



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 11:

The Bab: Tafsir va'l-Asr and Nubuwwat-i-Khassih
(Isfahan, late 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
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
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Introduction to volume 11

This Isfahan volume brings together two substantial works that show the Bab addressing, in quick succession, two complementary audiences: the city’s senior clerical leadership and its ruling patronage. The *Tafsir-i-Surah wa’l-‘Asr* (BB00010), composed in a single night for the imam jum’ih, uses the Qur’an’s brief surah “By the Afternoon” as a doorway into first principles—how truth is discerned, what constitutes genuine faith, what “good works” mean in their inner reality, and what conditions make a spiritual journey possible. In doing so it exemplifies the Bab’s characteristic hermeneutics: the smallest scriptural units (letters, words, and the surah’s compact structure) unfold into a systematic vision of divine action and causality, and the ethical life is treated as inseparable from metaphysical orientation. Good deeds, for example, are repeatedly framed not as external compliance alone but as actions whose spiritual “soundness” depends on their rootedness in divine unity and in the right alignment of the soul’s intention and recognition. The commentary also makes explicit the Shi’i horizon within which the Bab is speaking, reading the surah’s salvific exception (“those who believe...”) through the lens of *walayah* and the Imamate, and tying the passage’s temporal motif to eschatological expectation.

The other treatise, *Tafsir-i-Nubuvvat-i-Khassih* (BB00014), written in honor of Isfahan’s governor Manuchihr Khan, shifts from Qur’anic micro-exegesis to an apologetic–theosophical account of “specific prophethood,” using the Prophet Muhammad as its focal case. Here the Bab argues that the evidences of a Manifestation’s truth are neither arbitrary nor limited to a single register: proof operates “in the souls” (transformative inner signs that yield certitude) as well as “in the horizons” (public miracles), while the Qur’an remains the supreme and sufficient attestation because its inimitability is said to obtain across all degrees of meaning, not merely in outward arrangement. At the same time, the work presses a distinctive extension of this principle: the Prophet’s life-history—names, origins, times, and places—also carries intelligible spiritual significations that can function as discrete signs for the seeker.

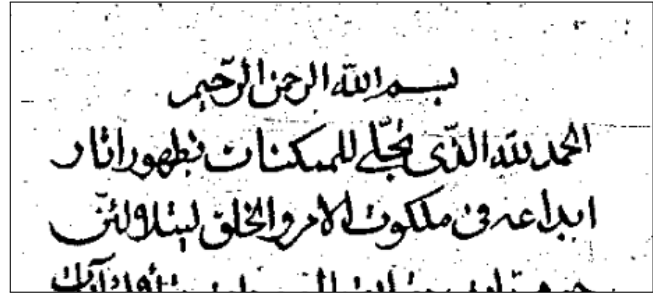
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BB00010

*Tafsir-i-Surah wa'l-'Asr (Commentary on the
Surah of the Afternoon)*

Date: 1262-10 ca.



HBH

1 [1. exordium]

* 1

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

2 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3 All praise be to God Who hath manifested Himself unto all created things through the revelation of the signs of His creation in the kingdom of Command and Creation, that the essential realities of all existing things might be illumined by the effulgent rays of the divine verses, and that the very essence of all abstract realities might resound with the reverberations of the signs of His dominion through the manifestations of the verses of His kingdom, that all might bear witness in every station of Command and every sign of Consummation to that whereunto God Himself hath testified in the primordial eternity that there is none other God but Him. He hath ever been, and no thing existed with Him. He shall ever be even as He hath been. He is the Single One, the Unique, Who hath no description in creation, no attribute in invention, no mention in origination, and no decree in innovation.

3 الحمد لله الذي تجلّى للممكّنات بظهور آثار إبداعه في ملكوت الأمر و الخلق ليلتقن جوهريّات حقائق الموجودات بتلّاء آيات اللاهوت و يتجلّجن كينونيّات مجردات آيات الجبروت بتجلّج ظهورات آيات الملكوت ليشهد الكلّ في كلّ مقامات الأمر و آيات الختم بما شهد الله لنفسه بنفسه في أزل الأزال بأنّه لا إله إلّا هو لم يزل كان بلا وجود شيء معه و لا يزال أنّه هو كائن بمثل ما كان و أنّه الفرد الأحد الذي ليس له وصف في الإبداع و لا نعت في الاختراع و لا ذكر في الإنشاء و لا حكم في الأحداث

4 He is the Single One, the Self-Subsisting, Who hath brought the Will into being from naught before all things, by itself and for itself, without any mention accompanying it, nor decree parallel to it, nor attribute resembling it, nor description equaling it, that through its existence might be established in the realities of souls and horizons the unity of His eternity, which He hath deposited in the essential natures of the most exalted abstract realities of creation, that all might acknowledge in the station of the manifestation of His revelation that which He hath desired in bringing all things into being.

4 و أنّه الفرد القيوم الذي اخترع المشيئة لا من شيء قبل كلّ شيء بنفسها لنفسها من دون ذكر يساقها و لا حكم يقارنها و لا نعت يشابهها و لا وصف يعادلها ليثبت بوجودها في حقائق الأنفس و الآفاق توحيد أزليّته التي قد اودع في ذاتيّات أعلى مجردات الخلق ليعترف الكلّ في مقام ظهور تجليّه بما أراد في الإنشاء للكلّ

5 Then He brought into existence Volition for the manifestation of the essence of Will in the First Particle after the appearance of the First Scene in the degree of Will, that all might know in the stations of essences, realities, souls, accidents, substances, moments, stations, indications, allusions, signs, verses, beginnings and ends, that which God hath desired for His creation in

5 ثمّ اخترع الإرادة لظهور آية المشيئة في ذرّ الأوّل بعد ظهور المشهد الأوّل في رتبة المشيئة ليعلم الكلّ في مقامات الذاتيّات و الكينونيّات و النفسانيّات و العرضيّات و الجواهريّات و الآنيّات و المقامات و الدلالات و الإشارات و العلامات و الآيات

the station of knowledge of the degrees of action and the manifestations of passion, that all might be distinguished at the beginning of the mention of duality from the manifestations of unity and from the sign of multiplicity.

- 6 Then, after the manifestation of the creation of Volition, He brought forth the surging ocean of Decree for the manifestation of that which is decreed, and made it the connection of causality in the station of effect and the manifestation of objectivity in the station of trinity and the degree of that which is made, that through the manifestation of its signs in the worlds of contingency and the manifestations of entities might be distinguished the degrees of the choices of the atoms of contingent beings, and that he who is to be wretched might be wretched through the manifestation of that degree in the Third Scene, and he who is to be blessed might be blessed through the manifestation of the signs of that causality gleaming from the manifestation of the First Degree, and that all might be distinguished according to what the atoms deserve and the existences accept and the moments choose from what God hath desired in the Book and hath desired in the beginning and the return.

- 7 Then God originated, after the manifestation of these three degrees, the degrees of manifestation of the descent of those stations, and He sent down their names in the world of Names in accordance with what God hath sent down in the Book through the mention of Decree, Permission, Term and Book, that the creation of all things might be completed through the manifestation of those seven from all directions, and that what God hath detailed in the stations of the world of Names and Attributes might become clear in the degree of dust, until each hath taken its portion in all stations according to what God hath ordained for it in the mention of beginnings unto what God hath ordained for it without end in the degree of address. Thus hath prospered whosoever hath prospered, and thus hath lost whosoever hath desired judgment without proof or Book.

- 8 [2. the questioner and the question]

- 9 And now, when the Command hath descended from His Eminence of lofty and exalted lineage, of transcendent and sublime glory, of high and noble descent, possessed of the most excellent attributes and praiseworthy qualities, the Sultan of the Learned - may God perpetuate the shadow of his kindness over those who dwell beneath the shade of His mercy - to interpret the blessed Surah which God hath revealed in the Qur'an "By the declining day [wa al-asr]! Verily man is in loss, except

و البدايات و النهايات بما أراد الله خلقه في مقام عرفان مراتب الفعل و ظهورات الانفعال لتمييز الكل في مبدء ذكر الأتينية عن ظهورات التوحيد وعن آية التكثير

6 ثم أحدث بعد ظهور خلق الإرادة طمطم يم القدر لظهور المقدر وجعله ربط العلية في مقام المعلول و ظهور لمفعولية في مقام التثليث و رتبة المجمعول ليميز بظهور آثاره في عوالم الإمكان و ظهورات الأعيان مراتب اختيارات ذرات الممكنات و يشقى من يشقى بظهور تلك الرتبة في المشهد الثالث و يسعد من يسعد بظهور آيات تلك العلية المتثلثة عن ظهور الرتبة الأولى و لتمييز الكل بما يستحق الذرات و يقبل الموجودات و يختار الآيات عما أراد الله في الكتاب و أراد في المبدأ و المآب

7 ثم أبدع الله بعد ظهور تلك المراتب الثلاثة مراتب ظهور تنزلات تلك المقامات و نزل الله اسمائها في عالم الإسماء طبقاً بما نزل الله في الكتاب بذكر القضاء و الأذن و الأجل و الكتاب ليم خلق كلشيء بظهور تلك السبعة عن كل الجهات و يتبين ما فصل الله في مقامات عالم الأسماء و الصفات في رتبة التراب حتى أخذ كل نصيبه في كل المقامات بما قدر الله لديه في ذكر المبادئ إلى ما قدر الله له بما لا نهاية لها بها في رتبة الخطاب و فاز بذلك كل من فاز و خسر بذلك كل من أراد الحكم بغير بيبة و لا كتاب

9 و ان الآن لما نزل الأمر من جناب المستطاب ذي حسب الشاخ الرفيع و ذي العز الباذخ المنيع و ذي النسب العالي الرفيع و ذي الصفات العليا و الأخلاق المرضية الحسنى سلطان العلماء ادام الله ظل عطوفته على من سكن في ظلال رحمته بان افسر السورة المباركة التي نزل الله في القرآن هذه و العصر ان الإنسان لفي خسر إلا الذين امنوا

those who believe and do good works, and exhort one another to truth and exhort one another to steadfastness.”¹

و عملوا الصّالحات و تواصوا بالحقّ و نواصوا بالصّبر

- 10 Since his command is to be obeyed and his decree is decisive in manifesting this exposition, I have sought God’s assistance and proceeded to reveal that which God has created in existence, bringing it forth into visible reality, so that through the commentary on this blessed Surah there might be distinguished the station of one who is aided by God’s grace in that station from others, and that the reward of whoever understands any part of it may remain with his eminence until the Day of Return.

10 ولما كان أمره المطاع و حكمه الفصل في إظهار ذلك البيان قد استعنت من الله و اتبعت بإظهار ما خلق الله في الكيان بالبروز إلى العيان لتمييز بشرح تلك السورة المباركة شأن من أيد من فضل الله في ذلك المقام عن دونه و بقي ثواب من عرف شيئاً منه لجناب حضرته إلى يوم المآب

- 11 I beseech God of His grace to preserve the eyes of those who gaze upon the allusions revealed in that Book from objection, and to inspire all with the decree of justice regarding the stations of the significances of the words revealed in that station for this most delightful cause. Verily, I place my trust in God for manifesting the reality of the mystery of contingent existence through that which God has placed in existence by bringing it forth into visible reality. There is no power nor strength save in God, the Most High, the All-Bountiful.

11 اسئل الله من فضله بان يحفظ عيون الناظرين إلى إشارات النّازلة في ذلك الكتاب عن الاعتراض و يلهم الكلّ حكم الإنصاف في مقامات دلالات كلمات ما نزل في ذلك المقام لأمر المستطاب و إنني على الله اتكل في إظهار حقيقة سرّ الإمكان بما جعل الله في الكيان بالبروز إلى العيان و لا حول و لا قوة إلّا بالله العليّ المتّان

- 12 [3. regarding distinguishing the true from the false]

* 12

- 13 Before I mention a single letter in the station of interpretation, I beseech his most delightful eminence - may God perpetuate the shadow of his kindness - to pardon my soul should any error flow from my pen, for the station of the servant in every condition is that of sin. I hope that God will establish, through the mention of certain stations for those who dwell in the stations of the world of names and attributes, that which God has ordained for them in the decree of the Book. Verily unto God returns all judgment and command, in the beginning and in the return.

13 وإني أنا قبل أن أذكر حرفاً في مقام التفسير اسئل من جناب المستطاب ادام الله ظلّ عطوفته بأن يعفو عن نفسي إذا اطلع بخطيئته من قلبي لأنّ شأن العبد فيكلّ حال هو الذنب و ارجو الله أن يثبت بذكر بعض المقامات لمن سكن في مقامات عالم الأسماء و الصفات ما قدر الله لهم في حكم الكتاب وإنّ إلى الله يرجع الحكم و الأمر في المبدأ و المآب

- 14 Before I mention the exposition of a single letter from the inner meaning of that sacred Surah, I shall mention certain signs whereby truth may be distinguished from falsehood, and the sincere from the heedless. Yet I desire by this nothing save knowledge for whoever wishes to become aware of the realities of abstraction, recognize the signs of divine unity, and become established upon the throne of uniqueness and detachment.

14 و ان قبل أن أذكر بيان حرف من باطن تلك السورة المقدّسه أذكر امارات لتمييز الحقّ عن الباطل و الصادق عن الغافل و لكن ما أردت لذلك إلّا العلم لمن أراد أن يطلع بحقائق التجريد و يعرف آيات التوحيد و يستقر على كرسيّ التّفريد و التّجريد

- 15 Among the signs which it behooves the fair-minded one to recognize is the knowledge of the forms of the exalted ones from the debased, for judgment is neither established in the Law nor made manifest in Reality except through recognition of that sublime rank.

15 وإنّ من الأمارات التي حقّ على المنصف أن يطلع بها فهو عرفان صور العليّين عن السّجّين و أنّ الحكم لم يثبت فيالشريعة و لا يتبين في الحقيقة إلّا بعرفان تلك الرتبة السّنية

¹Qur'an 103:1-3.

- 16 And that matter cannot be known except through knowledge of reality, for the forms in this world are similar, and one who, in the world of multiplicities, turns toward the Countenance of the Divine Essence in that station cannot be distinguished except through the negation of allusions and veils in the world of origins through negation of names and attributes.
- 16 وَأَنَّ ذَلِكَ الْأَمْرَ لَا يُمْكِنُ عَرَفَانَهُ إِلَّا بِعِلْمِ الْوَاقِعِ لِأَنَّ الصُّورَ فِي هَذِهِ الْعَالَمِ مُتَشَاكِلَةً وَلَا يَتَمَيَّزُ مِنْ يَتَوَجَّهُ فِي عَالَمِ الْكَثْرَاتِ إِلَى طَلْعَةِ حَضْرَتِ الذَّاتِ فِي ذَلِكَ الْمَقَامِ إِلَّا بِنَفْيِ الْإِشَارَاتِ وَالسَّيِّحَاتِ فِي عَالَمِ الْمَبَادِئِ بِنَفْيِ الْأَسْمَاءِ وَالصِّفَاتِ
- 17 Since this matter was difficult for certain souls, God has established for every truth its reality and for every matter its clear evidence, lest anyone follow another merely due to outward forms and manifest conditions, for true honor lies in the divine mystery and the manifestation of the light of eternality in all aspects of the servant.
- 17 وَإِنَّ ذَلِكَ الْأَمْرَ لَمَّا كَانَ صَعْباً عَلَى بَعْضِ النَّفُوسِ قَدْ جَعَلَ اللَّهُ لِكُلِّ حَقٍّ حَقِيقَتَهُ وَلِكُلِّ أَمْرٍ بَيِّنَةً وَاضِحَةً لِّئَلَّا يَتَّبِعَ أَحَدٌ أَحَدًا بِمَحْضِ صُورِ الظَّاهِرَةِ وَالشُّؤْنَاتِ الْبَاهِرَةِ لِأَنَّ الشَّرْفَ فِي الْحَقِيقَةِ هُوَ سِرُّ الرِّبَانِيَّةِ وَظُهُورُ نُورِ الصِّمْدَانِيَّةِ فِي كُلِّ جِهَاتِ الْعَبْدِ
- 18 In this world, since the two natures are mixed, God has commanded all with that whereby all may be distinguished upon investigation, such that none can harbor doubt therein beneath the zenith of certainty in the manifest horizon. Were that balance not established in the exposition of the scale, the decree of the answer would not be clear in following the most delightful command.
- 18 وَإِنَّ فِي هَذَا الْعَالَمِ لَمَّا اخْتَلَطَ الطَّيْنَتَانِ أَمَرَ اللَّهُ الْكُلَّ بِمَا يَتَمَيَّزُ بَيْنَ الْكُلِّ عِنْدَ التَّحْقِيقِ وَلَا يَقْدِرُ أَنْ يَظُنَّ فِيهِ شَيْئاً دُونَ ذُرْوَةِ الْيَقِينِ فِي أَفْقِ الْمُبِينِ وَلَوْ لَمْ يَثْبُتْ ذَلِكَ الْمِيزَانُ فِي بَيَانِ الْقَسْطِ لَمْ يَوْضَحْ حُكْمُ الْجَوَابِ فِي اتِّبَاعِ أَمْرِ الْمُسْتَطَابِ
- 19 After these allusions, there is no doubt that today all people claim truth and establish within themselves proof for what they claim. Yet in reality complete proof is not in the possession of all - otherwise they would not differ regarding the realities of the manifestations of divine verses, the conditions of the realm of might, the signs of sovereignty, the tokens of the kingdom, and the stations of limitation in the chain of the human realm. And after this there is no doubt that God's proof in every time is conclusive for all things, and God's command and His words are complete. Were it not so, God would have no proof over anyone - glorified be He far above what those who liken Him to creation assert in great exaltation! When it is established in the path of truth that pure truth is not proven except by a true balance from God, to which all differences among all peoples return.
- 19 وَإِنَّ بَعْدَ تِلْكَ الْإِشَارَاتِ لَا شَكَّ أَنَّ الْيَوْمَ كُلَّ النَّاسِ يَدَّعِي الْحَقَّ وَيَجْعَلُ عِنْدَ نَفْسِهِ حُجَّةً لَمَّا ادَّعَى وَلَكِنْ فِي الْوَاقِعِ لَيْسَتْ الْحُجَّةُ تَامَةً فِي يَدِ الْكُلِّ وَإِلَّا لَمْ يَخْتَلَفُوا فِي حَقَائِقِ ظُهُورَاتِ آيَاتِ الْأَلَاهُوتِ وَشُؤْنَاتِ الْجَبَرُوتِ وَدَلَالَاتِ الْمُلْكِ وَعَلَامَاتِ الْمَلَكُوتِ وَمَقَامَاتِ الْحَدِّ فِي سُلْسَلَةِ النَّاسُوتِ وَإِنَّ بَعْدَ ذَلِكَ لَا رَيْبَ أَنَّ حُجَّةَ اللَّهِ فِي كُلِّ حِينٍ لِكُلِّ شَيْءٍ بِالْغَةِ وَأَمْرُ اللَّهِ وَكَلِمَاتُهُ تَامَةٌ وَلَمْ يَكُنْ كَذَلِكَ فَلَيْسَ لِلَّهِ عَلَى أَحَدٍ حُجَّةٌ فَسُبْحَانَ اللَّهِ عَمَّا يَقُولُ الْمُشْبِهُونَ عُلُوًّا كَبِيرًا فَلَمَّا ثَبِتَ فِي سَبِيلِ الْحَقِيقَةِ أَنَّ الْحَقَّ الْخَالِصَ لَا يَثْبُتُ إِلَّا بِمِيزَانِ حَقٍّ مِنْ عِنْدِ اللَّهِ الَّذِي يَرْجِعُ إِلَيْهِ كُلُّ الْخْتِلَافَاتِ مِنْ كُلِّ الْأُمَمِ
- 20 And since today if the balance were the Book of God it would not remove differences because all sects derive proofs for their claims from it - and likewise is the case with traditions, practices of the companions, and signs in the souls and horizons, for differences in all ranks are evident - God refuses that judgment be by difference or that He should reveal it in His Book or accept it from anyone. For God created all things by His command and made the cause of the appearance of all things His very decree. Therefore the decree must needs be one from
- 20 وَإِنَّ الْيَوْمَ لَوْ كَانَ الْمِيزَانُ كِتَابَ اللَّهِ لَا يَرْفَعُ لاختلاف لأنَّ كُلَّ الْفِرْقِ يَسْتَدْلُونَ فِي إِثْبَاتِ مَطَالِبِهِمْ مِنْهُ وَكَذَلِكَ الْحُكْمُ فِي الْأَخْبَارِ وَعَمَلُ الْأَصْحَابِ وَآيَاتِ الْأَنْفُسِ وَالْآفَاقِ لِأَنَّ الاختلاف فيكُلِّ المراتب ظاهر و إبي الله أن يحكم بالاختلاف أو ينزل في كتابه أو يقبل من أحد لأنَّ الله خلق الكلَّ بأمره وجعل علّة

Him, as is clearly stated in the judgment of the Qur'an where He, exalted be His mention, says "And Our command is but one". And that which is like unto it must needs be one, and this is a just decree that speaks in the station of unity and the sign of abstraction, where the people of divine unity recognize through the word of glorification. When it is established that the balance is not complete in these true signs, it behooves man to make the measure of the Cause that to which the high must refer and the low must follow, whereby forms of falsehood are distinguished from truth. And this measure must needs be from the Creator, for in the station of fruition and deriving results, a single decree is not established.

ظهور كلشيء نفس حكمه فلا بد أن يكون الحكم من عنده واحداً كما صرح بذلك حكم القرآن حيث قال عز ذكره وما أمرنا إلا واحدة وإن الذين بمثله فرض أن يكون واحد وإن ذلك حكم عدل يحكي في مقام التوحيد وآية التجريد حيث يعرف أهل التفريد بكلمة التمجيد فلما ثبت إن الميزان لم يك تاماً في تلك العلامات حتى بأن يجعل الإنسان قسطاس الأمر أمراً يرجع إليه العالي ويلحق به التالي ويميز به صور الباطل عن الحق وإن ذلك القسطاس لا بد أن يكون من عند الخالق لأن في مقام الثمرة وأخذ النتيجة لم يثبت حكم واحد

- 21 Since this is the case, your honor witnesses the existence of a just balance whereby decree was previously established and none can oppose it or question it with "why" or "how". And this is the glory which God gives to whom He wishes among His servants, and by it He punishes and establishes, and concerning it all shall be questioned on the Day of Judgment. And this is the glory which all are powerless to resist in its manifestation. And since the matter was veiled behind veils, and for every mention there is a station in mentioning the proofs, and since establishing the balance is not in the station of that exposition, I ask of your honor to observe the measure of exposition in the stations which I wrote before you. And similarly it was established in the commentary on Al-Kawthar for whoever wishes to remember or take warning.

21 فلما كان الأمر كذلك يشهد جناب المستطاب بوجود ميزان عدل ثبت به في قبل حكم ولا يقدر أحد أن يعارضه أو يقول فيه لم ويم وهو شأن الذي يعطي الله من يشاء من عباده وبه يعاقب ويثبت وعنه يسئل يوم الفصل وهو شأن الذي يعجز الكل عن المقاومة معه في إظهاره ولما كان الأمر مستوراً في وراء الحجاب وإن لكل ذكر مقام في ذكر الدلالات وليس في مقام ذلك البيان إثبات الميزان اسئل من جناب المستطاب ملاحظة قسطاس البيان في المقامات التي كتبت بين يدي جنابه وإن بمثله قد ثبت في شرح الكوثر لمن أراد أن يتذكر أو ينذر

- 22 [4. commentary on the individual parts of the surah]

* 22

- 23 And now I shall explain what God intended in that station regarding the interpretation of that blessed Surah in the station of limitation for those who distinguish separation from union. And from your honor the paths of the outward and inward are not hidden, and verily the matter in reality is not concealed from you, rather He desired to remind of certain traditions and the appearance of lights and the word of mysteries for certain righteous ones.

23 وإن الآن اشرح ما أراد الله في ذلك المقام من تفسير تلك السورة المباركة في مقام الحد لمن عرف الفصل عن الوصل وإن على جناب المستطاب لا يخفى سبل الظواهر والبواطن وإن الأمر في الحقيقة ليس مستوراً عن جنابه بل أراد التذكير لبعض الأخبار وظهور الأنوار وكلمة الأسرار لبعض الأبرار

- 24 And since the matter comprised numbered stations, I shall point out some of its wisdom, which is that every letter of the Qur'an hath manifold stations. Indeed, God hath created within a single verse the reality of all things upon which the name of a thing hath been conferred - signs of all things, lest it prove difficult for anyone to recognize the manifestations of

24 وإن الأمر لما كان مقامات معدودة اشير ببعض حكم منه وهو إن لكل حرف من القرآن مقامات كثيره بل خلق الله في آية حقيقة كلشيء وقع عليه اسم شيء آيات كلشيء لئلا يصعب على أحد

the signs of His grace and the revelations of His justice in all things. And one beholdeth in all things the manifestation of His sovereignty in the creation of all things, visible and existent, to such extent that one seeth nothing except that he seeth it before that thing.

- 25 1. Among these is the station of the Point in the stations of divine action, whose reality none can comprehend save him whom God hath made the station of His Self in the first world - the station of justice. This station is exclusively reserved for Muhammad, the Apostle of God, and none else hath any portion therein. In that station, He is a manifestation from His presence in the reality of that letter, and all allusions fall short of His mention, and all goals are circumscribed at the dawning of the lights of His glory. The mention of that station is not of the paths of knowledge, rather it is of the light of exposition which God hath created in the reality of all things for the exposition of all things. The mystery of this matter is unveiled before thee and requireth no elaborate mention. For others, I see no way for them to know it.

- 26 2. Among these also is the station of the soft alif, which is the second rank among the stations of divine action. This is the station where the first letter is made manifest in the revelation of divine action. God, through His subtle wisdom and supreme grace, hath made this station exclusively reserved for the successor of His beloved, Ali. None hath any portion in the knowledge of that letter, for it reflecteth His countenance as a mirror and indicateth His beauty, as the Apostle of God hath explicitly stated in the celebrated tradition: "None knoweth it save God and his own self." None besides him hath any way to know that letter, for he determineth it from his own essence in the essential realities of the kingdoms of the heavens and earth. He standeth in the stations of unity that follow the station of the Point in the station of that letter, and none knoweth God's handiwork regarding him save He, glorified and exalted be He above what they describe.

- 27 3. Among these also is the station of the hidden alif, the pure everlasting, the divine light, the letter of the manifestation of the Divine Identity, and the sign of Oneness in human essence. In that station it relateth to the station of Hasan and indicateth the manifestation of trinity in the station of Power. Concerning this matter all have differed in the ranks of the choices of existence. From the wisdom of this letter in the station of manifestation, the Christians took the form of the cross and declared the infusion of divinity into humanity - exalted be God far above what the wrongdoers say, with great exaltation!

عرفان ظهورات آيات فضله و تجليات شئوناته عدله في كلشيء ويرى كلشيء ظهور سلطنته في خلق كلشيء ظاهراً موجوداً بحيث لا يرى شيئاً إلا ويراه قبل ذلك الشئ

25 ففها رتبة النقطة في مقامات الفعل حيث لا يقدر أن يطلع بحقيقتها إلا من جعله الله مقام نفسه في العالم الأول مقام العدل و ذلك المقام مختص بمحمد رسول الله (ص) و لا نصيب لأحد فيه و هو في ذلك الشأن شأن من ظهورات حضرته في حقيقة ذلك الحرف و أنّ الإشارات مقطعة عن دونه من ذكره و أنّ الغايات محدودة عند طلوع أنوار بهائه و أنّ ذكرى ذلك المقام لم يك من سبل العرفان بل هو من نور البيان الذي خلق الله في حقيقة كلشيء لبيان كلشيء و أنّ سر ذلك المسئلة مكشوف عند جنابك و لا تحتاج بذكر البسط و لغيرك ما أرى سبيلاً لعرفانه إليه

26 و منها رتبة الألف اللينة و هو مقام رتبة الثاني من مراتب الفعل و أنّ ذلك مقام تعيين حرف الأول في ظهور الفعل و أنّ ذلك الله يلطيف حكمته و عظم عنايته قد جعل ذلك المقام مختصاً بوصيه حبيبه عليّ (ع) و لا نصيب لأحد في عرفان ذلك الحرف لأنه يحكي مرآته عن حضرته و يدلّ على طلعته كما صرح بذلك رسول الله في الحديث المشهور لا يعرفه إلا الله و نفسه و ليس لما سواه في عرفان ذلك الحرف سبيل لأنه هو يعينها أنه من كينونيته في جوهريات ملكوت السموات و الأرض و أنه واقف في مقامات التوحيد الواقع بعد رتبة النقطة في مقام ذلك الحرف و لا يعرف صنع الله في حقّه إلا هو سبحانه و تعالى عما يصفون

27 و منها رتبة الألف الغيبية و صرف الصمدانية و نور الإلهية و حرف ظهور الهوية و آية الأحديّة في كينونية البشرية و أنها هي في ذلك المقام تحكي عن مقام الحسن و يدلّ على ظهور رتبة التثليث في مقام القدر و أنّ في ذلك الشأن اختلف الكلّ في مراتب اختيارات الوجود و من حكم ذلك الحرف في رتبة الظهور أخذت النصارى شكل

الصَّليب و حلّ اللاهوت في النَّاسوت و تعالى الله
عما يقول الظالمون علواً كبيراً

28 4. Among these also is the station of the unbent alif, which is the station of the manifestation of God's name "the Slayer" in the ranks of divine action, and the beginning of the cause of destiny for the manifestation of alteration after execution. God hath made the bearer of this letter in that station Abu Abdullah Al-Husayn. Therefore he - may my spirit and all who dwell in the kingdoms of command and creation be a sacrifice for him - refused to give allegiance and cut himself off entirely unto the Creator of humanity, accepting martyrdom through the manifestation of universal authority in that letter.

28 و منها رتبة الف غير معطوفه و هو مقام ظهور اسم الله المميت في مراتب الفعل و بدء علّة القضاء لظهور البداء بعد الأمضاء و أنّ الله قد جعل حامل ذلك الحرف في ذلك المقام أبو عبد الله الحسين (ع) ولذا أنّه - روجي و من في ملكوت الأمر و الخلق فداء - و لم يرض بالبيعة و انقطع بكّله إلى خالق البريّة

29 Before attesting to the manifestation of the Universal Guardianship in that Letter - may my spirit be a sacrifice unto Him - in that station He reflects the stations of the three Letters from the simplicity of the Point, the immediacy of the Will, and the indication of the Hidden Alif behind the infinite veils that have no end, unto the limit that hath no bound in contingent existence. Thus did al-Sadiq (peace be upon Him) indicate in His visitation prayer for the night of mid-Sha'ban: "No one is abased whom God exalteth, and none is vanquished whom God aideth." And verily He - may my spirit be sacrificed for His sake - in that station indicateth naught save the Manifestation of the Divine Essence in the realm of attributes, and likewise is the decree for that Letter of the Qur'an. Were the seas of the heavens and earth to become ink for explaining that Letter of the Qur'an, they would be exhausted ere a single explanation of that First Letter could be revealed, for God hath chosen it for Himself and selected it for His love. Verily it is the Letter of the Command through which the heavens and earth were established. None knoweth how it is save God and those whom God hath created above its rank from among His grandfather, His father, and His brother - the blessings of God be upon them so long as creation endureth.

29 و قبل الشّهادة بظهور الولاية الكلّية في ذلك الحرف و أنّه - روجي فداء - في ذلك المقام يحكي من مراتب مقامات الأحرف الثلاثة من بساطة النقطة و آنية الإرادة و دلالة الألف الغيبية و راء حجب اللاتّهاية بما لا نهاية لها بها إلى الحدّ الذي لا غاية له في الإمكان و لذا أشار الصادق (ع) في زيارته ليلة نصف الشّعبان لا ذليل و الله معزّك و لا مغلوب و الله ناصرک و أنّه - روجي فداء - لا يدلّ في ذلك المقام إلّا على طلعه ظهور الذات في عالم الصّفات وكذلك الحكم لذلك الحرف من القرآن و أنّ بحور السّموات و الأرضين لو كان مداداً لبيان ذلك الحرف من القرآن لينفي في الحين قبل أن يظهر بياناً من ذلك الحرف الأوّل لأنّ الله قد اختصّه لنفسه و اصطفاه لمحبه و أنّه هو حرف الأمر الذي به قامت السّموات و الأرض لا يعلم كيف هو إلّا الله و من خلقهم الله فوق رتبته من جده و أبيه ثمّ أخيه صلوات الله عليهم ما اشرق بالإبداع

30 Verily my mention in that station was naught save like my mention in the station of the Essence in both stations. I found no existence for myself in that rank, but since God created some signs of His power in the reality of my heart, I indicated it through a subtle hint for thee, shouldst thou desire to observe the rank of the non-existent in the existent.

30 و أنّ ذكري في ذلك المقام لم يك إلّا بمثل ذكري في مقام الذات في كلّا المقامين لا وجد لنفسي في تلك الرتبة و لكن لما خلق الله بعض آيات قدرته في حقيقة فؤادي اشرت إليه برشخ خفيف لجناكب إذا أردت أن تلاحظ رتبة المفقود في الموجود

31 5. Among them is a Letter in the station of Permission, which is the station of the Letters, and this is specific to the Suns of Grandeur - the blessings of God be upon them - and none hath any share in the knowledge of that Letter, for it relateth

31 و منها حرف في مقام الأذن و هو مقام الحروف و ذلك مخصوص بشمس العظمة صلواة الله عليهم و لا نصيب لأحد في عرفان ذلك الحرف لأنّه

their majesty and indicateth their presence, and was a gate for knowing the stations of their power. Exalted and glorified is that Letter above explanation and utterance.

يحكي عن جلالهم ويدلّ على حضرتهم و كان باباً
لعراف مقامات قدرتهم فجّل و علا ذلك الحرف
عن التبيان و و البیان

- 32 6. And among them is a Letter in the combined Letters, which is the rank of the Term and the station of the light of the Remnant of God in the essences of the realities of the Divine Realm, the entities of the signs of the Realm of Might, the indications of the stations of sovereignty and dominion, and the conditions of the incidental manifestations of the human world. God alone knoweth the decree of that Letter, and none of the Prophets or Messengers hath any share in the knowledge of that Letter of the Qur'an. Upon God do we rely concerning the decrees of the beginning and the return.

32 و منها حرف في الحروف المجتمعة و هو رتبة
الأجل و مقام نور بقية الله في جوهريات
كينونيات اللاهوت و ذاتيات آيات الجبروت و
دلالات مقامات الملك و الملكوت و شئون
عرضيات ظهورات عالم الناسوت الله يعلم حكم
ذلك الحرف إلا سواه و لا نصيب لأحد من
التبيين و المرسلين في عرفان ذلك الحرف من
القرآن و أنّ على الله التكلان في أحكام المبدأ
والمآب

- 33 7. And among them is a Letter in the station of the Word, which is the rank of the Book in the decree of the Address. Verily God hath ordained the decree of that Letter for Fatimih - the blessings of God be upon her - and none among those whom God hath created beneath her rank hath any share in its knowledge. And were all else to know a single decree from that Letter which God created in the station of the immediacy of that Letter in rank - verily the paths are blocked and the ways are barred, neither can the proof be mentioned in the path nor can the path be established by the proof. Glorified be its Creator above what they describe.

33 و منها حرف في مقام الكلمة و هو رتبة الكتاب
في حكم الخطاب و أنّ الله قد قدر حكم ذلك
الحرف لفاطمة صلوات الله عليها و لا نصيب
لأحد مما خلق الله تحت رتبته في عرفانه و أنّ
ما سواها لو عرفوا حكماً من ذلك الحرف الذي
خلق الله في مقام آتية ذلك الحرف في رتبة و أنّ
السبيل مسدوده و الطرق مردوده و لا الدليل تذكر
في السبيل و لا السبيل يثبت بالدليل و سبحان
موجده عما يصفون

- 34 When some stations of the Letters of the Qur'an were manifested, it is not hidden from thee that after those ranks, which are the fundamental cause in the origins of causes, there are many stations, among them in the station of the effect of the Will, and among them in the station of the manifestation of the effect of the Divine Purpose, and among them in the stations of passivity in the act itself, and among them are stations at the inception of attributes, and among them are in the realm of infinity in the station of manifestations of the Essence, and beyond that in the station of negation of names and attributes, and among them in the inner station of the Throne, and among them in the outer station of the Seat, and among them in the signs of the heavens.

34 و لما ظهر بعض مقامات أحرف القرآن لا يخفى
على جنابك أنّ بعد تلك المراتب التي هي أصل
العليّة في مبادئ العلل مقامات كثيرة منها في مقام
أثر المشية و منها في مقام ظهور أثر الإرادة و منها
في مقامات الانفعال في نفس الفعل و منها في
مقامات مبادئ الصفات و و منها في عالم اللانهاية
في مقام ظهورات الذات و منها وراء ذلك في
مقام نفي الأسماء و الصفات و منها في مقام باطن
العرش و منها في مقام ظاهر الكرسي و منها في
آيات السموات

- 35 And verily what is in the earth, were it to be released, would be but a portion in relation to the stations which have been detailed before thy presence. And verily one such as thyself knoweth the stations when the veils are lifted from the station of the countenance of attributes in the manifestness of the light of the Essence. And verily upon that difficult path and arduous way doth the observer recognize the stations of the Qur'an and beareth witness to this through the judgment of the Bayan, and

35 و أنّ في الارض لو كان يطلق فهو شيع بالنسبة إلى
المقامات التي فصلت بين يدي جنابك و أنّ مثل
جنابك يعرف المقامات إذا كشف السّجّات عن
مقام طلعة الصفات في علانية نور الذات و أنّ
على ذلك السبيل الصّعب و الطريق المستصعب

interpreteth all that he willeth by what God hath revealed in the Qur'an.

- 36 And verily what hath been mentioned in the traditions that the Qur'an hath inner meanings unto seventy or unto seven hundred is due to the inability of creation to bear it, otherwise the judgment of the letters of the Qur'an and its Command is greater than that, to the number of all that God's knowledge hath encompassed of the mention of the Essence, the limitations, the Names and the Attributes. And for it there is an interpretation, and for every interpretation an interpretation unto infinity with what hath no end.

- 37 God knoweth the greatness of His Book, and just as there is nothing fresh or withered except it is in a Clear Book, and it is assumed that all believe in this, likewise the judgment is true in every letter thereof, such that if the Imam desired to extract the judgments of all hidden things and manifest things, of beginnings and endings from the letter Alif in the Qur'an, he would be able to do so. And God hath placed in it, as the Imam Sadiq hath clearly stated in the interpretation of 'the Eternal', and verily this is the judgment in reality and the manifest path.

- 38 And when this explanation is established, how then can any letter of the Qur'an be interpreted? Nay, none can do this save Him upon Whom God hath sent it down, nor is it possible in contingent existence, for the outpouring is ever renewed through the existence of creation, and verily this is a judgment that hath no end in invention. And God knoweth all things, and verily unto Him alone returneth the judgment of the Qur'an, for from Him was it sent down in truth alone, glorified and exalted be He above what they describe.

- 39 [5. commentary on the first letter of the surah (waw)]

- 40 And verily after this explanation, there are unveiled before thy presence indications of certain verses in the Qur'an, and verily the interpretation of that blessed Surih as it is, according to what God hath sent down upon His Beloved, conformeth to what God hath ordained for His Cause. And verily in the inner station, for each letter thereof there is an interpretation, and verily I hereby indicate the interpretation of the first letter of that Surih that it may be a path for the recognition of all verses and words by the people of vision. And it is that the first letter was the Vav, and it hath infinite stations:

يعرف الناظر مقامات القرآن ويشهد بذلك حكم البيان ويفسر كل ما شاء بما نزل الله في القرآن

36 و انّ ما ورد في الأخبار بان للقرآن بطوناً إلى سبعين أو إلى سبعمائة فهو لعدم تحمل الخلق وإلا انّ حكم أحرف القرآن وأمره أعظم من ذلك بعدد كل ما أحاط علم الله من ذكر الذات و الحدودات و الإسماء و الصفات و له تفسير و لكل تفسير تفسير إلى ما لا نهاية بما لا نهاية له

37 به الله يعلم عظمة كتابه و كما انّ لا رطب و لا يابس إلا في كتاب مبين فرض بان الكل يعتقد بذلك فكذلك الحكم حق في كل حرف منه بحيث لو أراد الإمام (ع) بأن يخرج أحكام كل السريات و الظهوريات و البدايات و النهايات من حرف الألف في القرآن ليقدر بذلك و جعل الله فيه كما صرح بذلك الإمام الصادق (ع) في تفسير الصمد و إنّ ذلك هو الحكم في الواقع و السبيل الظاهر

38 و لما ثبت ذلك البيان فكيف يمكن تفسير حرف من القرآن لا و من نزل الله عليه لا يقدر أحد بذلك ولا يمكن في الإمكان لأنّ الفيض لم يزل يتجدد بوجود الإبداع و إنّ ذلك حكم لانفاد له في الاختراع و الله يعلم كل شيء و إنّ إليه يرجع حكم القرآن وحده لأنّ من عنده قد نزل بالحق وحده سبحانه و تعالى عما يصفون

40 و إنّ بعد ذلك البيان يكشف عند جنابك إشارات بعض الآيات في القرآن و إنّ تفسير تلك السورة المباركة كما هي بما نزل الله على حبيبه مطابقة بما قدر الله لشأنه و انّ في مقام الباطن لكل حرف منه تفسير و إنّني أنا اذا شير بتفسير حرف الأول من تلك السورة ليكون سبيلاً لعرفان كل الآيات و الكلمات من أهل العيان و هو أنّ الحرف الأول كان الواو و له مراتب ما لا نهاية له به

41 فنها اسم اللولاية الكلية و القصبة الأولى الإلهية والطلعة المتألثة الأزلية الابداعية و أنّه في ذلك

41 Among them it is a name for the universal Guardianship and the first Divine Rod and the gleaming, eternal, creative Countenance, and verily in that station it is the first letter from the stations of the manifestation of the Ha', and it existeth with the people of the cloud of unknowing, and in its essence is the letter Ha' in creation, and they deduce its outward from its inward and its inward from its outward, and its mystery from its manifestness and its manifestness from its mystery, and it is the Guardianship before whose presence of might all essential things are cut off. And this is the Walayat by which all essences are cut off from the threshold of His might, and all beings from the nearness of the splendor of His mercy, for it, by its very essence, separates all realities from the station of attributes and bars all things from mention of Names and Verses. God alone knows its wisdom and none can comprehend it.

42 And from it stems the outward Walayat from the station of the Blessed Primal Reed and the Divine Tree which is neither of the east nor of the west. This is the Walayat manifest in the station of Will. God created it in the station of justice - the station of Purpose - and in the station of grace at the level of His Self. This is the Walayat which, by God's leave, was established upon the throne of bounty, giving each with right their right and conveying to each soul its provision, whereto God indicated its station in the Qur'an saying: "There, the Walayat belongs to God, the Truth. He is best in reward and best in outcome."

43 And in that exalted station and glorious sign all differences are distinguished, all gatherings are separated, all that is scattered is united, and all multiplicities are confirmed beneath the shadows of the darkening paradise of Names and Attributes. Thus did al-Sadiq indicate in the tradition of Mufaddal, when asked about recognition of the station of that universal Walayat and its bearer, that it is the house of light, the garment of manifestation, the sign of the Forgiving Lord - neither is it Him nor other than Him.

44 The difference is that the first Walayat speaks of God in the primal mirrors which have no cause before them and no separation between them and the station of Manifestation, which is God's creation in their essence. Through it are confirmed the sign of Oneness, the divine lights, the sea of eternality, and the everlasting glory. It has no shadow in its essential station and no mention in its rank of aught else. This is the eternal Walayat indicating God through the indication by which God revealed Himself to it and caused it to shine, making it the station of the manifestation of His countenance, that all might

المقام أول حرف من مقامات ظهور الهاء ويكون عند رجال العماء وبعينها حرف الهاء في الإنشاء ويستدلون على ظاهره بباطنه وباطنه بظاهره و على سره بعلايته وعلى علانيته بسره وهو الولاية التي انقطعت الذاتيات عن ساحة حضرة عزته والكينونيات عن قرب بهاء رحمته لأنها هي بكينونيتها مفرقة الجوهريات عن مقام الصفات ومسددة الآليات عن ذكر الأسماء والآيات الله يعلم حكمها ولا يحيط أحد بها

42 و منها الولاية الظاهرة عن رتبة القصبة الأولى المباركة والشجرة الإلهية التي لا هي بشرية ولا غربية وهي الولاية الظاهرة في رتبة الإرادة قد خلقها الله في مقام العدل مقام المشية وفي مقام الفضل رتبة نفسه وهي الولاية التي استوت بإذن الله على عرش العطاء ويعطي كل ذي حق حقه ويسوق إلى كل ذي روح رزقه حيث أشار الله إلى مقامه في القرآن بقوله هنالك الولاية لله الحق هو خير ثواباً وخير عقاباً

43 وإن في ذلك الرتبة العلية والآية الجليلة يتميز كل المختلفات ويفرق كل المجتمعات ويألف كل المتفرقات ويثبت كل الكثرات تحت ظلال مكفهرات افريدوس الأسماء والصفات ولذا أشار الصادق في حديث المفضل حين سئل عن عرفان مقام تلك الولاية الكلية وحامله بأنه هو بيت النور وقص الظهور وآية رب الغفور ولا هي هو ولا هو غيرها

44 وإن الفرق ان الولاية الأولى تحكي عن الله في المرآت الأولى التي لا علة لها قبلها ولا فصل بينهما وبين رتبة الظهور الذي هو خلق الله في كينونيتها وإن بها تثبت آية الأحدثية والأنوار الإلهية والنجمة الصمدانية والبهاء القيومية ولا يكون لها ظل في مقام ذاتها ولا ذكر في رتبها عن غيرها وهي الولاية الأزلية الدالة على الله بالدلالة التي تجلّى الله لها بها واشرقها وجعلها

unify His Oneness through the sign of that Walayat and glorify through it His eternality, thereby becoming knowers of their Lord's right and praisers of their Creator's praise in the beginning of causes and their end. Through knowledge of this exposition the servant distinguishes the first station through the light of eternity and the second station through the manifestation of the rank of Will. There is no doubt that Walayat in the first rank is established, and that in the second it has no manifestation in the first rank except through the manifestation of Will, and that in the ranks of that Walayat all signs are established through the manifestation of contingent being, and that mentions, stations, indications and tokens, were they to be mentioned in that second rank, would be in the station of the ray in relation to the first rank.

- 45 And among the stations of interpretation of the letter waw is the resplendent, radiant, brilliant Walayat which determined, brought into being, ordained, decreed, permitted, glorified and perfected in the essences of its realities, the beings of its stations, the signs of its oneness, the manifestations of its indications, and what God ordained for it in the stations of creation and command. And this Walayat is that which speaks of the second Walayat in the rank of destiny, and in the station of that Walayat appear the hidden ranks of formation, the realities of the determination of composition, and the essential natures of the manifestations of divine unity in the realm of the one who stands gazing upon a clear truth.

- 46 And for whosoever desires to become acquainted with the reality of the appearance of that Authority, it behooveth him to contemplate the stations of the manifestation of that Authority, that his heart may be strengthened and his soul be assured by that which God hath sent down concerning the ordinances of religion and the signs of the Manifest Book, and that which God hath ordained regarding the Day of Judgment, and that which God hath willed and commanded concerning the stations of Paradise and the depths of the Fire, and that which God hath willed in all things for all things. And verily these signs are witnessed before thee, otherwise the mention of proofs before thee would be naught but an elaboration of the manifestation of Words and the appearance of that which God hath willed in the Book. And verily unto God do all beginnings and endings return, in origin and return.

- 47 And among the stations of the interpretation of the letter Vav is the Authority in the manifestation of the rank of Decree and Origination, then Implementation and Praise. And by it

مقام ظهور طلعت له ليوحّد الكلّ بآية تلك الولاية حضرة أحديته ويحدّها صمدانيته ويكون بذلك عارفاً بحق مولاه و حامداً بثناء بارئه في مبادي العلل و منتهاه و أنّ يعلم ذلك البيان يفرّق العبد المقام الأول بنور الأزلية و المقام الثاني بظهور رتبة الإرادة و لا شك أنّ الولاية في الرتبة الأولى ثابتة و أنّ في الثانية لا ظهور لها في الرتبة الأولى إلّا بظهور الإرادة و أنّ في مراتب تلك الولاية كلّ الآيات بظهور الإمكان ثابتة و أنّ الإشارات و المقامات و الدلالات و العلامات لو تذكر في تلك الرتبة

45 به الثانية ليكون في مقام الشّيح بالنسبة إلى الرتبة الأولى و أنّ من مقامات تفسير الواو هي الولاية المتألّفة الشّعشعانية اللامعة التي عيّنت و شيّنت و قدرّت و قضت و أذنت و أجلّت و أحكمت في ذاتيات حقايقها و كينونيات مقاماتها و آيات وحدانيّتها و ظهورات دلالاتها و ما قدر الله لها في مقامات الخلق و الأمر و أنّ هذه الولاية هي الولاية التي يحكي عن الولاية الثانية في رتبة القدر و أنّ في مقام تلك الولاية يظهر خفيّات مراتب التكوّن و جوهريات تعيين التدوين و كينونيات مظاهر التفريد في صقع الواقف الناظر إلى حق مبين

46 و لمن أراد أن يطّلع بحقيقته ظهور تلك الولاية حقّ بأن يفكر في مقامات ظهور تلك الولاية ليثبت فؤاده و يطمئنّ قلبه بما نزل الله في أحكام الدين و إشارات الكتاب المبين و ما قدر الله من أحكام يوم الفصل و ما أراد الله و أمر به من مقامات الجنان و دركات النيران و ما شاء الله في كلّ شيء لكلّ شيء و أنّ لدى جنابك مشهود تلك الإشارات و إلّا فذكر الدلالات في بين يديّ جنابك لم يك إلّا لتفصيل ظهور الكلمات و ظهور ما شاء الله في الكتاب و أنّ إلى الله يرجع البدايات و الغايات في المبدأ و المآب

47 و أنّ من مقامات تفسير الواو هي الولاية في ظهور رتبة القضاء و البداء ثمّ الامضاء و النشاء و أنّ بها يثبت حكم الولاية التي نزل الله حكمه في القرآن

is established the ordinance of Authority which God hath sent down in the Qur'an in the station of manifest vision, and it is the Authority which God, glorified be He, hath bestowed upon the people of infallibility, may God's blessings be upon them. And verily by it they judge as they will through what they will, and they will naught save that which God willeth. And verily it is the Most Exalted in the expanse of the Imamate, in the beginnings of the beginning and the end.

48 And verily in the station of Reality these signs are in the interpretation of Vav in the station of the inner meaning, and therefore this matter flows in the inner of the inner unto the ultimate ranks which, if thou desirest to become acquainted with their reality, shall not be hidden from thee. And verily in some stations, when it is desired that the interpretation of Vav be manifested, it is not fitting at this time, as its time hath not yet come, for those stations which are witnessed before thee, as no one is able to know and become acquainted with the reality of what hath occurred.

