monument and Station, and the obligation of the pillar of Unity in the words "There is no God but God" where whoever did not say "yea" in the Primal Scene was not brought into being. Through one such as yourself endowed with insight are known the attributes of that pillar which none can encompass save whom God wills - verily there is no God but Him, the Possessor of tremendous grace.
- 99 And among them is the pillar of Permission which is the element of air and manifestation of the Material Cause. Its color is yellow from what is appointed, and from it yellowness became yellow in all things, and by its light does God provide sustenance to all things, for the First Pillar which is the Efficient Cause is the cause of life, as God, exalted be His mention, has said: "He it is Who created you, then provided sustenance for you, then causes you to die, then brings you to life." The
- 96 ويقول باذن الله هنالك الولاية لله الحق هو خير ثوابا وخير عقابا وان اسماء تلك الثلاثة في بدء الفعل هي المشية والارادة والقدر الذي يعبر اهل البيان عند التبيان بالانشاء والابداع والاختراع والاحداث والانجعال ولا يمكن ان يوجد شئ الا بالعناصر المشيرة ولو كان الامر ولو كان الامر في النفس المشية لان وجود الامكان لا يمكن الا بزوجين اثنين ولما ثبت ذكر الاثنينية يتصل ذكر الشئون الى ما لا نهاية بما لا نهاية لها
- 97 وان عنصر التراب الذي عبر في رتبة المشية هو كان من جنس عالمها الذي هو ركن نفس قبول نار اليجاد بعد هؤلاء نار الانوجاد وماء المداد وان على ذلك المثال قد خلق الله كلشئ وحكم في كل عالم على طبق ذلك المثال
- 98 انظر الى الارادة التي هو حواء ادم الاولى وعرش التي عليها استوت المشية بشأن الرحمن كيف قد خلق الله باركان اربعة ركن منها رتبة القضا وهو عنصر النار وظهور علة الاولى وانه لونه البيضا لصرف بساطة من شئون الكثرات والدلالات والعلامات وان منه ابيضض ما كان في اجمة اللاهوت من ماء غير اسن من ماء انهار الرضوان وجدت كلمة التسبيح في عالم الجبروت و بازائه يرفع وينزل كل بياض بما كان في اجمة الملك ثم الملكوت ثم الناسوت وان شئون ذلك الركن لا يحيط بها علم احد من الخلق منها بيت الله الحرام ومنها شهر الله الحرام ومنها ذكر التسبيح على ارض المشعر والمقام ومنها فرض ركن التوحيد كلمة لا اله الا الله حيث من يقل يلى في المشهد الاولى لم يوجد وان بمثل جنابك ذى نظري يعرف شئون ذلك الركن حيث لا يحيط بها احد الا من شاء الله انه لا اله الا هو ذو من عظيم
- 99 و ركن منها رتبة الاذن وهو عنصر الهواء وظهور علة المادية وان لونه الصفراء لما يعين ومنه اصفرت الصفرة في كلشئ وبوره يرزق الله كلشئ لان ركن الاول الذي هو علة الفاعلية علة الحياه حيث قال الله عز ذكره هو الذي خلقكم ثم الذي رزقكم ثم يميتكم ثم يحييكم وان حامل ذلك الركن هو العلى ولذا ظهرت لون الصفرة

bearer of that pillar is the Exalted One, and thus appeared the yellow color in his countenance at the time of his passing, and that is evidence for the day of his beginning, for the Seal is precisely the Beginning according to the people of the Bayan. And whoever curses the sun and moon in their calculated courses - that is the station of praise and the pillar opposite the Yemeni pillar. It has attributes in limited examples, existing geometry, numbered signs and lost knowledge. The one who gazes upon the Countenance of Glory surely recognizes the attributes of that pillar as God has willed - verily He is the Possessor of ancient grace.

في وجهه حين وفاته و ان ذلك دليل ليوم بدئه لان الختم بعينه هو البدء عند اهل البيان و من يلعن الشمس والقمر بحسبان و ذلك رتبة التحميد و ركن تلقاء ركن اليماني وله شئون في الامثلة المحدودة و الهندسة الموجودة و العلامات المعدودة و المعلومات المفقودة و ان الناظر الى وجه الجلال ليوقن بشئونات ذلك الركن كما شاء الله انه ذو من قديم

- 100 And among them is the pillar of the Appointed Time which is the element of water and manifestation of the Formal Cause and the Primal, Eternal Reed and the third leaf from the Divine Tree which is neither of the East nor of the West, its color is green, and from it everything has derived its verdancy, and through it God causes all things to die in the third manifestation, and it is the highest lower pillar of the Throne and the manifestation of His mention in the rank of creation and the word of unity, and thus multiplicities appeared in that rank as do the multiplicity of letters in the mention of "There is no god but God." And it has infinite aspects with infinite manifestations, wherein the one who gazes upon God witnesses all that the All-Merciful has willed in that pillar. And if one possessed of true insight wished to correlate what has been ordained by the Imams with the letters of "There is no god but God," he would be able to do so, and that would not be difficult for Us if God should will it and permit it, and I am but a penitent servant.

100 و ركن منها رتبة الاجل و هو عنصر الماء و ظهور علة الصورية و القصبة الاولى الازلية و الورقة الثالثة من شجرة الالهية التي ما هي بشرقية و لا غربية و ان لونه الاخضر و منه اخضرت الخضر في كلشي و به يميت الله كل الاشياء في المشهد الثالث و هو ركن الاسفل الاعلى من العرش و ظهور ذكره في رتبة الخلق و كلمة التهليل و لذا ظهرت الكثرات في ذلك الرتبة كثرة الاحرف في ذكر لا اله الا الله و له شئون ما لا نهاية بما لا نهاية لها حيث يشهد الناظر الى الله بكل ما شاء الرحمن في ذلك الركن و لو اراد ذو فراسه حق بان يطابق ما قضى من الائمة باحرف لا اله الا الله ليقدر بذلك و ان ذلك ما كان علينا بعزیز اذا شاء الله و اذن و ما انا الا عبد منيب

- 101 And one of its pillars is the rank of the Book, and it is the element of earth and the manifestation of the final cause in the world of names and attributes, and its color is red, and from it everything has derived its redness, and geometry has been established in the mystery of all things, and destiny has been determined in the decree of all things, and through it the earth is quickened after its death, and the earth shines with the light of its Lord, and on that Day the earth shall relate its tidings, for thy Lord will have inspired it. And through it God quickens in the fourth manifestation the changing hearts, the determined souls, the dead spirits, and the corrupt bodies, and makes them living beings like unto the steadfast hearts, the firm souls, the good spirits, and the pure bodies.

101 و ركن منها رتبة الكتاب و هو عنصر التراب و ظهور علة الغائية في عالم الاسماء و الصفات و ان لونه احمر و منه احمرت الحمرة في كل شئ و ذوتت الهندسة في سر كلشي و عينت القدر في حكم كلشي و ان به يحي الارض بعد موتها و يشرق الارض بنور ربها و ان يومئذ يحدث الناس اخبارها بان ربك اوحى لها و ان به يحي الله في مشهد ذر الرابع افئدة المتغيرة و القلوب المتعينة و النفوس الميتة و الاجساد الخبيثة و يجعلها حيوانا بمثل افئدة المستقرة و القلوب الثابتة و النفوس الطيبة و الاجساد الطاهرة

- 102 And today God desires this matter for mankind because the pillar of finality, which is the fruit of creation and the mystery of invention and the manifestation of the three causes in origination, has appeared like unto some of the aspects of the

102 و ان اليوم اراد الله ذلك الامر للناس لان ركن الغائية التي هي ثمرة الابداع و سر الاختراع و ظهور علل الثلاثه في الانشاء قد ظهر بمثل بعض شئون اركان الثلاثه بالحجج العلمية الكبرى و

three pillars with the supreme proofs of knowledge and the most great holy manifestations, whereby one whose nature is human nature knows that these aspects could not have been fashioned by man except by leave of the All-Merciful. For one who speaks a word and says that if all were to gather together to produce the like thereof, they would not be able to do so and would never succeed - this is no simple matter nor light utterance, for the letters of the alphabet are in everyone's possession, so how is it they cannot do it, and if they could do it, why have they not done so? Nay, by thy Lord, the Lord of the heavens and earth, were all those on earth from the chain of subjects to gather together, they would not be able to produce a single verse like unto what I read and write. And this is witnessed by every just one, that the work of creation allows for human endeavor, while the work of the Lord Himself is distinguished from the work of creation, and people today cannot say a word concerning this proof except that the same word is found in the Qur'an, so that truth may be established by God's command, even though the polytheists detest it.

الشؤونات القدسية العظمى حيث يعرف من كان طينته طينة الانسان بان تلك الشؤون لم يك من صنع الانسان الا باذن الرحمن لان الذي يتكلم بكلمة ويقول لو اجتمع الكل على ان ياتوا بمثلها لن يستطيعوا ولن يقدروا ليس امر سهل ولا كلمة خفيفة لان حرف الهجائية كانت بيد الكل وانهم كيف لم يقدروا وان يقدروا فكيف لم ياتوا لا وربك رب السموات والارض لو اجتمع من على الارض من سلسلة الرعية كلهم لن يقدروا ان ياتوا بآية مثل ما اننى انا اقرء و اكتب وان ذلك مشهود عند كل ذى عدل بان صنعة الخلق يمكن فيه العمل وان صنع الرب بنفسه يميز عن بين صنع الخلق ولن يقدر الناس اليوم ان يقولوا فى تلك الهجة حرفا الا ويرد القول عليهم بمثله فى القرآن حتى يثبت الحق بامر الله و لو كره المشركون

103 And God, glorified be He, through His subtle craftsmanship and His mighty favor, has manifested the mystery of that hidden pillar among the non-Arabs, lest it be difficult for anyone to acknowledge Him and His Cause, that He is the servant of God, confirming what was in the Book and the Tradition, even letter by letter. And God has made this matter clear through one whom no one ever imagined was among those possessed of knowledge and clear and decisive verses and evident proofs. Through him God has tested the souls of the believers, just as occurred what occurred after what was manifested was manifested, and they stand firm in their obedience to God's religion like mountains. Through this Cause, those who were destined for felicity in the first particle are made happy, and those destined for wretchedness in the fourth particle are made wretched.

103 و ان الله سبحانه من لطيف صنعه و عظيم احسانه قد اظهر سر ذلك الركن المكنون فى الاعجميين لئلا يصعب على احد الاقرار به و بامر به بانه عبد الله مصدقا لما كان الكتاب والسنة حتى الحرف بالحرف و قد بين الله ذلك الامر من عند نفس لم يحظر بقلب احد انه كان من اولى العلم و اولى الايات المحكمات و البينات البالغات و امتحن الله به نفوس المؤمنين كما و قع ما و قع بعد ما بلغ ما بلغ و انهم ليقومون على طاعتهم فى دين الله بمثل الجبال و ان بذلك الامر يسعد من يسعد فى ذر الاول و يشقى من يشقى فى ذر الرابع

104 According to what has been revealed in the traditions from the mines of mysteries, during the Occultation of the Proof (peace be upon him) there must needs be a dark, blind, deaf and hellish test, so that those created from the clay of light may be purified and those not of that clay may be condemned by the decree of the wicked. This is clearly stated in that sacred verse of the Qur'an: "Do men think that they will be left alone on saying 'We believe' and not be tried?" And the Imam, exalted be His mention, said: "By God, you shall be broken as glass is broken, but glass can be restored as it was. By God, you shall be broken as pottery is broken, and pottery cannot be restored as it was. By God, He shall surely distinguish! By God, He shall surely sift as darnel is sifted from wheat!" Then

104 و ان بحكم ما نزلت الاخبار من معادن الاسرار لابد فى غيبة الهجة عليه السلام بفتنه دهاء صماء عمياء صيلم مظلم جهنم ليخلص من خلق من طينة الانوار و يشقى من غير طينه بحكم الاشرار كما صرح بذلك تلك اية المقدسة من القرآن احسب الناس ان يتركوا ان يقولوا امنا وهم لا يفتنون و قال الامام عز ذكره و الله لتكسرن كسر الزجاج و ان الزجاج يعاد فيعود كما كان و الله لتكسرن كسر الفخار و ان الفخار لا يعود كما كان و الله ليميزن و الله ليغربلن كما تغربلن الزوان من القمح ثم قول الصادق عز قدسه ان لصاحب هذا الامر

the words of al-Sadiq, exalted be His holiness: "The Master of this Cause has an occultation, and one who holds fast to his religion during it is like one who grasps thorns." Then His words, exalted be His glory, to Mansur: "O Mansur! This Cause shall not come to you except after despair. Nay, by God, not until you are distinguished! Nay, by God, not until you are tested! Nay, by God, not until the wretched are made wretched and the fortunate are made fortunate!" As spoken in the traditions: "The people shall be so tested that nine-tenths of them shall fall away." As He, exalted be His mention, said: "This shall not be until they are distinguished and tested, until none remain among you save the fewest" - then He made His palm small.

- 105 And there is no doubt that trials shall not appear until people curse one another and disavow one another, as is clearly stated in His words, exalted be His glory: "The matter which you await shall not be until some of you disavow others, and some spit in the faces of others, and until some curse others, and some call others liars." God and His chosen ones have spoken truly. I complain of my grief and sorrow to God, and I am innocent of the polytheists. There is no doubt that in this trial God's Cause is clearer than the sun at high noon, otherwise God's proof would not be complete upon His servants.

- 106 And by every proof that people use to establish the existence of the Imams, they establish the existence of an emissary from the Proof who held in his hands evidence from his Master that none could match. And there is no doubt that in the Greater Occultation, whoever claims to have seen him claiming to be the Gate, his claim is false, as was clearly stated in that sublime directive from that Holy and Elevated One which shone forth from the eastern direction to the fourth of the four gates, Ali ibn Muhammad al-Samarri: "Hear - may God increase the reward of your brethren through you - you shall die within six days. So gather your affairs and do not appoint anyone to take your place after your death, for the complete Occultation has begun. There shall be no appearance except by God's permission, exalted be His mention, and that shall be after a long time when hearts have hardened, when the earth is filled with oppression. There will come from among my followers those who claim direct witness - but whosoever claims direct witness before the appearance of the Sufyani and the Call is a lying impostor. There is no power nor might save in God, the Exalted, the Great."

غيبية فالتمسك فيها بدينه كالخارط للفتاد ثم قوله عز شأنه لمنصور يا منصور ان هذا الامر لا ياتيكم الا بعد ياس لا والله حتى يميزوا لا والله حتى تحصوا لا والله حتى يشتقى من يشتقى ويسعد من يسعد كما نطق به الاخبار يحص الناس حتى يخرج تسعة اعشار منهم كما قال عز ذكره ما يكون ذلك حتى يميزوا ويحصوا وحتى لا يبقى منكم الا اقل ثم صغر كفه

105 ولا شك ان الفتن لم يظهر حتى تلعن الناس بعضهم بعضا ويتبرء الناس بعضهم من بعض كما صرح بذلك قوله عز شأنه لا يكون امر الذي تنتظرون حتى يتبرء بعضكم من بعض ويتفل بعضكم في وجه بعض وحتى تلعن بعضكم بعضا وحتى يسمى بعضكم بعضا كذابين صدق الله واوليائه اشكوا حزني وبثي الى الله وانا برئ من المشركين ولا شك ان في تلك الفتنة امر الله اوضح من الشمس في وسط الزوال والام لم يك حجة الله بالغه على العباد

106 وان بكل دليل يثبت الناس بوجود الائمة يثبت بوجود سفير من الحجة الذي كان في يديه حجة من مولاه حيث لن يقدر احد ان ياتي بمثله ولا ريب ان في غيبة الكبرى من ادعى الروية بحكم البابية فبطل دعواه كما نطق بذلك ذلك التوقيع المنيع من ذلك القدوس الرفيع الذي لاح وطلع من ناحية المشرق الى باب الرابع من ابواب الاربعه على بن محمد السميري اسمع اعظم الله اجر اخوانك فيك فانك ميت ما بينك وبين سته ايام فاجمع امرك ولا توص الى احد يقوم مقامك بعد وفاتك فقد وقعت الغيبة التامة فلا ظهور الا بعد اذن الله تعالى ذكره وذلك بعد طول الامل وقسوة القلوب وامتلا الارض جورا وسياتي من شيعتي من يدعى المشاهدة الا من ادعى المشاهدة قبل خروج السفيناني والصيحة فهو كذاب مفتر ولا حول ولا قوة الا بالله العلي العظيم

- 107 Yet there is no doubt that he - may my spirit be his sacrifice - has deputies on earth and nobles in authority. But by the evidence of wisdom and the nullification of gaps and the avoidance of sudden leaps, these close ones must necessarily return to a single soul who was the bearer of universal grace, specific ordinances, holy attributes and new subsidiary matters. Today there is no doubt that some of the learned claim this station, and there is no question that the world has not abandoned the virtuous when his virtue becomes apparent. There is no doubt that in every age there must be one who excels all others. By the proof that negates any gap in divine unity, the following of the lower is nullified unless the higher is recognized. Otherwise the earth would surely not be devoid of an ambassador standing by God's command, to whom the elevated returns and whom the follower joins - one who serves as the balance of justice, able to answer all the world's scholars if he wishes and nullify the work of the negligent.
- 108 When doubt arises in religion, he can dispel it with decisive proofs, firm evidence, clear verses and established signs, such that people need nothing else and doubt nothing. Those scholars whom the Imam commanded to follow and learn from, whose denial he made equivalent to denying God and whose obedience he made equivalent to obeying God - these are upon truth when they follow that single soul, for pure truth appears at the time of proof only through a single soul. The mystery in reality was thus, as the philosophers maintained regarding the origin of abstraction - that from the One proceeds only one. This is evident by the wisdom through which truth is established by truth and falsehood is nullified by truth, as is witnessed by one such as yourself, with no need to mention proofs or evidence against independence.
- 109 One such as yourself, possessed of proofs from among the people of wisdom and discourse, knows that in mentioning these allusions I intended only God's decree in the world of names and attributes. By your life, if you were certain of the mystery of majesty, witnessed the decrees of the Day of Reckoning, turned away from those who seek mere words and arguments, and became aware of what decree has befallen me from the Lord of Glory and Beauty, you would sigh deeply for my sake and weep for God's good pleasure over one imprisoned in his house without sin or dispute.
- 110 Lord, had I been patient in the presence of the might of Your Medina it would have been from my weakness, but with one like You being all-powerful, I did not remain patient. Your dominion and decree confined me. No, by Your might, despite
- و لكن لا شك ان له روحى فداه نقباء فى الارض ونجاء فى الحكم ولكن بدليل الحكمة و ابطال الفرجه و الفرار عن الطفره لابد ان يكون رجوع هؤلاء المقربين الى نفس واحده و انه كان حامل فيض الكليه و الاحكام الجزئيه و الشئون القديسه و الامور الجديدة الفرعية و ان اليوم لا شك ان بعض العلماء يدعون ذلك المقام و لا ريب ان العالم لم يترك الفاضل حين اطلع بفضلله و لا شبهة فى ذلك بان فى كل زمان يكون احد كان افضل من كل و ان بدليل الذى تبطل الفرجه فى التوحيد فابطل تبعية الادنى ما لم تكن عرفت اعلى و الا لا شك لم تخلوا الارض من سفير قائم بامر الله الذى يرجع اليه العالى ويلحق به التالى و كان قسطاس عدل بحيث يقدر ان يجيب علماء الارض كلهم اذا شاء و يبطل عمل المفرطين
- و اذا نزل فى الدين شبهة ليقدر يرفعه بدلائل محكمة و براهين متقنه و ايات محكمة و علامات ثابتة حتى لا يحتاج الناس بشئ و لا يشكون فى شئ و ان العلماء الذين امر الامام باتباعه و الاخذ عنهم و جعل بحمدهم بحمد الله و طاعتهم طاعة الله فاولئك على حق اذا اتبعوا ذلك النفس الواحد لان الحق الخالص لم يظهر فى حين الاحتجاج الا نفس واحدة و ان السر فى الحقيقة كان كذلك كما ذهب الحكماء فى مبدء التجرد بان من الواحد لا يصدر الا الواحد و ان ذلك بدليل الحكمة التى بها يثبت الحق بالحق و يبطل الباطل بالحق مشهود عند مثل جنابك و لا حاجة بذكر الاستدلال و لا الدليل على نفي الاستقلال
- و ان بمثل جنابك ذو الدلائل من اهل الحكم و الجدال لتعرف انى ما قصدت فى ذكر تلك الاشارات الا حكم الله فى عالم الاسماء و الصفات و لعمرك لو ايقنت بسر الجلال و شاهدت احكام يوم المال و اعرضت عن طلب القيل و القال و اطلعت بما جرى على القضاء من ذى الجلال و الجمال لتنفس فى حقى بمثل تنفس الصعداء و تبكى فى رضاء الله لمن سجن فى البيت من غير ذنب و لا جدال و لا بذكر ما اعطاه الله فى يوم المال
- رب لو انى صبرت فى تلقاء مدين عزتك لكان من عجزى و لكن بمثلك مقتدرا لما صبرت اسكنى ملك و حكمك لا و عزتك انى مع عجزى لو لا

my weakness, were I not to witness Your deed I could neither be patient nor have any power therein. But when I knew that time had decreed paradise in this world for one who denies Thee, and for one who believes in Thee two dates sweeter than I desire - I seek only Thy good pleasure and see no glory except in praising Thee by night and by day, and abasement only in disobeying Thee when Thou hast ordained Thy decree.

اشاهد فعلك لا اصبر ولا قدرة لي فيه ولكن لما علمت بان الدهر قد قضى لمثل كافر بك بجنة الدنيا ولمثل مؤمن بك بشقين تمر احلى ما اريد الا رضاك ولا ارى العز الا في ثنائك بالليل والنهار ولا الذل الا في عصيانك اذ امددت القضاء

- 111 Through Thee, O my God, I am content with all besides Thee, and I desire naught save what Thou hast desired for me. Indeed, Thy knowledge of my contentment in remembering Thee is dearer to me than the dominion of both worlds. Thou knowest that in all conditions I fear Thy justice. And how should I not fear, when if Thou didst will to chastise me with all Thy punishments eternally, without end, by the perpetuity of Thine Essence, I would still deserve it even in my good deeds? Thou art praised in Thy deeds, obeyed in Thy command, and sovereign in Thy dominion.

111 فبك ارضى يا الهى عن سواك ولا اردت شيئا الا ما اردت لى وان علمك برضاك فى ذكرى لك احب الى من ملك الاخرة والاولى وانك لتعلم بانى فى كل شان خائف من عدلك وكيف لا اخاف وانك لو اردت ان تعذبني بكل نقماتك سرمدًا لا بد بدوام ذاتك لكنت مستحقًا فى حسنتي وانك كنت محمودًا فى فعلك ومطاعًا فى امرك وسلطانًا فى ملكك

- 112 For my very profession of Thy oneness is before Thee the greatest sin, since it derives from my existence. Sufficient is it as my sin that I should make mention of my existence before the dawning of Thy countenance, the majesty of Thy being, the beauty of Thine essence, the glory of Thy self-subsistence, the praise of Thy nature, the power of Thy reality, the encompassing nature of Thy mercy, the justice of Thy oneness, and the grace of Thy might. Glorified art Thou, glorified art Thou! I confess my sin even as Thy knowledge encompasseth all things, and I seek Thy forgiveness and turn unto Thee. Verily, Thou art the Munificent, the Merciful.

112 لان توحيدى لك لديك اعظم ذنب لانه قد عيّن من وجودى وكفى بذنبي ذكر وجودى فى تلقاء طاعتك وجلال كينونيتك وجمال ذاتيتك وبهاء صمدانيتك وثناء نفسانيتك وقدرة ايتك واحاطة رحمانيتك وعدل وحدانيتك وفضل جباريتك فسبحانك سبحانك اعترف بذنبي بمثل ما انت احاط عليك واستغفرك واتوب اليك انك انت الجواد الرحيم

- 113 When thou hast understood what I have confessed before God, thou wilt surely know that all people have falsely accused me, even while they imagine themselves to be guided. Should anyone today claim authority beyond the authority of the Qur'an, or make statements outside the paths of the people of the Bayan, none should consider such a one human. Rather, it is incumbent upon all to choose for themselves what God hath chosen for them and what He hath pronounced in His judgment before He manifested it through 'Ali, peace be upon him, in his hidden sermons, then in the "Speechless Sermon" with its strange allusions and beautiful intimations.

113 فاذا عرفت ما اقررت بين يدي الله لتوقن بان الناس كلهم قد كذبوا علي من حيث يحسبون انهم مهتدون فاذا ادعى اليوم احد بحكم دون حكم القران او ببيان من غير سبل اهل البيان فليس لاحد ان يقول هذا انسان ولكن على الكل فرض ان يختاروا لانفسهم ما اختاره الله لهم ونطق بحكمه من قبل ان يظهره الله فى العيان على عليه السلام فى خطبه الخزون ثم فى الخطبة العجماء بالاشارات الغريبة والتلويحات الجميله

- 114 If man were to be fair before God, he would not need mention of proof and evidence, for he who came with the command of the Glorious One, were he to change a decree, would need to present proof, and since he confirmed what all the true sect believed, nothing is required of him while all are obliged to derive their paths of knowledge from the Tree that speaketh in his breast. For the knowledge of people today containeth

114 وان الانسان لو انصف بين يدي الله لم يحتاج بذكر البرهان والدليل لان الذى جاء بامر الجليل لو بدل حكما فرض عليه بذكر الدليل ولما كان مصدقا لما كان الكل عليه من فرقة الحق فليس عليه شئ وعلى الكل حق ان ياخذوا طرق علمهم من شجرة التى تنطق فى صدره بان علم الناس اليوم فيه كل

all contradictions and embraceth all opposing views, but he whom God hath taught the knowledge of the Bayan from His presence - his judgment floweth not as floweth the judgment in the sciences of all. This indeed is the evidence for those who gaze upon the throne of holiness and majesty.

115 In thy present state, these proofs benefit thee not unless thou effacest from around thy heart the paths of reasoning from all sources, for there is no end to matters of knowledge, and no limit to the ways of reasoning. This is in regard to when thou makest the balance in forms of knowledge, but when thou makest the balance the mystery of divinity, the manifestation of eternality, and the resplendent, shining verses that gleamed from the Morn of Eternity, the veils shall be lifted from thee and nothing shall withhold thee from the scrolls.

116 In these words, I desired naught for thee save the rending of veils, that the raptures of holiness and the breaths of justice might establish thee at the summit of grace and attributes. And when thou didst mention before, in the depths of allusion, the interpretation of the first letter of thy book, I mention an aspect from the forms of the knowledge of the Bayan: that the letter Ha is the spirit of the letter. The ultimate purpose of the servant's remembrance of the Beloved is like unto the letter which is the red elixir among letters, purifying all words, symbols, signs and allusions. Through it is established the unity of God and negated the law of multiplicity. The people of understanding, since they can know naught of that realm save through what is here, deduce through this letter in all the worlds. It completes the numerical value of the Word than which God hath revealed none lighter in the Qur'an, and it is identical with it in the world of manifestation.

117 The inmost reality of that Word is completed because the origin of all letters is the Point, and when the Point was divided it became an Alif, and when the Alif bowed before its Lord it became the letter Ba itself, hence the Point was found beneath it. That Word was naught but an Alif between two Bas, and it is a sign of God's command between two Names. Should one of insight contemplate the reality of that Word, he would know what no one else has conceived.

118 Therefore God hath not assigned to that Word, as with other words, a half, third or quarter, for it is the manifestation of the light of the Divine Eternality from which nothing emerges. God hath ordained the Fifth (Khums) for wisdom, and due to the glory of the numerical value of that Word, He hath attributed it to Himself. God hath created within that Word matters which none can comprehend save whom He willeth.

الاختلافات ثابتة و كل المتعارضات جامعة و لكن من علمه الله من عنده علم البيان لم يجرى حكمه علم ما يجرى الحكم في علوم الكل و ان ذلك بيان الاستدلال لناظرين الى عرش القدس و الجلال

115 و ان بحال جنابك اليوم لا تنفع تلك الدلائل الا اذا تفنى من حول قلبك سبل الاستدلال من جامع الوسائل لان شئو العلوية لا نهاية لها و ان طرق الاستدلال لا غاية لها ذلك في شان اذا جعلت القسطاس في صور العلوية ولكن اذا تجعل القسطاس سر الربانية و ظهور الصمدانية و ايات الشعشعانية الالامعة التي لاحت عن صبح الازل كشف لك الحجب و لا يمنعك شئ عن الصحف

116 و اني انا في تلك الكلمات ما اردت لجناحك الا بكشف السبحات لتستقرك جذبات القدس و نفحات العدل الى ذروة الفضل و الصفات و لما ذكرت من قبل في غياهب الاشارات بتفسير حرف الاول من كتاب جنابك اذكر شانا من صور علم البيان بان حرف الهاء هو روح الحرف و غاية ذكر العبد للمحبوب و انه هو حرف اكسير الاحمر في الحروف لتخلص كل الكلمات و الدلالات و العلامات و الاشارات و ان به يثبت التوحيد و نفى حكم التكاثر و ان اولى الالباب لما لا يعلم ما هنالك الا بما ها هنا يستدلون بذلك الحرف في كل العوالم و هو تمام عدة كلمة التي ما نزل الله في القرآن اخف منها و انه هو بعينها في عالم الظهور و

117 تمام البطون هي تلك الكلمة لان اصل الحروف هو النقطه و ان النقطه لما فضلت صارت الفا و ان الالف لما خضع لربه صار حرف الباء بعينها ولذا وجدت النقطه في تحتها و ان تلك الكلمة لم تك الا الفا في بين البائين و هو اشارة بامر الله في بين الاسمين و اذا لاحظ ذو لحظه في حقيقة تلك الكلمة ليعرف ما لا يحظر به علم احد

118 و لذا ما جعل الله لتلك الكلمة بمثل الكلمات نصف و ثلث و ربع لانها مظهر نور الصمدانية لم يخرج منه شئ و ان الله قد فرض الخمس لحكمه و لغزة عده تلك الكلمة قد نسبها الى نفسه و قد خلق الله في تلك الكلمة امورا لا يحيط بها احد الا من شاء الله و منها ما جعل الحرفين في تلك

Among these is that He made two letters in that Word from the dark letters, lest people become confused about the law of unity except in the station of the Alif in its state of oneness, for it is from the luminous letters. Glory be to God, how great is His power and how mighty His proof!

الكلمه من احرف الظلماته لئلا يشتبه على الناس حكم التوحيد الا في حكم الالف في مقام الوحدة وانه هو من احرف النورانية فسبحان الله ما اعظم قدرته واكبر حجته

119 Should you open the door of the knowledge of letters in that Word, you would discover from the lights of the heaven of Divinity, the effulgences of the Throne of Might, and the fragrances of the heaven of sovereignty and dominion that which no limited knowledge can encompass. For the spirit in words is like the spirit in bodies, and between them is an essential relationship when considering their essences and accidents, and pure severance when describing God, the Lord of all names and attributes. For names have infinite ranks, and the named of all things is in its own rank.

119 و انك اذا فتحت باب علم الحروف في تلك الكلمة لتجد من انوار سماء الاهوت و تجليات عرش الجبروت و نفحات سماء الملك و الملكوت ما لا يحيط به علم الحدود لان الروح في الالفاظ هو بمثل روح في الاجساد و ان بينهما مناسبة ذاتية اذا لاحظت في الجوهريات و العرضيات و قطع محض اذا و صف الله رب الاسماء و الصفات لان الاسم مراتب ما لا نهاية و ان مسمى كلشي هو في مرتبته

120 Behold the spirit of the people of God and their bodies, then look at their words. Though all may utter the word 'justice', when God, exalted be His mention, speaks it, it is that justice which was the source of justice's existence in the Divine Will. When it descends from on high it indicates the named, hence it is written in the Law that none shall touch it save the purified ones. Were all to gather to produce the like of this form of justice, they could not, for what they bring forth from the letters 'ayn, dal and lam is but its body at their rank, while its spirit is non-existent compared to the justice which God hath brought forth for Himself.

120 انظر الى روح ال الله و اجسامهم ثم انظر الى كلماتهم ولو كان كلمة عدل هذه كل يقولون بها ولكن اذا قال الله عز ذكره هو عدل الذي كان مبدء وجود العدل في المشيه و اذا نزل من ملاء الاعلى يدل على مسمى و لذا قد ورد في الشريعة بما لا يمسه الا المطهرون و لو اجتمع الكل على ان ياتوا بمثل صورته العدل هذه لم يقدروا لان الذي هم ياتون من حرف العين و الدال و اللام هو جسده كان في رتبته و ان روحه معدوم عند عدل الذي ابدع الله لنفسه

121 Likewise is the decree of justice uttered by the Messenger of God, for its spirit was from His spirit and its utterance from His body. Were all to gather to speak like the word spoken by the Messenger of God, they could not, for its spirit was at His station and its body like unto His, yet most people know not and are powerless.

121 و كذلك حكم عدل الذي نطق به رسول الله لان روحه كان من روحه و لفظه كان من جسده و لو اجتمع الكل على ان يتكلموا بمثل كلمة التي كلم بها رسول الله لم يقدروا لان روحه كان في مقامه و جسده بمثله و ان اكثر الناس لا يعرفون و لا يقدرون

122 Such is the decree in every series of eight, for the word 'justice' spoken of by the Gates is its spirit, while its body was in their station. Neither its body nor its spirit can attain to the Word uttered by him who dwelt in the realm of inner meanings, and likewise he who dwelt in the realm of inner meanings in relation to him who spoke in the Bayan from the All-Merciful.

122 و كذلك الحكم في كل سلسلة الثمانية لان كلمة عدل التي تكلم بها الابواب هي روحه و جسده كان في مقامهم و لم يصل جسده و لا روحه بكلمة التي ينطق بها من كان في عالم المعاني و كذلك من كان في عالم المعاني بالنسبة الى من نطق في بيان عن الرحمن

123 Observe all the letters as you observe people, and recognize the words of the Imams, the Pillars, the Chiefs, and the Nobles just as they have been distilled from the Ocean of Glory upon those signs from the vast sea of majesty. Through knowledge of that station, one recognizes the miracle of the Qur'an and the

123 و انت انظر الى كل الحروف بمثل ما تنظر الى الناس و تعرف كلمات الاثمة و الاركان و النقباء و النجباء بمثل ما ارشخت من يم الجلال على تلك الاشارات من طمطمم يم الجلال و ان بعلم تلك

paths of the people of the Bayan and exposition from among the people of vision.

- 124 Most people are dead in the knowledge of that station, as they recognize and hear all words through similar forms, and that is pure polytheism in the religion of the Family of God. For God said "Verily I am He," which indicates His eternity, and that Word in letters is the primordial essence of letters. Nothing resembles Him in the heavens or on earth, and all who uttered that Word did not attain to His presence in what God said, for words are like bodies.

- 125 Just as no one can be like the body of the Imam, peace be upon him, no letter can be like the letters spoken by the Family of God in the Bayan, even if the forms appear similar in shape. Rather, it is as I have imparted to you - all are in human form, but the Imam is the most abstract form and the divine light that calls from its essence to its essence, proclaims divinity, and speaks from the realm of might. Such is the decree regarding letters.

- 126 By thy Lord, the Lord of the heavens and earth, were all to gather to produce the like of an alif that came from 'Ali, peace be upon him, in letters, they would be powerless. Nay, the alif they produce has no existence in the presence of His alif. Thus do you recognize all deeds, conditions, letters and signs in the series of eight.

- 127 Today, were people to gather to produce the like of a single letter of what was written in that Tablet, they could not, for he who brought it - his spirit and body were in his station, and he through whom I spoke - his spirit and body were in the station of one whom God aided through His grace.

- 128 Through knowledge of these details, the witness recognizes the greatness of the words of the Family of God and their followers, for they were like their bodies which no creation resembled and no mention equaled. So glory be to God, the Lord of the Throne, above what the speakers describe. He is beyond what the mystics know and independent of what people do. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.

الرتبه يعرف الانسان معجزة القران و سبل اهل البيان و التبيان من اهل العيان

- 124 و ان اكثر الناس في علم ذلك المقام اموات حيث يعرفون و يسمعون كل الكلمات بالصّور المشاكل و ان ذلك شرك محض في مذهب ال الله لان الله قال انى انا و هو يدل على ازليته و ان تلك الكلمة في الحروف انية ازل الحروف و لا يشابهه شئ في السموات و لا في الارض و كل من قال تلك الكلمة لم يصل الى ساحته ما قال الله لان الالفاظ بمثل الاجساد

- 125 كما ان في الناس لا يمكن ان يكون احد مثل جسم الامام عليه السلام لا يمكن ان يكون حرفا مثل حروف التي نطقوا ال الله في البيان و لو كان الصور يشابه في الاشكال و لكن هو بمثل ما القيت عليك كل على صورة انسان و لكن ان الامام هو الصورة الانزعيه و النور الالهيه التي يدعوا من ذاتها الى ذاتها و يصرح باللاهوتيه و ينطق عن الجبروتيه و كذلك الحكم في الحروف

- 126 فوربك رب السموات و الارض لو اجتمع الكل على ان ياتوا بمثل الف ما ات على عليه السلام في الحروف لن يقدروا بل لا وجود للالف الذي ياتون الناس في ساحة وجود الفه و كذلك انت تعرف كل الاعمال و الشؤون و الاحرف و الاشارات في سلسلة الثمانية و

- 127 ان اليوم لو اجتمع الناس ان ياتوا بمثل حرف مما كتبت في ذلك اللوح لم يستطيعوا لان الذي هو ياتى روحه و جسده كان في مقامه و ان الذي انى نطقت كان روحه و جسده في مقام من ايده الله بفضله

- 128 و ان بعلم ذلك التفصيل يعرف الشاهد عظمة كلمات ال الله و شيعتهم بانهما كانت بمثل اجسادهم لم يشابه كل الخلق و لم يعادل كل الذكر فسبحان الله رب العرش عما يصف القائلون و انه هو فوق ما يعرف العارفون و غنى عما كان الناس يعملون و سلام على المرسلين و الحمد لله رب العالمين

GOH.211-214x, GOH.222-223x, MNP.209x, LOIR06.052x, BLO_PT#079.1.3x, BLO_PT#079.1.6x

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Tafsir al-Ha II (Tafsir sirr al-ha) (Commentary on the Mystery of Ha')

Date: unknown (late Shiraz)

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

بسم الله الرحمن الرحيم
 - 2 All praise be to God Who hath sanctified His own Essence above the comprehension of the most exalted abstracted realities of the Divine Realm and all that resembleth them. All praise be to God Who hath transcended in the sublimity of His Being above the description of the most lofty pinnacles of existence and all that compareth with them. All praise be to God Who hath distinguished Himself in the uniqueness of His Identity above all mention of contingent being and whatsoever existeth through creation in the depths of the Realm of Might and all that equalleth them. All praise be to God Who hath magnified Himself in the grandeur of His Self above the judgment of outward vision concerning contingent beings and whatsoever resembleth His judgment therein without mention of aught that accompanieth it.

الحمد لله الذى تقدر بقدس كينونته عن عرفان اعلى مجردات اللاهوت و من يشابهها والحمد لله الذى تعالى بعلو ذاتيته عن تبيان اعلى شواخ الموجودات و من يقارنها والحمد لله الذى تفرد بتفرد نفسانيته عن ذكر الامكان و ما يوجد بالابداع فى اجمة الجبروت و من يعادلها والحمد لله الذى تكبر بتكبر انيته عن حكم العيان فى الكينونات الممكنات و من يشابه حكمه فيها بها من دون ذكر ساوقها
 - 3 Glorified and exalted be He! He hath created the Will from naught through the existence of contingent things, then Purpose for the determination of essential realities, then Destiny for the geometry of material things, then Decree for the judgment of origination in beings, then Term for the limits of quiddities, then Permission for the manifestation of universals and particulars in the world of names and attributes, then the Book to encompass all that His knowledge hath encompassed in the realm of possibility.