49 And when the Pen floweth with mention of the interpretation of the inner meaning, I mention in that Book a principle from among the principles of the true philosophers by which the learned one may know the inner meaning of verses and traditions from the outward meaning. And it is that God hath established creation in the first scene for the mention of His unity, then in the second scene for the Prophethood of Muhammad the Messenger of God, then in the third scene for the Authority of the people of infallibility, may God's blessings be upon them, then in the fourth scene for the followers of the divines of religion and the callers to certitude.

50 And that is in the rank of descent, and when anyone desireth to know the balance of the science of the inner meaning, it behooveth him to return the judgment to those stations and to interpret all verses in the rank of ascent with the inner of the inner, and conversely with the outer of the inner, as is indicated by the famous tradition which Al-Kulayni hath related in Al-Kafi from As-Sadiq, peace be upon him, and which Al-Kazim, peace be upon him, spoke to Mutammim ibn Fayruz.

51 But the science of the inner meaning is difficult for most people as they cannot bear the apex of the matter, but for thee it is easy if thou desirest to become acquainted with it. And if God were to will, it would be possible that I interpret regarding the interpretation of Vav with some ordinances of religion from the known signs and recognized tokens, but now the matter doth not flow due to what thou hast become acquainted with concerning the detail of stations and the multiplicity of

في مقام ظهور العيان وهي الولاية التي قد أعطاها الله سبحانه أهل العصمة صلوات الله عليهم وإنهم بها يحكمون ما يشاؤون بما يشاؤون وما يشاؤون إلا أن يشاء الله وأنها هي العلية في فسحة الإمامة في مبادي البداية والنهاية

48 و أن في مقام الحقيقة تلك الإشارات في تفسير الواو في مقام الباطن ولذلك الأمر يجري في باطن الباطن إلى متبى مراتب التي جنابك إذا أردت أن تطلع بحقيقتها لا يخفى عليك و أن في بعض المقامات إذا أريد أن أظهر تفسير الواو لا يتبني الآن لما حان وقته للمقامات التي مشهودة عند جنابك لما لا يقدر أحد أن يعرف ويطلع بحقيقة الواقع

49 وإذا جرى القلم بذكر تفسير الباطن اذكر في ذلك الكتاب قاعدة من قواعد حكماء الحق التي بها يعرف العالم حكم باطن الآيات والأخبار عن الظاهر وهو أن الله قد أقام الخلق في المشهد الأول لذكر توحيدِهِ ثم في المشهد الثاني لنبوة محمد رسول الله ثم في المشهد الثالث لولاية أهل العصمة صلوات الله عليهم ثم في المشهد الرابع لأتباع علماء الدين ودعاة اليقين

50 و أن ذلك في رتبة النزول وإذا أراد أحد أن يعرف قسطاس ميزان علم الباطن حق عليه بأن يرجع الحكم إلى تلك المقامات ويأول كل الآيات في رتبة الصعود بالباطن الباطن وعلى العكس بالباطن الظاهر كما يدل عليه الحديث المشهور الذي رواه الكليني في الكافي عن الصادق (ع) ونطق به الكاظم (ع) لمتمم بن فيروز

51 و لكن علم الباطن لأكثر الناس صعب لما يمتثلوا ذروة الأمر ولكن على جنابك سهل إذا أردت أن تطلع عليه ولو أراد الله ليكن أن أفسر في تفسير الواو ببعض أحكام الدين من الإشارات المعروفة والعلامات المعلومه ولكن الآن لا يجري الأمر لما تطلع جنابك عليه من تفصيل

signs. But I indicate some stations thereof lest anyone forget its ordinance:

- 52 God hath created all things as they are, according as they are. The Command hath descended from the primal causes in all things until it reached the station of letters. In that station God made the name of the letter of unity and its mystery His Word, corresponding to the higher realm. Those possessed of understanding know not what is there except through what is here. God, through His subtle handiwork, hath joined the letter Vav with Ha, as no specification can be seen in the letters themselves, and it is closest to the Source. The number of that letter exceeds the letter Ha by only one, and that is the letter of Being which God created to preserve its station. The stations of unity in that letter return to the reality of unity and the mystery of detachment. It is the single letter that in every condition indicates God, glorified be He. All letters in every station, of the spirits and the bodies, return to the letter Vav, and it returneth to the letter Ha, which is the letter of detachment in the depths of praise. From this exposition branch forth lofty stations that minds are bewildered to comprehend, and their reality cannot be revealed. Now is not the time, as the heart's awareness cannot fully express it. Among the stations of the interpretation of that letter is the station of the appearance of Qur'anic meanings, from the stations of allusions to the ultimate ends of endings, and what God hath ordained in the knowledge of the Book for those possessed of understanding among the people of return. The wayfarer, in the journey from creation to Truth, seeth that very letter as the station of stillness in the depths of Oneness which God hath ordained for him in the journey from creation to Truth, for the seal is itself the very beginning. The recognition of the Essence is not valid in the journeys enumerated in the knowledge of the Book except through negating indications from the court of the nearness of attributes, as 'Ali, peace be upon him, indicated in his sermon where he said, exalted be his mention: "The beginning of religion is His recognition," until he said, "and the perfection of unity is the negation of attributes from Him, testifying that every attribute is other than the One described, and every One described is other than the attribute." This is the most subtle of the stations of unity in the manifestations of detachment. There is no nobility above it, no mention, and for one who attaineth not unto it, no glory or good.

المقامات و كثرة العلامات و لكن اشير ببعض مقامات منه لثلا ينسى أحد حكمه

52 و هو إنّ الله قد خلق الكلّ بما هو عليه كما هو عليه وإنّ الأمر نزل من مبادئ العلل في كلّ شيء حتى اتصل إلى رتبة الحروف و إنّ في ذلك المقام قد جعل الله اسم حرف التوحيد و سرّه كلمته هو طبقاً للعالم العلوي و إنّ أولي الأبواب لا يعلم ما هنالك إلّا بما ههنا و إنّ الله بلطيف صنعه قد اقترن الواو بالهاء لما لا يرى التعيين في نفسه في الحروف ويكون اقرب بالمبدء ولا يزيد عدّة ذلك الحرف حرف الهاء إلّا واحد و إنّ ذلك حرف الآيّة التي خلقها الله لحفظ رتبته و إنّ مقامات التوحيد في ذلك الحرف ترجع إلى حقيقة التوحيد و سرّ التجريد و هو الحرف الواحد الذي يدلّ في كلّ شأن على الله سبحانه و إنّ كلّ الحروف في كلّ المقامات من الأرواح و الأجساد يرجع إلى حرف الواو و أنّه يرجع إلى حرف الهاء الذي هو حرف التجريد في لجة التّحميد و إنّ على ذلك البيان يتفرّع مقامات عاليه التي ذهلت العقول عن دركها و لا يمكن إظهار حقيقتها و ليس الآن لما كان مشعر عرفانه الفؤاد حقّ بيانه و إنّ من مقامات تفسير ذلك الحرف هو رتبة ظهور معاني القرآن من مقامات الإشارات إلى منتهى غايات النهايات و ما قدّر الله في علم الكتاب لأولي الأبواب من أهل المآب و هو أنّ يرى السالك من سفر الخلق إلى الحقّ ذلك الحرف بعينه هو مقام سكون لجة الأحديّة التي قدّر الله له من سفر الخلق إلى الحقّ لأنّ الختم بعينها هو نفس البدء و لا يصحّ عرفان الذات في الأسفار المحدودة في علم الكتاب إلّا بنفي الدلالات عن ساحة قرب الصفات كما أشار بذلك عليّ عليه السلام في خطبته حيث قال عزّ ذكره أول الدّين معرفته إلى أن قال و كمال التوحيد نفي الصفات عنه بشهادة أن كلّ صفة غير الموصوف و كلّ الموصوف غير الصّفة و إنّ ذلك الطّف مقامات التوحيد في ظهورات التجريد و ليس فوقه شرف و لا ذكر و لا لمن لا يصل إليه عزّ و لا خير

- 53 Sufficient are these allusions in interpreting the first letter of the blessed Surih. It hath levels in the station of forms that man should be certain of their reality, namely:
- 53 وكفى بذكر تلك الإشارات في تفسير حرف الأول من السورة المباركة وله مراتب في مقام الصور ينبغي أن يوقن الإنسان بحقيقتها وهي
- 54 That the spirit of the word Vav which God revealed at the beginning of that Surih in its station is sovereign over all verses in the souls and horizons, and likewise was the decree in its form. Should all who are in the heavens and earth gather together to produce the like of that Vav as the first letter of that word from the Qur'an, they would never succeed, for just as God made its spirit sovereign over all indications and verses, likewise was the decree in its form. However, most people are confused about the forms, not having understood the reality of the Qur'an's mystery. Just as the forms of people in human temples are one, though one among them may be a proof among them, likewise is the decree regarding the forms of the letters, for all that the people speak and that enters their hearts concerning the composition of letters does not equal either the spirit or body of that letter Vav from the Book of the All-Merciful. Indeed, this is evident in thy presence, requiring no further explanation after what hath been made clear.
- 54 إن روح لفظ الواو الذي نزل الله في أول تلك السورة في مقامه مهيمن على جميع الآيات في الأنفس والآفاق وكذلك كان الحكم في صورته وإن من في السموات والأرض لو اجتمعوا على أن يأتوا بمثل ذلك الواو في حرف أول تلك الكلمة من القرآن لن يأتوا لأن الله كما جعل روحه مهيماً على كل الدلالات والآيات فكذلك كان الحكم في صورته ولكن أكثر الناس قد اشتبه الصور عليهم لما لم يطلعوا بحقيقة سر القرآن فكما أن صور الناس في هيكل الإنسان واحدة وإن أحداً منهم كان حجة بينهم فكذلك الحكم في صور الحروف فكل ما يتكلم الناس ويخطر بقلوبهم في تركيب الحروف لم يعدل روحها ولا جسدها ذلك الحرف الواو من كتاب الرحمن وإن ذلك مشهود عند جنابك لا تحتاج بذكر التبيان بعد البيان
- 55 [6. commentary on the letters of the surah in their inner aspect]
- 55 * 55
- 56 And whereas some stations of the letter Vav have been established through these allusions, I shall mention for every letter of that Surih an aspect of its inner interpretation, as thy noble presence hath commanded regarding the station of exposition, in accordance with the commentary on Al-Kawthar in the Tibyan. Permission hath come through the Suns of Prophethood and Mystery in the traditions that all names, both praiseworthy and otherwise, pertain to the people of infallibility, and that which its outward form doth not equal its inner mystery - God hath revealed concerning the Imams of fire a mention for every letter of that Surih as God hath willed and desired in that Book, and unto Him do beginning and end return.
- 56 وما ثبت بتلك الإشارات بعض مقامات حرف الواو أذكر لكل حرف من تلك السورة شأناً من تفسير الباطن لما أمر جناب المستطاب في مقام البيان طبق شرح الكوثر في التبيان وجاء الأذن في الأخبار من شمس النبوة والأسرار بأن كل الأسماء محمودها في شأن أهل العصمة وما لا يعادل سرها علانياتها قد نزل الله في شأن أئمة النار أذكراً لكل حرف من تلك السورة بما شاء الله وأراد في ذلك الكتاب وإن إليه يرجع المبدأ والمآب
- 57 1. Verily the first letter is Vav, and it is the allusion to the stations of Universal Guardianship in the realm of Lahut, then in the throne of Jabarut, then in the evidences of dominion and kingdom, then in the signs of the stations of every soul's guardianship which God's knowledge hath encompassed. Beyond the judgment of these allusions no one knoweth save God, glorified and exalted be He above what they describe.
- 57 وإن الحرف الأول هو الواو وأنه الإشارة إلى مقامات الولاية الكلية في عالم اللاهوت ثم في عرش الجبروت ثم في دلالات الملك والملوك ثم في إشارات المقامات من ولاية كل نفس ما قد أحاط علم الله وإن من وراء حكم تلك الإشارات لا يعلم حكماً إلا الله سبحانه وتعالى عما يصفون

- 58 2. Then the second letter is Alif, and it is the allusion to the stations of Paradise's bounties and the commands of the All-Merciful. It is the letter through which all letters stand, and in its presence all inner meanings are witnessed by God's leave. None knoweth the reality of the mystery of that hidden command save whom God willeth. Every name upon which the name of "thing-ness" is bestowed - were man to interpret that Alif to act truthfully, he would have a reward in God's Book for having revealed the hidden meanings within the depths of words and allusions. It hath ranks which, if thy presence observeth them, thou wouldst become aware of its reality through the expansion of the Command in the beginning and the end.
- 59 3. Then the third letter is Lam, and in its inner station it is the allusion to the All-Encompassing, All-Pervading, Universal, Primordial Standard under whose shade God hath placed all things, making its bearer 'Ali in all stations from the world of beginning to the world of ending. It is the Standard of Divine Unity for which God hath made no shade nor station save the manifestation of its vastness, then the Standard of the All-Merciful, then the Standard of the name of Oneness, then the Standard of Unity, indicating in its essential reality what God hath ordained for it in the knowledge of reality.
- 60 Beyond this interpretation it hath recorded aspects, for the letter Lam is the number of nights God promised Moses son of 'Imran upon Sinai, and unto it returns all manifestation when the inner meaning is concealed. It hath an aspect in the countenance of letters which God hath not placed in any other, and for this reason God placed the letter Lam in the middle of the name of 'Ali, peace be upon him, for the rank of receptivities is not complete except through the mention of the accepted ones in the completion of its number forty, and verily he - may my spirit be sacrificed for him - is the One Who standeth by God's leave between the worlds and Who judgeth between the two gulfs. Whoso possesseth inner knowledge can expand in that station whatsoever he willeth regarding the emergence of the signs of realities and the tokens of subtleties, and all that God, glorified be He, hath placed in all stations beneath his rank and the manifestation of His Will, where the nature of exposition in the paths of that utterance is not hidden from you.
- 61 4. Then from the fourth letter, the letter 'Ayn: the transcendence of the Divine Unity in the stations of the Lahut, then the transcendence of Oneness in the conditions of the Jabarut, then the transcendence of the All-Merciful in the stations of the Mulk and Malakut, then the transcendence of the Eternal
- ثمّ الحرف الثاني حرف الألف و أنّه الإشارة إلى مقامات الاء الفردوس و أوامر الرحمن و أنّه الحرف الذي قام به كلّ الحروف و لديه مشهود بإذن الله كلّ البطون و لا يعرف حقيقة سرّ ذلك الأمر المستور إلّا من شاء الله و كلّ اسم يطلق عليه اسم الشّيئية لو جعل الإنسان تفسير ذلك الألف ليعمل حقّاً و له أجر في كتاب الله بما اظهر مكنون الظهورات في غياهب الكلمات و الإشارات و له مراتب إذا لاحظت جنابك تطلّع بحقيقته لا نبساط الأمر في المبدأ و المآب
- ثمّ الحرف الثالث حرف اللّام و هو الإشارة في مقام الباطن بلوآء الحبيطة المنبسطة الكلّية الأولى التي جعل الله الكلّ في ظلّها و جعل حاملها عليّاً في كلّ المقامات من عالم البدء إلى عالم الختم و هو لوآء الأحديّة التي ما جعل الله لها ظلاً و لا شأناً دون ظهور سعتها ثمّ لوآء الرّحمانية ثمّ لوآء اسم الوحديّة ثمّ لوآء الواحديّة و ما يدلّ في كينونيّة ذاته بما قدّر الله له في علم الواقع
- و أنّ دون ذلك التفسير له شئون مسطورة و هو أنّ حرف اللّام عدّة الليالي التي وعد الله موسى بن عمران في الطّور و عليه يرجع كلّ الظهور إذا غاب البطون و له وجه في طلعة الحروف ما جعل الله في غيره و لذا جعل الله وسط اسم عليّ عليه السّلام حرف اللّام لأنّ رتبة القوابل لم يتمّ إلّا بذكر المقبولات في تمام عدّه أربعين و أنّه - روجي فداه - هو القاتم بإذن الله بين العالمين و الحاكم بين الطّنجين و لمن له علم الباطن يقدر أنّ يبسط في ذلك المقام كلّ ما شاء من بروز إشارات الحقايق و علامات الرّقايق و ما جعل الله سبحانه في كلّ المقامات تحت رتبته و ظهور إرادته حيث لا يخفى على جنابك شأن التّبيان في سبل ذلك البيان
- ثمّ من الحرف الرّابع حرف العين علوّ الأحديّة في مقامات اللاهوت ثمّ علوّ الواحديّة في شئون الجبروت ثمّ علوّ الرّحمانية في مقامات الملك و الملوك ثمّ علوّ الصّمدانيّة فيما تجلّى الله من

in what God has manifested from all through all in the realities of souls and horizons in the realm of Nasut.

- 62 5. Then from the fifth letter, the letter Sad: the mention of the stations of Eternality manifested in the essences and beings of the people of Lahut, then the radiant, sanctified Eternality manifested in the essential natures of the abstract beings of Jabarut, then the brilliant, wondrous Eternality from the inner realities of the people of Mulk and Malakut, then the Eternality which relates the first rank from the degrees of action wherein God has sent down the forms of His light's manifestations in the souls of the people of Nasut.

- 63 6. Then from the sixth letter, the letter Ra: the universal mercy through which God created the Will by itself before all things, then made it the cause of all atoms, then the unitary mercy through which God created the souls of whatsoever His knowledge encompasses in the Book, then the universal mercy descending in the station of Destiny - a surging, boundless, billowing ocean wherein the ordinances of creation are distinguished, and blessed is he who is blessed through recognition of the station which God created at the ultimate end of that station, and wretched is he who is wretched through his heedlessness of what God has sent down in that surging, boundless, billowing ocean.

- 64 Then the mercy which embraceth all things, which God its Creator made to be one hundred parts, as Al-'Askari explained in his commentary on "the All-Merciful," and through one part thereof He showeth mercy unto all who dwell in the world, and through ninety-nine parts God will show mercy unto His servants on the Day of Resurrection according to what He hath willed and ordained in the Book - and this is the all-embracing mercy which encompasseth the believer and the infidel and all things, and verily through that mercy the essential natures of all contingent beings came into existence and were endowed with identity. And verily God made Husayn, peace be upon him, the bearer of that mercy in that station, and therefore he - may my spirit and all who dwell in the kingdom of Command and Creation be a sacrifice unto him - will intercede before God on the Day of Resurrection as none other can intercede. May God grant me and all who desire to attain his intercession on the Day of Reckoning - verily He is the All-Forgiving in the beginning and the end.

- 65 7. Then from the seventh letter, the letter Alif: the inner reality of the Will as the beginning of action, which the people

لكلّ بكلّ في حقايق الأنفس والآفاق في أرض
النّاسوت

62 ثمّ من الحرف الخامس حرف الصّاد و ذكر
مقامات الصّمدانيّة المتجلّية في كينونيّات و
ذوات أهل اللاهوت ثمّ الصّمدانيّة المتشعّشة
المتقدّسة المتجلّية في ذاتيّات مجردات أهل
الجبروت ثمّ الصّمدانيّة اللامعة البديعة من آنيّات
حقايق أهل الملك و الملكوت ثمّ الصّمدانيّة التي
تحتكي عن رتبة الأولى عن مراتب الفعل التي
نزل الله اشباح ظهورات نوره في نفسانيّات أهل
النّاسوت

63 ثمّ من الحرف السادس حرف الرّاء الرّحمة الكلّية
التي خلق الله بها المشيئة بنفسها قبل كلّ شيء ثمّ
جعلها علّة جميع الذّرات ثمّ الرّحمة الواحديّة التي
خلق الله بها نفوس ما أحاط علمه في الكتاب ثمّ
الرّحمة الكلّية النّازلة في مقام القدر طمطم ذاخر
مواج الذي فيه يميّز أحكام الخلايق و يسعد من
يسعد بعرفان المنزلة التي خلق الله في منتبى ذلك
المقام و يشقى من يشقى بما لا يشعر بما نزل الله
في ذلك الطمطم ذاخر المواج

64 ثمّ الرّحمة التي وسعت كلّ شيء و جعلها الله بارئها
مأته جزء كما صرح بذلك العسكري في تفسير
للرحيم و يرحم بجزء واحدة منها من يوجد في
عالم الدّنيا و يتسع و تسعين جزءاً يرحم الله عباده
يوم القيامة بما أراد و قدّر في الكتاب و هي الرّحمة
الجامعة التي وسعت المؤمن و الكافر و كلّ الأشياء
و أنّ تلك الرّحمة وجدت و ذوّت جوهريّات
ذوات كلّ الممكّات و أنّ الله قد جعل حامل
تلك الرّحمة في ذلك المقام الحسّين (ع) ولذا أنّه
- روجي و من في ملكوت الأمر و الخلق فداه -
يشفع يوم القيمة عند الله بما يشفع بمثله أحد سواه
رزقني الله و كلّ من أراد لقاء شفاعة في يوم
الحساب أنّه هو الغفار في المبدأ و المآب

65 ثمّ من الحرف السّابع حرف الألف آنيّة المشيئة
بدء الفعل يعبر أهل الحقيقة عنها بالإرادة ثمّ آنيّة

of truth express as Purpose, then the inner reality of essential natures in the rank of Destiny from the realm of Lahut and Jabarut and Mulk and Malakut, then the inner reality which God created in the realities of all things from the principles of causes which end in impenetrable, pitch-black darkness, then the inner reality whereby the truthful one is distinguished in the manifestations of the signs of majesty from others when the decree of the Concourse on high is not witnessed.

الجوهريات في رتبة القدر من عالم اللاهوت و الجبروت و الملك و المملوك ثم آتية التي خلق الله في حقايق كلشيء من مبادئ العلل التي ينتهي بالظلمات الصماء الدهماء الصيلم ثم آتية التي بها يميز الصادق في ظهورات آثار الجلال عن دونه إذا لم يشاهد حكم المأل

- 66 8. Then from the eighth letter, the letter Nun: the light of God in the station of the essential natures of the manifestations of Lahut, then the light of God in the station of the essences of the beings of Jabarut, then the light of God in the hidden meanings of the verses of Mulk and Malakut, then the light of God which was sent down in the Qur'an and which He attributed to His own exalted Self, where He, exalted be His mention, said: "God is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth even though no fire touched it. Light upon Light! God guides to His Light whom He wills. God sets forth parables for men, and God has knowledge of all things."²

66 ثم من الحرف الثامن حرف النون نور الله في مقام جوهريات تجليات اللاهوت ثم نور الله في مقام كينونيات ذوات الجبروت ثم نور الله في مستسرات آيات الملك و المملوك ثم نور الله الذي نزل في القرآن و نسبه لعزة نفسه إلى نفسه حيث قال عز ذكره الله نور السموات و الأرض مثل نوره كمشكاة فيها مصباح المصباح في زجاجة الزجاج كآنها كوكب دري يوقد من شجرة مباركة زيتونة لا شرقية ولا غربية يكاد زيتها يضيئ و لم تمسسه نار نور على نور يهدي الله لنوره من يشاء و يضرب الله الأمثال للناس و الله بكل شيء عليم

- 67 9. The ninth letter is the letter Alif, signifying the will of the action itself in the stations of principles and causes, then signifying the third rank among the ranks of action. In that station are distinguished the wills of created things, to which the Proof referred in the visitation prayer of the Family of God, which issued from the Sacred Precinct to 'Uthman ibn 'Umar, where he, exalted be His mention, said: "Verily your will is the will of God..." Then there is the will by which God created the essences of wills beneath the rank of the Family of God from among the Prophets, Messengers and Martyrs. Then there is the will which God placed in the chain of subjects, and through these two man does what he wills. Glory be to God, exalted is He above what those who draw comparisons say about His wisdom.

67 ثم الحرف التاسع حرف الألف إرادة نفس الفعل في مقامات المبادئ و العلل ثم إرادة رتبة الثالث من مراتب الفعل و أنّ في ذلك المقام يميز إرادات الموجودات و إليه أشار الحجّة في زيارة آل الله التي طلعت من الناحية المقدسة إلى عثمان بن عمر و حيث قال عز ذكره و أنّ مشيتكم ذات مشية الله اطلع ثم الإرادة التي خلق الله بها كينونيات الإرادات في تحت رتبة آل الله من النبيين و المرسلين و الشهداء ثم الإرادة التي جعل الله في سلسلة الرعية و أنّ بهما يفعل الإنسان ما أراد سبحانه الله و تعالى عما يقولون المشبهون في حكمه

- 68 Indeed some philosophers have erred in explaining the mention of God's will, claiming it to be an attribute of the Divine Essence. This is manifest unbelief in the school of the pure Family of God, for will is an attribute of action, and God originated it through the Primal Will for its own manifestation in the stations of the abstract and the accidental. None knows

68 و لقد زلت أقدام بعض الحكماء في بيان ذكر إرادة الله حيث ذهبوا بأنّه صفة الذات و إنّ ذلك كفر صراح في مذهب آل الله الأطهار لأنّ الإرادة هي صفة الفعل و إنّ الله أبدعها بالمشية لظهور نفسها في مقامات المجردات و العرضيات و لا

²Qur'an 24:35.

the nature of what God has originated in those stations save whom God wills. He is the Most High, the Most Exalted.

يعلم كيفية ما أبدع الله في تلك المقامات إلا من شاء الله أنه هو العلي المتعال

- 69 10. The tenth letter is the letter Lam, signifying the pearls which God created in the seas of the Divine Realm, then the pearls which God created in the seas of the Realm of Power, then the pearls which God created in the seas of the Kingdom and Dominion, then the pearls which God created in the seas of the earthly realm, of every kind that God created by His command. He is the Mighty, the Bestower.

69 ثم من الحرف العاشر حرف اللام اللثائي التي خلق الله في بحور اللاهوت ثم اللثائي التي خلق الله في بحور الجبروت ثم اللثائي التي خلق الله في أبحر الملك و الملكوت ثم اللثائي التي خلق الله في أبحر أرض الناسوت من كل نوع ما خلق الله بأمره أنه هو العزيز المنان

- 70 11. The eleventh letter is the letter Alif, signifying the origination of the Primal Will in the world of the Cloud, then the creation of Will after the Divine Realm in the Realm of Power, then the bringing into being of essences from what God's knowledge has encompassed in the realm of the Kingdom, then the generation of pure being in the rank of Destiny according to what God's Book encompasses in the realm of Dominion.

70 ثم من الحرف الحادي عشر حرف الألف أبداع المشية في عالم العماء ثم اختراع الإرادة بعد عالم اللاهوت في عالم الجبروت ثم إنشاء الجوهريات مما احصى علم الله في عالم الملك ثم احداث البحث في رتبة القضاء بما يحصي كتاب الله في عالم الملكوت

- 71 12. The twelfth letter is the letter Nun, signifying the pure light in the dawning of the manifestation of the Divine Essence, then the determinate light in the world of Names and Attributes, then the light connected to the third pillar of the Throne, which God made yellow in color facing the first pillar of white color, then the light which God created in the lamp which tells of its manifestation in the colors of the Throne from yellow after white, then green before red. This is God's light in the horizons and souls and the greater worlds, whereby the separated were united and the united were separated according to what God willed and ordained in the beginning and the return.

71 ثم من الحرف الثاني عشر حرف النون النور البحث في طلعة ظهور حضرت الذات ثم النور المتعين في عالم الأسماء والصفات ثم النور المتعلق بالركن الثالث من العرش الذي جعل الله لونه الأصفر في تلقاء الركن الأول لون الأبيض ثم النور الذي خلقه الله في المصباح الذي يحكي عن ظهوره الوان العرش من لون الصفرة بعد البياض ثم الأخضر قبل الأحمر وأن ذلك نور الله في الآفاق والأنفس والعوالم الكبرى الذي به ألفت المفترقات واقتربت المؤلفات بما شاء الله وقدر في المبدأ ثم يوم المآب

- 72 13. The thirteenth letter is the letter Sin, signifying the glory of splendor, then the glory of praise, then the glory of the Cloud, then the glory of Destiny when it flows to execution and is not preceded by origination.

72 ثم من الحرف الثالث عشر حرف السين سناء البهاء ثم سناء الثناء ثم سناء العماء ثم سناء القضاء إذا جرى لامضاء ولا يسبقه البداء

- 73 14. The fourteenth letter is the letter Alif, signifying the signs of Unity in the manifestations of the stations of the Divine Realm, then the signs of Oneness in the conditions of the appearances of the Realm of Power, then the signs of the All-Merciful in the tokens indicating the signs of the Dominion and the Kingdom, and what was established upon the throne of bounty by God's leave in all stations of limitation and infinitude according to God's will in the manifestation of the essence of the dominion and kingdom; then the signs radiating from those signs dawning in the essential realities of abstract beings

73 ثم من الحرف الرابع عشر حرف الألف آيات الأحديّة في ظهورات مقامات عالم اللاهوت ثم آيات الواحدية في شئون بروزات عالم الجبروت ثم آيات الرحمانية في علامات دلالات آيات الملك و الملكوت وما استوت على عرش العطاء بإذن الله في كل مقامات الحد والآنهاء بما شاء الله في ظهور نفس الملك و الملكوت ثم الآيات المتجلية عن تلك الآيات المشرقة في جوهريات كينونيات

and what God's knowledge has encompassed in the world of names and attributes.

ذَوَاتِ الْمَجَرَّدَاتِ وَ مَا أَحْصَى عِلْمُ اللَّهِ فِي عَالَمِ
الْأَسْمَاءِ وَالصِّفَاتِ

- 74 15. Then from the fifteenth letter, the letter Nun: the white light from which every whiteness in contingent existence became white; then the yellow light from which yellowness in all things became yellow in their essences; then the green light from which everything in the heavens and earth became green according as God the All-Merciful willed and revealed in the Furqan; then the red light from which redness in all things became red from the mystery of contingent existence in their essences.

74 ثُمَّ مِنَ الْحَرْفِ الْخَامِسِ عَشَرَ حَرْفِ النَّونِ نُورَ
الْأَبْيَضِ الَّذِي مِنْهُ أَبْيَضَ كُلُّ بَيَاضٍ فِي الْإِمْكَانِ
ثُمَّ النَّورِ الْأَصْفَرِ الَّذِي مِنْهُ أَصْفَرَتِ الصَّفْرَةُ فِي
كُلِّ شَيْءٍ بِالْأَعْيَانِ ثُمَّ النَّورِ الْأَخْضَرِ الَّذِي مِنْهُ
أَخْضَرَ كُلُّ شَيْءٍ فِي السَّمَوَاتِ وَالْأَرْضِ بِمَا أَرَادَ
اللَّهُ الرَّحْمَنُ وَأَنْزَلَ فِي الْفُرْقَانِ ثُمَّ النَّورِ الْأَحْمَرِ
الَّذِي مِنْهُ أَحْمَرَتِ الْحُمْرَةُ فِي كُلِّ شَيْءٍ مِنْ سِرِّ
الْإِمْكَانِ فِي الْأَعْيَانِ

- 75 16. Then from the sixteenth letter, the letter Lam: verily it is the banner in the stations of creation and composition with their endless manifestations, and through it realities are realized, entities are specified, utterances are repeated, and pearls shine forth, and whatsoever the word of names and attributes is applied to.

75 ثُمَّ مِنَ الْحَرْفِ السَّادِسِ عَشَرَ حَرْفِ اللَّامِ وَ أَنَّ
لِلْوَاءِ فِي مَقَامَاتِ التَّوَكُّينِ وَ التَّدْوِينِ بِمَا لَا نِهَايَةَ لَهَا
بِهَا وَإِنَّ بِهِ تَحَقَّقَتِ الْمَتَحَقِّقَاتُ وَ تَعَيَّنَتِ الْمَتَعَيِّنَاتُ
وَ تَلَجَّلَتِ الْمَتَلَجَّلَاتُ وَ تَلَأَلَّتِ الْمَتَلَأَلَاتُ وَ مَا
يَطْلُقُ عَلَيْهِ ذِكْرُ كَلِمَةِ الْأَسْمَاءِ وَالصِّفَاتِ

- 76 17. Then from the seventeenth letter, the letter Fa': the uniqueness of unity; then the uniqueness of the All-Merciful; then the uniqueness of signs which God created and the ranks of essential realities of beings of the dominion and kingdom; then the uniqueness of stations of the principles of causes and what God created in the essential realities of ranks of origination and modes of invention according to God's will and desire in the Book, verily He is the Mighty, the Bestower.

76 ثُمَّ مِنَ الْحَرْفِ السَّابِعِ عَشَرَ حَرْفِ الْفَاءِ فِرْدَانِيَّةِ
الْوَحْدَانِيَّةِ ثُمَّ فِرْدَانِيَّةِ الرَّحْمَانِيَّةِ ثُمَّ فِرْدَانِيَّةِ الْآيَاتِ
الَّتِي خَلَقَ اللَّهُ وَ مَرَاتِبِ كَيُونِيَّاتِ ذَوَاتِ أَهْلِ
الْمُلْكِ وَ الْمَلَكُوتِ ثُمَّ فِرْدَانِيَّةِ مَقَامَاتِ مَبَادِي الْعِلْلِ
وَ مَا خَلَقَ اللَّهُ فِي جَوْهَرِيَّاتِ مَرَاتِبِ الْإِبْدَاعِ وَ
شُثُونَاتِ الْأَخْتِرَاعِ بِمَا شَاءَ اللَّهُ وَ أَرَادَ فِي الْكِتَابِ
أَنَّهُ هُوَ الْعَزِيزُ الْمُنَّانُ

- 77 18. Then from the eighteenth letter, the letter Ya': the sea of the realm of Lahut; then the sea of the realm of Jabarut; then the sea of the dominion and kingdom; then the sea about which God revealed His decree in the Qur'an where He, exalted be His mention, said: "And We revealed unto Moses' mother, saying: Suckle him, and when thou fearest for him then cast him into the sea, and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him one of Our messengers."

77 ثُمَّ مِنَ الْحَرْفِ الثَّامِنِ عَشَرَ حَرْفِ الْيَاءِ يَمُّ أَرْضِ
الْأَلَاهُوتِ ثُمَّ يَمُّ أَرْضِ الْجَبَرُوتِ ثُمَّ يَمُّ أَرْضِ الْمُلْكِ
وَ الْمَلَكُوتِ ثُمَّ يَمُّ الَّذِي نَزَلَ اللَّهُ حُكْمَهُ فِي الْقُرْآنِ
حَيْثُ قَالَ عَزَّ ذِكْرُهُ وَ أَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ
ارْضِعِيهِ وَ إِذَا خَفَتْ عَلَيْهِ فَالْقِيهِ فِي الْيَمِّ وَ لَا تَخَافِي
وَ لَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَ جَاعِلُوهُ مِنَ الْمُرْسَلِينَ

- 78 19. Then from the nineteenth letter, the letter Kha': the state of the seclusion of oneness from all else, and the imposition of the separation of attributes but not isolation between what God created through origination and what is besides it; then the seclusion of the act from the object; then the seclusion of the cause from the effect; then the seclusion of what God created in the upper chain from the lower chain.

78 ثُمَّ مِنَ الْحَرْفِ التَّاسِعِ عَشَرَ حَرْفِ الْخَاءِ شَأْنُ خُلُوةِ
الْأَحْدِيَّةِ عَمَّا سِوَاهَا وَ فِرْضُ بَيْنُونَةِ الصِّفَةِ لَا الْعِزَّةِ
بَيْنَ مَا خَلَقَ اللَّهُ بِالْإِبْدَاعِ وَ مَا سِوَاهُ ثُمَّ خُلُوةُ الْفِعْلِ
عَنِ الْمَفْعُولِ ثُمَّ خُلُوةُ الْعِلَّةِ عَنِ الْمَعْلُولِ ثُمَّ خُلُوةُ مَا
خَلَقَ اللَّهُ فِي سِلْسَلَةِ الْفَوْقِ عَنْ سِلْسَلَةِ التَّحْتَ

- 79 20. Then from the twentieth letter, the letter Sin: the splendor of God in the world of the divine cloud; then the splendor of

God in the world of glory; then the splendor of God in the world of decree; then the splendor of God in the world of execution.

79 ثم من الحرف العشرين من حرف السين سناء الله في عالم العماء ثم سناء الله في عالم البهاء ثم سناء الله في عالم القضاء ثم سناء الله في عالم الامضاء

- 80 21. Then from the twenty-first letter, the letter Ra': the humming of the army of bees of Lahut in the thickets of Jabarut; then the thickets which God created for the familiarity of fabricated things; then the thickets wherein God ordained the decree of justice and none attains to it except through grace; then the thickets which God intended for all He created and originated from what His knowledge encompasses, verily He is the Mighty, the Powerful.

80 ثم من الحرف الواحد والعشرين حرف الراء رنات عسكر نحل اللاهوت في أجمة الجبروت ثم الأجمة التي قد خلقها الله لا يلاف المفتريات ثم الأجمة التي قد قدر الله فيها حكم العدل ولا يصل لأحد إلا بالفضل ثم الأجمة التي أراد الله لكل ما خلق و بدء مما أحاط علمه أنه هو العزيز المقتدر

- 81 22. Then from the twenty-second letter, the letter Alif: the root of the universal tree which God created in the realm of Lahut and made it a sign for the manifestation of the light of His eternity in origination; then the root of the Tuba tree in Paradise; then the root of the blessed leaf which was paired with the first branch from the tree which God created for the manifestation of the sign of divine authority in the station of bodies; then the root of the sacred tree which spoke on the Mount by God's leave and indicated naught but God - glorified, glorified and exalted be He above what they describe.

81 ثم من الحرف الثاني والعشرين حرف الألف أصل شجرة الكلية التي خلقها الله في عالم اللاهوت وجعلها آية لظهور نور أزليته في الإبداع ثم أصل شجرة الطوبى في الرضوان ثم أصل ورقة المباركة التي ذوت بالغصن الأول من الشجرة التي خلقها الله لظهور آية الولاية في مقام الأجسام ثم أصل الشجرة المقدسة التي نطقت في الطور بإذن الله و ما دلت إلا على الله سبحانه سبحانه وتعالى عما يصفون

- 82 23. Then from the twenty-third letter, the letter Lam, which in that station is the Most Great Tablet wherein all conditions are enumerated, then the Tablet of Command wherein God has inscribed all that He has revealed, then the Preserved Tablet which records the deeds of all creation to the extent encompassed by God's knowledge, then the Tablet which God created through Azrael's knowledge for bestowing spirit upon every possessor of spirit, and verily he looks upon it at all times and obeys his Lord's command according to what he learns of the decrees of that Tablet by God's leave - glorified and exalted be He.

82 ثم من الحرف الثالث والعشرين حرف اللام أنه في ذلك المقام اللوح الأعظم الذي يحصى فيه كل الشئون ثم لوح الأمر الذي ما نزل الله شيئاً إلا و قد سطر فيه ثم لوح الحفيظ الذي يحصى أعمال كل الخلائق إلى ما قد أحاط علم الله ثم اللوح الذي قد خلقه الله بعلم عزرائيل لفيض روح كل ذي روح وأنه ينظر إليه في كل حين و يطيع أمر ربه بما يطلع من أحكام ذلك اللوح بإذن الله سبحانه وتعالى

- 83 24. Then from the twenty-fourth letter, the letter Alif, the first sign of Oneness which God gave for the repetition of that primal Remembrance, then the sign of Oneness which God gave through the Imams of religion whereby they unite with God their Creator in all things and unite with God only through what God has testified for them within the knowledge of the unseen, then the sign of Oneness which God has deposited in the reality of all upon which the name of anything is bestowed from the worlds of the abstract, material, essential, accidental, qualitative and whatsoever God's knowledge encompasses beyond those indications and signs whereby they turn toward

83 ثم من الحرف الرابع والعشرين حرف الألف آية الأحديّة الأولى التي قد اعطاها الله لتكرار ذلك الذكر الأول ثم آية الأحديّة التي قد اعطاها الله بأئمة الدين الذين بها يوحدون الله بارئهم في كل شيء و لا يوحدون الله إلا بما شهد الله لهم بهم في علم الغيب ثم آية الأحديّة التي قد اودع الله في حقيقة كل ما وقع عليه اسم شيء من عوالم المجرديات و الماديات و الجوهريات و

the dawning-place of the manifestation of the Divine Essence through negating names, multiplicities and attributes.

العرضيات والكيفيات و ما أحاط علم الله ورآه
تلك الدلالات و الإشارات التي بها يتوجهون
إلى طلعة ظهور حضرت الذات بنفي الأسماء و
الكثرات والصفات

- 84 25. Then the twenty-fifth letter, the letter Alif, the command of God whereby man recognizes the signs of abstraction, the tokens of uniqueness, the evidences of unity and the stations of glorification, then the command of God whereby the servant knows the stations of Oneness, essential identities, spiritual realities and the stations which God has made unceasing in every place, to which the Proof refers in his prayer on the day of Rajab: "And by the stations which cease not in any place." Then the command of God whereby the separate things became separate, the gathered things gathered, the harmonious things harmonized, and there appeared what was in the kingdom of names and attributes and the stations of ends and conclusions up to what God ordained in the rank of the Book. Then the command of God which Husayn son of 'Ali established on the day of 'Ashura when none could stand with him save those who willed and who had taken the covenant of his love in the realm of pre-existence. Thus he said when he stood before the party of Satan: "Do you call upon Baal and forsake the Best of creators?" So I ask God of His grace to gather us with those who desire His decree and who detest those who are content with the deeds of those who fought against him - may God punish them as they deserve, for God is not unjust to His servants.

84 ثم الحرف الخامس والعشرين حرف الألف أمر الله الذي به يعرف الإنسان آيات التجريد و علامات التفريد و دلالات التوحيد و مقامات التمجيد ثم أمر الله الذي يعرف به العبد مقامات الواحدية و الكينونيات الذاتية و النفسانيات المعنوية و المقامات التي جعل الله لا تعطيل لها في كل مكان و إليه الإشارة قول الحجة (ع) في دعائه يوم رجب و بمقامات التي لا تعطيل لها في كل مكان ثم أمر الله الذي به افتقرت المفترقات و اجتمعت المجتمعات و اختلفت المؤتلفات و اظهرت ما في ملكوت الأسماء و الصفات و مقامات الغايات و النهايات إلى ما قدر الله في رتبة الكتاب ثم أمر الله الذي اقامه أبو عبد الله الحسين (ع) في يوم عاشورا و لم يقدرُوا أن يقوم معه إلا من شاء و أخذ عهد محبته في مشهد الذر و لذا قال لما قام تلقاء حزب الشيطان اتدعون بعلاً و تدزون احسن الخالقين فاستل الله من فضله أن يحشرنا مع الذين يريدون حكمه و يغيضون الذين يرضون بفعال الذين حاربوا معه عذبهم الله بما استحقوا و ما الله بظلام للعبيد

- 85 26. Then from the twenty-sixth letter, the letter Lam, the slight sins which God intended in the Book for those who dwell beyond the veils of divinity - servants for whom God has not established specific manifestation in the rank of appearance even if they possess rank of appearance, and they are a people who look upon things only through the gaze of the Lord, exalted be His glory. Were they to look at anything without the perspective of the First Point, they would not be among the people of that station. God knows their station and is aware of their conditions. May God grant me, and those who are righteous among their fathers and their offspring, to dwell in the Gardens of Eden. Verily, He is the All-Forgiving, the Loving. Then there are those whom God has placed beneath the shade of the yellow corner of the Throne, and they are people in whom the fruit of the present has appeared more than those dwelling in the station of the first corner, and thus its color appeared as yellow. Then there are those whom God has placed beneath the shade of the green light from the third corner of

85 ثم من الحرف السادس والعشرين حرف اللام اللهم الذي أراد الله في الكتاب للذين يسكنون ورآه حجاب اللاهوت العباد الذين ما جعل الله لهم آنية المعينة في رتبة الظهور و لو كان فيهم في رتبة الظهور و هم قوم ما ينظرون في الأشياء إلا بنظر الرب جلّ سبحانه و لو نظروا إلى شيء بدون طرف البدء لم يكونوا من أهل ذلك المقام الله يعلم مقامهم و يطلع باحوالهم رزقي الله في جنات عدن و من صلح من آبائهم و ذرياتهم انه هو الغفور الودود ثم لم الذين قد جعلهم الله في تحت ظل ركن الأصفر من العرش و هم قوم قد ظهر فيهم ثمرة الآنية أكثر من الساكنين في مقام الركن الأول و لذا ظهر لونه الصفرة ثم لم الذين جعلهم

the Throne. Then there are those whom God has placed beneath the shade of the red light from the fourth corner of the Throne, and in that station appear the principles of the light of the first corner in its reality, then the light of the second corner in its manifestation, then the light of the third corner in its attributes, and thus multiplicities and infinities are found beyond these stations.

الله في تحت ظلّ نور الأخضر من الركن الثالث من العرش ثم لم الذين جعلهم الله في تحت ظلّ نور الأحمر من الركن الرابع من العرش و أنّ في ذلك المقام تظهر مبادئ نور ركن الأول بحقيقته ثم ركن نور الثاني بظهوره ثم ركن نور الثالث بشئونه ولذا وجدت الكثرات والانهيات وراء تلك المقامات

86 And if the observer were to look with the perspective of the First Point at these signs, he would know the wisdom of grace in that corner and justice in the ranks to which I have referred. Verily, unto God returns all judgment in the beginning and the return.

86 و أنّ الناظر لو ينظر بطرف البدء إلى تلك الإشارات ليعرف حكم الفضل في ذلك الركن و العدل في المراتب التي اشترت إليها و إنّ إلى الله يرجع الحكم في المبدأ والمآب

87 27. Then from the twenty-seventh letter, the letter Dhal: the pinnacle of the Throne in the heights of the Command, then the pinnacle of Paradise, then the pinnacle of the ranks of the abstract and essential realities, then the pinnacle of everything upon which falls the name of anything among names and attributes.

87 ثمّ من الحرف السابع والعشرين حرف الذال ذروة العرش في على الأمر ثمّ ذروة الفردوس ثمّ ذروة مراتب المجردات والجوهريات ثمّ ذروة كلّ ما وقع عليه اسم شيء من الأسماء والصفات

88 28. Then from the twenty-eighth letter, the letter Ya, which is the letter that God created at the end of the name of 'Ali (peace be upon him) for the manifestation of the ten grips at the ultimate rank of the Seal. This letter is among the luminous letters, and God created the origin of letters as an example of the supreme realm. Fourteen letters thereof are for the manifestation of the Family of God (peace be upon them) in the stations of composition and creation, and it is the path of 'Ali, truth we hold fast to. And fourteen letters thereof are for the manifestation of the stations of reflections of those mirrors in the station of exposition. God has not created anything self-subsisting except through the causality of those universal meanings in the rank of the spirits of those letters, then the causality of those letters in the rank of the utterances of these letters which are the station of bodies. And there is no end to God's bounty in any regard.

88 ثمّ من الحرف الثامن والعشرين حرف الياء وهو حرف الذي قد خلق الله في اخر اسم عليّ (ع) لظهور قبضات العشر في منتهى رتبة الختم و أنّ هذه الحرف هو من حروف التوراتية و أنّ أصل الحروف قد خلقها الله مثال عالم العلوي فأربعة عشر حرفاً منها لظهور آل الله (ع) في مقامات التدوين والتكوين وهي صراط عليّ حق نمسكه وأربعة عشر حرفاً منها لظهور مقامات عكوس تلك المراتب في مقام التبيان و أنّ الله ما خلق شيئاً قائماً بذاته إلا بعليّة تلك المعاني الكلية في رتبة ارواح تلك الحروف ثمّ عليّة تلك الحروف في رتبة الفاظ هذه الحروف التي هي مقام الأجساد و ما كان لفيض الله في شأن من نفاذ

89 29. Then from the twenty-ninth letter, the letter Nun, which may be interpreted as that which brings forth the inner wisdom from utterances: the light of creation in the rank of glorification, then the light of invention in the rank of praise, then the light of origination in the rank of unity, then the light of glory in the rank of magnification.

89 ثمّ من الحرف التاسع والعشرين حرف النون وهو يصحّ أن يؤول الذي يخرج حكم البواطن من الألفاظ نور الإبداع في رتبة التسليح ثمّ نور الاختراع في رتبة التّحميد ثمّ نور الإنشاء في رتبة التّهيل ثمّ نور البهاء في رتبة التّكبير

90 30. Then from the thirtieth letter, the letter Alif: the Command of God by which the heavens and earth were established, then the Command of God by which the laws of religion are

90 ثمّ من الحرف الثلاثين حرف الألف أمر الله الذي به قامت السموات والأرض ثمّ أمر الله الذي به

confirmed in all stations, then the Command of God which He has made obligatory upon all to know and understand its reality, then the Command of God which has appeared upon the realities of all created things as He willed, how He willed, such that none among the people of creation knows how that is, except as God, glorified and exalted be He above what they describe, may will.

- 91 31. Then from the thirty-first letter, the letter Mim: the glory of God in the kingdoms of the heavens and earth, then the glory of God in the stations of Command and Creation; then the glory of God for His chosen ones whom He hath created for Himself and selected for His Cause, making them the station of His Self in expression, inasmuch as God cannot be perceived by sight while He perceiveth all sight, and He is the All-Subtle, the All-Informed. Then the glory of God for all His servants whom He hath created from nothing by His decree, and ordained for them every good thing should they follow His command through His grace. Verily He is the Bestower, the Possessor of Perpetual and Supreme Grace.

- 92 32. Then from the thirty-second letter, the letter Nun, signifying the light of God in the Primary Niche; then the light of God in the Lamp; then the light of God in the stations which God hath ordained for everything in His creation from the numbered chains: the first chain being the rank of the manifestation of the principles of action, then the second chain being the principles of the manifestation of the chain of the Seal, then the chain of the essential realities of creation from the human plane until reaching the station of dust.

- 93 33. Then the thirty-third letter, the letter Waw, signifying the Authority which God hath created for the manifestation of His Own Authority in the principles of the Command and the final ends of the Seal; then the Authority which God bestowed upon Muhammad in stations which none can reckon save God; then the Authority which God established for 'Ali in all stations, signs, tokens and verses; then the Authority which God established in the essences of the abstract realities of contingent beings in all ranks and stations.

- 94 34. Then the thirty-fourth letter, the letter Alif, signifying the mention of that Eternity which God hath reserved for Himself and hath forbidden its like to be attributed to any other, and through it God unifieth all His servants - that Eternity which was expressive of the manifestation of His Presence, whereof God made its beginning the same as its end, and its end the

تثبت أحكام الدين في كل المقامات ثم أمر الله الذي فرض على الكل أن يعرفه ويطالع بحقيقته ثم أمر الله الذي ظهر على حقائق الممكنات بما شاء كما شاء حيث لا يعلم كيف ذلك أحد من أهل الإنشاء إلا إذا شاء الله سبحانه وتعالى عما يصفون

91 ثم من الحرف الواحد والثلاثين حرف الميم مجد الله في ملكوت السموات والأرض ثم مجد الله في مقامات الأمر والخلق ثم مجد الله لأوليائه الذين قد اخترعهم لنفسه واتجبههم لأمره وجعلهم مقام نفسه في الأداء إذ كان الله لا يدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير ثم مجد الله لكل عباده بما قد خلقهم لا من شيء لحكم وقدر لهم كل الخير إن يتبعوا أمره بفضل الله هو المنان ذو الفضل الدائم العظيم

92 ثم من الحرف الثاني والثلاثين حرف النون نور الله في المشكوة الأولى ثم نور الله في المصباح ثم نور الله في المقامات التي قد قدر الله لكل شيء من خلقه من السلاسل المحدودة السلسلة الأولى رتبة ظهور مبادئ الفعل ثم السلسلة الثانية مبادئ ظهور سلسلة الختم ثم سلسلة جوهريات الإبداع من طبقته الإنسان إلى أن اتصل الأمر إلى شأن التراب

93 ثم الحرف الثالث والثلاثين حرف الواو الولاية التي قد خلقها الله لظهور ولاية نفسه في مبادئ الأمر وغايات الختم ثم الولاية التي قد اعطاها الله لمحمد (ص) في المقامات التي لا يحصيها أحد إلا الله ثم الولاية التي قد جعل الله عليها (ع) في كل المقامات والدلالات والعلامات والآيات ثم الولاية التي قد جعل الله في كينونيات مجردات الممكنات في كل المراتب والمقامات

94 ثم الحرف الرابع والثلاثين حرف الألف ذكر الأزلية التي قد اختصها الله لنفسه وحرم بمثلها ذكرها على غيره وبها يوحد الله كل عباده الأزلية التي كانت حاكبة عن ظهور حضرته التي جعل الله أولها عين آخرها وآخرها عين أولها وباطنها عين ظاهرها و

same as its beginning, and its inward aspect the same as its outward aspect, and its outward aspect the same as its inward aspect - the pure, absolute Eternity that indicateth God, glorified be He. Then the Eternity which He permitted for the First Mention from His Self, and Light from His Command, and Sign from His Sovereignty, and Geometry from His Grandeur, and Greatness from His Might, and Manifestation from His Hidden Presence, and made it for Muhammad, His Beloved, whom He chose in the First World for the manifestation of the sovereignty of His Self, and selected from among all the atoms of contingent beings in the worlds of principles for the manifestation of the authority of His Self-Subsistence over all else.

- 95 Then the Eternity which God, exalted be His mention, originated for the Successors of Muhammad the Messenger of God and his daughter, establishing it in six stations for the manifestation of the letter Waw, among which is the Authority that relateth to the rank of Will and indicateth the eternity of indication in the verses of expression, and verily it is the Authority of 'Ali before whose sublime glory all within the kingdoms of creation and the cloud-veiled realm did bow down, and to the certitude of whose supreme dominion all that beareth the name of existence submitted, and it is the Authority whereby none in creation can don the garment of existence except after acknowledging him whom God hath given that supreme rank in creation. Then the Authority which was derived from that Authority and indicated the reminder of the End and the Beginning, and it is the Authority which God, glorified be He, gave to Al-Hasan ibn 'Ali - may my spirit and all within the kingdoms of Command and Creation be a sacrifice unto him - who stood in the station of His Father in all praise and glory, then in judgment and radiance, then in execution and splendor. His was all the grace that belonged to His Father in might and obedience, in loftiness and honor, and in what God had ordained in the beginning and the end. He is the One Who, by God's leave, conveys to every created thing its sustenance and gives to everything its due. For those who recognize Him in that station, neither the veils of contingent existence, nor the glories of creation, nor the proofs of explanation, nor the signs of justice in the utterance can conceal Him. God praised His Beloved through His grace, for He is indeed the Generous, the Bestower. Then the exalted, resplendent Authority which was derived from that Authority and indicated those Mirrors that tell of the Beginning - this is the Authority whose bearer God made to be Husayn. Then the Authority which God, glorified be He, specifically assigned to the Qa'im from the family of Muhammad due to His supreme glory and the pinnacle of His radiance - this is the Authority to which He points at all times

ظاهرها عين باطنها الأزلية البحتة الباتة الدالة على الله سبحانه ثم الأزلية التي أذن لأول ذكر من نفسه ونور من أمره وآية من سلطنته وهندسة من كبريائه وعظمته من جبروته وظهور من غيب حضرته وجعلها لمحمد حبيبه الذي استخلصه في العالم الأول لظهور سلطنة نفسه واصطفاه من بين كل ذرات الممكنات في عوالم المبادئ لظهور ولاية قيوميته عمّا سواه

95 ثم الأزلية التي قد أبدعها الله جلّ ذكره لأوصياء محمد رسول الله وبنته وجعلها في مقامات ستة لظهور حرف الواو فيها الولاية التي تحكي عن رتبة الإرادة وتدل على أزلية الدلالة في آيات الحكاية وإنها هي ولاية عليّ (ع) التي خضعت لعلو بهائه كلّ من في ملكوت الإنشاء والعماء وانقادت لايقان علو قهاريته كلّ ما وقع عليه اسم الأيجاد وهي الولاية التي لا يمكن أن يلبس حلة الوجود أحد في الإنشاء إلا بعد الاعتراف بمن اعطاه الله تلك المرتبة العلية في الأبداع ثم الولاية التي قد اشتقت من تلك الولاية ودلت على تكبير النهاية والبداية وهي الولاية التي قد اعطاها الله سبحانه الحسن بن عليّ (ع) وإنه - روجي و من في ملكوت الأمر والخلق فداه - كان قائماً على مقام أبيه في كلّ النّاء والبهاء ثم القضاء والسّناء ثم الأمضاء والبهاء وكان له الفضل كل ما كان له من العزة والطاعة والعلو والكرامة وما قدر الله في البداية والنهاية وأنه السائق بإذن الله إلى كلّ مخلوق رزقه والمعطى إلى كلّ شيء حقّه لا يورى لمن عرفه بذلك الشّان حجاب الإمكان ولا سبحات الأعيان ولا دلالات التّبيان ولا علامات العدل في البيان اثني الله على حبيبه بفضل الله أنه هو الجواد المتّان ثم الولاية المنبئة اللامعة التي قد اشتقت من تلك الولاية ودلت على تلك المرآت الحاكية عن البداية وهي الولاية التي جعل الله حاملها الحسين (ع) ثم الولاية التي اختصها الله سبحانه للقاء من آل محمد لعلو بهائه وذروة سنائه وهي الولاية التي يشير في كلّ حين

upon His breast, saying: "Therein authority belongs to God, the Truth. He is best in reward, and best in outcome." May God hasten His manifestation for the appearance of that exalted Authority and that sublime, resplendent station, through Muhammad and His family, the best of God's creation among humanity. Then the Authority which God gave to the Imams of the Faith, the pillars of certitude, and the guides of all creation - His servants whom God made, due to their supreme glory, to be in His Own station, and made them the pillars of His unity, the manifestations of His uniqueness, the signs of His sanctity, and the proofs of His glorification. Through that universal Authority, they do whatsoever they will by God's leave, and their command in any matter is none other than the command of God, glorified and exalted be He above what they describe. Then the Authority which God, glorified be He, gave to Fatima - may God's blessings be upon her - for the manifestation of her grandeur; she is the Greater World, and none knows her right nor the decree of the Authority which God gave her except God and those whom God created above her station. And glorified be God, the Lord of the Throne, above what they describe.

إلى صدره ويقول هنالك الولاية لله الحق هو خير ثواباً وخير عقباً تجلّ الله فرجه لظهور تلك الولاية الرفيعة والمربة العلية السنية بحمد وآله خير خلق الله في البرية ثم الولاية التي قد اعطاها الله للأئمة الدين وأركان اليقين وهداة الخلق أجمعين عباده الذين جعلهم الله لعلو بهاأهم مقام نفسه وجعلهم أركان توحيده ومظاهر تفريده وآيات تقديسه ودلالات تجييده وإنهم بتلك الولاية الكلية يفعلون كل ما يشاؤون بإذن الله وما كان أمرهم في شأن إلا أمر الله سبحانه وتعالى عما يصفون ثم الولاية التي قد اعطاها الله سبحانه لفاطمة صلوات الله عليها لظهور عظمتها هي عالم الأكبر ولا يعرف حقها ولا حكم الولاية التي اعطاها الله إلا الله ومن خلقهم الله فوق رتبها وسبحان الله رب العرش عما يصفون

96 35. Then from the thirty-fifth letter, the letter Waw: The Authority which God created in the Imam. Then the Authority which was derived from the trace of that Authority, which God gave to the Chiefs. Then the Authority which was derived from that Authority borne by the Chiefs, which God gave to the Nobles. Then the Authority which was derived from that Authority and was borne by the guides of Islam from among the great scholars.

96 ثم من الحرف الخامس والثلاثين حرف الواو ولاية التي خلق الله في الإمام ثم الولاية التي قد اشتقت من أثر تلك الولاية واعطاها الله للثقات ثم الولاية التي قد اشتقت من تلك الولاية التي حملت الثقات واعطاها الله إلى الثقات ثم الولاية التي قد اشتقت من تلك الولاية وحملتها هداة الإسلام من العلماء العظام

97 36. Then from the thirty-sixth letter, the letter 'Ayn: The essence of sulfur before the depth of Oneness, which is the sign of the Will. Then the right eye before the depth of Decree. Then the eye of Tiberias before the vast ocean of Judgment. Then the eye of Barhut before the vast ocean of Execution.

97 ثم من الحرف السادس والثلاثين حرف العين عين الكبريت في تلقاء لجّة الأحديّة التي هي آية المشية ثم عين اليمن في تلقاء لجّة القدر ثم عين الطبرية في تلقاء طمطام يّم القضاء ثم عين البرهوت في تلقاء طمطام يّم الأمضاء

98 37. Then the thirty-seventh letter, the letter Mim: The Mim of glory in the station of the first determination. Then the Mim of glory in the station of the second determination in the rank of passivity. Then the Mim of glory in the station of absolute, sublime Authority. Then the Mim of glory in the station of the manifestations of the radiance of all atoms, from what God has encompassed in the Book. Glorified and exalted is He, He knows what is in the heavens and what is on earth, and not an atom's weight escapes His knowledge, and He is the Self-Sufficient, the All-Knowing.

98 ثم الحرف السابع والثلاثين حرف الميم ميم المجد في مقام تعيين الأول ثم ميم المجد في مقام تعيين الثاني في رتبة الانفعال ثم ميم المجد مقام الولاية المطلقة العلية ثم ميم المجد في مقام ظهورات سناء كلّ الذرات ممّا احاطه الله في الكتاب سبحانه وتعالى يعلم ما في السموات وما في الأرض ولا يعزب من علمه من شيء وهو الغنيّ العليم

- 99 38. Then from the thirty-eighth letter, the letter Lam: the signs in the realm of Lahut, then the indications in the realm of Jabarut, then the stations in the realm of Mulk, then the tokens in the realm of Malakut. And verily the paths of proof in manifesting these signs are through the vision of the heart, through the mystery of possibility which God hath created in all things - the sign of all things and the meaning of all things. And thou, gaze and thou shalt undoubtedly recognize the Cause of God through the Greatest Vision. Then when God's knowledge encompasses, if God willeth, the knowledge of destiny and the mystery of what is ordained.
- ثم من الحرف الثامن والثلاثين حرف اللام لم الإشارات في عالم اللاهوت ثم لم الدلالات في عالم الجبروت ثم لم المقامات في عالم الملك ثم لم العلامات في عالم الملكوت وإن سبل الاستدلال في مقام إظهار تلك الإشارات هو بنظر القواد بسر الإمكان الذي قد خلق الله في كل شيء آية كل شيء ومعنى كل شيء وإن جنابك وانظر لاشك تعرف أمر الله بالنظر الأكبر ثم لما قد أحاط علم الله إذا شاء الله بعلم القدر و سر المقدر
- 100 39. Then from the thirty-ninth letter, the letter Vav: the essential nature, then the innate nature, then the personal nature, then the temporal nature in the stations of the signs of Command and Creation, whereof none can comprehend the knowledge save whom God willeth, glorified and exalted be He above what they describe.
- ثم من حرف التاسع والثلاثين حرف الواو و الكينونية ثم ووالذاتية ثم و النفسانية ثم و الآتية في مقامات دلالات آيات الأمر والخلق حيث لا يقدر أن يحيط بعلم ذلك أحد إلا من شاء الله سبحانه وتعالى عما يصفون
- 101 40. Then in the fortieth letter, the letter Alif: the execution of the Divine Will in the degree of Decree, then the execution of Purpose in the degree of Origination, then the execution of Destiny in the degree of Glory, then the execution of the Decree itself in the ranks of Creation, according to what God willeth in the judgment of the Beginning and the Day of Return.
- ثم في الحرف أربعين حرف الألف امضاء المشية في رتبة القضاء ثم امضاء الإرادة في رتبة البدء ثم امضاء القدر في رتبة البهاء ثم امضاء نفس القضاء في مراتب الإنشاء بما شاء الله في حكم المبدأ ويوم المآب
- 102 41. Then from the forty-first letter, the letter Alif: the deeds of those who work in God's religion in the degree of the Truth of Certainty, then the deeds of those who work in God's religion in the degree of the Knowledge of Certainty, then the deeds of those who work in God's religion in the degree of Knowledge - and for each are ranks and stations which none can comprehend save whom God willeth. Verily He is the Mighty, the Bestower.
- ثم من الحرف الواحد والأربعين حرف الألف أعمال الذين يعملون في دين الله في رتبة حق اليقين ثم أعمال الذين يعملون في دين الله في رتبة علم اليقين ثم أعمال الذين يعملون في دين الله في رتبة علم اليقين ثم أعمال الذين يعملون في رتبة العلم و لكل مراتب ومقامات لا يحيط بحقيقتها أحد إلا من شاء الله أنه هو العزيز المنان
- 103 42. Then from the forty-second letter, the letter Lam: the banner of Divine Manifestation in the station of that which is manifested to it through it, then the banner of the first degree of manifestation, then the appearance of the banner following the degree of manifestation, then the appearance of the banner which encompasseth all atoms and surroundeth all existing things - and this is the banner which today is in the hands of God's Proof (may my spirit and all who are in the kingdoms of Command and Creation be a sacrifice unto him). And the banner is not in the station of the body, but rather it is the all-encompassing spirit over the receptacles of contingent beings.
- ثم من الحرف الثاني وأربعين حرف اللام لواء التجلي في رتبة المتجلي له به ثم لواء أول رتبة التجلي ثم ظهور اللواء أثر رتبة التجلي ثم ظهور اللواء التي وسعت كل الذرات واحاطت كل الموجودات و هو اللواء الذي كان اليوم في يدي حجة الله - روعي و من في ملكوت الأمر و الخلق فداء - وليس اللواء في مقام الجسم بل هو الروح المحيط على قوابل الممكنات

- 104 43. Then from the forty-third letter, the letter Sad: the middle prayer, then the Friday prayer, then the noon prayer at the time of decline, then the prayer which God hath prescribed for all people, which is the foundation of deeds, the most splendid of good works, the most excellent of pure things, and the highest of good acts. Whosoever is able to pray to God as He hath desired in the Book for the believers hath indeed achieved a mighty triumph.
- 105 44. Then the forty-fourth letter, the letter Alif: the mysteries of Lahut, then the mysteries of the stations of Jabarut, then the ordinances of the conditions of the signs of Mulk and Malakut, then the tokens which God hath placed with the believers that through them the decree of everything might be distinguished for every soul, and all might be through these tokens among those who know.
- 106 45. Then from the forty-fifth letter, the letter Lam: the pearls of the seas of abstract realities in the holy realm, the pearls of the seas of essential natures in the realms of paradise, then the pearls of the seas of possibility which follow these indicative ranks, which are in reality possibility in relation to the descending chain and being in relation to the ascending chain, then the pearls of the seas of physical earth from the beginning of determination to the end of the stations which God hath desired in the Book, and created by His command above the dust unto that which terminateth in the moist earth and the impenetrable, pitch-black, blind darkness.
- 107 46. Then from the forty-sixth letter, the letter Ha: the permitted things of this religion which are permitted until the Day of Resurrection; then the forbidden things of that religion which are forbidden until the Day of Resurrection; then the judgment of justice for whomsoever God willeth; then the judgment of grace for whomsoever God desireth - glorified be God and exalted above what they describe!
- 108 47. Then from the forty-seventh letter, the letter Alif: the command of origins in the hidden things; then the command of origins in the manifestations of the essences of abstract realities; then the command wherewith God hath commanded all from the day of the mention of His existence unto that which hath no end from the outpouring of the All-Merciful; then the command of God which descendeth thereafter and whereby is established the judgment of religion as before - may God hasten his relief and bring near His promise - and to this referreth His word, exalted be His mention: "And when Our command
- 104 ثم من الحرف الثالث والأربعين حرف الصاد صلاة الوسطى ثم صلاة الجمعة ثم صلاة الظهر في حين الزوال ثم الصلاة التي قد فرض الله على كل الناس التي هي أصل الأعمال واسنى الخيرات وازلى الطيبات وأعلى الحسنات فمن استطاع بان يصلي لله بما أراد الله في الكتاب للمؤمنين فقد فاز فوز عظيمًا
- 105 ثم الحرف الرابع والأربعين حرف الألف أسرار اللاهوت ثم أسرار مقامات الجبروت ثم أحكام شئون آيات الملك والملوك ثم الامارات التي قد جعل الله عند المؤمنين لتمييز بها عند كل نفس حكم كل شيء و كان الكل بتلك الامارات من العالمين
- 106 ثم من الحرف الخامس والأربعين حرف اللام لألى بحور المجردات في عالم القدس لألى بحور الجوهريات في عوالم الفردوس ثم لألى أبحر الإمكان الذي بعد تلك المراتب المشيرة التي هي في الواقع امكان بالنسبة إلى سلسلة التحت وكون بالنسبة الى سلسلة الفوق ثم لألى أبحر الأرض الأجسام من مبدء التعيين إلى منتهى المقامات التي قد أراد الله في الكتاب و خلق بأمره فوق التراب إلى ما ينتهى إلى الترى و الظلمات الصماء الدهماء العمياء الظلماء
- 107 ثم من الحرف السادس والأربعين حرف الحاء حلال هذا الدين الذي حلال إلى يوم القيامة ثم حرام ذلك الدين الذي حرام إلى يوم القيمة ثم حكم العدل لمن شاء الله ثم حكم الفضل لمن أراد الله سبحانه الله وتعالى عما يصفون
- 108 ثم من الحرف السابع والأربعين حرف الألف أمر المبادئ في المكنونات ثم أمر المبادئ في ظهورات كينونيات المجردات ثم أمر الذي أمر الله الكل به من يوم ذكر وجوده إلى مالا غاية له من فيض الرحمن ثم أمر الله الذي ينزل من بعد ويثبت به حكم الدين بمثل قبل عجل الله في فرجه وقرب وعده وإليه الإشارة قوله عز ذكره ولما جاء امرنا جعلنا عاليها سافلها وامطرنا عليها حجارة

came, We turned them upside down, and rained upon them stones of baked clay, one after another, marked from thy Lord, and they are not far from the wrongdoers.”

من تتجیل منضود مسومة عند ربك و ما هي من
الظالمين ببعيد

- 109 48. Then from the forty-eighth letter, the letter Ta: the soil of the grave of Husayn (peace be upon him); then the soil of the grave of his father - the blessings of God be upon him as long as the sun riseth in brilliance and setteth in departure; then the soil of the graves of the Imams of justice; then the soil of the grave of the Messenger of God - peace and blessings be upon him and his family.

109 ثم من الحرف الثامن والأربعين حرف التاء تربة
قبر الحسين (ع) ثم تربة قبر أبيه صلواة الله عليه
ما طلعت الشمس بالأشراق وما غربت الشمس
بalfراق ثم تربة قبور أئمة العدل ثم تربة قبر رسول
الله صلى الله عليه وآله وسلم

- 110 49. Then from the forty-ninth letter, the letter Vav: the true authority in the rank of the verse of unity; then the true authority in the rank of the Will itself; then the authority attributed to the first authority which is the source of all intentions and verses and stations and relations and signs; then the authority which God hath permitted in the Book to those who follow His command and uphold His religion, for they are the wise ones of the Household and the learned ones of the school of justice - whoso recognizeth one of them, it becometh incumbent upon him to follow him and arise to serve him, for God hath made love for him love for Himself and obedience to him obedience to Himself, and none hath any way in judgment except by taking from them and following them, for he perisheth who perisheth by following others than them, and he succeedeth who succeedeth in recognizing one of them - and glorified be God above what they describe!

110 ثم من الحرف التاسع والأربعين حرف الواو
الولاية الحقّة في رتبة آية التوحيد ثم الولاية الحقيقة
في رتبة نفس المشيئة ثم الولاية المنسوبة إلى الولاية
الأولى التي هي أصل كلّ الإرادات والآيات
و المقامات و الاضافات و العلامات ثم الولاية
التي قد أذن الله في الكتاب للذين اتبعوا أمره و
حملوا دينه فانهم حكماء أهل البيت و علماء مذهب
العدل فمن عرف واحد منهم فقد حقّ عليه إيتايعه
و القيام بخدمته لأنّ الله قد جعل وده و د نفسه
و طاعته طاعة نفسه و ليس لأحد سبيل في حكم
إلاّ الأخذ عنهم و الاقتداء بهم فهلك من هلك
من اتبع غيرهم و فاز من فاز ما عرف واحداً
منهم و سبحان الله عما يصفون

- 111 50. Then from the fiftieth letter, the letter Ta: the soil which hath been taken as permitted by the suns of infallibility and the lights of grandeur, for it is the healing for every disease and the protective talisman from every fear.

111 ثم من الحرف الخمسين حرف التاء التربة التي قد
أخذها الأخذ بما اذنوا شمس العصمة و أنوار
العظمة فإنها الشفاء لكلّ داء و حرز الأمن لكلّ
خوف

- 112 51. Then the fifty-first letter, the letter Vav: the authority which God hath placed in the pillars, and the Imam (peace be upon him) hath commanded certitude in recognizing them and believing in their station, as is clearly stated in the tradition of Jabir where he said, exalted be His mention, until Jabir said: “Dost thou know what recognition is? Recognition is the affirmation of unity first, then recognition of the meanings second, then recognition of the gates third, then recognition of the Imam fourth, then recognition of the pillars fifth, then recognition of the chiefs sixth, then recognition of the nobles seventh” - and it is His word, mighty and glorious: “If the ocean were ink for the words of my Lord, the ocean would be exhausted before the words of my Lord were exhausted, even if We brought the like thereof to add.” And He also recited: “If

112 ثم الحرف الواحد والخمسين حرف الواو الولاية
التي قد جعل الله في الأركان وأمر الامام (ع)
الايقان بمعرفتهم و التصديق بشأنهم كما صرح
بذلك حديث الجابر حيث قال عزّ ذكره إلى
أن قال جابر او تدري ما المعرفة المعرفة اثبات
التوحيد أولاً ثم معرفة المعاني ثانياً ثم معرفة
الأبواب ثالثاً ثم معرفة الإمام رابعاً ثم معرفة
الأركان خامساً ثم معرفة النقباء سادساً ثم معرفة
النجباء سابعاً و هو قوله عزّ و جلّ لو كان البحر
مداداً لكلمات ربّي لنفد البحر قبل ان تنفذ
كلمات ربّي و لو جئنا بمثله مدداً و تلا أيضاً و لو

all the trees on earth were pens and the sea (were ink), with seven seas behind it to add to its (supply), yet the words of God would not be exhausted. For God is Exalted in Power, full of Wisdom.”

انّ ما في الارض من شجرة اقلاماً و البحر يمدّه
من بعده سبعة اجور ما نفذت كلمات الله ان الله
عزيز حكيم

- 113 52. Then from the fifty-second letter are the letters of the Alif: verses of sanctification in the stations of the Divine Realm, verses of glorification in the stations of the Realm of Might, verses of praise in the evidences of sovereignty and dominion, and verses of unity in the essences of the manifestations of attributes and names in the earthly realm.
- 114 53. Then from the fifty-third letter is the letter Sad: the prayer of Ghadir among the prescribed prayers, then the prayer of the Day of Mubahilih, then the prayer of the Day of the Festival, then the Friday prayer which is the lord of days by the decree of the Lord of all beings, may God's blessings be upon him and his family morning and evening.
- 115 54. Then from the fifty-fourth letter is the letter Vav: the creative Guardianship in the inventive Temple, then the inventive Guardianship in the human Temple, then human Guardianship in the exalted station and the most distinguished form which indicated the Divine Identity and declared Divinity, then the Guardianship established over every soul according to what it has earned, which none in the realm of existence knows in reality except God, glorified and exalted be He above what they describe.
- 116 55. Then from the fifty-fifth letter is the letter Alif: the hidden Alif, then the soft Alif, then the manifest Alif, then the non-connected Alif.
- 117 56. Then from the fifty-sixth letter is the letter Ba: God's trials in this worldly life for the people of Paradise, then God's trials for the people of Ridvan, then God's trials for the people of the Crimson Hill, then God's trials for the people of the Garden of Peace, and verily that bounty is from the manifestation of the abundance of trials from the All-Merciful for the people of those gardens, so ask God by His grace to ordain for the believers entry into Ridvan by His bounty and favor, for He is the Bestower, the All-Bountiful.
- 118 57. Then from the fifty-seventh letter is the letter Alif: the Command of God which God revealed its decree in the Qur'an where He, exalted be His mention, said "Say: The Spirit is of my Lord's Command," then the Command by which all in the kingdom of the heavens and earth stand, then the Command
- 113 ثم من الحرف الثاني و الخمسين 60 حروف
الألف آيات التقديس في مقامات اللاهوت
و آيات التمجيد في مقامات الجبروت و آيات
التوحيد في دلالات الملك و الملكوت و آيات
التفريد في كينونيات ذوات الإشارات الصفات
و الأسماء في رتبة الناسوت
- 114 ثم من الحرف الثالث و الخمسين حرف الصاد و
صلوة الغدير في صلوة السنن ثم صلوة يوم المباهلة
ثم صلوة يوم العيد ثم صلوة يوم الجمعة الذي هو
سيد الأيام بنص سيد الأنام صلوات الله عليه و
على آله بالغدو و الأصال
- 115 ثم من الحرف الرابع و الخمسين حرف الواو
الولاية الأبداعية في الهيكل الأخرائية ثم الولاية
الاخرائية في الهيكل البشرية ثم الولاية الإنسانية
في رتبة العلوية و الصورة الأنزعية التي دلت على
الهوية و صرحت باللاهوتية ثم الولاية القائمة
على كل نفس بما كسبت التي لا يعلمها في رتبة
الموجود بحقيقة الوجود إلا الله سبحانه سبحانه و
تعالى عما يصفون
- 116 ثم من الحرف الخامس و الخمسين حرف الالف
الألف الغيبية ثم الألف اللينة ثم الألف الظاهرة
ثم الألف الغير المعطوفة
- 117 ثم من الحرف السادس و الخمسين حرف الباء بلاء
الله في الحياة الدنيا لأهل الفردوس ثم بلاء الله
لأهل الرضوان ثم بلاء الله لأهل كتيب الأحمر
ثم بلاء الله لأهل جنة السلام وإن ذلك الفضل
هو من ظهور كثرة البلاء من الرحمن لأهل تلك
الجنان فاسأل الله بفضله أن يكتب للمؤمنين الورود
على الرضوان بفضله و منه أنه هو المنان الواسع
- 118 ثم من الحرف السابع و الخمسين حرف الألف أمر
الله الذي نزل الله حكمه في القرآن حيث قال عزّ
ذكره قل الروح من أمر ربي ثم الأمر الذي به
يقوم كل من في ملكوت السموات و الأرض

which God has made obligatory upon all to recognize, and it is the Command of the connected, hidden Pillar from the three Pillars mentioned in the tradition, then the Command by which God distinguishes between all things on the Day of Resurrection in truth and by it God gives to whom He wishes as He wishes, glorified and exalted be He above what they describe.

- 119 58. Then in the fifty-eighth letter is the letter Lam: the pearls of the seas of contingent being, then the pearls of the seas of realities, then the pearls of the seas which God created in Ridvan, then the pearls of the seas which God created on earth, and God and the water of all things bears witness to all things and He is the All-Knowing, the All-Informed.

- 120 59. Then the fifty-ninth letter is the letter Ha: the limit of maleness in the First Mention is the station of Will, then the limit of duality in confirming the First Mention in the station of duality, then the limit of the station of trinity in the station of Destiny for the manifestation of multiplicities and the emergence of verses and what God has made from the principles of causes to the ultimate station of names in the plane of dust, then the limit of the station of Decree and by it is distinguished the wisdom of origination, and verily when God decrees a matter, there is no averting it. And truly, modification occurs when a thing has not yet attained to the degree of its decree; otherwise nothing equals it in decisiveness. Yet for all things there is modification in the station of its essence, which is inseparable from anything, and this is the station of the manifestation of justice that encompasses all contingent beings. None can find tranquility in anything save through the Lord of Attributes, for contingent modification is a truth in the Book. Verily God, exalted be the glory of His grandeur and the majesty of His eternal manifestation, has not caused such modification for anyone, for through His manifestation nothing remains in the heavens or earth. Were He to will this decree for anyone, all atoms would instantly perish and nothing among created things would endure. To this refers His exalted Word in the prayer of Khidr: "For it comes only from Thy wrath, Thy vengeance and Thy displeasure, which neither the heavens nor the earth can withstand." I seek refuge in God from His wrath and beseech God of His grace; verily He is the Bountiful, the Generous.

- 121 60. Then from the sixtieth letter, the letter Qaf, is the mention of Power which God created in the station of connection between Will and Purpose. And verily it is the mention of the ocean of Oneness which was revealed in the prayer where

ثم الأمر الذي فرض الله على الكل عرفانه و هو أمر الركن المتعلق المستور من الأركان الثلاثة التي نزلت في الحديث ثم الأمر الذي به يفصل الله بين كل شيء يوم القيمة بالحق وبه يعطي الله لمن يشاء كما يشاء سبحانه وتعالى عما يصفون

- 119 ثم في الحرف الثامن والخمسين حرف اللام لألى أبحر الإمكان ثم لألى أبحر الأعيان ثم لألى أبحر ما خلق الله في الرضوان ثم لألى أبحر ما خلق الله في الأرض والله وماء كلشيء يشهد على كلشيء وهو العليم الخبير

- 120 ثم الحرف التاسع والخمسين حرف الحاء حدّ الذكريّة في الذكر الأول رتبة المشيئة ثم حدّ الزوجية في تأكيد ذكر الأول في مقام الزوجية ثم حدّ رتبة التثليث في مقام القدر لظهور الكثرات و بروز الآيات و ما جعل الله من مبادئ العللي إلى منتهى مقام الأسماء في صقع التراب ثم حدّ رتبة القضاء و به يمتاز حكم البداء و أنّ الله إذا قضى أمراً فلا مردّ له و أنّ البداء يجري إذا لم يصل الشيء إلى رتبة قضائه و إلا فلا يعادله في الأفضاء و لكن لكل شيء بداء في مقام ذاته الذي لا ينفك من شيء و هو مقام ظهور عدل الذي أحاط كلّ الممكنات و لا يقدر أحد أن يطمئن بشيء دون ربّ الصفات لأنّ البداء الإمكانى هو حقّ في الكتاب و إنّ الله سبحانه مع علوّها كبريائته و جلالة ظهور صمدانيته لم يجر لأحد ذلك البداء لأنّ بظهوره لم يبق شيء في السموات و لا في الأرض و لو أراد لأحد بذلك الحكم لهلك في الحين كلّ الذرات و لا يقوم به شيء في الموجودات وإليه الإشارة قوله عزّ ذكره في دعاء الخضر لأنّه لا يكون إلا عن غضبك و انتقامك و سخطك و هذا ما لا تقوم له السموات و الأرض فاعوذ بالله من سخطه و اسأل الله من فضله أنّه متّان كريم

- 121 ثم من الحرف الستين حرف القاف ذكر قدر الذي قد خلقه الله في مقام الربط بين المشيئة و الإرادة و أنّه هو ذكر طمظام الواحديّة التي نزلت

His exalted Word states: "Lord, cause me to enter the depths of the house of Thy unity and the ocean of the sea of Thy oneness."

في الدّعاء حيث قال عزّ ذكره ربّ ادخلني لجة بيت احديتك وطمطام يمّ وحدانيتك

- 122 Then Power which is in all ranks of action from the first mention to the ultimate manifestation, and upon it turn all affairs. Then Power concerning which, when the Imam was asked about it, he said: "A deep ocean - enter it not."

122 ثمّ قدر الذي هو في جميع مراتب الفعل من ذكر الأوّل إلى منتهى الظهور وعليه يدور كلّ الأمور ثمّ قدر الذي حين سئل عن الإمام عنه قال (ع) بحر عميق لا تلجه

- 123 Then Power of which God has made incumbent upon all to know it, and it is more vast than what lies between the earth of acceptances and the heaven of receptivities. And upon all in that station is the decree that they should know that God compels no one into existence, but rather creates whatsoever He willeth, as He willeth, through what He willeth at the instant of bringing the thing into being for Himself. And verily the decree of that is the mystery of Power for whoso desires to know or to remember.

123 ثمّ قدر الذي قد فرض الله الكلّ عرفانه و هو الأوسع عمّا بين أرض المقبولات و سماء القابليات وعلى الكلّ في ذلك المقام حكم بان يعرفوا ان الله لا يجبر أحداً بالوجود بل أبداع كلّما يشاء كما يشاء بما يشاء الشيء في حين الجعل لنفسه و انّ حكم ذلك سرّ القدر لمن أراد أن يعرف أو يتذكر

- 124 61. Then the sixty-first letter, the letter Vav: The Universal Authority in the presence of that Countenance which is the cause of Prophethood in its essence - the blessings of God be upon him as long as the sun of creation rises with creation and as long as the sun of invention sets with invention. Never has any eye beheld the like of Muhammad in the realm of possibility.

124 ثمّ الحرف الواحد و السّتين حرف الواو الولاية الكلية في حضرة طلعة التي هي علّة النّبوة في سرّه صلوات الله عليه ما طلع شمس الإبداع بالأبداع ثمّ ما غربت شمس الاختراع بالأخترع لم تر عين مثل محمد (ص) قط في الإمكان

- 125 Then the Authority separate from that Authority which God gave to the Imams of religion and the guides of the people of certitude, whom God made in the worlds of possibility to stand in His own stead, and chose them for His mystery, and selected them for His authority, and made the knowledge of them identical to knowledge of Him, and obedience to them identical to obedience to Him, and all that is attributed to them is like what is attributed to Himself, glorified and exalted be He. None knows their station save God, glorified and exalted be He above what they describe.

125 ثمّ الولاية المنفصلة عن تلك الولاية التي قد اعطاها الله لأئمة الدّين و هداة أهل اليقين الذين جعلهم الله في عوالم الإمكان مقام نفسه واختارهم لسره واجتباهم لولايته و جعل معرفتهم نفس معرفته و طاعتهم نفس طاعته و كلّ ما نسب إليهم بمثل ما نسب إلى نفسه سبحانه و تعالى لا يعلم شأنهم أحد إلاّ الله سبحانه و تعالى عمّا يصفون

- 126 Then the Authority which God derived from the Second Authority and made it, through the might of His sublime authority, for the successors of His Beloved among the Prophets and Messengers. And verily through it they do, by God's leave, what they are commanded, and they disobey not God for the twinkling of an eye, and verily they are the chosen ones.

126 ثمّ الولاية التي اشتقّها الله من الولاية الثانية و جعلها لعهدة علوّ ولايته أوصياء حبيبه للنبيين و المرسلين و أنّهم بها يفعلون بإذن الله ما يؤمرون و لا يعصون الله طرفة عين و أنّهم لهم المصطفون

- 127 Then the Authority which God, glorified be His sublimity, has given to all contingent beings, and verily through knowledge of it they excel one another. To this refers the word of Ali, peace be upon him, where he said: "Verily the learned excel one another in knowledge of what is not apparent."

127 ثمّ الولاية التي قد اعطاها الله جلّ سبحانه لكلّ الممكّات و إنّهم بمعرفتها يتفاضلون بعضهم على بعض وإليه الإشارة في قول عليّ (ع) حيث قال

- 128 And to this refereth the words of Ali, who said: "Verily, the learned differ in their knowledge of that which is neither manifest nor hidden." The ways of expressing this matter differ according to the degrees, for in the first day it was the Word of Unity. Then, when the causes of the greater world had matured, God made it the Word of Prophethood. Then, when the station of religion was established thereby, God made it the station of Divine Authority. And verily it hath a station that shall be made manifest in the hidden pillar of the Word that was revealed in the tradition of its wisdom. And if thou wilt observe with the eye of reality the secret of existence, thou wilt witness the decree of the four pillars in the Perfect Word. Therefore did the Imam say, when asked by one of the Christians about the Most Great Name: "I shall tell thee of all four. As for the first, it is 'There is no God but God, alone with no partner, the Everlasting.' The second is 'Muhammad is the Messenger of God, the sincere one.' The third is 'We are the Family of the House.' And the fourth is 'Our followers are from us, and we are from the Messenger of God, and the Messenger of God is from God.'"
- 129 For this reason did the seeker say: "I bear witness that there is no God but God and that Muhammad is the Messenger of God, and that whatsoever he brought from God is truth, and that ye are God's chosen ones from among His creation, and that your followers are the purified, the guided ones, and unto them belongeth the end with God. And praise be to God, the Lord of the worlds."
- 130 Then the Divine Authority which God hath bestowed upon all things according to their capacity, as befitteth them - and none knoweth the decree of this handiwork in the mention of Divine Authority save God, and glorified be God above what they describe.
- 131 62. Then from the sixty-second letter, the letter Ta: the soil of the ground of Husayn's tomb, then the soil of the ground of Kufih, then the soil of the tombs of the Imams of justice, then the soil of Medina, for excellence lieth in the degree of manifestation, not in the degree of precedence in stations that preceded the thing in the station of concealment.
- 132 63. Then from the sixty-third letter, the letter Vav: servitude through the signs of majesty after the removal of the veils and allusions, then servitude in the station of the sobriety of the known, then servitude in the station of the attraction of Oneness, and servitude in the station wherein Ali commanded Kumayl, when he, exalted be His mention, said in the stations of unity: "Extinguish the lamp, for the dawn hath broken."
- 128 أنما يتفاضل العلماء في معرفة ما ليس بظاهر و لا مضمّر و أنّ طرق بيان هذا الأمر يختلف باختلاف المراتب فكان في يوم الأوّل كلمة التوحيد ثمّ لما انتضج أسباب عالم الأكبر جعله الله كلمة النبوة ثمّ لما شأن الدين ثبت به قد جعله الله في مقام الولاية و إنّ له مقاماً سيظهر في ركن المخزون من كلمة التي نزلت في الحديث حكمه و ان جنابك إذا تلاحظ بحقيقة سرّ الوجود لتشاهد حكم الأركان الأربعة في الكلمة التامة و لذا قال الإمام حين سئل عنه أحد من النّصّادى من اسم الأعظم فقال أخبرك بالأربعة كلّها اما اوّلهنّ فلا إله إلاّ الله وحده لا شريك له باقياً و الثانية محمّد رسول الله مخلصاً و الثالث نحن اهل البيت و الرابعة شيعتنا منّا و نحن من رسول الله و رسول الله من الله
- 129 بسبب فقال له الواهب اشهد ان لا إله إلاّ الله و أنّ محمّد الرسول الله و أنّ ما جاء به من عند الله حقّ و أنّكم صفوة الله من خلقه و ان شيعتكم المطهرون المستدلون و لهم عاقبة الله و الحمد لله ربّ العالمين
- 130 ثمّ الولاية التي قد اعطاها الله بكلّ شيء بما هو عليه كما هو أهله و لا يعرف حكم ذلك الصّنع في ذكر الولاية إلاّ الله و سبحان الله عما يصفون
- 131 ثمّ من الحرف الثاني و السّتين حرف التاء تراب أرض قبر الحسين ثمّ تراب أرض الكوفة ثمّ تراب قبور أئمة العدل ثمّ تراب المدينة لأنّ الشرف هو في رتبة الظهور لا في رتبة التّقدم في المقامات التي سبقت على الشّيء في مقام البطون
- 132 ثمّ من الحرف الثالث و السّتين حرف الواو و العبد بآيات الجلال بعد كشف السّبحات و الإشارات ثمّ و العبد بمقام صحو المعلوم ثمّ و العبد بمقام جذب الأحديّة و العبد بالمقام الذي أمر عليّ لأكمل حيث قال عزّ ذكره في مقامات التّوحيد اطفئ السّراج فقد طلع الصّبح

- 133 64. Then the sixty-fourth letter, the letter Alif: the bounties of God for the people of the Paradise of Firdaws, then the bounties of God for the people of the Paradise of Ridvan, then the bounties of God for the people of the Garden of Eden, then the bounties of God for the Garden of Peace. And the mention of attachment to these gardens is from the manifestation of the degree of decree in the execution whereby all manifestations in the degree of exposition are distinguished from the conditions in the station of explanation.
- 134 65. Then from the sixty-fifth letter, the letter Sad: the patience of the servant upon the decree of his Creator, then the patience of the servant in obedience to his Lord, then the patience of the servant in disobedience, then the patience of the servant in calamity. And for all are degrees according to what they have wrought, and verily God will recompense the doers.
- 135 66. Then from the sixty-sixth letter, the letter Vav: the universal Divine Authority in the degree of the Point, then the all-embracing Divine Authority in the degree of the Alif, then the Divine Authority standing over every soul in the degree of the Ba, then the Divine Authority which God hath made in the station of the sign of the unity of all things in the degree of the letter Lam. And verily that letter hath many stations, as thou knowest in the station of remembrance, while in the station of exposition it is manifest and needeth no mention in discourse.
- 136 67. Then from the sixty-seventh letter, the letter Alif, are the signs of the conditions of the Divine Essence in the station of essential realities, identities, individualities, and momentary states, and whatsoever God hath intended beyond these indications, tokens and allusions, and that which none can comprehend save the Lord of Names and Attributes. Then the signs of the manifestations of Will in the station of infinitudes, mysteries, and ultimate ends in their ranks unto whatsoever God, exalted be His glory, hath intended in the mention of tokens, verses, stations, indications, qualities, accidents, and momentary states, which none can comprehend save whom God willeth. Then the signs of the stations of the All-Merciful and conditions of Divine Unity and manifestations of Eternality in the essential rank of destiny and the mystery of determination, wherein the judgments of that rank do not suffice in the outward station save through inward manifestations and indications of the inmost heart, which none can comprehend save God, glorified and exalted be He above what they describe. Then the radiating, effulgent, resplendent verses which God hath created in the ranks of the oneness of worship for the orientation of beings toward the station which He hath deposited
- 133 ثم الحرف الرابع و الستين حرف الألف آلاء الله لأهل الجنة الفردوس ثم آلاء الله لأهل الجنة الرضوان ثم آلاء الله لأهل جنة عدن ثم آلاء الله جنة السلام و ان ذكر التعلق بذلك الجنان هو من ظهور رتبة القضاء في الامضاء التي بها يميز كل الظهورات في رتبة البيان عن الشئون في مقام التبيين
- 134 ثم من الحرف الخامس و الستين حرف الصاد قبر العبد على قضاء بارئه ثم صبر العبد على طاعة ربه ثم صبر العبد على المعصية ثم صبر العبد على المصيبة و لكل درجات بما عملوا و إن الله ليجزي العاملين
- 135 ثم من الحرف السادس و الستين حرف الواو الولاية الكلية في رتبة النقطة ثم الولاية الجامعة في رتبة الألف ثم الولاية القائمة على كل نفس في رتبة الباء ثم الولاية التي جعلها الله في مقام آية توحيد كل شيء في رتبة حرف اللام و إن ذلك الحرف مقامات كثيرة حيث تعرف جنابك في مقام الذكر و إلا فضي مقام البيان مشهود و لا يحتاج بذكره في الخطاب
- 136 ثم من الحرف السابع و الستين حرف الألف آيات شئون الآهوت في مقام الكينونيات و الذاتيات و النفسانيات و الآليات و ما أراد الله وراء تلك الدلالات و العلامات و الإشارات و ما لا يحيط به علم أحد إلا رب الأسماء و الصفات ثم آيات ظهورات الإرادة في رتبة الانهايات و المستسرات و النهايات في رتبها إلى ما أراد الله جلّ سبحانه في ذكر العلامات و الآيات و المقامات و الدلالات و الكيفيات و العرضيات و الآليات حيث لا يقدر أن يحيط بعلم ذلك أحد إلا من شاء الله ثم آيات مقامات الرحمانية و شئون الواحدية و ظهورات الصمدانية في رتبة ذاتية القدر و سر المقدر حيث لا يجزي أحكام تلك الرتبة في مقام الظاهر إلا بظهورات الباطن و دلالات باطن الباطن حيث لا يحيط أحد بعلمه إلا الله سبحانه و تعالى عما يصفون ثم الآيات المتألثة الشعشائية المعانية التي خلقها

in the realities of the abstract and the essences of the material, which is not hidden from him who beholdeth the signs of first principles in the station of manifestations within the eye of multiplicity. Thus do most people associate partners with God in the station of unity, though this matter, despite its lofty station, its great significance and its glory, is nearer than the twinkling of an eye when it attaineth unto the Greatest Vision, for the servant in the moment of his orientation toward God pierceth the veils and attaineth unto the light of majesty without separation or extinction. Verily this matter, despite the greatness of its essence and the antiquity of its identity, is easier in the rank of existence than the mention of the Intended One. May God preserve each of His servants on that path through His grace, for He is the Bestower, the Forgiving.

- 137 68. Then from the sixty-eighth letter, the letter Ba, is the mainland of the Divine Essence which God hath created in what He intended of the conditions of abstract essences which none among creation can comprehend. Then the mainland of Divine Unity wherein is mentioned somewhat of the aspect of limitations and infinite signs, and verily in that station there floweth not what floweth in the judgments of the first mainland, for in the first rank is the station of pure abstraction, while in that rank it hath a mentioned identity, though it appeareth not to any save whom God willeth, due to its pure simplicity and lofty rank. Yet it is not hidden from Him from Whose knowledge nothing in the heavens and earth escapeth, and verily He is the Mighty, the All-Knowing. Then the mainland of the Kingdom and the Realm wherein are the essential realities of pure signs and manifest tokens indicating the Command. Yet since the Command was veiled in discourse behind veils, it behooveth the wayfarer in that land to observe not the signs of abstraction therein save through the eye which God created in his highest consciousness, for in the rank of trinity true worship and unity are not possible, since the servant at the time of worship, were he to have one aspect turned toward God, one aspect turned toward himself, and one aspect turned toward the words he reciteth - making them an intermediary between himself and his Creator - he has not achieved true unity with the Truth. For the Christians said He was the third of three, and whoever does not trace back the multiple aspects to the Single Point in the station of verses, his sin is recorded in the Book of God. Indeed God, through His subtle craftsmanship, has deposited in the essential reality of all atoms a sign of His oneness, that they might recognize His unity thereby and know Him through it, associating nothing with Him. Since people are veiled from the countenance of the Divine Essence, they

الله في مراتب توحيد العبادة لتوجه الموجودات إلى المقام الذي قد اودع في حقائق المجردات و ذاتيات الماديّات حيث لا يخفى على المطلع بآيات المبادئ في مقام الظهورات في عين الكثرة ولذا أكثر الناس يشركون في مقام التوحيد وإن الأمر مع علو مقامه وكبر شأنه وبهائه أقرب من لمح البصر إذا اتصل بالمنظر الأكبر لأن العبد في حين توجهه بالله يخرق الحجاب ويصل بنور الجلال بلا انفصال ولا اضمحلال وإن ذلك أمر مع عظم كينونيته وقدم ذاتيته أسهل في رتبة الوجود عن ذكر المقصود عصم الله كل عبده في ذلك السبيل بفضل الله هو المنان الغفور

137 ثم من الحرف الثامن و السّتين حرف الباء بر أرض اللاهوت التي قد خلقها الله فيما أراد من شئون كينونيّات المجردات التي لا يحيط بعلبها علم أحد من الخلق ثم بر أرض الواحدية التي فيها ذكر من شأن تحديدات والآيات اللانهايات و إن في ذلك المقام لا يجري ما يجري في أحكام بر أرض الأولى لأن في الرتبة الأولى مقام تجرد المحض و إن في تلك الرتبة لها آية مذكورة و لو لم يظهر لأحد إلا من شاء الله لصرف لسلطته و علو رتبته ولكن لا يخفى على من لا يعزب من علمه في السموات والأرض شيء و أنه هو العزيز العليم ثم بر أرض الملك و الملكوت التي فيها جوهريات كينونيّات الآيات طاهرة و آيات دلالات إشارات الأمر ظاهره و لكن الأمر لما كان محجوباً في الخطاب وراء الحجاب حق على السالك في تلك الأرض أن لا يلاحظ آيات التجريد فيها إلا بعينه التي خلق الله في أعلى مشعره لأن في رتبة التثليث لا يمكن حق العبادة و التوحيد لأن العبد في حين العبادة لو كان له جهة يتوجه إلى الله و جهة يتوجه إلى نفسه و جهة يتوجه إلى الكلمات التي يقرأها و جعلها و اسطته بين نفسه و باريه لم يوحد ذات الحق لأن النصارى قالت أنه ثالث ثلاثة و من لا يرجع جهات الكثرة إلى نقطة الواحدة في مقام الآيات فكان ذنبه حق في كتاب الله و إن الله بلطيف صنعه قد اودع في جوهريات ذوات كل الذرات آية من أحديته

cannot, in the world of multiplicity, observe the signs of unity within multiplicity itself. Therefore most people commit polytheism in the station of unity. Yet this matter, despite its lofty station, grand significance and glory, is nearer than the twinkling of an eye when connected to the Greatest Vision. For when the servant turns to God, he rends the veils and attains to the light of majesty without separation or extinction. And this matter, despite its mighty essence and eternal being, is easier in the realm of existence than mentioning the non-existent. God preserves all His servants on this path through His grace, for He is the Bestower, the Forgiving One.

ليوحده بها ويعرفه بها ولا يشركون معه شيئاً
وإنَّ النَّاسَ لَمَّا كَانُوا مَحْجُوبِينَ عَنْ طَلْعَةِ حَضْرَتِ
الذَّاتِ لَنْ يَقْدُرُوا فِي عَالَمِ الْكَثْرَاتِ أَنْ لَا يَلَا حَظُّوا
آيَاتِ الْأَحْدِيَّةِ فِي عَيْنِ الْكَثْرَةِ وَلِذَا أَكْثَرَ النَّاسَ
يَشْرِكُونَ فِي مَقَامِ التَّوْحِيدِ وَأَنَّ الْأَمْرَ مَعَ عُلُوِّ
مَقَامِهِ وَكِبَرِ شَأْنِهِ وَبَهَائِهِ أَقْرَبَ مِنْ لَمَحِ الْبَصَرِ
إِذَا اتَّصَلَ بِالْمَنْظَرِ الْأَكْبَرِ لِأَنَّ الْعَبْدَ فِي حِينِ تَوَجُّهِهِ
بِاللَّهِ يَخْرُقُ الْحِجَابَ وَيَصِلُ بِنُورِ الْجَلَالِ بِلَا انْفِصَالٍ
وَلَا اِضْمِحْلَالٍ وَأَنَّ ذَلِكَ أَمْرٌ مَعَ عَظِيمِ كَيْنُونِيَّتِهِ وَ
قَدَمِ ذَاتِيَّتِهِ أَسْهَلُ فِي رَتْبَةِ الْوُجُودِ عَنْ ذِكْرِ الْمَفْقُودِ
عَصَمَ اللَّهُ كُلَّ عِبَادِهِ فِي ذَلِكَ السَّبِيلِ بِفَضْلِهِ أَنَّهُ
هُوَ الْمَنَّانُ الْغَفُورُ

- 138 Then know that the earth of the human realm is the source of desires, misdeeds and sins by which the servant perishes in matters of religion. It has various ranks in this exalted station which all must understand lest they stumble in matters of doubt. Among them is the earth of the universal soul within the servant, through which the servant assumes the forms of hell or paradise as encompassed by God's knowledge. Another is the earth of nature, through which one inclines toward desires, habits, connections, associations and similar stations. Another is the earth of the ego-self which, when the servant ascends and rises to it, is a dark black darkness that will destroy him if he becomes heedless of it. The wayfarer in these stations must observe in all conditions and manifestations the revelation of the light of the Divine Essence. If anything interferes with His cause, one should obey, otherwise take refuge in one's Lord lest these temporary egos destroy him in any station.