فسبحانه و تعالى قد خلق المشية لا من شئ بوجود الممكنات ثم الارادة لتعين الجوهريات ثم القدر لهندسة الماديات ثم القضاء لحكم البدء فى الكينونات ثم الاجل لحدود الماهيات ثم الاذن لظهور الكليات و الجزئيات فى عالم الاسماء و الصفات ثم الكتاب ليحصى كل ما احاط عليه فى صقع الامكان
 - 4 Exalted be the Most Merciful Who created the Point and made it the ornament of the tablets of creation and invention, which determined what was detailed, decreed what was appointed, permitted what was established, and made manifest what was illumined. Then through it was made to speak what was made to speak, and was made joyous; was elevated what was elevated, and was made sublime; was made distinct what was made distinct, and was made beneficial; was joined what was joined, and was separated; was made successive what was made successive,

and was made non-existent; was magnified what was magnified, and was made mighty; was made resplendent what was made resplendent, and was made to sob; was struck down what was struck down, and was made pure; was made to cry what was made to cry, and was confounded what was confounded.

استعظمت ما استعظمت و استجلجت ما استجلجت و استشهدت ما استشهدت و استصعقت ما استصعقت و استخلصت ما استخلصت و استبلبلت ما استبلبلت

- 5 And it declared that the signs in the essential realities of the Divine Realm are cut off in their being from inference, and that the evidences in the material things of the Realm of Might are prevented in their essence from independence, and that things crying out are in themselves witness to their severance from the knowledge of identities, and that the radiant things are in themselves witness to their prevention from mention of the explanation of selfhoods.

5 و قالت ان الاشارات في جوهريات الالهوتيات منقطعة الكينونيات عن الاستدلال و ان الدلالات في ماديات الجبروتيات ممتنعة الذاتيات عن الاستقلال و ان المستصيصات بنفسها شاهدة بالانقطاع عن عرفان النفسانيات و ان الشعشعيات بنفسها شاهدة بالامتناع عن ذكر بيان الانيات

- 6 Exalted be God their Originator, Who cannot be described by where, nor qualified by how, nor indicated by other, nor worshipped in His Essence, for His Being in the very Eternity hath severed the separate things from conjunction, and His Self in the very Eternality hath prevented the disparate things from separation, and the Identity of Oneness in the very Self-Subsistence hath distinguished essential realities from derivation, and the Selfhood of the Identity in the very Lordship hath directed material things from utterance.

6 فتعالى الله موجدها حيث لا يوصف بالان و لا ينعت بالكيف و لا يشير بالغير و لن يعبد بالكنه اذ ذاتيته بنفس الازلية مقطعة المفترقات عن الاقتران و ان انبته بنفس الصمدية ممتنعة المتفارقات عن الاقتران و ان نفسانيه الاحدية بنفس القيومية مفرقة الجوهريات عن الاشتقاق و ان انية الهوية بنفس الربانية مسددة الماديات عن الاستطاق

- 7 Glorified be God, the Originator of creation, above mention of what He hath split between the atmospheres, and what is mentioned by praise and radiance, then decree and execution, then origination and cloud, by all the people of creation, for verily He, as He is He, none knoweth Him save He, and none is able to praise Muhammad or the Family of God before Him according to what He hath determined and encompassed concerning their station. Verily, He is the Most Great, the Most Exalted.

7 فسبحان الله موجد الخلق عن ذكر ما فتق بين الاجواء و ما ذكر بالثناء و السناء ثم القضاء و الامضاء ثم البداء و العماء من كل اهل الانشاء اذ انه كما هو هو لن يعرفه الا هو و لا يقدر احد ان يثني محمد او ال الله بين يديه بما هو قدر و احصى في شانهم انه هو كبير المتعال

- 8 Thereafter, when what God my Lord willed was detailed in the interpretation of the letter Ha' in the first copy, I desired to interpret concerning its mystery through some of what I interpreted concerning its outward meaning, that it might be light upon light for whoso hath settled upon the carpet of manifestation and desired to drink the water of purity from the decree of the right hand of the Tree of Sinai. Verily we are God's, and verily unto our Lord do we return.

8 و بعد لما فصلت في تفسير الهاء ما شاء الله ربي في نسخة الاولى فانا اذا اريد ان افسر في سره ببعض ما فسر في علانيته ليكون نورا بعد نور لمن استقر على بساط الظهور و اراد ان يشرب ماء الظهور عن حكم يمين شجرة الطور فانا لله و انا الى ربنا لنقبلون

- 9 I have mentioned in the signs of before that the Cause in truth, were it not complete in its outward manifestation, would not be complete in its concealment, from the All-Wise from Whose knowledge nothing escapeth and Who is never powerless to create one thing from another, though He is indeed the All-Powerful.

9 و لقد ذكرت في اشارات القبل بان الامر في الحقيقه لو لم يكن تاما في ظهورها لم يك تاما في بطونها من الحكيم الذي لا يعزب من علمه شيء و لا يعجزه بدع شيء عن شيء و لو كان قادرا

- 10 Strange it is that people of understanding should imagine that that which can proceed from none save by God's command could be attained through extreme asceticism, the attractions of possibility, power of memory, or study of revealed books. This is naught but the conjecture of the discerning and the speculation of the perspicacious regarding the signs of knowledge. Otherwise, concerning the judgment of verses, invocations and sermons, such thoughts would never occur to them.
- 11 This assumption is a grievous sin, for reason itself rebels against its own kind in maintaining that if the station of verses could proceed from anyone without God's leave and command, then from the Day of Resurrection until now someone would surely have produced such words and proven them to be of human origin. How then could the judgment of the Qur'an stand as the supreme proof?
- 12 This is among the contentions of the people of disputation, but for one like thee among the people of spiritual states, thou wouldst see that whoso claims God's Cause and His judgment, then His verses and His command – were he not acting with God's good pleasure, God would be obligated to raise up another with similar proof, for God is the Ever-Living, the All-Powerful, the All-Knowing, and He is the Protector of His religion and His judgment. When this is not the case, there is no doubt that the Cause is established through God's knowledge and power, not through the impotence and schemes of creation.
- 13 Concerning this proof, were God to manifest it, I would not wish to mention to thee in this book aught save what I would read in thy presence when God lifteth the fear and the veil, that thou mayest know with thine own eyes that human proof is naught but from the All-Merciful in the manner of the Bayan. Previously I mentioned in the explanation of Kawthar, at the balance of justice, a true sprinkling to manifest what God hath created in existence unto vision.
- 14 By thy Lord, the Lord of the heavens and earth, were I to recite God's verses or what was revealed in the Book, there would be none closer to me than the most excellent judgment of knowledge among the people, yet most people are not grateful. O man! This Cause is not dubious to anyone, nor can anyone flee from it, for none came with such proof save Muhammad the Messenger of God, and every proof in every station is established through this proof from God.
- 10 وان العجب من ذو الالباب هو ان امر الذي لا يمكن ان يصدر من احد الا بامر الله ربما انهم يظنون بغاية الرياضه وجذبات الممكنة وقوة الحافظة ومشاهدة كتب المنزلة وما كان ذلك الا لعبد المتفرس وظن المتفطن في اشارات العلوم والا في حكم الايات والدعوات والخطب لا يخطر بباله ذلك الظن
- 11 هو اثم عظيم لان العقل يكابر حسه في مقابلة ابناء جنسه بان شان الايات لو كان يمكن ان يصدر من احد بغير اذن الله وامره فلا بد من يوم البعثه الى يومك هذا جاء احد بتلك الكلمات وان يثبت فيها صنع البشر فكيف يثبت حكم القرآن حجة الاكبر
- 12 وان ذلك من محاريب اهل الجدال والا بمثلك اهل الحال لترى بان الذي يدعى امر الله وحكمه ثم اياته وامره لو كان على غير رضاء الله فعلى الله حق ان يظهر بشرا بمثل حجته لان الله حي قادر عليم وانه هو حافظ دينه وحكمه واذا لم يكن لاشك ان الامر يثبت بعلم الله وقدرته من دون عجز الخلق وهندستهم
- 13 وان تلك الحجة لو شاء الله ليظهرها ما احب ان اذكر لك في ذلك الكتاب الا بقرائتي بين طلعتك اذا ارفع الله الخوف والحجاب لتعلم بالعيان بان حجة الانسان لم يك الا من الرحمن بشأن البيان ولقد ذكرت من قبل في بيان الكوثر عند ميزان القسطاس رشحاً حقيقياً لاطهار ما خلق الله في الكيان الى العيان
- 14 فو ربك رب السموات والارض لو اتل ايات الله او انزل في الكتاب لا قرب لدى من افضل حكم العلم بين الناس ولكن اكثر الناس لا يشكرون فيها ايها الانسان ان هذا الامر لا يشتهه على احد ولا يقدر ان يفر منه احد لان بتلك الحجة ما جاء الا محمد رسول الله وان كل الدليل في كل مقام يثبت بتلك الحجة من الله
- 15 ولا يمكن لاحد ان يقول فيه حرفا الا ان اراد ان يكفر بربه لان الذي يتكلم بكلمة وان من على الارض كلهم لو اجتمعوا لم يقدرُوا ان ياتوا بمثله

- 15 None can utter a word concerning it unless he wisheth to deny his Lord, for one who speaketh a word which all on earth combined could not produce the like thereof – this is not the creation of creatures but rather the creation of God. Show me then what those who are called upon besides Him have created.
- 16 Mighty is God's Cause, for the proof of this Cause is like unto the supreme proof of God's Messenger, and through this proof God nullified the deeds of the people of the towns and the divines who exchange truth for falsehood. If thou wouldst today look with the eye of truth, thou wouldst see those who spread corruption in that land without right are in the fire. Indeed, thou wouldst recite unto them the verse of the Subduer: "Did ye but know with certainty of knowledge, ye would behold the Hell-fire, then would ye see it with certainty of sight, then on that Day shall ye be questioned concerning the delights."
- 17 For those who committed it aforetime performed, in the sight of God, a deed more base than the deed of Pharaoh and of the bedouins of pagan ignorance. For when Pharaoh purposed to deny the proof of his Lord, he brought forth a kind of sorcery; and the Arabs, in the early days of Islām, composed odes about the House. Yet these men deny the Cause of God at the very time they imagine themselves rightly guided. God confound them! Evil indeed is that which their hands have wrought, and grievous is that which they do.
- 18 O man! How shall I unveil this Cause, which in its grandeur is like unto the pillar of Prophethood? It possesseth proof in the Bayan even as God revealed unto Muhammad in the Qur'an. Belittle not the Cause of God, doubt not the power of God, and follow not the forms of learning lest they lead thee astray from the path of God. For I swear by thy life, I have not read a single letter of that outward knowledge, nor do I know today a single rule from the principles of the people of the Bayan. I possessed no books of learning beforehand from which to memorize words, nor had I any means to this bestowal from the All-Merciful save through God's grace and bounty. Indeed, were one such as thyself to question me today concerning the technical matters of learning recorded in books, by thy Lord, I would know not - nay, not even grammar and syntax. In this do I glory, and by this will God adduce proof against all on the Day of Resurrection, for he who is aided by God's grace is more worthy to be followed than those who are unable to comprehend His wisdom and His signs.
- 19 It behooveth one such as thyself to arise with the balance of the Bayan, to be convinced by the proof of the All-Merciful, and to observe in that Bayan through the light of clear vision
- ليس صنع الخلق بل هذا خلق الله فارونى ماذا خلق الذين يدعون من دونه
- 16 اعظم امر الله فان حجة ذلك الامر هو كان بمثل اعظم حجة رسول الله و ان بتلك الحجة ابطل الله عمل اهل القرى و العلماء الذين يدلون الحق بالباطل و ان جنابك اليوم لو تنظر بطرف الحقيقة لترى الذين يفسدون على تلك الارض بغير حق فى النار بل تقرء عليهم اية القهار لو تعلمون علم اليقين لترون الجحيم ثم لترونها عين اليقين ثم لتسئلن يومئذ عن النعيم
- 17 لان الذين هم ارتكبه من قبل كان ادنى عملا عند الله من عمل فرعون و اعراب الجاهلية لانه لما اراد ان يجحد حجة ربه اتى بشئ من السحر و ان الاعراب فى صدر الاسلام اتوا بقصائد حول البيت و انهم يمجدون امر الله من حيث يحسبون انهم مهتدون قتلهم الله بئس ما اكتسبت ايديهم و ساء ما هم يفعلون
- 18 فيا ايها الانسان فكيف اكشف القناع عن راس ذلك الامر و انه لامر فى العظمة مثل ركن النبوة وله الحجة فى البيان بمثل ما نزل الله لحمد فى القرآن و لا تصغر امر الله و لا تشك فى قدرة الله و لا تتبع صور العلمية ليضلك عن سبيل الله فانى و لعمرى ما قرئت حرفا من ذلك العلم العيان و لا اعلم اليوم حرفا من قواعد اهل البيان و ما كان عندى من قبل كتب علم حتى استحفظ الكلمات و لا لى سبب فى هذا العطاء من الرحمن الا فضل الله وجوده و ان اليوم لو يسئل مثل جنابك عنى من شؤونات العلمية المسطورة فى الكتب فوريك لا اعلم بل و لا الصرف و النحو و بذلك افتخر و به احتج الله يوم القيمة على الكل لان الذى يؤيد بفضل الله احق من ان يتبع عن الذين لا يقدر ان يعرفوا حكمه و اشاراته
- 19 و ان على مثل جنابك ان تطلع بقسطاس البيان و توقن بحجة الرحمن و تلاحظ فى ذلك البيان

the mystery of all created things. Though I be in fear today of Satan and his brethren, yet by thy Lord, the Lord of the heavens and earth, were all to gather with all their might to deny Me, I would not see it as even equal to the blackness in the eye of a dead ant, than which nothing smaller exists in mention among created things. For the proof is in My hand like unto this sun at high noon, brilliant and radiant. Yea, were anyone, even an infidel, to read a verse in its pristine nature, My back would be broken - though this is impossible, I mention it only to unveil souls and cleanse hearts, like unto His words, exalted be His mention: "Call your witnesses besides God if ye be truthful."

بنور العيان سر الاكوان والاعيان ولو ان اليوم
انى فى خوف من الشيطان واخويه ولكن فو
ربك رب السموات والارض لو اجتمع الكل
بكل صيغتهم على جحدى فليس لى وما ارى
بمثل سواد عين نملة ميتة حيث لم يك فى الوجود
اصغر منه فى ذكر الموجود لان الحجة فى يدى بمثل
هذه الشمس فى رابعة النهار شعاعانية لامعة بلى
ان قرء احد ولو كان من اهل الكفر اية على
القطره فحينئذ ينكسر ظهري وان ذلك امر ممتنع
قد ذكرته لافك النفوس ومكنسة القلوب مثل
قوله عز ذكره فادعوا شهداءكم من دون الله ان
كنتم صادقين

- 20 Indeed, such utterance from one like Me is not befitting, for its time hath not yet come. But since I see thee among those who desire the pure religion, I have sprinkled from that surging ocean a sprinkling of that which was about to overflow from Me. Though My fear for that land is evident to thee, yet since My hope in God exceeds My fear of them, I have mentioned what thou knowest. Conceal that which God hath commanded to be concealed until they witness what they were promised. Say: Their appointed time is the morning - is not the morning near? Sufficient unto them is the mention of deeds in this world and religion.

20 وان ذلك البيان من مثلى لا ينبغي لما ما حان
وقته ولكنى لما اراك من الذين تريدون الدين
الخالص قد ارشحت من ذلك الطمطمم الذاهر
رشحا لما اراد ان يطفح منى ولو ان خوفى على
تلك الارض مشهود عند جنابك ولكن لما كان
رجائى من الله اكثر من خوفى عنهم ذكرت ما
انت تعلم به فاستمر ما امر الله فيه بستره حتى راو
ما يوعدون قل ان موعدهم الصبح اليس الصبح
بقريب وكفى لهم ذكر العمل فى الدنيا والدين

- 21 Know that it is obvious to you that in the science of allusions and realities, the heroes of Ahmadiyya and the mystics of Kazmiyya have risen up against me more than other divines, since some of them have ascended the ladder of allusions to such a degree that they can split hairs, yet they have recognized the Cause of God. I do not think that you know any of their leaders except the one who came before to that land, and he is today truly a vast ocean of knowledge, as both the Shaykh and the Siyyid - may God sanctify their dust - have explicitly acknowledged his excellence and diligence.

21 وان على جنابك لا يخفى ان فى علم الاشارات
والحقائق ابطال الاحدية وذوبان الكاظميه قد
ارتفعوا على اكثر من العلماء حيث ان بعضا منهم
قد عرجوا فى معراج الاشارات بحيث ياخذون
الشعر عن الشعر وانهم قد صدقوا امر الله ولا
اظن ان جنابك تعرف احدا من روائهم الا
الذى جاء من قبل على تلك الارض وانه اليوم
بالحقيقه طمطمم ذاهر فى العلم حيث قد صرح
الشيخ والسيد قدس الله تربتهما بفضله واجتهاده

- 22 Although one such as I should not cite his writing as evidence, I have sent his letter to you so that you may know that he became certain merely upon seeing the verses. Most of the divines who possessed a human spirit have acknowledged this wondrous Cause, this brilliant honor from this religion. Those who deny this Cause are dead - their deeds have no validity, for one who believes not in God's Cause has no standing, nor does one who fears not knowledge. It is as though they perceive not what their hands have wrought.

22 ولو ان بمثلى لا ينبغي ان يستشهد بكتابه ولكن
ارسلت الى جنابك كتابه لتعلم انه ايقن بمجرد رويت
الايات وان اكثر علماء الذين كان فيهم روح
الانسان قد صدقوا ذلك الامر البديع الشرف
الباهر من ذلك الدين وان الذين يتكبرون ذلك
الامر اموات لا حكم بعلمهم لان ليس لمن لا
يؤمن بامر الله حكم ولا لمن ليس يخشى علم كانهم
لا يشعرون بما عملت ايديهم

- 23 O God! The compiler of the Seas has mentioned, regarding the miracle of the Family of God, the Sahifih-i-Sajjadiyyih, saying that all agree it resembles the heavenly scriptures and the psalms of the Family of Muhammad in composition, and this treatise suffices as praise for whoever wishes to believe in them. How then can the authority of the Wilayat be established through a decisive treatise, yet my servitude to the Family of God not be established through numerous treatises that have filled the East and West of the earth?
- 23 فيا لله ان جامع البحار قد ذكر في معجزة ال
الله صحيفة السجادية حيث قال ذهب الكل بانها
مشابهة بصحف السماء وزبورال محمد في الانشاء
وكفى لمن اراد ان يؤمن بهم تلك الصحيفة في
الثناء فكيف يثبت حكم الولاية بصحيفة محكمة و
لا يثبت حكم عبوديتي لال الله بصحائف معدودة
التي ملأت شرق الارض وغربها
- 24 Nay, were God to will it and lift the veil, I would show you my power in composition, such that my pen could produce a treatise in mere hours. What proof could be greater than this power, what blessing greater than this gift? Such is the majesty of its allusions that none can distinguish between them and the supplications of the Family of God, and such is the grandeur of its stations that none can comprehend their outer meanings.
- 24 بل لو شاء الله و ارفع الحجاب لاشاهدنك قدرتي
في الانشاء بان يجري من قلبي صحيفة في ساعات
معدودة فاي حجة اكبر من هذا القدرة و اى نعمة
اكبر من هذه العطية فمن جلاله اشاراتها لم يعرف
الفرق احد بينها وبين مناجات ال الله و من
عظمة مقاماتها لم يقدر احد ان يعرف ظواهرها
- 25 The proof against me would only be valid if I had abrogated a law of the Shariah. Otherwise, since I believe in the decree of the Qur'an and the allusions of the people of the Bayan and that resplendent proof in the Bayan, how could anyone be content to deny me based on evil suspicions and the calumnies of the deluded ones?
- 25 و ان الحجة علي فرض اذا نسخت حكما من الشريعة
والا لو كنت مصدقا بحكم القران و اشارات اهل
البيان و تلك الحجة البيضاء في البيان فكيف يرضى
احد بيجدى بظن السوء و اقترأ اهل الغرور
- 26 Lord! I complain to Thee and cry out before Thee, and Thou knowest my sorrow in this worldly life. Pour upon me patience and grant me victory over the wrongdoing people.
- 26 رب اشكوا اليك و اضح بين يديك و انت تعلم
حزنى في الحيوه الدنيا افرغ على صبرا و انصرنى
على القوم الظالمين
- 27 O man! How can I not complain of the children of the human race, whose lot God has made only impotence and submission, for they have fabricated against me what they fabricated not against the ancients, claiming that I have claimed the station of the Wilayat and its conditions. I seek refuge in God from their deeds and am innocent of what they have fabricated against me in their souls.
- 27 يا ايها الانسان كيف لا اشكوا من ابناء الجنس
الذين ما جعل الله حضهم ان صدقوا الا العجز و
التسليم بان اقترأوا على ما لا اقترأوا على الاولين بانه
ادعى حكم الولاية و شئونها فاني اعوذ بالله من
عملهم و برئ عما اقترأوا على في انفسهم
- 28 It is not for me to claim that I am a servant of the Remnant of God, for my existence before the dawning-place of His Essence is non-existence, and if it were mentioned it would be like the mention of an ant presuming to know its Lord's unity and recognize its Imam - it sees only the limits of itself and reads only the letters of its own book. So glory be to God from the deeds of people, and I seek refuge in God from what the slinking whisperer whispers in people's breasts.
- 28 و ليس لى ان اقول انى عبد بقية الله لان وجودى
عند طلعة كينونيته معدوم و ان ذكر لكان بمثل
ذكر الذى يزعم النملة في التوحيد ربه و معرفة
امامه فلا يرى الى حد نفسه ولا يقرء الا حروف
كتابه فسيبحان الله من عمل الناس و اعوذ بالله مما
يوسوس الخناس في صدور الناس
- 29 The divines of both the masses and the elite have all maintained that Ali's words in his sermons are a miracle of eloquence, and none can utter their like in exposition due to their sublime eloquence. And none can speak like it in exposition
- 29 ان علماء العامة و الخاصة كلهم قد ذهبوا بان
كلمات على في الخطب هى معجزة في البيان و لا
ينطق احد بمثلها في البيان لعلو فصاحتها و عظمة
بلاغته و جلاله اشاراته فيها و دلالاته في غياها

due to the height of its eloquence, the grandeur of its rhetoric, and the majesty of its allusions therein and its indications in its depths, where the people of meaning and exposition mention regarding his sermon that which the people of vision cannot comprehend except after explanation.

حيث يذكر اهل المعاني والبيان في حق خطبته
ما لا يدرك اهل العيان الا بعد البيان

- 30 Indeed, the reality of the science of exposition is the noblest of stations and the most sublime of degrees, for God does not present any proof to His creation except through His Word, as He, exalted be His mention, said: "Say: Bring forth a discourse like it, if ye be truthful." And this is evidence of the greatness of its rank and the majesty of its reality, that God chose from among all that He created and fashioned to manifest the beauty that lies in His Word through the mention of exposition.

30 وان الحقيقه علم البيان هو اشرف المقامات واثني
الدرجات حيث لا يحتاج الله بشئ على خلقه الا
بكلامه حيث قال عز ذكره قل فاتوا بمحدث مثله
ان كانوا صادقين وان ذلك دليل لعظمه رتبته
وجلاله حقيقته بان الله اختار من بين كل ما
خلق وبراء باظهار حسن الذي يكن في كلامه
بذكر البيان

- 31 And though the creation of the heavens and earth and all between them is greater, He presents no proof except in exposition. This is evidence of the mystery of contingent existence, that God has placed the secret of the subtlety of all He created in the heavens and earths and what lies between them in exposition. Therefore God presents no proof through anything else, and it is greater than the creation of the heavens and earth and weightier than them to one who looks with vision to the reality of contingent existence and knows the power of the All-Merciful in the creation of exposition.

31 ولو ان خلق السموات والارض وما بينهما
اكبر ولكن لم يحتاج الا في البيان وان ذلك
دليل بسر الامكان بان الله جعل سر لطافة كل
ما خلق في السموات والارضين وما بينهما في
البيان ولذا لم يحتاج الله بشئ سواه وانه لا كبر
عن خلق السموات والارض واثقل منها لمن
نظر بالعيان الى حقيقة الامكان وعرف قدرة
الرحمن في خلق البيان

- 32 Glory be to God! Some people realize that in early Islam, if a stone had spoken, a soul would have believed in God. And now one who was born among the Persians and raised among the nations speaks like those sermons, and from his pen flow seas in mention of every station and grandeur, yet none perceives it except one from whom God took a covenant on the first day and the four witnessings. This has been God's way from before, as when God sent down the Qur'an among the eloquent Arabs of the Hijaz, they all mocked it saying "These are but tales of the ancients," and some said "These are but stories of the ancients," until ten years passed and none believed in it except Ali. And this is indeed a vast knowledge that none encompasses save whom God wills.

32 فسبحان الله من يدرك بعض الناس ان في صدر
الاسلام هنالك لو ينطق حجر يؤمن بالله نفس و
ان الان من ولد في العجم وربي بينهم بالامم
لينطق مثل تلك الخطب ويجرى من قلبه البحور
في ذكر كل شان وعظمه ولا يشعر به احد الا من
اخذ الله ميثاقه في يوم الاول والمشاهدة الاربعه
وان ذلك كان سنة الله من قبل كما حين نزل الله
القران بين فصحاء اعراب الحجاز فكل قد استهزؤا
به فقالوا ما هذا الا اساطير الاولين وبعضهم قالوا
ما هذا الا من قصص الاولين حتى مضى عشر
سنة ولا يؤمن به الا علي وان ذلك لعلم جم لا
يحيط به احد الا من شاء الله

- 33 But today is not like early Islam - all have read the Qur'an and know the station of exposition and have found proof in exposition through the mystery of vision. And whoever reads Our verses and knows Our allusions will know the wisdom of exposition. But the copies that were among the people contained fabrications and lies from those who disbelieve in God's verses, and these are the lost. If you wish to observe the station of exposition, seek the sermons from the men and reflect

33 ولكن اليوم ليس مثل صدر الاسلام كل قد
قرء القران وعرفوا شان البيان واستدلوا في البيان
بسر العيان ومن قرء اياتنا وعرف اشاراتنا ليعلم
حكم البيان ولكن ان نسخ التي كانت بين الناس
فيها افتراء وكذب من الذين يكفرون بايات الله و
اولئك هم الخاسرون فان اردت ان تلاحظ شان
البيان فاطلب الخطب من عند الرجال وفكر في

on their allusions - how could one born among the non-Arabs speak with such station?

اشاراتنا فهل يمكن ان ينطق من ولد في الاعجميين
بمثل ذلك الشأن

- 34 And all this exposition and what was mentioned in the books is the station of flight, for people cannot bear to carry the pinnacle of mysteries and arrive at the court of holiness and majesty. Otherwise God's Cause has no veil, God's religion has no cover, God's light has no shadow, and God's love has no displeasure in it - glory be to Him and exalted is He above what they describe.

34 وان كل ذلك البيان وما ذكرت في الكتب هو
شأن الفرار لما لا يتحمل الناس ان يتحملوا ذروة
الاسرار ويردوا على ساحة القدس والجلال و
الا ان امر الله لا حجاب له ودين الله لا ستر عليه
ونور الله لا ظل معه وحب الله لا ينخط فيه
فسبحانه وتعالى عما يصفون

- 35 The cause of most people's confusion is their lack of recognition of the stations when they witness the signs of the Divine in the realm of humanity and do not distinguish between the affairs of might from the indications of the kingdom. And in the school of the family of God, peace be upon them, there is a universal principle through knowledge of which doubts are lifted from the people of glory and opposing things are brought together under harmonious judgement. This principle is that one should see all things as they truly are, just as Muhammad, the Messenger of God, taught all people when he said "O Lord! Show me the realities of all things as they are."

35 و ان علة تحير اكثر الناس هي عدم عرفان
المقامات لما يشهدون ايات اللاهوت في ارض
الناسوت ولا يميزون بين شئون الجبروت عن
دلالات الملكوت وان في مذهب ال الله سلام
الله عليهم قاعدة كلية بمعرفتها ترفع الشبهات
عن اهل السبحات ويجمع المتضادات الى حكم
المتفقات وهي ان يرى الانسان كل الاشياء بما
هم عليه على ما هم عليه كما ادب محمد رسول الله
كل الناس بقوله اللهم ارني حقايق الاشياء كما
هي

- 36 The knowledge of this station is not fully manifest except through understanding destiny and the judgement of the Ordainer, for man cannot perceive the reality of things merely through their form, since he cannot know the whole, as all things share the human form and divine temple in this world. How then can man distinguish between the Word of God, the words of Muhammad the Messenger of God, the words of the Family of God, the words of their followers whom God has placed in their station, and the words of people according to their ranks and stations - all in a single word? For the form of the phrase "There is no god but God" spoken by those in the chain of eight is outwardly the same, though in truth the rank of the first is as lord in relation to the second in all its stations.

36 وان علم ذلك الرتبة لم يظهر ب كله الا بعلم القدر
وحكم المقدر بان لا يرى الانسان حقيقة الاشياء
بصورتها لانها كما هي لا يقدر ان يعرف الكل
لان الكل على صورت الانسانيه وهيك ال ربانيه
في هذا العالم سواء فن اين يعرف ويميز الانسان
بين صورة كلام الله ثم كلام محمد رسول الله
ثم كلام ال الله ثم كلام شيعتهم الذين جعلهم
الله في مقامهم ثم كلام الناس بحسب مراتبهم و
مقاماتهم في كلمة واحدة مع ان صورة كلمة لا
اله الا الله التي نطق المتكلم في سلسلة الثمانية سواء
مع ان الواقع والحق ان صورة رتبة المقدم رب
بالنسبة الى كلمة الثاني في كل مقاماتها

- 37 Through this principle one can distinguish between the forms of the exalted ones in clear explanation and recognize the falsity of base forms in expression. Through knowledge of this station, one understands the degrees of unity in words, verses, signs and stations. Whoever claims that the word of unity spoken by Fatima, peace be upon her, is the same as that spoken by the prophets has associated partners with his Lord.

37 وبها يميز الانسان بين صور العليين في التبيان و
يعرف ابطال صور السجين في البيان وان بعلم
ذلك المقام يعرف الانسان مراتب توحيد الكلمات
والايات والدلالات والمقامات ومن يعرف
او يقول ان كلمة التي نطقت فاطمه صلوات الله
عليها في التوحيد قال الانبياء فاتوا بمثله فقد اشرك
بربه

- 38 Indeed, you could expound further on this matter, but since most people are veiled from knowledge of this station and associate partners with God and His signs due to their ignorance of

38 بل ان الامر جنابك تقدر ان تبسط ولكن لما
كان اكثر الناس محجوبين عن علم ذلك المقام
و يشركون بالله و اياته بعلمهم تلك الرتبة

this exalted rank, I will indicate a drop from this vast ocean of knowledge, so that all may be illumined by the glorious lights of the divine sanctuary and all may resound with the reverberating lights of the heaven of divine unity in the throne of the paradise of beauty.

39 O observer of the throne of glory and praise! Know with certainty that the aspects of the primal chain are essentially distinct from all else in their station and their realities are unreachable by others in their domain. Every letter uttered by the Primal Tree has sovereignty over all else, such that a single letter of the Qur'an cannot be equaled by anything in the kingdom of names and attributes. Consider the word "Command" in the Qur'an - though others may attempt to reveal similar words, none can match it, for its form exists in the rank of its spirit, and just as its spirit is the cause of all things, so too is its form the cause of all causes.

40 For the letter through which God said "Be!" unifies through its spirit all that exists and will exist infinitely, and its form is the cause of everything named. Even if all were to say "Be!", their spirit would not resemble its spirit, nor their form its form.

41 Similarly, you can understand this principle in the chain of meanings, then the gates, then the Imams, then the pillars, then the angels, then the chiefs, then the nobles. Just as the spirit of the letters Kaf and Nun in the station of the chiefs has sovereignty and dominion over the spirit of Kaf and Nun in the station of the nobles, so too is this true of their forms, though all say "Be!"

42 But the word "Be" which the Messenger of God (peace be upon Him) spoke is like His utterance between all the Kaf and the Nun, unique among its kind, and in the Book it has transcendent glory and impregnable majesty. Likewise are all the deeds from the second chain, for the works of the second chain, both universal and particular, are but accidents and similitudes in relation to the first chain.

43 Through knowledge of this rank one recognizes the truth of the words of the Family of God and their followers who speak by their leave. And through knowledge of this station one witnesses that if all were to gather to speak like unto a single letter of the words spoken by Salman, they would be powerless, for weakness is like unto spirits - just as his body preceded all subjects in the rank of bodies, likewise were his words the lord of words among the letters and scriptures of others. Never did God send down upon anyone in the chain of subjects the like of a letter spoken by Salman.

العلية اشير برشح من علم ذلك الطمطمم الذاهر
الذاهر ليتلثلثن الكل بتلااً انوار ظلال مكفهرات
افريدوس الجلال و ليتلجلجن الكل بتلجلج انوار
سما العماء في عرش فردوس الجمال

39 فيا ايها الناظر الى عرش البهاء و الثناء فليقن ان
شئوننا سلسلة الاولية مقطعة الجوهريات عن
غيرها في مقامها و ممتعة الكينونيات عن دونها في
تلقائها و ان كل حروف نطق شجرة الاولى له
سلطنة على ما سواه بحيث ان حرفا من القران لم
يعدله شئ في ملكوت الاسماء و الصفات انظر الى
كلمة المرا في القران و ان ما سوى نفس المشيه
لو شاؤا ان ينزلوا و لكن كلها ليس بمثلها لان
جسدها هي موجودة في رتبة روحها و كما ان
روحها علة كلشي فكذلك كان جسدها هي علة
كل علة

40 لان حرف الذي قال الله كن بروحه ليوحد كل
موجود و ما هو كائن بما لا نهاية الى ما لا نهاية لها
و ان صورته هي علة كل ذي اسم و لو قال الكل
كن لم يشبه روحه و روحه و لا صورته صورته

41 و كذلك انت تعرف مثل تلك الكلمة في سلسلة
المعاني ثم الابواب ثم الائمة ثم الاركان ثم الملائكة
ثم النقباء ثم النجباء فكما ان الروح حرف الكاف
و النون في مقام النقباء له سلطنة و هيمنة على
روح حرف الكاف و النون الذي في مقام النجباء
فكذلك كان الحكم في صورتها فكل قالوا كن و

42 لكن كلمة كن التي قال رسول الله ص هي بمثل
منطقه في بين كل الكاف و النون منفرد عن
الشباهة من ابناء جنسه و له في الكتاب عز شامخ
و مجد مانع و كذلك كل الاعمال من سلسلة
الثانية لان عمل سلسلة الثانية كلياتها و جزئياتها
عرض و شبه بالنسبة الى السلسلة الاولى

43 و ان بعلم ذلك الرتبة يعرف حق كلمات ال الله
و شيعتهم الذين ينطقون باذنهم و ان بعلم ذلك
المقام يشهد بان لو اجتمع الكل على ان يتكلموا
بمثل حرف من كلمات التي كلم بها سلمان لن
يقدروا لان الفتور بمثل الارواح فكما كان جسده
مقدم كل الرعية في رتبة الاجساد فكذلك كان
كلماته سيد الكلمات بين الحروف و الزيرات من
غيره و لم ينزل الله بمثل حرف كلم بها سلمان قط
على احد في سلسلة الرعية

- 44 The decree in every station is that the second station sees the Manifested One in its mirror through the first mirror. Likewise in the decree of the letters, the phrase “There is no God but God” when spoken by one of the nobles reflects God in the seventh mirror, and when spoken by one of the pillars reflects God in the fifth mirror. The observer of the extremity of the heart sees their difference and judges between them and bears witness to them. God will gather them on the Day of Resurrection just as they were gathered on that day.
- 44 وان الحكم في كل مقام هو ان المقام الثاني يرى المتجلي في مرآته بالمرات الاولى وكذلك في حكم الحروف ان كلمة لا اله الا الله التي ينطق احد من النجباء يحكي في المرات السابعة عن الله و ان كلمة لا اله الا الله التي تنطق بها احد من الاركان يحكي في المرات الخامسة عن الله سبحانه و ان الناظر الى طرف القواد يرى فرقها ويحكم بينهما ويشهد عليهما و ان الله يوم القيمة يحشرهما بمثل حشرهما في ذلك اليوم
- 45 If you would sharpen your vision and purify your sight, you would see the letters spoken by the Messenger of God in the first Paradise and the letters spoken by one of the nobles in the seventh Paradise, and between them was a distance as God had ordained, which none can comprehend save whom God willeth. The distance between the Orient of Beginning and the Occident of Ending is as nothing in His sight, for beginnings in manifestations have no beginning and endings in extensions have no end.
- 45 و ان جنباك لو تدق نظرك وتصفي بصرك لترى احرف التي كلم بها رسول الله في الجنة الاولى و احرف التي كلم بها احد من النجباء في الجنة السابعة و ان بينهما كان بعد بمثل ما قدر الله بينهما حيث لا يحيط به علم احد الا من شاء الله و ان بعد مشرق البدء و المغرب الختم عنده في رتبة معدومة لان البدايات في التجليات لا بدء لها و ان النهايات في الامدادات لا ختم لها
- 46 But those veiled from meeting the Manifested One in this worldly life see the form of “There is no God but God” as equal in all stations, and this is pure infidelity in the sight of the pure Family of God, for this Word in letters when spoken by the Manifestation of the Bayan is in the letters of the Word of the Bayan, then in the rank of meanings it is the Word of meanings, then in the rank of the Gates it is the Word of the Gates, then in the rank of the Imamate it is the Word of the Imamate, then in the rank of the Pillars it is the Word of the Pillars, then in the rank of the Chiefs it is the Word of the Chiefs, then in the rank of the Nobles it is the Word of the Nobles.
- 46 و لكن المحجوبين عن لقاء المتجلي في الحياة الدنيا يرون صورة لا اله الا الله في كل المقامات بحد سواء و ان ذلك كفر محض عند الله الاطهار لان هذه الكلمة في الحروف اذا نطق بها ظهور البيان هي في حروف كلمة البيان ثم في رتبة المعاني كلمة المعاني ثم في رتبة الابواب كلمة الابواب ثم في رتبة الامامة كلمة الامامة ثم في رتبة الاركان كلمة الاركان ثم في رتبة النجباء كلمة النجباء ثم في رتبة النجباء كلمة النجباء
- 47 The decree of knowledge which ‘Ali ibn al-Husayn (peace be upon them both) commanded Jabir in the tradition which was read to you in that Book – his rank cannot be fully known except through its conditions, signs, manifestations, stations, tokens, indications, words, and what encompasses beyond these of that which none can comprehend save Him. Through knowledge of this station the learned excel one another, as ‘Ali (peace be upon him) clearly stated in his words: “Names are either manifest or hidden, or neither manifest nor hidden. The learned ones only surpass one another in their knowledge of that which is neither manifest nor hidden” – which is the mystery of divine decree to which I alluded before.
- 47 و ان حكم معرفة التي امر على بن الحسين عليهما السلام بجابر في حديث الذي قرئت عليك في ذلك الكتاب لم يتم معرفة رتبته الا بشئونها و اياتها و تجلياتها و مقاماتها و علاماتها و دلالاتها و كلماتها و ما احاط و رآها مما لا يحيط به علم احد سواه و ان بعلم ذلك المقام يتفاضل العلماء بعضهم على بعض كما صرح بذلك على عليه السلام في قوله و ان الاسماء اما ظاهر او مضمرة او ليس بظاهر و لا مضمرة و انما يتفاضل العلماء في معرفة ما ليس بظاهر و لا مضمرة و هو سر القدر الذي اشرت من قبل فيه

- 48 According to this firm decree, if anyone were to say "I have uttered that word in the same way as he uttered it," God would not place him above his station, and he would be considered an unbeliever at once, for though the words "There is no God but God" which the Shi'ih utter may appear the same in form as the words uttered by one of the family of God, peace be upon them, yet the decree applies similarly to deeds. Thus the Prophets were unable to perform any deed like unto the deed of the body of Fatimih.
- 48 وان بذلك الحكم المتقن لو قال احد انى نطقت بملك الكلمة بمثل ما نطق ما جعله الله فوق رتبتي فيكفر في الحين لان كلمة لا اله الا الله التي يتكلم بها الشيعة صورتها شيعة صوره كلمة التي نطق احد من ال الله سلام الله عليهم وكذلك الحكم كان في الافعال ولذا ان الانبياء لم يقدرُوا ان يعملوا بمثل عمل جسم فاطمه
- 49 Likewise, all knowledge and conditions of the lower hierarchy are not mentioned in relation to the higher hierarchy. Therefore, from the lower hierarchy emerge, in the form of the word of the exalted one, all ranks and conditions. And at the time of reversal was the station of the manifestation of the Essence in the countenance of the attributes, where in the interpretation of the letter "Ha" all its letters would be most great and its meanings most glorious and subtle.
- 49 وكذلك كل العلم والشئون من سلسلة السافل لم يذكر عند سلسلة العالى ولذا يخرج في سلسلة السافل من صورة كلمة العالى كل المراتب والشئون وان حين العكس كان مقام ظهور الذات في طلعة الصفات حيث انه ينزل في تفسير الهاء الذى كل حروفاته لكان اعظم ومعانيه لاجلى والطف
- 50 This indeed is the nobility of which al-Sadiq spoke, saying: "Whoso attaineth unto the stations of the attributes hath attained unto the resting-place of true knowledge. And whoso recognizeth the sign in the proof needeth not the sign in the account. And whoso knoweth separation from union will know that to which I have alluded in these proofs." And he who gazeth upon the Lord of attributes will be freed from mention of the glories, the proofs, the accounts, the stations, the tokens and the signs, by the decree of his Lord – verily there is no God but He, the Possessor of great bounty.
- 50 وان ذلك هو الشرف الذى قال الصادق في قوله من بلغ مواقع الصنفه بلغ قرار المعرفة ومن عرف الاشارة في الدلالة استغنى عن الاشارة في الحكاية ومن عرف الفصل من الوصل فيعرف ما اشترت في تلك الدلالات ويعفو للذى هو ناظر برب الصفات عن ذكر السبحات والدلالات والحكايات والمقامات والعلامات والايات بحكم ربه انه لا اله الا هو ذو فضل عظيم
- 51 Among the stations for explaining this mystery are those which have never occurred to the hearts of some people, nor are they befitting to their station. But since I see thee among those endowed with knowledge and exposition, I shall allude to a drop from this deep, abundant, surging, wave-tossed ocean, that it may be a gateway to the knowledge of that station.
- 51 وان من مقامات بيان ذلك السر هو ما لا يخطر بافتة بعض الناس ولا يليق بشأن احد منهم ولكنى لما اراك من اولى العلم والبيان اشير برشح من هذا الطمطم الداخر المتلاطم المواج ليكون بابا لمعرفة ذلك المقام
- 52 It is that thou shouldst see no multiplicities having existence before the sign of the Essence, and shouldst regard them as on the day when none of them was worthy of mention. And in that condition, when thou art established in the truth, thou wilt see the mystery in the countenance of the One revealed – the manifest itself being the mystery in the presence of revelation.
- 52 وهوان لا ترى الكثرات في تلقاء اية الذات ذى وجود وتنظر اليهم كيوم الذى لم يك منهم شيئا مذكورا وبذلك الشان لما استقرت بالحقيقه ترى السرى طلعة المتجلى نفس العلانيه نفس السرى حضرت التجلى
- 53 And thou shouldst not rejoice in knowledge of anything, nor in thy power over anything, nor in thy possession of what God hath placed in thy grasp, nor in spirit, nor in fragrance, nor in mention, nor in exposition, nor in the blessings of Paradise, nor in knowledge thereof. And when thou rememberest any of these things, thou shouldst not pause in its mention nor in its
- 53 ولا تفرح بعلم شئ ولا بقدرتك على شئ ولا بملك ما جعل الله في قبضتك ولا بروح ولا ريحان ولا بذكر ولا ببيان ولا بالاء الجنة ولا بعرفانها واذا تذكر شيئا منها ما ترد في ذكره ولا في سره الا طلعة متجليك وتراه ظاهرا موجودا حيث لم يك معه شئ ولا يذكر في رتبته شئ

mystery save to behold the countenance of thy Revealer, and thou shouldst see Him manifest and existent where nothing was with Him, nor is anything mentioned in His rank.