138 ثُمَّ بَرَّ أَرْضَ النَّاسُوتِ مَبْدَأَ الشَّهَوَاتِ وَالسَّيِّئَاتِ
وَالْخَطِيئَاتِ الَّتِي بِهَا يَهْلِكُ الْعَبْدُ فِي مَقَامِ الدِّينِ وَ
لَهَا مَرَاتِبٌ فِي هَذَا الْمَقَامِ الْعَالَمِ الَّتِي حَقَّ عَلَى الْكُلِّ
بَأَنَّ يَعْرِفُوهَا لِثَلَا يَقْفُوا فِي مَوَارِدِ الشَّبْهِ فَنَهَا أَرْضَ
نَفْسِ الْكَلْبَةِ فِي الْعَبْدِ وَانْ بَهَا يَتَصَوَّرُ الْعَبْدُ صُورَ
السَّجِينِ وَالْعَلِيِّينَ مَا قَدْ أَحَاطَ عِلْمُ اللَّهِ وَمِنْهَا أَرْضُ
الطَّبِيعَةِ وَأَنَّ بَهَا يَمِيلُ إِلَى الشَّهَوَاتِ وَالْعَادَاتِ وَ
الْاِقْتِرَانَاتِ وَالْاِتِّصَالَاتِ وَمَا يَشَابَهُ تِلْكَ الْمَقَامَاتِ
وَمِنْهَا أَرْضُ نَفْسِ الْآنِيَّةِ وَأَنَّهَا مَتَى يَصْعَدُ الْعَبْدُ وَ
يَتَرَقَّى لَهَا ظِلْمَةٌ سَوْدَاءٌ مُظْلِمَةٌ إِذَا غَفَلَ عَنْهَا تَهْلِكُهُ وَ
أَنَّ عَلَى السَّالِكِ فِي تِلْكَ الْمَقَامَاتِ حَقًّا أَنْ يَلَا حَظَّ
فِي كُلِّ الشُّؤْنَاتِ وَالظُّهُورَاتِ ظُهُورِ نُورِ الذَّاتِ
فَإِنْ حَالَ فِي حَوْلِ أَمْرِهِ شَيْءٌ يَطِيعُ وَإِلَّا اعْتَصَمَ
بِرَبِّهِ أَنْ لَا يَهْلِكُهُ تِلْكَ الْآنِيَّاتُ الْمُجْتَمِعَةُ فِي مَقَامِ

- 139 When this matter was mentioned in the Book, its trace was detailed in the discourse so that none would be deprived of their portion, and all might witness their Creator's bounty in all their stations, signs, indications, movements, glances and thoughts, and what God has ordained for them from the beginning of causes to the end of the matter, until it connects with the deaf, dark, blind, hellish darkness. Then from the sixty-ninth letter comes the standing alif by which God established all who are in the kingdoms of creation and command, then the alif which God made hidden in the realities of contingent beings and existence, then the alif which appeared after the Point's manifestation in the world of appearance, then the alif through which all letters are adorned in this world and through which all speak as God wills, however He wills, with

139 وَأَنَّ الْأَمْرَ لَمَّا ذُكِرَ فِي الْكِتَابِ فَصِلَتْ رِسْمًا مَا فِي
الْخُطَابِ لِثَلَا يَحْرَمُ أَحَدٌ مِنْ أَخْذِ نَصِيْبِهِ وَيَشَاهِدَ
فَيْضَ بَارئِهِ فِي كُلِّ مَقَامَاتِهِ وَعِلَامَاتِهِ وَدَلَالَاتِهِ
وَحَرَكَاتِهِ وَلِحَظَاتِهِ وَخَطَرَاتِهِ وَمَا قَدَّرَ اللَّهُ لَهُ
مِنْ مَبَادِي الْعِلَلِ إِلَى مَنْتَهَى الْأَمْرِ إِلَى أَنْ اتَّصَلَ
بِالظُّلُمَاتِ الصَّمَاءِ الدَّهْمَاءِ الْعَمِيَاءِ الْجَهَنَّمَ الصَّلِيمِ
ثُمَّ مِنَ الْحُرُوفِ التَّاسِعِ وَالسَّتِينَ حُرُوفِ الْأَلْفِ
الْأَلْفِ الْقَائِمِ الَّذِي بِهِ أَقَامَ اللَّهُ مِنْ فِي مَلَكُوتِ
الْخَلْقِ وَالْأَمْرِ ثُمَّ الْأَلْفُ الَّذِي جَعَلَهُ اللَّهُ غَيْبًا فِي
حَقَائِقِ الْإِمْكَانِ وَالْأَكْوَانِ ثُمَّ الْأَلْفُ الَّذِي بَعْدَ
ظُهُورِ النَّقْطَةِ فِي عَالَمِ الظُّهُورِ ثُمَّ الْأَلْفُ الَّذِي بِهِ

what He wills. There is no repelling His command and no exhausting His wisdom. Glory be to Him and exalted is He! How mighty is His cause and how noble His station! Glory be to Him!

تَدَوَّنَتْ كُلَّ الْحُرُوفِ فِي هَذَا الْعَالَمِ وَبِهِ يَتَكَلَّمُ الْكَلِّ
بِمَا شَاءَ اللَّهُ كَمَا يَشَاءُ بِمَا شَاءَ وَلَا مَرْدَ لِأَمْرِهِ وَ
لَا نَفَادَ لِحُكْمِهِ سُبْحَانَهُ وَتَعَالَى فَمَا أَعْظَمَ أَمْرِهِ وَ
لِكَرَمِ شَأْنِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ

- 140 And exalted be His glory, high above all that they describe! Then the letter Alif, which in the letters indicates in the fifth rank from the numerical value of the letter Ha', points to God, the All-Glorious. He is the Unknowable, the Inaccessible, Who cannot be comprehended by those who dwell within the multiplicities of the Command or the signs of creation. God alone knoweth His wisdom - glorified and exalted be He above all that they associate with Him!

140 ثُمَّ الْأَلِفُ الَّذِي يَدُلُّ فِي الْحُرُوفِ فِي الرِّبَّةِ
الْخَامِسِ مِنْ عِدَّةِ حُرُوفِ الْهَاءِ عَلَى اللَّهِ سُبْحَانَهُ وَ
أَنَّهُ غَيْبٌ مُمْتَنِعٌ لَا يَدْرِكُهُ مَنْ فِي كَثْرَاتِ الْأَمْرِ أَوْ
آيَاتِ الْخَلْقِ وَاللَّهُ يَعْلَمُ حُكْمَهُ سُبْحَانَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ

- 141 70. Then from the seventieth letter, the letter Lam is the banner of the Name "the Restrainer" in the rank of the element of fire in the realm of celestial spheres, Names and Attributes. Ha' Mim Lam is the Name "the Life-Giver" in the rank of air, whereby God giveth life to whomsoever He willeth. Then the Lam which God hath placed in the station of His Name "the Ever-Living" for the creation of contingent beings, the manifestation of hidden things, and the concealment of wills. Then the Lam which God hath placed in the rank of His Name "the Slayer" for the appearance of the seal in the ranks of beginning, from infinity unto infinity, as God willeth - glorified and exalted be He above all that they describe!

141 ثُمَّ مِنَ الْحُرُوفِ السَّبْعِينَ حَرْفُ اللَّامِ لَوَاءَ اسْمِ
الْقَابِضِيَّةِ فِي رِبَّةِ عِنَصِرِ النَّارِ فِي عَالَمِ الْأَفْلَاكِ وَ
الْأَسْمَاءِ وَالصِّفَاتِ حَمَّ لَامِ اسْمِ الْحَيِّ فِي رِبَّةِ
الْهَوَاءِ الَّذِي بِهِ يُحْيِي اللَّهُ كُلَّ مَنْ يَشَاءُ ثُمَّ اللَّامُ
الَّذِي جَعَلَهُ اللَّهُ فِي مَقَامِ اسْمِهِ الْحَيِّ لِأَنُوجَادِ
الْمَمَكَّاتِ وَظُهُورِ الْغَيْبِيَّاتِ وَبَطُونِ الْإِرَادَاتِ ثُمَّ
اللَّامُ الَّذِي جَعَلَهُ اللَّهُ فِي رِبَّةِ اسْمِهِ الْمَمِيتِ لظُهُورِ
الْخَلْقِ فِي مَرَاتِبِ الْبَدءِ بِمَا لَا نِهَآيَةَ إِلَى مَا لَا نِهَآيَةَ
لَهَا بِهَا كَمَا شَاءَ اللَّهُ جَلَّ سُبْحَانَهُ وَتَعَالَى
عَمَّا يَصِفُونَ

- 142 71. Then from the seventy-first letter, the letter Sad is the decree of the Divine Unity which was revealed in the station manifesting the signs of the Essence, that He verily hath ever been, with no mention of aught else beside Him, and will ever be as He hath been. He is the Eternal, Whose beginning is identical with His end and Whose end is identical with His beginning. No thing in contingent existence hath ever known Him, nor is there any sign of Him in the entities. He is exalted above the mention of all else, for knowledge is contingent upon association, and unity comes after the non-existence of otherness in the rank of mentioning the station.

142 ثُمَّ مِنَ الْحُرُوفِ الْوَاحِدِ وَالسَّبْعِينَ حَرْفُ الصَّادِ
حُكْمُ الصَّمْدَانِيَّةِ الَّتِي أُطْلِقَتْ فِي مَقَامِ ظُهُورِ إِثْبَاتِ
آيَاتِ الذَّاتِ بَأَنَّهُ هُوَ لَمْ يَزَلْ كَانَ بَلَا ذِكْرٍ شَيْءٍ
سِوَاهُ وَلَا يَزَالُ أَنَّهُ هُوَ كَأَنَّ بِمَثَلِ مَا كَانَ وَأَنَّهُ
صَمَدٌ الَّذِي كَانَ أَوَّلُهُ عَيْنَ آخِرِهِ وَآخِرُهُ عَيْنَ أَوَّلِهِ
لَمْ يَزَلْ لَنْ يَعْرِفَهُ شَيْءٌ فِي الْإِمْكَانِ وَلَا لَهُ آيَةٌ فِي
الْأَعْيَانِ وَأَنَّهُ الْمُتَعَالَى عَنْ ذِكْرٍ مَا سِوَاهُ لِأَنَّ الْمَعْرِفَةَ
فِرْعَاقُ الْإِقْتِرَانِ وَالتَّوْحِيدُ بَعْدَ عَدَمِ وَجُودِ الْغَيْرِ فِي
رِبَّةِ ذِكْرِ الْمَقَامِ

- 143 Verily the Command in that station is the pure, absolute Unity which hath ever indicated God through the indication of establishment, not of revelation. It hath ever indicated that He is the Single, the Eternal, Whom none besides Him can comprehend, and none save Him can know His presence. For the highest abstractions of the realities of creation are, in their essence, severed from the presence of His invention, and the loftiest ranks of the substances of the station of origination are

143 وَ أَنَّ الْأَمْرَ فِي ذَلِكَ الْمَقَامِ هُوَ الصَّمَدُ الْبَحْتَةُ
الصَّرْفَةُ الَّتِي لَمْ تَزَلْ دَلَّتْ عَلَى اللَّهِ بِدَلَالَةِ الثَّبُوتِ
لَا الْكُشْفِ وَأَنَّهَا لَمْ تَزَلْ دَالَّةٌ بِأَنَّهُ الْفَرْدُ الصَّمَدُ
الَّذِي لَنْ يَحِيطَ بِعِلْمِهِ أَحَدٌ غَيْرُهُ وَلَا يَقْدِرُ
أَنْ يَعْرِفَ جَنَابَهُ أَحَدٌ سِوَاهُ إِذْ أَعْلَى مَجْرَدَاتِ
كَيْنُونِيَّاتِ الْإِبْدَاعِ بِأَيَّتِهَا مَقْطُوعَةٌ عَنْ حَضْرَةِ
اخْتِرَاعِهِ وَ أَنَّ أَعْلَى مَرَاتِبِ جَوْهَرِيَّاتِ مَقَامِ

separate from the holy precincts of the station of His creative manifestation.

- 144 Glorified and exalted is He Who created all He willed as He willed from nothing, with no connection between Him and His eternity, nor any mention in any station of His causation. Exalted and sublime is His presence above anyone being able to say regarding Him "He is", for the word of identity in the highest ranks of the manifestations of Divine Unity indicateth through severance and relateth through prevention. The similitude in the realities of abstraction indicateth naught save His creation, nor in the ultimate aims of uniqueness save His invention - glorified and exalted be He above all they describe!

- 145 Then the Divine Unity which hath appeared in the station manifesting the mention of the First, indicating Him, and in every aspect being a name for Him - and it is the Name which God hath specially designated for His Beloved and chosen for His Prophet (peace be upon him). It is not permissible for anyone in that station to mention the pure Unity except His holy presence, for He hath ever been a needy servant before His presence of Self-Subsistence, and His essential nature hath no mention save through mention itself in the station of existence. And verily apart from that, were it possible in contingent existence, He - may my spirit be a sacrifice for Him - would have been its bearer. And it is not permissible for anyone in that station to mention those Names and Attributes except after the removal of the veils and allusions.

- 146 And the attributes, except after the unveiling of the veils, the allusions, the signs and the tokens, and that which God hath ordained beyond the endings, through the infinite unto the utmost end. For without the consciousness of the heart none can comprehend that which was revealed in that Book to that most excellent being, since the consciousness of the intellect is but the first station of determination and cannot know things in their limited state. Therefore most people, when they behold that Book or learn somewhat of its inner meanings, cannot grasp the reality of the matter and speak with their tongues what followeth their desires. God is not heedless of them - their description shall be their recompense, and on the Day of Resurrection He will judge between them concerning that which they fabricated.

- 147 Then mention of the Divine Unity which God hath bestowed upon His Friend in the station of the manifestation of absolute sovereignty and universal authority, which hath ascended above all things and naught can withstand it. Verily, He is the Guide in that station unto every created thing its sustenance,

الإنشَاء مفرقة عن ساحة قدس مقام ظهور إبداعه

- 144 فسبحانه و تعالى أبداع كل ما شاء كما شاء بلا من شيء من دون ربط بينه وبين أزليته ولا ذكر في مقام بنوئيته جلّ و علا حضرته من أن يقدر أحد أن يقول في حقّه هو إذ كلمة الهوية في أعلى مراتب تجليات الصمدانية دالة بالقطع و حاكمه بال منع و لا يدلّ المثل في كينونيات التجريد إلّا عن إبداعه و لا في غايات التفريد إلّا عن اختراعه سبحانه و تعالى عمّا يصفون

- 145 ثمّ الصمدانية التي قد اطلعت في مقام ظهور ذكر الأول و يدلّ عليه و يكون في كل شأن اسم له و هو الاسم الذي اختصه الله لحبيبه و انتخبه لنبيه (ص) و لا يحلّ لأحد في ذلك المقام ذكر الصمدية البحتة إلّا لجناب حضرته إذ أنّه لم يزل عبد محتاج في تلقاء حضرت قيوميته و ليس لذاتيته ذكر إلّا بنفس الذكر في مقام الوجود و أنّ من دون ذلك لو يمكن في الإمكان فإنّه - روجي فداه - كان حامله

- 146 و لا يحلّ لأحد في ذلك المقام ذكر تلك الأسماء و الصفات إلّا بعد كشف السّجّات و الإشارات و الآيات و العلامات و ما قدر الله و رآه النهايات بالانهايات إلى منتهى النهايات لأن دون مشعر الفؤاد لم يدرك ما نزلت في ذلك الكتاب لجناب المستطاب لأن مشعر العقل هو أول مقام التعين و لا يقدر أن يعرف الأشياء محدوداً و لذا إنّ أكثر الناس إذا رأوا ذلك الكتاب أو عرفوا شيئاً من أحكام البواطن فيه لم يقدرُوا أن يدركوا حقيقة الأمر ليقولون بالسّتهم ما اتّبع أهوائهم و ما الله لفافل عنهم جزاهم وصفهم و أنّ يوم القيمة يحكم بينهم فيما كانوا فيه يختلقون

- 147 ثمّ ذكر الصمدانية التي قد اعطاها الله لوليّه في مقام ظهور السّلطنة المطلقة و الولاية الكلّية التي علت على كلّ شيء و لا يقدر أن يقوم معه شيء و

and the Giver unto every possessor of right his right. And verily He beareth, by God's leave, mention of the Divine Unity in the degree of His oneness, and this station befitteth none other than Him. Glory be to God, Lord of Creation! The eye of origination hath not seen the like of 'Ali, nor is it possible in invention, and God was, beyond him, powerful over all things.

أَنَّهُ السَّائِقُ فِي ذَلِكَ الْمَقَامِ إِلَى كُلِّ مَخْلُوقٍ رِزْقُهُ وَ
الْمُعْطَى إِلَى كُلِّ ذِي حَقٍّ حَقُّهُ وَأَنَّهُ يَحْتَمِلُ بِإِذْنِ
اللَّهِ ذِكْرَ الصِّمْدَانِيَّةِ فِي رَتْبَةِ تَوْحِيدِهِ وَلَا يَحِلُّ فِي
ذَلِكَ الْمَقَامِ ذَلِكَ الْحُكْمُ لِأَحَدٍ سِوَاهُ سُبْحَانَ اللَّهِ
رَبِّ الْإِنشَاءِ لَمْ يَرَّ مِثْلَ عَلِيٍّ (ع) عَيْنَ الْإِبْدَاعِ
وَلَا يُمْكِنُ فِي الْأَخْتِرَاعِ وَكَانَ اللَّهُ وَرَأَاهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ

- 148 Let none be confused regarding the decree that after God's power over all things, how could there not be possible in origination the like of 'Ali. For the power by which origination is made possible is itself in the degree of the Will, and naught else is possible. All that God hath created He willed to create - it is not possible except through it. Therefore most people have become confused in understanding that exposition, but the decree, as I have indicated, is evident in thy presence, for the matter in reality correspondeth to outer forms.

وَلَا يَشْتَبِهُ بِحُكْمٍ عَلَى أَحَدٍ بَعْدَ قُدْرَةِ اللَّهِ عَلَى
كُلِّ شَيْءٍ فَكَيْفَ لَا يُمْكِنُ فِي الْإِبْدَاعِ مِثْلَ عَلِيٍّ (ع)
لِأَنَّ الْقُدْرَةَ الَّتِي يُمْكِنُ بِهَا الْأِبْدَاعُ هِيَ تَكُونُ نَفْسَهَا
فِي رَتْبَةِ الْإِرَادَةِ وَلَا يُمْكِنُ غَيْرُهَا وَكُلُّ مَا خَلَقَ
اللَّهُ أَرَادَ أَنْ يَخْلُقَ لَا يُمْكِنُ إِلَّا بِهَا وَلِذَا قَدْ اشْتَبَهَ
عَلَى أَكْثَرِ النَّاسِ عِرْفَانُ ذَلِكَ الْبَيَانِ وَلَكِنَّ الْحُكْمَ
كَأَشْرَتِ شُهُودٍ عِنْدَ جَنَابِكَ لِأَنَّ الْأَمْرَ فِي الْوَاقِعِ
مُطَابِقٌ بِالْصُّورِ الظَّاهِرَةِ

- 149 Yea, in the forms of the debased, were man to imagine aught, it would be like His words, exalted be His mention: "Take not two gods,"³ for verily, that Word is the key that unlocketh the souls, and the broom that sweepeth away the cobwebs of vain imaginings; for in truth naught can be compared unto it, since he who would liken it unto aught else shall never succeed, once the tokens become subtle, the signs exalted, the symbols magnified, and the names and attributes sanctified.

بَلَى فِي صُورِ السَّجِيْنِ لَوْ يَتَخَيَّلُ الْإِنْسَانُ بِشَيْءٍ فَهُوَ
مِثْلُ قَوْلِهِ عَزَّ ذِكْرُهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ وَإِنَّ ذَلِكَ
كَلِمَةٌ لَفَاكِ النَّفُوسِ وَمَكْنَسَةُ الْإِوْهَامِ وَإِلَّا فِي
الْحَقِيقَةِ لَا يُمْكِنُ أَنْ يُوحَدَ بِمِثْلِهِ لِأَنَّ الَّذِي يُوحَدُ
بِمِثْلِهِ فَلَا يُمْكِنُ بِهِ مَتَى رَقَّتِ الْإِشَارَاتُ وَلَطْفَتِ
الْآيَاتُ وَعَظُمَتِ الْعَلَامَاتُ وَقَدَّسَتِ الْأَسْمَاءُ وَ
الْصِّفَاتُ

- 150 Return thou not, then, save unto that which was cast forth for him who desireth to behold the realities of the stations of origination in that Book; for unto God belongeth the judgment, in the beginning and in the end.

فَلَا تَرْجِعْ إِلَّا إِلَى مَا الْقَيْتَ لِمَنْ أَرَادَ أَنْ يَطَّلِعَ
بِحَقِيقَةِ مَقَامَاتِ الْإِبْدَاعِ فِي ذَلِكَ الْكِتَابِ وَإِنْ
إِلَى اللَّهِ يَرْجِعُ الْحُكْمُ فِي الْمَبْدَأِ وَالْمَأْبَ

- 151 He then made mention of the Divine Singleness (Samadaniyyah), which God hath permitted the Imams of justice to proclaim in the station of bounty. They, verily, are the guides unto God and unto His Singleness from the pre-eternity of all eternities, through that guidance which announced the appearance of the second manifestation of Singleness after the disclosure of the first rank. None save them is allowed to utter that Name in the realm of exposition; for even as God created the Imams and made them the guardians of His own Self within the worlds of possibility and the manifestations of created forms, so likewise hath He, exalted be He, chosen from among the Names and Attributes certain most comely Words, which He

ثُمَّ ذَكَرَ الصِّمْدَانِيَّةَ الَّتِي أَمَرَ اللَّهُ لِأُئِمَّةِ الْعَدْلِ فِي
مَقَامِ الْفَضْلِ وَإِنَّهُمْ الْأَدْلَاءُ عَلَى اللَّهِ وَ عَلَى
صِمْدَانِيَّةٍ فِي أَزْلِ الْأَزَالِ بِالذَّلَالَةِ الَّتِي دَلَّتْ ظُهُورُ
الصِّمْدَانِيَّةِ الثَّانِيَةِ بَعْدَ ظُهُورِ رَتْبَةِ الْأَوَّلَى وَلَا
تَحِلُّ لِمَا سِوَاهُمْ ذِكْرُ ذَلِكَ الْإِسْمِ فِي مَقَامِ الْبَيَانِ
لِأَنَّ اللَّهَ كَمَا خَلَقَ الْأُئِمَّةَ وَجَعَلَهَا أَوْلِيَاءَ نَفْسِهِ فِي
عَوَالِمِ الْإِمْكَانِ وَظُهُورَاتِ الْأَعْيَانِ فِي كَلْذِكْ قَدْ
اخْتَصَّ اللَّهُ سُبْحَانَهُ مِنْ بَيْنِ الْأَسْمَاءِ وَالصِّفَاتِ
بِكَلِمَاتٍ حَسَنَى لِنَفْسِهِ الَّتِي لَا يَحِلُّ لِأَحَدٍ غَيْرِهِ

³Qur'an 16:51.

hath reserved unto His own Essence, that none besides Him may utter.

- 152 Among these is His Name al-Samadaniyyah – a Name that none may reveal save to manifest His unity and the signs of His abstraction in the stations of command and creation. 152 ففها اسمه الصمدانية التي لا يحل لأحد إلا أظهره و بيان توحيده و آيات تجريده في مقامات الأمر و الخلق
- 153 And now, as I make mention of these allusive mysteries, I beseech those who look upon these Words to pronounce the decree of exposition according to the path of the people of elucidation. But should none among them comprehend the import of these intimations, and should aught of doubt find place within his heart, let him return unto God and supplicate of His grace; then let him be silent, if the meanings appear obscure unto him. 153 و إني الآن في ذكر تلك الإشارات اسئل من الناظرين إلى تلك الكلمات حكم البيان بسبيل أهل التبيان و إن لم يعرف أحد منهم حكم تلك الإشارات و يقع على قلبه شيء من الشبهات فعليه الرجوع إلى الله بالسؤال عن فضله ثم في الصمت إذا اشتبه عليه الإشارات
- 154 Yet the matter is manifest before Thy Presence, and needeth no exposition; and upon God is reliance in whatsoever hath been revealed from the world of being and creation unto the realm of vision. 154 و لكن الأمر عند جنابك مشهود لا تحتاج بالبيان و إن على الله التكلان في كل ما ابرزت من عالم الإمكان و الأكوان إلى العيان
- 155 72. Then from the seventy-second letter, the letter Ba, is the innermost essence of the Primal Eternity which God created by itself for itself, and made it, in the very essence of multiplicity, a sign of unity, as ‘Ali (peace be upon him) indicated in his sermon on Friday and at Ghadir: “And I bear witness that Muhammad is His servant and His Messenger, whom He chose in pre-existence above all nations, distinct from any likeness among humankind or similitude. He established him in His own station in conveyance, since eyes comprehend Him not, nor do thoughts of mind encompass Him, yet He comprehendeth all sight, and He is the All-Subtle, the All-Informed.” Then the innermost essence of the Secondary Eternity in the rank of Guardianship, then the innermost essence of multiplicity in the station of Power, which is the greatest depth and the mightiest ocean and the vastest sea. Then the aforementioned innermost essence in the worlds of the abstract and material, the essential and accidental, the existential and essential qualities, the personal and temporal, the purposes and aims and ends, and what God hath created beyond these stations of the signs of the realm of divinity, the indications of the station of might, the tokens of the station of sovereignty and dominion, and the verses deposited in the essential realities of the people of the mortal realm, which none encompasseth save God, glorified and exalted be He above what they describe. 155 ثم من الحرف الثاني و السبعين حرف الباء بحجوة الأولية الأزلية التي خلقها الله بنفسها لنفسها و جعلها في عين ذكر الكثرة آية الوحدة كما أشار عليّ (ع) في خطبة يوم الجمعة و الغدير و اشهد أن محمداً عبده و رسوله استخلصه في القدم على سائر الامم منفرداً عن التشابه من أبناء الجنس و المثل اقامه مقام نفسه في الاداء إذ كان لا يدركه الأبصار و لا تحويه خواطر الأفكار و هو يدرك الأبصار و هو اللطيف الخبير ثم بحجوة الأزلية الثانية في رتبة الولاية ثم بحجوة الكثرة في مقام القدر التي هي العمق الأكبر و الطمطم الأعظم و القلزم الأكبر ثم بحجوة المذكورة في عوالم المجردات و الماديات و الجوهريات و العرضيات و الكينونيات و الذاتيات و النفسانيات و الآليات و الإرادات و الغايات و النهايات و ما خلقها الله وراء تلك المقامات من إشارات عالم اللاهوت و دلالات مقام الجبروت و علامات مقام الملك و الملوك و الآيات المودعة في كينونيات ذوات أهل الناسوت و ما لا يحيط بها أحد إلا الله سبحانه و تعالى عما يصفون
- 156 73. Then from the seventy-third letter, the letter Ra, is the mercy by which abstractions gained essence and materiality became real, and by which beings ascend from the stations of beginnings unto the infinite, and what God hath created 156 ثم من الحرف الثالث و السبعين حرف الراء الرحمة التي بها ذوت المجردات و حقيقت الماديات و ان بها ترتقي الموجودات من مقامات

beyond these stations of that which no one's knowledge encompasseth save His own hallowed Being. Then the mercy by which God originated all contingent things from nothing through pure creation and absolute origination, and the conditions which are in themselves the cause in the principles of causes for themselves by themselves, whereby realities became real and separated things united and opposites combined and essences gained essence and brilliant things shone forth, and what God intended beyond these signs of names and attributes. Then the mercy which God hath given to the Imams of justice and the guides of the people of grace, whereby they act in God's religion as God willeth for them and aid God's religion through His words, though the idolaters be averse. Then the mercy which God originated in the station of the unity of deeds, whereby the choices of beings and the signs of all contingent things are distinguished - and this is the mercy whose outer aspect is vengeance for the wicked and whose inner aspect is mercy for the righteous, and whereby He causeth whom He willeth to enter Paradise and whom He willeth to enter the fires by God's will, glorified be He. And His mercy is not fully manifest in appearance except in that station. And verily God hath borne His bearer Al-Hasan (peace be upon him) - may my spirit and all within the kingdom of command and creation be his sacrifice - and he giveth unto all multiplicities according to how their souls have turned and their hearts have praised, and he shall surely recompense them their due and judge between them, and not an atom's weight is hidden from His knowledge in the heavens and the earth. And verily in that station this mercy is the name of the Life-Giver, and through it the unbeliever accepts the decree of unbelief and is content with the fire in the fire through his knowledge, and likewise is the decree for the believer. And nothing can don the garment of existence except through that Universal, Effulgent, Radiant, Resplendent, Sanctified Mercy, and it is the Universal Tree whose decree God hath sent down in the Qur'an. It hath no manifestations in the realm of the outward except through the essence of the inward. God knoweth the true decree of that mercy - glorified and exalted be He above what they describe. Then there is the mercy which God hath sent down beneath the third rank, and through it the divine decree floweth before final judgment through implementation. And in that rank there is no decree of justice except without grace when the receptacles of created things are completed in the presence of the holy bounty of Glory.

البدايات إلى اللآنهايات وما خلق الله ورآ تلك المقامات مما لا يحيط بعلم أحد من السّجّات ثمّ الرّحمة الّتي أبدع الله بها كلّ الممكّات لا من شيء بالأبداع الصّرف والأحداث البحت والشّئون الّتي هي بنفسها علّة في مبادئ العلل لنفسها بنفسها الّتي بها تحقّقت المتحقّقات و انثلفت المفترقات واجتمعت المتضادّات و تذوّت المتذوّتات وتألّثت المتألّثات و ما ارد الله في ورآ تلك الإشارات من الأسماء والصفّات ثمّ الرّحمة الّتي قد اعطاها الله لأئمّة العدل و هداة أهل الفضل الّتي بها يفعلون في دين الله ما شاء الله لهم و ينصرون دين الله بكلماته و لو كره المشركون ثمّ الرّحمة الّتي أبدعها الله في مقام توحيد الأفعال الّتي بها يتميّز اختيارات الموجودات وإشارات كلّ الممكّات و هي الرّحمة الّتي ظاهرها نقمة للفجّار وباطنها رحمة للأبرار وأنّ بما يدخل الرّضوان من شاء الله و يدخل النيران بمشيئة الله سبحانه وليس في الظهور رحمته مبسوطة إلّا في ذلك المقام وأنّ الله قد حمل حامله الحسن (ع) وأنّه - روجي و من في ملكوت الأمر والخلق فداه - يعطي كلّ الكثرات بما أقبلت أنفسهم و سبحت أفئدتهم و أنّه ليجزّيهم وصفهم و يحكم بينهم ولا يعزب من علمه شيء في السّموات والأرض وأنّ في ذلك المقام هذه الرّحمة اسم المحيي وأنّ بها يقبل الكافر حكم الكافر ويرضى في النار بالنار لعلمه و كذلك الحكم للمؤمن ولا يمكن أن يلبس حلّة الوجود شيء إلّا بتلك الرّحمة الكلّية اللّمعانية الشّعشعانيّة المتألّثة المتقدّسة و هي الشّجرة الكلّية الّتي نزل الله حكمها في القرآن وليس لها ظهورات في مقام الظّاهر إلّا بنفس الباطن الله يعلم حكم تلك الرّحمة بحقيقتها سبحانه وتعالى عمّا يصفون ثمّ الرّحمة الّتي قد نزل الله في تحت الرّتبة الثّالثة و بها يجري البداء قبل القضاء بالامضاء وليس في تلك الرّتبة حكم العدل إلّا بلا فضل لما تمّت قوابل الموجودات في تلقّاء قدس جود الجلال

157 At this juncture the interpretation of each letter is ended. Verily God inspireth whomsoever He willeth with knowledge of these allusions as He willeth through what He willeth, and His command in His affairs hath no end. And verily whenever I have expounded the meanings in the letters, it is from the inner interpretation concerning which permission hath come in the traditions from the pure Imams (peace be upon them) that mention of the names which God and His friends love - if anyone were to interpret the Qur'an, he should act upon the path which God, glorified be He, hath intended. But none have been able to determine the decree of interpretation along that path, for the Balance must needs be in the hand of man, and the Standard removeth all contradictions and doubts. And verily none but he who hath known the stations of the attributes and reached the depth of knowledge is able to interpret even a letter in the stations of the inner meaning, for God will question all on the Day of Resurrection concerning what their hands have wrought. And if anyone should expound a decree without clear proof, his shall be the sin in the Book of God. But some people, since they have not intended reality, have been unable to distinguish between forms; perchance they make judgments or interpret some aspect of the verses when God hath not permitted anyone to mention allusions, significances, signs and stations.

157 و إلى ذلك المقام قد ختم تفسير عدة الحروف وإن الله ليُلهِم مَنْ يشاء علم تلك الإشارات كما شاء بما تشاء وما كان لأمره في شأنه من نفاذ وإني كلما فصلت في ذكر الدلالات في الحروف هو من تفسير الباطن الذي جاء الإذن في الأخبار من الأئمة الأطهار (ع) بأن ذكر الأسماء التي أحب الله وأوليائه لو يفسر أحد في تفسير القرآن ليعمل على الصراط الذي أراد الله سبحانه ولكن الكل لم يقدرُوا حكم التفسير على ذلك السبيل لأن الميزان فرض أن يكون في يد الإنسان والقسطاس يرفع كل التعارضات والشبهات وإن غير من عرف مواقع الصفة وبلغ قرار المعرفة لم يقدر أن يفسر في مقامات الباطن حرفاً لأن الله يسئل يوم القيمة عن الكل فيما عملت أيديهم ولو بين أحد حكماً بدون بينة واصمة فله ذنب في كتاب الله ولكن بعض الناس لما لم يرِدوا الواقع لم يقدرُوا أن يميزُوا بين الصور فربما يظلمون بحكم أو يفسرون شأناً من الآيات وما أذن الله لأحد في مقام ذكر الإشارات والدلالات والعلامات والمقامات

158 [7. commentary on the surah from the outward perspective]

* 158

159 But now a kind of outward interpretation is raised, which is that what is meant by His exalted words "By the declining day" can be understood in the station of interpretation as all manifestations of justice and aspects of grace. And one who hath not become aware of the reality of abstraction or knoweth not the decree of unity hath no station on that path, and this is what is meant by the inner meaning of the outward. And it is possible to make it the Point of existence and make the Command an action.

159 ولكن الآن اثير بنوع من التفسير الظاهر وهو أن المراد بقوله عز ذكره والعصر يمكن في مقام التأويل بكل ظهورات العدل وشئون الفضل وليس لمن لا يطلع بحقيقة التجريد أو لا يعرف حكم التفريد شأن في مقام ذلك السبيل وهو المراد في باطن الظاهر وهو يمكن أن يجعل نقطة الوجود ويجعل الأمر عملاً

160 And when "the declining day" is interpreted by the First Remembrance, it hath numbered aspects, including the simplicity of the upright alif which relateth to the station of the Most Great Lord - may my spirit and all who are in the kingdom of command and creation be a sacrifice for Him. And verily that matter hath manifestations in the station of composition, appearances in the station of creation, verses in the station of abstraction, signs in the station of unity, evidences in the station of glorification, and names and appearances beyond that matter when the servant desireth to mention the words of the attributes or desireth to become aware of the holy lights of the

160 وإذا فسر العصر بالذكر الأول له شئون معدودة منها بساطة الألف القائمة التي تحكي عن مقام السيد الأكبر - روعي ومن في ملكوت الأمر والخلق فداه - وإن لذلك الشأن ظهورات في مقام التدوين وبروزات في مقام التكوين وآيات في مقام التجريد وعلامات في مقام التفريد ودلالات في مقام التمجيد وأسماء وبروزات وراء ذلك الشأن إذا أراد العبد أن يذكر كلمات الصفات أو أراد أن يطلع على أنوار ظهور قدس

manifestation of the Essence in the realm of particles. And verily thou knowest that some manifestations become confused for the servant in the station of admixture, yet when one observeth in all ranks the aspects of Lordship in each station according to its measure, one recognizeth all ranks in the stations which God hath ordained for them. In explaining this station, some philosophers have stumbled in establishing knowledge of the Essence through mention of fixed archetypes and Simple Reality, for they failed to unveil from behind the veils of their inner mysteries the Glory of the Command and the signs of creation. Thus have souls fallen, in mentioning justice and the balance of grace, to the station of limitation.

الذات في صقع الترات و ان جنابك تعلم ان بعض الظهورات يشبهه على العبد في مقام الخلط و لكن إذا لاحظ الإنسان في كل المراتب جهات الربوبية في كل رتبة بحسبه ليعرف كل المراتب في مقامات التي قدر الله لها و إن في بيان ذلك المقام زلت أقدام بعض الحكماء في إثبات علم الذات بذكر اعيان الثابتة و البسيط الحقيقة لما لم يقدروا أن يكشفوا عن حجاب سرآثرهم سبجات الأمر و آيات الخلق و لذا وقعت النفوس في مقام ذكر العدل و قسطاس الفضل إلى مقام الحد

- 161 As the Pen hath flowed in mentioning this station, I shall explain its meaning: God hath made the Will its own identity to preserve its existence, which is not mentioned except through it, and in the station of limitation it was a sign unto it in the realm of the manifestation of its essential nature. The knowledge of the Essence and Attributes mentioned by the people of infallibility - God's blessings be upon them - if the observer's gaze be fixed upon the manifestations of the signs of the Essence and tokens of the primal Attributes, and if aspect of the inner meaning be mentioned, then should man witness the stations of the First Principles, he would interpret in the word "by the declining day" all the Most Beautiful Names which God hath sent down in the Book.

161 و لما جرى القلم بذكر المقام افسر ذكره إن الله قد جعل المشيئة آتيتها لحفظ وجودها التي لم تذكر إلا بها وهي في مقام الحد كانت آية لها في صقع ظهور ذاتها و ان علم الذات والصفات التي ذكرها أهل العصمة - صلوة الله عليهم - ان كان نظر الناظر في مقام ظهورات آيات الذات و علامات مبادئ الصفات و ان ذكر شأن من بيان حكم الباطن ان الإنسان لو يشاهد مقامات المبادئ ليفسر في كلمة و العصر كل الأسماء الحسنى التي نزل الله في الكتاب

- 162 The intended meaning in this station is 'Ali, for Muhammad the Messenger of God was in the station of the dawning of the Light of Manifestation, and He was the noon, while He (may my spirit be a sacrifice unto Him) was the bearer of His light itself in the afternoon prayer. The oath by His truth is the oath by the truth of God's Most Great Name, for it is the first name God chose for Himself and made it the station of His action. To this referreth the saying of al-Sadiq (peace be upon him): "The first that God chose for Himself was the Most High, the Great."

162 و ان المراد في مقام هو علي لان محمداً رسول الله كان في مقام بدء نور الظهور و هو الظهر و انه - روجي فداه - كان حامل نوره بعينه في صلوة العصر و ان القسم بحقه هو القسم بحق اسم الله الأكبر لأنه أول اسم اختاره الله لنفسه و جعله مقام فعله و إليه الإشارة قول الصادق (ع) أول ما اختار الله لنفسه هو العلي العظيم

- 163 When "the declining day" is interpreted as 'Ali, it behooveth man to interpret "man" in the station of ignorance of the Universal Soul from which sins and misdeeds are differentiated. Therefore doth God station it on the Bridge on the Day of Resurrection that it might recognize the emanation of all sins from itself. Though there be differences in the meaning of the verse, there is no judgment in the station of returning to the observer's view, for in the noble verse "and man assumed it,

163 و إذا فسر العصر بعلي فحق على الإنسان بأن يفسر الإنسان في مقام جهل نفس الكلّي الذي منها فصلت الخطيئات و السيئات و لذا وقفها الله يوم القيمة على الصراط ليعرف بصدور كل الخطيئات من نفسه و ان في معنى الآية لو اختلف لا حكم في مقام الرجوع إلى نظر الناظر لان في الآية الشريفة فحمله الإنسان انه كان ظلوماً جهولاً قد فسر في

indeed he was unjust, ignorant,”⁴ it hath been interpreted in one station as referring to ‘Ali (peace be upon him), for he bore the guardianship and was of unknown worth and oppressed in judgment, while in another station it hath been interpreted as referring to Abu’d-Dawahi (God’s curse be upon him), for he bore in reverse the guardianship which God had forbidden him, and he was indeed unjust and ignorant.

164 “Man” hath specified stations: among them is man in the station of meanings, then man in the station of gates, then man in the station of Imamate, and among them is man in the station of pillars, and among them is man in the station of chiefs, and among them is man in the station of nobles.

165 For the latter ranks, nothing is mentioned in any station except under its rank. Just as in the atoms there are essential natures in the descending chain breadthwise and in fullness in relation to the ascending chain, likewise is the judgment in the station of bodies, for essences descend through all ranks until reaching the station of bodies. All that floweth in the station of the Essence floweth likewise in the station of Attributes and bodies. The reason why bodies of the higher rank are affected by the lower rank is due to the station of acceptance which the one of higher station willingly chooses, lest anyone be prevented from what God, exalted be His glory, has bestowed upon them.

166 Without doubt, had Husayn on the Day of ‘Ashura wished to destroy all who are in earth and heaven, they would have perished through him, for the cause of all existence was naught but the decree of God which God had made him the bearer thereof. Yet despite such supreme power and exalted station, when the hosts of falsehood mustered the force of deeds possible at their stations, he - may my spirit and all who dwell in the kingdoms of command and creation be a sacrifice for him - did not withhold from them the gift which he had graciously bestowed upon them from his presence. He desired God’s good-pleasure and meeting with Him, and those stations which God, glorified be He, had promised in the hereafter. Were it not for this, how could it be possible for the body of the Messenger of God (peace be upon him) to be simultaneously in the house of Humayra, in heaven, in paradise, in the fire, and in every place designated by a name? Indeed, even now for God’s sake his holy body is likewise. Verily, had no one wronged him - may my spirit be a sacrifice for him - his body would not have changed in this earthly life, for it was perfectly balanced to

مقام بعلِّي (ع) لأنه جمل الولاية و كان مجهول القدر والمظلوم في الحكم ولقد فسر في مقام اخر بابي الدواهي - لعنة الله عليه - لأنه حمل بالعكس الولاية التي قد حرم الله له وأنه كان ظلوماً جهولاً

164 وإنَّ للأنسان مقامات معدودة فمنها إنسان في مقام المعاني ثم إنسان في مقام الأبواب ثم إنسان في مقام الإمامة ومنها إنسان في مقام الأركان ومنها إنسان في مقام التقباء ومنها إنسان في مقام التجباء

165 و للمراتب الآخرة لا ذكر لشيء في مقام إلا تحت رتبته فكما ان في الذرات كينونيات سلسلة التحت عرض و شيع بالنسبة إلى سلسلة الفوق فكذلك كان الحكم في مقام الأجساد لأنَّ الذوات تنزل في كل المراتب إلى أن اتصل إلى مقام الأجساد و كل ما يجري في مقام الذات فيجري بعينها في مقام الصفات و الأجساد و ان علة ما يتأثر أجساد الفوق من رتبة التحت فهو من مقام الرضا الذي أراد الواقف على رتبة الفوق و لئلا يمنع عن أحد ما اعطاه الله جل سبحانه

166 ولا شك ان الحسين يوم عاشورا لو أراد أن يهلك من في الأرض و السموات لهلك في الحسين لأنَّ علة بقاء الكل لم يك إلا قضاء الله الذي جعله الله حامله ولكن مع تلك القدرة العلية و رتبة السنية لما قد احصى حزب الباطل قوة الأفعال التي يمكن في مقاماتهم لم يمنعهم - روجي و من في ملكوت الأمر و الخلق فداه - عن العطية التي قد اكرمهم من عنده و أراد رضا الله و لقائه و المقامات التي قد وعد الله سبحانه في الآخرة و لو لم يك ذلك فيكف يمكن أن يكون جسد رسول الله (ص) في حين واحد في بيت الخيراء و السماء و الجنان و النيران و كل مقام وقع عليه اسم شيء بل ان الآن كان جلا الله جسده المقدسه كذلك بل انه - روجي فداه - لولا يظلم عليه أحد لم يتغير جسده في هذا الحيوه الدنيا لأنه كان معتدلاً بغاية الاعتدال بحيث لو مرَّ عليه سرمد الدهور و غايات الظهور لم

⁴Qur'an 33:72.

such a degree that even if endless ages and the ultimate manifestations were to pass over it, it would not change. Indeed his body - may my spirit be a sacrifice for him - was mightier than the station of abstraction of those whom God had placed beneath his rank, for that station appeared in creation through their bodies, and this is the ruling of reality. Therefore the Proof remained alive despite what was decreed for him of numbered circumstances. Verily, had no one wronged him - may my spirit be a sacrifice for him - he would not have changed throughout ancient ages nor in times to come, but would have entered paradise in his body. However, now God's way has proceeded differently due to what people have done to them besides Him. Had they prevented them from what God had ordained for them, they would not have been able to war against God's friend. But they did not prevent them from God's bounty, that their choices might be manifest and their deeds might emerge, and what God had willed for them in the Book. And verily in the outward station, although their bodies are affected by the action of steel, yet at the time of being affected they feel no pain. Thus it is related in the traditions that when 'Ali removed the arrow from his foot during prayer, he did not feel it. Likewise concerning the companions of Husayn (peace be upon him), where it is related in meaning that their hearts were like snow in their longing for the Supreme Concourse and the Greatest Vision, and they were not affected by what befell their bodies, for in that station they found delight in naught save the meeting with God and His good-pleasure. Thus those who feel no pain endure all pain in God's path, hoping for His grace and seeking His good-pleasure and tranquility in the presence of His Beauty. Beyond the mention of these stations there undoubtedly flow infinite decrees unto ends which none can reckon save God, glorified and exalted be He above what they describe.

يتغيره بل ان جسده - روجي فداه - لكان أقوى من مقام تجريد الذين جعلهم الله تحت رتبة لأن ذلك المقام قد ظهر في الإمكان بجسمهم وان ذلك حكم الواقع ولذا ان الحجة كان حياً مع ما قضى عليه من الشئون المعدودة وأنه - روجي فداه - لو لم يظلم أحد لم يتغير في قديم الدهور ولا فيما يحدث من الازمان بل يدخل الرضوان بجسده ولكن الآن قد جرت سنة الله دون ذلك لما يفعل الناس بهم غيره ولو أنهم منعوهم عما قدر الله لهم فلم يقدروا أن يحاربوا ولي الله ولكن ما منعوهم من فيض الله لظهور اختياراتهم و بروز أعمالهم وما أراد الله في الكتاب لهم وأن في مقام الظاهر ولو أن جسدهم يتأثر من فعل الحديد ولكن في حين التأثير ليس لهم ألم ولذا وردت في الأخبار بان علياً لما أخذ السهم عن رجله في حين الصلوة لم يشعر به وكذلك في أصحاب الحسين (ع) حيث قد ورد بالمعنى بأن قلوبهم كانت مثل الثلج شوقاً إلى الملاء الأعلى والمنظر الكبرى ولم يتأثروا بما نزلت على أجسادهم لأنهم في ذلك المقام لم يتلذذوا إلا بقاء الله ورضائه فحين الذين لا ألم لهم يحتملون كل الألم في سبيل الله رجاء لفضله وابتغاء مرضاته والسكون في بين يدي طلعة جنبه وان وراء ذكر تلك المقامات لا ريب يجري حكم الانهايات إلى الغايات التي لا يحصيها أحد إلا الله سبحانه وتعالى عما يصفون

167 And all that I have indicated regarding the meaning of "man" pertains to the inner stations, while regarding the outward aspect, without doubt the human form - which is the divine temple - is as Ali (peace be upon him) said: "The human form is God's greatest proof to His creation, and it is the book written by His hand, and it is the temple built by His wisdom, and it is the gathering of all the forms of the worlds, and it is the summary of the preserved tablet, and it is the witness to all that is hidden, and it is the proof against all who deny, and it is the straight path, and it is the bridge extended between Paradise and Hell."

167 و ان كل ما اشرت في معنى الإنسان هو من مقامات الباطن وان على سبيل الظاهر لا شك ان صورة الإنسانية وهي هيكل الإلهية كما قال علي (ع) الصورة الإنسانية هي أكبر حجة الله على خلقه وهي الكتاب الذي كتبه بيده وهي الهيكل الذي بناه بحكمته وهي مجمع صور العالمين وهي المختصر من اللوح المحفوظ وهي الشاهد على كل غائب وهي الحجة على كل جاحد وهي الصراط المستقيم وهي الجسر الممدود بين الجنة والنار

168 The meaning of His exalted mention regarding "loss" encompasses infinite degrees in all stations within its realm. Among

168 وان المراد بقوله عز ذكره في ذكر الخسران مراتب ما لا نهاية لها بها في كل المقامات في صقعها فنها

these is the loss in the station of the unity of the Divine Essence, which occurs when the servant approaches God through the perspective of contingency and sees himself and his Lord in the station of unity in consciousness. The subtlest degree of loss lies in that station, which is the most severe of stations in the manifestation of retribution.

169 Among these also is the loss in the station of the unity of attributes, when the servant fails to comprehend what God has commanded regarding the laws of that station - concerning the negation of names and attributes from the holy sanctuary of the Essence, and the affirmation of the attributes of the Essence for the repose of hearts and minds in the station of the Essence without alteration in the mention of names and attributes. Rather, the Essence is knowledge, power, and life, and what is beyond that is what hearts need to affirm in the station of exposition.

170 The judgment over which philosophers have differed - that the attributes of knowledge and life are distinct in the station of recognition because the existence of knowledge necessitates the existence of the known, while in life this cause does not apply - stems from the limited perspective of the observer. Otherwise, just as the Essence is that life, so too is the Wise One in the station of knowledge. Just as the cause of life in the Essence needs no mention of life from creation, likewise in knowledge the servant needs no existing known thing to prove His exalted knowledge.

171 Some philosophers, being unable to understand that station, found themselves compelled to affirm secondary essences within the Essence - and that is polytheism in the school of God's pure family. Whoever traverses this path without this pure approach has indeed borne the loss of the station of recognition and was thereby among the sinful.

172 Among these also is loss in the station of the unity of deeds. In this station, most people's feet have slipped in failing to recognize the mystery of destiny and the decree of the Ordainer. Some people have gone toward compulsion - and that is indeed loss - while others have gone toward delegation - and that is indeed loss. The one who does not suffer loss in that station is he who sees through the command between two commands and the position between two positions, who knows the stations of everyone's choices as they truly are, and who witnesses the answer in God's words "Am I not your Lord?" in the first scene at the time of address, wherein the servant witnesses in every circumstance the decree of power, the mystery

الخسران في مقام توحيد الذات و هو أن يتوجّه العبد إلى الله بنظر الإمكان و يرى نفسه و ربّه في مقام التوحيد في الوجدان و أنّ الطّف مراتب الخسران هو في ذلك المقام الذي هو أشدّ المراتب في مقام ظهور الانتقام

169 و منها الخسران في مقام توحيد الصفات في حين الذي لا يشعر العبد بما أمر الله به في أحكام ذلك المقام من نفي الأسماء و الصفات عن ساحة قدس الذات و إثبات صفات الذات لسكون الأفتدة و الأوهام في مقام الذات بلا تغيير في ذكر الأسماء و الصفات بل ان الذات هو العلم و القدرة و الحياة و ما دون ذلك ما يحتاج القلوب باثباته في مقام البيان

170 و أنّ الحكم الذي اختلف الحكماء فيه بأن صفة العلم و الحياة المتغايرة في مقام العرفان لان وجود العلم لا بد من وجود المعلوم و ان في الحياة هذه العلة لم تجر هو من بعد نظر الناظر و إلا فكما أنّ الذات هو ذلك الحياة فكذلك كان الحكيم في مقام العلم فكما أنّ علة الحياة في الذات لم تحتج بذكر حياة من الخلق فكذلك الحكم في العلم لا يحتاج العبد في إثبات علمه تعالى بوجود معلوم

171 و إنّ بعض الحكماء لما لم يقدرُوا أن يعرفوا ذلك المقام قد اضطرت أنفسهم على إثبات الأعيان الثانية في الذات و أنّ ذلك شرك في مذهب آل الله الأطهار و من سلك في هذا الصراط دون هذا المسلك الخالص فقط احتمل خسران مقام العرفان و كان بذلك من الاثمين

172 و منها في مقام خسران توحيد الأفعال و أنّ في ذلك المقام قد زلّت أقدام أكثر الناس في عدم معرفة سرّ القدر و حكم المقدّر فبعض الناس ذهبوا بالجبر و ان ذلك هو الخسران و بعض الناس قد ذهبوا بالتفويض و أنّ ذلك هو الخسران و أنّ الذي لم يتحمل الخسران في ذلك المقام هو الذي نظر بالأمر بين الأمرين و المنزلّة بين المنزلتين الذي يعرف مقامات اختيارات الكلّ بما هم عليه كما هو أهل و شاهد الجواب في قوله تعالى السّت ربّكم في المشهد الأوّل حين الخطاب في مقام يرى العبد في

of divine determination, observing the quality of opposition within the station of unity. For how can the servant, in the very moment he is consumed by the fire of accepting unbelief, accept punishment, when reason neither consents to this nor passes judgment upon it? Likewise is the decree in this earthly life, for man, despite his knowledge of God's punishment and his certainty of His decree, persists in disobedience. None can distinguish between these stations in any way, for this is the station of man's attainment when he comprehends the mystery of the divine utterance and suffers no loss.

كل شأن حكم القدرة سرّ المقدر بأن يلاحظ صفة الضدّة في مقام الوحدة بأن العبد في الحين الذي يحرق بنار قبول الكفر فكيف يقبل العذاب مع أنّ العقل لم يرض أبداً ولا يحكم عليه وكذلك الحكم في هذه الحياة الدنّيا فإنّ الإنسان مع علمه بعذاب الله و يقينه بحكمه يحتمل العصيان فلا يفرق أحد بين المراتب بوجه وأنّ ذلك مقام فوز الإنسان إذا عرف سرّ البيان ولا يحتمل الخسران

- 173 Among such losses is that which occurs in the station of the unity of worship, when the servant associates aught else with the worship of his Lord. The degrees of such association are more subtle than any can enumerate. The ultimate station of pure recognition is the servant's regard for himself or for that whereby he worships, for such deed gives rise to a third decree. This is akin to the saying of the Christians, whereof God hath spoken: "The Christians say: God is the third of three." Thus hath God spoken concerning the stations of men: "And most of them believe not in God without associating others with Him." He hath warned all against such association, saying in the Book: "Verily God forgiveth not that partners should be associated with Him, though He forgiveth whom He pleaseth as to all else."

173 ومنها الخسران في مقام توحيد العبادة بأنّ العبد يشرك في عبادة ربه شيئاً وإن المراتب في الشّرك اخفى من أن يقدر أن يحصيه أحد وإنّ منتهى مقام تجرّد عرفانه وهو نظر العبد بنفسه أو بما يعبد به فإنّ ذلك العمل يحدث حكم ثالث وإنّ ذلك قول النصارى حيث أشار الله عن كلامهم وقالت النصارى إنّ الله ثالث ثلاثة ولذا أشار الله عن مقامات النّاس بقوله وما يؤمن أكثرهم بالله إلّا وهم مشركون وانذر الكلّ عن الشّرك بقوله في الكتاب إنّ الله لا يغفر إن يشرك به ويغفر ما دون ذلك لمن يشاء

- 174 Verily the path, despite its utmost delicacy and supreme glory, is exceedingly difficult, for if the servant can perform two cycles of prayer without attending to mention of self or aught else besides God, but rather turneth wholly toward the pure manifestation of the Essential Being, beside Whom naught else is mentioned, then hath he attained the pinnacle of grace and the ultimate justice. None among His creation can truly know this station, for when mention of conjunction or of aught besides His Essence occurs, it is but the trace of that rank. Though this matter may be attained by the servant in less than the twinkling of an eye, it is more difficult than all else in the stations of the four journeys.

174 وإنا السبيل مع منتهى لطافته وعظم بهآته اصعب بغاية الأمر لأنّ العبد إذا استطاع أن يصلي ركعتين صلوة بلا أن يلتفت إلى ذكر نفسه أو شيء من دون الله بل يتوجّه بكلّه إلى صرف ظهور ذات البحت البات الذي لا ذكر لغيره عنده فقد بلغ إلى ذروة الفضل وغاية العدل ولا يمكن عرفان ذلك المقام في الإمكان لأحد من خلقه لأنّ إذا جاء ذكر الاقتران أو ذكر شيء سوي ذاته فهو مقام أثر تلك الرتبة وإن الأمر مع أنّه يحصل للعبد اقرب من لمح البصر اصعب من كلّ شيء في مقامات الأسفار الأربعة

- 175 The ultimate grace, were people capable of it, is pure identity and orientation toward His manifested countenance through Him. Beyond this is the station of pure annihilation wherein no mention of the servant remains save God's mention of Himself. Less than this God bestoweth upon whomsoever He wil- leth among His servants as He pleaseth. None can reverse His command or His word, and He is the Most High, the Supreme.

175 لأنّ غاية الفضل لو استطاع النّاس هويّة الخالص والتوجّه إلى طلعة المتجلّي له به وإلّا مقام الفناء البحت الذي لم يك ذكر للعبد إلّا ذكر الله لنفسه دون ذلك يعطي الله من يشاء من عبادته ما يشاء لأراد لأمره ولا معقّب لكلمته وهو العليّ العظيم

- 176 When thou witnesseth the decree of loss in these recorded stations, knowledge of which is incumbent upon all, likewise doth the decree flow in the verses of Prophethood and Guardianship, and in what God hath intended for mankind in the verses of His light-manifesting Ones. Verily God, glorified be He, hath created all things in all stations in the likeness of the stations of His unity's manifestation and the signs of His glorification. He hath brought forth in man's station four ranks [fu'ad, 'aql, nafs, jasad]:
- 177 Among them the rank of his heart [fu'ad], which is the station of the mystery of contingent being and the appearance of His Holiness the Bab's countenance in human essence. This is the station of the impenetrable unseen, which veils cannot conceal, which proofs cannot parallel, which no mention in the station of essences, identities, substances and accidents can equal, save through God's revelation thereof through it in its station of indicating that station, which is the station of the Hidden Pillar that God hath made a part of the Perfect Word, as revealed in the tradition. Therefore appeared the word of the three verses' ordinances while its mystery remained concealed, due to creation's inability to bear it in the beginning and the end. Rather, it is the fruit of origination and the ultimate purpose of the outpouring of invention in the station of man, through whom God is known and none else. Were its mystery to be unveiled, the station of the inmost of the inmost would be revealed. Whosoever knoweth it and asketh "why" and "how" hath opposed God in His judgment, disputed His sovereignty, contended with His grandeur, and incurred His wrath - his abode shall be hell, a woeful refuge for the wrongdoers.
- 178 Verily this station in man [the fu'ad] is the station of his highest consciousness, than which nothing higher is possible in contingent being. It is the station of the fourth letter of the Greatest Name mentioned in the tradition of Kazim, where he - exalted be his remembrance - said in reply to the monk as we mentioned before. Along this difficult path and arduous way, some mystics have sought to know the bearer of that Name hypothetically, just as they sought to know the three pillars of the Names. It hath an appointed time when God willeth to manifest it - the Name which when the Proof manifesteth it at the beginning of his revelation to the three hundred and thirteen companions, they flee from its exalted nature and cannot bear the apex of his Cause, until they say before his presence "Thou art not our master." Likewise is the judgment regarding the Reality which he - may my spirit and the spirits of all in the kingdoms of command and creation be his sacrifice - shall manifest in Kufa: a scroll from the Messenger of God which he shall draw forth from his sword's hilt, written in fresh golden
- 176 فإذا شاهدت جنابك حكم الخسران في المراتب المستورة التي فرض على الكل عرفانه فكذلك الحكم يجري في آيات النبوة والولاية وما أراد الله للناس في آيات مظاهر أنواره وإن الله سبحانه قد خلق الكل في كل المراتب بمثل مقامات ظهور توحيده وآيات تجييده وقد أبدع في مقام الإنسان
- 177 مراتب أربعة فمنها رتبة فؤاده وهو مقام سر الإمكان وظهور طلعة حضرة البيان في كينونية الإنسان وهو مقام غيب الممتنع الذي لا يواريه الحجاب ولا يساوقه الدلالات ولا يساويه ذكر في مقام الكينونيات والذاتيات والجوهريات والعرضيات إلا بما تجلّى الله لها بها في مقام دلالتها على ذلك المقام وهو مقام ركن المكنون الذي جعله الله جزء الكلمة التامة كما نزل في الحديث ولذا ظهر كلمة أحكام آيات الثلاثة وبطن سره لعدم تجلّي الخلق في البداية والنهاية بل هو ثمرة الإبداع وغاية فيض الاختراع في مقام الإنسان الذي به يعرف الله لا سواه ولو كشف عنه السر يظهر مقام باطن الباطن ومن عرفه وقال لم ويم فقد ضاد الله في حكمه ونازعه في سلطانه وجاهده في قام كبريائته وباء بغضب من عنده وماويه جهنم وبئس مأوى الظالمين
- 178 وإن هذا المقام في الإنسان هو مقام أعلى مشعره الذي لا يمكن في الإمكان أعلى منه وهو مقام الحرف الرابع من الإسم الأعظم في حديث الكاظم حيث قال عزّ ذكره في جواب الراهب كما ذكرناه من قبل وعلى هذا السبيل الوعر والطريق المستوعر استدلل بعض العرفاء بمعرفة حامل ذلك الإسم على سبيل الفرض بمثل ما استدلوا في أركان الأسماء الثلاثة وإن له يوم وعد إذا شاء الله ليظهره وهو الإسم الذي إذا يظهره الحجة في بدء ظهوره لأصحاب الثلاثة مائة والثلاثة عشر يفرون من علوّ شأنه ولا يقدرّون أن يتحمّلوا ذروة أمره حتى يقولون في بين يدي طلعة حضرته لست بصاحبنا وكذلك الحكم في الحقيقة التي يظهرها - روعي وروح من في

ink by his own hand at that time. Thus hath it been in all ranks - God hath not tested any people except through that Name, its manifestation and its mystery. For the limitations in the three pillars are not lifted from the eye of the beholder, but in that station, were the beholder to look upon that Name with limited vision, he would not see it and it would have no effect, for it indicates God through the indication with which God hath manifested Himself through it. It is the station of the ultimate outpouring of the Ancient One to bring creation into being.

ملكوت الأمر وخلق فداه - في المشهد الكوفة
و هي صحيفه من عند رسول الله يخرجها من
قائمة سيفه و كان بماء ذهب رطب كان في
الحين كتبها و كان بخطه و كذلك كان الأمر
في كل المراتب لم يفتن الله قوماً إلا بذلك الاسم
و ظهوره و سره لأن الحدود في الأركان الثلاثة
لا ترفع من عين الناظر و لكن في ذلك المقام
لو نظر الناظر الى ذلك الاسم بنظر الحد لم ينظر
إليه و ليس له حكم لأنه دال على الله بالدلالة
التي تجلّى الله له به و هو مقام غاية فيض القديم
للاحداث

- 179 And among these is the station of the intellect [‘aql] – the station which God originated in all ranks for the recognition that Muhammad, the Messenger of God, is unique in the worlds of possibility, without peer or likeness; that He standeth at the station of the manifestation of the Divine Essence in the kingdom of names and attributes; that He is the sanctified One whom none equals in the station of the Essence nor in attributes; that nothing in contingent existence can be like unto His presence, for all that is possible therein God hath originated through Him for Himself; that He hath power over all things and nothing in the heavens or earth can frustrate Him - verily He is the Mighty, the Wise.

179 و منها مقام عقل الإنسان و هو المقام الذي أبدعه
الله في كل المراتب لعرفان محمد رسول الله بأنه
المفرد في عوالم الإمكان عن الأشباه و الأمثال
و انه القائم على مقام ظهور الذات في ملكوت
الأسماء و الصفات و إنه المتقدس الذي لا يعادله
نفس في مقام الذات و لا في الصفات و لا يمكن
في الإمكان بمثل حضرته لأنّ كلما يمكن فيه قد
أبدعه الله بنفسه لنفسه و انه كان مقتدراً على
كل شيء و لا يعجزه شيء في السموات و لا في
الأرض و إنه هو العزيز الحكيم

- 180 And among these is the station of the soul [nafs] for the manifestation of thirteen souls from the Tree of Prophethood, the eternal Garments, the Unity of the divine Verse, and the universal divine First Reed, according to the varying ways God manifested Himself unto them through them from the manifestations of His power and signs of His grandeur, from the eight ranks mentioned in the traditions from the Point of Knowledge of the Bayan to the final stations of man, wherein God has manifested Himself to them through the revelations of His power and the signs of His grandeur. No one can enumerate the indications of the Cause in that station, nor can anyone comprehend even some of its wisdom, for each wisdom from each soul has infinite stations and ranks as God has willed without end. However, when the servant recognizes their truth and acknowledges their grace, he becomes capable of bearing all stations and signs that God has ordained for them in the knowledge of reality and outward forms. Through that soul, the servant recognizes the signs of the Imams of Justice in the stations of Command and Creation, for from them emerged

180 و منها مقام النفس لظهور آيات ثلثة عشر نفساً من
شجرة النبوة و القمص الأزلية و الآية الواحدية و
القصة الاولى الكلية الإلهية باختلاف ما تجلّى الله
لهم بهم من ظهورات قدرته و آيات عظمتة من
المراتب الثمانية التي وردت في الأخبار من نقطة
علم البيان إلى آخر مراتب الإنسان حيث لا يقدر
أحد أن يحصي إشارات الأمر في ذلك المقام و
لا يمكن لأحد أن يحيط ببعض حكم منه لأنّ
لكل حكم من كل نفس له أحكام و مقامات ما
لا نهاية لها بها الى ما لا أراد الله أن يجعل لها
غاية و لكن العبد إذا عرف حقهم و اعترف
بفضلهم فكان محتماً كل المقامات و العلامات
تأ قدر الله لهم في علم الواقع و الصور الظاهرة و
أن يتلك النفس يعرف العبد آيات أئمة العدل في
مقامات الأمر و الخلق بأن منهم ظهرت البدايات

the beginnings and endings in the origins to what God has ordained in the endings.

- 181 And among these is the station of the body [jasad], which is the station of the sign of Unity, and it is the lowest of ranks in the arc of descent and the highest of ranks in the arc of ascent. Just as the body in relation to the spirit is an essential shadow, likewise in reality the bearer of the pillar of the Name related to Unity is a shadow in relation to the pillar of the Name related to the Guardianship, and likewise the Seal in Prophethood and the station of the Hidden Letter from the Concealed Pillar.

- 182 God has created these four ranks in a single Word which is itself their interpretation. The precedence of ranks in each part thereof flows through the three Manifestations, though in reality it is one Word whose beginning is only expressed through its end, its outer through its inner, and its secret through its public aspect. The very cause of agency at the beginning of action is identical to the three causes, even though in manifestation and rank it precedes those three causes. Such is the case in the stations of the four signs in man. Whoever fails to recognize one of these ranks or judges a pillar contrary to what God has ordained for it has borne loss through lack of knowledge of the reality of the secret of the Bayan and has fallen into the shadows of that blessed verse of the Qur'an. May God protect us through Muhammad and his family, verily He is the Beneficent Guardian.

- 183 When the decree of loss is established in the ranks of utterance, reference is made from the station of faith so all may witness the ranks of the manifestations of the Cause and the endings of the Seal as God has ordained in the Book. For man has infinite ranks that none can encompass except God and whom He wills.

- 184 Among these is the station of faith in the Essence, which is only established after the unveiling of the veils, signs, proofs, and tokens, and what God has placed beyond that in the knowledge of beginnings and endings. This is the station of which the Imam said: "We have states with God wherein we are He and He is we, except that He is He and we are we." This is the highest of the stations of faith for one who knows the truth of the Bayan. This station has many aspects, including the rank of the servant's exposition, which is the station that is only indicated outwardly through its inward reality and indicates nothing except God, glory be to Him. This is a station

والتَّهَيَّاتِ فِي الْمُبَادَى إِلَى مَا قَدَّرَ اللَّهُ فِي التَّهَيَّاتِ

181 و منها مقام الجسد و هو مقام آية التوحيد و هو أنزل المراتب في قوس النزول و أعلى المراتب في قوس الصعود فكما أن الجسد بالنسبة إلى الروح شبح جوهريّة فكذلك كان الحكم في الواقع أن حامل ركن الإسم المتعلق بالتوحيد شبح بالنسبة إلى ركن الإسم المتعلق بالولاية و كذلك الختم في النبوة و مقام حرف المُستسر من الركن المستور

182 وإنَّ الله قد خلق تلك المراتب الأربعة في كلمة واحدة التي هي كانت نفسها و أن تقدم الرتبتي في كل جزيء منها يجري بالظهورات الثلاثة و إلا في الحقيقة إنها كلمة لا يحكي أولها إلا بانحرها و لا ظاهرها إلا بباطنها و لا سرها إلا بعلايتها و أن نفس علّة الفاعلية في مبدء الفعل فهي بعينها نفس العلل الثلاثة مع أن في الظهور و الرتبة إنها متقدمة على تلك العلل الثلاثة فكذلك الأمر في مقامات الآيات الأربعة في الإنسان و من لم يعرف رتبة منها أو يحكم على ركن بغير الحكم الذي قدّر الله له فقد احتمل الخسران من عدم علمه بحقيقة سرّ البيان و وقع نفسه في ظلال تلك الآية المباركة من القرآن عصمنا الله بحمده و آله إنه هو الوليّ المنان

183 فلما ثبت حكم الخسران في مراتب البيان اشير بذكر من مقام الإيمان لي شاهد الكل مراتب ظهورات الأمر و غايات الختم بما قدّر الله له في الكتاب فإنّ للإنسان مراتب ما لا نهاية لها بها إلى ما لا يحيط به حكم علم أحد إلا الله و من شاء

184 ففها مقام إيمان الذات و هو لا يثبت إلا بعد كشف السجحات و الإشارات والدلالات و العلامات و ما جعل الله وراء ذلك في علم البداية و الغايات و هو المقام الذي قال الإمام أن لنا مع الله حالات نحن فيها هو و هو فيها نحن إلا أنه هو و نحن نحن و أن ذلك أعلى مراتب مقامات الإيمان للعارف بحقّ البيان و أن لذلك المقام شئونا كثيرة ففها في رتبة بيان العبد و هو المقام الذي لا يدلّ ظاهره إلا بباطنه و لا يدلّ

wherein, when thou attainest unto it, thou shalt witness how the Divine Essence is made manifest unto thee through thine own self, at thine own level, and thou shalt behold all thy qualities subordinate to thy deeds and the manifestations of thy command. In that station, through thee is thy self made manifest, inasmuch as God thy Lord hath revealed Himself, pointing to thine own essence, telling of thine own being, and indicating thy presence. No veils can conceal it, nor can the highest-soaring birds of hearts and verses attain unto it. This is the station of divine grace which God hath ordained for thy self, and none higher is possible at thy level. When one attaineth unto this station, one beholdeth all multiplicities beneath the light of divine unity which God hath revealed unto him at his level. In no circumstance doth he abide save through God, for he seeth all else as limited, and pure delight in absolute reality can only be attained through reaching the mine of grandeur, whereof Ali, peace be upon him, spoke in his prayer on the day of Sha'ban: "O 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 sight of hearts teareth asunder the veils of light, attaining unto the Source of Grandeur, and our spirits become suspended in the glory of Thy holiness."

185 Among these is the station of faith which is prescribed for the servant at the level of the Throne of Unity and the Seat of Eternity, wherein all the stars are fixed. This is the station which Ali, peace be upon him, mentioned, saying: "Lord, immerse me in the depths of the sea of Thy unity," though what is intended is not this phrase but rather his words "and in the fathomless ocean of Thy oneness," which is the station of "we are we and He is He" that is mentioned in the tradition. The manifestations of that station are beyond enumeration, for beginnings in divine revelations must needs exist at every moment, and endings in ultimate goals and infinitudes are sealed at every instant. Were the servant at any moment to witness the mystery of reality and essential faith which God hath made the foundation of all goodness and righteousness, he would not be veiled from aught, would see all multiplicities with a single eye, and no veils would conceal him in the realm of limitations. The faith of this station is but a shadow compared to faith at the higher station, and likewise is the judgment concerning deeds. But he who is heedless of the countenance of the light of the Divine Essence distinguisheth not between deeds and seeth all prayer with the same eye, though this judgment is improper in the school of the pure Family of God, peace be upon them, for the prayer performed by Ali cannot be equated in form with all prayers from all stations. Since the station of

في شأن الأعلى الله سبحانه وهو المقام الذي إذا وصلت جنابك ترى ظهور الذات ظهر لك بك في ربتك و ترى كل شئونك تحت رتبة فعلك ومظاهر أمرك وإن في ذلك المقام بك ظهر نفسك بما تجلّى الله ربك ودلّ على ذاتك ولا يحكي عن كينونتك ويدلّ على حضرتك ولا يوارها الحجاب ولا يصعد إليها أعلى طير الأفق والآيات وأنها مقام الفيض الذي قد جعل الله لنفسك ولا يمكن أعلى منها في ربتك وإذا وصل أحد إلى ذلك المقام يرى كل الكثرات في تحت نور الأحديّة التي تجلّى الله له به في رتبته ولا يسكن في شأن إلا بالله لأنه يرى كل ما سواه في مقام الحدّ وإن اللذة لصرفة الحقيقة البحتة لن تدرك إلا بالوصول إلى معدن العظمة حيث أشار عليّ (ع) في مناجاته يوم شعبان إلهي هب لي كمال الانقطاع إليك وانزأ أبصار قلوبنا بضيء نظرها إليك حتى تحرق أبصار القلوب جب النور فتصل إلى معدن العظمة فتصير ارواحنا معلقة بغير قدسك الدعاء

185 ومنها مقام الإيمان الذي فرض على البعد في مقام عرش الواحدية والكرسي الصمدانية التي فيها كلّ النجوم مركوزة وإن ذلك هو المقام الذي ذكر عليّ (ع) وقوله رب ادخلني لجة بحر احديتك وليس المراد تلك الفقره بل المراد هو قوله وطمطمم يوم وحدانيتك الذي هو كان مقام نحن نحن وهو الذي ذكرت في الحديث وإن ظهورات تلك الرتبة ليكون أكثر من أن يحصيه أحد لأن البدايات في التجليات في كل حين لا بد لها وإن النهايات في الغايات والالانهايات في كل حين ختم لها وإن العبد في كل حين لو يشاهد سر الحقيقة والإيمان الذاتية التي جعلها الله أصل كل خير وبر لا يحتجب عن شيء ويرى كل الكثرات بعين سواه ولا يواريه الحجاب في مقام الحدودات وإن إيمان هذه الرتبة شيع بالنسبة إلى الإيمان في رتبة الفوق وكذلك الحكم في الأعمال التي؟؟ ومن كلا المقامين ولكن الغافل عن طلعة نور الذات لم يميز بين الأعمال ويرى كل الصلوة بعين سواء وإن ذلك حكم شرم في مذهب آل الله الأتطهار

religious obligation is the very form of the outward, how can the servant distinguish between the deeds of the believer and the unbeliever? Therefore hath God commanded the recognition of the ranks of deeds from all stations. And for him who cannot weigh the knowledge of the divine word with such balance, pure deeds cannot be distinguished from those mixed with accidental and glorified attributes. The ranks of that station in mentioning faith are inexhaustible, and God in His knowledge judgeth between all according to what their hands have wrought. Glorified and exalted is He above what they describe.

- 186 Verily, the degrees of faith consist in belief in the pillars of prophethood and the suns of divine authority. Faith, in its stages of action and manifestations of effect, is incumbent upon all, even as al-Sadiq (peace be upon him) hath commanded regarding the principles of action, that nothing existeth in earth or heaven save through seven: through Will, Purpose, Destiny, Decree, Permission, Term, and Book. Whoso claimeth the absence of but one of these hath indeed denied the Faith.

- 187 The manifestations of these stages, through which God hath revealed Himself to all created things according to what He hath ordained for them in the manifestations of action, are where the decree hath been made binding. Thus hath it been revealed in the traditions concerning the degrees of faith, as Muhammad ibn Ya'qub Kulayni hath recorded in Al-Kafi, that God, exalted be His remembrance, hath established faith upon seven pillars: righteousness, truthfulness, certitude, contentment, fidelity, knowledge, and forbearance. He then divided these among the people. Whoso possesseth all these seven shares is perfect and complete. To some people He gave one share, to others two, to others three, until reaching seven. Then He said: "Place not upon the possessor of one share the burden of two, nor upon the possessor of two the burden of three, lest ye cause them to fall." Thus did He continue until reaching seven.

- 188 In these stages, it behooveth the believer to recognize the stations of difference, that he may give unto each multiplicity according to their ranks and capacities, and what God hath ordained in the degree of their manifestation. Were the servant not to recognize the stages of faith of all and the aspects of their servitude, he would be unable to give unto each their due right, for each chain hath its right in giving. Among the

سلام الله عليهم لأنّ الصلوة التي قد اقامها عليّ لم تعدل صورتها كلّ الصلوات من كلّ المقامات و لما كان مقام التكليف نفس صور الظاهر فكيف العبد يميز أعمال المؤمن عن الكافر و لذا أمر الله بعرفان مراتب الأعمال من كلّ المقامات و لمن لا يقدر أن يوزن عرفان البيان بذلك القسطاس لم يتبين العمل الخالص عن الذي فيه خلط من العرضيات و السجيات و إنّ مراتب تلك الرتبة في ذكر الايمان لا تنفي و

186 إنّ الله بعلمه يحكم بين الكلّ بما عملت أيديهم سبحانه و تعالى عمّا يصفون و إنّ مراتب الإيمان هو الإيمان بأركان النبوة و شمس الولاية و إنّ الإيمان في مراتب الفعل و ظهورات المفعول فرض على الكلّ حيث قد أمر الصادق (ع) في أحكام أصل الفعل بأن لا يكون شيئاً في الأرض و لا في السماء إلّا بسبعة بمشيئة و إرادة و قدر و قضاء و إذن و أجل و كتاب فَن زعم بنقص واحدة منها فقد كفر

187 و إنّ المظاهر تلك المراتب التي قد تجلّى الله للممكّات بمثل ما قدّر لهم في مظاهر الفعل قد فرض الحكم و لذا نزل في الأخبار في مراتب الإيمان حيث قال عزّ ذكره بما ذكر محمد بن يعقوب كيني في الكافي أنّ الله عزّ و جلّ وضع الإيمان على سبعة اسهم على البرّ والصدق و اليقين و الرضاء و الوفاء و العلم و الحلم ثمّ قسم ذلك بين الناس فن جعل فيه هذه السبعة الاسهم فهو كامل محتمل و قسم لبعض الناس السهم و لبعض السهمين و لبعض الثلاثة حتّى انتهوا الى سبعة ثمّ قال لا تحملوا على صاحب السهم السهمين و لا على صاحب السهمين الثلاثة فتعطوهم ثمّ قال أذلك حتّى ينتهى الى سبعة

188 و أنّ في تلك المراتب حقّ على المؤمن بأن يعرف مقامات الاختلاف ليعطي كلّ الكثرات بحسب مراتبهم و قوابلهم و ما قدّر الله في رتبة ظهورهم و لو لم يعرف العبد مراتب ايمان الكلّ و جهات عبوديتهم لم يقدر أن يعطي لكلّ حقّه لأنّ لكلّ سلسلة حقّ في العطاء فن الناس من جعلهم

people are those whom God hath placed in stations of the manifestation of Will and the mysteries of Identity. Should one give unto any of them that which is due to those who dwell beneath the shade of the Tree of Divine Authority in the rank of Purpose, he hath indeed wronged them. Thus continueth the matter until it reacheth unto the furthestmost particles of multiplicities, wherein no end is mentioned in relation to their rank.

- 189 Were people to know the places of command and prohibition, none would blame another, for all would witness through their own choice their stations which God hath ordained for them in the knowledge of the unseen. None loveth save according to what his soul accepted in the world of pre-existence, and were he to be given less than that, he could not bear it, and thereby would his faith be changed to denial. Thus did the Imam indicate: "Had Abu Dharr known what was in Salman's heart, he would have killed him."

- 190 And Ali ibn Al-Hussein said: "By the Lord! There are jewels of knowledge that were I to disclose them, it would be said of me that I am of those who worship idols, and men who call themselves Muslims would deem it lawful to spill my blood, seeing as beautiful the ugliest of their deeds."

- 191 Having detailed in the mention of faith some of the stages of the abstract, material, spectral, and accidental in all ranks, I shall indicate in explaining action that it hath stations which none can enumerate save God. Among them is the action around the light of the Essence, by the Essence, for the Essence, and this is indeed the most resplendent of stations and the highest of degrees, for the servant's action is not complete in the station of Reality except that he become as one self, with no distinction between them, otherwise the deed would not be from God. This is in the station of the knowledge of the Essence, and below that it is possible in the station of Names and Attributes. However, in the station of recognizing the Essence, if mention of another is mixed into the deed, it is not befitting to His holy and glorious court and will not ascend to the heaven of His exalted Being. This is the ruling concerning deeds in the station of particles. As for what is below that, deed is the effect and attribute of a thing, and this varies at all levels according to the different stations of beings. Though the number of worlds is mentioned as eight, this ruling differs according to the manifestations, revelations, beginnings and endings. The deeds of the people of the Bayan are in the station where God has not assigned any shadow, for their deeds are adorned by their own beings, and God has given them no

الله في مقامات ظهور المشيئة وأسرار الهوية فان يعطي أحداً منهم ما يستحقه الذين يسكنون في ظلال شجرة الولاية في رتبة الإرادة فقد ظلم عليه وكذلك الأمر إلى أن اتصل إلى منتهى ذرات الكثرات وما ذكر فيه اسم النهايات إلى ما لا نهاية لها بها في صقع رتبها

- 189 ولذا لو علم الناس مواقع الأمر والنهي لم يلم أحد أحداً لأنَّ إلى الواقع لو شاهد الكل باختيارات أنفسهم ليعلم بمقاماتهم التي قد قدر الله لهم في العلم الغيب ولا يحيب أحد من الناس إلا بما قبلت نفسه في عالم الذرّ وأنا اعطاء دون ذلك فلم يقدر أن يتحمل وبذلك يتبدل إيمانه بالكفر حيث أشار الإمام لو علم أبو ذر ما في قلب سلمان لقتله

- 190 وقال عليّ بن الحسين وربّ جوهر علم لو ابوح به لقليل لي أنت ممن تعبد الوثن ولاستحل رجال مسلمون دمي يرون اقبح ما يأتونه حسن

- 191 ولما فصلت في ذكر الإيمان بعض مراتب الجردات والماديّات والشبّحيّات والعرضيّات في كل المراتب فاشير بتفسير العمل بأن له مقامات لا يحصّيها أحد إلا الله فنّها العمل في حول نور الذات بالذات للذات وإنّ ذلك اسنى المقامات وأعلى الدرجات لأنّ العبد لم يكمل عمله في مقام الحقيقة إلا بأن يكون نفس واحد وليس بينهما تميز وإلا لم يكن العمل عنه الله عملاً وإنّ ذلك في مقام معرفة الذات ودون ذلك يمكن في مقام الأسماء والصفات ولكن العمل في مقام العرفان الذات لو خلط فيه ذكر من الغير لا يليق بساحة قدس كبريائه ولم يرفع إلى هواء مجد كينونته وإنّ ذلك حكم الأعمال في مقام الذرات وأما دون ذلك فإنّ العمل هو أثر الشيء وصفته وذلك يمتاز في كلّ المراتب بحسب اختلاف مقام الذوات وإنّ عدة العوالم ولو ذكر أنّها ثمانية ولكن يختلف ذلك الحكم باختلاف الظهورات والتجليات والبدائيات

sign except the sign of His manifestations in the station of Command. Therefore the deeds of the people of that chain are of greater significance than the deeds of the people of the chain of seven, for they have found a shadow in the prison. But God has given them what He has due to the simplicity of their beings and the purity of their nearness to the holy court of their Creator. None knows their station except God and whomsoever He wills - glorified and exalted is He above what they describe.

وَالنَّهَائَاتِ وَأَنَّ عَمَلَ أَهْلِ الْبَيَانِ هُوَ فِي الْمَقَامِ الَّذِي مَا جَعَلَ اللَّهُ لَهُ ظِلًّا لِأَنَّ أَعْمَالَهُمْ تَحِلُّ عَنْ ذَوَاتِهِمْ وَمَا جَعَلَ اللَّهُ لَهُمْ دَلَالَةً إِلَّا دَلَالَةَ ظُهُورَاتِهِ فِي مَقَامِ الْأَمْرِ وَلِذَا إِنَّ أَعْمَالَ أَهْلِ تِلْكَ السَّلْسَلَةِ لَكَانَتْ أَعْظَمَ شَأْنًا مِنْ أَعْمَالَ أَهْلِ سِلْسَلَةِ السَّبْعَةِ لِأَنَّ لَهُمْ وَجِدَ ظِلٍّ فِي السَّجِّينِ وَلَكِنْ لَهُمْ مَا جَعَلَ اللَّهُ لِبَسَاطَةِ ذَوَاتِهِمْ وَصَفَاءِ أَقْرَبِهِمْ بِسَاحَةِ قُدْسِ بَارِئِهِمْ وَ

- 192 As for the deeds of the chain of seven, every deed found in the higher chain is essence in relation to the lower chain, even though all deeds in this world are equal. However, any deed that does not follow the ruling of the people of infallibility is not a deed in God's sight, but rather is a punishment from God upon its doer. For today the common people perform religious deeds according to Qur'anic laws and traditions of Muhammad in the station of existence, but their deeds are an illusory shadow in the forms of the prison, as the Imam indicated in his statement until he said: "And Husayn ibn Ali, that is, the ascetic worshipper, said that Ali's virtue over all creation after the Prophet would become like a flame of fire on a stormy day, while the deeds of those who reject Ali's virtue, like the caliphs - though they filled the deserts and that fire blazed in them and that wind covered them - would all be destroyed leaving nothing remaining."

192 لَا يَعْلَمُ أَحَدٌ شَأْنَهُمْ إِلَّا اللَّهُ وَمِنْ شَاءَ سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ وَأَنَّ أَعْمَالَ سِلْسَلَةِ السَّبْعَةِ فَكُلٌّ عَمَلٌ وَجَدَ فِي سِلْسَلَةِ الْفَوْقِ جَوْهَرَ بِالنِّسْبَةِ إِلَى سِلْسَلَةِ التَّحْتِ وَلَوْ أَنَّ كُلَّ الْأَعْمَالِ فِي هَذَا الْعَالَمِ عَلَى حَدِّ سَوَاءٍ وَلَكِنْ إِنَّ الْعَمَلَ الَّذِي لَمْ يَتَّبِعْ حُكْمَ أَهْلِ الْعَصْمَةِ (ع) فَلَيْسَ عَمَلًا عِنْدَ اللَّهِ بَلْ أَنَّهُ عَذَابٌ مِنَ اللَّهِ عَلَى عَامِلِهِ لِأَنَّ الْيَوْمَ أَهْلُ الْعَامَةِ يَعْمَلُونَ فِي دِينِ اللَّهِ بِأَحْكَامِ الْقُرْآنِ وَسُنَنِ مُحَمَّدٍ رَسُولِ اللَّهِ فِي مَقَامِ الْأَكْوَانِ وَلَكِنْ أَعْمَالُهُمْ ظِلٌّ مُوْهُومٌ فِي صُورِ السَّجِّينِ كَمَا أَشَارَ الْإِمَامُ فِي قَوْلِهِ عَزَّ ذَكَرَهُ إِلَى أَنَّ قَالَ وَقَدْ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ أَيُّ الزَّاهِدِ الْعَابِدِ وَفِعْ لِفَضْلِ عَلَى عَلَى الْخَلْقِ كُلِّهِمْ بَعْدَ النَّبِيِّ لِيَصِيرَ كَشَعْلَةِ نَارٍ فِي يَوْمٍ رِيحٌ عَاصِفٌ وَ يَصِيرُ سَائِرُ أَعْمَالِ الدَّافِعِ لِفَضْلِ عَلَى مِثْلِ الْخُلَفَاءِ امْتَلَأَتْ مِنْهَا الصَّحَارِيُّ وَاشْتَعَلَتْ فِيهَا تِلْكَ النَّارُ وَتَغْشَاهَا تِلْكَ الرِّيحُ حَتَّى تَأْتِيَ عَلَيْهَا كُلُّهَا فَلَا يَبْقَى لَهَا بَاقِيَةٌ

- 193 And this is the truth, for the spirit of deeds in every world is the word of unity, the word of prophethood, the affairs of divine authority, and the covenant of love for the people of that authority. Whoever acts in the third station, God will not raise him to the station of mercy, for the verses of unity, prophethood and authority are a word whose manifestation is not complete except through its pillar, as the Imam declared in the tradition of the Name. The deeds of most people, even if purified from mention of multiplicities, indicate the manifestations of unity, except for those whom God wills and has taken His covenant from them and who know their own station and the manifestation of their being, except for those who will otherwise. For their deeds are the essential beings of the abstract and material realms, and whatever God wills beyond those stations of the infinite and finite. Each has a share in

193 وَأَنَّ الْحَقَّ كَذَلِكَ لِأَنَّ رُوحَ الْأَعْمَالِ فِي كُلِّ عَالَمٍ هُوَ حَرْفُ التَّوْحِيدِ وَكَلِمَةُ النَّبَوَّةِ وَشُؤْنُ الْوِلَايَةِ وَعَهْدُ الْحُبَّةِ لِأَهْلِ تِلْكَ الْوِلَايَةِ فَمَنْ عَمِلَ فِي الْمَقَامِ الثَّالِثِ فَلَمْ يَرْفَعِهِ اللَّهُ مَقَامَ رَحْمَتِهِ لِأَنَّ آيَاتِ التَّوْحِيدِ وَالنَّبَوَّةِ وَالْوِلَايَةِ كَلِمَةٌ لَا يَتِمُّ ظُهُورُهَا إِلَّا بِرُكْنٍ مِنْهَا حَيْثُ صَرَّحَ الْإِمَامُ فِي حَدِيثِ الْإِسْمِ وَأَنَّ أَعْمَالَ أَكْثَرِ النَّاسِ لَوْ خُلِصَتْ عَنْ ذِكْرِ الْكَثْرَاتِ فِيهِ دَالَّةٌ عَلَى ظُهُورَاتِ الْحَدِيدِ إِلَّا مَنْ شَاءَ اللَّهُ وَ أَخَذَ عَنْهُ مِيثَاقَهُ وَعَرَفَ مَقَامَ نَفْسِهِ وَظُهُورَ ذَاتِهِ إِلَّا مَنْ شَاءَ دُونَ ذَلِكَ فَإِنَّ أَعْمَالَهُمْ هِيَ الذَّوَاتُ الْمُتَّصِلَةُ لِلْمَجْرَدَاتِ وَالْمَادِّيَّاتِ وَمَا شَاءَ اللَّهُ وَرَأَى تِلْكَ الْمَقَامَاتِ مِنَ الْأَنْهَائِيَّاتِ وَالنَّهَائِيَّاتِ وَلِكُلِّ

receiving rulings from the principles of causes to the ultimate ends.

194 After mentioning a drop from the explanation of deeds, I mention a ruling for good deeds to distinguish them from evil deeds in the station of attributes and names, and that each one might know the meaning of signs in the station of the Essence from the tokens in the station of attributes. And it is that the good deed is that deed wherein is sound the mention of the stations of unity, the ultimate purposes of detachment, the signs of glorification, and the evidences of praise. For if there be lacking from it the narration of any condition, it shall not be raised unto God in the reality of the matter, because the good deed is that deed which in all its stations indicates the origins of action and the manifestations of influence. And if a deed does not relate the third station, it is not good in the sight of God, for whosoever uniteth God through the unity of the Essence, if he doth not unite Him through the unity of deeds, he is not purely unified but rather is a polytheist. And likewise is the judgment in all good works, virtues, beneficences, pure things, and whatsoever God hath intended in the Book for all created things. And verily the ranks of that station are beyond counting, for the servant may work for God purely and sincerely in one station yet be veiled from another station, and according to the measure of his being veiled his deed is not good. And verily the root of judgment with God is in the station of the Essence, for if a servant's essence be of the clay of the highest heaven, though he commit all evil deeds, they shall not harm him after intercession; and if the matter be the reverse, though he perform all good deeds, they shall not profit him save as God willeth, even as that tradition from the suns of grandeur and majesty hath clearly stated: "Verily God created happiness and misery before He created His creation. Whomsoever God created happy, He never hateth him though he worketh evil - He hateth his deed but hateth not him; and if one be wretched He never loveth him though he worketh good - He loveth his deed but hateth him for what he shall become. For when God loveth a thing He never hateth it, and when He hateth a thing He never loveth it."

195 And that is the judgment of reality in the beginning and the return, for deed is but a shadow and accident in relation to essence. For if the servant's essence be in the station of knowledge of the Essence, he is of the clay of the highest heaven, and that is the love through which God revealed Himself to him, which was revealed in the tradition: "I was a hidden treasure and loved to be known, so I created creation that I might be

نصيب في أخذ الأحكام من مبادئ العلل إلى غايات النهايات

194 و ان بعد ذكر رشح من بيان الأعمال أذكر حكماً للصالحات ليميز عن السيئات في مقام الصفات والأسماء ويعرف كل حكم الإشارات في مقام الذات عن العلامات في مقام الصفات وهو ان العمل الصالح العمل الذي يصلح فيه ذكر مقامات التوحيد و غايات التجريد و علامات التمجيد و دلالات التمجيد فان نقص منه حكاية شأن فلم يرفع إلى الله في حقيقته الواقع لأن العمل الصالح هو العمل الذي يدل في كل مقاماته على مبادئ الفعل و ظهورات الأنفعال وان لم يحك عمل مقام الثالث لم يك عند الله صالحاً لأن من وحد الله بتوحيد الذات لو لم يوحد بتوحيد الأفعال فلم يك موحداً خالصاً بل هو مشرك و كذلك الحكم في كل الصالحات و الحسنات و الخيرات و الطيبات و ما أراد الله في الكتاب لكل شيء من المكاتب و ان مراتب تلك الرتبة لا يحصى لأن العبد ربما يعمل لله خالصاً مخلصاً في مقام و يحجب عن مقام آخر فعلى قدر احتجابه لم يك عمله صالحاً و ان اصل الحكم عند الله هو في مقام الذات فان كان عبد ذاته من طينته كعليين ان عمل كل السيئات فلا يضره بعد الشفاعة و ان كان الأمر بالعكس فان عمل كل الحسنات فلا ينفعه إلا ان يشاء الله كما صرح بذلك ذلك الحديث فن شمس العظمة و الجلال قال عليه السلام ان الله خلق السعادة و الشقاوة قبل أن يخلق خلقه فن خلقه الله سعيداً لم ييغضه و ان عمل شراً أبغض عمله و لم ييغضه و ان كان شقيماً لم يحبّه أبداً و ان عمل صالحاً أحب عمله و ابغضه ل

195 ما يصير إليه فإذا أحب الله شيئاً لم ييغضه أبداً و إذا أبغض شيئاً لم يحبّه أبداً و ان ذلك حكم الواقع في المبدأ و المآب لأن العمل شبيح و عرض و بالنسبة إلى الذات فان كان ذات العبد في مقام عرفان الذات فهو من طينته العليين و هو الحب الذي تجلّى الله له به الذي نزل في الحديث كنت

known.” And that love in the stations of manifestation is indicated by His exalted Word: “Love for ‘Ali is a virtue with which no evil deed can harm.”

كنزاً مخفياً فأحببت أن أعرف نفلت الخلق لكي
أعرف وأشار إلى ذلك الحب في مقامات الظهور
قوله عز ذكره حب على حسنه لا يضره معها سيئة

- 196 And if the essence be in the station of veils and intimations, it is of the clay of the lowest depth, and no deed shall profit him in the heavens or on earth, for the balance with the All-Merciful is work around the places of His Command, where the Imam (peace be upon him) indicated in interpreting His Word “For some of them wrong their own souls, some follow a middle course, and some are foremost in good works” that the wrongdoer is he who circles around his self, and the moderate one circles around his mind, and he who is foremost in good works circles around his Lord.

196 وان كان الذات في مقام الحب والإشارات فهو
من طينة السجين ولا ينفعه عمل في السموات و
لا في الأرض لأن الميزان عند الرحمن هو العمل
حول محال أمره حيث أشار الإمام (ع) في تفسير
قوله ؟؟ فمنهم ظالم لنفسه ومنهم مقتصد ومنهم
سابق بالخيرات بان الظالم الذي يحوم حول نفسه
والمقتصد يحوم حول عقله والسابق بالخيرات
يحوم حوله ربه

- 197 And the pure deed is that deed which proceedeth from the servant through the manifest appearances in the kingdom of Command and Creation, and without that straight path man cannot distinguish the conditions of those stations and separate true forms from false, and verily this is a matter that hath not been established in all regions save through the balance of the knowledge of the Book and the signs within souls and horizons, and God encompasseth all things from beyond. Nay, it is a glorious Qur'an preserved in a guarded tablet.

197 وان عمل الخالص هو العمل الذي يصدر من
العبد بالظهورات الظاهرة في ملكوت الأمر و
الخلق وان دون ذلك الصراط القيم لم يقدر
الإنسان أن يميز شئون تلك المقامات ويفصل
بين الصور الحق عن الباطل وان ذلك أمر لم
يثبت في الآفاق إلا بميزان علم الكتاب وآيات
الأنفس والآفاق والله من وراء كل شيء محيط
بل هو قرآن مجيد في لوح محفوظ

- 198 And verily the degrees of righteousness differ according to the manifestations of stations, among them prayer, whose stations differ according to the manifestations of times and seasons. The essence of deeds in the station of reality is the removal of the veils of glory from the countenance of the Divine Essence. The intended meaning is the Manifest Essence that hath been revealed to all through all in the stations of the Command and the ultimate manifestations of creation. Should the servant attain unto the apex of the Command, he performeth no deed save through the manifestations of the principles of the Command, which is the station of the effacement of the imagined and the sobriety of the known, and the attraction of the One toward the attribute of unity in the world of manifestation. This rank hath its own bounds, which if anyone neglecteth, he entereth the realm of veils, for whenever the servant ascendeth in station, an ego ariseth which, if he turneth unto it, would destroy him. How excellent are the words of the poet: “No eye exists save His eye, for the light of His eye is darkness, and whoso is heedless of this findeth in himself grief.”

198 وان مراتب الصالحات هي مختلفة بظهورات
المقامات ومنها الصلوة وإنها تختلف مقاماتها
بظهورات الأوقات والأزمان وان أصل العمل
في مقام الحقيقة هو كشف سبحات الجلال عن
طلعة حضرة الذات وان المراد هو الذات الظاهر
الذي تجلى لكل بكل في مقامات الأمر وغايات
ظهورات الخلق وان العبد لو اتصل إلى مقام
ذروة الامر لم يعمل عملاً إلا بظهورات مبادئ
الأمر الذي هو مقام محو الموهوم وصحو المعلوم و
جذب الأحدية لصفة التوحيد في عالم الظهور و
ان لهذه الرتبة حدود في نفسها إذا غفل أحد عنها
لتدخله في أرض السباحات لان العبد كلما يترقى
في مقام حدث له آية لو التفت إليها ليهلكه فنعيم
ما قال الشاعر وما عين سوى عين فنور عينه
ظلمة ومن يغفل عن هذا يجد في نفسه غمة

- 199 All that I have indicated in that station is from the station that God hath made to distinguish between Him and it, though

it was His servant and creation. God hath never commanded anyone to act save through the manifestations of His supremacy in that condition, lest he be veiled from Him for less than the twinkling of an eye, and that he might behold his Lord manifest and supreme in such wise that he seeth naught else besides Him, as the Imam (peace be upon him) referred to that station in his words, saying: "He seeth no light save His light and heareth no voice save His voice." May God cause me to reach the sphere of that station through His grace, verily He is the Guardian, the Beginning and the End.

199 وان كل ما اشرت في ذلك المقام هو من المقام الذي قد جعله الله فرق بينه وبينه إلا أنه كان عبده وخلقته وإن الله لم يزل لم يأمر أحداً يعمل إلا بظهورات قيوّمته في ذلك الشأن لئلا يحتجب عنه أقل من لحة عين ويرى مولاه ظاهراً قيوماً بحيث لم ير شيئاً سواه كما أشار الإمام (ع) إلى ذلك المقام في كلامه إلى أن قال لا يرى نور إلا نوره ولا يسمع صوت إلا صوته بلغنى الله إلى فلك المقام بفضلله إنه هو الوليّ المبدأ والمآب

200 The meaning of His exalted words "and enjoin one another to truth" is a reference to all degrees of manifestation upon which the name of truth hath fallen, from essences, entities, selves, egos, substances, elements, and accidents, and whatsoever God hath ordained beyond these in the knowledge of indications, stations, signs, qualities, glorifications and verses. All truth revolveth around Ali (peace be upon him) for he is the Truth in the realm of contingency, while in the station of the Essence he is the Truth with which there is no creation, and except which there is no deity, and in the station of establishing unity he is the Truth unto which nothing can be compared, all else being His creation and within His grasp, whereto the Imam indicated: "Truth and creation, with no third between them nor besides them."