- 54 And to this did 'Ali, peace be upon him, allude in his prayer on the day of Sha'ban: "My God! Grant me complete severance unto Thee and illuminate the vision of our hearts with the light of their gazing upon Thee, until the vision of the hearts penetrates the veils of light, attaining unto the Source of Grandeur, and our spirits become suspended in the glory of Thy sanctity. Make me one of those whom Thou didst call and who responded to Thee, whom Thou didst behold and who swooned before Thy majesty, and who conversed with Thee secretly while working for Thee openly."
- 55 And if thou hast reached before, or wilt reach hereafter, unto the station of grandeur and the mystery of identity and the identity of oneness and the manifestation of eternality and the beauty of divinity, thou shalt recite all remembrances in the manner He, exalted be His mention, hath interpreted in His prayer following the Witr prayer: "Thou art God, the Support of the heavens and earth, and Thou art God, the Beauty of the heavens and earth," unto what he, peace be upon him, hath said.
- 56 Blessed then is he who drinketh the water of living wine in this earthly life and maketh himself even as God created him without imposing hardship upon himself.
- 57 God hath prescribed for him who ascendeth to the station of His knowledge and love ordinances that none can comprehend save His knowledge. Among these, it is prescribed for him who journeyeth from the Truth to creation in the Most Great Hope that he should not fear for himself, even should he bear every sin encompassed by God's knowledge, for God is the Self-Sufficient, possessed of expansive mercy, forgiving whom He willeth as He willeth. None can reverse His judgment or repeal His command.
- 58 And among these, it is prescribed for him who journeyeth from creation to the Truth that he should not feel secure in himself, even should he know every good, for God is possessed of perpetual justice, and were He to desire for something the decree of justice, the heavens and earth could not withstand it. His is the power to change in the kingdom of command and creation. Sufficient unto thee in this path is what Abu Abdullah hath indicated in his address, exalted be his mention: "O Isaac! Fear God as though thou seest Him, and if thou seest Him not, verily He seeth thee. If thou believest He seeth thee not, thou hast disbelieved, and if thou knowest He seeth thee, yet still
- 54 و بذلك اشار على عليه السلام في مناجاته يوم شعبان الهى هب لى كمال الانقطاع اليك و انر ابصار قلوبنا بضياء نظرها اليك حتى تخرق ابصار القلوب حجب النور فتصل الى معدن العظمة و تصير ارواحنا معلقة بعز قدسك و اجعلنى ممن ناديت فاجابك و لاحظلة فصعق لجلالك و ناجيته سرا فعمل لك جهرا
- 55 و انت اذا بلغت من قبل او تصل من بعد بمقام العظمة و سر الهوية و هوية الاحدية و ظهور الصمدانية و جمال الربانية تقرء كل الاذكار بمثل ما فسر عز ذكره في دعائه بعد صلوة الوتر انت الله عماد السموات و الارض و انت الله جمال السموات و الارض الى ما قال عليه السلام
- 56 فيا طوبى لمن شرب ماء انحر الحيوان في الحياة الدنيا و يجعل نفسه بمثل ما خلقه الله من دون كلفة على نفسه
- 57 و ان الله قد فرض للمتعارج الى مقام معرفته و حبه احكاما لا يسعها الا علمه فنبا فرض على الذى يسافر من الحق الى الخلق رجاء الاكبر بان لا يخاف من نفسه و لو احتمل كل ذنب قد احاط علم الله لان الله غنى ذو رحمة واسعة يغفر لمن يشاء بما يشاء و لا راد لحكمه و لا معقب لامره
- 58 و منها فرض على الذى يسافر من الخلق الى الحق الا يطمئن بنفسه و لو علمت كل الخير لان الله ذو عدل دائم و لو اراد بشئ حكم العدل لا يقوم به السموات و الارض و انه له البداء في ملكوت الامر و الخلق و كفالك في ذلك السبيل ما اشار ابو عبدالله في خطابه قال عز ذكره يا اسحق خف عن الله كانك تراه و ان كنت لا تراه فانه يراك و ان كنت ترى انه لا يريك فقد كفرت و ان كنت تعلم انه يريك ثم برزت له بالمعصية فقد جعلته من اهون الناظرين

committest disobedience before Him, thou hast made Him the least of those who observe.”

59 I bear witness in this path, O noble one, that if thou fearest thy Lord, all people will fear thee, as indicated in His address, exalted be His mention: “Whoso feareth God, everything feareth him, and whoso feareth not God, God maketh him to fear everything.” Then He said, exalted be His mention: “Whoso knoweth God feareth God, and whoso feareth God detacheth himself from the world.”

60 Verily the servant attaineth not perfection in the station of servitude until he feareth not the people and seeth all things, compared to God’s decree, as like unto the black of the eye of a dead ant, and praise to him is God’s good pleasure and blame His displeasure, as indicated by al-Sadiq in his saying that love of eminence dwelleth not in the heart of one who is fearful and in awe.

61 Verily the wayfarer unto God on the white path and the crimson pillar in that journey reacheth not the station of his homeland save through empty hands from what is in people’s possession and what is attributed to them. The most knowing of people regarding God and His signs are those most content with His decree. It behooveth the wayfarer in that station to fix in his heart the decree of that tradition wherein He, exalted be His mention, saith: “I marvel at the Muslim who, whatever God - exalted and glorified be He - decreeth for him is good for him: if he be cut with scissors it is good for him, and if he possess the east and west of the earth it is good for him.”

62 And he witnesseth his contentment with death in all his conditions, for the servant’s heart is not content nor doth he detest the world save in the state of death, and it behooveth the sincere believer to remember death twenty-five times each day and night, for He, exalted be His remembrance, hath said that whosoever doeth this, God will record for him the reward of one who is martyred in His path. If the servant were to refine his vision, he would see no glory save in the love of God, for the cause of people’s love for pearls and gold is that their love originates in the love of God, and therefore all people love them. Likewise, the opposite holds true for its opposite. Ask God to take the hands of His servants upon that path, for it is rugged, bare, and harsh, from which none can escape save those whom God willeth. Verily those who enter the fire enter it only by this path. Therefore have I ventured to make these allusions, hoping for forgiveness from him whose heart is saddened by reading these intimations.

59 و اشهد في ذلك السبيل يا ايها الجليل بانك ان خفت من ربك يخاف منك كل الناس حيث اشار عز ذكره في خطابه من خاف الله خاف منه كل شيء ومن لم يخف الله اخافه الله من كل شيء ثم قال عز ذكره من عرف الله خاف الله ومن خاف الله سلخت نفسه من الدنيا

60 وان العبد لم يكل في مقام العبودية حتى لا يخاف من الناس ويرى الكل في جنب حكم الله كمثل سواد عين ثملة ميتة وكان المدح عنده رضاء الله والذم سخطه كما اشار الصادق في قوله بان حب الشرف لا يكون في قلب الخائف الراهب

61 وان السالك الى الله في المنهج البيضاء والركن الحمراء في ذلك السفر لم يوصل الى مقام وطنه الا بكف الصفر عما في ايدي الناس وما ينسب اليهم وان اعلم الناس بالله وبآياته ارضاهم بقضائه وعلى السالك في ذلك المقام حق ان يجعل حكم ذلك الحديث في قلبه حيث قال عز ذكره عجبت لمرء مسلم لا يقضى الله عز وجل له قضاء الا كان خيرا له ان قرض بالمقاريض كان خيرا له وان ملك مشارق الارض ومغاربها كان خيرا له

62 ويشاهد رضائه للموت في كل شئونه لان العبد لم يرض قلبه ولا يكره الدنيا الا بحالة الموت وحق على المؤمن الخالص ان يذكر نفسه بذكر الموت في كل يوم وليلة خمس وعشرين مرة حيث قال عز ذكره من فعل ذلك يكتب الله له ثواب الذي يستشهد في سبيله وان العبد لو يلفظ نظره لم ير عزا الا في حب الله وان علة حب الناس بالثألي والذهب هم كانت لاجل حبها حب الله ولذا يحبونها كل الناس وكذلك الحكم في العكس بالعكس للعكس فاستل الله ان ياخذ ايدي عباده في ذلك السبيل لانه وعر ذكوان اجرد خشن لا ينحوا منه الا من شاء الله وان الذين يدخلون النار ما يدخلون الا في هذا السبيل ولذلك اجترحت بذكر الاشارات رجاء لعفو من يحزن قلبه بقراءة تلك الدلالات

63 Among these is the obligation upon one who journeys from Truth to Ultimate Truth not to retain within himself any limited ego, for if his possible ego is mentioned with him, he is not of the people of that path. This station is reserved for the family of God and for whomsoever God willeth among those who recline upon couches in the gardens of the Divine Realm, who drink pure water from the cup of grandeur in the gardens of might, and who delight in tender meat in the gardens of sovereignty and dominion. These allusions are not hidden from thee, for they have no remembrance save the remembrance of God. Though at their station mention be made of attributes, names and blessings, these are but the sweepings of vain imaginings. They are pure signs, absolute manifestations, definitive appearances, and conditions of the essences and qualities of God, Creator of names and attributes. Thus did Ali, peace be upon him, allude to their station in himself, saying: "Verily, I am the Essence of essences, I am the Essence within essences for the Essence." And the poet said in his praise: "O Substance through whom existence standeth firm, all people after thee are but accidents." And Abdul-Hamid ibn Abil-Hadid addressed him thus: "Thy attributes are names, and Thy essence here is a substance 'free of meanings from the attributes of substances,' beyond accidents, quality and time, 'greater than comparison with the elements.'"

64 All of these are but names and attributes in exposition of their exalted remembrance and majesty. The servant entereth not the depths of Oneness unless he journeyeth from it unto it and maketh its remembrance and its bliss itself and naught else. This is the Paradise that hath no shadow, and none entereth it save its people. Therefore have the hells become seven and the paradises eight, though it entereth not into numbers even if mentioned among them. O man! The secret whereby thy heart findeth rest is thy arrival at those depths. Deprive not thyself of thy portion in this worldly life, though it is vain and hath no standing with the people of truth. Turn wholly unto God, forget all else in thy love for Him, and journey from Him unto Him upon that Most Great Path and Most Enduring Way. For if thou performest a deed in those depths, the seven paradises and all that God hath created therein equal it not. Belittle not the right of that path, for thou hast not valued it as it should be valued except when thou enterest it by God's leave. And when thou enterest it, thou canst not depart from it.

65 Belittle not the right of that Path, for thou hast not esteemed it as it should be esteemed until thou enterest therein by God's leave. When thou hast entered it, thou canst not depart from it, nor speak therein except by thy Lord's command, nor dwell except through Him, nor utter except through His power, nor

63 ومنها فرض على الذى يسافر من الحق الى الاحق الا يبقى فيه انية محدودة لان لو ذكر معه فى شان انيته ممكنه لم يك من اهل ذلك السبيل وان ذلك مختص لال الله ومن شاء الله من الذى يستقرون على الارائك المتكئة فى جنات اللاهوت والذين يشربون ماء الخالص من كاس العظمة فى جنات الجبروت والذين يتنعمون بلحم الطري فى جنات الملك والملوك وان الاشارات لا تشبه على جنابك فان لهم لا ذكر الا ذكر الله وان عبر فى مقامهم ذكر الصفات والاسماء والالاء هى مكنسة الاوهام والا انهم ايات الصرف والتجليات البحت وظهورات البات وشئون الدوات وكيونيات الصفات لله الخالق الاسماء والصفات حيث اشار على عليه السلام عن مقامهم فى نفسه بقوله الحق انا ذات الدوات انا الذات فى الدوات للذات وقال الشاعر فى مدحه يا جوهر اقام الوجود به والناس بعدك كلهم عرض و اشار عبد الحميد ابن ابى الحديد فى خطابه اليه صفاتك اسماء وذاتك هنا شعر جوهر "برى المعانى عن صفات الجواهر" يحل عن الاعراض والكيف والمتى "ويكبر عن التشبيه بالعناصر"

64 وان كل ذلك اسماء و صفات فى البيان لعلو ذكرهم وجلالتهم وان العبد لم يدخل لجة الاحدية الا اذا سافر منها اليها وجعل ذكرها ونعيمها هى نفسها لا سواها وهى الجنة التى لا ظل لها ولا يدخل فيها احد غير اهلها ولذا صارت الجحيم سبعة والجنان ثمانية وهى لا تدخل فى الاعداد ولو تذكر معها فىا ايها الانسان ان سر الذى به يسكن فوادك هو ورودك على تلك اللجة فلا تحرم نصيب نفسك فى الحيوية الدنيا فانها باطلة لا حكم لها عند اهل الحقيقة فاقبل الى الله بملك وانس ما سواه بحبك وسافر منه اليه فى ذلك السبيل الاعظم والصراط الادوم فانك لو تعمل فى تلك اللجة عملا لم يعادلها بها جنات السبعة وما خلق الله فيها

65 ولا تصغر حق ذلك السبيل فانك ما قدره حق قدره الا اذا تدخل باذن الله فيها فاذا دخلت لا تقدر ان تخرج عنها ولا تحكى فيها الا من ربك ولا تسكن الا به ولا تنطق الا فى قدرته ولا

take delight save in His countenance which is manifested unto thee through thee, nor point to aught besides Him, nor canst thou desire anything, for desire belongeth to the realm of action, while that station is the station of thine essence, from which are severed all names, deeds, manifestations and attributes. When thou attainest unto it, thy innermost reality shall speak forth all that Ali - peace be upon him - spoke forth openly, including what he said in the Tutunjiyyih Sermon: "I saw God and Paradise with mine own eyes." Verily the Truth intended not the Essence of the Lord, due to its inaccessibility and state of severance, but rather meant His Identity which was manifested unto him through him in his station, concerning which he spoke in his words about the supreme realm: "He was manifested unto it through it, and it became illumined; He appeared unto it, and it shone forth; He cast His likeness into its identity, and His deeds were made manifest through it."

تستلذ الا بطلعته المتجلية لك بك ولا تشير الى شئ سواه ولا تقدر ان تريد شيئاً لان الارادة رتبة الفعل وان ذلك المقام رتبة ذاتك ومنقطعه عنه الاسماء والافعال والظهورات والصفات واذا بلغت ينطق سرك بكل ما نطق على عليه السلام في علانيته ومنها ما قال في خطبة الطننجيه رايت الله والفردوس راى العين ولا شك ان الحق ما قصد ذات الرب لحكم الامتناع و شان الانقطاع بل اراد ظهور هويته المتجلية له به في رتبته التي نطق في حقها في كلامه عن عالم العلوى تجلى لها بها فاشرفت وطالعتها فتثلثت فالقى في هويتها مثاله فاطهر عنها افعاله

66 The decree of that Path is not due to the absence of proof. He is God, sufficient unto me in that Path. He is the Lord - how excellent a Majestic One! He is the Lord - how excellent a Beauteous One! He is the Lord - how excellent a Friend! He is the Lord - how excellent a Guardian!

66 ليس حكم ذلك السبيل لعدم جريان الدليل وهو الله حسبي في ذلك السبيل وهو المولى فنعم الجليل وهو المولى فنعم الجليل وهو المولى فنعم الوكيل

67 Among its requirements is that one who journeyeth from creation with the eye of Truth, or vice versa, must see no light except His light, and no creation except His creation. All the affairs of that station revolve around that Word. The wayfarer on that Path beholdeth along his way the wonders of dominion and the vicissitudes of time in every world according to what God hath ordained therein. Were I to lift the veil, thou wouldst say concerning me that which the decree determineth in its inception: "This is naught but a wondrous thing!"

67 ومنها فرض على الذى يسافر من الخلق بعين الحق او العكس الا يرى نورا الا نوره ولا خلقا الا خلقه ويدور كل شئون تلك الرتبة في حول تلك الكلمة وان المسافر في ذلك السبيل يرى في طريقه عجائب الملك و جراسيم الدهر في كل عالم بما قدر الله فيها وانا لو اكشف الغطاء لتقول في حقى ما يجرى القضاء في البداء ما هذا الا شئ عجب

68 The wayfarer in these journeys must needs know the letter of each world among the inscribed letters, lest any decree veil him from all things. He must perceive the correspondence of the worlds to this world.

68 وعلى السالك في تلك الاسفار حق ان يعرف حرف كل عالم في الحروف المسطرات لئلا يحجبه حكم عن كلشئ ويرى تطابق العوالم بمثل هذا العالم

69 I have known from human wisdom that in the station of abjad, alif is the letter of the Universal Spirit, ba is the letter of the Universal Soul - therefore did he who is referred to in the Qur'an as "ourselves" say "I am the point beneath the ba" - jim is the letter of Universal Nature, dal is the letter of Universal Matter, ha is the letter of Universal Form, waw is the letter of Universal Body, zay is the letter determining the directions of the crystalline sphere, ha is the letter of the sphere of the Throne, ta is the letter of the sphere of the zodiac, ya is the letter of the sphere of the mansions, kaf is the letter of the sphere of Saturn, lam is the letter of the sphere of Jupiter,

69 وانا بما عرفت من الحكم الانسان وهو ان الالف في مقام ابجد حرف روح الكليه ثم الباء حرف نفس الكليه ولذا قال نفس الذى نزل الله حكمه في القران بقوله وانفسنا وانفسكم قال انا نقطه تحت الباء ثم الجيم حرف طبيعة الكليه ثم الدال حرف مادة الكليه ثم الهاء حرف شكل الكل ثم الواو حرف جسم الكل ثم الزاء حرف محدد الجهات فلك اطلس ثم حاء حرف فلك الكرسى ثم الطاء حرف فلك البروج ثم الياء حرف فلك المنازل ثم الكاف حرف فلك الزحل ثم اللام

mim is the letter of the sphere of Mars - therefore did the poet say in the oration: "Until the ha of its descent from the mim of its center connected with the essence of the neck vein; the tha of heaviness clung to it, and it became the most humble between the landmarks and heights" - nun is the letter of the sphere of the Sun, sin is the letter of the sphere of Venus, 'ayn is the letter of the sphere of Mercury, fa is the letter of the sphere of the Moon, then sad for fire, and for air, water and earth.

حرف فلك المشتري ثم الميم حرف فلك المريخ
ولذا قال الشاعر في الخطابه حتى اتصلت هاء
هبوطها من ميم مركزها بذات الاخدع علقت بها
ثاء الثقيل فاصبحت بين المعالم والطول اخضع ثم
التون حرف فلك الشمس ثم السين حرف فلك
الزهرة ثم العين حرف فلك العطار ثم الفاء حرف
فلك القمر ثم للنار الصاد وللواء وللواء وللتراب

70 These are the stages of the journey of one who travels from Truth to creation, and in the ascent, its first station is the letter Ta, which is the letter of mineral, then the letter of plant which is Tha, then the letter of animal which is Kha, then the letter of jinn which is Dhal, then the letter of angel which is Dad, then the letter of human which is Za. And to this end are the ranks of letters in the decree of ascent and descent.

70 وان ذلك مراتب سفر الذي يسافر من الحق الى
الخلق وان في الصعود فاول مقامه حرف التاء
وهو حرف المعدن ثم حرف النبات وهو الثاء
ثم حرف الحيوان وهو الخاء ثم حرف الجن وهو
الدال ثم حرف الملك وهو الضاد ثم حرف
الانسان وهو الظاء وان الى ذلك تنتهى رتبة
الحروف في حكم الصعود والنزول

71 And all that I indicated in the interpretation of Ha, the first letter of your mighty Book, for unveiling the mystery - I have no knowledge that unveils the veil from the face of the mystery, rather the veils increase through mention of indications, decrees of signs, allusion of verses and intimations. And here I am with my transgressions before God, and unveiling the veil from the face of the mystery, I commune with God my Lord with these words of my tongue, that God may answer my prayer regarding you and bring you to the station of your address in your Book, and that your soul may pardon me for what you have discovered of my offenses, and that you may seek forgiveness from your Lord for me and for those who follow me, for I am indeed the Ever-Relenting, the Forbearing.

71 وان كل ما اشرت في تفسير الهاء اول حرف
من كتابك العزيز لكشف السر انى لا علم لا
يكشف الستر عن وجه السر بل تزيد الحجب
بذكر الدلالات وحكم العلامات واساره الايات
والاشارات وانا ذا لاجترأ حتى بين يدي الله
وكشف الستر عن وجه السر اناجى الله ربى
بهذه الكال لسانى ليجيب الله دعائى فى حقك و
يبلغك الى مقام خطابك فى كتابك ويعفو نفسك
عنى عما اطلعت من جرأتى وتستغفر ربك لى و
للذين اتبعونى فانى انا التواب الحليم

72 And let this be the musk-scented conclusion of these words, for herein let the competitors compete. O Friend! Know thou the truth of these days, for the sun has never risen upon their like, and for each is a portion in the Book of thy Lord, and God will recompense all according to what their hands have earned, and nothing escapes His knowledge in the heavens or on earth, and He is independent of what people do.

72 و ليكون بذلك ختام الكلام مسكا لان فيه
فليتنافس المتنافسون فيا ايها الخليل فاعرف حق
تلك الايام فان الشمس ما طلعت عليها بمثلها و
ان لكل نصيب فى كتاب ربك وان الله ليجزى
الكل بما اكتسبت ايديهم ولا يعزب من علمه
شئ فى السموات ولا فى الارض وانه لغنى عما
هم كان الناس يعملون

73 And it is the right of everyone who knows the Truth to proclaim it and nullify the work of those who wish to extinguish the light of God with their mouths, but God refuses except to perfect His light, though the polytheists may detest it.

73 وان لكل من عرف الحق حق بان يعلنه ويبطل
عمل الذين يريدون ان يطفئوا نور الله بافواههم و
ابى الله الا ان يتم نوره ولو كره المشركين

74 In the Name of God, the Most Merciful, the Most Compassionate. Praise be to God Who bestows favor in the Book upon those who believe in God and His verses, that He may admit them to Gardens of perpetual residence as secure dwellers.

74 بسم الله الرحمن الرحيم الحمد لله الذى يمن فى
الكتاب على الذين امنوا بالله واياته بان يدخلهم
فى جنات عدن لامين

- 75 O my God! I bear witness before Thee to that which Thou dost witness for Thyself when nothing existed besides Thee, that Thou art God, there is no God but Thee, alone with no partner. Thy Essential Reality has never been known save through Thine eternal Essence, and Thy Being cannot be described save through Thine Own Oneness, for Thou hast never been known through other than Thyself, nor associated with Thy creation, nor described by other than Thee, nor can any description or attribute of anything encompass Thee.
- 76 For the Essential Reality of Thy Power severs all essences from knowing Thee, and the Being of Thy Will prevents all material things from describing Thee, and the Reality of Thy Creation separates all beings from explaining Thee, and the Identity of Thy Innovation limits all geometries from mentioning direct vision.
- 77 Glory be to Thee, O my God! If I say "Thou," then likeness has imitated likeness, yet Thou canst not be described thus. And if I say "He is Thou," then majesty has indicated majesty, yet Thou canst not be characterized thus.
- 78 For Thou didst create Will before all things from no thing, by itself, without connection to Thy Essence, nor association with Thy Being, nor reflection from Thy Reality, nor knowledge from Thine Identity, but rather through Thy Power which Thou manifested to it thereby, causing it to shine forth without how or where or indication.
- 79 Then Thou didst establish creation in its course that the radiant ones might shimmer with the knowledge of separation in the midst of union, and that the hesitant ones might stammer with the knowledge of prevention in the being of separation.
- 80 Glory be to Thee! When I discovered creation in Thy Countenance and invention in Thy Presence, the contingent beings became confused in their recognition of Thy power through Thine own Self, and therefore they described Thee - had they truly known Thee they would not have described Thee. Therefore, O my God, they do not sanctify Thee. Glory be to Thee, Glory be to Thee, O my God!
- 81 Thou art He Who cannot be unified through Thine essence, nor sanctified through Thy Countenance, nor described through Thine Identity, nor characterized through Thine eternity, nor indicated through Thy Being, nor worshipped through Thy Self, for Thou hast ever been without the mention of anything, and Thou wilt ever be as Thou wert in the eternity of eternities.
- 82 Nothing existed at Thy level, and when Thou didst create creation for Thy knowledge, Thou didst describe Thyself to them
- 75 يا الهى انى اشهدك بما انت تشهد لنفسك حين لا وجود لشيء عند بانك انت الله لا اله الا انت وحدك لا شريك لك لم تزل لن تعرف ذاتيتك الا ذاتية ازلتلك ولا توصف كينونيتك الا انية احديتك لانك لم تزل لن تعرف بغيرك ولا تقتزن بخلقك ولا توصف بسواك ولا ياخذك وصف من شيء ولا نعت عن شيء
- 76 اذ ذاتية قدرتك مقطعة الجوهرات عن العرفان وان كينونية مشيتك ممتنعه الماديات عن البيان وان انية ابداعك مفرقة الكينونيات عن التبيان وان نفسانية اختراعك محددة الهندسيات عن ذكر العيان
- 77 فسبحانك يا الهى ان قلت انت فقد حكمت المثل بالمثل وانك لن توصف بها وان قلت انه هو انت فقد دلت الجلال بالجلال وانك لن تتع بها
- 78 لانك قد خلقت المشية قبل كلشي لا من شيء بنفسها من دون ربط بذاتك ولا اقتران بكينونيتك ولا انعكاس من ذاتيتك ولا عرفان من ايتك بل بقدرتك التى تجليت لها بها فاشرقها من دون كيف ولا اين ولا اشارة
- 79 ثم قد اقلت الخلق فى منهاجها ليتلألأ المتلثلثات بعلم القطع فى مجبوحة الوصل و ليتلجلج المتلجلجات بعلم المنع فى كينونية الفصل
- 80 فسبحانك لما وجدت الابداع بطلعتها والاختراع بحضرتها قد اشتبهت على الممكات عرفان قدرتك بذاتك ولذا قد وصفوك ولو عرفوك ما وصفوك ومن ثم ذا يا الهى لم ينزهون ف
- 81 سبحانك سبحانك يا الهى انت الذى لن توحده بذاتك ولن تقدر بطلعتك ولن توصف بانيتك ولن تتع بازليتك ولن تشير بكينونيتك ولن تعبد بنفسانيتك لانك لم تزل كنت بلا ذكر شيء ولا تزال انك كائن بمثل ما كنت فى ازل الازال
- 82 لم يك فى ربتك شيء ولما خلقت الخلق لمعرفتك و صفت لهم نفسك بما يمكن فى انفسهم لياخذ الكل

according to their capacity, that all might receive their portion and creation might attain to the ultimate purpose of the outpouring of Thy creation and the existence of Thine invention. And Thou didst characterize Thy chosen ones with what Thou hadst ordained for their station.

حظه و يبلغ الخلق الى غاية من فيض ابداعك وجود اختراعك ونعت اوليائك بما انت قد قدرت في شانهم

83 And now that Thou hast created me and provided for me, I acknowledge before Thee that Muhammad was Thy servant whom Thou didst choose from the midst of eternity above all peoples, distinguished among the sons of men above all humanity, and made him the station of Thyself in the execution and origination of every decree and destiny, for Thou canst not be perceived by sight though Thou wert at the Greatest Vista. And I bear witness regarding the fruit of his heart and his successors to what Thou hast specially bestowed upon them of Thy bounties, of which none knoweth save Thee. And I beseech Thee, O Creator of names and attributes, to send blessings upon Muhammad and the family of Muhammad through the essences of the divine realm in creation, and the realities of the realm of might in glory, and the identity of the heavenly kingdom in praise, and the being of the earthly kingdom in sublimity, and the geometry of the subtle ones in decree, and the luminosity of the radiant ones in origination, and the reflection of the illumined ones in the manifestations of the fragments of the tablets of ruby in execution, the wonder of the sanctified ones in the conditions of the human realm from the people of the cloud. Verily Thou art God, the Great, the Exalted.

83 و انا ذا لما خلقتني ورزقتني اعترف بين يديك بان محمدا لكان عبدك الذي انتخبته من بحبوحة القدم على سائر الامم منفردا من ابناء الجنس على سائر البشر وجعلته مقام نفسك في الاداء و البداء من كل حكم و قدر اذ انت لن تدرك بالبصر لما كنت بالمنظر الاكبر و اشهد في حق ثمرة فواده و اوصيائه بما انت قد خصصتهم من كراماتك بما لا يحيط بعلمها احد سواك و اسئلك يا خالق الاسماء و الصفات ان تصلي على محمد و آل محمد بكيونيات اللاهوتيات في الانشاء و ذاتيات الجبروتيات في البهاء و نفسانية الملكوتيات في الثناء و انية الملكيات في السناء و هندسة المتلجلجات في القضاء و نورية المتلثللات في البداء و عكسية المتنورات في ظهورات قطعات الواح الياقوت في الامضاء عجيبه المتقدسات في شئون الناسوتيات من اهل العماء انك انت الله الكبير المتعال

84 O my God! How can I call upon Thee when my very existence is a sin, and it hath acquired without right what Thou didst not permit of errors and sins which have come between it and Thee, and clothed it in the garment of abasement before Thy face, and rent asunder what Thou didst place between it and obedience to Thee of the veils of Thy mercy and the pavilions of Thy oneness? The sins have encompassed it from every direction such that it cannot emerge from them save to enter into them again. And Thou, O my God, knowest its station and art able to remove its affliction, and unto Thee alone is the complaint, there is no God but Thee.

84 يا الهى كيف ادعوك و ان وجودى ذنب و قد اكتسب بغير حق ما لا اذنت له من الخطايا و الذنوب التى حالت بينه و بينك و البسته ثوب المذلة فى تلقاء وجهك و خرقت ما انت جعلت بينه و بين طاعتك من حجاب رحمانيتك و سرادقات وحدانيتك كان الخطايا قد احاطته من كل شطر بشأن لا يقدر ان يخرج منها الا و ان يدخل عليها و انت يا الهى تعلم مقامه و تقدر على كشف بلائه و اليك المشتكى وحدك لا اله الا انت

85 And how can I call upon Thee when Thy mercy hath encompassed all things and Thy providence hath surrounded me from every direction, and verily Thy deed indicateth Thy grace toward me? It is as though Thy knowledge hath not encompassed any evil from me, nor Thy book any offense from myself. Glory be to Thee! How excellent is Thy deed and how great is Thy handiwork regarding me! Thou didst create me when I was nothing, and nurture me through Thy Will without seeing any good from me. Glory be to Thee! Exalted and sanctified is

85 و كيف ادعوك و ان رحمتك قد وسعت كلشئ و عنايتك قد احاطتني من كل شطر و ان فعلك دال على فضلك لى كان علمك ما احاط بسيئة منى و لا كتابك بجريرة من نفسى فسبحانك ما احسن فعلك و ما اكبر صنعك فى حقى خلقتنى و لم اك شيئا و ربيتنى بمشيتك من دون ان ترى منى خيرا فسبحانك و تعاليت و قدست ذاتيتك من ان احمدك بما انت عليه من العز و الوحدة و الجلال و القدرة لان الحمد منى ليكون على قدر

Thine Essence from my praising Thee according to what Thou art in might and unity and majesty and power, for praise from me would be according to my incapacity and poverty, and it befitteth not Thy presence nor ascendeth to Thy holy court, for whatsoever is besides Thee is not mentioned before Thee.

عجزي و فقرى و هو لا يليق بجناحك و لا يرفع الى
ساحة قدسك

- 86 Naught can ascend unto the realm of Thy sanctity, for whatsoever existeth besides Thee is never mentioned in Thy presence, and if mentioned, hath no standing to describe Thee, as all things were brought into being from nothingness by Thy creation.

86 لان ما سواك لا يذكر عندك و ان ذكر في رتبة
لا شان لهم بان توصفك بهم لانهم قد وجدوا لا
من شئ باختراعك

- 87 Glorified art Thou, O my God! I see no portion save in obedience to Thee, and no honor save in Thy love, that I might venture before Thee to praise Thine own Self, perchance my heart might be cooled like snow before the vast ocean of Thy Self-Subsistence, and my soul find tranquility like a mountain before the sea of Thy Divine Unity, lest I be as the cattle among Thy servants.

87 فسبحانك يا الهى لا ارى حظا الا في طاعتك و
لا شرفا الا في محبتك لا اجترح عليك بين يديك
بناء نفسك نفسك لعل يبرد فوادى بمثل الثلج
في تلقاء طمطم يم صمدانيتك و تطمئن قلبي بمثل
جبل المحيط في تلقاء قلزم عز وحدانيتك و لا
اكون بمثل الانعام بين عبادك

- 88 Glorified, glorified art Thou! I testify that there is no God but Thee, alone with no partner. Thou hast ever been, when nothing else existed, and wilt ever remain as Thou hast been. Nothing existeth at Thy level, for Thy Essence hath no description - it is in itself beyond all expression of substance, and Thy Being hath no attribute - it is in its reality beyond all material comprehension.

88 فسبحانك سبحانك اشهد ان لا اله الا انت وحدك
لا شريك لك لم تزل قد كنت بلا وجود شئ و
لا تزال انك كائن بمثل ما كنت لم يك في ربتك
شئ اذ ذاتيتك لا وصف لها و هى بنفسها مقطعة
الجوهرات عن البيان و ان كينونيتك لا نعت لها
و هى بانيتها ممتنع الماديات عن العرفان

- 89 None save Thee shall ever know Thee, and none but Thyself shall ever unify Thee, for knowledge implieth conjunction and unity implieth separation, which is impossible in the realm of certitude, as Thou hast ever been with no description possible, and wilt ever remain as Thou art with no attribute in existence.

89 لم تزل لن يعرفك سواك و لن يوحدك غيرك اذ
حكم العرفان بعد الاقتران و ذكر التوحيد بعد
الافتراق و ان ذلك ممتنع في رتبة الايقان لانك
لم تزل كنت و لا وصف لك في الامكان و لا
تزال انك كائن بمثل ما كنت و لا لك نعت في
الاعيان

- 90 If I say "Thou art Thou," I have merely compared like with like, and if I say "He is He," Identity itself would draw near to creation and Providence to invention, which in itself separateth creation from Thy Being and preventeth all from the path of Thy knowledge.

90 ان قلت انت انت فقد حكمت المثل بالمثل و
ان قلت انه هو هو دنت الهوية ذات الابداع و
الولاية مقام الاختراع و هى بنفسها مفرقة الخلق
عن ايتك و مسددة الكل عن سبيل معرفتك

- 91 Glorified art Thou, O my God! If I say Thou art All-Knowing, I mean but to declare Thy sanctity from the existence of any known thing in relation to Thy knowledge, and if I say Thou art All-Powerful, I seek but to proclaim Thy holiness from mention of anything ruled alongside Thee. Thou art as Thou art - no description, no attribute, no quality belongeth to Thy Court, no measure, no name to Thy Being, no mark, for Thy Essence is known through Thy Being and Thy Being described through Thine Essence.