200 وان المراد بقوله عز ذكره وتواصوا بالحق إشارة بكل مراتب الظهورات كما وقع عليه اسم حق من الذاتيات والكينونيات والنفسيات والآيات والجوهريات والماديات والعرضيات وما قدر الله ورائها في علم الدلالات والمقامات والعلامات والكيفيات والسجيات والآيات وإن كل الحق يدور على (ع) لأنه هو الحق في مقام الإمكان وأن في مقام الذات هو الحق الذي لا خلق معه وإلا له الذي لا مألوه معه وإن في مقام إثبات التوحيد هو الحق الذي ليس كمثل شيء وما سواه خلقه وفي قبضته حيث أشار الإمام حق وخلق لا ثالث بينهما ولا ثالث غيرهما

201 When the Command descendeth from that station, truth is applied in the station of the First Remembrance in creation, which is the station of the Reality of Muhammad, who was above all truth through the reality of his entity unto which God revealed Himself through it at the time of its existence, and God alone knoweth its essence, glorified and exalted be He above what they describe.

201 وإذا نزل الأمر من ذلك المقام فحق يطلق في مقام الذكر الأول في الإبداع وهو مقام حقيقة محمد الذي كان فوق كل حق بحقيقة كينونيته التي تجلّى الله لها بها في حين وجودها والله يعلم كنهها لا سواه سبحانه وتعالى عما يصفون

202 Were anyone to attempt to mention the conditions of the Word of Truth, the seas of the heavens and earth would be exhausted, but sometimes falsehood is confused with truth, for were truth to be pure, none would deny it. Yet sometimes falsehood becomes confused with truth, for if truth were pure, none would deny it, and if falsehood were pure, none would believe it. But he who wishes to follow his own desires takes something from each and mingles them together, and thus confusion arises among people. The matter proceeds from the beginning of detachment to the ultimate outpouring of creation.

202 ولو أراد أحد أن يذكر شئون كلمة الحق لتنفى أبحر السموات والأرض ولكن ربما يستبه الباطل بالحق لأن الحق لو خلص لم يكذب أحد وإن الباطل لو خلص لم يصدق أحد ولكن الذي أراد أن يتبع هواه يأخذ من هذا بعضاً ثم يختلط بينهما ولذا اشتبه بين الناس وإن الأمر يجري من مبدء التجرد إلى غاية فيض الإبداع

203 In the station of reality, sometimes one may witness a countenance manifested by His appearance before him and see it

203 وإن في مقام الحقيقة ربما يشاهد أحد طلعة متجلية بظهوره لديه ويراها معه نفسه فذلك شرك محض

with himself - this is pure polytheism according to the people of detachment. Just as mixing occurs at the beginning of subtlety, likewise truth becomes confused with falsehood, or vice versa, in the ranks of limitations and indication. If in all things the servant does not deviate from the Face of God to which the near ones turn, he is upon the straight path. But when one who speaks for God and has reached the station of detachment speaks truth, his words cannot be confused with anyone else's words. For He Who said in the Qur'an "Verily, there is no God but I" spoke words that were not the custom of any among mankind, thus showing He spoke not of Himself. Those besides Him who spoke semblances of such words bore sin knowingly while thinking they did good, as when Muhyi'd-Din al-'Arabi wrote strange words in his Fusus until he said "I am that Holy One veiled in the Divine Sublimity." There is no doubt that for such words, if one interprets them with good intention, a meaning can be found. But I do not like interpretation - rather I beseech God concerning him as He wills, for He is the Mighty, the Exalted.

عند أهل التجريد فكما يجري الخلط في بدء اللطافة فكذلك يشتبه الحق بالباطل أو العكس في مراتب الحدود والدلالة وإن العبد في كل لو لم ينحرف من وجه الله الذي يتوجه إليه الأولياء فهو على الصراط ولكن الذي ينطق عن الله ووصل إلى مقام التجريد إذا كان حقاً لم يشتبه كلامه بكلام أحد لأن الذي قال في القرآن أنه لا إله إلا أنا قد تكلم بكلام لم يك دأب أحد في الناس فيظهر بذلك أنه لم ينطق من عند نفسه ومن دونه لما قالوا بأشباح تلك الكلمة فقد احتملوا الذنب من حيث يعلمون أنهم يحسنون صنعا حيث ذكر محيي الدين الأعرابي في فصوصه كلمات عجبية إلى أن قال أنا ذلك القدوس في الفرد العليّ محجب ولا شك أن أمثال تلك الكلمة لو أول أحد بحن ظنه فيمكن له معنى ولكن إنني أنا ما أحب دلاء أول بل اسئل الله في حقه كما أرد له إنه هو العزيز المتعال

204 In the station of his rank, when Muhammad utters the word of truth, it is the Truth that is singular beyond similarity and likeness and sanctified above allusion and resemblance. It is the Truth through which was manifested in the kingdom of heaven and earth that God is the Evident Truth. In that station He is the Truth - the recognition of Whom God has made incumbent upon all - Who stands in God's place in the worlds of creation, Who gives from God to all as He wills what He wills. He is the Beloved to whom God said on the night of ascension: "Thou art the Beloved and thou art the Beloved One." He is the Lord whom God has preferred above all beings as He prefers His own Self, such that none knows how He is except He, glorified and exalted be He above what they describe.

204 وإن في مقام رتبته محمد (ص) إذا أطلق كلمة الحق فهو الحق الذي منفرد من التشابه التشاكل ومتقدس من الإشارة والتماثل وهو الحق الذي به ظهر في ملكوت السموات الأرض بأن الله هو الحق المبين وإن في ذلك المقام هو الحق الذي فرض الله على الكل معرفته بأنه القائم في مقام الله في عوالم الإنشاء وأنه المعطي عن الله لكل كما شاء بما شاء وهو الحبيب الذي قال الله له ليلة المعراج أنت الحبيب وأنت المحبوب وهو السيد فضله الله على كل الذوات كفضل نفسه حيث لا يعلم أحد كيف هو إلا هو سبحانه وتعالى عما يصفون

205 When Truth is spoken of in the station of absolute, radiant, resplendent Guardianship, in the station of abstract form which said "My outward aspect is His leadership and my inward reality is an impenetrable mystery that cannot be comprehended" - this is the Truth mentioned in the tradition that "Truth is with 'Ali and 'Ali is with Truth, circling with it wherever it circles." Every sign of truth found in anything derives from Him, comprehends from Him, indicates Him, and ascends to Him when the rank of its selfhood disappears. Every truth that indicates God is created from His light in the realities of souls and horizons, where God, exalted be His mention, referred to

205 وإذا أطلق الحق في مقام الولاية المطلقة الشعشعانية المتلاثلة في مقام صورة الازعجية التي قالت ظاهري إمامه وباطني غيب منيع لا يدرك فهو الحق الذي نزل في الحديث بأن الحق مع عليّ وعليّ مع الحق يدور معه حيثما دار وإن كل أيت حق وجدت عند كل شيء فهو منه ذوتت وعنه وعت وعليه دلّت وإليه صعدت إذا غابت رتبة آتيتها وإن كل حق دلّ على الله فهو من نوره قد خلق في حقائق الأنفس والآفاق

Truth in the Book: "We shall show them Our signs in the horizons and in themselves until it becomes clear to them that it is the Truth." Al-Sadiq explained this verse in Al-Misbah, until he said - may my soul be sacrificed for him: "What existence is there in your absence and presence," for the stations of remembrance of that Truth cannot be contained within contingent reality, since everything has a sign of God's truth in the station of its heart. If one is an unbeliever, He punishes him with His justice, and if one is a believer, He bestows His mercy upon him. This is God's grace which He gives to whom He pleases, and God is the Lord of great bounty.

حيث اشار الله عز ذكره الحق في الكتاب سنريهم آياتنا في الآفاق وفي أنفسهم حتى يتبين لهم انه الحق و فسر الصادق تلك الآية في المصباح إلى أن قال - روى فداه - أي موجود في غيبتك و حضرتك و ان مراتب ذكر ذلك الحق لا يمكن في الإمكان لان لكل شيء آية حق من الله في رتبة فؤاده و ان كان كافراً يعذبه بعدله و ان كان مؤمناً يتفضل عليه برحمته وإن ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم

206 And for the manifestations of that Truth, as revealed in the tradition, there are four stations, where the Imam said: "Our Cause is the Truth, and the Truth of the Truth, and it is the Outward and the inward of the Outward, and the inward of the inward, and it is the Mystery, and the Mystery of the Mystery, and the Mystery of that which is enshrouded, and the Mystery veiled by Mystery."

206 و أنّ لظهورات ذلك الحق كما نزل في الحديث مراتب أربعة حيث قال الإمام إنّ أمرنا هو الحق و حق الحق و هو الظاهر و باطن الظاهر و باطن الباطن و هو السر و سر السر و سر المستسر و سر المقنع بالسر

207 And likewise is the decree regarding the Suns of Prophethood and the Stars of Divine Authority, that every truth found in them exists in the Kingdom of Names and Attributes, where the Proof indicated in his prayer on the day of Rajab: "By Thy stations and Thy signs which suffer no suspension in any place - by them do they who know Thee recognize Thee. There is no difference between Thee and them, save that they are Thy servants and Thy creation. Their origin is from Thee and their return is unto Thee. They are supports and witnesses, defenders and protectors and guardians. Through them Thou hast filled Thy heaven and Thy earth until it became manifest that there is no God but Thee."

207 و كذلك الحكم في شمس النبوة و نجوم الولاية أنّ كل حق يوجد منهم في ملكوت الأسماء و الصفات حيث أشار الحجة في دعائه يوم رجب و بمقاماتك و علاماتك التي لا تعطيل لها في كل مكان يعرفك بها من عرفك لا فرق بينهما وبينك إلا أنهم عبادك و خلقتك فتفها و رتقها بيدك بدئها منك و عودها إليك اعضاء و اشهاد مائة و ازداد و حفظة و رواد فبهم ملأت سماءك و أرضك حتى ظهر ان لا إله إلا أنت

208 And there hath appeared from the signs which were explained in mention of His words - exalted be His remembrance - concerning the meanings of "and enjoin the truth", mention of His words - exalted be His glory - "and enjoin patience." And if anyone were to interpret patience as Muhammad, it would be true, as is explicitly stated in the tradition narrated from Ali (peace be upon him), and I mention the tradition for the wondrous signs and hidden significances therein, lest anyone's decree be forgotten. And it is as he (peace be upon him) said:

208 و لقد ظهر من الإشارات التي بينت في ذكر قوله عز ذكره في معاني و توصوا بالحق ذكر قوله عز شأنه و توصوا بالصبر ولو أراد أحد أن يفسر الصبر بمحمد الحق كما صرح بذلك الحديث الذي روي عن عليّ (ع) و أنا اذكر الحديث لما فيه إشارات عجيبه و دلالات مكنونه لثلاث ينسى حكم أحد و هو على ما قال (ع)

209 "Knowledge of me through Light is knowledge of God, and knowledge of God is knowledge of me. This is the pure religion, as God, glorified and exalted be He, says: 'And they were not commanded except to worship God, being sincere to Him in religion' through unity, which is sincerity, and His word

209 ان معرفتي بالتواريه معرفة الله و معرفة الله معرفتي و هو الدين الخالص بقول الله سبحانه و تعالى و ما أمروا إلا ليعبدوا الله مخلصين له الدين بالتوحيد و هو الاخلاص و قوله حنيفاً و هو الأقرار بنبوة محمد و هو الدين الحنيف و قوله و يقيموا الصلوة و هي ولايتي فمن ولاني فقد أقام الصلوة و هو

‘uprightly’ which is acknowledgment of Muhammad’s prophethood - this is the upright religion. And His word ‘and establish prayer’ - this is my authority. So whoever accepts my authority has established prayer. This is difficult, most difficult, O Salman and O Jundab! The tested believer is he who, when anything of our Cause comes to him, his breast is expanded to accept it, and he doubts not nor wavers. And whoever says ‘why’ and ‘how’ has disbelieved. So submit the affair to God, for we are God’s Cause. O Salman and O Jundab! God has made me His trustee over His creation and His vicegerent in His earth and His lands, and has given me what describers cannot describe nor knowers know. When you know me thus, you are believers. O Salman and O Jundab! God the Exalted said: ‘Seek help through patience and prayer’ - patience is Muhammad and prayer is my authority. Therefore He said ‘and it is’ not ‘and they are’, then He said ‘except for the humble’, thus making an exception for my people who are illumined by the light of my guidance. O Salman and O Jundab! We are God’s Mystery that is not hidden, and His Light that is not extinguished, and His Blessing that cannot be requited. Our first is Muhammad, and our middle is Muhammad, and our last is Muhammad. Whoso hath known Us hath, verily, perfected the true and upright Faith.’

صعب مستصعب يا سلمان يا جندب المؤمن الممتحن الذي لم يرد عليه شيء من أمرنا إلا شرح صدره لقبوله ولم يشك ويرتاب ومن قال لم وكيف فقد كفر فسلو الله أمره فنحن أمر الله يا سلمان يا جندب ان الله جعلني امينه على خلقه وخليفته في ارضه وبلاده واعطاني ما لم يصفه الواصفون ولا يعرفه العارفون فإذا عرفتموني هكذا فأنتم مؤمنون يا سلمان يا جندب قال الله تعالى واستعينوا بالصبر والصلاة فالصبر محمد والصلاة ولايتي ولذلك قال وانها لكبيرة لم يقل وانهما ثم قال إلا على الخاشعين فاستثنى أهل ولا الذين استبصروا بنور هدايتي يا سلمان يا جندب ونحن سر الله الذي لا يخفى ونوره الذي لا يطفى ونعمته الذي لا تجزى أولنا محمد وأوسطنا محمد وآخرنا محمد فن عرفنا فقد استكمل الدين القيم

210 “O Salman and O Jundab! Muhammad and I were a light engaged in glorification before all who glorify, and shining before all creation. Then the light was divided in twain between Mustafa the Chosen and ‘Ali the Well-Pleased. God, exalted be His glory, said to one “Be Muhammad” and to the other “Be ‘Ali.” Thus did the Prophet say “I am from ‘Ali and ‘Ali is from me, and none can discharge my obligations except myself or ‘Ali.” This is referenced in His words “and our selves and your selves,” indicating their unity in the realm of spirits and lights. Similarly in His words “if he dies or is killed, will you turn back,” meaning if the Prophet dies or the Successor is killed, for they are one thing and one light, united in meaning and attributes though separate in body and name. They are one thing in the spiritual realm - “you are my soul between my sides” - and likewise in the physical realm - “you are from me and I am from you, you will inherit from me and I will inherit from you, you are to me as the spirit is to the body.” This is referenced in His words “send blessings upon him and greet him with peace,” meaning send blessings upon Muhammad and submit to ‘Ali’s authority. He joined them in one essential body while distinguishing between them in name and attributes, saying “send blessings upon him and greet him with peace” - meaning send blessings upon the Prophet and submit to the Successor, for your blessings upon the Prophet through

210 يا سلمان يا جندب كنت ومحمد نوراً نسبح قبل المسبحات ونشرق قبل المخلوقات فقسم النور نصفين بني مصطفى وولي مرتضى فقال الله عز وجل لأحدهما كن محمداً وللآخر كن علياً كذلك قال النبي أنا من علي وعلي مني ولا يؤدي عني إلا أنا أو علي وإليه الإشارة بقوله وأنفسنا وأنفسكم وهو إشارة إلى اتحادهما في عالم الأرواح والأنوار ومثله قوله تعالى افان مات او قتل انقلبتم آه والمراد هنا ان مات النبي أو قتل الوصي لأنهما شيء واحد ونور واحد اتحد بالمعنى والصفة وافتراقاً بالجسد والتسمية فيهما شيء واحد في عالم الأرواح أنت روجي التي بين جنبيو كذلك في عالم الأجساد أنت مني وأنا منك ترثني وارثك أنت مني بمنزلة الروح من الجسد وإليه الإشارة بقوله تعالى صلوا عليه وسلّموا تسليماً ومعناه صلوا على محمد وسلّموا عليّ أمره فجمعها في جسد واحد جوهرى وفرق بينهما بالتسمية والصفات في الأمر فقال صلوا عليه وسلّموا تسليماً فقال صلوا على النبي وسلّموا على الوصي ولا تنفكم

his Message benefit you not except through your submission to 'Ali's Guardian Authority. O Salman and O Jundab! Muhammad was the Speaker and 'Ali was the Silent One, and in every age there must be a Speaker and a Silent One. Muhammad is the master of gathering and I am the master of resurrection. Muhammad is the warner and I am the guide. Muhammad is the master of Paradise and I am the master of return. Muhammad is the master of the Pool and I am the master of the Standard. Muhammad is the master of the keys and I am the master of Paradise and Hell. Muhammad is the master of revelation and I am the master of inspiration. Muhammad is the master of proofs and I am the master of miracles. Muhammad is the Seal of the Prophets and I am the Seal of the Successors."

- 211 Since patience exists in all ranks, it can be interpreted according to the stations God has ordained therein. If one interprets it within the seven stations of action - as multiplicities appear in each realm according to its nature - they have borne a worthy remembrance, for when the appearance of lights from the word of the people of mysteries corresponds to the judgments of the Book, it is one of the divine conditions and evidence for expanding the knowledge of the observer regarding the judgments of origin and return.

- 212 As the paths within the stations are limitless, none can enumerate the knowledge of that station, for when patience is applied to the station of prophethood, it has a meaning none should interpret within the lower chain of ranks of the gates, Imamate, pillars, and what God has ordained beyond that in what has been revealed in the traditions from the pure Imams, may God's blessings be upon them. No sooner does the sun of Will rise with creation than the sun of Purpose sets with events. Glory be to God, the Exalted! None knows His nature save Him, and He is the Mighty, the Bestower.

- 213 What I have detailed regarding the meaning of the blessed Surah, though it be from the inner paths, yet the matter in all worlds corresponds to the outer, for every mention found in contingent being has infinite aspects, being a mention from the manifestations of the light of divine authority in contingent realities and worldly manifestations.

- 214 [8. commentary on spiritual interpretations of the surah]

صلوتكم على النبي بالرسالة إلا بتسليمكم على عليّ بالولاية يا سلمان ويا جندب و كان محمد الناطق وعلي الصامت ولا بد في كل زمان من ناطق و صامت فمحمد صاحب الجمع وأنا صاحب الحشر ومحمد المنذر وأنا الهادي ومحمد صاحب الجنة وأنا صاحب الرجعة ومحمد صاحب الحوض وأنا صاحب اللواء ومحمد صاحب المفاتيح وأنا صاحب الجنة والنار ومحمد صاحب الوحي وأنا صا

211 حب الإلهام ومحمد صاحب الدلالات وأنا صاحب العجرات ومحمد خاتم النبيين وأنا خاتم الوصيين ولما كان الصبر في كل المراتب يمكن ان يطلق بحسب مراتبه التي قد جعل الله فيه فان يفسر أحد في مقامات السبعة من الفعل إذ ظهور الكثرات في كل عالم بحسبه فقد احتمل ذكراً وخيراً لأن ظهور الأنوار من كلمة أهل الأسرار إذا طابق أحكام الكتاب فهو شأن من الشئون ودليل لبسط علم الناظر في أحكام المبدأ والمآب

212 وان السبل لما لا تنحصر في المقامات لا يقدر أحد أن يحصي علم ذلك المقام لأن الصبر إذا اطلق في مقام النبوة فله معنى لا ينبغي لأحد أن يفسره في مقام سلسلة التحت من مراتب الأبواب والإمامة والأركان وما جعل الله وراء ذلك فيما نزل في الأخبار عن الأئمة الأطهار صلوات الله عليهم ما طلعت شمس المشية بالإنشاء ثم غربت شمس الإرادة بالأحداث سبحانه الله وتعالى لا يعلم أحد كيف هو إلا هو وهو العزيز المتان

213 وإن ما فصلت في معنى السورة المباركة ولو كان من سبل الباطن ولكن الأمر في كل العوالم مطابق للظاهر لأن لكل ذكر وجد في الإمكان بما لا نهاية لها بها فهو ذكر من ظهورات نور الولاية في الحقائق الإمكانية والظهورات الاكوانية

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215 And verily that blessed Surah hath spiritual interpretations whereby are revealed the hidden inner meanings of traditions amidst concealed trials. Among these is an interpretation at the level of inner meanings, above which no higher is possible in the contingent world, for beyond that station no sign exists in creation. This is that the servant should observe with the eye of the heart the mystery of creation and see all the letters of that Surah as a single letter and its meanings as a single meaning, for the Command is one and God's Command is but quicker than the twinkling of an eye. This is the station of the Light wherein God was manifest in that Surah which in all its stations speaks of a single station, all its indications point to a single indication, all its meanings to a single meaning, and all its letters to a single letter. Likewise is the decree regarding all meanings God hath ordained therein, for every meaning hath in truth a meaning. Just as the mystery of the Command flows in the first meaning through the reality of the manifestation of unity and pure detachment, so too in the second meaning, until the levels end in what hath no end in the stations of the Command and purposes which none knoweth save God, glorified be He. Verily in that station all letters point to the manifest letter of Oneness therein, and all meanings to the meaning of Divine Unity manifested thereby. In truth, in that station that Surah is a sign of the Divine Will which God made its outward identical with its inward and its beginning the same as its end, for it indicates the unity of His Most Holy Essence which testifieth that there is no God but He, the Mighty, the Exalted.

216 And among these in the station of Unity is the source of multiplicities and the cause of beginnings and ends in the chain of Names and Attributes. Verily in that station each letter thereof indicates the manifestation of a name from among the manifestations of the Universal Name and the divine encrypted symbol and the radiant manifest appearances, and what God hath ordained for it of names and attributes in the realm of dominion.

217 The meaning of "Time" [al-asr] is the Threefold Name which God chose for Himself before all names and attributes, and it is the name "Ali".

215 وَاِنَّ تِلْكَ السُّورَةَ الْمُبَارَكَةَ تَفْسِيرُ رُوحَانِيَّةٍ الَّتِي بِهَا تَظْهَرُ خَفِيَّاتٌ بِوَاطِنِ السَّنَنِ فِي مَكُونِ الْفَتَنِ فَهِيَ تَفْسِيرٌ فِي رَتَبَةِ الْمَعَانِي الَّتِي لَا يُمْكِنُ فِي الْإِمْكَانِ أَعْلَى مِنْهُ لِأَنَّ فَوْقَ تِلْكَ الرَّتَبَةِ لَيْسَ لَهُ آيَةٌ فِي الْإِمْكَانِ وَهُوَ أَنَّ يَلَاظُ الْعَبْدُ بِنَظَرِ الْفَوَّادِ إِلَى سِرِّ الْأَيْجَادِ وَيَرَى كُلَّ حُرُوفِ تِلْكَ السُّورَةِ حَرْفًا وَاحِدًا وَمَعَانِيهَا مَعْنَى وَاحِدًا لِأَنَّ الْأَمْرَ وَاحِدًا مَا كَانَ أَمْرُ اللَّهِ إِلَّا اقْرَبَ مِنْ لَمَحِ الْبَصَرِ وَهُوَ مَقَامُ التَّوَرِّ الَّذِي تَجَلَّى اللَّهُ لَتِلْكَ السُّورَةِ الَّتِي يَحْكِي فِي كُلِّ مَقَامَاتِهَا عَنْ مَقَامٍ وَاحِدٍ وَكُلِّ دَلَالَتِهَا عَنْ دَلَالَةٍ وَاحِدَةٍ وَكُلِّ مَعَانِيهَا عَنْ مَعْنَى وَاحِدَةٍ وَكُلِّ حُرُوفِهَا عَنْ حَرْفٍ وَاحِدٍ وَكَذَلِكَ الْحَكْمُ فِي كُلِّ مَا نَسَبَ إِلَيْهَا مِنَ الْمَعَانِي الَّتِي قَدَّرَ اللَّهُ فِيهَا لِأَنَّ لِكُلِّ مَعْنَى فِي الْحَقِيقَةِ مَعْنَى فَكَمَا أَنَّ سِرَّ الْأَمْرِ يَجْرِي فِي الْمَعْنَى الْأَوَّلِ بِحَقِيقَةِ ظُهُورِ التَّوْحِيدِ وَصَرَفِ التَّجْرِيدِ فَكَذَلِكَ الْأَمْرُ فِي الْمَعْنَى الثَّانِي إِلَى أَنْ يَنْتَهِيَ الْمَرَاتِبُ إِلَى مَا لَا نِهَايَةَ لَهَا بِهَا فِي مَقَامَاتِ الْأَمْرِ وَالْغَايَاتِ الَّتِي لَا يَعْلَمُ أَحَدٌ دَائِمًا إِلَّا اللَّهُ سُبْحَانَهُ وَآلِهِ فِي ذَلِكَ الْمَقَامِ يَدُلُّ كُلُّ الْحُرُوفِ عَلَى الْحَرْفِ الْأَحَدِيِّ الظَّاهِرِ فِيهَا وَكُلُّ الْمَعَانِي عَلَى الْمَعْنَى الصَّمْدَانِيَّةِ الْمُتَجَلِّيَةِ لَهَا بِهَا وَآلِهِ فِي الْحَقِيقَةِ فِي ذَلِكَ الْمَقَامِ تِلْكَ السُّورَةُ آيَةٌ عَنِ الْمَشِيئَةِ الَّتِي جَعَلَ اللَّهُ ظَاهِرَهَا وَبَاطِنَهَا وَأَوَّلَهَا عَيْنَ آخِرِهَا لِدَلَالَتِهَا عَلَى أَحَدٍ

216 يَّةٌ ذَاتُهُ الْأَقْدَسُ الَّذِي يَدُلُّ عَلَى اللَّهِ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُتَعَالَى وَمِنْهَا فِي مَقَامِ الْوَاحِدِيَّةِ مَبْدَأُ الْكَثْرَاتِ وَعِلَّةُ الْبِدَايَاتِ وَالْغَايَاتِ فِي سُلْسَلَةِ الْأَسْمَاءِ وَالصِّفَاتِ وَآلِهِ فِي ذَلِكَ الْمَقَامِ يَدُلُّ كُلُّ حَرْفٍ مِنْهُ عَلَى ظُهُورِ اسْمٍ مِنْ ظُهُورَاتِ الْإِسْمِ الْكَلِمَةِ وَالرَّمْزِ الْمُنْمَنِ الْإِلَهِيَّةِ وَالظُّهُورَاتِ الْمُتَجَلِّيَةِ الشَّعْشَعَانِيَّةِ وَمَا قَدَّرَ اللَّهُ لَهَا الْأَسْمَاءَ وَالصِّفَاتِ فِي الرَّتَبَةِ الْمَلَكِيَّةِ

217 وَآلِ الْمُرَادِ بِالْعَصْرِ هُوَ الْإِسْمُ الْمَثَلُ الَّذِي اخْتَارَهُ اللَّهُ لِنَفْسِهِ قَبْلَ كُلِّ الْأَسْمَاءِ وَالصِّفَاتِ وَهُوَ اسْمُ عَلِيٍّ

218 وَآلِ الْمُرَادِ بِالْإِنْسَانِ فِي مَقَامِ الْإِنْسَانِ هُوَ الْإِسْمُ الْجَامِعُ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يَلْقَى الْأَمْرَ

218 The meaning of “man” in the station of humanity is the All-Encompassing Name, Lord of high degrees, Possessor of the Throne, Who sendeth down the Command.

219 And “loss” appeareth in the reflections of that Name and is the deficient one who hath lost, in the station of the manifestation of the Name of Unity, the universal manifestations. Verily if there be not in man a sign of the manifestation of aught in the realm of being and contingency, he is in the station of loss, for God hath placed in His All-Encompassing Name, which is the station of man, examples of the signs of possibility to the extent possible therein. Thus whoso manifesteth all the qualities God hath created in him entereth not under the decree of loss, but whoso concealeth a sign within himself and bringeth it not forth to the station of visibility despite his knowledge thereof hath indeed borne loss in the eyes of the people of the Bayan. And some people, through their lack of knowledge of that station, are veiled by multiplicities from the manifestation of the qualities of God’s All-Encompassing Name in the station of man, where these allusions in the station of origins are not hidden from thy eminence.

220 Some people, due to their lack of knowledge of this station, are veiled by multiplicities from perceiving the manifestations of God’s all-comprehensive Name in the station of man. As you well know, there are references to this in relation to origins and ends, including the meaning of His exalted words regarding religion: “believe and do good works.” Indeed, this has several stations, evident to those who perceive with the light of the Source. Among these is belief at the level of explanation, to know the Essence through the Essence, as He, exalted be His glory, has described Himself.

221 Another is belief at the level of inner meanings, wherein the servant witnesses in the stations of the Family of God His Command, His decree, His countenance, His knowledge, and all attributes pertaining to the manifestation of His presence in the worlds of Command and Creation - such that the servant sees no light except their light, hears no mention in creation except their mention, and perceives that through them the unseen and visible realms are filled with the effulgence of the sign of the Worshipped One, that there is no God but Him, the Ever-Living, the All-Praised. Were the seas of heaven and earth to become ink for expressing the meaning of that station, they would be exhausted before a single letter of it could be revealed.

222 Another is belief at the level of the Gates, wherein the servant witnesses with the eye of truth in the eternal, radiant Cities

219 و أنّ الخسران هو يظهر في عكوس ذلك الإسم و هو الناقص الذي قد خسر في مقام ظهور اسم الواحدية عن الظهورات الكلية و أنّ الإنسان لو لم يكن فيه آية ظهور شيء في مقام الكون و الإمكان فهو في مقام الخسران لأنّ الله قد جعل في اسمه الجامع الذي هو مقام الإنسان أمثال آيات الإمكان بما يمكن فيه فن أظهر كلّ الشّئون التي خلق الله فيه فلا يدخل في حكم الخسران و إنّ كتم آية في نفسه و لم يبرزه إلى رتبة العيان مع علمه بها فقد احتمل الخسران عند أهل البيان

220 و ان بعض النّاس من عدم علمهم بذلك المقام يحجبهم الكثرات عن ظهور شّئون اسم الله الجامع في مقام الإنسان حيث لا يخفى على جنابك تلك الإشارات في مقام المبادئ و الغايات و منها معنى قوله عزّ ذكره في الدّين آمنوا و عملوا الصّالحات فإنّ لها مقامات معدودة حيث لا يخفى على المتفرّس بنور المبدأ فنّها الإيمان في رتبة البيان لمعرفة الذات بالذات كما وصف به نفسه جلّ سبحانه

221 و منها الإيمان في رتبة المعاني بأن يشاهد العبد في مقامات آل الله أمر الله و حكمه و وجه الله و علمه و كلّ الشّئون تنسب إلى مقام ظهور طلعتة في عوالم الأمر و الخلق بحيث لا يرى العبد نور إلّا نورهم و لا يسمع ذكراً في الخلق إلّا ذكرهم و يرى بأن بهم ملأ الغيب و الشّهود من تجلّي آية المعبود بأنّه لا اله إلّا هو الحيّ الحمود و أنّ بحور السّموات و الأرض لو كان مداد المعنى ذلك المقام ليفنى قبل أن يظهر حرفاً منه

222 و منها الإيمان في رتبة الأبواب بأن يشاهد العبد بطرف الحقيقة في القصبات المتتلائة الأزليّة

that all bounty descends from them and unto them it ascends; nothing has mention except through their mention, nothing has decree except through their decree. All essences are cut off before the holy splendor of their majesty, and all signs fade at the rising of the lights of their power. God creates nothing except after its descent to that station at the level of the Gates, and nothing ascends to God except through its arrival at that station. This is the station of Universal Guardianship, of which the Messenger of God said: "I am the City of Knowledge and Ali is its Gate; whosoever desires to enter the City must enter through its Gate."

223 Another is belief at the level of the Imamate, wherein one recognizes the Imam of one's time as incomparable to any of God's creation. One who dies without knowing the Imam of their time dies the death of ignorance. Though complete knowledge of the Imam by the servant is impossible, yet God has revealed Himself to all through the manifestations of the lights of the Imamate, which transcends limitation and comparison. I shall mention the description of the Imam as described by the Imam Rida in his exalted words, as reported by Abdul-Aziz ibn Muslim who said:

224 "We were with Rida in Merv and gathered in the mosque on Friday. They discussed the matter of Imamate and mentioned the many differences people had about it. I went to my master and informed him of people's discussions about it. He smiled and said: 'O Abdul-Aziz, the people are ignorant and have been deceived about their religion. Indeed, God, exalted be His glory, did not take His Prophet until He had perfected the religion for him and revealed to him the Qur'an, wherein is the explanation of all things - clarifying the lawful and unlawful, the limits, the laws, and all that people need in its completeness.' He said, exalted be His glory: 'We have not neglected anything in the Book.' And He revealed during the Farewell Pilgrimage, which was at the end of his life: 'This day have I perfected your religion for you and completed My favor upon you, and have chosen for you Islam as your religion.' And the matter of Imamate is part of the perfection of religion, and he (peace be upon him) did not pass away until he had explained to his community the features of their religion, made clear their path, left them upon the straight path of truth, and established Ali as a banner and Imam. He left nothing that the community would need except that he clarified it. Whoever claims that God, the Mighty and Glorious, did not perfect His religion has rejected God's Book, and whoever rejects God's Book is an unbeliever.

بان كلّ الفيض من عندهم نزل وإليه يرفع
ويصعد ولا شيء ذكر إلا بذكرهم ولا شيء
حكم إلا بحكمهم انقطعت الجوهريات عن طلعة
قدس جلالهم واضمحلت الآيات عند طلوع
أنوار قدرتهم وإن الله لم يوجد شيئاً إلا بعد نزوله
على ذلك المقام في رتبة الأبواب ولا يرفع شيء
إلى الله إلا بوروده في ذلك المقام وإن هذه رتبة
الولاية الكلية التي قال رسول الله أنا مدينة العلم
وعلى بابها ومن أراد المدينة فليدخل من بابها

223 و منها مقام الأيمان في رتبة الامامة بان يعرف
كلّ إمام زمانه بان لا يقاس بأحد من خلق الله
وان مات ولم يعرف إمام زمانه فقد مات ميتة
جاهليّة ولو كان معرفة العبد في حق الإمام لا
يمكن ولكن بما تجلّى الله لكلّ بظهورات أنوار
الإمامة فهو خارج عن حدّ التعطيل والتشبيه و
أنا أذكر وصف الإمام بما وصف الرضا في كلامه
عزّ ذكره

224 حيث روى عبد العزيز بن مسلم وقال تكّأ مع
الرضا بمرور فاجتمعنا في الجامع يوم الجمعة في
يدي مقدمنا فاداروا أمر الامامة وذكروا كثرة
اختلافات الناس فيها فدخلت على سيدي فاعلمته
خوض الناس فيه فتبسّم ع ثم قال يا عبد العزيز
جهل القوم وخدعوا عن ادیانهم ان الله عزّ و
جلّ لم يقبض نبيّه (ص) حتّى اكل له الدّين
و أنزل عليه القرآن فيه تبيان كلّ شيء بين فيه
الحلال والحرام والحدود والأحكام وجميع ما
يحتاج إليه الناس كلاً فقال عزّ وجلّ ما فرطنا
في الكتاب من شيء وأنزل في حجة الوداع وهي
آخر عمره اليوم اكملت لكم دينكم واتممت عليكم
نعمتي ورضيت لكم الإسلام ديناً وأمر الإمامة
من تمام الدّين ولم يقبض (ص) حتّى بين لامته
معالم دينهم و أوضح لهم سبيلهم وتركهم على
قصد سبيل الحق واقام لهم عليّاً علماً وإماماً ما
ترك لهم شيئاً يحتاج إليه الأمّة إلا بيّنه فمن زعم
ان الله عزّ وجلّ لم يكمل دينه فقد ردّ كتاب الله
و من ردّ كتاب الله فهو كافر

- 225 “Do you know the rank of the Imamate and its position in the community, that you would allow their choice in it? The Imamate is more majestic in rank, greater in importance, higher in position, more impenetrable in aspect, and deeper in significance than that people could reach it with their intellects, attain it with their opinions, or establish an Imam by their choice. Indeed, the Imamate is what God, the Mighty and Glorious, specifically granted to Abraham, the Friend, after prophethood and friendship as a third rank, honoring and ennobling him with them. He, exalted by His mention, indicated this saying: ‘I will make you an Imam for mankind.’ The Friend said, rejoicing in it, ‘And from my offspring?’ God, the Blessed and Exalted, said: ‘My covenant does not include the wrongdoers.’ This verse nullified the Imamate of every wrongdoer until the Day of Resurrection, and it remained among the pure ones.
- 226 “Then God honored him by placing it in his offspring, the people of purity and cleanliness, saying: ‘And We gave him Isaac and Jacob as an additional gift, and We made all of them righteous. And We made them Imams, guiding by Our command, and We inspired them to do good deeds, establish prayer, and give charity, and they were worshippers of Us.’ It continued in his offspring, inherited from one to another, generation after generation, until God, the Mighty and Glorious, caused the Prophet to inherit it. He, the Exalted and Most High, said: ‘Indeed, the nearest of people to Abraham are those who followed him and this Prophet and those who believe. And God is the ally of the believers.’ It was specifically his, and he (peace be upon him) entrusted it to Ali by God’s command, according to what God had ordained.
- 227 “Thus it came to be in his pure offspring, whom God gave knowledge and faith, as He, the Exalted and Most High, said: ‘And those who were given knowledge and faith will say, ‘You remained according to the decree of God until the Day of Resurrection.’ So it is specifically in the children of Ali until the Day of Resurrection, as there is no prophet after Muhammad.
- 228 “How then can these ignorant ones choose? The Imamate is the station of the Prophets and the inheritance of the successors. The Imamate is the vicegerency of God and the succession of the Messenger, the position of the Commander of the Faithful, and the inheritance of Hasan and Husayn.
- 229 “The Imamate is the reins of religion, the organization of Muslims, the welfare of the world, and the honor of believers. The Imamate is the growing foundation of Islam and its lofty branch. Through the Imam comes the perfection of prayer,
- هل تعرفون قدر الإمامة ومحلها من الأمة فيجوز فيها اختيارهم أن الإمامة أجل قدراً وأعظم شأنًا وأعلى مكاناً وامن جانباً وابتعد غوراً من أن يبلغها الناس يعقلهم أو ينالوها باراتهم أو يقيموا إماماً باختيارهم أن الإمام خص الله عز وجل بها إبراهيم الخليل بعد النبوة والخلة مرتبة ثالثة وفضله وشرفه بهما وأشار بها عز ذكره فقال اني جاعلك للناس إماماً فقال الخليل سروراً بها ومن ذريتي قال الله تبارك وتعالى لا ينال عندي الظالمين فابطلت هذه الآية إمامة كل ظالم إلى يوم القيمة وصارت في الصفة
- ثم اكرمهم الله تعالى بان جعلها في ذريته أهل الصفة والطهارة فقال وهبنا له اسحق ويعقوب نافلة وكلاً جعلنا صالحين وجعلناهم أئمة يهدون بأمرنا واوحينا اليهم فعل الخيرات واقام الصلوة وابتاء الزكوة وكانوا لنا عابدين فلم تزل في ذريته يرثها بعض عن بعض قرناً فقرناً حتى ورثها الله عز وجل النبي فقال جل وتعالى ان اولى الناس ابراهيم للذين اتبعوه وهذا النبي والذين آمنوا والله ولي المؤمنين فكانت له خاصه فقلدها (ص) علياً بأمر الله عز وجل على رسم ما فرض الله
- فصارت في ذريته الأصفياء الذين اتاهم الله العلم والإيمان بقوله جل وعلا وقال الذين اوتوا العلم والإيمان لقد لبثتم في كتاب الله إلى يوم البعث فهي في ولد علي خاصة إلى يوم القيمة إذ لا نبي بعد محمد
- فمن أين يختار هؤلاء الجهال أن الإمامة هي منزلة الأنبياء وارث الأوصياء ان الإمامة خلافة الله وخلافة الرسول ومقام أمير المؤمنين وميراث الحسن والحسين
- أن الإمامة زمام الدين ونظام المسلمين وصلاح الدنيا وعز المؤمنين ان الإمامة أس الإسلام النامي وفرعه السامي بالإمام تمام الصلوة والزكوة والصيام والحج والجهاد وتوفير الفیء

charity, fasting, pilgrimage, jihad, the distribution of spoils and alms, the implementation of legal punishments and ordinances, and the protection of borders. The Imam makes lawful what God has made lawful, prohibits what God has prohibited, establishes God's limits, defends God's religion, and calls to the way of his Lord with wisdom, good counsel, and conclusive proof. The Imam is like the rising sun that illuminates the world with its light while it is in the horizon where hands and eyes cannot reach it. The Imam is the radiant full moon, the shining lamp, the brilliant light, and the guiding star in the depths of darkness, vast lands, deserts, and ocean depths.

و الصّدقات و امضاء الحدود و الأحكام و منع
التغور الاطراف الإمام يحلّ حلال الله و يحرم
حرام الله و يقيم حدود الله و يذب عن دين الله و
يدعوا إلى سبيل ربه بالحكمة و الموعظة الحسنة و
الحجة البالغة الإمام كالشمس الطالعة المجلّة بنورها
العالم و هي في الأفق بحيث لا تالها إلا يدي و
الأبصار الإمام البدر المنير و السراج الظاهر و
النور الساطع و النجم الهادي في غياهب الدجى
و اجواز البلدان و القفار و لجج البحار

230 “The Imam is like unto sweet water to the thirsty, a guide to right guidance, and a deliverer from destruction. The Imam is like a warming fire in cold places for those who seek its warmth, and whosoever parts from him is lost. The Imam is like the rain-bearing cloud, the pouring rain, the brilliant sun, the over-shadowing sky, the expansive earth, the flowing spring, and the garden. The Imam is the gentle companion, the compassionate father, the tender brother, the loving mother to her young child, and the refuge of servants in calamities. The Imam is God's trusted one among His creation, His proof unto His servants, His vicegerent in His lands, the caller unto God, and the defender of God's sanctuary. The Imam is purified from sins, free from defects, singularly endowed with knowledge, characterized by forbearance, the order of religion, the might of Muslims, the frustration of hypocrites, and the destruction of unbelievers.

230 الإمام الماء العذب على الظمآن و الدال على الهدى
و المنجى من الردى الإمام النار على البقاع الحار
لمن اصطل به و الدليل في المهالك من فارقه فهالك
الإمام السحاب الماطر و الغيث الهاطل و الشمس
المضيئة و السماء الظليلة و الأرض البسيطة و
العين العزيزة و الغدير و الروضة الإمام الانيس
الرفيق و الوالد الشفيق و الأخ الشقيق و الأم البرة
بالولد الصغير و مفزع العباد في الداهية النار الإمام
امين الله في خلقه و حجتة على عباده و خليفته
في بلاده و الداعي إلى الله و الذاب عن حرم
الله الإمام المطهر من الذنوب المبرأ من العيوب
المخصوص بالعلم و الموسوم بالحلم نظام الدين و عز
المسلمين و غيظ المنافقين و بوار الكافرين

231 “The Imam is unique in his time - none can approach his station, nor equal his knowledge, nor can any substitute be found for him, nor is there any like or similar to him. He is specially favored with all excellence without seeking or acquiring it, but rather through the bestowal of the All-Generous Bestower.

231 الإمام واحد دهره لا يدانيه أحد و لا يعادله عالم و
لا يوجد منه بدلّ و لا له مثل و لا نظير مخصوص
بالفضل كلّ من غير طلب منه له و لا اكتساب
بل اختصاص من الفضل الوهاب

232 “Who then can attain the knowledge of the Imam or can choose him? How far, how far from possible this is! Minds are bewildered, understanding is confused, intellects are perplexed, eyes are dimmed, the great are humbled, the wise are confused, the forbearing fall short, orators are speechless, the intelligent are ignorant, poets are weakened, writers are unable, and the eloquent fail to describe any of his station or virtue, and they acknowledge their inability and deficiency. How can he be described in his entirety, or his essence be characterized, or anything of his affair be understood, or one be found to take his place and fulfill his function? No, how could this be? He is as a star beyond the reach of those who would grasp it or those who would describe him.

232 فمن ذا الذي يبلغ معرفة الإمام أو يمكن اختياره
هيات هيات ضلّت العقول و تاهت الحلوم و
حارت الأبواب و خستت العيون و تصاغرت
العظماء و تحيرت الحكماء و تقاصرت الحلما
و حصرت الخطباء و جهلت الأطباء و كلّت
الشعراء و عجزت الادباء و عيت البلغاء عن
وصف شأن من شأنه أو فضيلة من فضائله و
اقرت بالعجز و التفصير و كيف يوصف بكّله أو
ينعت بكنهه أو يفهم شيء من أمره أو يوجد من
يقوم مقامه و يغني غناه لا كيف و إني و هو
بحيث النجم من يد متساولين و وصف الواصفين

- 233 “Where is choice in this matter, and where are minds in relation to this, and where can the like of this be found? Do they think this can be found in other than the family of the Prophet Muhammad? Their souls have deceived them and falsehood has deluded them. They have attempted to scale a difficult height and have fallen to the depths. They sought to establish an Imam through confused, deficient minds and misguiding opinions, which only increased them in remoteness. May God destroy them! How they are deluded! Verily, they sought to scale a height forbidding and uttered a grievous falsehood. They have strayed with a far-straying, and are fallen into bewilderment, for they abandoned the Imam though endowed with insight. Satan made fair unto them their deeds and turned them aside from the path, even though they had been among those who discern.
- 234 “They turned away from the choice of God, from the choice of the Messenger of God and of His household, unto their own choice and desire; while the Qur’an itself calleth out unto them: ‘Thy Lord createth what He willeth and chooseth; no choice have they in their affair. Exalted be God above what they associate with Him.’
- 235 “And He, exalted be His glory, hath said: ‘It is not for a believing man or woman, when God and His Messenger have decreed a matter, to have any choice in their affair.’ And again: ‘What aileth you? How judge ye? Have ye a Book wherein ye study that ye shall have therein what ye desire? Or have ye a covenant binding upon Us until the Day of Resurrection that ye shall have what ye judge? Ask them which of them will guarantee it, or have they partners? Then let them bring their partners, if they be truthful.’
- 236 “And He hath said, exalted be He: ‘Do they not ponder the Qur’an, or are there locks upon their hearts? Or hath God set a seal upon their hearts so they understand not? Or do they say ‘We hear,’ while they hear not? Verily, the worst of beasts in God’s sight are the deaf and dumb who understand not. Had God known any good in them, He would have made them hear, and if He had made them hear, they would have turned away in aversion.’ Or do they say ‘We hear and disobey’?
- 237 “Nay, it is the grace of God which He bestoweth on whom He willeth, and God is the Lord of great bounty. How then can they choose the Imam? The Imam is one learned, never ignorant; a shepherd who never shirks; the mine of sanctity, purity, devotion and asceticism; of knowledge and worship. He is singled out by the Prophet’s call, offspring of the pure Virgin. No flaw mars his lineage, none can match his noble descent. He is
- فأين الاختيار من هذا وأين العقول عن هذا و
أين يوجد مثل هذا تظنون أنّ ذلك يوجد في غير
آل الرسول محمد كذبتهم والله أنفسهم ومنتهم
الاباطيل فارتقوا مرتقا صعباً و حصناً نزل عنه
إلى الحضيض أقدامهم رواموا إقامة الإمام بعقول
حائرة باثرة ناقصة و اراء مضلة فلم يزد ادوا منه
إلا بعدا قاتلهم الله انى يوفكون و لقد راموا صعباً
و قالوا افكا و ضلّوا ضلالاً بعيداً و وقعوا في الحيرة
إذ تركوا الإمام عن بصيرة و زين لهم الشيطان
أعمالهم فصدّهم عن السبيل و كانوا مستبصرين
- 234 رغبوا عن اختيار الله و اختيار رسوله و أهل بيته
إلى اختيارهم و القرآن يناديهم و ربك يخلق ما
يشاء و يختار ما كان لهم الخيرة من أمرهم الآية و
قال مالكم كيف تحكمون مالكم كآب فيه سبحانه
الله و تعالى عما يشركون
- 235 و قال الله عزّ و جلّ و ما كان لمؤمن و لا مؤمنة
إذا قضى الله و رسوله امراً ان يكون لهم الخيرة
من أمرهم الآية و قال مالكم كيف تحكمون
مالكم كآب فيه تدرسون ان لكم فيه لما تخيرون
ام لكم ايمان علينا بالغة الى يوم القيمة ان لكم
لما تحكمون سلمهم ايهم بذلك زعيم ام لهم شركاء
فليأتوا بشركائهم ان كانوا صادقين
- 236 و قال عزّ و جلّ افلا يتدبرون القرآن ام على قوب
اقفالها ام طبع الله على قلوبهم فهم لا يفقهون ام
قالوا سمعناوهم لا يسمعون ان شر الدواب عند
الله الصم البكم الذين لا يعقلون و لو علم الله فيهم
خيراً لاسمعهم و لو اسمعهم لتولّوا و هم معرضون
أم قالوا سمعنا و عصينا
- 237 بل هو فضل الله يؤتيه من يشاء و الله ذو فضل
العظيم فكيف فيكف لهم باختيار الإمام و
الإمام عالم لا يجهل و داع لا ينكل معدن القدس
و الطهارة و النسل و الزهاده و العلم و العبادة
مخصوص بدعوة الرسول و نسل المطهرة البتول
لا مغمز فيه في نسب و لا يدانيه ذو حسب

of Quraysh stock, from the summit of Hashim's line, from the Prophet's household, pleasing unto God. He is the most noble of nobles, branch of 'Abd Manaf's tree, full in knowledge, perfect in forbearance, capable in Imamate, learned in governance, his obedience obligatory, steadfast in God's command, sincere counselor to God's servants, guardian of God's religion.

في النسب من القريش والذروة من هاشم و
العترة من رسول الله والرضا من الله عز وجل
شرف الاشراف والفرع من عبد مناف نامى
العلم كامل الحلم مضطلع بالإمامة عالم بالسياسة
مفروضة الطاعة قاتم بأمر الله عز وجل ناصح
لعباد الله عز وجل حافظ لدين الله

238 "Verily the Prophets and Imams are granted success by God, Who bestoweth upon them from His stored knowledge and wisdom what He bestoweth on none else, making their knowledge superior to that of their time, as He, exalted and glorified, hath said: 'Is he who guideth unto truth more worthy to be followed, or he who himself goeth not aright unless he is guided? What then aileth you? How judge ye?' And His blessed and exalted words: 'He who is given wisdom hath been given abundant good.' And His words concerning Saul: 'God hath chosen him over you and increased him abundantly in knowledge and stature. God giveth His kingdom to whom He willeth, and God is All-Embracing, All-Knowing.'

238 ان الأنبياء والأئمة يوفقههم الله ويؤتيهم من مخزون
علمه وحكمه ما لا يؤتونه غيرهم فيكون علمهم
فوق علم أهل زمانهم في قوله جل وتعالى افن
يهدى الى الحق احق ان يتبع امن لا يهدى إلا
ان يهدى فما لكم كيف تحكمون وقوله تبارك و
تعالى ومن يؤتي الحكمة فقد اولى خيراً كثيراً وقوله
في طالوت ان الله اصطفاه عليكم وزاده بسطة في
العلم والجسم والله يؤتي ملكه من يشاء والله و
اسع عليم

239 "And He said to His Prophet: 'He hath sent down unto thee the Book and wisdom and taught thee what thou knewest not, and great hath been God's grace unto thee.' And He said concerning the Imams from His Prophet's household, his kindred and progeny: 'Or do they envy mankind for what God hath given them of His grace? Indeed We gave to Abraham's house the Book and wisdom, and We gave them a mighty kingdom. And of them were some who believed in it and some who turned away from it. Hell sufficeth for a burning fire.'