91 فسبحانك يا الهى ان قلت انت عليم فما اردت
الا تنزيهك عن وجود المعلوم في رتبة علمك و
ان قلت انت قدير فما اريد الا تقديسك عن ذكر
المقدور معك و انك كما انت عليه لا وصف لك
ولا صفة و لا نعت لجناحك و لا هندسة و لا اسم
لكينونيتك و لا سمة اذ ذاتيتك معروفة بانيتك و
كينونيتك موصوفة بذاتيتك

- 92 This is the station of Thy Self and none other, and Thy creation hath no portion in knowing Thy Self save through the negation of all else, for Thine Essence hath no path in the realm of expression, nor Thy Being any attribute in existence. I beseech Thee, O God, by Thy might, to bring me to the most radiant light of Thy creation and sever me from all else through the manifestation of Thy attractive power, that I might attain through Thy Will the station of Thy holiness and enter the depths of the sea of Oneness through the splendor of Thy countenance.
- 93 Glorified art Thou, O Beloved! Thou art He Who hath made Thyself known to all things through the manifestation of Thy creation and hath transcended all things through the appearance of Thy invention. None can point to Thy Being, for nothing hath existence at Thy level nor mention with Thee in Thy grandeur.
- 94 Glorified and exalted art Thou! When Thou didst manifest Thyself to all contingent things through the appearance of Thy creation, essences took on their essential nature by Thy command, and thus they described Thee in ways incapable of knowing Thine Essence. Glorified art Thou, O my God! Had they known Thee, they would not have described Thee, and thus, O my God, they have not unified Thee.
- 95 I beseech Thee therefore, O God, O my God, by the might of Thy Being, the sanctity of Thine Essence, and the uniqueness of Thy Celestial Dominion, to bring me to the highest station Thou hast ordained in creation and of what Thy knowledge hath encompassed in the realm of invention. Lo, I seek refuge with Thee, turn repentant unto Thee through Thy grace, and beseech Thee through Thine Own Self, for I have no refuge save in Thee.
- 96 Teach me, then, what lieth concealed within Thy knowledge, and aid me through that which is treasured in Thy mystery, for I am poor and in need of Thy mercy, while Thou art self-sufficient, having no need of my chastisement. Nothing in the heavens or on earth can overwhelm Thee, for Thou art the Self-Sufficient, the All-Praised.
- 97 O my God! I bear witness before Thee and before those who stand in Thy presence that even if Thou shouldst cause the manifestation of Thy power in contingent being to become as molten iron, and shouldst enlarge my body through Thy might until it filled all space like unto an iron ingot, and shouldst maintain me in that fire through the eternity of Thy might, the holiness of Thy Self-Subsistence, the glory of Thy Most Merciful nature, and the majesty of Thy grandeur - sustaining
- 92 وان ذلك كان شان نفسك لا سواك ولا حظ
لخلقك في عرفان نفسك الا بنفى ما سواك لان
ذاتيتك لا سبيل لها في مقام البيان ولا لكيونيتك
نعت في الاعدان فاستلك اللهم بعزتك ان تبلغني
الى نور الابهي من ابداعك وانقطعني عن سواك
بظهور طلعة انجذابك لان اتصل الى مقام قدسك
بمشيتك وادخل لجة بحر الاحدية بيهاء طلعتك
- 93 فسبحانك يا محبوب انت الذي تعرفت لكشئي
بظهور ابداعك و تعاليت على كلشي بطلعة
اختراعك ولا يقدر ان يشير الى كيونيتك احد
لانه لا وجود له في ربتك ولا ذكر له معك في
كبريائيتك
- 94 فسبحانك و تعاليت لما تجليت للممكات بطلعة
ابداعك تذوت المتذوات بامرك ولذا نعتوك بما
لا يقدر ان يعرفوا ذاتك فسبحانك يا الهى ان يعرفوا
ذاتك فسبحانك يا الهى ان يعرفوا ذاتك فسبحانك
يا الهى لو عرفوك ما و صفوك و من ذا يا الهى
لم يوحدوك
- 95 فاستلك اللهم يا الهى بعزة كيونيتك و تقدس
ذاتيتك و تفرد جبروتيتك بان تبلغني الى مقام
ذروة ما قدرت لى الابداع و ما احاط عليك في
حظ الاختراع فاني انا لاثد بجناحك و تائب اليك
بجودك و مستشفع بك الى نفسك و لا مفر لى
الا اليك
- 96 فعلمني ما هو المكنون في علمك و ايدنى ما هو
المخزون في غيبك فاني فقير الى رحمتك و انك
غنى عن عذابي لا يعاظمك شئ في السموات و
لا في الارض و انك انت الغنى الحميد
- 97 فيا الهى انى اشهدك و من لديك من الاشهاد
بانك لو تجعل احاطة قدرتك في الامكان نار
الحديد و تكبر جسمى بما تقدر قدرتك حتى
احاطت الفضاء كلها بمثل سبكة حديد و تمدنى
في النار بدوام عز ازليتك و قدس صمدانيتك و
بهاء رحمانيتك و جلال كبريائيتك في كل ان
بروح جديد لكنت بعزتك محمودا في فعلك و
مطاعا في حكمك و عادلا في قضائك و ليس لى

me at every moment with a new spirit - yet would I acknowledge, by Thy might, that Thou art praiseworthy in Thy deeds, obeyed in Thy decree, and just in Thy judgment. I would have no argument to ask "Why, O my God?" or "How, O my Lord?" For I truly deserve this as recompense for having mentioned my own self - a consequence of my misdeeds and transgressions which none save Thee can encompass.

حجة بان اقول لم يا الهى ثم بم يا مولائى و انى
لمستحق بذلك جزاء ذكرى نفسك من سيئاتى و
جريرائى التى لا يحيط بها احد سواك

- 98 Alas, alas for what Thy knowledge hath decreed and what Thy Book hath recorded concerning the mention of my transgressions! Were I to mention but one of them, it would suffice to condemn all who dwell in the kingdoms of heaven and earth, and none, after learning of it, would dare approach the might of Thy sovereignty and the power of Thy grandeur.

98 فاه اه عما قضى فى علمك و احصى كتابك من ذكر
جريرات نفسى و لو انى ذكرت احدى منها ليكنفى
فى العصيان من فى ملكوت السموات و الارض
ولا يرغب بعد علمه احد ان يقرب الى من سطوة
جبروتيتك و قهر كبريائيتك

- 99 Glorified art Thou, glorified art Thou, O my God! Thou art He Who created me, Who blessed me, Who gave me life, Who causeth me to die, Who sustaineth me, Who inspireth me, Who honoreth me, Who giveth unto me, Who strengtheneth me, and Who exalteth me. Not a thing escapeth Thy knowledge, nor can aught be concealed from Thy countenance.

99 فسبحانك سبحانك يا الهى انت الذى خلقتنى و
انت الذى انعمتنى و انت الذى احييتنى و انت
الذى امتتنى و انت الذى رزقتنى و انت الذى
الهمتنى و انت الذى اكرمتنى و انت الذى اعطيتنى
و انت الذى ايدتني و انت الذى شرفتنى لم يزل لا
يعزب من علمك شئ لا يحجب عن طلعك شئ

- 100 Alas, alas! How can I say "I," when this is the greatest sin and the most ancient transgression, which no sin in Thy knowledge can equal, nor can any error in Thy Book compare with it in rank, for it springeth from the tree of self, speaking "I" in Thy presence. Alas, alas! I am the one who was content before Thy face to speak of myself saying "I," who bore to utter before the presence of Thy court the word "I," who was neglectful in my duty toward Thee by mentioning "I," who disobeyed Thy presence by mentioning that selfhood which Thou hadst forbidden any to approach before the glory of Thy Lordship, and who said "I" and felt no shame before Thy face to cease saying thereafter in Thy presence that I am I.

100 فاه اه كيف اقول انا و ان هذا هو ذنب العظيم
و عصيان القديم حيث لا يعادله ذنب فى علمك
ولا يساويه فى الربته خطيئته فى كتابك لانه هو
من شجرة الانية ينطق بين يديك فاه اه انا الذى
رضيت فى تلقاء وجهك بان اقول فى نفسى قول
انا و انا الذى الذى احتملت القول فى تلقاء طلعة
حضرتك بقولى انا و انا الذى فرطت فى جنبك
بذكرى انا و انا الذى عصيت حضرتك بذكر الانية
التي نهيت الكل بان لا يقربها احد فى تلقاء عز
ربوبيتك و انا الذى قلت انا و لا استحي عن
وجهك بان لا اقول بعد ذلك فى بين يديك باننى
انا

- 101 Alas, alas! Were I to weep throughout eternity over what my soul hath borne, my heart would not be relieved, nor my inner being quieted, nor my outer being find rest. Yet when I witness how Thou dealest with the sinners among Thy servants, I am assured that Thou wilt not withhold from me the majesty of Thy mercy, nor wilt Thou be wroth with me through the sovereignty of Thy grace and might. For though I disobeyed Thee, I meant not to disobey, nor did I deny the signs of Thy mercy. Rather, my passions overcame me when they found love in Thy bounties, and destiny aided me in this when I desired to manifest Thy self-sufficiency through the free will of Thy servants.

101 فاه اه لو ابكى على ما احتملت نفسى سرمد الابد
فى عمرى ما يفرغ فوادى و لا يسكن سرى و لا
يروح علانيتى و لكن لما شاهدت معاملتك مع
المذنبين من عبادك لايقن انك لا تستحظ على
بجالة رحمتك و لا تغضب على بعلو عنايتك و
سلطنتك لاني لو عصيتك ما اردت عصيانك و
لا جاحدت اثار رحمانيتك بل غلبنى هواى لما وجد
الحب فى الاثك

102 و مددنى القضاء بذلك لما اردت اظهار غناك
باختيار عبادك و لو كان دون ذلك لا يغلب

102 O my Lord! Destiny hath aided me in this, for Thou didst desire to manifest Thy bounty through the choice of Thy servants. Were it otherwise, my desires would not prevail over the love of Thy Will, for it standeth sovereign over every soul according to its deserts, and nothing in the heavens or earth can overpower it. Thou knowest, O my God, both my secret and manifest thoughts. In all things I have desired naught but Thy love and good-pleasure, and wished only what Thou wishest. If Thy knowledge of me showeth otherwise, then by the greatness of Thy Being and the sanctity of Thy glory, it was not to deny Thy Lordship, nor to reject Thy Unity, nor to be heedless of Thy power, nor to rely on aught save Thy mercy. Rather, since Thou didst create within my soul the means of power, and it desired what it was inclined toward, it exceeded its bounds through what Thou bestowed of Thy generosity. Though this may be pure disobedience in Thy Book, it arose only from its love of itself, without knowing Thy love in aught else, or waiting for the days wherein Thou wouldst send down what Thou hadst promised it.

103 Glorified and exalted art Thou, O my God, that I should say Thou art Thou, or that I could bear separation from the court of Thy nearness, or remain silent and offer no excuse before the presence of Thy countenance. As I find no remembrance with Thee save the remembrance of Muhammad and His family - Thy blessings be upon them - I beseech Thee, O God, by Thy remembrance of them in every condition, to bless Muhammad and the family of Muhammad, the repositories of Thy knowledge, the treasuries of Thy bounty, the seats of Thy Lordship, and the pillars of Thy unity - the Imams of religion and guides of the people of certitude. These are the servants whose will Thou hast made identical with Thy Will in creation, whose desire is one with Thy Desire in origination, whose decree is Thy Decree in bringing forth, and whose judgment is Thy Decision in invention. All that is attributed to them is the supreme attribution through its relation to Thee alone, Who hath no partner.

104 I beseech Thee by their right that Thou make us among those who are certain of their virtue, patient under their decree, mindful in their remembrance, yearning for their countenance, awaiting the days of their return, holding fast to their cord, seeking forgiveness through them, taking refuge in their presence, established in their love, relying upon them, seeking their intercession, content with their judgment, and obedient to their commands. O Thou Who art the Lord of bounty and beneficence, of proof and exposition!

هوى ولا على حب مشيتك لانها قائمة على كل نفس بما كسبت ولا يتعاضد في السموات ولا في الارض وانك يا الهى لتعلم سرى و علانيتى ما اردت فى شئ الا حيك و رضاك و لا ان اشاء الا بما تشاء وان لو احاط علمك بى دون ذلك فبعظمة ذاتك و تقدس كبريائك ما كان لجدى ربوبيتك و لا لانكارى صمدانيتك و لا لاغفالى من سطواتك و لا لا تكللى بشئ سوى رحمانيتك بل لما خلقت فى نفسى اسباب القدرة و انها قد اشتبهت بما يميل اليها قد ارتفعت عن حدها بما اعطيتها من كرامتك و ان ذلك و لو كان عصيان محض فى كتابك ولكن لم يك عندها الا لحبها بها من دون ان تعرف حيك فى غيرها او ان تصبر الى الايام التى انت تنزل عليها ما وعدت لها

103 فُسُحانك و تعاليت يا الهى من ان اقول انك انت انت او ان اقدر ان اصبر فى بعدى عن ساحة قربك او ان اصمت و لا اعتذر فى تلقاء طلعة حضرتك و لما لا اجد ذكرا دون ذكر ال محمد عندك صلواتك عليهم فاسئلك اللهم بذكرك لهم فى كل شان ان تصلى على محمد و ال محمد محال معرفتك و معادن كرامتك و مواقع ربوبيتك و اركان وحدانيتك ائمة الدين و هداة اهل اليقين عباد الذين قد جعلت مشيتهم ذات مشيتك فى الانشاء و ارادتهم ذات ارادتك فى الابداع و حكم قدرهم ذات قدرك فى الاحداث و قضائهم ذات بدائك فى الاختراع و كل ما نسب اليهم ذات نسبة الكبرى بنسبتها اليك وحدك لا شريك لك

104 و اسئلك بحقهم ان تجعلنا من الموقنين بفضلهم و الصابرين على حكمهم و الذاكرين بذكرهم و المشتاقين الى طلعتهم و المنتظرين لايام رجعتهم و المعتمدين بحبلهم و المستغفرين اليهم و اللاتئين بحضرتهم و المستقرين فى محبتهم و المتوكلين عليهم و المستشفعين بهم اليهم و الراضين بقضائهم و المطيعين لاحكامهم منك يا ذا الجود و الاحسان و الحجة و البيان

- 105 Thou knowest that I desire to know naught but Thy love. Therefore, send down unto me the means that will bring me to the station of nearness to Thy names and attributes. I declare: God is sufficient for me, then Muhammad the Messenger of God is sufficient for me, then the Family of God and the Imams of justice are sufficient for me, then those who believe in their truth are sufficient for me - and Thou art behind them all - then the Qur'an is sufficient for me. Upon Thee do I rely, and upon Thee let the believers rely.
- 106 O God! Forgive the one who taught me this prayer, and who seeth naught else, then myself, then those who love to be mentioned before Thee. Verily, Thou art the Mighty, the Merciful. Glorified be God, the Lord of the Throne, above what they describe. Peace be upon the Messengers, and praise be to God, the Lord of the worlds.
- 107 In His Name, the Most High, the Most Great! All praise and glory befit the Eternal One, Whose Holy Presence is sanctified above the description of all else, and all magnificence and splendor befit the Manifestations of Justice, through Whom are known in every age the highest essences of abstract realities with certainty. Glory and splendor are due to the Manifestations of justice Who recognize, in all times, the highest spiritual essences among abstract realities through absolute detachment from the realm of their own knowledge.
- 108 When I beheld the trace of your pen in your letter, I was moved by the radiance of your countenance reflected in your words. Indeed, God is too exalted and sublime for me to enumerate His Book through the obedience of a servant in His path while the means have not flowed for him as befits the throne of glory and attributes. I beseech God, my Lord and your Lord, to remove sorrow from your heart and to unite me with the people of His obedience in a land of security and holiness. Verily, He is the Powerful, the Forbearing.
- 109 Praise be to God that I have read your letter, which speaks from your countenance as though the Holy Spirit were breathing its spirit therein. Exalted is the station of my Lord, the Possessor of Glory and Honor, above being known through the love of any of His servants while the means have not flowed for him in what is better for him than aught else. I beseech God on your behalf for that which He loves and with which He is well-pleased. Verily, He is the Mighty, the Wise.
- 105 انك تعلم اني لا احب ان اعلم الا حبك فانت انزل
لى الاسباب وما يبلغنى الى مقام قرب الاسماء
والصفات فاني انا اقول انت الله حسبي ثم محمد
رسول الله حسبي ثم ال الله و آئمه العدل حسبي
ثم الذين يؤمنون بحقهم حسبي و انك من ورائهم
ثم القرآن حسبي عليك توكلت و عليك فليتوكل
المؤمنون
- 106 و اغفر اللهم لمن علمنى تلك المناجاة و لا يرى
ثم لنفسى ثم الذين يحبون ان يذكروا بين يديك
انك انت العزيز الرحيم و سبحان الله رب العرش
عما يصفون و سلام على المرسلين و الحمد لله رب
العالمين
- 107 بسمه العلى العظيم ان الحمد و الثناء يستحق ذات
الازل الذى كان طلعة حضرته مقدسة عن و
صف ما سواه و ان المجد و البهاء يستحق مظاهر
عدل الذى يعرف اعلى جوهريات المجدات فى
كل حين بالقطع و المنع عن ساحة عرفانه
- 108 و لما رايت اثر مدادك فى كتابك قد تلجلجت بما
تجلى طلعة وجهك فى خطابك و ان الله اجل و
اعلى شانا من ان احصى كتابه بطاعة عبد فى سبيله
و لم يجر له الاسباب بما هو عليه فى عرش العزة
والصفات فارجو الله ربى و ربك ان يذهب من
قلبك الحزن و يجمع بينى و بين اهل طاعته فى
ارض امن و قدس انه هو المقتدر الحكيم
- 109 فله الحمد بما طالعت كتابك الذى يحكى من طلعة
وجهك كان فيه روح القدس بنفس بروحه
فتعالى شان ربه ذو الجلال و الاكرام من ان
يعلم بحب احد من عباده و لم يجر الاسباب له
بما هو خير له من غيره فاستل الله لجنابك بما هو
يحب و يرضى انه هو العزيز الحكيم

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Letter to Mulla Muhammad Ja'far Kirmani

Date: 1262 (mid to late) [1845-1846]

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 Praise be unto God Who caused the letter Kaf to speak of Him, through Him, unto Him, before His Book was fulfilled by His leave. Then He established it in the station of Command as accepted by His Own Self, that thereby the signs of the divine realms might be distinguished from the vengeance of the mortal world, and that through it might be proclaimed the signs of the Fourth Citadel in the thicket of the Realm of Might, and the goodly leaf from the Third Tree in the grove of sovereignty and dominion. Glory be unto Him! How great is His power and how noble His proof! He hath sent down a Criterion and made it a distinction between His friends and His enemies, wherein are the signs of Manifestation and the evidences of the Tree of Sinai, that it might be a healing for hearts and an appearance of the hidden Light, and a fulfillment of what the All-Forgiving promised concerning those who fabricated lies and came with falsehood and calumny, that all might know that the Hidden Manifest One is the Zealous Lord. And He hath sent down all that creation desired in a recorded Book and an outstretched parchment, and verily it is the Frequented House in the horizon of Manifestation, and through such as this doth God expose the deed of the weary lie.

2 الحمد لله الذى استنطق حرف الكاف من نفسه بنفسه الى نفسه قبل ما اقضت كتابه باذن الله ثم جعله فى مقام الامر بما قبلت نفسه ليمين بها آيات اللاموات عن نعمات الناسوت و تعلن بها بالآيات قسبة الرابعة فى اجمة الجبروت و الورقة الطيبة من الشجرة الثالثة فى اجمة الملك و الملكوت فسبحانه ما اعظم قدرته و اكرم حجتة فقد نزل فرقانا و جعله بين اوليائه و اعدائه فيه آيات الظهور و بينات شجرة الطور ليكون شفاء للصدور و ظهورا للنور الشكو و محققا لما وعد الغفور لمن اقترى و كذب و جاء باثم و زور ليعلم الكل ان المبين المستور هو السيد الغيور و نزل كل ما اراد الخلق فى كتاب مسطور و رق منشور و انه هو البيت المعمور فى افق الظهور و ان بمثل ذلك فيعلن الله عمل الكذب الفتور

3 God's blessings be upon Muhammad and his family, the root of the Tree of Light and all Manifestation, by that which causeth the surging ocean to glorify Him by leave of God, the Most High, the All-Forgiving.

3 و صلى الله على محمد و آله اصل شجرة النور و كلّ الظهور بما يسبح بحر المسجور باذن الله العلى الغفور

4 O God! I bear witness before Thee and all who are in Thy presence that I believe in Thee as Thou art in Thyself. I love naught save for Thy love's sake, I hate naught save through Thy hatred, I fear none save Thy justice, I desire naught save Thyself, and I see naught but as Thou seest in the presence of the mirror of Thy might which Thou hast caused to be

4 اللهم انى اشهدك و كلّ من لديك من الاشهاد و انى مؤمن بك كما انت انت و لا احب شيئا الا لحبك و لا ابغض شيئا الا بغضك و لا اخاف من احد الا من عدلك و لا اردت شيئا الا نفسك و لا ارى ما سواك الا بمثل ما ترى فى

reflected in my soul. Thou knowest that a letter hath come unto me from one about whom Thou knowest more than I, and this is a copy of his letter which he wrote with knowledge and a preserved scripture:

تلقاء مدين عزتك الّذى تجلّيت بمثاله فى نفسى و
انك لتعلم نزل الى كتاب من الّذى انت اعلم به
منى وان هذا [هـ] صورة كتابه الّذى نزل به علم و
كتاب حفيظ

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

5 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

6 Peace be upon thee, O Gate of God, through whom the people are guided - whoso cometh unto him is saved and whoso turneth away from him perisheth. Here am I come unto thee, O my Master and my Lord, acknowledging my limitations and confessing my shortcomings, yet taking refuge with thee, relying upon thee, seeking support through thee, hoping from thee, beseeching from thy presence that thou wouldst intercede for me with God that He might make me among those who recognize thy rights and who attain unto thy bounties, and that He might endear to me every deed, word, or act that draweth me near to thee, and might protect me from every deed, word, or act from which I fear an evil consequence and fear thy displeasure concerning it, lest Thou turn Thy noble face away from me and I thereby deserve a diminution of my portion with Thee, O Kind One, O Merciful One!

6 السّلام عليك يا باب الله المتبع به الناس من
اتاه فقد نجى و من تخلف عنه فقد هلك فيها
انا قد اتيتك يا سيدى و مولاي مقرا بالقصير
معترفا بالتقصير لكن لاجيا لديك معتمدا عليك
عائدا بك راجيا منك سائلا من جنابك ان
تشفع لى عند الله لئن يجعلنى من العارفين بحقك
ثم الفائزين بكراماتك و ان يجعلنى كل عمل او
قول او فعل يباعدنى منك و ان يجعلنى الى كل
عمل او قول او فعل يقربنى منك و ان يمننى
من كل عمل او قول او فعل يكون منى اخاف
ضرر عاقبة و اخاف مقتك اياى عليه حذار ان
تصرف وجهك الكريم عنى فاستوجب به نقصا
من حظ لى عندك يا رؤف يا رحيم

7 O my Master, O my Lord! I beseech Thee not to deprive me of one glance from Thy glances, and not to turn me away from Thy gate, for even if I deserve none of this, yet Thou art of the people of generosity, bounty, and forgiveness. O my Master! I beseech Thee by Thy right and Thy holiness to make my times, night and day, filled with Thy remembrance, connected to Thy service, and my deeds accepted before Thee, until all my deeds and devotions become one single devotion and my service to Thee eternal.

7 يا سيدى يا مولاي اسئلك ان لا تحرمنى من
نظرة من نظاراتك و لا ترونى عن بابك فانى و
ان لم استحق شيئا من ذلك الا انك من اهل
الجود و الكرم و العفو يا سيدى اسئلك بحقك و
قدسك ان تجعل اوقاتى فى الليل و النهار بذكرك
معمورة و بخدمتك موصولة و اعمالى عندك
مقبولة حتى تكون اعمالى و اورادى كلها وردا
و احسدا و قام خدمتك سرمداً

8 O thou precise questioner! Verily a light hath broken forth from the direction of the East, as though it were the light of the steed of light which derived its radiance from the light of the Eternal Morn that gleamed upon the temples of all, among them are the people of concord, who, when they inquire into the letter standing between the two B's and contemplate deeply, witness the Day whereon God shall reveal that 'the leg shall be bared' on the Day of Meeting. And when they awaken to the light of the Bayan, they say: "Glory be to Thee! There is no God but Thee, and we are but a people who turn unto Thee."

8 فى ايها السائل الدقيق قد اشرق برق من شطر
المشرق كانه هو نور براق الّذى استضاء من نور
صبح الازل الّذى لاح على هياكل الكل اثاره
ففتهم اهل الوفاق و انهم اذا استنطقوا من حرف
القائم بين البائين و استكعبوا فيشاهدون يوم الّذى
نزل الله فى يوم التلاق بان الساق يكشف عن
الساق و انهم لما افاقوا من تجلّى نور البيان يقولون
سبحانك لا اله الا انت و ما نحن الا قوم تآبثون

9 And among them are the people of the Covenant, who, when they become established at the point beneath the letter B and immerse themselves in what God hath placed within that letter of the light of Glory, witness the Day when the Herald shall

9 و منهم اهل الميثاق و انهم اذا استقروا فى نقطة
تحت الباء و استلججوا بما جعل الله فى ذلك
الحرف من نور البهاء فيشاهدون يوم الّذى ينادى

call forth from the chains of bondage, and they say: "Glory be to Thee! There is no God but Thee, and we are but a people who fall prostrate before Thee."

المنادى من ايدى الوثاق ويقولون سبحانك لا اله الا انت وما نحن الا قوم ساجدون

- 10 And among them are the people of discord, who, when they hear a verse, turn away as though they forget the Day when the leg shall be bared by the leg, and they are veiled from the light that hath filled all souls and horizons. They fear not the Covenant's bond, nor do they look to the letters of utterance, nor perceive the deeds of the people of concord. I seek refuge with God from the evil that hath rent asunder discord and hypocrisy, by the Lord of Daybreak, from all He hath created and revealed concerning the transgressors.

10 و منهم اهل الشقاق وانهم اذا سمعوا اية يُعرضوا كأنهم ينسون يوم الذى يكشف الساق بالساق ويحجبون من نور الذى ملأ به كل الانفس و الافاق ولا يخافون من عهد الميثاق ولا ينظرون الى احرف الاستنطاق ولا يشعرون باعمال اهل الوفاق فاعوذ بالله من شر ما فتق بين الشقاق و النفاق برب الفلق من كل ما خلق و نزل فى الفساق

- 11 I beseech God of His bounty to transform the realities of the people of discord into the deeds of the people of the Covenant, by Muhammad and His family, the lights of the Eternal Sun that hath illumined the cloud and all who dwell in the kingdoms of earth and heaven, of souls and horizons.

11 فاسئل الله من جوده بان يبدل حقايق اهل [النفا] الشقاق باعمال اهل الميثاق بحمد و آله انوار شمس الازل التى اضاء بها العماء ثم من فى ملكوت الارض و السماء من الانفس و الافاق

- 12 O thou who dost gaze upon the subtle splendors, who dost ascend unto the ladder of inner realities, and who dost cast from thy hands the veils of light and the claims of understanding! Attain unto a certitude luminous and unclouded – nay, as though thou wert standing within the very eye of certainty – like unto this rising sun. If thou be of the companions of KĀizim – may the blessings of God rest upon him – I beseech thee, O my lord, to have mercy upon me, lest I be numbered among those who, in thy presence, have presumed, and thereby exposed themselves to thy wrath. Verily I cherish hope in thy bounties – thou who didst dispatch the pages and other gifts – and, through thy grace, suffer not my hope to be cut off, O my desire and my refuge. Deal with me as becometh Thee, and not as becometh me....

12 فيا ايها الناظر الى سبحات الرقايق و المتعارج الى معراج الحقايق و الملقى ما فى يديك من سبحات النور و الحقايق فايقن باليقين الالامع كأنك فى عين اليقين بمثل هذا الشمس الطالع بان كنت من اصحاب كاظم صلوات الله عليه اسئلك يا سيدى ان ترحنى لثلوا كن منسبيا عندك متعرضا لسخطك ثم انى ارجو كرماتك من ارسل الصحايف و غيره و لا تقطع بفضلك رجائى يا املى و منائى افعل بى ما انت اهله و لا تفعل بى ما انا اهله

- 13 If thou seekest the outward path concerning the Bearer of this radiant Pillar, it hath been established by the consensus of this community that none can be its Bearer save from the lineage of God's Messenger, as Kazim and Ahmad before him explicitly stated. He must be free from physical defects that would repel hearts, possessed of strength, modesty, dignity and reverence, endowed with beautiful names and sublime attributes, showing signs of knowledge and piety, and manifesting tokens of supreme justice - all of which the people of discernment recognize through the light of their hearts.

13 و ان اردت مسلك الظاهر فى حامل ذلك الركن الالامع قد ثبت بالاجماع المحقق عند هذه الفتة الا يقدر ان يكون حامله الا ذرية رسول الله كما صرح بذلك كاظم و احمد من قبله و شرط الا يكون فى ظاهر جسده عيب يتنفّر منه القلوب وله قوة و الحياء و هيئته و وقار و اسماء حسنى و صفات عليا و اثار علم و تقوى و ايات عدل كبرى حيث يعلم كل ذلك رجال الاعراف بنور الفواد

- 14 When God knew that Satan would whisper in the hearts of His friends to rise against His trustees, God granted me what He had given to no one before: The Book of Justice, wherein are

14 ولما علم الله ان الشيطان بوسوس فى صدور اوليائه بالقيام على مقام امانته قد اعطاني الله ما لم يؤت احدا من قبل منه كتاب العدل الذى فصلت فى

detailed verses of decisive proof such that should all humans and jinn gather to produce the like of a single verse thereof, they would be unable, even if they all assisted one another. And from it are the scrolls of intimate prayers that have, by God's leave, filled the East and the West of the earth in a manner none before me hath spoken. As the Balance is established, there flow from my hands a thousand verses every six hours when rendered in proper Arabic - a proof none in the heavens or earth can match.

- 15 As the compiler of the certain truths hath declared that all scholars have agreed that the Sahifah Sajjadiyyah is the Psalms of the House of Muhammad and sufficient as proof for those who see not their miracles, this indeed is the certain truth. For none save the Family of God have brought forth such supreme proof. The nobility therein lies not in the arrangement of words or allusions, but in the celestial spirit God created therein, which warbles in every state and soars in the thickets of divinity without qualification or indication. My intimate prayers to God suffice as proof in this world and the next.

- 16 As for the scholarly matters and sermon-verses that none, not even Ahmad and Kazim (God's blessings upon them both), could surpass - behold what We have revealed in the commentary on Surah al-Kawthar, for verily a single letter thereof equals not all the books of former times, nor what We revealed in the commentary on al-Baqarah for the weak among the believers. Therein, by the verses of the Qur'an and the reports of the People of God, I have established mention of this Cause wheresoever thou dost will, in the heavens and on the earth; and verily it is exalted, full of wisdom.

- 17 And thou hast heard that he wrote, for the "calf-body" - that loving thing - some few letters. By thy Lord! I asked of him two proofs - nay, a single hadith - and he brought it not. Thereafter he bore the wrath of God, laden with the anger of God; and for him is a painful chastisement. Behold the champions of that band and their wolves who turned not unto any of the perfect ones. How they believed and testified and proclaimed and stood firm upon the path like an encompassing mountain - neither storms could move them nor signs of tempests affect them. They are the bearers of religion and the guardians of knowledge. Were it not for them, God would not have revealed a single verse of the Book, nor would a letter flow from My pen. May God grant Me their meeting in a seat of truth before a mighty King. From Him are the conditions of

اياات محكمات التي لو اجتمع جن والانس على ان ياتوا بمثل آية منها لن يستطيعوا ولن يقدروا ولو كانوا كل الارض ومثلهم معهم على الامر ظهيرا ومنه صحف المناجات حيث قد ملئت باذن الله شرق الارض وغربها بشأن الذي لم ينطق احد من قبلى وكما ثبت الميزان يخرج من يدى فى كل ستة ساعات الف بيت اذ انت عربته بالاعراب وهى حجة لا يقوم بها احد من فى السموات والارض

- 15 كما صرح جامع اخبار حقّ اليقين بان العلماء كلهم قد ذهبوا بان صحيفه السجادية زبور ال محمد وهى تكفى لدى الحجة لمن لا يرى معجزاتهم وان ذلك هو الحق اليقين لان بتلك الحجة الكبرى لم يأت احد الا ال الله وان الشرف فيها ليس من ترتيب الكلمات ولا الاشارات بل هى روح الملكوتية التى خلق الله فيها التى تغرد فى كل شان تبغى وطير العماء فى اجمة اللاهوت بلا كيف ولا اشارة وكفى بمناجات لله لى حجة فى الدنيا والاخرة [لم]

- 16 شئون العلوية و ايات الخطيبه التى لا يسبقها احد لا احمد و كاظم صلوات الله عليهما انظر الى ما نزلنا فى شرح سورة الكوثر فانه لكاتب لم يعدل حرفا منها كل كتب الاولين و لا ما انا نزلته فى شرح البقرة للضعفاء من المؤمنين و انه فيه قد اثبت بايات القراءان و اخبار ال الله ذكر هذا الامر حيث شئى فى السموات ولا فى الارض و انه لعلى حكيم

- 17 و ان سمعت انه كتب للجسد العجل الذى هو خوار بعض حرف فوربك انى طلبت منه ايتان حديث وحده و انه لم يأت و بعد ذلك حمل سخط الله رباء بغضب من الله وله عذاب اليم انظر الى ابطال تلك الفئة ثم ذؤبانهم الذين لم يلتفتوا بالاحد من الكلمين فكيف امنوا و صدقوا و بلغوا و قاموا على الصراط كمثل جبل المحيط لا يحركهم العواصف ولا يؤثر فيهم ايات القواصف و انهم حملة الدين و حفاظ العلم و لو لا هم لم ينزل الله اية من الكتاب ولا يجر من قلبى حرف رزقنى الله لقاءهم فى مقعد صدق عند مليك مقتدر و منه شئون التقية و صفات القدسية و تجليات الربانية

piety, the attributes of holiness, the manifestations of divinity, and the traces of servitude which none can comprehend save as fire in the essence of water, or as air in the presence of the element of earth. Glorified be God, their Creator, the Lord of the heavens and earth, above what they describe.

- 18 O thou who art endowed with insight! Purify thy vision and refine thy sight. Verily God hath manifested the Cause from a station that hath never occurred to any heart, and He was unlettered in respect to those verses, prayers, addresses and allusions, for He saw no teacher for Himself except what the All-Merciful promised in the Surah of the All-Merciful: "The All-Merciful hath taught the Qur'an, created man, taught him clear expression." And that is the word of the All-Merciful: "Fear God and He will give you discernment." This honor sufficeth for that band, for He Who appeared by nature, aided by God's grace, was none other than the confirmer of Ahmad, then Kazim, then their followers - may God's blessings be upon them both - as long as the sun of creation hath risen and set in creation.

- 19 If thou wouldst purify thy vision, thou wouldst see today all the deniers in the fire, and thou wouldst read unto them the verse of the Almighty: "Verily hell shall encompass the unbelievers." For God hath completed His proof with a true proof wherein was the Shi'ih sect, and today there is no escape for them except to either deny what they believed before, or believe in what hath been revealed afterward as they believed before, or become stones glorifying without religion. For the Cause is like this sun rising, and the handiwork of the Lord cannot be confused with the handiwork of creation, for He Who came with those verses readeth in all things, when He willeth, what was revealed in the Book of Justice without thought, and writeth without reflection. And whatever people said about Him, the word returneth upon them in the Qur'an, letter for letter. And from the day He manifested His verses, none hath produced a verse, and all denied and were amazed, while some believed and acknowledged their impotence. By thy Lord! There is no escape for anyone except through belief or through denying what they believed before in the All-Merciful.

- 20 I take refuge in God! Is He Who revealed the Book of Justice more worthy to be followed, or one who cannot produce a verse? And if he were able, why did he not send to Me the like of My letter to him, and wrote like what the Roman followed, as though he had not read the Book? "Thou canst warn only him who followeth the Reminder and feareth the All-Merciful in secret; so give him glad tidings of forgiveness and a noble reward." Then His word, exalted be His station: ["It beseemeth

و اثار العبودية التي لم تقدر ان تدرك شيئاً منها الا ان ترى كانه هو نار في حيوة عنصر الماء و هوآء في حين عنصر عنصر التراب فسبحان الله موجد رب السموات والارض عما يصفون

18 فيها ايها البصير صف نظرك و الطف بصرك ان الله قد اظهر الامر من مقام لم يخطر بقلب احد و كان [أمي] أمياً من شأن تلك الايات و المناجات و الخطابات و الاشارات لانه ما رأى معلماً لنفسه الا ما وعد الرحمن [اتقوا الله يجعل لكم فر] في سورة الرحمن الرحمن علم القرءان خلق الانسان علمه البيان و ان ذلك قول الرحمن اتقوا الله يجعل لكم فرقانا و كفى بذلك الشرف تلك الفئة لان الذي ظهر بالفطرة مؤيداً من فضل الله لم يك في شأن الا مصدق احمد ثم كاظم ثم شيعتهما صلوات الله عليهما ما طلعت شمس الابداع بالابداع و ما غربت

19 و انك ان صفت نظرك لترى اليوم كل الجاحدين في النار و تقرأ عليهم اية القهار و ان جهنم لحيطه بالكافرين لان الله قد تم حجته بحجة حق كان فرقة الشيعة فيها و ان اليوم لا مفر لهم الا ان يكفروا بما امنوا من قبل او امنوا بما نزل من بعد بمثل ما امنوا من قبل او يكونوا حجارة سيحين بلادين لان الامر مثل هذه الشمس طالعه و ان صنع الرب لم يشته بصنع الخلق لان الذي جاء بتلك الايات يقرء في كل شئ اذا شاء بما نزل في كتاب العدل من دون فكر و يكتب من دون ان يتأمل و كلما قال الناس فيه انه يرجع القول عليهم في القرءان حتى الحرف بالحرف و ان من يوم الذي اظهر اياته لم يات احد باية و كل كفروا و بهتوا و بعض امنوا و اعترفوا بالعجز فو ربك لا محيص لاحد الا بالايان او يكفر بما امن به من قبل

20 بالرحمن الضف بالله من نزل كتاب العدل احق ان يتبع افن لا يقدر ان ياتي باية و انه لو يقدر فكيف لم يرسل الى بمثل رقعتي اليه و كتب بمثل ما سلك الرومي كانه لم يقرء كتاب تم و لا تنذر الا من اتبع الذكر و خشى الرحمن بالغيب فبشره بمغفرة و اجر كريم ثم قوله جل شأنه [و لا ينبغي له الشعر] فهيات هيات من الظاني بالله ظن

him not to speak poetry”]. Far, far be it from those who think evil thoughts about God! Upon them be the evil turn of fortune, and God’s wrath be upon them, and His curse, and He hath prepared Hell for them – a woeful destination.

السوء عليهم دائرة السوء و غضب الله عليهم و
لعنهم و اعد لهم جهنم و ساءت مصيرا

- 21 This is a manifest matter – were anyone able to produce even a single verse, let him present it to me. The people are as dead, though they perceive it not. Look thou to God and His power, and turn away from all people. God knoweth this matter without doubt, and were He to know that I speak without His leave, He would create someone to stand against me and recite verses like mine to invalidate my proof. Nay, by thy Lord! God hath not created any learned one who doth not love these verses and proclaim His Cause, though the idolaters detest it.