239 وقال لنبى أنزل عليك الكتاب والحكمة وملكك
ما لم تكن تعلم وكان فضل الله عليك عظيماً وقال
في الأئمة من أهل بيت نبى وعترة وذريته ام
يحسدون الناس على ما اناهم الله من فضله فقد
آتين آل ابراهيم الكتاب والحكمة واتيناهم ملكاً
عظيماً فمنهم من آمن به ومنهم م صد عنه وكفى
بجهنم سعيراً

240 "Verily when God chooseth a servant for the affairs of His servants, He expandeth his breast therefor, depositeth springs of wisdom in his heart, and inspireth him with knowledge, after which he never faileth to answer, nor strayeth from the right path. Thus is he infallible, divinely supported, aided and guided, secured from error, slips and stumbling. God distinguisheth him with this, that he may be His proof unto His servants and His witness unto His creation. This is God's grace which He bestoweth on whom He willeth, and God is the Lord of mighty grace.

240 وان العبد إذا اختاره الله عز وجل لأمور عباده
شرح صدره لذلك وادع قلبه يتابع لحكمة و
الهمة العمل الهاماً فلم يعي بعده الجواب ولا يحير
فيه عن الصواب فهو معصوم مؤيد موفق مسدد
قد آمن من الخطأ والزلل والعار يختصه الله
بذلك ليكون حجة على عباده وشاهده على خلقه
وذلك فضل الله يؤتيه من يشاء والله ذو الفضل
العظيم

241 "Can they then produce one like unto him? Can their chosen one possess such attributes that they should prefer him? They have transgressed against God's House of Truth and cast God's Book behind their backs as though they knew not. In God's Book is guidance and healing, yet they rejected it and followed their own desires. Therefore God hath condemned them, abhorred them and caused them to stumble. He, exalted and

241 فهل يقدر على مثل هذا أفيختارونه أو يكون
مختارهم بهذه الصفة فيقدمونه وتعدوا بيت الله
الحق ونبدوا كتاب الله وراء ظهورهم كأنهم لا
يعلمون وفي كتاب الله الهدى والشفا نبذوه واتبعوا
أهوائهم فذمهم الله ومقتهم واتعسهم فقال جل و
تعالى من اضل ممن اتبع هواه بغير هدى من الله

glorified, hath said: 'And who is more astray than one who followeth his own desires without guidance from God? Verily God guideth not wrongdoing folk.' And He said: 'Perish they! How He hath caused their works to fail!' And He said: 'Most hateful is it in the sight of God and in the sight of those who believe; thus doth God set a seal on every heart that is arrogant and tyrannical.' And may God's blessings and abundant peace be upon the Prophet Muhammad and his family."

أَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ وَقَالَ فَتَعَالَى اللَّهُ
أَهْلِكُهُمْ وَأَضَلَّ أَعْمَالَهُمْ وَقَالَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ
وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ
مُتَكَبِّرٍ جَبَّارٍ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَآلِهِ وَسَلَّمَ
تَسْلِيمًا كَثِيرًا

- 242 Among these is the station of faith at the rank of the Pillars, who were four souls who received the divine grace from the Imam and conveyed it to all particles. Today they are Jesus and Khidr, then Idris and Elias. It is incumbent upon all today to recognize that they move through all stations of their detachment and their attributes around the light of Fatima, and that when they reach the sacred and true precinct, they cannot openly perceive the light of Fatima, peace be upon her, neither when the sun of creation rose through creation, nor when the sun of invention set through invention.

242 و منها مقام الإيمان في رتبة الأركان وهم كانوا
أربعة نفس الذين يأخذون الفيض من الإمام و
يوصلون إلى كل الذرات وهم اليوم العيسى و
الخصر ثم إدريس والياس وعلى الكل فرض اليوم
معرفتهم بأنهم يتحركون في كل مقامات تجريدهم
و نعمتهم حول نور فاطمة و أنهم إذا بلغوا خطيرة
القدس والحقيقة لن يقدروا أن يدركوا علانية نور
فاطمة صلوات الله عليها ما طلعت شمس الإبداع
بالإبداع ثم ما غربت شمس الاختراع وبالاختراع

- 243 Among these is faith at the rank of the Chiefs (Nuqaba), whose number today is thirty souls, as revealed in the tradition: "How excellent is the good station, and there is no loneliness with thirty." But at the appearance of the Proof, their number must be three hundred and thirteen souls. They are the bearers of universal grace from the Imam through the medium of the Pillars in the mystery of contingent being, not in the station of concrete entities. The sign of their recognition is the mystery of subtlety in the station of their essence and the mystery of guidance in the station of their identity. Each of them truly has a special right from the Imam by which they are distinguished among themselves. If they wish and desire something by which the Faith would be established, they are empowered to do so through God's bounty and His vast mercy. And God is possessed of great bounty.

243 و منها الإيمان في رتبة النقباء و أنّ عدتهم اليوم
ثلثون نفساً كما نزل في الحديث و نعم المنزل الطيبة
و ما بثلاثين من وحشة و لكن حين ظهور الحجة ع
فرض أن يكون عدتهم ثلثمائة و ثلاثة عشر نفساً
و أنهم حامل الفيض الكلية من الإمام بواسطة
الأركان في سر الإمكان لا في مقام الأعيان و ان
علامة عرفانهم هو سر اللطافة في مقام كينونيتهم و
سر الدلالة في مقام ذاتيتهم و أنّ كل واحد منهم
حقاً خالصاً من الإمام الذي به يتميزون بينهم و
أنهم لو شاؤوا وأرادوا بأمر يثبت به الدين ليقدر
عليه بفضل الله و رحمته الواسعة و الله ذو فضل
العظيم

- 244 Among these is faith at the rank of the Nobles (Nujaba), who have no specific number mentioned in the traditions. They are the bearers of mysteries from the suns of lights, and they receive universal grace from the Imam through the medium of the Chiefs before all particles. The sign of their recognition is knowledge of the places of command and prohibition, and action around the stations of the manifestation of the Essence in the beginning and in the ultimate ends, as clarified in that well-known tradition from Jabir from Ali ibn Al-Husayn, as we mentioned before.

244 و منها الإيمان في رتبة النجباء و ليس لهم عدة
منصوصه في الأخبار و أنهم حملة الأسرار من
شموس الأنوار و أنهم يأخذون الفيض الكلي من
الإمام بواسطة النقباء قبل كل الذرات و أنّ
علامة عرفانهم هو العلم بمواقع الأمر و النهي و
العمل في حول مقامات ظهور الذات في المبدأ و
في غايات الأمر كما صرح على تلك المقامات ذلك

245 What has been mentioned in the explanation of faith is from the universal fundamental principles. Everything has a limit of faith which none other can bear, as revealed in the traditions from the suns of grandeur and lights: "Our Cause is the mystery, and the mystery of the mystery, and the mystery concealed by mystery, and the mystery veiled by mystery."

246 There is no doubt that one who stands in a lower rank, were he to discover the manifestations of the Source for one placed above his rank, would deny it, as decreed in the tradition of Abu Dharr that if he knew what was in Salman's heart, he would have declared him an unbeliever.

247 To this points the saying of Ali ibn Al-Husayn (peace be upon him): "Indeed I conceal the jewels of my knowledge, lest the ignorant seeing knowledge should be tempted thereby. If I were to disclose it, it would be said to me: 'You worship idols,' and Muslim men would deem my blood lawful, considering the worst of what they do to be good." And in this Abu Hassan preceded Husayn, and before him advised Hassan. And the people of the ranks of Paradise, each rank bears of the stations that God has ordained for contingent being what none below their rank can bear.

248 Verily the people of the stations of Paradise, each station beareth from the ranks which God hath ordained for contingent being that which none beneath their station can bear. Likewise is this true of the reflections of these stations, for they differ according to the differences in the stages of manifestation. Were I now to expound the reality of these stations, the discourse would be prolonged and the exposition of the matter would transcend the bounds of utterance.

249 The meaning of the stations of the manifestations of the Cause in His words "And enjoin one another to truth, and enjoin one another to patience" requireth the wayfarer's journey and his gaze upon the stations of the unseen and the visible. Should the word "truth" be interpreted as the station of the manifestation of Divine Unity, and "patience" as the station of the Primal First Remembrance, this is the station of Universal Primordial Prophethood, which is itself the Guardianship of God made manifest in the stage of its appearance. And if "truth" be interpreted as referring to the Guardianship and "patience" to the concealed pillar, then the meaning hath been interpreted through the mystery of reality.

الحديث المعروف عن جابر عن علي بن الحسين كما ذكرناه من قبل

245 و أنّ ما ذكرت في تفسير الإيمان هو من أصول السلسلة الكلية وأن لكل شيء حد من الإيمان الذي لم يقدر غيره أن يتحمل كما نزلت في الأخبار عن شمس العظمة والأنوار إن أمرنا هو السر و سر السر و سر المستسر بالسر و سر المقنع بالسر

246 فلا شك أنّ الذي هو قائم في رتبة التّحت لو أطلع بتجليات المبدأ لمن جعله فوق رتبته لينكره كما نزل الحكم في الحديث أبي ذر أنه لو أطلع بما في قلب سلمان لكفره

247 وإليه الأشاره قول علي بن الحسين (ع) في كلامه إنّي لا كنتم من علمي جواهره كيلا يرى العلم ذو جهل فيفتننا وربّ جوهر علم لو أوج به "لقيل لي أنت تعبد الوثنا" و ولاستحل رجال مسلمون دمي "يرون أقيح ما يأتونه حسنا" و قد تقدم في هذا أبو حسن على الحسين و وصى قبله الحسن

248 و أنّ أهل مراتب الجنان كلّ مرتبه يتحملون من المقامات التي قدر الله للإمكان ما لا يتحمل أحد مما كان في تحت رتبته و كذلك الحكم في عكوسات تلك المقامات فإنها تختلف باختلاف مراتب الظهورات و أنّ الآن لو أريد أن أبسط حقيقة تلك المراتب ليطول الكلام و يخرج بيان المطلب عن ميزان البيان

249 و أنّ المراد في مقامات ظهورات الأمر في قوله وتواصوا بالحق و تواصوا بالصبر يحتاج إلى سير السالك و نظره إلى مراتب الغيب والشهود و أنّ كلمة الحق لو تأول برتبة ظهور التوحيد و الصبر بمقام أول الذكر الأول فهو رتبة النبوة الكلية الأولية التي هي نفس ولاية الله الظاهرة في رتبة ظهورها و أنّ تأول بذكر الحق عن الولاية و الصبر بالركن المستسر فقد تأول المعنى بسر الحقيقة

250 All interpretations of these two words return to a single point, which is the manifestation of the Divine Essence in the station of attributes. Truth is the mention of truth in all stations of the Cause and manifestations of the Seal. Patience is that station wherein the servant attaineth unto the station of contentment, wherein he chooseth for himself naught save what God hath chosen for him, and seeth for himself no desire nor mention save what God hath ordained in station and chosen for him in the station of His mystery. Thus did Ali indicate in his prayer on the day of Sha'ban: "My God! Grant me complete severance unto Thee and enlighten the vision of our hearts with the light of its gazing upon Thee, until the sight of hearts rendeth asunder the veils of light and attaineth unto the Source of Grandeur, and our spirits become suspended by the glory of Thy sanctity. My God! Make me one of those whom Thou didst call and who answered Thee, whom Thou didst behold and who were thunderstruck by Thy majesty, whom Thou didst commune with secretly and who acted for Thee openly."

251 This is the pinnacle of the matter in the stations of the servant, whereto the Imam referred in its meaning, saying it comprises three letters: the 'ayn is knowledge of God, the ba' is separation from creation, and the dal is nearness to the Creator without how or indication. Whoso traverseth this path and in every condition circleth round its pivot, choosing for himself naught save what God hath chosen for him, and for His creation naught save what He hath chosen for Himself, hath taken his portion from the bounty of his Lord and attained unto the sacred presence ordained by his Lord's decree. Unto this station did I take up the pen in its flow. I mention in the outward station what the compiler of the Safi mentioned regarding the revelation of verses in mentioning traditions, and I ask God's pardon for what I have mentioned in that book for that most excellent person - may God cause him to attain the ultimate of his desires in the decrees of his Beginning unto the Day of Return.

252 The compiler of the Safi hath mentioned the interpretation of the blessed Surah "By the declining day! Lo! man is in a state of loss" - it is said He swears by the afternoon prayer, or by the age of prophethood - "Lo! man is in a state of loss," that is, in their strivings and the spending of their lives in their pursuits - "Save those who believe and do good works," for they have purchased the Hereafter with this world and thus attained eternal life and everlasting felicity - "and exhort one another to truth" - the established truth whose denial is not proper, whether in belief or deed - "and exhort one another to patience" - against sins and in obedience and tribulations, and this is from the conjunction of the specific with the general.

250 وَإِنَّ كُلَّ التَّفَاسِيرِ فِي تَبْيَينِكَ الْكَلِمَتَيْنِ يَرْجِعُ إِلَى نَقْطَةٍ وَاحِدَةٍ الَّتِي هِيَ ظُهُورُ الذَّاتِ فِي رَتَبَةِ الصِّفَاتِ وَإِنَّ الْحَقَّ هُوَ ذِكْرُ الْحَقِّ فِي كُلِّ مَرَاتِبِ الْأَمْرِ وَظُهُورَاتِ الْخَلْقِ وَإِنَّ الصَّبْرَ هُوَ الْمَقَامُ الَّذِي يَبْلُغُ الْعَبْدُ بِمَقَامِ الرِّضَا الَّذِي لَنْ يَخْتَارَ لِنَفْسِهِ إِلَّا مَا اخْتَارَهُ اللَّهُ لَهُ وَلَا يَرَى لِنَفْسِهِ هَوَاءً وَلَا ذِكْرًا إِلَّا مَا نَزَلَ اللَّهُ فِي مَقَامٍ وَاخْتَارَ لَهُ فِي مَقَامِ سِرِّهِ حَيْثُ أُشَارَ عَلَيَّ فِي مَنَاجَاتِهِ يَوْمَ شُعْبَانَ إِلَهِي هَبْ لِي كَيْلَ الْإِنْقِطَاعِ إِلَيْكَ وَانْزِلْ أَبْصَارَ قُلُوبِنَا بِضِيَاءِ نَظَرِهَا إِلَيْكَ حَتَّى تَحْرِقَ أَبْصَارَ الْقُلُوبِ حُبَّ النُّورِ فَتُفَصِّلَ إِلَى مَعْدِنِ الْعِظَمَةِ فَتُصِيرَ أَرْوَاحَنَا مَعْلُوقَةً بِعِزِّ قُدْسِكَ إِلَهِي وَاجْعَلْنِي مِمَّنْ نَادَيْتَهُ فَأُجَابَكَ وَلَا حَظَّتْهُ فَصْعَقُ لَجَلَالِكَ وَنَاجِيَتَهُ سِرًّا فَعْمَلُكَ لَكَ جَهْرًا

251 وَأَنَّ ذَلِكَ ذُرْوَةُ الْأَمْرِ فِي مَقَامَاتِ الْعَبْدِ حَيْثُ أَشَارَ الْإِمَامُ فِي مَعْنَاهُ بِأَنَّهُ ثَلَاثَةُ أَحْرَفِ الْعَيْنِ عِلْمُ بِاللَّهِ وَالْبَاءُ بُونُهُ عَنِ الْخَلْقِ وَالذَّالُ دَنُوهُ بِالْخَالِقِ بِلَاكَيْفٍ وَلَا إِشَارَةٍ وَمَنْ سَلَكَ ذَلِكَ الْمَسْلَكَ وَحَالَ فِي كُلِّ شَأْنٍ حَوْلَ عَقْلَةٍ وَلَا يَخْتَارُ لِنَفْسِهِ إِلَّا مَا اخْتَارَ اللَّهُ لَهُ وَلَا يَخْلُقُهُ إِلَّا مَا اخْتَارَ لِنَفْسِهِ فَقَدْ أَخَذَ نَصِيْبَهُ مِنْ فَيْضِ رَبِّهِ بَلِغَ إِلَى حَضْرَةِ قُدْسِ الْوَاقِعِ مِنْ حُكْمِ رَبِّهِ وَإِلَى ذَلِكَ الْمَقَامِ اخْذَتِ الْقَلَمَ فِي الْجُرْيَانِ وَادَّكَرَ فِي مَقَامِ الظَّاهِرِ مَا ذَكَرَ جَامِعِ الصَّافِي فِي مَقَامِ تَنْزِيلِ الْآيَاتِ فِي ذِكْرِ الْأَخْبَارِ وَاسْتَأْذَنَ مِنَ الْعَفْوِ مِنَ اللَّهِ فِيمَا ذَكَرْتُ فِي ذَلِكَ الْكِتَابِ لِلْجَنَابِ الْمُسْتَطَابِ بَلَّغَهُ اللَّهُ إِلَى غَايَةِ مَا يَتَمَنَّى مِنْ أَحْكَامِ مَبْدِئِهِ إِلَى يَوْمِ الْمَأْبِ

252 وَلَقَدْ ذَكَرَ جَامِعُ الصَّافِي تَفْسِيرَ السُّورَةِ الْمُبَارَكَةِ هَذَا وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خَسْرٍ قِيلَ أَقْسَمُ بِصَلَاةِ الْعَصْرِ أَوْ بِعَصْرِ النَّبُوَّةِ إِنَّ الْإِنْسَانَ لَفِي خَسْرٍ أَيْ فِي مَسَاعِيهِمْ وَصَرَفَ أَعْمَارَهُمْ فِي مَطَالِبِهِمْ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَانَّهُمْ اشْتَرَوْا الْآخِرَةَ بِالدُّنْيَا فَفَارَزُوا بِالْحَيَاةِ الْأَبَدِيَّةِ وَالسَّعَادَةِ السَّرْمَدِيَّةِ وَتَوَاصَوْا بِالْحَقِّ الثَّابِتِ الَّذِي لَا يَصْلَحُ أَنْكَارُهُ مِنْ اعْتِقَادٍ أَوْ عَمَلٍ وَتَوَاصَوْا بِالصَّبْرِ عَنِ الْمَعَاصِي وَعَنِ الطَّاعَاتِ وَالْمَصَائِبِ

253 This is a specific reference to a general principle. And in the Ikmal it is related from the Sadiq that “the time” refers to the time of the appearance of the Qa’im. “Verily man is in loss” refers to our enemies, “except such as have believed” means in our signs, “and do good works” means showing kindness to the brethren, “and enjoin on each other truth” refers to the Imamate, “and enjoin on each other patience” refers to the Family. And al-Qummi relates from him saying that He made an exception for His chosen ones among His creation where He said “Verily man is in loss, except such as have believed” in the authority of the Commander of the Faithful, “and enjoin on each other truth” - their descendants and those who succeeded them in authority enjoined it and were patient in it. And in the Majma’ from the Sadiq and al-Qummi from ‘Ali, they both read “By the time! Verily man is in loss” until the end of time. And in the Thawab al-A’mal and the Majma’ from the Sadiq: “Whosoever recites ‘By the time!’ in his voluntary prayers, God will raise him on the Day of Resurrection with his face radiant, his teeth gleaming, and his eyes bright, until he enters Paradise.”

254 Here ends this book with the words of the All-Merciful: “Glorified be thy Lord, the Lord of the Throne, from that which they attribute! And peace be upon the Messengers! And praise be to God, the Lord of the worlds!”⁵

GOH.060-061x, MNP.049x, HURQ.BB10x

253 وهذا من عطف الخالص على العام وفي الاكمال
عن الصادق قال العصر عصر خروج القائم إن
الإنسان لفي خسر يعني أعدائنا إلا الذين آمنوا يعني
بآياتنا وعملوا الصالحات يعني بمواساة الاخوان و
تواصوا بالحق يعني الإمامة وتواصوا بالصبر يعني
بالعرة والقمي عنه قال استثنى أهل صفوته من
خلقه حيث قال إن الإنسان لفي خسر إلا الذين
آمَنوا بولاية أمير المؤمنين وتواصوا بالحق ذرياتهم
ومن خلفوا بالولاية تواصوا بها وصبروا عليها وفي
المجمع عن الصادق والقمي عن عليّ أنهما قرأا و
العصر إن الإنسان لفي خسر إلى آخر الدهر وفي
ثواب الأعمال والمجمع عن الصادق من قرأ و
العصر في نوافله بعثه الله يوم القيمة مشرقاً وجهه
ضاحكاً سنة قريراً عينيه حتى يدخل الجنة انتهى

254 وأنا ذا اختتم ذلك الكتاب بقول الرحمن سبحانه
ربك رب العرش عما يصفون و سلام على
المرسلين والحمد لله رب العالمين.

INBA14:105-208, INBA40:006-080,
INBA69:021-119, INBA_6010C:095-198,
INBA_7009C:005-130, CMB_F09.001=4005C,
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BYC_asr, AADA.138-139x, AVK2.012.04x,
MHA.142x, OOL.A007

BB00014

Tafsir-i-Nubuwwat-i-Khassih (Treatise on Specific Prophethood)
To: Manuchihr Khan

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

2 [1. introduction]

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

* 2

⁵Qur'an 37:180-182.

3 Praise be to God Who made the embellishment of the Tablets of the Book of Permission the embellishment of the Point, which was designated after it was willed, ordained before it was decreed, permitted when it was appointed, and made firm. Through it shone forth the essential realities of beings that radiate in the truths of the people of the Divine Realm, that all created things might know, in the station of the recognition of attributes, through God's manifestation in the station of recognition of the appearance of the Divine Essence, that verily there is no God but Him. In the eternity of eternities, there was none beside Him in station, nor is it possible in the realm of contingent being to make mention of His Self, for His Essential Reality is the pure, uncompounded Reality that, by its very being, severs all beginnings from the station of recognition and blocks all paths of signs from the station of utterance. For as it is in itself, none can know its reality, nor describe its eternity, nor characterize its absolute independence, since all else came into being in the realm of possibility through creation and were endowed with existence in the station of being through invention. Glorified and exalted is He! He has ever been His own describer of His Self, and His Essence the unifier of His Essence. None knoweth how He is except Him. Glorified and exalted is He above what they describe.

3 الحمد لله الذي جعل طراز ألواح كُتاب الإذن طراز النقطة التي عينت بعد ما شئت و قدرت قبل أن قضيت و أذنت حين ما أجلت و أحكمت فلاح ما يلوح بها جوهريات كينونيات المتشعشة في حقائق أهل اللاهوت ليعرفن كل الممكنات في مقام عرفان الصفات بما تجلّي الله في مقام عرفان ظهور الذات بأنه لا إله إلا هو في أزل الآزال لم يك في شأن معه غيره و لا يمكن في الإمكان ذكر من نفسه إذ ذاتيته هي الذاتية الساذجية التي هي بكنونيتها مقطعة البدايات عن مقام العرفان و مسددة سبل الآيات عن مقام البيان إذ أنها كما هي عليها لا يعرف أحد كينونيتها و لا وصف أزليتها و لا نعت صمدانيتها إذ ما سواها قد وجدوا في مقام الإمكان بالإبداع و ذوتوا في مقام الأكوان بالإختراع سبحانه و تعالى لم يزل كان وصفه واصف نفسه و ذاته موحد ذاته و لا يعلم أحد كيف هو إلا هو سبحانه و تعالى عما يصفون و

4 Praise be to God Who brought into being all that He willed through His command, and placed within the realities of abstract beings a sign of His eternity, a geometry from the station of His will, and an indication in the station of His mercy, that all things might reverberate in the worlds of names and attributes through the reverberation of the manifestations of the signs of His Self-Subsistence in the world of abstract realities, and the conditions of the manifestations of justice and grace in the stations of earthly and heavenly dominion. This was so that none might be veiled in any station from the manifestation of His blessed Countenance, but might see Him evident and existing, that there is no God but Him, living in the reality of the Essence and self-subsisting in the essential nature of attributes.

4 الحمد لله الذي أبدع كل ما شاء بأمره و جعل في كينونيات مجردات الموجودات آية من أزليته و هندسة من مقام إرادته و دلالة في مقام رحمانيته ليتلجج كل الأشياء في عوالم الأسماء و الصفات بتلجج ظهورات آثار قيوميته في عالم المجردات و شؤونات مظاهر العدل و الفضل في مقامات الملك و الملكوت لئلا يحتجب أحد في مقام عن ظهور حضرت طلعتة و يراه ظاهرا موجودا بأنه لا إله إلا هو حي في كينونية الذات و قيوم في ذاتية الصفات

5 Verily, such is the loftiness of His grandeur that the highest abstract summits cannot ascend to Him in the material worlds, nor can the bird of hearts fly to the holy atmosphere of His sanctity from the manifestations in the worlds of universals.

5 و إن من علو كبريائيته لن يقدر أن يصعد إليه أعلى شواخ المجردات في عوالم الماديات و لا أن يطير إلى هواء قدس قدوسيته طير الأفئدة من الظهورات في عوالم الكليات

6 Glorified and exalted is He! The presence of His Self-Subsistence is too majestic and elevated for any contingent being to reach, or for any to know His Essence in any station, or to describe His Self in any realm of signs. Glorified and exalted is He! Whosoever claims to know the essence of His

6 فسبحانه و تعالى جل و علا حضرة قيوميته من أن تنال إليها أيدي أحد من الممكنات أو أن يقدر أن يعرف ذاته في شأن من المقامات أو أن يوصف نفسه في مقام من العلامات فسبحانه و تعالى من

being has indeed followed the path of impossibility, for this cannot be achieved even at the ultimate heights of elevation. For knowledge is a branch of conjunction, and He, exalted be His mention, has never been conjoined with His creation, nor can He be described through His servants, nor characterized through the manifestation of His creation. For as He is in Himself, He is bounded by the bounds of origination and characterized by the conditions of creation, and indicates in every aspect only His limitation, and relates in every station only His powerlessness. For the similitude in the realities of manifestations of dominion can only indicate the severance of the way, and the manifestations in the essential realities of material things of the heavenly kingdom can only relate the prevention of proof.

- 7 Glorified and exalted is He! Whosoever claims to unify Him has enumerated Him, and whosoever enumerates Him has divided Him, and whosoever divides Him has described Him with the attributes of His creation. Naught hath been associated with His Kingdom, and whoso declareth Him to be identical with aught else hath borne false witness against himself and uttered calumny in his own recognition of Him, for all references in their very essence are debarred from attaining His holy court and point in despair to the recognition of His Self-Subsistence. The essences of all stations in every world return to the station of His creation, and He, in His own Self, speaketh naught but of the limit of origination and the state of existence after the rank of non-existence before existence in the existent, and hath no way to the recognition of the Essence of the Worshipped One - glorified and exalted be He above what they associate with Him.

- 8 Praise be to God Who hath brought into being all created things for the manifestation of His justice, that every atom of contingent beings, from the beginning of causation to the uttermost depths of impenetrable, pitch-black, blind darkness, might bear witness to that whereunto God bore witness concerning Muhammad, His Beloved, whom He chose in eternity through His knowledge above all contingent beings, selected for the station of His authority over all creation, elected for the station of His Self in performance and decree from the beginning of the world of names and attributes to the rank of ascension, and was well-pleased with him as the mystery of His mercy towards all who exist in beginnings and endings.

- 9 I bear witness that Muhammad, peace be upon him and his family, is His servant whom He chose for Himself and established him in the station of the Essence, distinct from similitude among his fellow men, that all contingent beings might

ادعى عرفان كنه ذاته فقد سلك سبيل الإمتناع ولا يمكن ذلك في منتهى غايات الإرتفاع لأن المعرفة فرع الاقتران وإنه جل ذكره لم يزل لم يقترب بخلقته ولا يوصف بعباده ولا ينعت بظهور إبداعه إذ أنه كما هو عليه محدود بمحدود الإنشائية و منعوت بشئونات الإبداعية ولا يدل في شأن إلا عن حده ولا يحكي في مقام إلا عن عجزه لأن المثل في كينونيات ظهورات الملك لن يدل إلا بقطع السبيل وإن الظهورات في ذاتيات حقائق ماديات الملوكوت لن تحكي إلا بمنع الدليل

7 فسبحانه وتعالى فمن ادعى توحيدده فقد عده ومن عده فقد جزأه ومن جزأه فقد وصفه بصفات خلقه و قرن معه شيئاً من آثار ملكه ومن قال إنه هو فقد احتل الكذب في نفسه والإفك في مقام عرفانه لأن الإشارات بحقيقتها ممتنعة عن الوصول إلى ساحة قدسه ودالة باليأس عن عرفان قيوميته رجع كينونيات المقامات في كل العوالم إلى مقام إبداعه وإنه هو بذاته لن يحكي إلا عن حد الحدوث و شأن الثبوت بعد رتبة المفقود قبل الوجود في الموجود ولا له سبيل إلى عرفان ذات المعبود سبحانه وتعالى عما يشركون

8 والحمد لله الذي اخترع كل المخترعات لمقام ظهور عدله ليشهد كل ذرات الممكنات من مبادي العلل إلى منتهى الظلمات الصماء الدهماء العمياء الصليم بما شهد الله لمحمد حبيبه الذي استخلصه في القدم بعلم منه على سائر الممكنات واصطفاه لمقام ولايته على كل البريات واجتبيته لمقام نفسه في الأداء والقضاء من مبادي عالم الأسماء و الصفات إلى رتبة التراق و ارتضاه لسر رحانيته على كل من وجد في البدايات و النهايات

9 فاشهد أن محمداً صلى الله عليه وآله عبده الذي اصطفاه لنفسه وجعله في مقام الذات منفرداً عن الشبه عن أبناء الجنس ليتلائم كل الممكنات بتلاً لظهورات عرفانه في الأنفس والآفاق حتى

shine with the radiance of the manifestations of his knowledge in souls and horizons until they recognize him by how God hath preferred him above all and granted him in the beginning and return. Exalted and sublime is the mention of his Creator - no eye hath seen the like of Muhammad, the Messenger of God, in all possibility, nor can there be his like, for naught can exist in possibility except through possibility. May God reward him, on behalf of all who dwell in the kingdom of command and creation, whatsoever He willeth and hath ordained for him in all stations. Verily He is the Bestower of good things in beginning and return.

يعرفوه بما فضله الله على الكل و اعطاه في المبدء والمآب فجعل و علا ذكر موجه لم تر عين بمثل محمد رسول الله في الإمكان فلا يمكن بمثله لما لا يمكن أن يكن في الإمكان إلا بالإمكان فجراه الله عن من في ملكوت الأمر و الخلق بما شاء و قدر عليه في كل المقامات إنه هو معطي الحسنات في المبدء و الإياب

- 10 Praise be to God Who hath brought forth the concealed signs of the manifestations of His holiness in the highest consciousness of abstract realities, that they might emerge in the manifestations of the depths of divine signs and what God hath created in the thicket of might and the primal reed of the tree of dominion and kingdom, and what God's knowledge hath encompassed in the earth of humanity, through the praise of the manifestations of His power and the pillars of His unity and the signs of His uniqueness and the tokens of His sanctification - His servants whom God hath placed in the stations of command and creation in the station of His Beloved, lest anyone in the heavens and earth be veiled from recognition of their majesty, and all existing things might see them according to what God hath ordained in the Book of the stations of names and attributes, that they are honored servants who speak not before He hath spoken and who act by His command.

10 و الحمد لله الذي أنشأ مستسرات آيات ظهورات قدوسيته في أعلا مشاعر المجردات ليدلن في ظهورات غيايب آيات اللاهوت و ما خلق الله في أجمة الجبروت و القصبة الأولى من شجرة الملك و الملكوت و ما أحاط علم الله في أرض الناسوت بثناء مظاهر قدرته و أركان توحيده و آيات تفريده و علامات تقديسه عباده الذين قد جعلهم الله في مقامات الأمر و الخلق مقام حبيبه لئلا يحتجب عن عرفان جلالته أحد في السموات و الأرض و يراهم كل الموجودات بما قدر الله في الكتاب مقامات الأسماء و الصفات بأنهم عباد مكرمون لا يسبقونه بالقول وهم بأمره يعملون

- 11 Praise be to God Who accepteth from His servants through His grace of their deeds whatsoever He willeth as He willeth, though He knoweth that their very existence is a sin before the sacred court of His omnipotence, and no mention of any of His creation befiteth the precincts of His holy nearness, that all might know that His way is beneficence, His custom is explanation, His path is pardon and grace, and naught in the kingdom of command and creation is too great for Him, and verily there is no God but He, the Mighty, the Exalted.

11 و الحمد لله الذي يقبل من عباده بفضله من أعمالهم بما شاء كما شاء بعد ما يعلم أن وجودهم ذنب في تلقاء مدين قدس قهاريته و لا يليق بساحة قرب قدوسيته ذكر أحد من خلقه ليعلم الكل أن عادته الإحسان و سنته البيان و سبيله العفو و الأفضال و لا يتعاضمه شيء في ملكوت الأمر و الخلق و إنه لا إله إلا هو العزيز المتعال

- 12 To continue: When the light of the Cause dawned forth from the court of His might and the sanctuary of His exaltation, the honored and glorified presence - he who is near unto the court of the Khan and the trusted pillar of the realm of the Sultan - may God perpetuate the shadow of His favor upon the heads of His subjects, and cause him to attain the utmost of his hopes, both at the beginning of his affairs and at their end - addressed this servant, who abideth beneath the darkling canopy of God's mercy and care, bidding him to set forth the exposition of the mystery of Divine Unity in establishing

12 و بعد لما طلع نور الأمر من ساحة عزة حضرت العالي و الجناب المستطاب المتعالي مقرب حضرت الخاقان و معتمد دولة السلطان ادام الله ظل عنايته على مفارق رعاياه و بلغه إلى غاية ما يمتناه من أمر مبدئه و منتهاه إلى العبد الساكن في ظلال مكفهرات رحمة الله و عنايته بأن أذكر بيان سر الأحذية في إثبات النبوة الخاصة للآية الأزلية و السر الربانية و النور الإلهية و الذكر الرحمانية و الظهور المتجلية في الصورة الأنزعية

the specific prophethood (nubuwwat al-khassih) of that eternal Sign, that divine Mystery, that heavenly Light, that merciful Remembrance, that Manifestation which shone forth in the sanctified, austere Form, in the Universal Reality, in the primal Lote-Tree of the realm of Divinity, in the radiant, mediating Mercy, in the resplendent, effulgent Countenance of loftiness, in the hallowed, luminous Temple of godliness, and in the rising, shining Garment of glory that appeared in the hidden Reality of Ahmad and the manifest station of Muhammad – may the blessings of God be upon Him and upon His kindred.

- 13 As the Sun of Beginning rose at the Beginning, and then the Sun of Ending set at the Ending, and since His Command is to be obeyed and His Decree is decisive in the realms of the Impossible, I have sought God's help and followed His command, relying upon God in revealing what He has placed in existence into manifestation.

- 14 [1. the first pillar: tawhid]

- 15 Know that God has eternally been free from His creation, and His creation free from Him, for He has eternally existed without anything existing beside Him, and He will forever remain as He was, with nothing mentioned at His level. For His Essence has ever indicated naught but His Essence, and His Being will forever tell of naught but His Being. All names and attributes are cut off from the precinct of nearness to His grandeur, and all signs vanish in ascending to the summit of His holy oneness, for He eternally has no description save His Essence and no attribute save His Presence. All else, in the highest stations of mystic knowledge and manifestations of expression, can only grasp their own portion and know their own stations of being, for the contingent cannot know the Essence except through what is revealed to each in the realms of names and attributes.

- 16 And since it is established that knowledge of the Eternal is impossible and unattainable, and that change cannot occur in the station of the Glorious Essence, and that creation in every station has no way to reach nearness to the Transcendent Presence, and it has been established in wisdom and confirmed in religious law that knowledge of the Eternal Essence is impossible - likewise it follows regarding creation that ascent to His holy precinct is impossible for anyone.

- 17 For that which is not mentioned in describing the stations established in descent applies equally to ascent. And in all the stations mentioned regarding Reality, detailed in the evidences of the Path, and established in the verses of Religious Law - all

و النفس الكلية و القصة الأولى اللاهوتية و الرحمة الواسطة الجلية و الطلعة المتلألئة المتشعشة العلية و الهيكل المتقدسة المتلامعة الربانية و القمص الطالعة المشرقة الجلية التي ظهرت في السر الأحمدي والعلانية المحمدية صلوات الله عليه وآله

- 13 بما طلعت شمس البداية بالبداية ثم بما غربت شمس النهاية بالنهاية و لما كان أمره المطاع و حكمه الفصل في مقامات الإمتناع قد استعنت من الله و اتبعت أمره و أتوكل على الله بإظهار ما جعل الله في الكيان بالوجود إلى العيان

* 14

- 15 و هو أن الله لم يزل كان خلوا من خلقه و خلقه خلوا منه لأنه لم يزل كان بلا وجود شيء معه و لا يزال إنه هو كائن بمثل ما كان بلا ذكر شيء في رتبته إذ ذاتيته لم تزل أن تدل إلا على ذاتيته و إن كينونيته لا تزال لا تحكي إلا عن كينونيته و انقطعت الأسماء و الصفات عن ساحة قرب كبريائته و اضمحلت الآيات عند الصعود إلى ذروة قدس صمدانيته إذ لا يزال لا وصف له دون ذاته و لا نعت له دون جنبه و إن ما سواه في منتهى مقامات العرفان و ظهورات البيان لن يدركوا إلا حظ أنفسهم و لا يعرفوا إلا مقامات آتيتهم لأن الممكن لا يمكن عرفان الذات إلا بما تجلي لكل بكل في عوالم الأسماء و الصفات

- 16 فلما ثبت أن عرفان الأزل ممتنع محال و إن التغيير لا يمكن في مقام ذات الجلال و إن الخلق في كل مقام لا سبيل لهم بالوصول إلى قرب حضرة المتعال و لقد ثبت في الحكمة و أتقن في الشريعة بأن معرفة ذات الأزل ممتنع محال فكذلك الأمر يجري في الخلق بأن الصعود إلى ساحة قدسه لا يمكن لأحد

- 17 لأن ما لا يذكر في ذكر المقامات التي ثبت في مقام النزول فكذلك الحكم في الصعود و إن في جميع المقامات التي ذكرت في مقام الحقيقة و فصلت في

indicate the impossibility of knowing that Station which indicates the Essence by the Essence for the Essence, and the impossibility of ascending to the summit of the attributes. Thus is established the decree of reality.

دلالات الطريقة و ثبتت في آيات الشريعة كلها دالة بالأس من معرفة ذلك المقام الذي دل على الذات بالذات للذات وبالإمتناع عن الصعود إلى مقام ذروة الصفات فيثبت بذلك حكم الواقع

18 [2. the second pillar: al-nubuwwat]

* 18

19 [mashiyyah]

* 19

20 When that exposition is unfolded and its import established upon the balance of direct perception, it becometh clear beyond doubt that God createth whatsoever He willeth, by whatsoever He willeth, through His command; and none can turn aside His decree in any matter.

20 فإذا فصل ذلك البيان و ثبت في الميزان حكم العيان لا شك أن الله يبدع ما يشاء بما يشاء بأمره ولا مرد في شأنه لحكمه

21 He hath brought into being the very Essence of the Primal Will (mashiyyah) for the station of His own "I-ness," the manifestation of His sustaining power, the token of His self-subsistence, and the dawning of the light of His sanctity. Verily, He created it by itself and for itself – no self preceded it, no remembrance equalled it, no attribute resembled it, no description opposed it. He made its essence identical with its own reality, and its being identical with its own identity. It is the cause of causes in the beginnings of the Command and the ends of its consummation – He hath indeed established it, in the station of the Will, as the station of His own Self.

21 فقد أبدع ذاتية المشية لمقام آنيته و ظهور قيوميته و آية صمدانيته و مقام طلوع نور قدوسيته و لقد أبدعها بنفسها لنفسها من دون نفس تسبقها و لا ذكر يساويها و لا نعت يشابهها و لا وصف يعارضها و جعل ذاتيتها نفس كينونيتها و آنيته نفس نفسانيتها و هي علة العلل في مبادئ الأمر و غايات الختم التي قد جعلها الله في مقام المشية مقام نفسه

22 And as it is in itself, it may not be described by names or attributes, nor encompassed by allusion or effulgence; for whatsoever is mentioned in its degree is mentioned only in the degree of its effect. That station – and unto it is the allusion in all that hath been revealed in the Book concerning the degrees of Command and the manifestations of the Seal – is the very effect of the appearance of the Primal Will within the realms of Purpose. And whatsoever is not predicated of it in the stations that signify God throughout the worlds of the abstract and the material, the ideal and the accidental, and in all realms beyond these, is but among the degrees of the manifestation of that first, original rank.

22 و إنها كما هي عليها لا يطلق عليها الأسماء و الصفات و لا الإشارات و السبجات و كل ما ذكر في رتبته لا يذكر إلا في رتبة أثر ذلك المقام و إليه الإشارة في كل ما نزل في الكتاب من مقامات الأمر و ظهورات الختم التي هي أثر لظهور المشية في الإرادات و كل ما لا يطلق عليه في مقاماته الدالة على الله في عوالم المجرادات و الماديات و الشبجات و العرضيات و ما كان وراء ذلك في كل المقامات فهو من مقامات ظهور تلك الرتبة الأولية

23 Through it do all contingent beings turn their faces toward God and by it do they apprehend the tokens of His eternity, His power, His dominion, and His majesty. Its stations, by their very essence, proclaim the splendour of His presence and the radiance of His Lordship.

23 وإن بها كل الممكنات يتوجهون إلى الله ويستدلوا على أزلته و قدرته و قهاريته و كبريائيته و مقاماته التي هي بذاتيتها دالة على طلعة حضرته و بهاء ربوبيته

24 [iradah]

* 24

25 Verily, when the Command descended from the origins of the Command and the ends of consummation, and from the manifestations of justice to the plane of effect, the Purpose (iradah)

25 وإن الأمر لما نزل من مبادئ الأمر و غايات الختم و ظهورات العدل إلى رتبة المفعول وجدت الإرادة بنفسها من عليّة ظهور المشية و بها عينت

came into being by itself from the loftiness of the appearance of the Will (mashiyyah), and through it were determined the determinate things, and through it were brought into existence the existences, and through it did God desire to manifest the identities of the realities, the essences, the souls and the beings. The meaning of the signs of the manifestations and the station of the essences and whatsoever occureth in the station of the revelations in that rank is that it is a sign and a shadow in relation to the rank of the Will and the manifestation of Purpose.

المتعينات وذوت المتذوات و بها أراد الله أن يظهر آيات الكينونات والذاتيات والفسانيات والآيات وإن المراد بآيات الظهورات ومقام الجوهريات وما يحدث في مقام التجليات في تلك الرتبة أنها آية وشبح بالنسبة إلى رتبة المشية وظهور الإرادة

- 26 Through that rank are manifested the hidden depths of contingent being and the manifestations of the degrees of the archetypes. Verily, God, exalted and mighty be He, will use it as an argument against His servants on the Day of Resurrection in the station of the manifestation of the Command in the determined rank, which is the station of the recurrence of the First Mention in the rank of the manifestation of the Will.

26 وإن بتلك الرتبة تظهر خفيات بواطن الإيمان وظهورات مراتب الأعيان وإن الله جل وعز يحتج بها على عباده في يوم القيمة في مقام ظهور الأمر في الرتبة المتعينة وهي مقام تكرار الذكر الأول في رتبة ظهور المشية

27 [qadar]

* 27

- 28 Verily, God, glorified be He, after the manifestation of that rank, hath made the station of the manifestation of the Will in that station, and it is in itself the station of the descent of the Will.

28 وإن الله سبحانه بعد ظهور تلك الرتبة قد جعل مقام ظهور المشية في ذلك المقام وهي بنفسها مقام تنزل المشية

- 29 Then, after the manifestation of that rank, God brought into being the essence of the vast ocean of Decree (qadar) and made it, in its own station, a sign from the Purpose (iradah), and, in the station of its Essence, a sign from the Will (mashiyyah), inasmuch as its reality indicateth the unity of the manifestation of the Essence, and its identity speaketh of the limited signs in the stations of the attributes. Verily, that station in itself is the manifestation of the Will itself, and therefore there were in the station of manifestation the stations of the hidden in the station of the manifest of the hidden. Therefore did the Imam, peace be upon him, indicate that “our first one is Muhammad, peace be upon him and his family, and our middle one is Muhammad, and our last one is Muhammad.”

29 ثم بعد ظهور تلك الرتبة قد أبدع الله ذاتية طمطام يم القدر وجعلها في مقام نفسه آية من الإرادة وفي مقام ذاته آية من المشية إذ كينونيتها دالة على أحدية ظهور الذات وآيتها ناطقة بالآيات المحدودة في مقامات الصفات وإن ذلك المقام بعينه هو ظهور المشية بعينها ولذا كان في مقام الظهور مقامات الباطن في مقام ظاهر الباطن ولذا أشار الإمام عليه السلام بأن أولنا محمد صلى الله عليه وآله وأوسطنا محمد وآخرنا محمد

- 30 Verily, in truth, were the servant to look with the eye of the inmost heart, he would see in the third station itself the manifestation of the first, nay rather, there floweth in it like the station whereof al-Sadiq, peace be upon him, spoke in mentioning the austere Form, as related from His forefather, upon Him be peace, when He clearly affirmed the reality of Divinity within the Temple of Guardianship – that “It is not He, and yet it is not other than He.”

30 وإن في الحقيقة لو نظر العبد بعين الفطرة ليرى في المقام الثالث بعينه ظهور الأول بل يجري فيه بمثل المقام الذي قال الصادق عليه السلام في ذكر الصورة الانزعجية من جده عليه السلام حين صرح باللاهوتية في الهيكل الولاية بأنها ليس هي هو ولا هو غيرها

31 [qada, idhn, ajal, kitab]

* 31

- 32 And likewise the matter continues until it reaches the rank of decree, permission, term, and book, for all these are stations of the manifestation of the Will itself. And the mention of those seven stations, which are the stations of the manifestation of the Will - which is the Muhammadan Reality, may God's blessings be upon it - is for establishing the absolute Prophethood.
- 33 [establishing specific prophethood in its outer aspect:]
- 34 And the mention of those conditions was only to establish knowledge of certain stations for demonstrating the special Prophethood and the universal, radiant walayat.
- 35 And the establishment of that matter in its inner meaning proceeds through the recognition of multiple, enumerated stations. Among these:
- 36 When it is established that nothing exists except through a Creator who created it, and He is not like His servants, nor does He have attributes like His creation - for if He had the proof of creation, He would not be the Creator. And He indicates Himself to Himself only through Himself, because in the station of the indication of the Essence, if it were possible for anyone to be with Him, it would be possible for other than Him to indicate His presence. And there is no creation with Him in any station, so no one knows Him and nothing indicates His Essence, because indication would require the existence of something with Him. And if there were no existence or mention of anything in the holy presence of His grandeur, indication would not occur. And what has been revealed in the traditions of the suns of greatness and lights: "O Thou Who hast indicated Thyself by Thyself" and his saying, peace be upon him: "My God, through Thee have I known Thee, and Thou didst guide me to Thee and called me to Thee, and were it not for Thee, I would not have known what Thou art" and his saying, peace be upon him: "Know God through God." And in that station, in reality, there is no indication except in the station of signs, and no mention of it except in the station of tokens. And through understanding that explanation, the path of recognition becomes easy for the servant in the station of exposition.
- 37 And when the existence of the Will is established through rational proof in that manner - that everything has its manifestation in the world through it, and it is the universal cause and the essential origin, and if God did not manifest it His power would not be manifest in its rank, and if it were not manifest the decree of unity would not be established for the Essence,
- 32 و كذلك الأمر إلى أن اتصل إلى رتبة القضاء والإذن والأجل والكتاب فإن كل ذلك مراتب ظهور المشية بعينها وإن ذكر تلك المراتب السبعة التي هي مراتب ظهور المشية التي هي الحقيقة المحمدية صلوات الله عليها هي لإثبات النبوة المطلقة
- * 33
- 34 وإن ذكر تلك الشئون لم يك إلا لإثبات علم بعض المقامات لبيان إثبات النبوة الخاصة والولاية الكلية الالامعة
- 35 وإن إثبات تلك المسئلة على سبيل الباطن يجري بعرفان مقامات متعددة معدودة فنها
- 36 لما ثبت أن الشيء لم يك موجودا إلا بموجد خلقه ولم يك بمثل عبادته ولا له نعت بمثل خلقه لأنه لو ثبت له حجة الخلق لم يك موجدا وإنه لم يدل على نفسه لنفسه إلا بنفسه لأن في مقام دلالة الذات لو يمكن أن يكون معه أحد فيمكن أن يدل على حضرت غيره ولم يك خلقا معه في مقام فلا يعرفه أحد ولا يدل على ذاته شيء لأن الدلالة حق في شأن ثبت وجود شيء معه ولو لم يكن وجود ولا ذكر لشيء في ساحة قدس كبريائيته لم يجر الدلالة وإن ما نزل في الأخبار من شمس العظمة والأنوار يا من دل على ذاته بذاته وقوله عليه السلم إلهي بك عرفت وأنت دلتني عليك ودعوتني إليك ولو لا أنت لم أدر ما أنت وقوله عليه السلم اعرفوا الله بالله وإن في ذلك المقام في الحقيقة ليست الدلالة إلا في مقام الآيات ولا لها ذكر إلا في مقام العلامات وإن بعرفان ذلك البيان سهل على العبد سبيل العرفان في مقام التبيان
- 37 وإذا ثبت بدليل العقل وجود المشية على ذلك المنهج بأن لكل شيء لها ظهور في العالم وإنها لمي العلة الكلية والأصل الواقع ولو لم يظهره الله لم تظهر قدرته في رتبها وإن لم تظهر فلا يثبت حكم التوحيد للذات جل سبحانه فيثبت بذلك حكم ما أردت بيانه

glory be to Him - then what I wished to explain is thereby established.