21 و ان هذا امر ظاهر لو يقدر احد بايتان ايه ليرسلها
الى و ان الناس اموات من حيث لا يشعرون
انظر الى الله و قدرته و اعرض عن كل الناس
لا شك ان الله يعلم ذلك الامر و لو علم اني
اكلم بغير اذنه ليخلق بشرا يقوم معي و يقرء مثل
اياي ليبطل حجتي لا و ربك لما ما خلق الله بشر
الاديب انه يحب تلك الايات و يعلن امره و لو
كره المشركون

- 22 Think not this is an easy matter. Nay, by thy Lord! God hath used similar proofs in the Qur’an. This is a matter that would render powerless all who are in the heavens and on earth, save whom God willeth.

22 و لا تزعم ان هذا امر سهل لا و ربك قد احتج
الله بمثل ذلك في القرآن و ان هذا امر يعجز
كل من في السموات و الارض الا من شاء الله

- 23 That group hath emerged from the abasement of mere words, for now the proof is in their hands through union, unlike the time of Ahmad and Kazim, God’s mercy be upon them both. Though the corrupt ones seek to abase them today, they stand upon truth. Even if all should oppress them, they shall never be truly abased, for might belongeth unto God and unto all the believers.

23 و ان تلك الفتنة قد خرجوا من ذلة الكلام لان
الآن كانت الحجة في ايديهم بالفة و ليس بمثل زمن
احمد و كاظم رحمة الله عليهما و لو ان اليوم ذلهم
المفسدون ولكنهم على حق لو ظلموا كلهم لن
يذلوا ابدا بحق و ان العزة لله ثم للمؤمنين جميعا

- 24 Whenever I raise my voice in the realm of heaven with words of praise, is there any challenger who would challenge me with clear verses like those whereby God formerly established the religion of His Messenger, peace be upon him and his family? None hath answered me, until my breast was straitened and my cries multiplied, as though every particle of dust I walked upon was proclaiming similar words, as if they were beings illumined by God’s light.

24 و ان كلها ارفعت صوتي في جوّ العماء بتلك
الكلمة الثناء فهل من مبارز يبارزني بالايات
البينات التي اثبت الله بها من قبل دين رسول
الله صلى الله عليه و آله لم يجئني احد حتى ضاق
صدرى و كثر ضجيجي كان ذرات تراب التي
اني مشيت عليها كلهم يقولون بمثل تلك الكلمة
كانهن حيوان من نور الله

- 25 And if anyone were in the field of utterance to challenge Me, let him arise with Me and bring down a book of justice with all his might. But since I have heard from no one, I am certain that all are powerless, confounded, and in denial. They can neither respond nor make excuses, nor do they find a way.

25 و ان لو كان احد في ميدان البيان و ما علمناه
الشعر و ما يتبعني له ان هو الا ذكر و قرءان مبين
يقدر ان يبارزني لا شك ليقوم معي و ينزل مثل
كتاب العدل في الات حربه و لما ما سمعت من
احد ايقنت ان الكل قد عجزوا و بهتوا و كفروا
و لا يقدر ان يجيبوا او يعتدوا و لا يهتدون
سيلا

- 26 Glory be to God! The Islamic clergy have fallen into such depths of ignorance as were not reached by Pharaoh of old nor by the pagan Arabs. For when Pharaoh sought to deny the proof of the Lord, he at least produced some sorcery, and the

26 فسبحان الله من علماء الاسلام لقد وقعوا انفسهم
في مبلغ من الجهل ما بلغ فرعون من قبل و لا
اعراب الجاهلية لان فرعون لما اراد ان ينكر حجة
الرب ات بشئ من السحر و ان اعراب الجاهلية

pagan Arabs would compose poems and display them around the House. But behold the condition of the clergy and the extent of their knowledge! Having failed in every way, they resort to slander, saying these verses do not follow the rules of the people and lack proper connection. May God destroy them! They are more astray than cattle.

27 They said all this about the Qur'an before, and all perished and entered the fire of hell, and today they have no intercessor forever. Say: The abasement of this world is better than the punishment of the next, for one passes away while the other endures.

28 I have claimed neither authority nor its opposite, neither revelation nor the Qur'an. I have not opposed the Law by a single letter, nor have I broken any of it. Rather, these verses are a blessing from my Lord. I have spoken to people what God has permitted in the Qur'an, that God's religion might triumph over those Arabs who denied the Imams of Justice. Woe to those who know not God's purpose and spread corruption in the land without right, saying "We are but reformers!" Nay, they are the corrupters, but they perceive not.

29 By your Lord, most people know not the reality of this Cause, else they would have no escape but to acknowledge it, for they cannot establish any criterion except by that Balance. And by that Balance do I act, and I act only according to what has been revealed in the Law. I am upon truth, and none can say why or how, for whoever seeks to argue against this proof must doubt the proof of God's Messenger before, and whoever seeks to produce a verse has sought to war with God and His Messenger and deny the judgment of the Qur'an.

30 Glory be to God! God is Most Great! What heedlessness has seized the people! God has taken them to a station where they cannot reflect, much less deny, contemplate, slander or harm. O Lord! Judge between all with justice and hasten the days of meeting You, for people have become my enemies through evil thoughts. I am an enemy to all Your enemies and am innocent of them, as if I desired their station.

31 By Him in whose hand is my soul, if God were to subject all the kingdom of this world to me, it would not equal a single letter of these verses, nor a word glorifying before the Divine Majesty. The highest stations of this world are to me but like the wing of a dead gnat.

ينشأون قصايد ويظهرونها في حول البيت و ان العلماء ترى شأنهم و مبلغ علمهم قلما عجزوا عن كل الجهات ليفتروا و يقولون ان تلك الايات ما سطر بقواعد القوم و لا بينهما ربط بمثل ربط المعلوم قتلهم الله كأنهم اضل من الانعام

27 كل ذلك قالوا في القرآن من قبل و كل ما اتوا و دخلوا نار جهنم و لا اليوم لهم من شفيع ابد اقل ان ذلة الدنيا لاحسن من عذاب الآخرة لانه يبقى و ذلك يفنى

28 و انا ما ادعيت الولاية و لا اخيتها و لا الوحي و الا القرآن و ما رذت على الشريعة حرفا و ما نقضت منها حرفا بل حبت بتلك الايات نعمة من ربى و انى حدثت الناس بما اذن الله فى القرآن ليظهر دين الله على الاعراب الذين كفروا بائنه العدل فويل للذين لا يعلمون مراد الله و يفسدون فى الارض بغير حق و يقولون انا نحن مصلحون الا انهم هم المفسدون ولكنهم قوم لا يشعرون

29 فو ربك ان اكثر الناس لا يعلمون حقيقة الامر و الا لا مفر لهم الا بالتصديق لانهم لم يقدروا ان يثبتوا ميزانا الا بذلك القسطاس و انى بذلك القسطاس كلها افعل و لا افعل الا بما نزل فى الشريعة لكنت على حق و لا يقدر احد ان يقول لم و بم لان من اراد ان يتاقل فى تلك الحجة فرض عليه بان يشك فى حجة رسول الله صلى الله عليه و آله من قبل و ان اراد يؤتى بآية فقد اراد ان يحارب مع الله و رسوله و يحجد حكم القرآن

30 فسيحان الله الله اكبر من غفلة الناس قد اخذهم الله فى مقام لم يقدروا ان يتأملوا فكيف ان يحجدوا [إذا] او يتفكروا او يفتروا أو اذوا رب فاحكم بين الكل بالقسط و قرب ايام لقائك فان الناس عادونى بظن السوء و انا اذ اعد و لا عدائك كلهم و برئ و منهم كفى اردت مقامهم

31 فوالذى نفسى بيده ان كل ملك الدنيا لو سخر الله لى لم يعدل بحرف من تلك الايات و لا كلمة تسبح فى تلقاء الجلال و ليس لدى اعلى مقامات الدنيا الا بمثل جناح بعوضة ميتة

32 Know, O people, the truth of these days, for the sun has never risen upon their like. Aid God's Cause with your souls and wealth, revere it and honor it, and deprive not yourselves of your portion in this worldly life. For, if God wills, I shall assuredly ascend there; while ye shall say: "Alas for us, for how we have failed in our duty to God!" On this day no decree shall avail you; and when ye have died, unto God shall ye be gathered.

32 و اعرفوا يا ايها الناس حق تلك الايام فان الشمس ما طلعت عليها بمثلها فانصروا امر الله بانفسكم و اموالكم و وقروه و عزروه و لا تحرموا نصيبكم في الحياة الدنيا فاني اذا شاء الله لا صعد اليد هنا لك انتم تقولون يا حسرتا على ما فرطنا في جنب الله و لا ينفعكم اليوم حكم و انتم اذ امتم الى الله لتحشرون

33 O inquirer! If you are among the people of justice, it is incumbent upon you to possess the Book of Justice and the Commentary on Kawthar, both written in the finest calligraphy and craftsmanship. No one is permitted other than excellent workmanship therein, and God knows all that people know. By Him Who created me! If God were to transform every atom within His knowledge into living beings and place in their hearts the hardness of the murderer of my grandfather Husayn, peace be upon him, and bestow upon them the power of all who are in the heavens and earth, and if they were to gather together with drawn swords to deny my proof and harm me, it would not diminish my certitude in the least. I would see them all in their falsehood as insignificant as the black spot in a mosquito's eye, for truth with its clear proof is in my hand. And if they should prevail through oppression, God would be my Consoler and Helper, and I would still triumph over them, even as it is revealed in the Qur'an: "God hath written, 'Verily I will prevail, I and My Apostles.' Verily God is Powerful, Mighty."

33 فيا ايها السائل ان كنت من اصحاب العدل حق عليك ان يكون عندك كتاب العدل ثم شرح الكوثر هم الالفين باحسن خط و صنع و لا ادزن لاحد غير صنع الحسن فيه و الله يعلم كل ما كان الناس من يعلمون فوالذي خلقتي لو جعل الله كل ذرات ما احاط عليه عبادا احياء و جعل [في] قساوة قلوبهم بمثل قاتل جدى الحسين عليه السلام و جعل قوتهم قوة من في السموات و الارض و انهم اجتمعوا بالسيف المتلاء لمجدي و ضرى لم ينقص من يقينى بعض شئ و لارى كلهم في مقال الباطل بمثل سواد عين بعوضه متية لان الحق بالجملة الواضحة في يدى و ان غلبت [بايديهم] فكان الله معزى و ناصرى و انى لكنت غالبا عليهم كما نزل في القرآن كتب الله لا غلبن انا و رسلى ان الله لقوى عزيز

34 Alas! Alas! What was to reach hath reached, what was to be prevented hath been prevented, what was to occur hath occurred, and what was to be cut off hath been cut off. We read His Book in every condition: "Nothing shall befall us save what God hath decreed for us. He is our Master, and on God let the believers rely." God sufficeth me; there is no God but Him. In Him I have placed my trust, and He is the Lord of the mighty throne. And praise be to God, the Lord of all worlds.

34 فاه آه بلغ ما بلغ و منع ما منع و وقع ما وقع و قطع ما قطع فان الله [3] اقرء كتابه في كل شأن لن يصيبنا الا ما كتب الله لنا هو مولينا و على الله فيتوكل المؤمنون حسبى الله لا اله الا هو عليه توكلت و هو رب العرش العظيم و الحمد لله رب العالمين نفس منهم بظلم و اناذا

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To Mulla Ahmad Mu'allim Hisari

- 1 In the name of God, the Most Merciful, the Most Compassionate
- 2 Praised be God – He Who commandeth no one to attain unto the recognition of the Dawning-Place of His own Essence, nor to make mention of the Presence of His Being, nor to celebrate the beauty of His Selfhood, nor to describe His “I-ness.” From everlasting He hath never conjoined His reality with created essences, nor hath He been described by names and attributes; for the Manifestation of His “I am” confesseth the incapacity of material things to utter His praise, and the Presence of His Essence forbiddeth created substances from attaining unto His knowledge. The splendor of His Selfhood hath cut off all contingent beings from certitude, and the exaltation of His Being is sanctified above the sensible attribution of existent things. Even as He is, He shall not be known by identity, nor described by oneness, nor indicated by self-subsistence, nor characterized by eternity; for the very essence of creation beareth witness to its severance from His description. How then can He, beside Whom in the beginning of beginnings there existed no peer, be said to be “He is He,” or “Thou art Thou”? Exalted and glorified is He beyond my power to reckon His praise, beyond my knowledge to comprehend His station; nor can any one affirm His oneness, nor attain unto His Presence. Even as He hath revealed in the Qur'an, in the station of exposition: “Vision perceiveth Him not, but He perceiveth all vision; and He is the Subtle, the All-Aware.”
- 3 And I invoke blessings upon Muhammad, the Messenger of God, and thereafter upon His Family – His honored servants – who precede Him not in speech and act by His command; through the verses of the Godhead, the signs of the Realm of Might, the evidences of the Kingdom and the Dominion, and the true stations manifested within the materials of the human realm; and through the breaths made luminous in fragments of ruby, according to that which God hath known and ordained for them. Verily He is the Most High, the All-Thankful.
- 4 And I offer greeting unto Ahmad, from the shore of the right-hand Valley, in the blessed Spot, above the Ark of Testimony, on the right of the Fire; and unto Kazim, from the Tree of Sinai upon the dome of time, from the Dawning-Place of Oneness made manifest through the Being of Light; and unto the Hidden Name, the concealed and veiled, the secret and inscribed
- 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد
- 2 اللَّهُ الَّذِي لَا يَأْمُرُ بِأَحَدٍ بِعِرْفَانِ طَلْعَةِ ذَاتِهِ وَلَا بِذِكْرِ حُضْرَةِ كَيُونِيَّتِهِ وَلَا بِتَنْشِئَةِ جَمَالِ نَفْسَانِيَّتِهِ وَلَا بِوَصْفِ أَيْنِيَّتِهِ إِذْ أَنَّهُ لَمْ يَزَلْ لَنْ يَقْرَنَ لِجَعْلِ الْجَوْهَرِيَّاتِ وَلَا يَوْصَفُ بِالْأَسْمَاءِ وَالصِّفَاتِ إِذْ طَلْعَةُ أَيْنِيَّتِهِ مُعْتَرِفَةٌ الْمَادِّيَّاتِ عَنِ الْبَيَانِ وَ أَنَّ حُضْرَتَ ذَاتِيَّتِهِ مُمْتَنِعَةٌ الْجَوْهَرِيَّاتِ عَنِ الْعِرْفَانِ وَ أَنَّ بَهَاءَ نَفْسَانِيَّتِهِ مُنْقَطِعَةٌ الْمَمَكَّاتِ عَنِ الْإِيقَانِ وَ أَنَّ عُلُوَّ كَيُونِيَّتِهِ مُقَدَّسَةٌ عَنْ نَعْتِ الْمَوْجُودَاتِ بِالْعَيَانِ وَ هُوَ كَمَا هُوَ عَلَيْهِ لَنْ يَعْرِفَ بِالْهُيُوتِ وَلَنْ يَوْصَفَ بِالْأَحَادِيَةِ وَلَنْ يُشِيرَ بِالصِّمْدَانِيَةِ وَلَنْ يَنْعَتَ بِالْأَزَلِيَّةِ لِأَنَّ ذَاتِيَّةَ الْخَلْقِ بِنَفْسِهَا شَاهِدَةٌ بِالتَّقْطِيعِ عَنْ وَصْفِهِ كَيْفَ مِنْ لَا يَكُ فِي رَتَبَتِهِ شَيْءٌ فِي أَزْلِ الْأَزَالِ يُمْكِنُ أَنْ يُقَالَ أَنَّهُ هُوَ هُوَ أَوْ أَنَّهُ أَنْتَ أَنْتَ فَسِحْجَانَهُ وَ تَعَالَى لَا أَحْصَى ثَنَاءَ نَفْسِهِ وَلَا أَعْلَمُ بِشَانِهِ وَلَا يَقْدَرُ أَحَدٌ أَنْ يُوَحِّدَ ذَاتَهُ وَلَا أَنْ يَعْرِفَ جَنَابَهُ وَ هُوَ كَمَا نَزَلَ فِي الْقُرْءَانِ فِي مَقَامِ الْبَيَانِ لَا يَدْرِكُهُ الْأَبْصَارُ وَ هُوَ يَدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ
- 3 وَ أَصَلَّى عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ثُمَّ عَلَى آلِ اللَّهِ عِبَادِهِ الْمَكْرُمُونَ الَّذِينَ لَا يُسْبِقُونَهُمْ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ بَيَانَاتِ الْأَلَاهُوتِ وَ عَلَامَاتِ الْجَبَرُوتِ وَ دَلَالَاتِ الْمُلْكِ وَ الْمَمْلُوكَاتِ وَ الْمَقَامَاتِ الْحَقَّةِ فِي مَادِّيَّاتِ النَّاسُوتِ وَ النِّفَحَاتِ [الْمُنْتَجِ] الْمُتَجَلِّيَةِ فِي قِطْعَاتِ الْيَاقُوتِ بِمَا عِلْمُ اللَّهِ وَ قَدْرُ فِي حَقِّهِمْ أَنَّهُ هُوَ الْعَلِيُّ الشُّكُورُ
- 4 ثُمَّ أَسَلَّمَ عَلَى أَحْمَدَ عَنْ شَاطِئِ وَادِي الْإِيمَانِ فِي الْبَقْعَةِ الْمُبَارَكَةِ فَوْقَ تَابُوتِ الشَّهَادَةِ عَنْ يَمِينِ النَّارِ ثُمَّ عَلَى كَازِمٍ عَنْ شَجَرَةِ الطُّورِ عَلَى قِبَةِ الزَّمَانِ مِنْ طَلْعَةِ الْإِحْدِيَةِ الْمُتَجَلِّيَةِ عَنْ كَيُونِيَّةِ النُّورِ ثُمَّ عَلَى اسْمِ الْمَكْنُونِ الْمُسْتَوْرِ وَ الرَّمْزِ الْمُسْتَرِ الْمُسْطَوْرِ

symbol – the fearful yet awaited, the renowned – who removeth from inner sight the clouds of light, who speaketh among men with the same authority as Sinai, and who judgeth by the leave of God between the faithful zealot and him veiled from light amid those dusky darknesses. O my Lord! Pour upon me patience, for Thou art indeed the Forgiving, the All-Thankful. And peace be upon those who followed Him beneath the sombre shadows of the Garden of Beauty, and within the effulgences of the Germ of the Paradise of Majesty, according to God's will at the beginning and at the end. Verily He is the Most High, the Exalted. We implore forgiveness through His Book, out of bounty; verily He is the Compassionate, the All-Forgiving.

- 5 And now – thy letter hath descended in the likeness of a lowly spirit; and by reason of that House, its decree is at this hour uplifted, as though it were a star that waneth not. That which once summoned utterance from the rising-places hath been eclipsed; that which dawned upon the lofty horizons hath withdrawn; and that which lay silent within the essences of beginnings hath spoken – crying aloud, humbled and imploring – calling: Where are the radiant lights upon the heights? Where is he who ascendeth unto the ladder of exaltations? Where is the shining one from the horizon of profit? Where is the one who uplifteth the useful from the depths of holiness and elevation?
- 6 O thou trustworthy and lowly seeker! God hath confirmed thee by that which He bestowed upon thee of His grace, and hath raised thee, His servant, unto His presence. Thy letter I read aforetime and answered thee with a prayer, declaring that the unseen belongeth unto God, and that I of myself know nothing in the heavens nor on the earth save as God willeth. Abide, then, within the House, and sorrow not.
- 7 Now have I read thy letter anew and discerned what thou didst intend in the path of religion concerning the knowledge of the Kaf. Know thou that the Kaf is the appearance of the effulgences of the Ha in the grades of the oneness of Essence, of attributes, of acts, and of worship. In every state it turneth upon itself and draweth sustenance from itself by itself – not from aught else – after the manner of itself; for God created the Will by itself, from nothing, without cause other than itself. It moveth upon itself with the motion of succession unto itself – not upon its Lord – from the beginning without beginning: first, the causalities of agency in the essences; then the material causalities in being; thereafter the formal causalities in selfhood; and finally the final causalities in identity – according to that which God's knowledge hath encompassed. And with

الخائف المرتقب المشهور الذي يكشف عن البصائر غمايم النور و ينطق في الناس بمثل شأن الطور و يحكم بأذن الله عن المؤمن الغيور و المحجوب عن النور في تلك الظلمات الديجور رب افرغ علي صبرا فانك انت الغفور الشكور ثم على الذين اتبعوه في ظلال مكفهرات افريدوس الجمال و في تجليات جرسوم فردوس الجلال بما شاء الله في المبدء و المآل انه هو العلي المتعال نستغفر في كتابه جوداً انه هو الرحيم الغفار

5 و بعد فقد نزل كتابك بمثل روح خاشع و لما كان من ذلك البيت اصعد حكمه الآن كانه هو كوكب لايج فقد ما يستنطق في الطوالع و غاب ما يستشرق في افق الشواخ و نطق ما يضمن في جوهرات الطاليع كانه يضح و يخشع ثم ينادي فاين اللوامع في الشواخ و اين الرافع الى معراج الدواخ و اين الساطع عن افق النافع و اين الرافع النافع في حضيض القدس و الروافع

6 فيا ايها السائل الامين الخاشع وفقك الله بما اتاك من فضله و ارفعك عبد الى جواره قد قرئت كتابك من قبل و اجبتك في دعاء بان الغيب لله و اتنى انا لا اعلم شيئاً في السموات و لا في الارض الا اذا شاء الله و اصبر في البيت و لا تحزن

7 ثم قرئت كتابك الآن و عرفت ما اردت في منهاج الدين من علم الكاف فاعرف ان الكاف هو ظهور تجليات الهاء في مراتب توحيد الذات و الصفات و الافعال و العبادة لانه هو في كل شأن يدور على نفسه و يستمد المدد من نفسه بنفسه لا من شيء بمثل نفسه لا من شيء لان الله خلق المشية بنفسها لا من شيء و لا علة لها دون نفسها و هي تدور على نفسها بحركة التوالى له لا [...] علي ربها في ازل الازال تجليات علل الفاعلية في الذاتيات ثم علل المادية في الكينونيات ثم علل الصودية في النفسانيات ثم علل الغائية في الانيات على ما احاط علم الله سبحانه و بحركة غير التوالى

a motion other than succession, for the existence of the many from the infinite unto the finite, in both stations doth the Kaf – which is the rank of the Will – revolve upon itself, receiving in every moment its aid from God, not from aught else: by itself, for itself, from itself. God sustaineth it by itself, for itself, from nothing else – even as He created it on the first day without cause beyond itself, and without any mention equal to it.

- 8 If thou wouldst apply the revolution of the Kaf to the totalities of the eightfold chain, thou wouldst be right; and likewise in particulars thou wouldst be truthful – even unto the ink itself – for it, too, turneth like the Kaf upon itself and speaketh of the Greatest Depth whereunto God revealed Himself. Recognize, then, the truth of that elixir; quicken thereby whatsoever thou desirest; behold that interpretation in the creation of the heavens and the earth; and let thy heart be at rest in the existence of Being, without distinguishing the absent from the present. This allusion sufficeth thee upon the path of exposition by way of union in summary. And shouldst thou love the path of separation in detail, drawn from the splendors of majesty, then consider what We have revealed in the commentary on al-Kawthar; for it is indeed the Water of Life that issueth from the Fountain of Salsabil, drawing the signs unto the court of nearness and beauty – without mention and without proof.

- 9 Yet I counsel thee: rejoice not at the confirmation of any from among the people of perfection, nor be grieved at the denial of any from among the people of idle talk. We have known the way of all: whoso willeth, let him believe; and whoso willeth, let him disbelieve. God, thy Lord, is verily the Self-Sufficient, the Most Exalted. And as to what thou hast mentioned of fear of the people – leave them to their plunging; turn not toward them; sorrow not over the deeds of the disputers. Study the verses of the knowledge of Majesty; for today there is no escape for him whom God willeth – and for His loved ones – save to enter that House. Be not heedless of the fruits of the Tree of Justice, nor of the ordinances of the Household; deal kindly in their laws; forget not their command. Convey from Me greetings unto them; and say to her who did well in her deed: I have known that which thou didst send, in the path of God, of the holy earth and the pure perfume; God willing, when it reacheth Us, We shall send thee of the purified clay whatsoever thou desirest. Fear God and be patient; verily God is the Truth, Possessor of the Glorious Throne. And as for that which thou desirest in the path of God – be patient, and depart not from that House until We command one of the leaders of that company to enter it by God's leave.

لوجود الكثرات من اللانهايات الى النهايات وفي كلتا المقامين يدور الكاف الذي هو رتبة المشية على نفسها يستمدو المدد في كل حين من الله لا من شئ بنفسها لنفسها عن نفسها وان الله يمدّها بنفسها لنفسها لا من شئ كما خلقها يوم الاول بلا علة دونها ولا ذكر يعادلها

- 8 و انك لو اردت ان تصرف دوران الكاف في كليات سلسلة الثمانية لحق بل في الجزئيات لمصدق حتى في ذلك المداد لانه يدور بمثل الكاف على نفسه ويحكي عن عمق الاكبر الذي تجلّى الله له به فاعرف حتى ذلك الاكسير و احى به كل ما اردت و شاهد ذلك التأويل بمثل خلق السموات و الارض و اطمئن قلبك بوجود الوجود من دون ان يعرف المفقود عن الموجود و كفاك تلك الاشارة في سبيل الحكاية على منهج الوصل بالاجمال و ان تحب منهج الفصل بالتفصيل من سبجات الجلال فانظر فيما نزلنا في شرح الكوثر فانه هو الماء الحيوان الذي يخرج [يخرج] عن عين السلسبيل و يجذب الاشارات الى ساحة القرب و الجمال [بدون ذكر ولا دليل]

- 9 ولكن اوصيك الا تفرح بتصديق احد من اهل الكمال و لا تكذب نفس من اهل القيل و القال فانا عرفنا الكل سبيلهم فن شاء ان يؤمن و من شاء فليكفروا ان الله ربك هو الغني المتعال و ان ما اشرت من خوف الناس ذرهم في خوضهم و لا تلتفت اليهم و لا تحزن باعمال اصحاب الجدل و ادرس بايات علم [الجمال] الجلال فان اليوم لا مفر لمن اراد الله و اوليائه الا و ان يدخل في ذلك البيت عليك و لا تغفل من ثمرات شجرة العدل و لا حكم اهل البيت و احسن في احكامهم و لا تنس امرهم و سلم منى عليهم و قل للتي احسنت عملها قد علمت بما ارسلت في سبيل الله من التربة المقدسة و العطر الخالص فانشاء الله اذا بلغ اليك نرسلك اليك من الطين المطهرة ما اردت ان اتقين الله و اصبري فان الله هو الحق ذو العرش المجيد و ان ما اردت في سبيل الله فاصبر و لا تخرج من تلك البيت حتى تأمر باحد من رؤساء تلك الفئة بان يدخل البيت باذن الله

10 It is incumbent upon thee and upon all who follow Me to visit the Imams of Justice – there is from Me a right – then the resting-place of Kazim, peace be upon him, so long as the Sun of creation riseth by creation and the sun of invention setteth by invention. Observe the ordinance of prudent dissimulation; write of that which the people do upon that land in matters of essential geometry and accidental affairs. Greet the community of the Shi'ah; and say unto 'Ali: We sent unto thee a Book before; and unto Ibrahim, in that which was revealed in the first Book; and greet him again in that which hath been revealed secondly from His presence. Greet the people of justice; preserve their names; greet the beneficent one in the Sanctuary of Moses, peace be upon him; then Bashir in the Sanctuary of 'Ali, peace be upon him; and greet those who followed Me. Verily God blesseth you, and the angels of the heavens and the Throne also, saying: Give thanks unto God, and say: Praise be to God, the Lord of the worlds.

10 و عليك و على كل من اتبعني حق بان يزور
ائمة العدل هنا لك ميثي ثم مرقد كاظم سلام
الله عليه بما طلعت شمس الابداع بالابداع و بما
غربت شمس الاختراع بالاختراع و انت راقب
حكم التقية و اكتب [لمن] ما يعمل الناس على
تلك الارض من الهندسة الجهرية و الشئون
العرضية و سلم على معشر الشيعة و قل لعل نزلنا
اليك كتابا من قبل ثم الى ابراهيم بما نزل كتاب
اوله و انت سلم عليه مما نزل على ثانيا من عنده
ثم الى اصحاب العدل و احفظ اسمائهم و سلم على
المحسن في حرم موسى عليه السلام ثم على بشير في
حرم على عليه السلام ثم على الذين اتبعوني فان
الله يصلي عليكم ثم ملائكة السموات و العرش ان
اشكروا الله و قولوا ان الحمد لله رب العالمين

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To: Azim

Date: 1262 [1845-1846]

1 In the Name of the Exalted, the Most Great.

1 ... بسمه العلي العظيم

2 Praise be to God Who sendeth down the Book unto whomsoever He willeth among His servants. Verily, there is no God but Him, the Mighty, the Wise. We have indeed read the books that were sent down unto Us, and We bear witness to what transpireth upon the earth, and God is the All-Knowing, the All-Informed. Say: For whomsoever it hath been sent down this day, permitted unto thee is the food of those who have disbelieved among the People of the Book. If thou art able to set aright what people corrupt - yet say: Fear ye God lest tribulation arise through what thou hast intended, for We this day were among the fearful. And indeed the Book which he sent down hath been revealed, and if God had willed He would have made firm his heart upon a straight path. We have read the book of Joseph and then his brother.

2 الحمد لله الذي نزل الكتاب على من يشاء من
عباده و انه لا اله الا هو العزيز حكيم و لقد قرئنا
كتب التي نزلت الينا و انا نحن نشهد لما يحدث
في الارض و الله خبير عليم قل لمن نزل اليوم
حل عليك طعام الذين كفروا من اهل الكتاب
ان استطعت ان تصلح ما يفسد الناس و لكن
قل اتقوا الله الا تحدث فتنة بما اردت فانا نحن
اليوم كما خائفين و لقد نزل كتاب الذي ارسله و
ان الله لو شاء ليثبت قلبه على صراط مستقيم و
لقد قرئنا كتاب يوسف ثم اخيه

3 Say: Work ye in the religion of God, for this is the path of God in the heavens and on earth, calling the people unto the

3 قل اعملا في دين الله فان هذا صراط الله
في السموات و الارض يدعو الناس الى حكم

decree of a manifest balance. Verily I desired not to call thee, but for all things there is an appointed time. I have sought forgiveness for him who desired in the Book, and at night I desired to attend their house, but God ordained not a known decree. Therefore intercede for whomsoever desireth the religion of God and fear not, for verily We shall overtake them. We have read the book of the land of Sad.

- 4 Say: Attend thou the throne of the remembrance of thy Lord's name, for God preserveth what He willeth by His command, and He is verily the Strong, the Mighty. Write thou unto whomsoever desireth the decree, and follow the remembrance of him who followeth God's command and performed pilgrimage to the Sacred House. When thou hearest the decree of justice, verily the decree of the oppressors this day shall diminish. Greet the servants who follow God's command and say: Be ye patient, for soon shall I sit before you if ye fear God, and say: Praise be to God, the Lord of the worlds. And verily on the night of the middle hath been sent down the book of the letters of the countenance.
- 5 Say: God forgiveth the believing men and believing women among thy kindred, and verily there is no God but Him, the Lord of mighty grace.

قسطاس مبين و اني انا ما اردت دعوتك و لكن لكل شيء اجل مكتوب و لقد استغفرت للذي اراد في الكتاب و ان الليل اردت ان احضر بيتهم و لكن الله لم يقضي لحكم معلوم فاشفع لمن اراد دين الله و لا تخف فانا نحن لمدركون و لقد قرئنا كتاب ارض الصاد

4 قل احضر عرش ذكر اسم ربك فان الله يحفظ ما يشاء بامرته و انه لقوي عزيز و اكتب لمن اراد الحكم فاتبع ذكر من اتبع امر الله و حج بيت الحرام اذا سمعت حكم العدل فان اليوم حكم الظالمين لمنقوص و سلم عباد الذين اتبعوا امر الله و قل اصبروا فسوف اقعده بين ايديكم ان اتقوا الله و قولوا ان الحمد لله رب العالمين و لقد نزل ليلة النصف كتاب احرف الوجه

5 قل الله يغفر للمؤمنين و المؤمنات من ذي قرابتك و انه لا اله الا هو ذو فضل عظيم

CMB_F20.014r07-014v03, BYC_tablets.069.15-

070.13

BB00585

To: Azim

Date: 1262 [1845-1846]

- 1 In the Name of the Most High, the Most Great
- 2 Praise be to God Who bestows His favor upon whomsoever He willeth through His command. Say: The end belongs to the God-fearing.
- 3 We have indeed read the letter which thou didst send down by God's leave, and We have learned of the mention of the name of Abraham and then of him who sent down the oil. Say: God will recompense the doers of good.
- 4 And verily what was said regarding Moses in the Qur'an is the truth, and in like manner God, thy Lord, doth teach His servants who are possessed of certitude. Say to those who desire

1 ... بسمه العلي العظيم

2 الحمد لله الذي يمن على من يشاء بامرته قل ان العاقبة للمتقين

3 و لقد قرئنا كتاب الذي نزلته باذن الله و علمنا بذكر اسم ابراهيم ثم بمن نزل الدهن قل ان الله يجزي المحسنين

4 و ان ما قال في ذكر موسى في القرآن لحق و ان بمثل ذلك فليعلم الله ربك عباده الموقنين قل

to strike thee for love of the mention of God's name: Strike ye him who hath come between the people, and be patient, for unto everything there is an appointed time.

- 5 Send some copies to that land and say to those who follow Me: Fear ye God and be patient and say: Praise be to God, the Lord of the worlds.

لِلَّذِينَ يَرِيدُونَ أَنْ يُضْرِبُوا لِحُبِّ ذِكْرِ اسْمِ اللَّهِ أَنْ
اضْرِبُوا مِنْ حَالٍ بَيْنَ النَّاسِ وَاصْبِرُوا فَإِنَّ لِكُلِّ
أَجَلٍ مَكْتُوبٍ

5 أَنْ أَرْسَلَ بَعْضَ النُّسخِ إِلَى تِلْكَ الْأَرْضِ وَقُلْ
لِلَّذِينَ اتَّبَعُونِي أَنْ اتَّقُوا اللَّهَ وَاصْبِرُوا وَقُولُوا إِنَّ
الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ

CMB_F23.133v05-133v12 (36), CMB_F20.014v05-
014v10, BYC_tablets.070.15-071.03

BB00548

To: Azim ?

Date: 1262 [1845-1846]

- 1 He is the Mighty
- 2 Praise be to God Who aideth with His victory whomsoever He willeth among His servants. Rejoice and be patient, for the end belongeth to the God-fearing.
- 3 We have now sent down unto you this letter. Conceal the Cause of God and follow His decree that ye may prosper. Fear God and mention not your own conjectures regarding the religion of God, and be of the people who possess knowledge.
- 4 We have commanded in this letter that Taqi and then Ali should present themselves before the one possessed of manifest wisdom when He summoneth you according to God's decree. Be ye among those who preserve the Cause.
- 5 And We have commanded the one who readeth this letter unto you both with commandments in the religion of God. When He commandeth you with a command, know that He speaketh naught except by My command. Preserve the Cause of God and make peace with Him. Be not heedless of dissension and wait, for We are waiting.
- 6 Say: Fear God, O concourse, and doubt not in the Cause of God after ye have believed in it. O Ali, thou trusted one, extend greetings to those servants who follow Me and say: Give thanks unto God for having guided you and say: All praise be to God, the Lord of the worlds.

1 ... هُوَ الْعَزِيزُ

2 الْحَمْدُ لِلَّهِ الَّذِي يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ
إِبْشُرُوا وَاصْبِرُوا فَإِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

3 وَلَقَدْ نَزَّلْنَا الْآنَ إِلَيْكُمْ ذَلِكَ الْكِتَابَ أَنْ أَكْتُمُوا أَمْرَ
اللَّهِ وَاتَّبِعُوا حُكْمَهُ لَعَلَّكُمْ تَفْلَحُونَ أَنْ اتَّقُوا اللَّهَ وَ
لَا تَذْكُرُوا ظَنَّنَا أَنْفُسَكُمْ فِي دِينِ اللَّهِ وَكُنُوا مِنْ قَوْمِ
عَالَمِينَ

4 وَلَقَدْ أَمَرْنَا فِي الْكِتَابِ لَتَقِيَّ ثُمَّ عَلَيَّ أَنْ أَحْضَرَا بَيْنَ
يَدَيَّ ذِي حُكْمٍ مُبِينٍ إِذَا أَرَادَكُمَا بِحُكْمِ اللَّهِ وَكُنَا
مِنْ قَوْمٍ مِنْ قَوْمٍ حَافِظِينَ

5 وَلَقَدْ أَمَرْنَا مَنْ يَقْرَأُ ذَلِكَ الْكِتَابَ عَلَيْكُمَا بِأَحْكَامِ
فِي دِينِ اللَّهِ إِذَا أَمَرَكُمَا بِأَمْرٍ فَاعْلَمَا أَنَّهُ مَا يَنْطِقُ إِلَّا
بِأَمْرِي وَاحْفَظَا أَمْرَ اللَّهِ وَاصْلَحَا مَعَهُ وَلَا تَغْفُلَا
مِنْ الْفِتْنَةِ وَارْتَقِبَا فَإِنَّا كُنَّا مُرْتَقِبِينَ

6 قُلْ إِنْ اتَّقُوا اللَّهَ يَا أَيُّهَا الْمَلَأُ لَا تَشْكُوا فِي أَمْرِ اللَّهِ
بَعْدَ مَا أَنْتُمْ بِهِ مُؤْمِنُونَ عَلَيَّ أَيُّهَا الْأَمِينُ سَلَامٌ عِبَادَ

الذين اتبعوني وقل اشكروا الله كما هداكم وقلوا
ان الحمد لله رب العالمين

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014r05, BYC_tablets.069.05-069.13

BB00121

Prayer for Haji Isma'il

Date: 1262 [1845-1846]

- 1 In the Name of God, the All-Merciful, the Compassionate. 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Praise be to God Who created me by His behest, then nourished me through His bounty, then gave me to eat after I hungered. There is no God but He, the Almighty, the All-Wise. 2 الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي بِأَمْرِهِ ثُمَّ رَزَقَنِي بِفَضْلِهِ ثُمَّ أَطْعَمَنِي مِنْ جَوْعٍ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
- 3 O my God! How shall I call upon Thee, when the utmost end of my supplication returns unto my own soul, plaintive over the vile deeds I have wrought? And how shall I not call upon Thee, when my heart hath been ever enraptured with Thy love, unable to endure Thy separation, to be silent from communion with Thee, or to remain far from the seats of Thy nearness? 3 يَا أَلْهِ كَيْفَ أَدْعُوكَ وَإِنْ مَتَّيْ دَعَائِي يَرْجِعُ إِلَى نَفْسِي شَاكِيًّا مِنْ قَبِيحٍ مَا عَمَلْتُ لَا أَدْعُوكَ وَإِنْ قَلْبِي كَانَ مَتِيماً بِحُبِّكَ لَا يَزَالُ وَلَا يَقْدِرُ أَنْ يَصْبِرَ بِفِرَاقِكَ وَلَا الصَّمْتُ عَنْ مَنَاجَاتِكَ وَلَا الْبَعْدُ عَنْ مَقَاعِدِ قُرْبِكَ
- 4 O my God! Thou art the Beloved, there is none besides Thee, and Thou art the Intended One, there is none other than Thee. I have known Thee through Thee and called upon Thee through Thy love for me. Were it not for Thee, I would be nothing, neither could I remember Thee, nor drink from the pure wine of Thy love, nor dwell in the precincts of Thy bounty, nor be established upon the throne of Thy sovereignty, nor mention Thy favors before Thy favored servants. 4 يَا أَلْهِ أَنْتَ الْمَحْبُوبُ لَا سِوَاكَ وَأَنْتَ الْمَقْصُودُ لَا دُونَكَ عَرَفْتُكَ بِكَ وَدَعَوْتُكَ بِحُبِّكَ لِي لَوْ لَا أَنْتَ لَمْ أَكُ شَيْئاً وَلَا أَدْرُ ذِكْرَكَ وَلَا أَشْرَبُ مِنْ صَافِي حُبِّتِكَ وَلَا أَسْكُنُ فِي جَوَارِ كَرَامَتِكَ وَلَا أَسْتَقِرُّ عَلَى كُرْسِيِّ سُلْطَنَتِكَ وَلَا أَذْكُرُ آلَاكَ بَيْنَ يَدَيِ عِبَادِكَ الْمُقَرَّبِينَ
- 5 All good is from Thee and in Thy grasp. From the first day Thou didst honor me with every favor, with the sweetness of Thy remembrance and the beauty of Thy beneficence. Thou art God, there is none other God save Thee. Thy handiwork hath ever been perfect, Thy generosity forever all-embracing. If I say, "I praise Thee," in that same moment it is Thy remembrance that enables me to praise Thee, and Thy mercy that encompasses me, and Thy bounties that surround me; for hadst Thou not remembered me, I had not remembered Thee; and hadst Thou not shown me gratitude, I had not shown Thee thanks; and hadst Thou not unveiled Thyself to me according 5 يَا أَلْهِ كُلُّ الْخَيْرِ مِنْكَ وَبِيَدِكَ وَأَنْتَ قَدْ أَكْرَمْتَنِي كُلَّ آلَاكَ فِي يَوْمِ الْأَوَّلِ بِلَذِيذِ ذِكْرِكَ وَبِجَمِيلِ إِحْسَانِكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ صَنَعْتَ لَمْ يَزَلْ تَأْمُرْ وَكَرَامَتُكَ لَا تَزَالُ عَامَّةٌ إِنْ قُلْتَ أَحْمَدُكَ فَفِي الْحَيْنِ أَدْرَكْتَنِي ذِكْرُكَ وَسَعْنِي رَحْمَتُكَ وَاحَاطْتَنِي آلَاكَ لِأَنَّكَ لَوْ لَمْ تَذْكُرْنِي لَمْ أَذْكُرْكَ وَلَوْ لَمْ تُشْكِرْنِي لَمْ أَشْكُرْكَ وَلَوْ لَا تَجَلَّيْتَ لِي تَلَقَاءَ مَشِيَّتِكَ لَمْ أَسْكُنْ فَوَادِي فِي

to Thy Will, the core of my heart had not found rest in the presence of Thy Self-Sufficiency. Thy justice hath, from everlasting, encompassed me; Thy trials abide within my inmost being; the chastisement of Thy equity hath, before now and at every moment, stood before mine eyes.

- 6 Alas! Alas! Shouldst Thou will my punishment, or desire my chastisement, or resolve to call me to account, or determine to seize me – glorified art Thou, glorified art Thou! – then, when I behold Thy dealings with Thy sincere and unified servants, my heart is set at rest, my breast is emptied of disquiet, my secret is stilled, and my soul entreateth Thee: “O my God, admit me to Thy neighborhood among the near ones; cheer me with the meeting with Thee among the triumphant; give me to drink the water of Thy mercy from the goblet of Thy care among the pure in heart; and honor me with Thy favors among the faithful.” Verily, Thou art God, my Lord and the Lord of all the worlds.

- 7 But when I behold Thy vengeance upon the idolaters, the pillars of my heart are shaken; the very flesh within my breast is confounded; my skin shuddereth; my eyes and bowels weep; and my inmost being crieth out: “How could I enter the fire? And if I were to endure therein, how could I endure to be parted from the meeting with my Lord?” Nay, by His might! I have no endurance, nor can I bear it. And if Thou dost cast me therein, I shall cry out among its folk such cries as shall cause them all to gasp; I shall burn therein in such wise that the people of torment shall be struck down; and I shall cry: “O my Lord, my Master, my God! Thou art independent of my punishment; I am poor for Thy good-pleasure and Thy forgiveness. If Thou forgivest me and deliverest me from the fire, naught of Thy dominion is diminished; and if Thou feedest me with the fruits of Thy Paradise, naught in the heavens and the earth addeth aught to Thee.” I am he who is afflicted by his sin, O my God; I am he who confesseth his trespasses, O my Master; I am the negligent, the derelict, who felt no shame before Thee in solitude, nor watched for Thee in the assembly.

- 8 I am he who disobeyed Thee after Thou hadst made me to know Thy vengeance; who sinned in Thy presence, though aware that Thou seest me and beholdest my station. I am he who waxed heedless of the stations of them who draw nigh, though not even for a fleeting moment didst Thou withhold from me Thy promptings, Thy attracting breath, Thy sweet savors, and the tokens of Thy intimacy.

تلقاء صمدانيَّتِكَ اذ عدلُكَ لم يزلْ قد احاطني و
بدائِكَ لا يزالُ في كبدِي و عذابُ عدلِكَ مِنْ
قَبْلُ و في كُلِّ حينٍ في عيني

6 فَاه آه ان انت تريد عذابي او انت تريد عقابي او
انت تريد ان تحاسبني او انت تريد ان تؤاخذني
فسبحانك سبحانك لما انظر الى معاملتك مع
عبادك الموحدين يستقرُّ فؤادي و يفرغ قلبي و
يسكن سري و تدعوك نفسي بانك يا الهى
ادخلني في جوارك مع المقربين و انسني بلقائك
مع الفائزين و اشربني ماء رحمتك في كأس
عنايتك مع المخلصين و اكرمني بالآتيك مع
المؤمنين انك انت الله ربى و رب العالمين

7 و اذا شاهد نعماتك مع المشركين تزلزل اركان
قلبي و تبلل لحم القلب في كبدِي و اقشعر بذلك
جلدى و تفيض من عيني و معي و تنادى سري
كيف ادخل في النار و ان اصبر فيها فكيف اصبر
عن لقاء ربى لا و عزته لا صبر لى و لا اصبر
فيها و ان ادخلني للنعرن ؟ بين اهل النار نعراناً
ليشبهن من في النار كلهم و نضجن بين اهلها على
شان ليصعقن من في العذاب اجمعهم و انادى
يا ربى و مولائى و الهى انك غنى عن عذابي و
انا فقير الى رضوانك و غفرانك ان تغفر لى و
تخرجني من النار لن ينقص من ملكك شيء
و ان اطعمتني آلاء فردوسك لن ينفعك في
السّموات و الارض شيء انا المبتلى بذنبي يا الهى
و انا المعترف بخطيئاتي يا مولائى و انا المقصر
المفرط الذى لا استحييت عنك في خلأ و لا
أراقبك في ملأ

8 انا الذى عصيتك بعد ما عرفتنى نعماتك و انا
الذى اذنبت بين يديك بعد ما اعلم انك ترائى
و تشهد مقامى و انا الذى غفلت عن مقامات
المقربين بعد ما لا ترفع عني لمح الهامك و لا
جدايتك و لا تفحاتك و لا آيات انسك

- 9 With what tongue, then, shall I confess my sin? With what eye shall I read my offences inscribed in the scrolls of the angels, before Thy face? With what pen shall I record my deeds? With what heart shall I survey my trespasses while life yet remaineth in me? Hallowed be Thy Name, hallowed be Thy Name!
- 9 فَيَا هِيَ بَايَ لِسَانٍ اذْكُرْ ذَنْبِي وَبَايَ عَيْنٍ اَقْرَأْ خَطِيئَاتِي فِي صُحُفِ الْمَلَائِكَةِ بَيْنَ يَدَيْكَ وَبَايَ قَلَمٍ اَكْتُبْ اَعْمَالِي وَبَايَ قَلْبٍ اَطْلُعْ بِخَطِيئَاتِي وَكُنْتُ حَيَاتًا فَسَبْحَانَكَ سَبْحَانَكَ
- 10 Thou knowest, O my God, my condition; Thou lookest upon my misdeeds; Thou countest my works. I am he who banished his own self from Thy neighborhood; I am he who debarred himself from the meeting with Thee; I am he who, through ignorance, turned away from Thy promises. I bartered the life of the hereafter for this first life that perisheth; I busied myself with its trappings and adornments after I had read in Thy Book the bounties of Thy Paradise and heard from Thy near ones that "they who purchase the life of this world with the hereafter – their chastisement shall not be lightened, nor shall they be helped."
- 10 يَا هِيَ اَنْتَكَ تَعْلَمُ مَقَامِي وَتَطْلُعُ بِجُرَيْرَاتِي وَتُحْصِي اَعْمَالِي اَنَا الَّذِي بَعْدْتُ نَفْسِي عَنْ جَوَارِكٍ وَ اَنَا الَّذِي حَرَمْتُ نَفْسِي عَنْ لِقَائِكَ وَ اَنَا الَّذِي نَظَرْتُ بِجَهْلِي عَنْ مَوَاعِيدِكَ وَ اَنَا الَّذِي اشْتَرَيْتُ حَيَوَةَ الْآخِرَةِ بِالْأُولَى الَّتِي لَا بَقَاءَ لَهَا وَ اشْتَغَلْتُ بِأَلَائِهَا وَ زَخَرْتُ بِهَا بَعْدَ مَا قَرَأْتُ فِي كِتَابِكَ آلَاءَ فِرْدَوْسِكَ وَ سَمِعْتُ عَنِ الْمُقَرَّبِينَ مِنْ عِبَادِكَ أَنَّ الَّذِي اشْتَرَا الْحَيَوَةَ الدُّنْيَا بِالْآخِرَةِ لَمْ يُخَفَّفْ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ
- 11 Alas! Alas! I am he who offended the Lord of heaven and earth; I am he who transgressed against the King of Paradise and the Throne; I am he who denied the signs of the All-Compelling, Lord of the kingdom of the heavens and the earth. I am he who repented unto my Lord, then sinned again; who sought Thy forgiveness, then relapsed; who lamented his crimes, then returned unto them. I yearned for Thy unity, yet by that very yearning I recalled my own self in the presence of Thy wrath; I desired to worship Thee, and thereby I set my soul before Thy might; I sought to remember Thee, and my remembrance proved but a remembrance of myself, veiling me from Thy Countenance; I would exalt Thy holiness, and thus I likened Thee to an attribute of Thy creatures; I would proclaim Thy transcendence, and thus I described Thee with what ill befitteth Thy sanctity in the realm of Thy might. I would glorify Thee, yet by my glorification I ascribed a partner to Thee – after Thou hadst taught me that none describeth Thee but Thyself, none knoweth Thee save Thee, none can conjoin with Thy Essence, none comprehend the core of Thy Being; that Thou canst not be worshipped by a selfhood like mine, nor pointed to by an identity such as mine; that naught can match the majesty of Thy Will, nor any thing depart from the beauty of Thy Self-Sufficiency.
- 11 فَآهَ آهَ اَنَا الَّذِي عَصَيْتُ جَبَّارَ السَّمَوَاتِ وَ الْاَرْضِ وَ اَنَا الَّذِي اجْتَرَحْتُ عَلَى مَلِكِ الْفِرْدَوْسِ وَ الْعَرْشِ وَ اَنَا الَّذِي جَدَدْتُ آيَاتِ قَهَارٍ مِنْ فِي مَلَكُوتِ السَّمَوَاتِ وَ الْاَرْضِ وَ اَنَا الَّذِي تَبْتُ اِلَى رَبِّي ثُمَّ عَصَيْتُ وَ اَنَا الَّذِي اسْتَغْفَرْتُ اِلَى اللَّهِ ثُمَّ عُدْتُ وَ اَنَا الَّذِي نَدِمْتُ عَنْ جُرَيْرَاتِي ثُمَّ رَجَعْتُ اِلَيْهَا وَ اَنَا الَّذِي اَرَدْتُ تَوْحِيدَكَ وَ بِذَلِكَ ذَكَرْتُ نَفْسِي تَلَقَاءَ قَهَارَتِكَ وَ اَنَا الَّذِي اَرَدْتُ عِبَادَتَكَ وَ بِذَلِكَ ذَكَرْتُ نَفْسِي تَلَقَاءَ جَبَرَوْتِكَ وَ اَنَا الَّذِي اَرَدْتُ ذِكْرَكَ وَ بِذَلِكَ كُنْتُ ذَاكَرَ نَفْسِي مِنْ حَيْثُ تَحَبَّبُ عَنْ وَجْهِكَ وَ اَنَا الَّذِي اَرَدْتُ تَقْدِيسَكَ وَ بِذَلِكَ أَقَارَنُكَ بِوَصْفٍ مِنْ خَلْقِكَ وَ اَنَا الَّذِي اَرَدْتُ تَنْزِيهَكَ وَ بِذَلِكَ أَصْفُوكَ بِمَا لَا يَلِيْقُ بِجَلَالَتِكَ فِي تَلَقَاءِ قُدْسِ عَزَّتِكَ وَ اَنَا الَّذِي اَرَدْتُ تَسْبِيْحَكَ وَ بِذَلِكَ نَعْتُكَ ؟ وَ اشْرَكْتُ ؟ بَكَ بَعْدَ مَا عَرَفْتَنِي نَفْسَكَ بِأَنَّكَ لَنْ تُوصَفَ بِغَيْرِكَ وَ لَنْ تَعْرِفَ بِسِوَاكَ وَ لَنْ يَقَارَنَ أَحَدٌ ذَاتِيَّتَكَ وَ لَنْ يُدْرَكَ أَحَدٌ كُنْهَ كَيْنُونِيَّتِكَ وَ لَنْ تُعْبَدَ بِحَقِّ نَفْسَانِيَّتِكَ وَ لَنْ تُشِيرَ بِعِزِّ انِّيَّتِكَ ؟ وَ لَنْ يَعَادَلَ شَيْءٌ جَلَالَ مَشِيَّتِكَ وَ لَنْ يَفَارِقَ شَيْءٌ جَمَالَ صَمْدَانِيَّتِكَ

12 Glorified art Thou! I would intend Thy praise, yet by so doing I rehearsed for Thee the qualities of Thy creation, after Thou hadst taught me that Thou hast eternally been without the mention of aught, and wilt forever be without the description of aught; that Thou hast, from everlasting, been such that naught ascendeth unto Thee; and wilt, unto everlasting, remain such that naught is lifted up unto Thee; that the ultimate goal of such as seek Thee leadeth back to the station of Thy origination; that the end of the journey of the unitarians halteth before the beauty of Thy splendor; that the highest essences of being, in the days of their ascent, are returned unto the court of Thy invention; and that the loftiest summits of possibles revolve, like unto the letter Kaf about itself, when they intend Thy gate, and descend into the abyss of the ocean of Thy signs.

13 Glorified art Thou! I would assert Thy oneness, yet by that claim I regarded my own self in the presence of the majesty of Thy singleness – after Thou hadst inspired me that unity cannot be established by the twofold realm of mention; that the word of justice cannot be contained within the two names; that the mystery of meeting cannot be mirrored in two mirrors; that Thou art too exalted to be known by Thy creation, or described by Thy servants, or indicated by Thy signs, or affirmed in Thine indivisible unity by aught that is of Thy Names. Thou art He Who, in the pre-eternal eternity, is unknowable; in the flux of time, indescribable; unto Whom no sign may be lifted; upon Whom no token may bear testimony; Whose essential mirror no thing can confront; from Whose essential justice no thing can depart – inasmuch as Thou hast manifested Thyself unto them in the realm of indication, descended upon them from the heaven of signs, looked upon them in the kingdom of the Cloud, of the Names and the Attributes, with a gaze no one among the denizens of endless realms and hallowed veils can compass.

14 Glorified art Thou! I would magnify Thy Self, yet thereby I made small Thy greatness, reducing it to a thing my feeble soul can behold – weak is the seeker and the Sought! Woe is me for that which I have accounted of Thy majesty: my soul is lowly, my vision paltry. How, then, can I extol the grandeur of Thy glory with the weakness of my soul and the littleness of my deeds? Thou alone canst know the greatness of Thine own Self; for all besides Thee – what is the utmost of their portion save the point of denial? what is the farthest reach of their favor save the point of severance? – are, and all they

12 فسبحانك سبحانك وانا الذي اردت توحيدك وبذلك ذكرت اوصاف الخلق لنفسك بعد ما علمتني بانك لم تزل كنت بلا ذكر شيء ولا تزال تكون بلا وصف شيء وانك كنت كائناً لم تزل لن يصعد اليك شيء وانك قائم لا تزال لن يرفع اليك شيء وان منتهى مقصد الطالبين يرجع الى مقام ابداعك وان منتهى سير الموحدين يتوقف في تلقاء جمالك وان اعلى جواهر الموجودات يرجع في ايام صعودهم الى مقام اختراعك وان اجل شواخ الممككات تدور بمثل الكاف على نفسه اذا اراد بابك وينزل الى قعر طمطم آياتك

13 فسبحانك سبحانك وانا الذي اردت توحيدك وبذلك نظرت الى نفسي في تلقاء عز وحدانيتك بعد ما اهتمتني بان التوحيد لن يثبت في الذكرين وان كلمة العدل لن تدل في الاسمين وان سر اللقاء لن يحكي في المرأتين وانك اجل من ان تعرف بخلقك او ان توصف بعبادك او ان تشير اليك بآياتك او ان اوحدك بوصف من اسمائك انت الذي لن تعرف في ازل الازال ولن توصف فيما يزمن من الاحداث ولن يرفع اليك شيء من الدلالات ولن يحكي عليك شيء من العلامات ولن يقدر ان يقابل شيء مرآة كينونيتك ولا ان يفارق عدل ذاتيتك بما تجليت له في صقع الدلالات ونزلت عليه في سماء العلامات ونظرت اليه في ملكوت العماء والاسماء والصفات حيث لا يحيط ان يطلع بها احد من اهل الانبياء والسبجات

14 فسبحانك سبحانك يا الهى وانا الذي اردت تكبير نفسك وبذلك صغرت عظمتك وجعلت عظمتك شيئاً ما تراها نفسى ضعف الطالب والمطلوب فالويل لى وما جعلته عن كبريائك نفسى ضعيف وما ترى اصغر عنها فكيف اكبر جلال عظمتك بضعف نفسى و صغر آثاري انت الذي لن يقدر ان يعرف عظمة نفسك احد سواك اذا ما سواك مبلع حظهم

conceive of magnifying Thy majesty is, small before Thy glory and naught before Thy beauty.

قد كَانَ مِنْ نَقْطَةِ الْمَنْعِ وَأَنْ مَتَّيْ مَبْلَغِ فَضْلِهِمْ
قد كَانَ مِنْ نَقْطَةِ الْقَطْعِ وَأَنْهُمْ وَمَا يُدْرِكُونَ مِنْ
تَعْظِيمِ كِبَرِيَّاتِكَ صَغِيرٍ عِنْدَ جَلَالَتِكَ وَمَعْدُومٍ
عِنْدَ جَمَالِكَ

- 15 I know not, O my God, how it is that I stand a stranger before Thee, addressing Thee with such words that, were any other to comprehend them, he would say of me what ‘Ali, son of al-Husayn – Thy Proof, son of Thy Proof – said regarding one in his day; or, should I attain the court of Thy nearness and drink of the cup of Thy sweetness, I find myself unable to ascribe aught to Thee: if I would glorify Thee, the bounds of my being rebuke me; if I would sanctify Thee, the limits of my station strike fear into me; if I would affirm Thy unity, my estate chastiseth me; if I would magnify the majesty of Thy Being, those in heaven and earth make me small until I am as though I were not, as a mote, and they upbraid me, saying: “With this littleness thou magnifiest thy Lord and feelest no shame before His court!” Alas, alas! The right was with them, the sin with me. How shall I say, “I am he who sinned, and Thou art He Who forgave”? How shall I say, “I erred, and Thou didst conceal”? How shall I say, “I forgot Thy remembrance,” when Thou hast ever remembered Thy fearful servants? How shall I say, “I grew distant,” when Thou art nearer unto me than all things? Nay, by Thy might! I will not say “I,” nor blush at the avowal thereof; rather will I say: Thou art my God and my Beloved; Thou art my Master and my Desire; Thou art my Lord and my Summoner; Thou art my Chief and the end of all my hopes; Thou art my Possessor and the goal of my longing.

15 فَمَا أَدْرِ يَا إِلَهِي أَنِّي سَرْتُ غَرِيباً بَيْنَ يَدَيْكَ وَأَنَا جَيْكُ بَتَلِكِ الْكَلِمَاتِ الَّتِي لَوْ يَعْقِلُهَا أَحَدٌ سِوَايَ لَيَقُولُ فِي حَقِّي مَا قَالَ عَلِيُّ بْنُ الْحُسَيْنِ جَيْتُكَ ابْنَ جَيْتِكَ فِي حَقِّهِ أَوْ إِنِّي دَخَلْتُ سَاحَةَ قُرْبِكَ وَاشْرَبْتُ مِنْ كَأْسِ حَلَاوَتِكَ حَيْثُ لَمْ أَقْدِرْ أَنْ أَصْفِكَ بِشَيْءٍ إِنْ أَسْبَحَ نَفْسُكَ يَزْجُرُنِي حَدِّي وَإِنْ أَقْدَسَ ذَاتُكَ يَخَوْفُنِي حَدِّي وَإِنْ أَوْحَدَ نَفْسَانِيَّتِكَ يَعَذِّبُنِي مَقَامِي وَإِنْ أَكْبَرَ عَظَمَةَ كَيْنُونِيَّتِكَ يُصْغِرُنِي مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ بِشَأْنِ كَأَنِّي لَسْتُ وَبِمَثَلِ ذَرَّةٍ وَيَجْعِدُنِي بِأَنْكَ بِذَلِكَ الصَّغَرِ تَكْبِيرُ رَبِّكَ وَلَا تَسْتَحْيِي عَنْ جَنَابِهِ فَآهَ آهَ فَالْحَقُّ كَانَ مَعَهُمُ وَالذَّنْبُ كَانَ مَعِيَ فَكَيْفَ أَقُولُ أَنَا الَّذِي أَذْنَبْتُ وَأَنْكَ أَنْتَ الَّذِي غَفَرْتَ وَكَيْفَ أَقُولُ أَنَا الَّذِي أَخْطَأْتُ وَأَنْكَ أَنْتَ الَّذِي سَتَرْتَ وَكَيْفَ أَقُولُ أَنَا الَّذِي نَسِيتُ ذِكْرَكَ وَأَنْتَ لَمْ تَزَلْ كُنْتَ ذَاكَرَ عِبَادِكَ الْخَائِفِينَ وَكَيْفَ أَقُولُ أَنَا الَّذِي بَعَدْتُ وَأَنْكَ أَقْرَبُ إِلَيَّ مِنْ كُلِّ شَيْءٍ لَا وَعِزَّتِكَ لَا أَقُولُ أَنَا وَلَا أَنْجُلُ بِذَلِكَ بَلْ أَقُولُ أَنْتَ إِلَهِي وَمُحِبُّونِي وَأَنْتَ مُوَلَّائِي وَمَقْصُودِي وَأَنْكَ رَبِّي وَمُنَادِي وَأَنْتَ سَيِّدِي وَمَتَّيْ أَمَلِي وَأَنْتَ مَالِكِي وَغَايَةُ أَمَالِي

- 16 If I say, “From everlasting Thou hast ever been – Thou, Thou,” the sweetness of Thy remembrance will not affright my heart; nay, at every recurrence I taste a second rapture of love that no memory can compare with that first remembrance. Blessed then am I, and yet again how blessed, how peerlessly blessed, by Thy grace and the sweetness of my communion with Thee!

16 إِنْ قُلْتُ لَمْ تَزَلْ أَنْتَ أَنْتَ لَنْ يَفْزَعَ فُؤَادِي مِنْ حَلَاوَةِ ذِكْرِكَ بَلْ لَا ذَوْقُ فِي كُلِّ مَرَّةٍ ثَانٍ لَذَّةٍ حَبِّ لَنْ يَعَادَلَ ذِكْرَ الْأَوَّلِ فَيَا طُوبَى لِي ثُمَّ بَاهِيًّا ثُمَّ بَاهِيًّا مِنْ أَمْتَانِكَ وَلَذِيذِ مَنَاجَاتِكَ

- 17 I praise Thee for that Thou hast silenced me in the Abode of Eternity within Thy neighborhood, and given me to drink of the wine of nearness from Thy two hands, O Beloved of those who know, O Companion of the desolate, O Goal of the seekers! If Thou hast made me oppressed in the hands of the transgressors, yet, from Thy bounty, Thou hast inspired

17 وَاحْمَدُكَ بِمَا اسْكَنْتَنِي دَارَ الْخُلْدِ فِي جِوَارِكَ وَاشْرَبْتَنِي مِنْ مَاءِ نَحْرِ الْقَرَبِ بِيَدَيْكَ يَا مُحِبُّوبَ الْعَارِفِينَ وَيَا أَيْنِسَ الْمُسْتَوْحِشِينَ وَيَا مَتَّيْ رَغْبَةَ الطَّالِبِينَ إِنْ جَعَلْتَنِي مَظْلُومًا فِي أَيْدِي الْمُعْتَدِينَ وَ لَكُنَّكَ مِنْ جُودِكَ الِاهْتِمَانِي مِثْلَ تِلْكَ الْمَنَاجَاتِ

me with such supplications as wherein I find repose in Thy neighborhood and patience in my meeting with Thee. By Thy might! A single letter thereof, with me, is more glorious than were all who are in heaven and on earth subjected unto me, and I then made a witness over all that are on earth, and Thou didst exact vengeance upon my enemies altogether, to the delight of mine eyes – for these invocations shall remain in the Tablets of them who draw nigh; and they – if God will – shall recall me after my passing by chanting them before Thee; and Thou, after my death, shalt glory in these prayers amidst Thy righteous servants, and shall send down upon me, at every instant, the recompense befitting Thy generosity and grace.

لا سَكَنَ بها في جوارِك و اصْبِرَ في لقائِك
بعزَّتِكَ اَنْ حرفاً منها لَدَيَّ لا عُرٌّ مِنْ اَنْ تَسْخَرَ
كُلَّ مَنْ في السَّمَوَاتِ و الارضِ لِي ثُمَّ تَجْعَلَنِي
شاهداً لِمَنْ على الارضِ كُلِّهِمْ و تنقِمَ مِنْ اعدائِ
اجمعِهِمْ لتقرِّبه عيني لَانَّ تلكَ المناجاتَ تبقى
في الواجِ المقَرَّينَ و اَنَّهُمْ انشاءَ الله يذكرونِ بعد
مَمَاتِي بتلاوتِها بينَ يديكَ و اَنْكَ تُباهي بعدَ موتي
بتلكَ الدَّعَوَاتِ بينَ عبادِكَ العاملينَ و تُنْزِلُ عَلَيَّ
في كُلِّ آنِ جزاءَ تلكَ الدَّعَوَاتِ ما اَنْتَ تستحقُّ
به مِنْ العطاءِ و الامتنانِ

- 18 Glorified art Thou, O my God! Thine be praise, in the kingdom of Command and Creation – praise that transcendeth the praise of all beings and is exalted above the praise of all besides Thee: a praise gleaming, radiant, resplendent, hallowed, scintillating, ringing forth – everlasting, eternal, perpetual – as Thou lovest and art well-pleased; as Thou art, in Thine exaltation, Thy oneness, Thy majesty, and Thy might – beyond the reach of all comprehension.

18 فسبحانَكَ يا الهى لَكَ الحمدُ في ملكوتِ الامرِ
و الخلقِ حمداً يفوقُ حمدَ الخلائقِ كُلِّهِمْ و استعلى
عن حمدِ ما سواكَ اجمعِهِمْ حمداً لامعاً شعشعانياً
متلامعاً متقدساً متلائماً متلججاً دائماً سرمداً ابداً
كما اَنْتَ تحبُّ و ترضى و كما اَنْتَ عليه مِنَ العِزِّ و
الوحدةِ و الجلالِ و القدرةِ حيثُ لا يحيطُ

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To: *Ibn'i-Va'iz*

Date: 1262 ? [1845-1846]

- 1 In the name of God, the Most Merciful, the Most Compassionate.
- 2 Praise be to God Who doeth whatsoever He willeth through His command. Glorified and exalted is He above what they describe.
- 3 O my God! Thou art God Who hath testified concerning Thyself before all things that Thou art God, there is no God but Thee, alone with no partner. Thou hast ever been the Knower of all things before their existence, and powerful over all things after their manifestation. I beseech Thee, O God, by the right of Muhammad and his family, to bestow upon this soul who

1 بِسْمِ الله الرحمن الرحيم

2 الحمد لله ... يفعل ما يشاء بامرهِ سبحانه و تعالى
عما يصفون

3 يا الهى اَنْتَ الله الذي قد شهدت لنفسك قبل
كلشيء بانك اَنْتَ الله لا اله الا اَنْتَ وحدك لا
شريك لك لم تزل كُنتَ عالماً بكلشيء قبل وجوده
و قادراً على كل شيء بعد ظهوره فاستلِكَ اللهم
بحق محمد و آلِهِ اَنْ تَمُنَّ على هذه النفس التي تحمل

beareth these words that which befitteth Thy majesty, glory, grandeur and beauty. Verily, Thou art God, the All-Bountiful, the Most Exalted.

هذه الكلمات بما انت عليه من الشأن والجلال و العظمة والجمال انك انت الله الجواد المتعال

- 4 O my God! Thou art He Who ordaineth not any trial for anyone except that Thou hast ordained for him a reward through Thy grace and bounty. Therefore, pour forth upon him, O Lord, patience and deliver us from every affliction through Thy grace. Verily, Thou art God Who bringeth together Thy servants when Thou wilt according to Thy wisdom, and verily Thou art God, the All-Bountiful, the Most Merciful.

4 يا الله انت الذي لا يقدر تقدر لاحد بلاء الا و قد قدرت له جزاء بفضلك و جودك فافرح عليها يا رب صبرا و خلصنا من كل بلية بفضلك انك انت الله الذي يجمع بين عبادك اذا شئت لحكمك و انك انت الله الجواد الرحيم

- 5 In the name of God, the Most Merciful, the Most Compassionate. O God! Forgive the one who seeketh prayer from Thee and let Thy mercy and care continue to rest upon him. Verily, Thou art God, the All-Bountiful, the Most Generous.

5 بسم الله الرحمن الرحيم اللهم اغفر لمن اراد الدعاء من عندك و لا تزال عليه رحمتك و عنايتك انك انت الله الجواد الكريم ...

KHSH6.005

BB00113

To: Muhammad Hasan al-Natnazi

Date: 1262 [1845-1846]

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 Praise be to God Who caused to shine forth that which illumined the essences of material things and permitted it to radiate when it spoke forth, and Who spread enlightenment without cause or decree from the people of the Covenant.
- 3 O God! Thou knowest that one of Thy believing servants hath beseeched me to bestow upon him an eloquent word and all-embracing mercy concerning the visitation of the chosen ones who act according to Thy command.
- 4 O thou who wouldst do good! When thou desirest to bestow beneficence upon the servants of the All-Merciful through the Word of exposition, then before thou manifestest what is within thy being to outward view, purify thy outer self such that no excess hair remaineth upon thy face, and thy inner self such that thy heart remaineth unattached to any of thine affairs therein. Then perform ablutions and don the finest raiment with which God hath favored thee in this earthly life,

1 بسم الله الرحمن الرحيم

2 الحمد لله الذي اشرق ما الاح به جواهر الماديات و اذن له بان يستشرق اذا استنطق و افاق من دون سبب و لا حكم من اهل الميثاق

3 اللهم انك تعلم ان عبدا من عبادك المؤمنين بك قد سئل منى بان القيه كلمة بالغة و رحمة جامعة في زيارة ابوب المصطفين الذين هم بامرك يعملون

4 يا ايها الحسن اذا اردت ان تحسن بالاحسان عباد الرحمن بالكلمة البيان فن قبل ان تظهر ما في الكيان الى العيان طهر ظاهرك بحيث لا يحصى فيك شعر زايد في وجهك و باطنك بحيث لا يتعلق فؤادك بشئ من امورك هناك فاغتسل و البس احسن ما انعم الله عليك في الحياة الدنيا و استعمل العطر و امش على الارض بالسكون و سبح باسم ربك في نفسك حتى قربت الرواق

apply perfume and walk upon the earth with tranquility, glorifying the name of thy Lord within thyself until thou approachest the portico.

- 5 When thou arriveth there, magnify God, thy Lord, thirty times. Then walk with spirit and grace, mindful of origin and justice, until thou drawest nigh unto the shrine.
- 6 When thou standest before His Majesty say "Allah'u'Akbar" forty times within a space of five feet, and stand in silence until your soul returns to you. There the light of your Lord descended upon the cloud, with angels surrounding Him, and the matter was decreed, and the promise was fulfilled. Say: In the name of God, and by God, and unto God, and in the path of God. O God! Thou art Peace, and from Thee cometh peace, and unto Thee returneth peace, and Thou art the Mine of peace, and the Lord of peace in the hereafter and in this world.
- 7 O my God! Here am I, standing at Thy gate, seeking refuge at Thy threshold, and uttering Thy praise through Thy names by which Thou hast revealed Thyself to me and described Thy Self. There is no God but Thee. Glorified art Thou, O my God! I am unable to praise Thee, for if my praise were to match Thy glory, it could not proceed from me nor befit my station, and if it were according to my capacity, it would be unworthy of Thy gate and could not ascend to Thy presence.
- 8 Glorified, glorified art Thou! Here am I, uttering Thy praise as Thou art in Thyself, though I can neither comprehend nor know, nor can any of Thy creatures encompass it with their knowledge. I know that Thou desirest nothing less from creation, nor accepteth less from anyone, for this is the primary station of my existence which Thou created from nothing by Thy power. And now it returns to the station of nothingness, as though it had never been mentioned.
- 9 Glorified art Thou, O my God! How sweet is Thy praise, how resplendent Thy glory, how exalted Thy station, and how hidden are Thy favors! I bear witness that there is no God but Thee, alone with no partner. Nothing is like unto Thee, and nothing in the heavens or earth equals Thee, and Thou art God, the Lord of the worlds.
- 10 O my God! As I know I have no share in praising Muhammad and His successors - Thy blessings be upon them - before Thee, lest I be silent in describing them, O God, praise Thou Muhammad and the family of Muhammad, the places of Thy knowledge, the pillars of Thy unity, the mines of Thy sanctification, and the manifestations of Thy glorification, with the
- 5 فاذا نزلت هناك كبر الله ربك ثلاثين مرة ثم امش بالروح و الفضل لعلمك بالبداء و العدل حتى قربت المرقد
- 6 فاذا قمت تلقاء الجلال الجلال كبر الله اربعين مرة قرب خمسة اقدام و قم صامتا حتى ترجع اليك نفسك هناك جاء نور ربك على العماء و الملائكة من حوله و قضى الامر و كان الوعد مفعولا قل بسم الله و بالله و الى الله و في سبيل الله اللهم انت السلام و منك السلام و اليك السلام و انت معدن السلام و رب السلام في الآخرة و الاولى
- 7 يا اللهى انا ذا في موقفى هذا واقف ببابك و لائذ بجنانك و ناطق بثنائك بما تجليت لى باسمائك التى بها وصفت نفسك لا اله الا انت فسبحانك يا اللهى لا اقدر بثنائك اذ ثنائك ان كان على قدر بهائك لا يصدر منى و لا يكون فى شانى و ان كان على قدرى لا يلىق ببابك و لا يرفع الى جنابك
- 8 فسبحانك سبحانك انا ذا ناطق بثنائك بما انت انت من حيث لا اقدر و لا اعرف و لا يحيط به علم احد من خلقك و لا علم انك لن تريد فى شان الخلق دون ذلك و لا يقبل تقبل من احد ادنى من ذلك لانه بما هو عليه رتبة اول وجودى الذى انت خلقته لا من شئ بقدرتك و الآن يرجع الى مقام النفى كيوم لم يك منه شيئا مذكورا
- 9 فسبحانك يا اللهى فما احلى ثنائك و ما اجلى بهائك و ما اعل شائك و ما اخفى الاثك اشهد ان لا اله الا انت وحدك لا شريك لك ليس كمثلك شئ و لا يعادلک فى السموات و الارض شئ و انك انت الله رب العالمين
- 10 يا اللهى لما اعلم لا حظ لى فى ثناء محمد و اوصيائه صلواتك عليهم بين يديك لا جترح فى وصفهم لئلا اكون من الصامتين اللهم انت فائز على محمد و آل محمد محال معرفتك و اركان توحيدك و معادن تقديسك و مظاهر تقييدك ما انت عليه من العزة

might, divinity, grandeur, and power that belongeth to Thee, which none but Thee can comprehend. Verily, Thou art the Lord of the worlds.

واللاهوت والعظمة والجبروت حيث لا يحيط
بعلم ذلك احد سواك انك انت رب العالمين

- 11 Peace be upon you, O Family of La, this Book containeth remembrance and justice for the devout! Peace be upon you, O leaves of the Divine Tree, fruits of the holy and glorious trees, fruits of the Tree of Sinai and of the Kingdom, gardens of the Tree of Justice, and pearls of bounty in the thicket of the human realm, and the mercy of God and His blessings! Peace be upon you, O ye whom God hath chosen for His religion, accepted for His wisdom, elected for His Cause, and made successors to the best of His creation, and the mercy of God and His blessings! Peace be upon you, O ye whom God hath selected for the knowledge of the Qur'an, taught the inner meanings of the Furqan, chosen for the mystery of the people of the Bayan, and protected from the steps of Satan, and the mercy of God and His blessings! Peace be upon you, O ye whom God hath created to preserve His revelation, manifest His Word, exalt His glory and His hidden grace, and the mercy of God and His blessings! Peace be upon you, O ye whose words God hath joined with obedience to His loved ones, whose knowledge with the knowledge of His trusted ones, whose love with the love of His chosen ones, and whose friendship with the friendship of the best of His servants, and the mercy of God and His blessings! Peace be upon you, O pillars of religion, support of the believers, stronghold of the God-fearing, and refuge of those who fear, and the mercy of God and His blessings! Peace be upon you, O tidings of the ancients, example to those who come after, and the Word of those who follow, and excellence of those who preceded, and the mercy of God and His blessings! Peace be upon you, O pillars of the cornerstone of unity, branches of the Tree of oneness, virgin gardens of the Tree of detachment, and verses of the letters of the Word of praise before glorification and after declaration of unity and at the time of magnification, and the mercy of God and His blessings!

11 قل الحمد لله الذى جعل السلام لنفسه على نفسه
ثم على محمد وآل الله عباد المكرمين الذين لا
يسبقونهم احد بالقول وهم من خشيته يشفقون
اللهم فائن ببناء نفسك على جنتك القائم بامرک
و المنتظر حکمک و الخائف المرتقب فى ايامک و
الراجى بفضلک و بدائك بما انت عليه من البهاء و
السناء و الثناء و البداء انک انت الله رب الانشاء
لا يتعاطمک شئ فى السموات ولا فى الارض
وانک انت الله رب العالمين ثم انظر سرک الى
المستقر على كرسي الجلال فوق العرش و بطرف
علائيتک الى السكن تحت التراب و الناطق ببناء
رب الاسماء و الصفات و قل السلام عليكم يا
الم ذلك الکتاب لا ريب فيه هدى للمتقين
السلام عليكم يا ال المص ذلك الکتاب فيه ذکرى
و بشرى للخاصين السلام عليكم يا ال المرا ذلك
الکتاب فيه هدى و رحمة للمخلصين السلام عليكم
يا ال الرا ذلك الکتاب فيه ذکرى و عدل للقائين
السلام عليكم يا اوراق شجرة اللاهوت و فواکه
اشجار القدس و الجبروت و اثمار شجرة السناء و
الملکوت و حدائق شجرة العدل و جواهر الفضل
فى اجمة الناسوت و رحمة الله و بركاته السلام
عليکم يا من اصطفیکم الله لدينه و ارتضیکم لحکمه
و اختارهم اختارکم لامره و جعلکم خلفاء خیر
بريته و رحمة الله و بركاته السلام عليكم يا من انتخبکم
الله لعلم القراءان و علمکم بواطن الفرقان و انتخبکم
لسر اهل البیان و عصمکم من خطوات الشيطان
و رحمة الله و بركاته السلام عليكم يا من خلقکم
الله لحفظ وحيه و ظهور کلمته و علو جلالته و
خفى نعمته و رحمة الله و بركاته

- 12 Peace be upon you, O ye whose utterance is God – whose obedience is obedience unto His chosen ones, whose recognition is the recognition of His trusted stewards, whose love is love for His purified friends, whose affection is affection for the noblest of His servants. And the mercy of God and His blessings be upon you.

12 السلام عليكم يا من قولکم ... الله طاعتکم بطاعة
اوليائه و معرفتکم بمعرفة امتائه و محبتکم بحبة
اصفيائه و مودتکم بمودة خير عبادہ و رحمة الله و
برکاته

- 13 Peace be upon you, O stronghold of the Faith, support of the believers, firm handle of the God-fearing, refuge of the fearful; and the mercy of God and His blessings be upon you.

13 السلام عليكم يا مناة الدين و عضد المؤمنين و عروة
المتقين و كهف الخائفين و رحمة الله و بركاته

- 14 Peace be upon you, O Tidings of the ancients and Pattern of the latter days, O Word that followeth after the words – conjoined and crowned, the excellence of the forerunners; and the mercy of God and His blessings be upon you.
- 14 السلام عليكم يا نبأ الاولين و المثل الاخرين و الكلمة اللاحقين ... و فضل السابقين و رحمة الله و بركاته
- 15 Peace be upon you, O pillars of the Pillar of Oneness, branches of the Tree of Singleness, first fruits of the gardens of the Tree of Detachment, signs of the letters of the Word of Praise – before the glorification, after the declaration of unity, and at the moment of magnification; and the mercy of God and His blessings be upon you.
- 15 السلام عليكم يا اركان ركن التوحيد و اغصان شجرة التفريد و اباكار حدائق شجرة التجريد و ايات احرف كلمة التحميد قبل التسبيح و بعد التهليل و حين التكبير و رحمة الله و بركاته
- 16 I call God to witness – His angels, His Prophets, and His chosen ones – that ye are the foremost; that ye are the elect, the elect; that ye are the sincere, the sincere; that ye are the first, the first. Through you hath shone whatsoever hath shone in the Kingdom of the heavens and the earth; through you hath dawned whatsoever hath dawned in the inward lights of the Footstool and the Throne; through you hath appeared whatsoever hath appeared in the orbits of the heavens and the Throne; and through you hath been illumined whatsoever hath been illumined in the depths of the Kingdom of command and creation. How sweet are your names, how manifest your words, how exalted your being, and how hidden your “I-ness.”
- 16 اشهد الله و ملائكته و انبيائه و اوليائه بانكم السابقون و انكم المصطفون المصطفون و انكم المخلصون المخلصون و انكم الاولون الاولون فيكم الاح ما الاح في ملكوت السموات و الارض و بكم اشرق ما اشرق في بواطن انوار الكرسي و العرش و بكم اطلع ما اطلع في افلاك السموات و العرش و بكم اضاء ما اضاء في غياهب ملكوت الامر و الخلق فاحلى اسمائكم و اجلى كلماتكم و اعلى كينونياتكم و اخفى انيتكم
- 17 Unto God belongeth the right for the kindness of your beneficent ones; unto God pertaineth the remembrance of your majesty; unto God is the thanksgiving in your praise; and unto God is the justice for your adversaries. Through you did the Holy Spirit take up abode, in the gardens of al-Saqurah, the orchards of manifestation; through you did the Trustworthy Spirit descend upon Sinai with a Book laid open; through you did the Spirit of Command take its place in Paradise with a Book inscribed; and through you did the Spirit and the angels descend, by God’s leave, from the Frequented House.
- 17 فله حق لحسنكم و لله ذكر لجلالتكم و لله شكر في ثنائكم و لله عدل لثنائكم بكم اخذ روح القدس في جنان الصاقورة حدائق الظهور و بكم نزل روح الامين على الطور بكاتب منشور و بكم اخذ روح الامر في الفردوس كاتب مسطور و بكم نزل الروح و الملائكة باذن الله من بيت المعمور
- 18 Thus every just one today dealeth justly among mankind by your judgment; every possessor of grace today speaketh your praise; every ruler today ruleth by your permission; and every doer today acteth for God, out of love for you. Through you was the Word made complete, mercy was sent down, division was reconciled, and the Word was distinguished. How sweet is your remembrance, how exalted your station, how resplendent your glory, and how hidden your days.
- 18 فكل ذى عدل يعدل اليوم بين الناس بحكمكم و كل ذى فضل ينطق اليوم بثنائكم و كل ذى حكم يحكم اليوم باذنكم و كل ذى عمل يعمل اليوم لله لحبكم بكم تمت الكلمة و نزلت الرحمة و اتملفت الفرقة و انفصلت الكلمة فاحلى ذكركم و اعلى شانكم و اجلى بهائمكم و اخفى ايامكم
- 19 May my father and mother be a sacrifice unto you! Through you did the Light speak and then taste, through you was Moses thunderstruck and then recovered, through you did Jonah glorify God in the belly of the whale and then was delivered,
- 19 بابى اتم و امى بكم نطق النور ثم اذاق و بكم صعق موسى ثم افاق و بكم سبح يونس في بطن الحوت ثم اساق و بكم نطق عيسى في المهد ثم افاق فن اراد الله وجد امركم و من قصده عرف حقكم و

through you did Jesus speak in the cradle and then was established. Whosoever desires God finds your Cause, whosoever seeks Him recognizes your truth, whosoever unifies Him bears witness to your justice, and whosoever knows Him learns of your bounty. You are the Way and the Guide to Muhammad and the Family of God. Through you were revealed the hidden traditions, erased the manifest seditions, magnified the signs of the people of wisdom, and perfected the trials for the people of tribulation.

20 May my father be a sacrifice unto you! You are the Way in the heavens and on earth. Through you does the sky send down its water, the earth bring forth its vegetation, and people relate their tidings that their Lord, the All-Merciful, has inspired it.

21 May my father be a sacrifice unto you! You are the rising suns, the illuminating moons, the brilliant stars, and the orbiting spheres. May my father and mother be a sacrifice unto you! Through you do moving things move, written things become written, manifest things become distinguished, and scattered things become gathered. I cannot count the radiance of your praise, nor reach the pinnacle of your attributes, nor can any bird's wing ascend to the atmosphere of your glory, nor can the essence of any allusion rise up to you, so great is your praise and sanctification.

22 May my father and mother be a sacrifice unto you! I cannot enumerate your praise in the manner that you yourselves know your own station. I bear witness before you that when God desired to manifest Himself to Moses and those with him on the Mount, He revealed a light from your majesty whereupon the mountain was crushed and Moses fell down thunderstruck. And God, through the essence of the mountain which became animate from the manifestation of the light of one of you, created the life of all existing things, placing some in the earth for the life of those therein, some in the water for the life of aquatic creatures, and some in the air - and I witness in this atmosphere the life of humanity and all those on earth and in the air together. How manifest is your light, how exalted your station, how great your worth, and how noble your beneficence! Were it not for you, neither I nor any living soul on earth would exist.

23 May the blessings of God, His angels, His Prophets, and His chosen ones be upon you according to what God has willed concerning your right, and what Muhammad the Messenger of God has established regarding your right, and what the Family of God has ordained concerning your station. You are purified in your inner and outer being, and I hereby bear witness that I believe in you and in your outer manifestation, and I believe

من وحده شهد لعدلكم و من عرفه علم بفضلكم
فاتم السبيل و الدليل لمحمد و آل الله بكم ظهرت
خفيات السنن و محت جليات الفتن و عظمت
علامات اهل الفطن و اكملت البلاء لاهل المحن

20 بابى انتم انتم السبيل فى السموات و الارضين بكم
نزل السماء مائها و تخرج الارض نباتها و تحدث
الناس اخبارها بان ربكم الرحمن اوحى لها

21 بابى انتم انتم الشمس الطالعة و الاقمار المنيرة
و الانجم الزاهرة و الافلاك المسيرة بابى انتم و
امى بكم تحركت المتحركات و سطرت المسطرات
و فصلت المتجليات و اجتمعت المتفارقات فها
احصى سناء ثنائكم و لا ابلى الى ذروة نعتكم و لا
يرقى طير احد الى هواء عزتكم و لا يصعد اليكم
جوهر اشارة لعظم ثنائكم و تقديسكم

22 بابى انتم و امى لا احصى ثنائكم بمثل ما انتم تعلمون
مقام انفسكم و انى لا شهد بين ايديكم بان الله لما
اراد ان يتجلى لموسى و من معه على الطور اظهر نورا
من جلالته فحينئذ اندك الجبل و خر موسى صعقا
و ان الله بذوات الجبل التى صارت حيوانا من
تجلى نور احد منكم قد خلق حيات الموجودات و
جعل بعضها فى الارض لحيات من فيها ثم بعضها
فى الماء لحيات حيوان الماء ثم بعضها فى الهواء
و انا ذا اشاهد فى هذه الجو لحيات الانسان و
من على الارض و الهواء كلهم اجمعين فما اجلى
نوركم و اعلى شانكم و اعظم قدركم و اكرم احسانكم
فلولاكم ما كنت انا و لا ذو روح فى الارض

23 فصلى الله و ملائكته و انبيائه و اوليائه عليكم بما
شاء الله فى حقكم و جعل محمد رسول الله فى
حقكم و قدروا آل الله فى شانكم و انتم تطهرون فى
سرهم و علانيتكم و انا ذا اشهدكم بانى مؤمن بكم و

that you have manifested the decree of the Family of Ta-Ha and Ya-Sin, then Ta-Sin-Mim and Alif-Lam-Sad.

- 24 By the wise Qur'an! I bear witness that those who have believed in you are more blessed than those who believed in the Imams of Justice, and those who have shown patience during your dispensation are more excellent than those who showed patience in the days of the Imams of Grace.

- 25 The deeds of those who act without obedience to you shall profit them not, for God has made obedience to you identical with obedience to the Imams who are guided by His command. He has joined the knowledge of you with knowledge of them, and disobedience to you with disobedience to them. Whosoever opposes you has opposed them, and whosoever wages war against you has waged war against them. Whosoever advances before you or lags behind you has advanced before them or lagged behind them. They have gone astray who harbor thoughts of ignorance concerning you or speak of you in terms other than servitude. He who knows you not has no path to God, and he who submits to your Cause shall find no barrier in God's decree. They have indeed denied the truth who have transgressed against you, or denied your rights, or rejected your grace, or shown enmity to your friends, or befriended your enemies.

- 26 I seek refuge in God and His words, then in you, from the deeds of those who have wronged you, betrayed your Cause, obeyed what you forbade, and denied your rights. Through you do I hold fast in exalting your word, the word of mercy for your friends, and the word of vengeance and wrath for your enemies.

- 27 Thus do I beseech God for your victory and await your sovereignty, certain of God's promise concerning you. You have ever been those who act according to God's command and will, who hope for God's grace and promise, and who fear God's justice and decree. I am with you, and you are for God, and all shall return to God. Glorified be God, the Lord of the Throne, above what they describe. Peace be upon the Messengers. And praise be to God, the Lord of the worlds.

بعلائيتكم و مؤمن بانكم قد اظهرتم حكم آل طه و يس

- 24 ثم طسم و الص و القرآن الحكيم و اشهد ان الذين صدقوكم لاحسن طوبى من الذين صدقوا ائمة العدل و ان الذين صبروا في دولتكم لاحسن من الذين صبروا في ايام ائمة الفضل

- 25 و لا ينفع الذين عملوا بغير طاعتكم اعمالهم لان الله قد جعل طاعتكم طاعة ائمة الذين يهتدون بامرهم و قرن معرفتكم بمعرفتهم و معصيتكم بمعصيتهم و من حاذم فكانما حاربهم و من حارب معكم فكانما حارب بهم و من تقدم عليكم او تاخر منكم فقد تقدم عليهم و تاخر منهم فقد ضل الذين يظنون فيكم ظن الجاهلية او يقولون في حقكم غير كلمة العبودية من لم يعرفكم لا سبيل له الى الله و من يسلم امركم لا راد في حقه من قضاء الله و لقد كفر الذين اعتدوا عليكم و جحدوا حقكم و انكروا فضلكم او عادوا اوليائكم او ولوا اعدائكم

- 26 فيالله و بكلماته ثم بكم اعوذ من عمل الذين ظلموا عليكم و خانوا امركم و اطاعوا نهيمكم و جحدوا حقكم و بكم اعتصم في اعلاء كلمتكم و كلمة الرحمة لاوليائكم و كلمة النعمة و الغضب لاعدائكم

- 27 و انا ذا ادعو الله لفرجكم و ارتقب دولتكم و ايقن بوعد الله في حقكم لم يزل كنتم عاملين بامر الله و ارادته و راجين بفضل الله و وعده و خائفين من عدل الله و حكمه و انى بكم و انتم لله و كل الى الله يرجعون و سبحان الله رب العرش عما يصفون و سلام على المرسلين و الحمد لله رب العالمين

PR03.054v04-056r17, MKI4499.001

BB00320*To: Siyyid Buka' and Haji Muhammad-i-Kharraz**Date: 1262-07-15 [1846-Jul-9]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 O God! I bear witness before Thee to that whereby Thou bearest witness to Thine Own Essence before the creation of all things, and to that which Thou art in Thine Eternal Identity which none knoweth save Thee. Thou art God, the Single, the Self-Subsisting, the One, the Most Exalted.
 2 اللَّهُمَّ إِنِّي أَشْهَدُكَ بِمَا أَنْتَ تَشْهَدُ لَكَوْنَيْتَكَ بِذَاتَيْتِكَ قَبْلَ خَلْقِ الْأَشْيَاءِ وَبِمَا أَنْتَ عَلَيْهِ مِنْ أُنْيَةِ الْأَزَلِيَّةِ الَّتِي لَا يَعْرِفُهَا أَحَدٌ سِوَاكَ أَنْتَ اللَّهُ الْفَرْدُ الصَّمَدُ الْوَاحِدُ الْمُتَعَالِ
- 3 O my God! How can I praise Thee and call upon Thee when my knowledge of Thine Essence hath cut me off from praise, and my remembrance before the court of Thy Self-Subsistence causeth me to be forbidden by decree? I have no path, O my God, except through Thy remembrance of me, Thy manifestations unto me, and Thy breathings in my inmost being and my outward self.
 3 يَا إِلَهِي كَيْفَ أَثْنِي عَلَيْكَ وَادْعُوكَ وَإِنْ عَلِمْتُ بِذَاتَيْتِكَ انْقِطَعَنِي عَنِ الثَّنَاءِ وَإِنْ ذَكَرْتُ تَلَقَّاءَ مَدِينٍ صَمَدًا تَكْنِيهِ تَلْهِيهِ الْمَنْعُ بِالْقَضَاءِ وَلَا سَبِيلَ لِي يَا إِلَهِي دُونَ ذِكْرِكَ لِي وَتَجَلِّيَاتِكَ بِي وَنَفْحَاتِكَ فِي سِرِّي وَعِلَانِيَّتِي
- 4 I beseech Thee, O God, by the might of eternity and the majesty of everlastingness, to send Thy blessings upon Muhammad and the family of Muhammad with the divine verses, the celestial signs, the heavenly stations, and the earthly proofs, in such wise that none save Thee can encompass their knowledge. Send down upon them in every condition Thy breathings, Thy manifestations, and Thy will through the ultimate reaches of Thy power, the furthest extent of Thy purpose, and the endless expressions of Thy Command, such that none can encompass any portion thereof save through Thy knowledge. Verily Thou art God, the All-Knowing, the Ancient, the Powerful, the Wise, Who brought creation into being from nothing through Thy creative power, and Who sustaineth them at every moment as at the first instant. Thou art He Who made known to them the path of Thy will and the way of Thy love, and revealed unto them in Thy Book all that they need for their journey toward Thy good pleasure, lest any soul go astray except after having recognized Thy truth and become certain of Thy decree, and lest anyone say "Had God made known His power unto me, I would have been among the believers."
 4 فَاسْأَلُكَ اللَّهُمَّ بَعِزِّ الْأَزَلِيَّةِ وَجَلَالِ الْأَبَدِيَّةِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَآلِ مُحَمَّدٍ بِالْآيَاتِ الْإِلَهِيَّةِ وَالْعَلَامَاتِ الْجَبَرُوتِيَّةِ وَالْمَقَامَاتِ الْمَلَكُوتِيَّةِ وَالِدَلَالَاتِ الْمَلَكِيَّةِ حَيْثُ لَا يَحِيطُ بِعِلْمِهَا عِلْمُ أَحَدٍ سِوَاكَ وَإِنْ أَنْزَلَ عَلَيْهِمْ فِي كُلِّ شَأْنٍ نَفْحَاتِكَ وَتَجَلِّيَاتِكَ وَأَرَادَاتِكَ بِغَايَاتِ قُدْرَتِكَ وَنَهَايَاتِ مَشِيَّتِكَ وَالْإِنْهَائِيَّاتِ مِنْ أَمْرِكَ حَيْثُ لَا يَحِيطُ بِشَيْءٍ مِنْهَا دُونَ عِلْمِكَ أَنْتَ اللَّهُ الْعَالَمُ الْقَدِيمُ وَالْمُقْتَدِرُ الْحَكِيمُ الَّذِي أَبْدَعْتَ الْخَلْقَ لَا مِنْ شَيْءٍ أَبَدًا عَاكِ وَتَمْدَهُمْ فِي كُلِّ آنٍ بِمِثْلِ شَأْنِ الْأَوَّلِ وَأَنْتَ الَّذِي عَرَفْتَهُمْ مِنْهَا مَسْجِدَكَ وَسَبِيلَ مَحَبَّتِكَ وَنَزَلْتَ عَلَيْهِمْ كُلَّ مَا هُمْ يَحْتَاجُونَ فِي سَبِيلِ سُلُوكِهِمْ إِلَى رِضْوَانِكَ فِي كِتَابِكَ لِثَلَا يَضِلُّ نَفْسٌ إِلَّا مَا بَعْدَ أَنْ يَعْرِفَ حَقَّكَ وَيُوقِنَ بِحُكْمِكَ وَلَا يَقُولُ أَحَدٌ لَوْ عَرَفَنِي اللَّهُ قُدْرَتَهُ لَكُنْتُ مِنَ الْمُؤْمِنِينَ
- 5 O my God! The paths of supplication leading to Thy holy court descend from above, and the essences of petition rise up toward the heaven of Thy grandeur. Thou knowest that this night is the middle night of this sacred month of Rajab, which Thou hast honored above many other days through the
 5 يَا إِلَهِي إِنْ سَبَلَ مُطَالِبٌ إِلَى سَاحَةِ قُدْسِكَ نَازِلَةٌ وَإِنْ جَوْهَرِيَّاتُ الْمَسَائِلِ إِلَى هَوَاءِ كِبْرِيَاكَ رَافِعَةٌ وَأَنْتَ لَتَعْلَمَنَّ اللَّيْلُ هَذِهِ لَيْلَةُ النِّصْفِ مِنَ الشَّهْرِ الْحَرَامِ هَذَا الرَّجَبِ الْمَرْجَبِ الَّذِي شَرَفْتَهُ عَلَى كَثِيرٍ مِنَ الْأَيَّامِ بِتَقْضِيلِ [بَيْنَ] مَشِيَّتِكَ عَلَى

excellence of Thy will over the degrees of Thy adornments, and which Thou hast magnified through the signs of Thy love for those who follow Thy good pleasure.

- 6 O God! I beseech Thee by the Great Birth and the Ancient Name and the Noble Origin whom Thou didst create for Thyself, chose for Thy Cause, selected for Thy will, and elected for Thy good pleasure - he who standeth by Thy Command, is absent by Thy leave, is concealed within Thy veil, awaiteth Thy promise, and seeketh forgiveness for Thy loved ones - by all that Thou art in might and majesty and grandeur and beauty. O my God! Grant unto me and unto all Thy servants from the treasures of Thy mercy that which becometh the presence of Thy grandeur and the majesty of Thy Self-Subsistence.

- 7 O God! Thou knowest that affairs have reached their ordained severity. Show us his concealed countenance in these dark nights, for verily Thou art God, the All-Forgiving, the All-Appreciating. O God! I cannot reckon the praise due to Thy Proof who standeth by Thy Command, nor the praise due to any of his infallible signs, the completers of religion and guides of all creation. O God! Through Thy bounty, praise them with all Thy breathings, verses, favors and signs, by all that Thou art in unity and might and glory. Forgive us through their right, relieve us through their grace, cause us to die in obedience to them after having recognized them, bring us to life in their return, make us secure in their dominion, steadfast in their rule during their absence, thankful for their bounties, content with their decree, patient under their trials, mindful of their traditions, following their traces, and keeping their secrets - through Thy favor and bounty, O my God and God of my forefathers: Muhammad, Ali, Fatima, Hasan, Husayn, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hasan and the Proof, the Qa'im - God's blessings be upon them and upon their cherubic followers.

- 8 And may Thy unity, the settings of Thy sanctification, the signs of Thy praise, the tokens of Thy glorification, and the proofs of Thy transcendence be through all that Thou art in splendor and praise and cloud and radiance and decree and change and execution. Verily Thou art God, Lord of creation. Nothing in the heavens or earth is too great for Thee. Thou art God, the Most High, the Most Exalted. Glory be to God, Lord of the Throne, above what they describe. Peace be upon the Messengers. And praise be to God, Lord of the worlds.

مراتب تحلیاتک و عظمتہ بایات محبتک لمن
اتبع مرضاتک

6 اللهم اني اسئلك بالمولود العظيم والاسم القديم
والاصل الكرم الذي خلقته لنفسك واصطفيته
لامرك وانتخبته لارادتك وانتخبته لرضائك
القائم بامرك والغائب باذنك والمستتر في
حجابك والمتنظر لوعدك والمستغفر لاوليائك
بما انت عليه من العز والجلال والعظمة والجمال
وانت يا الله بلغ مني ومن كل عبادك من
خزائن رحمتك ما انه يستحق في تلقاء كبريائك
وجلال صمدانيتك

7 اللهم انك لتعلم ان الامور في الشدة على قدر
مقدور فارنا طلعتك المستور في تلك الظلمات
الديجور فانك انت الله الغفور الشكور اللهم
لا احصى ثناء على محبتك القائم بامرك ولا
ثناء احد من اياته المعصومين ائمة الدين وهداة
الخلق اجمعين اللهم انت بجودك فائن عليهم بكل
نفحاتك واياتك وكراماتك وعلاماتك ما
انت عليه من الوحدة والجبروت والعزة واغفر
لنا بحقهم وفرج عنا بفضلهم وامتنا في طاعتهم
بعد معرفتهم واحينا في رجعتهم واجعلنا امنين
في دولتهم والمستقرين على حكمهم في غيبتهم و
الشاكين لالاتهم والراضين بقضائهم والصابرين
على باسائهم والذاكرين لاجبارهم والمقتدين
بافارهم والكاظمين على اسرارهم بمحك وجودك
يا الله واله ابائي محمد وعلي وفاطمة والحسن
والحسين وعلي ومحمد وجعفر وموسى وعلي و
محمد وعلي والحسن والحجة القائم صلوات الله
عليهم وعلي شيعتهم الكرويين

8 او كان توحيديك وموادن تقديسك وايات
تحيديك وعلامات تحييدك ودلالات تنزيهك
بما انت عليه من البهاء والثناء والعماء والثناء
والقضاء والبداء والامضاء انك انت الله رب
الانشاء لا يتعاظمك شيء في السموات ولا في
الارض وانك انت الله العلي المتعال وسبحان
الله رب العرش عما يصفون وسلام على المرسلين
والحمد لله رب العالمين

MKI4499.010

BB00337

*Ziyarat**Date: 1262 ? [1845-1846]*

- 1 I bear witness that there is no God but God, alone without partner, even as His Essence hath testified unto His Essence that there is no God but Him, the Mighty, the All-Wise. And I bear witness that Muhammad is Thy servant whom Thou didst choose for Thyself, and didst fashion for Thy Cause, and didst select for Thy good pleasure, and didst make him to stand in Thy stead in both initiation and response, for Thine Essence transcendeth all description of substance, and Thy Reality surpasseth all material knowledge. Verily Thou art God, the Mighty, the Bestower.
- 2 Peace be upon you, O essence and core of religion, ultimate goal and reality of the Cause, fruit and quintessence of creation, secret and reality of invention, and the mercy of God and His blessings.
- 3 O Family of Mercy and Letters of the Word! I cannot reckon your praise nor can I comprehend the description of your power, for all attributes fall short before the court of your nearness and all descriptions are false before the might of your sanctified being. If I say you are unity itself and the signs of abstraction, I have only described my own state and testified to my heart's incapacity, for your reality ever transcends mention of names and attributes, and your being has always surpassed reference to similitudes and essences. Too glorious is the majesty of your reality for me to indicate it through created attributes, too lofty the elevation of your being for me to compare it to existential descriptions.
- 4 I beseech God to raise me to the summit of detachment through nearness to your countenance, to grant me perpetual connection to your service, engagement in what draws me closer to you, contentment with what descends from the clouds of your power, certitude in what God has revealed in the Qur'an concerning your station, acceptance of what the transmitters of your traditions have spoken about you, drawing near to your friends and dissociating from your enemies - those who would deceive God and His chosen ones, and from what God has decreed concerning them.
- 5 I call God, His angels, His Prophets and His Messengers to witness that when you will, the Will manifests by God's leave among all wills, when you intend, intention dissolves into its
- 1 اشهد ان لا اله الا الله وحده لا شريك له كما شهد ذاته لذاته انه لا اله الا هو العزيز الحكيم و اشهد ان محمدا عبدك الذي استخلصته لنفسك و اصطنعته لولايتك و اصطفيته لمرضايتك و جعلته مقام نفسك في الابداء و البداء اذ ذاتيتك مقطعة الجوهريات عن البيان و ان كينونيتك مفرقة الماديات عن العرفان و انك انت الله المقتدر العزيز الوهاب
- 2 السلام عليكم يا اصل الدين و جوهره و غاية الامر و حقيقته و ثمرة الابداع و كنهه و سر الاختراع و ذاتيته و رحمة الله و بركاته
- 3 فيا ال الرحمة و احرف الكلمة لا احصى ثنائكم و لا اقدر ان اعرف و وصف قدرتم اذ كل النعت مردود عن ساحة قربكم و كل الوصف كذب لعز قدس انيتكم ان قلت انتم التوحيد و علامات التجريد ما عرفت الا امر نفسي و ما شهدت الا بعجز فؤادي اذ كينونيتكم لا تزال ممتعة الذاتيات عن ذكر الاسماء و الصفات و ان نفسانيتكم لم تزل مسددة الكينونيات عن ذكر الامثال و الذوات بجلت جلالة ذاتيتكم من ان اشير اليها بنعت الممككات و علت علو انيتكم من ان اقربها بوصف الموجودات
- 4 فن الله اسئل ان يصعدني الى ذروة الانقطاع بقرب طلعة حضرتكم و الدوام في الاتصال بخدمتكم و الاشتغال بما يقربني اليكم و الرضا بما ينزل من سخائب قدرتكم و اليقين بما نزل الله في القران من شانكم و التصديق بما نطق فيكم رواية احاديثكم و التقرب باوليائكم و البراءة من اعدائكم و الذين يخادعون الله و اوليائه و بما ارد الله في حقهم
- 5 فاشهد الله و ملائكته و انبيائه و رسله بانكم اذا شئتم وجدت المشية باذن الله سبحانه في المشيئات و اذا اردتم ذوت الارادة في الغايات و اذا قدرتم

goals, when you determine, things are determined in the kingdom of names and attributes. No decree is established except through your sanction, no erasure occurs except through your alteration. So glory be to God your Creator! None knows your measure for it is God's measure, nor your station for it is God's station. None can encompass your description for it is God's description, nor your attributes for they are God's attributes. Glory be to God your Fashioner! Whoever knows His oneness bows before your countenance, whoever recognizes Him submits at your gate, whoever stands firm upon His holy carpet humbles himself before your command, whoever acknowledges His justice and grace bears witness to your deed.

قدرت الاشياء في ملكوت الاسماء والصفات و
ما من قضاء مثبت الا وقد جرى بامضاءكم ولا
من محو الا وقد بدل ببدايتكم فسبحان الله موجدكم
لا يعلم احد قدركم لانه قدر الله ولا شأنكم لانه
شان الله ولا يحيط احد بوصفكم لانه وصف الله
ولا نبعثكم لانه نعت الله فسبحان الله بارئكم من
وحده ذل لوجهكم ومن عرفه خضع لبابكم ومن
استقر على بساط قدسه خضع لامركم ومن اقرله
بالعدل والفضل شهد بفعلكم

- 6 For those sheltered beneath the dark shadows of Paradise and those reclining upon whitened thrones in the gardens of Paradise, when they reached the depths of majestic justice and drank from the spring of pure water and became detached unto the nearness of beauty's countenance, they bore witness through you to the praise of your power, even as the angels and those possessed of knowledge among God's servants bore witness to Him in the primal scene. Glory be to God! None knows what He has bestowed upon you save Him, none can describe you save Him. Here I stand in this station bearing witness to what God has ordained concerning you of the signs of power and divinity and unity and might and grandeur and sovereignty and glory and dominion, and that which none save Him can encompass in knowledge.

6 لان المستظلون في ظلال مكفهرات الافريدوس
والمتكئون على سراير المبيضة في جنات الفردوس
لما اتصلوا الى لجة عدل الجلال و شربوا من عين
ماء السلسال و انقطعوا الى قرب طلعة فضل
الجمال استشهدوا منكم لثناء قدرتكم بها شهدت
الملائكة و اولو العلم من عباد الله له في مشهد
الاول فسبحان الله ما يعلم ما انه اعطاكم الا هو
ولا يقدر بوصفكم الا هو فانا ذا في مقامى هذا
اشهد لكم بما قدر الله في حقكم من آيات القدرة و
اللاهوت والوحدة والجبروت والعظمة والملك
والعزة والملكوت و ما لا يحيط علم احد سواه

- 7 I seek forgiveness of God, my Lord and your Lord, for my shortcomings in knowing you and my soul's remoteness from the nearness of your presence, and for what your knowledge encompasses of my transgressions which none knows save you and none can alter save you. I turn unto God in repentance from my existence and what I have acquired before you, certain that after my confession of incapacity I shall not be questioned about any sin.

7 واستغفر الله ربي وربكم عما قصرت في معرفتكم و
بعدت نفسى عن قرب حضرتكم و ما احاط علمكم
من جرياتي التي لا يعلمها الا انتم ولا يقدر ان
يبدلها الى احد غيركم واتوب الى الله عن وجودى
و ما اكتسبت بين ايديكم ولايقن ان بعد اعترافى
بالعجز لا يستلون عنى من ذنب

- 8 Therefore I say: Glory be to God, Lord of the Throne, above what they describe! Peace be upon the Messengers! Praise be to God, Lord of the worlds!

8 و انا اقول لذلك سبحان الله رب العرش عما
يصفون و سلام على المرسلين و الحمد لله رب
العالمين

PR03.057v13-058r20, MKI4499.018

BB00341

*Du'a Tawassul**Date: 1262 ? [1845-1846]*

- 1 In the name of God, the Most Merciful, the Most Compassionate
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Praise be to God Who sends down whatsoever He willeth by His command. Glorified and exalted is He above what they describe.
 2 الحمد لله الذي ينزل ما يشاء بامرہ سبحانہ و تعالی عما یصفون
- 3 O my God! How can I praise Thee, knowing that all are cut off from knowing Thee? And how can I not call upon Thee when my heart finds no rest save in Thy remembrance? I testify that Thou art God, the Beloved, Whom nothing can know and none can find a way unto, for Thy Essence is the Camphor-like Reality which by its very nature severs all substances from expression, and Thy Being is the Simple Reality which by its very nature prevents all material things from knowing Thee.
 3 یا الہی کیف اثنی علیک بعد علی بقطع الكل عن عرفانک و کیف لا ادعوک و ان فؤادی لم یستقر الا بذکرک فاشہد انک انت اللہ المحبوب الذی لن یعرفک شیء ولا قدرت لاحد سبیلا الیک اذ ذاتیتک ہی الکینونیة الکافوریة الی ہی بنفسها مقطعة الجہریات عن البیان و ان کیونیتک ہی الذاتیة الساذجیة الی ہی بنفسها ممتعة المادیات عن العرفان
- 4 Glorified art Thou! Having realized there is no way for me to reach Thee, I turn to Thee through Muhammad and the Family of Muhammad, the loci of Thy knowledge, the seats of Thy grace, the signs of Thy oneness, and the manifestations of Thy mercy. O God! By their right in Thy Book and their station in Thy knowledge, I beseech Thee to bless them with all Thy revelations, breezes, manifestations and stations which know no cessation, and to fulfill this need of mine now, now, now! For hope has been cut off from all else besides Thee, and necessity has reached the ultimate degree of impossibility.
 4 فسبحانک و تعالیت لما ايقنت بان لا سبیل لی الیک اتوجه الیک بمحمد و آل محمد محال معرفتک و مواقع کرامتک و آیات صمدانیتک و ظهورات رحمانیک اللهم بحقهم فی کتابک و شانهم فی علمک ان تصلي علیهم بكل تجلیاتک و نفحاتک و ظهورتک و مقاماتک الی لا تعطیل لها فی شان و ان تقضي حاجتی هذه فی الآن فی الآن فی الآن فان الرجاء قد انقطع عما سواک و ان الاضطرار بلغ الی منتهی مقام الامتناع و
- 5 Thou art my Lord, my God, my Master, my Protector and my Trust. If Thou dost not have mercy upon me, who will have mercy upon me? And if Thou dost not answer me, who will answer me? O God! I adjure Thee by the countenance of Thy Being and the glory of Thy might to make all that is in Thy knowledge the means of fulfilling this need, and to grant it to me without my experiencing any sorrow in Thy path or fear from Thy enemies. Thou, O my God, art powerful and all-knowing. Nothing can frustrate Thy power; nothing exists except through Thy Will, the design of Thy Purpose, the limits of Thy decree, and the execution of Thy judgment. Thou hast not ordained in the realms of creation anything less than this. Thou encompasseth all things. When Thou willest something, nothing in Thy dominion can prevent it, and in that instant it exists before Thee.
 5 انک ربی و الہی و سیدی و مولای و معتمدی لو لم ترحمنی فمن یرحمی و لو لم تجبنی فمن یجیبنی اللهم انی اقسمک بطلعة حضرت کیونیتک و بہاء عز صمدانیتک ان تجعل کل ما فی علمک اسباب قضاء هذه الحاجة و تبلغنی الیہا من دون ان اری حزنا فی سبیلک و لا خوفا من اعدائک و انک یا الہی مقتدر علم و لا یعجز فی قدرتک شیء و لا شیء الا بحکم مشیتک و ہندسة ارادتک و تحدید قدرک و امضاء قضائک و ما قدرت فی مراتب الابداع دون ذلک و انک محیط بکلشیء و انک ان اردت بشیء فلا مانع لہ فی ملکک و فی الحین انه موجود بین یدیک

- 6 How can I be patient, O my God, when Thou knowest my condition? How can I cry out, O my Master, when Thou hast power over all things? How can I fear Thy justice when I hope in Thy grace? How can I not hope for Thy good-pleasure when I know that Thou hast both beginnings and endings? And how can I not be certain of the fulfillment of my need when I have sought the intercession with Thee of Muhammad and his Family? Far, far be it that such should be my thought of Thee! This was never known of Thy grace and way.

7 I am certain that whoever relies upon them, Thou art sufficient for him; whoever holds fast to their cord, Thou art his support; whoever takes refuge in their presence, Thou art his shelter; and whoever beseeches through them, Thou art his answerer. Glory be unto Thee! Glory be unto Thee! Praise be to Thee - praise radiant, brilliant, sanctified and exalted above the praise of all else - for having taught me the path of Thy love, inspired me to seek the mediation of the loci of Thy Will, to rely upon the dwellings of Thy blessings, and to hold fast to the cord of the seats of Thy grandeur.

8 O joy unto me, then joy unto me, for I am content with Thee in all Thy doings! Make my state before Thee like one who has no will when Thy Will is manifested, lest I love to hasten what Thou hast delayed or delay what Thou hast hastened. Rather, let my private and public self be like a corpse in the hands of the washer before the vast ocean of Thy decree and destiny.

9 Glory be unto Thee! Glory be unto Thee! How great is Thy beneficence and how magnificent Thy favors! I see no portion for myself except in my inability to offer Thee thanks and my confession of falling short in praising Thee adequately. Glory be unto Thee! Glory be unto Thee! I confess before Thee what I deserve, seek Thy forgiveness, turn unto Thee in repentance, and ask of Thy generosity as Thou art worthy, for Thou art the Lord of righteousness and forgiveness. Glorified be God, the Lord of the Throne, above what they describe! Peace be upon the Messengers, and praise be to God, the Lord of all worlds!

HURQ.BB37

INBA64:013.12-017.10, PR02.053r01-
053r29, PR03.128v21-129r23, BYC_jabar.168.07-
169.13, KHSH6.008

BB00385

Date: 1262 [1845-1846]

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

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 O God! Thou art God, Creator of the heavens and earth. Thou createst whatsoever Thou wilt by Thy command and exaltest whomsoever Thou wilt by Thy wisdom. There is no God but Thee, my God and the God of all things. Glorified art Thou! Exalted and sanctified is Thy Countenance and Being from having the highest essences of material things ascend unto it, and elevated is the Face of Thy Identity from having the loftiest manifestations of essential realities rise up to it. For Thou hast ever been and wilt ever be. Verily Thou art even as Thou wert in the beginning that hath no beginning. Nothing throughout eternal manifestation shall ever know Thee, and no spirit throughout endless ages shall ever worship Thee.

2 اللَّهُمَّ أَنْتَ اللَّهُ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ تَخْلُقُ مَا تَشَاءُ بِأَمْرِكَ وَتَعَزُّ مِنْ تَشَاءٍ بِحُكْمِكَ لَا إِلَهَ إِلَّا أَنْتَ الْهَيُّ وَالْهَ كُلُّ شَيْءٍ سَبْحَانَكَ وَتَعَالَيْتَ تَقَدَّسَتْ طَلْعَةُ وَائْتِكَ مِنْ أَنْ يَرْفَعَ إِلَيْهَا أَعْلَى طَلَائِعِ جَوْهَرِيَّاتِ الْمَادِيَّاتِ وَتَعَالَتْ طَلْعَةُ كَيْنُونِيَّتِكَ مِنْ أَنْ يَصْعَدَ إِلَيْهَا أَعْلَى لَوَائِحِ كَيْنُونِيَّاتِ الذَّاتِيَّاتِ لِأَنَّكَ لَمْ تَزَلْ كُنْتَ وَلَا تَزَالُ أَنْكَ كَائِنٌ بِمَثَلِ مَا كُنْتَ فِي أَزَلِ الْأَزَالِ لَنْ يَعْرِفَكَ شَيْءٌ فِي سَرْمَدِ الظُّهُورِ وَلَنْ يَعْبُدَكَ رُوحٌ فِي أَدْهْرِ الدَّهْوَرِ

3 For the Countenance of Thy Self transcendeth all possible things, and Thy Being surpasseth all existent things. Forever hath there been no description for Thee save the face of Thine Identity in the mystery of Thy Presence, and forever shall there be no attribute for Thee save the face of Thy Being in the presence of Thy Manifestation. If I say "Thou art He," in that moment the Countenance of the Divine Realm is revealed in the depths of the signs of dominion and kingdom, that Thou art God, Lord of might and power. And if I say "He is Thou," in that moment the face of Thy revelation speaketh forth in the presence of unity that there is no God but Him, Lord of the Command in the inmost mysteries of the Divine Realm and Creator of creation in the depths of the signs of geometry and the verses of command in the Countenance of Power.

3 لِأَنَّ طَلْعَةَ نَفْسَانِيَّتِكَ قَاطِعَةُ الطَّلَعَاتِ مِنْ كُلِّ الْمَمَكَاتِ وَأَنَّ إِيَّتِكَ سَادَةَ الْكَيْنُونِيَّاتِ مِنْ كُلِّ الْمَوْجُودَاتِ لَمْ تَزَلْ لَا وَصَفَ لَكَ إِلَّا طَلْعَةُ كَيْنُونِيَّتِكَ فِي سَرِّ حَضْرَتِكَ وَلَا تَزَالُ لَا نَعْتَ لَكَ إِلَّا طَلْعَةُ إِيَّتِكَ فِي حَضْرَةِ عَلَانِيَّتِكَ إِنْ قُلْتُ أَنْتَ هُوَ فَفِي الْحَيْنِ تَجَلَّى طَلْعَةُ الْأَاهُوتِ فِي غِيَاهِبِ آيَاتِ الْمَلِكِ وَالْمَلَكُوتِ بِأَنَّكَ أَنْتَ اللَّهُ رَبُّ الْعِزَّةِ وَالْجَبَرُوتِ وَإِنْ قُلْتُ هُوَ أَنْتَ فَفِي الْحَيْنِ تَنْطَلِقُ طَلْعَةُ تَجَلِّيكَ فِي حَضْرَةِ الْإِحْدِيَّةِ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْأَمْرِ فِي مُسْتَسْرَاتِ سَرَائِرِ الْأَاهُوتِ وَخَالِقِ الْخَلْقِ فِي غِيَاهِبِ إِشَارَاتِ الْهَنْدَسَةِ وَآيَاتِ الْأَمْرِ فِي طَلْعَةِ الْجَبَرُوتِ

4 Glorified art Thou, glorified art Thou, O my God! Thou art He Who hath made Thyself known to all things through themselves and Thy command through Thy creation. Thou hast revealed Thyself to all things through the countenance of Thy origination and presence of Thine invention, that those who are perplexed might be confounded by the revelations of the signs of the depths of the ocean of Thy oneness, and those who are radiant might shine forth through the breaths of the signs of the surging sea of Thy mercy. None doubteth the Divine Countenance revealed within himself, nor the Presence of the Eternal that severeth all from description of It.

4 فَسَبْحَانَكَ سَبْحَانَكَ يَا إِلَهِي أَنْتَ الَّذِي تَعَرَّفْتَ كُلِّ شَيْءٍ نَفْسًا بِنَفْسِهِ وَأَمْرًا بِخَلْقِهِ وَتَجَلَّيْتَ لِكُلِّ شَيْءٍ بِطَلْعَةِ إِبْدَاعِكَ وَحَضْرَةِ اخْتِرَاعِكَ لِيَسْتَلْجِلْجَنَ الْمُتَلَجِّلُونَ بِتَجَلِّيَّاتِ آيَاتِ لَجَّةِ بَحْرِ وَحْدَانِيَّتِكَ وَلِيَتَلَكَّلَنَّ الْمُتَلَكِّلُونَ بِنَفْحَاتِ آيَاتِ طُمُطَامِ يَمِّ رَحْمَانِيَّتِكَ وَلَا يَشْكُ أَحَدٌ فِي طَلْعَةِ الرَّبَّانِيَّةِ الْمُتَجَلِّيَّةِ فِي نَفْسِهِ وَلَا فِي حَضْرَةِ الصَّمْدَانِيَّةِ الْمُقَطَّعَةِ الْكُلِّ عَنْ نَعْتِهِ

5 O my God! Grant me complete detachment unto the court of Thy nearness, and the mystery of attraction through union unto the station of the revelation of Thy presence, and the light of joy unto the station of the light of Thy countenance, and the ultimate invention unto the manifestation of the sanctity of Thy power, that I might be a knower of Thee, standing before the Most Glorious Light, praising Thee, turning away from all else save Thee, occupied with Thy glorification and speaking in thankfulness for Thy favors, such that I might not dwell in any condition save through nearness to Thy presence, intimacy with Thy countenance, the beauty of Thine essence, the majesty of Thine identity, the splendor of Thine eternity, the praise of Thy power, the station of Thy Self and the sovereignty of Thy Being. May I not witness in the countenance of essential realities aught save the revelation of Thy presence of origination, nor in the depths of material things aught save the manifestation of the countenance of Thine invention. May I not see all multiplicities in every condition save as in that Day wherein nothing mentioned existed. Thou, O my God, hast made known to all Thy oneness and established all in the path of Thy Lordship, and chosen for them the signs of Thy might and stations of Thy sovereignty, that the existence of multiplicities might not distract them from Thy countenance, nor the mention of non-existent things from Thy presence.

6 Glorified art Thou, glorified art Thou, O my God! How sweet in my heart is Thy remembrance, and I have no portion save through the manifestation of Thy attraction unto the court of Thy grandeur.

5 فيا الهى هب لي كمال الانقطاع الى ساحة قربك ؟
وسر الانجذاب بالوصل الى مقام تجلي حضرتك و
نور الابتهاج الى مقام نور طلعك و غاية الاختراع
الى ظهور تقدس جبروتيتك حتى اكون لك عارفاً
و في تلقاء نور الابهج قائماً و لك حامداً و عن
غيرك معرضاً و بشائك شاغلاً و بشكر آلائك ناطقاً
بحيث لا اسكن في شأن الا بقرب حضرتك و
انس طلعك و جمال ذاتيتك و جلال كينويتك و
بهاء صمدانيتك و ثناء جبروتيتك و مقام نفسانيتك
و سلطنة ايتك و لاشاهد في طلعة الجوهريات
الا تجلي حضرة ابداعك و لا في غياهب الماديات
الا ظهور طلعة اختراعك و لا ارى كل الكثرات
في كل شأن الا بمثل شأن يوم الذي لم يك شئ
مذكوراً انت يا الهى عرفت الكل وحدانيتك و
اقت الكل في منهاج ربوبيتك و اخترت لهم آيات
عزتك و مقامات سلطنتك حتى لا يشغلهم وجود
الكثرات عن طلعك و لا ذكر المفقودات عن
حضرتك

6 فسبحانك سبحانك يا الهى فما احلى في فؤادي بمثل
ذكرك و لا لي حظ بمثل ظهور جدائيتك الى ساحة
كبرياتك

HNMJ.165-169

BB00473

Date: 1262 [1845-1846]

1 In the Name of the Most High, the Most Great

2 Glorified be He Who hath sent down the verses in truth in a perspicuous Book. He it is Who vindicateth the truth through His verses, though the idolaters be averse. We have indeed favored thee with what thou hast mentioned in the Book, that thou mightest remove thy sandals, for thou art in the sacred valley, and We are indeed witnesses. We have indeed known

1 بسمه العلى العظيم
2 سبحان الذى نزل الايات بالحق في كتاب مبين و
هو الذى يحق الحق باياته و لو كره المشركون و
لقد منناك بما ذكرت في الكتاب لتخلع نعليك بما
انت في الواد المقدس و انا نحن لشاهدون و لقد
علمنا ما خرج من يديك ايات كتاب العدل عسى
الله ان يحفظه من عمل الجاهلين انه غفور شكور

what hath proceeded from thy hands - verses of the Kitabu'l-'Adl. God willing, He will preserve it from the deeds of the ignorant. He is the Forgiving, the Appreciative.

- 3 Say: To him whom God hath made his hands to be outstretched in the Book, let him write unto Him as We have sent down in the Book - clear verses from Our presence for people who understand. Say: Fear God and deprive not thyself of thy portion in this worldly life, for We this day are not able to judge, and God is the All-Hearing, the All-Knowing.
- 4 We have indeed known what thou hast discovered regarding the laws of the letters of the Qur'an, and We have expounded therein that which none before this could encompass in knowledge. As to those who ask about the verses of their Book, say: Be patient, for what We do is better for your souls than what ye knew not. Fear God in these days lest sedition arise around Us, and say unto the believers: Peace, peace.
- 5 We have indeed fulfilled in the Book what We promised before concerning John, and he is indeed among God's near-servants, witnessed before Us. Empty thy heart, O thou trusted one, of what We commanded thee before, and look upon what hath been sent down in the Kitabu'l-'Adl. God willing, He will empty thy heart through His wisdom, and unto our Lord shall we return.
- 6 And if thou hast decided concerning what We decide for thee in the Book of the non-Arabs, then mention some of what We related on that night before God, and admonish the people, for it is indeed a decree from One possessed of severe might. Trust in God, O concourse, then be in God's religion like the apostles before, for We are indeed witnesses this day. Unto God do I complain of what Thou knowest in my secret thoughts, and I am indeed the Forgiving, the Wise.

3 قل لمن جعل الله يداه مبسوطتان في الكتاب ليكتب اليه مثل ما نزلنا في الكتاب آيات بينات من لدنا لقوم يفقهون قل اتق الله ولا تحرم نصيبك في الحياة الدنيا فانا نحن اليوم لا نقدر بحكم والله سميع عليم

4 ولقد علمنا ما اطلعت في احكام احرف القرآن و صرفنا فيه ما لا تحيط بعلمه قبل ذلك ذكراً و ان الذين يسئلون من آيات كتابهم قل اصبروا فان ما نفعل خيرا لانفسكم عما كنتم لا تعلمون ان اتق الله في تلك الايام الا تحدث فتنة في حولنا و قل للمؤمنين سلاما سلاما

5 ولقد وفينا في الكتاب بما وعدت من قبل يحيى و انه من عباد الله المقربين بين ايدينا لمشهود فرغ فؤادك يا ايها الامين بما امرتك به من قبل و انظر فيما نزل في كتاب العدل عسى الله ان يفرغ فؤادك من حكمه و انا الى ربنا لمنقلبون

6 و ان قضيت فيما تقضى لك في كتاب الاعجمين فاذكر بعض ما حدثنا في تلك الليلة بين يدي الله و تعظ الناس فانه لحكم من ذي بطش شديد ان اتكلوا على الله يا ايها الملا ثم كونوا في دين الله مثل الحواريون من قبل فانا نحن اليوم لشاهدون الله اشكوا اليك ما تعلم في سرى و انا الغفور الحكيم

CMB_F23.131v11-132v01 (31), CMB_F20.013r17-013v15, BYC_tablets.068.05-069.03

BB00503*Date: 1262 (Shiraz) [1845-1846]*

1 In the Name of the Most High, the Most Great

1 بِسْمِ الْعَلِيِّ الْعَظِيمِ

2 Glorified be He Who hath sent down the Command in this time according to an established decree. That which was detailed unto Us hath indeed been sent down today, and We are witnesses unto all. Verily in the morning We sent down an epistle unto him who previously confirmed thy Lord's Cause, saying: Stand firm in that land and reform the deeds of those who spread corruption therein while claiming "We are the reformers."

2 سُبْحَانَ الَّذِي نَزَلَ الْأَمْرُ فِي الْحَيْنِ عَلَى أَمْرٍ مُسْتَقَرٍّ
وَلَقَدْ نَزَلَ الْيَوْمَ مَا فَصَّلْتُ الْبَيْنَ وَأَنَا نَحْنُ لِكُلِّ
شَاهِدُونَ وَإِنْ فِي الصُّبْحِ نَزَّلْنَا كِتَابًا إِلَى الَّذِي صَدَّقَ
أَمْرَ رَبِّكَ مِنْ قَبْلِ أَنْ اسْتَقِمَّ عَلَى تِلْكَ الْأَرْضِ
وَاصْلَحَ عَمَلُ الَّذِينَ يَفْسُدُونَ فِي الْأَرْضِ وَيَقُولُونَ
أَنَا نَحْنُ مُصْلِحُونَ

3 As for what My friend Yahya desired - and thou art all people - God knoweth that I would love that, were God to will it and permit Me. But God doeth what He willeth by His command, and there is no God but He, the All-Powerful, the Mighty. Say: Fear ye God and despair not of God's grace, and make these verses the measure, then learn the Qur'an, and place your trust in God that ye may obtain mercy.

3 وَإِنْ مَا أَرَادَ خَلِيلِي يُحْيِي ثُمَّ أَنْتَ كُلُّ النَّاسِ اللَّهُ
يَعْلَمُ إِنِّي أَحْبَبْتُ ذَلِكَ لَوْ شَاءَ اللَّهُ وَأُذِنَ لِي وَ
لَكِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ بِأَمْرِهِ وَإِنَّهُ لَا إِلَهَ إِلَّا هُوَ
لَقَوَىٰ عَزِيزٌ قَلِّ اتَّقُوا اللَّهَ وَلَا تَيَأَسُوا مِنْ رَوْحِ اللَّهِ
وَاجْعَلُوا الْقِسْطَ تِلْكَ الْآيَاتِ ثُمَّ عِلْمُ الْقُرْآنِ
وَاتَّكَلُوا عَلَى اللَّهِ لَعَلَّكُمْ تَرْحَمُونَ

4 And regarding this man's matter, I beseech God of His grace to make firm his heart when He shows him. Say: O Yahya, recite unto him what God hath permitted thee and kindle him with thy Lord's fire, and fear not, for truly the Messengers fear not before Me. But fear God lest thou cause him temptation by speaking of these things. And if thou seest no good in him, turn away from him and trust in God and say: "God sufficeth me, there is no God but He; in Him do I trust and in Him let the believers place their trust." Say unto him who came and his companion: Trust ye in God and speak not of any matter, for the people were sanctified.

4 وَإِنْ أَمْرَ هَذَا الرَّجُلِ اسْأَلِ اللَّهَ مِنْ فَضْلِهِ إِنْ
يُثَبِّتْ قَلْبَهُ إِذَا أَرَاهُ قُلْ أَقْرَأْ عَلَيْهِ يَا يُحْيَىٰ مَا أُذِنَ
لِلَّهِ لَكَ وَتَوَقَّعْ نَارَ رَبِّكَ وَلَا تَخَفْ فَإِنَّا لَا
يَخَافُ لَدَى الْمُرْسَلِينَ وَلَكِنْ اتَّقِ اللَّهَ الْإِلَهَ الَّذِي لَا
فِتْنَةَ وَإِنْ لَمْ تَرِ الْخَيْرَ فِيهِ فَأَعْرِضْ عَنْهُ وَتَوَكَّلْ
عَلَى اللَّهِ وَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ قُلْ لِلَّذِي جَاءَ ثُمَّ قَرِينَهُ
إِنْ اتَّكَلَا عَلَى اللَّهِ وَلَا تَحْدِثَانِ بِأَمْرِ فَإِنَّ النَّاسَ
كَانُوا مُقْدِسِينَ

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Study guide to this volume

This volume gathers the second tier of writings the Bab composed during the closing months of His residence in Shiraz, in the year following the Declaration. The two great commentaries on the letter Ha' anchor the volume; around them gather letters of doctrinal exposition, prayers of confession and intercession, visitation tablets, and brief pastoral epistles dispatched to scattered believers. The mood of these texts is at once intensely metaphysical and intensely practical. Within a single page the Bab moves from the geometry of pre-eternity to instructions about how a copyist should prepare his body before transcribing a tablet. The believer is being formed simultaneously as a metaphysician, a worshipper, a teacher, and a witness. The chapter that follows traces the principal themes through which that formation takes place.

Letters, Names, and the Architecture of Creation

The two commentaries on Ha' (BB00021 and BB00029) are companion meditations: the first treats the outer face of the letter, the second its hidden mystery. Both insist that creation is structured like a script, with letters as the elementary units of divine self-disclosure. The letter Ha' is read as the meeting-point of unity and multiplicity; the letter Kaf, in the Letter to Mulla Ahmad Mu'allim Hisari (BB00644), becomes the revolving Will through which God brings forth being from nothing. To learn the alphabet, in this reading, is to begin to learn cosmology.

Key Passages

And since every letter of Thy Book hath, in the path of knowledge, infinite outer and inner meanings, I indicate with a drop that which overflows from the ocean of the elixir through what God hath graciously bestowed upon me. — BB00021

Know that the letter “Ha” is the fifth rank of the manifestations of divine unity and the conditions of abstraction, and it is the letter of unity in the heart. And when it revolved in the four temples through the four witnessings, the letter “Kaf” appeared, which is the first word of the Command whereby all things were established. — BB00021

He hath created the Will from naught through the existence of contingent things, then Purpose for the determination of essential realities, then Destiny for the geometry of material things, then Decree for the judgment of origination in beings, then Term for the limits of quiddities, then Permission for the manifestation of universals and particulars

in the world of names and attributes, then the Book to encompass all that His knowledge hath encompassed in the realm of possibility. — BB00029

Know thou that the Kaf is the appearance of the effulgences of the Ha in the grades of the oneness of Essence, of attributes, of acts, and of worship. In every state it turneth upon itself and draweth sustenance from itself by itself — not from aught else. — BB00644

Context for Study

The Bab's letter-mysticism stands at the confluence of several streams. From the Qur'anic "disjoined letters" (*huruf muqatta'ah*) that open certain Surahs, through al-Hallaj's enigmatic "I am the dot beneath the Ba," through Ibn al-'Arabi's science of letters and the Shaykhi school of Shaykh Ahmad al-Ahsa'i and Siyyid Kazim Rashti, an Islamic tradition of reading creation as alphabet had been maturing for a thousand years. Kabbalah pursues a parallel in the Hebrew tradition: the letters of the Torah are understood as the very stuff from which the worlds were spoken. In the Greek Christian inheritance, the Logos of John 1 and the Stoic doctrine of the seminal reasons play a kindred role. What is distinctive in these tablets is the seven-stage articulation of divine action — Will, Purpose, Destiny, Decree, Permission, Term, Book — by which the Bab orders the descent of the Cause from its origin to its inscription. The reader is given an ontology that is also a grammar.

Questions for Reflection

1. Why might the Bab choose a single letter, rather than a doctrine or a narrative, as the fulcrum of His most extended metaphysical writings?
2. How do the seven stages of divine action (Will, Purpose, Destiny, Decree, Permission, Term, Book) compare with classical accounts of emanation in Neoplatonism, the Sefirot of Kabbalah, or the Christian theology of creation through the Logos?
3. What does it mean for the Kaf to "revolve upon itself" and to receive its aid from no source beyond itself? How does this differ from a pantheistic identification of creature and Creator?
4. In what sense is the letter Ha' described as "the letter of unity in the heart"? What pedagogical work is being done by locating cosmology in the alphabet?

The God Beyond Description: Negative Theology and the Critique of Philosophy

Throughout the two Tafsirs and the prayers that punctuate them, the Bab pushes the doctrine of divine transcendence to its furthest reach. The Essence of God is severed from substance and accident, untouched by relation, untouched even by knowledge. Philosophical attempts to bridge that abyss — through fixed archetypes (*a'yan thabitah*), through the unity of existence (*wahdat al-wujud*), through a doctrine of causal connection between Essence and creation — are reviewed and rejected. What rises in their place is a sober apophasis: God is known by His signs, never by His Self.

Key Passages

O my God! How can I praise Thy praise or speak before the presence of Thy grandeur? Thou hast ever been, without the description of aught, and wilt ever exist, without the attribute of aught. None shall ever know Thee as Thou art, and naught shall ever describe Thee as Thou deservest, for Thy very Essence cutteth off all substances from expression, and Thy very Being preventeth all realities from knowing Thee.— BB00021

Whoso maintaineth that the Divine Essence was the cause of creation hath unknowingly associated partners with his Lord, for as He is, He cannot be associated with anything, nor doth anything exist with Him. — BB00021

And since the minds of the followers of Mulla Sadra were confounded, and the feet of some divine philosophers faltered in explaining this station, I shall indicate through wisdom's proof the reality of this supreme creation: God hath ever been, and there was naught else besides Him. And now God is even as He was; nothing existeth at His level. — BB00021

Glory be to God above what they who liken Him to creation have falsely claimed about the unity of existence! God witnesseth no word more remote than their saying, for mention of the non-existent is subsidiary to the existent. — BB00021

Context for Study

The polemical targets in this section are precisely named: Mulla Sadra and the Akbarian school of Ibn al-'Arabi. Mulla Sadra's transcendent wisdom (*al-hikmat al-muta'aliyah*) had become the dominant philosophical idiom of Safavid and Qajar Iran, with its doctrine of the gradation of being and the soul's substantial motion. The Akbarian doctrine of *wahdat al-wujud*, mediated through Persian commentators like Da'ud al-Qaysari, had shaped Sufi devotion across the eastern Islamic world. The Bab does not dismiss these schools wholesale — He shares their vocabulary and many of their starting points — yet He charges them with a subtle polytheism whenever they allow the Essence itself to enter the chain of being or knowing. Western parallels suggest themselves. Maimonides, in the *Guide of the Perplexed*, insists that all positive attributes ascribed to God are equivocal. Pseudo-Dionysius and the apophatic Christian tradition arrive at similar reticence: God is super-essential, beyond being and beyond names. Where the Bab differs from much of that tradition is in His insistence that the doctrine of unknowability is itself a remedy for spiritual disease. The philosopher who imagines he has known God has, at that very instant, made a god in his own image.

Questions for Reflection

1. How does the Bab's apophatic theology resemble, and how does it differ from, the negative theology of Maimonides, Pseudo-Dionysius, or Meister Eckhart?
2. Why is the claim that the Divine Essence is the cause of creation called, by the Bab, a hidden form of polytheism?

3. In what specific ways does the Bab's critique target the Akbarian doctrine of the unity of existence? Can one read Ibn al-'Arabi sympathetically while still hearing the Bab's warning?
4. What is the spiritual danger of a philosophy that outruns reverence? Where in modern thought might that danger reappear?

Servitude as the Highest Station

The same writings that bar the servant from any knowledge of God's Essence open, with astonishing intimacy, the path of servitude. The Bab returns repeatedly to the Shi'i sacred tradition of *nawafil* (supererogatory acts), in which God becomes the very faculties of the lover. Yet this nearness is achieved only through the extinction of the self-asserting "I." The prayer for Haji Isma'il (BB00121) and the great confessional passages of the second Tafsir (BB00029) chart this descent into nothingness; the more the worshipper draws near, the more keenly he feels the impropriety of his own existence before God's presence.

Key Passages

Indeed, were the servant to remain steadfast in this condition, the attributes of divine lordship would flow through him, even as revealed in the sacred tradition: "My servant draweth nigh unto Me through supererogatory acts until I love him; and when I love him, I become the ear wherewith he heareth, and the eye wherewith he seeth, and the hand wherewith he graspeth." — BB00021

Alas, alas! How can I say "I," when this is the greatest sin and the most ancient transgression, which no sin in Thy knowledge can equal, nor can any error in Thy Book compare with it in rank, for it springeth from the tree of self, speaking "I" in Thy presence. — BB00029

I yearned for Thy unity, yet by that very yearning I recalled my own self in the presence of Thy wrath; I desired to worship Thee, and thereby I set my soul before Thy might; I sought to remember Thee, and my remembrance proved but a remembrance of myself, veiling me from Thy Countenance. — BB00121

Verily the servant attaineth not perfection in the station of servitude until he feareth not the people and seeth all things, compared to God's decree, as like unto the black of the eye of a dead ant, and praise to him is God's good pleasure and blame His displeasure. — BB00029

Context for Study

The sacred tradition cited in BB00021 — the so-called *hadith al-nawafil* — is one of the most beloved texts of Islamic mysticism, quoted by al-Ghazali, Ibn al-'Arabi, and the Shaykhi teachers alike. The Bab reads it through a doctrine close to the Sufi notion of *fana'* (annihilation) and to the Shi'i theology of servitude as a substance whose essence is Lordship (*al-'ubudiyyatu jawharatun*

kunhuha al-rububiyyah). The annihilation is moral and metaphysical at once. The seeker stops claiming his own “I” as if it were a possession; in that very renunciation, he becomes a mirror in which the divine acts are reflected. Christian readers will hear the kenosis of Philippians 2 and the Pauline “not I, but Christ liveth in me” (Galatians 2:20); Jewish readers may recall the rabbinic teaching of bittul ha-yesh, the nullification of selfhood before God. The novelty of the Bab’s expression lies in His insistence that even the mystic’s claim to have unified God is itself an act of subtle self-assertion. The deepest praise is the confession that one cannot praise.

Questions for Reflection

1. How does the Bab interpret the sacred tradition that God becomes the servant’s ear, eye, and hand without collapsing the distinction between creature and Creator?
2. Why is even the seeker’s act of worship called, in the prayer for Haji Isma’il, a kind of self-veiling? What spiritual discipline does this perception cultivate?
3. Compare the Bab’s account of “I-ness” as the original sin with Sufi fana’, Pauline kenosis, and the rabbinic teaching of bittul ha-yesh.
4. What does it mean, practically, for the servant to “fear not the people” and to see all created glory “as the black of the eye of a dead ant”?
5. How does servitude, in this volume, become simultaneously a moral discipline and a theological method?

The Inimitable Word: Revelation as Self-Authentication

A second great theme of this volume is the inimitability (i’jaz) of the Bab’s own discourse. He challenges the learned — and through them, the entire community of believers — to produce verses, prayers, or sermons resembling what flows from His pen. The argument turns on a sober claim: had He spoken without God’s leave, God would have raised up another to silence Him. Since none has done so, the proof is established. The Bab here reactivates the Qur’anic challenge of tahaddi (“bring forth a Surah like it”), applying it now to the Bayan and to the still-circulating Kitabu’l-’Adl, the Book of Justice.

Key Passages

Strange it is that people of understanding should imagine that that which can proceed from none save by God’s command could be attained through extreme asceticism, the attractions of possibility, power of memory, or study of revealed books. — BB00029

None can utter a word concerning it unless he wisheth to deny his Lord, for one who speaketh a word which all on earth combined could not produce the like thereof — this is not the creation of creatures but rather the creation of God. — BB00029

For I swear by thy life, I have not read a single letter of that outward knowledge, nor do I know today a single rule from the principles of the people of the Bayan. I possessed

no books of learning beforehand from which to memorize words, nor had I any means to this bestowal from the All-Merciful save through God's grace and bounty. —
BB00029

When God knew that Satan would whisper in the hearts of His friends to rise against His trustees, God granted me what He had given to no one before: The Book of Justice, wherein are detailed verses of decisive proof such that should all humans and jinn gather to produce the like of a single verse thereof, they would be unable, even if they all assisted one another. — BB00073

Context for Study

The doctrine of *i'jaz al-Qur'an*, developed by classical theologians such as al-Baqillani and al-Jurjani, had long held that the Qur'an's inimitable eloquence was the principal miracle of Muhammad. The Bab daringly extends that argument to His own writings: a young merchant of Shiraz, untutored in formal logic, jurisprudence, or grammar, produces in six hours a thousand verses of polished Arabic. The signature of authorship, He insists, is no less divine than the signature on the Qur'an itself. Christian readers may recall the related claim of the Gospels concerning Jesus' authority: "He spake as one having authority, and not as the scribes" (Matthew 7:29). Greek philosophical aesthetics, from Longinus on the sublime through Kant on the dynamical sublime, has long recognized that certain utterances arrest the soul by a power that exceeds craft. The Bab's claim is theological rather than aesthetic: the trembling that overtakes the reader of His verses is the proof that "the handiwork of the Lord cannot be confused with the work of creation." Whether one accepts the claim depends, He insists, on whether one is willing to read with the eye of fairness.

Questions for Reflection

1. How does the Bab's argument from inimitability extend, and how does it depart from, the classical Islamic doctrine of *i'jaz al-Qur'an*?
2. Why does the Bab emphasize His own lack of formal training? What does this autobiographical claim contribute to the argument?
3. How might a modern reader — formed by the historical-critical study of scripture — evaluate a claim that divine speech is self-authenticating?
4. What is the difference between the aesthetic "sublime" as discussed by Longinus or Kant and the religious "inimitability" as discussed by the Bab?
5. Why might the Bab consider speed and abundance of composition — a thousand verses in six hours — relevant to the question of revelation's origin?

The Hidden Manifestation and the Trial of the Faithful

A series of remarkable passages in BB00021 and BB00073 prepares the reader for a paradox that will mark the entire Babi-Baha'i revelation: the Manifestation appears in a form designed to test,

and even to scandalize, expectation. The Cause is manifested “among the non-Arabs.” The Proof appears as a young Persian merchant under house arrest rather than as a sword-bearing conqueror. The believer’s task is to recognize the Sun precisely when, by the inherited categories of expectation, it should not be there. The prophetic traditions about the trial of glass and pottery, cited at length, give the doctrine its sharp eschatological edge.

Key Passages

And God, glorified be He, through His subtle craftsmanship and His mighty favor, has manifested the mystery of that hidden pillar among the non-Arabs, lest it be difficult for anyone to acknowledge Him and His Cause, that He is the servant of God, confirming what was in the Book and the Tradition, even letter by letter. — BB00021

According to what has been revealed in the traditions from the mines of mysteries, during the Occultation of the Proof (peace be upon him) there must needs be a dark, blind, deaf and hellish test, so that those created from the clay of light may be purified and those not of that clay may be condemned by the decree of the wicked.— BB00021

I have claimed neither authority nor its opposite, neither revelation nor the Qur’an. I have not opposed the Law by a single letter, nor have I broken any of it. Rather, these verses are a blessing from my Lord. — BB00073

By Him in whose hand is my soul, if God were to subject all the kingdom of this world to me, it would not equal a single letter of these verses, nor a word glorifying before the Divine Majesty. The highest stations of this world are to me but like the wing of a dead gnat. — BB00073

Context for Study

The motif of the Hidden Manifestation has deep roots in Twelver Shi’i eschatology. The Twelfth Imam, expected to return as the Qa’im, had been in occultation since 941 CE. A vast literature of traditions described the trials of the believers during the long Ghaybah: hearts would harden, religion would be reduced to a name, and the faithful would be “sifted as darnel is sifted from wheat.” The Bab places His own appearance precisely within this expected pattern, while transposing it onto a wider frame: the Hidden One appears as a Persian rather than an Arab, a merchant rather than a warrior, a youth rather than an aged sage, so that recognition itself becomes the trial. Christian parallels are striking. The Gospels narrate Jesus’ rejection at Nazareth precisely because His neighbors knew Him too well to see Him (Mark 6:1–6). Paul writes that the Cross is “a stumbling-block to the Jews, and to the Greeks foolishness” (1 Corinthians 1:23). In the Hebrew Bible, the prophets are repeatedly persecuted by those who claim to honor the prophets of the past (Matthew 23:29–31). The Bab’s tablets in this volume both predict and pre-interpret the persecutions that would soon overtake His followers: glass shattered cannot be restored, and pottery shattered, once broken, can never be remade as it was.

Questions for Reflection

1. Why is the appearance of the Hidden Manifestation framed as a test, rather than as a self-evident demonstration?
2. How do the traditions about the sifting of believers, cited in BB00021, function as a hermeneutic of the believer's own experience of doubt and trial?
3. Compare the motif of the rejected prophet in Mark 6, the "stumbling-block" of 1 Corinthians 1, and the Bab's account of His appearance "among the non-Arabs."
4. What is the spiritual significance of the Bab's repeated insistence that He has "not opposed the Law by a single letter"? How might this self-presentation have shaped early Babi piety?
5. How does the Bab's evaluation of worldly power — the "wing of a dead gnat" — reframe the question of what success and failure mean in a prophetic mission?

Visitation, Intercession, and the Sanctified Community

The visitation tablet (BB00113), the prayer for the Hidden Imam (BB00320), the Ziyarat (BB00337), and the Du'a Tawassul (BB00341) together translate the metaphysics of the volume into a sacramental world. The believer approaches the shrine with body and heart purified, mounts the praise of the chosen ones, and asks that they intercede with God. The Imams, the gates, and — by clear implication — the Bab's own community are addressed as channels through whom the worlds are sustained, the rain descends, the earth gives forth its plants, and the believers' devotions ascend.

Key Passages

When thou desirest to bestow beneficence upon the servants of the All-Merciful through the Word of exposition, then before thou manifestest what is within thy being to outward view, purify thy outer self such that no excess hair remaineth upon thy face, and thy inner self such that thy heart remaineth unattached to any of thine affairs therein. — BB00113

Peace be upon you, O ye whom God hath created to preserve His revelation, manifest His Word, exalt His glory and His hidden grace, and the mercy of God and His blessings! — BB00113

The deeds of those who act without obedience to you shall profit them not, for God has made obedience to you identical with obedience to the Imams who are guided by His command. He has joined the knowledge of you with knowledge of them, and disobedience to you with disobedience to them. — BB00113

Glorified art Thou! Having realized there is no way for me to reach Thee, I turn to Thee through Muhammad and the Family of Muhammad, the loci of Thy knowledge, the seats of Thy grace, the signs of Thy oneness, and the manifestations of Thy mercy. — BB00341

Context for Study

Ziyarat (visitation) is one of the most distinctive features of Twelver Shi'i piety. Pilgrims travel to Najaf, Karbala, Mashhad, and Samarra to address the Imams in the second person, to seek their intercession, and to receive blessing. The standard tablets such as the *Ziyarat 'Ashura'* and the *Ziyarat al-Jami'ah al-Kabirah* (composed by the tenth Imam, 'Ali al-Hadi) provided liturgical models that resound through BB00113 and BB00337. The Bab takes this devotional grammar and extends it: His addressees now reach beyond the Imams of the past to include "the Letters of the Word," a phrase that for early Babis would soon designate the Letters of the Living. The instruction to remove excess hair, perform ablutions, don the finest raiment, walk with tranquility, and stand silent until the soul returns is a complete somatic theology. Comparable practices are everywhere in religious history: the Levitical preparations for entering the Tent of Meeting in Exodus 30, the foot-washing of John 13, the ritual purifications of Shinto, the prostrations of Tibetan pilgrimage. What this volume contributes is the integration of such practices with the most demanding apophatic theology: the very God who cannot be named is approached through these intensely embodied acts. Baha'i readers will recognize, in nascent form, the devotional structure of pilgrimage to the Shrines of the Bab and Baha'u'llah.

Questions for Reflection

1. How does the visitation tablet integrate apophatic theology (a God beyond all description) with intensely embodied practice (washing, perfuming, walking, prostrating)?
2. In what sense are the chosen ones described as "the Way and the Guide" through whom even the rains descend? How does this language compare with Christian language of mediation ("no one cometh unto the Father, but by me") or Jewish notions of the merit of the patriarchs?
3. Why does the Bab insist that disobedience to "you" (the visited ones) is disobedience to the Imams of God's command? What is the logic of this joined obedience?
4. How might pilgrimage and visitation be understood as forms of theology, alongside texts and arguments?
5. What does it mean, in modern Baha'i practice, to inherit a devotional vocabulary forged within the visitation tradition of Shi'i Islam?

Forming a Community: Books, Teachers, and Pastoral Wisdom

Alongside its metaphysical heights, this volume is also the record of a religion being organized. The Bab identifies which writings should be possessed; insists they be transcribed with the finest calligraphy; counsels prudence in teaching; warns against rejoicing at the confirmation of any soul or grieving at the denial of another; and dispatches greetings and instructions to particular believers by name. The brief letters (BB00477, BB00585, BB00548, BB00473, BB00503) read almost as community circulars. The Cause is being woven into the fabric of daily Shi'i life through texts, persons, journeys, and gestures of mutual recognition.

Key Passages

O inquirer! If you are among the people of justice, it is incumbent upon you to possess the Book of Justice and the Commentary on Kawthar, both written in the finest calligraphy and craftsmanship. No one is permitted other than excellent workmanship therein, and God knows all that people know. — BB00073

Yet I counsel thee: rejoice not at the confirmation of any from among the people of perfection, nor be grieved at the denial of any from among the people of idle talk. We have known the way of all: whoso willeth, let him believe; and whoso willeth, let him disbelieve. — BB00644

Say: O Yahya, recite unto him what God hath permitted thee and kindle him with thy Lord's fire, and fear not, for truly the Messengers fear not before Me. But fear God lest thou cause him temptation by speaking of these things. And if thou seest no good in him, turn away from him and trust in God. — BB00503

It is incumbent upon thee and upon all who follow Me to visit the Imams of Justice — there is from Me a right — then the resting-place of Kazim, peace be upon him, so long as the Sun of creation riseth by creation and the sun of invention setteth by invention. — BB00644

Context for Study

A canon is forming. The Bab names His own writings as the measure by which all other discourse should be weighed — the Kitabu'l-'Adl, the Tafsir Surat al-Kawthar, the Tafsir Surat al-Baqarah. He prescribes the standards of their material production: only the finest calligraphy is acceptable, since beauty of script bears witness to the rank of what is inscribed. He directs believers to continue visiting the Imams' shrines and the tomb of Siyyid Kazim in Karbala, anchoring the new Cause within the older sacred geography. He counsels Mulla Ahmad to practice taqiyyah, the prudent dissimulation that had long protected Shi'i communities under hostile rulers. He instructs Yahya in the difficult art of teaching: "kindle him with thy Lord's fire" if the seeker is receptive, "turn away from him" if he is not, and in every case "fear God lest thou cause him temptation." Christian and Jewish histories show parallel processes. The Pauline epistles testify to a community being formed through circulating letters and named messengers; the rabbinic responsa literature shapes Jewish life through advice on particular cases. The Bab's letters belong to that early stratum where revelation, regulation, and pastoral care are still spoken in one voice.

Questions for Reflection

1. Why is the beauty of the calligraphy joined to the obligation to possess the principal texts? What theology of writing does this presuppose?
2. How does the counsel "rejoice not at the confirmation of any ...nor be grieved at the denial of any" redefine what success and failure mean for a teacher of the Cause?

3. Compare the Bab's instructions to Yahya with the Pauline pastoral epistles or with the rabbinic responsa tradition. What does it mean for a community to be formed by such circulating letters?
4. How does the practice of taqiyyah relate to the call to kindle others with "thy Lord's fire"? Can prudence and boldness coexist in the same teacher?
5. Why does the Bab connect the formation of the new community to continued visitation of the Imams' shrines and the tomb of Siyyid Kazim?

A Guiding Question for the Whole Volume

These middle Shiraz writings were composed by a young man under house arrest in His native city, only a year after His first declaration to Mulla Husayn. The voice they carry moves with extraordinary range — now ascending into the apophatic heights where Mulla Sadra and Ibn al-'Arabi are gently corrected, now descending to instruct a believer how to walk with tranquility toward a shrine, now consoling a particular soul who has dared to ask a question of his Lord. The student is therefore invited to keep, throughout the reading, a single guiding question: *How does the Bab, in these months between His Declaration and His confinement at Mah-Ku, shape a community whose metaphysics is identical with its prayer, whose canon is identical with its teaching, and whose servitude is the very station from which divine speech proceeds?*