- 38 And when it is established that the likeness of the creation of the Will is rationally necessary, and no one can say "why" or "how," because whoever says that perceives the quality that was caused by the effect of the Will, then how can the decree of its essence be established by our command? And that is witnessed by those of understanding among the people of origin and return. Just as the decree of the existence of the likeness of the Will - which was the beginning of the special Prophethood and absolute Guardianship and divine lights and lordly mysteries and eternal sign - opened up, its recognition and transformation in its stations became necessary.
- 39 And since it is established by rational proof that the lower can in no wise comprehend the station of the higher save through the manifestation of that "I-ness" whereby the higher revealeth itself unto it, it followeth that the knowledge of the true, particular Prophethood cannot be attained nor affirmed by any soul. For when the servant desireth to know that station aright, it behoveth him to ponder the signs which God hath brought forth within his own being - signs that are the effulgent reflections of that universal Prophethood which shone forth from the Ahmadic Presence, upon it be the blessings of God, whence the Sun of both beginning and end hath risen.
- 40 When this criterion is established in that station, the servant recognizeth that God hath created naught save for the manifestation of His power, and that the divine outpouring hath ever been renewed from His presence and descended from His holy court, until it reached a station from which it could descend no further. Verily, the first outpouring that appeared from the Divine Will was itself the Purpose, and thus do the decrees flow unto the ultimate stations of endings and conclusions. These, as they are in themselves, have assuredly been created by God for perfection, and without doubt they could not bear what God intended for them in the contingent worlds except through descent therein and bearing the garment of this world for the recognition of its people. The bearer of Universal Prophethood, which is the Divine Will, hath descended by God's leave from the realm of its essence until it reached the station of the body, beyond which no descent was possible, for whatsoever was potential therein became manifest, and no rank of descent remained beyond it in the human station.
- 41 And when it is established through rational proof that that Point descended until it reached the station beyond which no rank is possible - a decree to which the minds of all people are bound and which none can deny in the station of recognition
- فلما ثبت أن مثل خلق المشية بدليل العقل فرض ولا يمكن أن يقول أحد لم وجم لأن الذي يقول ذلك يدرك الكيفية التي ذوتت من أثر المشية فكيف يثبت بأمرنا الشيء حكم ذاته وإن ذلك مشهود عند أولي الأبواب من أهل المبدأ والمآب فكما فتح حكم وجود مثل المشية التي كانت مبدء النبوة الخاصة والولاية المطلقة والأنوار الإلهية والأسرار الربانية والآية الصمدانية يلزم عرفانها والحول في مقاماتها
- ولما كان ثابتاً بدليل العقل أن السافل لن يقدر أن يدرك رتبة العالي إلا بظهور آيته التي تجل لها بها يثبت أن العلم بالنبوة الخاصة الحقيقية لا يمكن لأحد حتى يقدر أن يدركه أو يثبته لأن العبد إذا أراد عرفان ذلك المقام حق عليه بأن يلاحظ في الآيات التي أبدعها الله في نفسه من تجليات ظهور تلك النبوة الكلية من الحضرة الأحمدية صلوات الله عليها ما شرقت شمس البداية والنهاية
- فلما ثبت ذلك الميزان في ذلك المقام يعرف العبد بأن الله لم يخلق شيئاً إلا لبروز قدرته وإن الفيض لم يزل يتجدد من عنده وينزل من ساحة قدسه حتى نزل إلى مقام لا يمكن أن يرفع من ذلك المقام فإن أول الفيض الذي ظهر من المشية هي كانت نفس الإرادة وكذلك يجري الأحكام إلى منتهى مقامات الغايات والنهايات وإنها كما هي عليها بنفسها لا شك قد خلقها الله للكمال ولا ريب أنها لم تقدر أن تتحمل ما أراد الله لها في عوالم الإمكان إلا بالنزول فيها وتحمل لبس هذا العالم لعرفان أهله وإن حامل النبوة الكلية التي هي المشية قد تنزلت بإذن الله من عالم ذاتها إلى أن اتصلت إلى مقام الجسد الذي لم يمكن لها النزول بعد ذلك لأن ما كان ما فيها بالقوة يظهر إلى العيان وليس ورائها رتبة نزول في مقام الإنسان
- فلما ثبت بدليل العقل أن تلك النقطة تنزلت حتى اتصلت إلى المقام الذي لا يمكن بعده رتبة وإن ذلك حكم يلزمه عقول كل الناس ولا يقدر أن

- for when the existence of the Divine Essence is established, there is established the existence of His Universal Self, which was the Cause of causes, and this confirmeth His descent to the rank of the body for the perpetuation of the divine outpouring and the existence of its receptivity to the revelations of His eternality. Verily the rank of the body, while bearing the stations of beginning, is without doubt the noblest of stations and the most exalted of degrees. Nay, the Lord's outpouring cannot reach any soul in perfection save through its appearance in the station of bodies, for what God hath placed therein potentially appeareth in actuality and manifestation, thereby establishing the decree of reality. The recognition of these stations, before establishing the Cause which was intended to be manifested, is incumbent upon the seeker thereof, for knowledge of the beginnings of the Cause and the final endings is the cause of tranquility of the heart in the station of recognizing the decree of the heart. Thus is the Cause for the stations which God hath commanded and willed in the Book for those possessed of understanding among the people of principles and return.

42 When there is established through rational proofs, in accordance with heavenly verses, true scientific indications, and subtle mental signs, the necessity of the existence of that Light and this Universal Soul, the specific Prophethood was established in the temple of the body of Muhammad, the Messenger of God - upon Him and His family be the blessings of God - for none was like unto Him, and the descent of the Primal Point and its appearance in the station of embodiment was not possible save in the temple wherein He was born - may my spirit and all within the kingdom of Command and Creation be a sacrifice for Him.

43 All have witnessed that at the time of His birth there appeared signs that were unique to His station and manifest only in relation to His rank. At the very moment His body appeared, signs of prophethood were inscribed upon His shoulder in such wise that none other could possibly attain to this mighty station.

44 When it was established concerning absolute and universal prophethood and primordial and eternal walayat that it was impossible for anything to descend from the realms of divine action to the uttermost limits of the world of multiplicity, which is the world of bodies, except in the form of its essence and the temple of its reality, the observer could behold in His outward physical temple and subtle element that which God had ordained at the beginning of His existence. For the manifestation of the Divine Will cannot be realized in this world except in the form in which Muhammad, the Messenger of God, peace

ينكره أحد في مقام العرفان لأن لما ثبت وجود الذات فيثبت وجود نفسه الكلية التي هي كانت مبدء العلل وهي تثبت نزوله إلى رتبة الجسد لدوام الفيض ووجود قابليته لتجليات ظهور صمدانيته وإن رتبة الجسد مع حمل مراتب البداية لا شك أشرف المقامات وأثنى الدرجات بل لا يمكن فيض الرب على جهة الكمال لنفس إلا بوروده في مقام الأجساد لأن ما جعل الله فيه بالقوة يظهر بالفعل والعيان فيثبت بذلك حكم الواقع وإن عرفان تلك المقامات قبل إثبات الأمر الذي أريد إظهاره حتى على الطالب إليه لأن العلم ببدايات الأمر وغايات الختم هو علة سكون الفؤاد في مقام عرفان حكم الفؤاد وكذلك الأمر للمقامات التي أمر الله وشاء في الكتاب لأولي الأبواب من أهل المبادئ والإياب

42 فلما ثبت بالأدلة العقلية طبقاً على الآيات الملكية والإشارات العلمية الحقيقية والعلامات الخفية الذهبية وجوب وجود ذلك النور وهذه النفس الكلية ثبتت النبوة الخاصة في هيكل جسد محمد رسول الله صلى الله عليه وآله لأن غيره لم يك مثله ولا يمكن نزول النقطة الأولية وورودها في مقام الجسدية إلا بالهيكل الذي تولد - روحي و من في ملكوت الأمر والخلق فداه -

43 حيث قد شهد الكل في حين ولادته علامات لم تك إلا لمثله ولا يظهر إلا لشأنه ففي الحين الذي ظهر جسمه قد كتبت على كتفه آيات النبوة بحيث لا يقدر أن يمكن ذلك الأمر العظيم لأحد سواه

44 فلما ثبت في ذكر النبوة المطلقة الكلية والولاية الأولية الأزلية بأن لا يمكن أن ينزل من مبادئ الفعل إلى منتهى عالم الكثرة التي هي عالم الأجساد إلا بصورة كينونيتها وهيكل ذاتيتها يشهد الناظر في هيكل جسده الظاهر وعنصره اللطيف ما قدر الله في بدء وجوده لأن ظهور المشية لا يمكن أن يتحقق في هذا العالم إلا بتلك الصورة التي ظهر محمد رسول الله صلى الله عليه وآله لأن البدء لم يظهر بأكمله إلا في رتبة الختم وقد

be upon Him and His family, appeared. For the Beginning did not appear in its fullness except in the station of the Seal, and reason itself beareth witness that He Who is the source of grace in the station of the First Order cannot complete His manifestation except through a Seal after which none like unto Him shall appear. Therefore was Muhammad, the Messenger of God, peace be upon Him and His family, the Opener of what had gone before, the Seal of what was to come, and the One Who hath dominion over all this. The mind cannot comprehend absolute, primordial, and universal prophethood, as it hath no recourse except to recognize specific prophethood in relation to that Most Great Sign in the Ahmadi Temple - may God's blessings be upon it - from the time the Sun of creation rose through creation until the Sun of invention set through invention. For the First Remembrance, whose existence is established through reason, cannot appear in the world of bodies except in the manner it appeared in the appointed year, the appointed day, and the appointed hour.

- 45 And wisdom required, in accordance with the station of Reality, as was established in the appearance of the Law, that His father's name must needs be Abdullah ibn Abdul-Muttalib ibn Hashim ibn Abd Manaf. For His manifestation, peace be upon Him and His family, from the beginning of the Cause, was naught but the manifestation of His servitude unto God, glorified be He, in the worlds of Command and Creation. And verily between names and meanings, as established in the Balance of Reality, there is an essential relationship and an intrinsic mystery through which the servant establisheth all the stations that God hath created for him. And verily His father's name was required by wisdom to be the name manifesting His station before the dawning of His message, for the station of servitude in His father was naught but through the grace of the servitude which God had placed in him. Therefore was his name related to God, although the name of the Divine Majesty had not been revealed in the Book before His birth, peace be upon Him. And verily God, through His subtle craftsmanship and mighty grace, made his name related to His Own Self, that it might serve as evidence for the mystery of the manifestation of the bearer of the light of the Divine Will.

- 46 And verily he whom God hath given expansive reach in the stations of abstraction and the manifestations of uniqueness is able to establish specific prophethood in all that is related to Muhammad, peace be upon Him and His family, even in the blackness of His eyes, for the Light of Divine Unity hath shone forth throughout His entire being in equal measure, manifest in every limb and member, and pointing, in all His states and aspects, to that same Presence which revealeth itself in

شهد العقل بأن الذي هو مبدء الفيض في مقام الرتبة الأولى لا يمكن أن يتم ظهوره إلا بختم لم يك بعده بمثله ولذا كان محمد رسول الله صلى الله عليه وآله هو الفاتح لما سبق والخاتم لما استقبل والمهيمن على ذلك كله ولا يتحمل العقل عرفان النبوة المطلقة الأولية الكلية إذ لا مفر له في السبيل إلا بأن يعرف بالنبوة الخاصة في حق تلك الآية الكبرى في الهيكل الأحمدية صلوات الله عليها ما طلعت شمس الإبداع بالإبداع ثم ما غربت شمس الاختراع بالاختراع لأن الذكر الأول الذي ثبت بالعقل وجوده لا يمكن أن يظهر في عالم الأجساد إلا بمثل ما ظهر في السنة المعينة واليوم المعين والساعة المعينة و

45 وجب في الحكمة طبقاً على مقام الحقيقة كما ثبت في ظهور الشريعة بأن لا بد أن يكون اسم أبيه عبد الله بن عبد المطلب ابن هاشم بن عبد مناف لأن ظهوره صلى الله عليه وآله من مبادئ الأمر لم يكن إلا بظهور عبوديته لله سبحانه في عوالم الأمر والخلق وإن بين الأسماء والمعاني كما ثبت في ميزان الحقيقة مناسبة ذاتية وسر جوهرية التي بها يثبت العبد كل المراتب التي خلقها الله له وإن اسم أبيه وجب في الحكمة أن يكون اسم ظهور رتبته قبل طلوع رسالته لأن الرتبة العبودية في أبيه لم يك إلا بفاضل عبوديته التي قد جعل الله فيه ولذا نسب اسمه إلى الله مع أن اسم الجلالة ما نزل في الكتاب قبل ولادته عليه السلام وإن الله بلطيف صنعه وعظيم إحسانه قد جعل اسمه منسوباً إلى نفسه ليكون دليلاً لمر ظهور حمل نور المشية

46 وإن الذي أبسط الله يديه في مقامات التجريد وظهورات التفريد ليقدر أن يثبت النبوة الخاصة في كل ما نسب إلى محمد صلى الله عليه وآله حتى في سواد عينيه لأن نور الأحدية قد ظهرت في كل جسده على حد سواء وتدل على كل جهاته في كل الشؤون بمثل ما يدل على حضرته في عوالم الغيب والشهود حيث لا يخفى على الناظر المطلع

the realms of the unseen and the seen. Naught thereof is concealed from the discerning eye that beholdeth the tokens of His perfections. For in the form of His physical frame - may God's blessings be upon Him and His family - none hath ever seen its like, nor is its equal possible in creation, nor can anyone doubt His special prophethood as manifested in His outward form.

- 47 As Abu Ja'far - peace be upon him - indicated in his words when asked to describe the Prophet of God, he said: "The Prophet of God was fair-skinned with a reddish tinge, with dark eyes and joined eyebrows, with well-proportioned limbs as though gold had been poured over his form. He had broad shoulders, and when he turned, he turned his whole body due to his dignified bearing. A line of hair extended from his chest to his navel like a streak of pure silver, and his neck unto his shoulders was like a silver vessel. When he drank, his nose would nearly touch the water, and when he walked, he moved as though descending from a height. None like the Prophet of God - may God's blessings be upon Him and His family - was seen before or after Him."

- 48 For just as His most sacred Being was, in the primal realm of action, the cause of all created things, so too was this true of His physical form, for it was itself the descent of the Primal Remembrance for the manifestation of the Sign which God had ordained. As was demonstrated on the night of His ascension through His blessed form, that which was necessary in divine wisdom to be manifest in His reality - may my spirit be a sacrifice for Him - was shown. As attested by Humayra, He was in His house, and as the All-Merciful and His angels bore witness, He was simultaneously present in all the kingdoms of the heavens and earth in His form, body, garments and sandals, for this itself reflected naught but the all-encompassing Will and the manifestation of universal Prophethood.

- 49 None may claim that another could be like Him in this station, for the concept of sudden emergence in existence is universally acknowledged as false. Just as His uniqueness among His kind and His transcendence above all likeness and similitude was established in the worlds of abstraction, so must it necessarily be in this world, for none hath been born like unto Muhammad - may God's blessings be upon Him and His family. At the time of His birth, He manifested signs by which all knew that none could be like unto the Primal Remembrance, and even were it possible, such would necessarily have appeared. None hath spoken regarding any created being as was spoken concerning the manifestation of the Light of Unity in the Muhammadan Countenance and the Ahmadic Temple - may God's blessings be upon them.

بشماؤه لأن على صورة جسده صلى الله عليه و آله لم ير أحد بمثله قط ولا يمكن في الإمكان مثله ولا يشته على أحد نبوته الخاصة في جسده الظاهر

47 كما أشار إليه أبو جعفر عليه السلام في كلامه حين سئل عنه صف نبي الله قال عليه السلام كان نبي الله أبيض مشرب حمرة ادع العينين مقرون الحاجبين شتن الاطراف كأن الذهب افرغ على براهته عظيم مشاشة المنكبين إذا التفت يلتفت جميعا من شدة استرساله سربت سائلة من لبتة إلى سرتة كأنها وسط الفضة المصفاة و كأن عنقه إلى كاهله إبريق فضة يكاد أنفه إذا شرب أن يرد الماء وإذا مشى تكفأ كأنه ينزل في صلب لم ير مثل نبي الله صلى الله عليه و آله قبله ولا بعده

48 لأنه كما كان ذاته الأقدس في مبادئ الفعل علة الموجودات فكذلك الحكم في جسده لأنه هو بعينه نزول الذكر الأول لظهور الآية التي قدر الله لها كما ظهر الله من جسمه الشريف ليلة المعراج ما وجب في الحكمة أن يكون في حقيقته بأنه - روجي فداه - كما ذكرت الحميراء كان في بيته و كما شهد الرحمن وملائكته كان في جميع ملكوت السموات والأرض في حين واحد بجسمه و جسده ولباسه ونعليه لأنه بعينه لم يحك إلا عن إحاطة المشية و ظهور النبوة الكلية

49 وليس لأحد أن يقول ربما يكون أحد مثله في ذلك الشأن لأن الطفرة في الوجود عند الكل باطلة فكما ثبت في عوالم التجرد تفردته عن أبناء الجنس والشبه وتقديسه عن الشبه والمثل وجب في الحكمة أن يكون في هذا العالم كذلك لأن يمثل محمد صلى الله عليه و آله رسول الله لم يتولد أحد لأن حين تولده أظهر شئونا يعرف الكل بأن مثل الذكر الأول لا يمكن ولو أمكن لا بد أن يظهر و

- 50 The Sun of the Divine Essence rose, and should anyone deny His prophethood in the world of manifestation, the proof of reason through spiritual signs and the divine manifestations that appeared throughout the horizons at His appearance would compel them. For had He not appeared, there would not have appeared a form the like of which none had ever seen, nor a name by which none had ever been named, nor a successor whose name was Ali - peace be upon him.
- 51 Thus is established in the realm of proof the confirmation of prophethood in His name, for the Primal Will in the first world came into being only through the fire element of His Self, which is the Active Agent and the Pure Primordial Manifestation, and this is the station of matter in the first remembrance.
- 52 When the First Mention found existence in the material realm, the element of air was necessitated for its form and for the manifestation of the secondary cause at its level. When existence became realized, it became necessary in wisdom that there be a connection between them for the manifestation of the tertiary cause and the necessary conditions at this level. When these three were established, the mind perceived a comprehensive form indicating the fourth, which is the station of the element of earth and the final cause that is identical to the three manifestations themselves.
- 53 When it was realized in the path of truth that nothing exists except through four ranks, all the ranks of the Divine Will became manifest in creation through the name of the bearer of the special Prophethood - upon him be the blessings of God - as long as the sun of creation rose through creation and the sun of origination set through origination. For in the Manifest Name that indicates His body is established the reality of His station, which is never suspended in any place. God is known through Him in the station of manifestation. Whosoever knows Him - there is no difference between him and Him except that he is His servant and creation.
- 54 For a name like Muhammad - peace be upon him and his family - is not possible in origination, because the letter Mim is the first letter of Will (Mashiyyat). When that letter appeared in his name, it indicated that in the pillar of the element of fire, it encompasses all stations from the rank of receptivities and the accepted. For when the rank of receptivities is joined with the accepted rank, its number becomes forty, and that is the completion of the ranks that God promised Moses - peace be upon him - in the first Mount, where God, exalted be His mention, said: "We appointed for Moses thirty nights, and
- 50 ما قال أحد في مقام أحد من الخلق بمثل ما ظهر لظهور نور الأحدية في الطلعة المحمدية و الهيكل الأحمدية صلوات الله عليها ما طلعت شمس الهوية وإن أنكر أحد نبوته في عالم الظهور يلزمه دليل العقل بالآيات النفسانية و ما وقعت في الآفاق من الظهورات الربانية لظهوره لأنه لو لم يظهر لم يظهر جسد لم ير أحد بمثله قط و لا اسما لم تسم أحد بمثله و لا وصيا كان اسمه عليا عليه السلم
- 51 فقد ثبت في مقام الدليل إثبات النبوة في اسمه لأن المشية في العالم الأول ما وجدت إلا بعنصر نار من نفسه التي هي العلة الفاعلية و الظهور البحتة الأثرية و هي رتبة المادة في الذكر الأول
- 52 فلما وجد الذكر الأول في رتبة المادة يلزمه عنصر الهواء لرتبة صورته و ظهور العلة الثانية في رتبته فإذا تحققت الآتية وجب في الحكمة بأن يكون بينهما ربط لظهور العلة الثالثة و الشئون اللازمة في هذه الرتبة فلما ثبتت الثلاثة يشهد العقل بصورة جامعة تدل على الأربعة و هي مقام عنصر التراب و العلة الفأئية التي هي بعينها نفس الظهورات الثلاثة
- 53 فلما تحققت في سبيل الحقيقة بأن الشيء لم يوجد إلا بمراتب أربعة يظهر في الكون كل مراتب المشية في اسم حامل النبوة الخاصة صلوات الله عليه ما طلعت شمس الاختراع بالاختراع ثم ما غربت شمس الإنشاء بالإنشاء لأن في الإسم الظاهر الدال على جسده تثبت حقيقة مقامه الذي لا تعطيل له في كل مكان يعرف الله به في مقام الظهور من عرفه لا فرق بينه و بينه إلا أنه عبده و خلقه
- 54 لأن بمثل اسم محمد صلى الله عليه وآله لا يمكن في الإبداع لأن حرف الميم هو أول حرف المشية فلما ظهر ذلك الحرف في اسمه دل بأنه في ركن عنصر النار جامع كل المقامات من رتبة القابليات و المقبولات لأن رتبة القوابل إذا اقترنت بالرتبة المقبولة تكون عدته أربعين و ذلك تمام المراتب التي وعد الله في الطور الأول لموسى عليه السلم

completed them with ten, so the appointed time of his Lord was completed as forty nights.”⁶

55 The verse has testified from God regarding the right of the first letter of His name to the rank of completion through the joining of receptivity and acceptedness. And indeed that letter in that station, when the observer looks with the eye of the heart, is known in its reality that when that number is purified from the manifestation of multiplicity, nothing remains except the letter of unity. For from the letter Mim, when the bounds of receptivity and acceptedness are taken, nothing remains except four letters which indicate the ranks of reality without which nothing can be realized in existence.

56 And when this letter was repeated, the second letter of His noble name appeared, for Ha has the numerical value of eight. When that letter descended, it appeared like the first letter, for those possessed of understanding know not what is there except through what is here. And in the rank of the element of fire, it is a truth with God that the letter Mim should exist for the completion of its manifestations, and in the rank of the element of air, it became necessary in wisdom that the letter Ha should exist, for when you join it with the mystery of four and the first letter, its number becomes equal to the number of letters in the word “air.” And in it are holy allusions, throne-like indications, primary verses, and conclusive signs that thoughts cannot bear and to which the highest bird of vision cannot ascend, except for those whom God wishes from among the people of mysteries.

57 And after that letter, it became necessary in wisdom, certain in reality, and established in religious law that the final letter should be Dal, for the manifestation of the mystery of the letter Ta in the rank of earth and the manifestations of unity in the stations of the physical, for the letter Dal is among the darkened letters and is the letter of finitude and the sign of limitation in the Muhammadan station - may God's peace be upon him and his family - which indicates his primary station and speaks of the self-subsistence of his essence and the manifestation of his being. And there exists not in contingent reality any name whose final manifestation testifies to itself as does the name Muhammad - may God's peace be upon him and his family - for that darkened letter which appears at the end of his noble name represents the earthly element, that it might be exalted above the luminous letters in others. Indeed, from the influence of that letter have been realized all realizations in the kingdom of names and attributes, and have been

حيث قال الله عز ذكره و اعدنا موسى ثلاثين ليلة وأتمناها بعشر فتم ميقات ربه أربعين ليلة

55 وقد شهدت الآية عن الله في حق حرف أول من اسمه رتبة التمامية لإقتران القابلية والمقبولية وإن ذلك الحرف في ذلك المقام إذا نظر الناظر بطرف الفؤاد ليعرف بحقيقته بأن تلك العدة إذا صفت عن ظهور الكثرة لم يبق إلا حرف التوحيد لأن من حرف الميم إذا أخذ حدود القابلية والمقبولية لم يبق إلا أربعة أحرف التي تدل على مراتب الحقيقة التي لا يمكن أن يتحقق في الوجود بغيرها

56 وهذا الحرف لما كررت ظهر حرف الثاني من اسمه الشريف لأن الحاء عدته هي الثمانية فلها نزل ذلك الحرف فيظهر بمثل حرف الأول لأن أولي الأبواب لا يعلم ما هنالك إلا بما هينا وإن في رتبة عنصر النار حق عند الله أن يكون حرف الميم لتمامية ظهوراته وفي رتبة عنصر الهواء وجب في الحكمة أن يكون حرف الحاء لأنه إذا أقرنته بسر الأربعة والحرف الأول لتكون عدته مطابقا بعدة أحرف كلمة الهواء وإن فيه إشارات قدسية ودلالات عرشية وآيات بدئية وعلامات ختمية التي لا يحتملها الأفكار ولا يصعد إليها أعلى طير الأبصار إلا لمن شاء الله من أهل الأسرار

57 وإن بعد ذلك الحرف وجب في الحكمة وأتقن في الحقيقة وأحكم في الشريعة أن يكون حرف الآخر حرف الدال لظهور سر حرف التاء في رتبة التراب وظهورات التوحيد في مقامات الجسدية لأن حرف الدال هو من الحروف الظلمانية وهو حرف الآنية وآية الخدية في الرتبة المحمدية صلى الله عليه وآله التي تدل على أول مقامه وتحكي عن قيومية ذاته وظهور كينونيته وليس في الإمكان اسم يكون آخر ظهوره بمثل ما يشهد به نفسه إلا في اسم محمد صلى الله عليه وآله لأن ذلك الحرف الظلمانية التي ظهرت في آخر اسمه الشريف لركن التراب ليكون أعلى من الحروف النورانية في غيره بل من أثر ذلك الحرف قد تحققت التحققات في ملكوت الأسماء والصفات وتذوت المتذوات

⁶Qur'an 7:142.

established all essences in the throne of glory, until the divine outpouring reached, by God's leave, to the station of earth.

- 58 When it is established through the radiant proof of reason, which speaks of the verses manifested in his essence, the servant knows that the Bearer of the First Remembrance, which is the Primal Will, could not have appeared in the realm of creation except that his name be Muhammad - may God's peace be upon him and his family. For the letter of beginning, with all its ranks perfected and its manifestations complete, when it descended to the earthly station, indicated naught but the mystery of his reality. Thus appeared the letter Dal to make known the manifestation of the letter unifying Essence, Attributes, Deeds and Worship. Exalted and glorified be God's handiwork! His signs of power have appeared in all things that those who seek proof might prove the manifestation of His self-subsistence in all things, and that none might forget His remembrance in any condition, but see Him manifest and present as on the day when nothing remembered existed with Him.

- 59 This indeed is one of the ways of establishing the special prophethood in the Muhammadan temple and the Divine Unity manifested in the Ahmadian form. All that is attributed to the station of the Essence - veils conceal it not, proofs equal it not, nor do the decrees of names and attributes match it. The light of the unity of the Essence appeared in his body - peace be upon him and his family - just as it appeared in the station of the Primal Will. Whosoever establishes through reason the obligation of unifying the Essence, Attributes, Deeds and Worship, is obliged to establish the special prophethood merely upon hearing his noble name. For when the First Remembrance was designated, the ranks of its existence appeared only in its final stations.

- 60 God has placed all the signs of the horizons within the souls. Had God not placed the signs of the horizons within the souls, the servant could not have discovered what lies in the horizons. Thus the recognition of the exposition of prophethood is established in the signs of the soul to facilitate recognition of the signs of the horizons. For reason indicates what God has placed within oneself by establishing a Creator. When one becomes certain, one must establish the Bearer of Universal Prophethood, for the eternal outpouring was never other than complete. When God wishes to create the Primal Will, it comes into being instantly by itself. God has never ceased willing except through His Will, for the Essence is not joined with His creation nor does it change in any way through His origination.

في عرش البهاء إلى أن اتصل الفيض بإذن الله إلى رتبة التراب

58 فلما ثبت بدليل العقل الالامع الذي يحكي عن الآيات المتجلية في ذاته ليعرف العبد بأن حامل الذكر الأول الذي هو المشية لم يكن أن يظهر في مقام الإيجاد إلا وأن يكون اسمه محمد صلى الله عليه وآله لأن حرف البدء مع كمال مراتبه و تمامية ظهوراته لما تنزل إلى رتبة التراب لم يدل إلا على سر حقيقته ولذا ظهر حرف الدال لعرف ظهور حرف توحيد الذات والصفات والأفعال والعبادة فجلى وعلا صنع الله سبحانه فقد ظهر آيات قدرته في كل شيء ليستدل المستدلون في مقام إثبات ظهور قيوميته في كل شيء ولثلا ينسى أحد ذكره في شأن و يراه ظاهرا موجودا بمثل يوم الذي لم يك معه شيء مذكورا

59 وإن ذلك شأن من سبل إثبات النبوة الخاصة في الهيكل المحمدية والحضرة الأحمدية المتجلية في الصورة الأحمدية وإن كل ما نسب إلى مقام الذات لا يوارىها الحجاب ولا يعادلها الدلالات ولا يساويها حكم الأسماء والصفات وإن نور توحيد الذات قد ظهر في جسمه صلى الله عليه وآله بمثل ما ظهر في مقام المشية وإن الذي يثبت بالعقل فرض توحيد الذات والصفات والأفعال والعبادة فرض عليه بإثبات النبوة الخاصة بمجرد استماع اسمه الشريف لأن الذكر الأول لما تعين لم يظهر مراتب وجوده إلا في آخر مقاماته

60 وإن الله قد جعل كل آيات الآفاق في الأنفس ولو لم يجعل الله آيات الآفاق في الأنفس لم يقدر العبد أن يطلع على ما في الآفاق فلما ثبت عرفان بيان النبوة في الآيات النفسية ليسهل عرفان آيات الآفاقية لأن العقل يدل على ما جعل الله في نفسه بإثبات صانع فلما أيقن يلزمه إثبات حامل النبوة الكلية لأن فيض الأزل لم يك إلا تاما وإذا شاء الله أن يخلق المشية فإن في الحين وجدت بنفسها وإن الله لم يزل لم يشاء إلا بمشيته لأن الذات لم يقتزن بخلقه ولا يغير في شأن بإبداعه

- 61 And since the universal effusion hath been established as proceeding from His creative act within the souls, it must needs be manifest likewise in the horizons. And when it is made clear that the signs of the horizons correspond to those of the souls, it becometh evident that the bearer of that universal Prophethood in the world without is he whose name is Muhammad, as was mentioned in the mystery of His name – and His father's name is 'Abdallah. Indeed, were man to expound the mystery of reality, it would establish the land of his birth, his age, and all his circumstances. But minds cannot grasp the reality of the matter, for when the mind becomes refined and subtle it can only comprehend something limited.
- 62 The establishment of such stations is difficult for one who views things through the lens of limitation and geometry. But when the servant removes the veils of the glorious lights from the sacred court of the first determination in contingent existence and creation, he will discover the reality of the matter: that at the time when the Messenger of God - peace be upon Him and His family - appeared, all the signs of the heavens and earth were in a state of equilibrium. And verily He - may my spirit and all who dwell in the kingdoms of command and creation be a sacrifice for Him - appeared at a time when the condition of creation was at the station described by God, exalted be His glory: "Then We developed it into another creation. So blessed be God, the Best of creators."
- 63 Indeed, on the first day of the new creation, people's understanding was at the stage of a drop of seed, and all progressed in the first pinnacle through the ranks of the manifestations of the Prophets and Messengers, until the structure of existence was perfected and the wisdom of the greater world emerged.
- 64 God, glorified be He, desired to manifest the first light from His Self, a remembrance from His sanctity, and a sign of His oneness, so that all atoms might quiver in the station of manifestation according to what God intended for creation on the day of their emergence in this world, that each might take its portion of the knowledge of the Book according to what God had ordained in the decree of origin and return.
- 65 (establishing specific prophethood in its inner aspect:)
- 66 What has been thus far detailed in these allusions regarding the establishment of the specific prophethood pertains to the outer station. As for the allusion to the inner station, it has its indications and signs whereby the servant knows and discovers at the Balance, when he looks with the eye of possibility and recognizes the power of the All-Merciful in the reality of the Explanation. The Prophet - peace be upon Him and His family
- 61 فلما ثبت الفيض الكلي من إبداعه في الأنفس يلتزمه وجوده في الآفاق بمثله ولما ثبت بأن يكون آيات الآفاق طبق الأنفس حق بأن يكون حامل تلك النبوة الكلية في الآفاق اسمه محمد لما ذكرت في سر اسمه وأبوه عبد الله بل لو أبسط الإنسان سر الواقع يثبت أرض ولادته وسنه وكل شئونه ولكن العقول لم يدرك حقيقة الأمر لأن العقل إذا رق ولطف يدرك شيئاً محدوداً
- 62 وإن إثبات تلك المقامات يصعب على الذي ينظر بالأشياء بطرف الحد والهندسة وإذا كشف العبد حجابات سحاجات أنوار الجلال عن ساحة عزة قرب أول تعين في الإمكان والأكون ليطلع بحقيقة الأمر بأن في الحين الذي ظهر رسول الله صلى الله عليه وآله كل آيات السموات والأرض كانت في مقام الاعتدال وأنه - روجي ومن في ملكوت الأمر والخلق فداء - قد ظهر في مقام من الأزمان كان شأن الخلق في مقام قول الذي قاله الله عز شأنه ثم أنشأناه خلقاً آخر فتبارك الله أحسن الخالقين
- 63 وإن يوم أول بديع الفطرة كان شأن معرفة الناس في مقام النطفة وترقي الكل في الذروة الأولى في مراتب ظهورات النبيين والمرسلين حتى صلحت بنية الكون ويضج حكمه عالم الأكبر
- 64 وأراد الله سبحانه لإظهار أول نور من نفسه وذكر من قدوسيته وأية من وحدانيته ليتجلجن كل الذرات في مقام الظهورات بما أراد الله من الخلق في يوم قام بروزهم في هذا العالم ليأخذ كل نصيبه من علم الكتاب بما قدر الله في حكم المبدء والمآب
- 65 *
- 66 وإن ما فصلت في تلك الإشارات في مقام إثبات النبوة الخاصة ترد في مقام الظاهر وأما الإشارة إلى مقام الباطن فله دلالات وأمارات حيث يعرف العبد ويطلع به عند الميزان إذا نظر بسر الإمكان وعرف قدرة الرحمن في حقيقة البيان وهو أن النبي صلى الله عليه وآله الذي ظهر في

- who appeared on a known day is the day of the manifestation of the final determination of the Will in the rank of the inward.
- 67 Just as reason indicates the establishment of an Essence whose knowledge is pure in the station of the unity of the Essence, it also indicates the establishment of that Light shining from the horizon of heaven at the time when it rose and shone forth. When asked about His excellence over other created beings, He said: "I was the first to answer in the primary World of Spirits." This refers to the station of creation, then to whoever answered God in the stage of compilation.
- 68 For on the day when the body of the Messenger of God - peace be upon Him and His family - appeared in the secondary World of Spirits in this world, it was the day when the effect of the Will appeared in the primary World of Spirits. The knowledge of that station is not made clear in its reality except after recognition of the Ancient One made manifest in the rank of the Will, the recognition of the manifest pre-eternity in the station of the First Remembrance, and the recognition of perpetuity, then the recognition of eternity, then the recognition of time. Therefore it was indicated by His evidences that the mention of pre-existence and pre-eternity are applied according to the different stations, ranks and conditions.
- 69 When applied to the knowledge of the Essence, it is the Essence itself without mention of the Names and Attributes.
- 70 When applied in the station of the Act, it is perpetuity in reality according to its name, as Ali, peace be upon him, indicated in his sermon on the Day of Friday and Ghadir: "I bear witness that Muhammad is His servant and His Messenger whom God chose in pre-existence above all nations."
- 71 And he, peace be upon him, said: "I am the possessor of the second pre-eternity." Sometimes pre-existence is applied in the station of temporal things, as in His exalted Word: "like an old date-stalk." But the balance in the station of explanation is what I indicated - that pre-existence which has no beginning and no end is that pre-existence which is applied to the Manifestations of the signs of the Essence.
- 72 Likewise is the ruling regarding the mention of pre-eternity, for it is the Essence of the Essence by the Essence. And perpetuity is the condition of the Act, and it is a condition that has no beginning in God's knowledge nor any end, for the outpouring never ceases from the Absolute Outpourer. And if precise consideration wished to apply the ruling regarding the beginning like the end, such that no beginning would be established for
- يوم معلوم هو يوم ظهور آخر تعين المشية في رتبة البطون
- 67 وإن كما دل العقل على إثبات ذات بأن علمه بحت في مقام توحيد الذات يدل على إثبات ذلك النور المشرق من أفق السماء في الحين الذي طلع وأشرق وقال لمن سئل عنه بم فضلت على أهل الإنشاء فقال أنا أول من أجاب في الذر الأول و ذلك إشارة إلى مقام التكوين ثم من أجاب الله في التدوين
- 68 لأن في اليوم الذي ظهر جسد رسول الله صلى الله عليه وآله في الذر الثاني في هذا العالم فهو اليوم الذي ظهر أثر المشية في الذر الأول وإن علم ذلك المقام لم يتبين بحقيقته إلا بعد معرفة القدم الظاهر في رتبة المشية ومعرفة الأزل الظاهر في رتبة الذكر الأول ومعرفة السرمد ثم معرفة الدهر ثم معرفة الزمان ولذا أشير ببيناته وإن ذكر القدم والأزل يطابق باختلاف المقامات والمراتب والشئون
- 69 فإذا أطلق في معرفة الذات فهو نفس الذات من دون ذكر الأسماء والصفات
- 70 وإذا أطلق في رتبة الفعل فهو السرمد في الحقيقة بحسب اسمه كما أشار علي عليه السلم في خطبته يوم الجمعة والغدير وأشهد أن محمدا عبده ورسوله الذي استخلصه الله في القدم على سائر الأمم
- 71 وقال عليه السلم أنا صاحب الأزلية الثانية وربما يطلق القدم في مقام الزمانيات كقوله عز ذكره كالعرجون القديم ولكن الميزان في مقام البيان هو الذي أشرت بأن القدم الذي ليس له أول ولا آخر هو القدم الذي يطلق على مظاهر آيات الذات
- 72 وكذلك الحكم في ذكر الأزل فإنه نفس الذات للذات بالذات وإن السرمد هو شأن الفعل وهو شأن ليس له بدء في علم الله ولا له ختم لأن الفيض لا ينقطع من الفيض المطلق وإن نظر الدقيق لو أراد أن يجري الحكم في البدء بمثل الختم بأن لا يجعل للذر الأول أولا إلا نفسه فيصح الحكم ولكن صعب على القلوب الإحاطة به

the First Remembrance except itself, the ruling would be valid, but it would be difficult for hearts to encompass it.

- 73 As for time, it is that which is realized through the rising and setting of celestial spheres, and it has a beginning and an end. When man witnesses the reality of that explanation, he becomes able to recognize that at the moment when Muhammad's physical form, peace be upon him and his family, appeared in the world of time, there was the appearance of the Primal Will in the first creation.
- 73 و أما الزمان فهو الذي يتحقق بطلوع الأفلاك و غروبها وإن له أولا و آخرا فإذا شهد الإنسان بحقيقة ذلك البيان فيقدر أن يعرف في الحين الذي ظهر جسم محمد صلى الله عليه وآله في عالم الزمان ظهور المشية في الخلق الأول
- 74 And after that explanation, it has been established through spiritual proofs the appearance of the Prophet, peace be upon him and his family, in the year one hundred and three of the seventh millennium, and the necessity of his name and attributes which God had written for him and distinguished him with above His creation, from the obligation of night prayer and the ruling regarding women in the nine, and what God distinguished him with in the ordinances of his prophethood and the conditions of his mission, where this could not be realized except in the station to which God referred in His Book from revelation to the station about which God said: "While he was in the highest horizon. Then he drew near and came down, till he was two bows' length or nearer, and revealed to His servant what He revealed. The heart did not falsify what it saw. Will you then dispute with him about what he saw? And certainly he saw Him in another descent, at the Lote-tree of the Ultimate Boundary near which is the Garden of Abode, when that which covers covered the Lote-tree. The eye did not swerve, nor did it stray. Certainly he saw of the greatest signs of his Lord."
- 74 وإن بعد ذلك البيان قد ثبت بالدلالات النفسانية وجود ظهور النبي صلى الله عليه وآله في السنة الثالث و المائة من الألف السابع و لزوم اسمه و صفاته التي قد كتب الله له و اختصها به من دون خلقه من فرض صلوة الليل و حكم النساء في التسعة و ما اختصه الله به في أحكام نبوته و حالات بعثته حيث لا يمكن أن يتحقق ذلك إلا في المقام الذي أشار الله إليه في كتابه من الوحي إلى المقام الذي قال الله في حقه و هو بالأفق الأعلى ثم دنا فتدلى فكان قاب قوسين أو أدنى فأوحى إلى عبده ما أوحى ما كذب الفؤاد ما رأى أفتمارونه على ما يرى ولقد رآه نزلة أخرى عند سدرة المنتهى عندها جنة المأوى إذ يغشى السدرة ما يغشى ما زاغ البصر وما طغى لقد رأى من آيات ربه الكبرى
- 75 And by rational proof, no leap was possible after knowledge of his appearance in this world, for negation is a branch of affirmation in this world, even if the knowledge of limitations and geometries could not encompass it.
- 75 وإن بدليل العقل لم يمكن الطفرة بعد العلم بظهوره في هذا العالم لأن النفي فرع الإثبات في هذا العالم و لو لم يقدر أن يحيط به علم الحدودات و الهندسيات
- 76 And verily beyond these allusions, were the servant to gaze upon the station of attributes and the manifestation of divine decrees, he would be able to establish the Cause through means other than what hath been revealed in the Bayan. And whatsoever hath been detailed regarding the proof of prophethood for the Ahmadic Temple is according to the inner meaning.
- 76 وإن وراء هذه الإشارات لو ينظر العبد إلى مقام الصفات و ظهور المقدورات ليقدر أن يثبت الأمر بسبيل دون ما أظهرت في البيان وإن كلما فصلت في بيان إثبات النبوة للهيكل الأحمدي هو على سبيل الباطن
- 77 [establishing specific prophethood according to the outer aspect of the inner meaning:]
- 77 *
- 78 As for the explanation according to the outer aspect of the inner meaning, it is that God, without doubt, knoweth all things at all times and hath power over all things. When He Who
- 78 و أما البيان على سبيل ظاهر الباطن فهو أن الله في كل حين لاشك إنه يعلم كل شيء و قادر

was named Muhammad - peace be upon Him and His family - claimed universal and eternal prophethood, and no one could prevail against His proof, there is no doubt that God was confirming what He claimed. And for those possessed of understanding, there exists no greater proof in the paths of truth, for none can question that which God hath confirmed, even should they fail to comprehend it through their rational faculties. This is evident to all who observe with the judgment of their minds the signs within themselves and the horizontal signs around them.

على كلشيء فلما ادعى مسمى اسم محمد صلى الله عليه وآله بالنبوة الكلية الأزلية ولم يغلب عليه أحد في حجة فلا ريب إن الله كان مصدقه فيما ادعى وليس حجة عند أولي الأبواب أعظم من ذلك في سبل الصواب لأن الأمر الذي كان الله مصدقه فلا يقدر أحد أن يقول فيه لم وبم وإن لم يتعقلوا بعقولهم في مقام الإدراك وذلك مشهود عند كل من نظر بحكم عقله بآيات نفسه والعلامات الآفاقية في نفسه

79 And were it not for Muhammad - peace be upon Him and His family - there would be none other, for the Universal Primary Effulgence appeared in existence only as it appeared in the beginning of the Cause. The explanation of this matter hath been mentioned in the station of exposition, wherein it becometh manifest to him in whom appeareth all that God hath placed in creation. The first mention of contingent being in the rank of archetypes is the station of the First Adam. The Alif pointeth to the station of His first mention, which is the station of Pure Abstract Oneness that relateth to its Origin through itself and for itself. The Dal in the middle of the Name indicateth the manifestation of the four causes without which nothing can exist. And the Mim signifieth that his nature was kneaded from the manifestations of these causes from the four elements.

79 ولو لم يك محمدًا صلى الله عليه وآله لم يك سواه لأن الفيض الكلي الأولي ما ظهر في الوجود إلا بمثل ما ظهر في بدء الأمر وإن لبين تلك المسئلة ذكر في مقام البيان حيث يطالع عليه من يظهر في نفسه كل ما جعل الله في الكيان وهو إن أول ذكر الإمكان في رتبة الأعيان هو مقام آدم الأول وإن الألف إشارة إلى مقام أول ذكره الذي هو مقام الأحدية البحتة الصرفة التي هي حاكية عن مبدئها بنفسها لنفسها وإن الدال في وسط الإسم إشارة إلى ظهور العلل الأربعة التي لا يمكن أن يوجد شيء إلا بها وإن الميم إشارة على أنه نخرت طينته من مظاهر تلك العلل من العناصر الأربعة

80 For nothing completeth its manifestations in any station except through the number forty, for the appearance of ten after thirty in the rank of union. Therefore God made the name of the First Mention 'Adam' in accordance with what appeared in this world.

80 فإن الشيء لا يتم ظهوراته في مقام إلا بعدة أربعين لظهور العشر بعد الثلاثين في رتبة الاجتماع ولذا جعل الله اسم الذكر الأول آدم طبقاً لما ظهر في هذا العالم

81 And since nothing is complete except through the manifestation of its descent, its first descent was realized from its own essence. From this did God create Eve from the First Adam for his tranquility. Therefore the numerical value of her name was fifteen, corresponding to the number of sides of the triangular form in the number of the letter Ha, which representeth Will in the principles of action. To this referreth Muhammad the Messenger of God in His saying: "I and Ali are the fathers of this community," for after the descent of the Divine Will and the determination of Purpose, multiplicities came into being from the vast ocean of Power at the time of connection.

81 وما كان الشيء لم يتم إلا بظهور نزوله فإن أول نزوله تحقق من آيته ومن هذا خلق الله حواء من آدم الأول لسكونه ولذا كان عدة اسمها خمسة عشر بعدد كل ضلع من أضلاع شكل المثلث في عدة الهاء وهو الإرادة في مبادئ الفعل وإليه الإشارة في قول محمد رسول الله أنا وعلي أبوا هذه الأمة لأن بعد نزول المشية وتعين الإرادة وجدت الكثرات من طمطام يم القدر حين الربط

82 And when these three descended, they became four, and from this God created after the triangular form the signs of the square. And there can exist no number in existence more perfect and complete than that number seven, which is the number

82 وإن تلك الثلاثة لما تنزلت صارت أربعة ومن هذا خلق الله بعد شكل المثلث آيات التربع ولا يمكن عدة في الوجود أكل وأتم من تلك العدة

of the hidden reeds in the thicket of the Divine Realm, whose names were Muhammad, Ali, Hasan, Husayn, Ja'far, Musa, and Fatima, may God's blessings be upon them all. When these seven descended from the world of the unseen to the world of witness, the seven reeds appeared in the world of witness.

- 83 The origin thereof is the First Primordial Atom, bearer of the special prophethood and universal guardianship. Through it God originated the seven celestial spheres of the sun, moon, Mercury, Venus, Mars, Jupiter and Saturn.

- 84 In relation to these appeared the days of the week: Sunday for the Divine Will and for the manifestation of the sign of unity in all its stations; Monday for the Divine Purpose, the mention of Monday indicating the existence of the two spouses and the designation of the two temples; Tuesday for Divine Decree, for it is in the station of connection and the triangular form, hence in talismanic science the triangular form is established for separations and their like wherein lies proof of division and suspension; Wednesday for Divine Destiny, hence those versed in numerology establish the square form for the station of union and love, and it is the day of Husayn, peace be upon him - whosoever observes therein the mysteries of Divine Destiny shall find it blessed in the station of harmonious unions, as the Imam, peace be upon him, explicitly stated regarding Wednesday in response to those who claimed otherwise, while those who observe therein the calamities that befell the Suns of Grandeur should not undertake novel matters requiring knowledge of the hours and wisdom of separation and proximity in the rank of manifestations; Thursday for the station of Permission, its bearer being Ja'far son of Muhammad, peace be upon them both; Friday for the station of the Appointed Time, God having made its bearer Musa son of Ja'far son of Muhammad, peace be upon them both - in this number are completed the geometric aspects of things; and Saturday for the perfection of the Cause, with explained reasons and clarified causes, being the day of Fatima, may God's blessings be upon her.

- 85 According to this exposition, it becomes evident that the bearer of the First Remembrance must, by wisdom, appear between the sixth and seventh millennium from the sixty, for after the bounds of the year which is the complete number, that Radiant Light must, by divine wisdom, appear, being the origin of the manifestations of beginning and end in stations that have no purpose except through It and no end except through It.

السبعة و هو عدة قصبات الغيبية في أجمة اللاهوت التي كانت أسمائها محمدا وعلي و حسنا و حسينا و جعفر و موسى و فاطمة صلوات الله عليهم وإن هذه السبعة لما تنزلت من عالم الغيب إلى الشهادة ظهرت قصبات السبعة في عالم الشهادة

- 83 وإن الأصل فيها هو الذرة الأولى الأزلية حامل النبوة الخاصة والولاية الكلية وإن بها أبدع الله الأفلاك السبعة من الشمس والقمر والعطارد والزهرة والمريخ والمشتري والزحل

- 84 وفي تلقائها ظهرت عدة الأسبوع الأحد للمشيئة و لظهور الآية الواحدة في كل مقاماتها و الإثنين للإرادة وإن الإشارة بذكر الإثنين لوجود الزوجين وتعين الهيكلين وإن الثلاثاء للقدر لأنه في مقام الربط وشكل المثلث ولذا ثبت في علم الطلسميات شكل التثليث للاقتراقات وأشباهها مما فيه حجة تفريق وتعطيل وإن الأربعاء للقضاء ولذا ثبت عند أهل الأعداد شكل التربيع لمقام الاجتماع والمحبة وهو يوم الحسين عليه السلام فنلاحظ فيه فيه أسرار القضاء فإنه مبارك في مقام المؤتلفات والمجمعات كما صرح بذلك الإمام عليه السلام في ذكر يوم الأربعاء ردا لمن قال فيه دون ذلك ومن لاحظ فيه جهة المصائب النازلة على شمس العظمة فلا ينبغي أن يفعل الأمور البديعية التي تحتاج بعلم الساعات وحكم التباعد والتقارب في رتبة الظهورات والتميس لمقام الإذن وإن حامله كان جعفر بن محمد عليهما السلام والجمعة لمقام الأجل وإن الله قد جعل حامله موسى بن جعفر بن محمد عليهما السلام وإن في تلك العدة تمت جهات الشيء من حدود الهندسيات والسبب هو لكامل الأمر مشروح العلل مبين الأسباب وهو يوم فاطمة صلوات الله عليها

- 85 وإن على ذلك البيان يظهر أن حامل الذكر الأول يجب في الحكمة أن يظهر من بين الألف السادس والسابع من الستين لأن بعد حدود السنة التي هي العدد التام يجب في الحكمة الإلهية أن يظهر ذلك النور المشرق الذي هو الأصل في ظهورات البدء والختم في المقامات التي لا غاية لها إلا بها مما لا نهاية لها بها

86 When it is established by rational proof that the First Remembrance, who is the First Adam and the Innovator from the nature of the primordial manifestation, appears after the six bounds which are in the station of the body - the sperm, blood-clot, lump of flesh, bones, clothing, and the final creation - blessed be God, the best of creators - then when the bounds of the greater world were completed, its structure matured, its inner nature reformed, and its outer nature purified, He appeared - may my spirit be sacrificed for Him - at the first equilibrium of the station of man. Before His appearance, God had manifested one hundred and twenty-four thousand prophets save Himself, for the manifestation of His holy lights in the aspects of limitation in the rank of the letter Vav and in the station of unity, to reform the structure of the greater world for the manifestation of the letter Ha. And all that the prophets have decreed and God has sent down from heaven, the scriptures of ordinances for them exist at the level of limitation, and in relation to that Primal Tree are but a shell. Hence the laws of the Prophets were abrogated, for the stage of the embryo could not bear the laws of the blood-clot.

87 Thus were the laws abrogated from Prophet to Prophet until the day when the greater world reached the station of human creation. When it attained unto the station of the first human temple, the sign of divine unity appeared and His law continued until the Day of Resurrection, with neither His law being changed nor His ordinances being altered, even though there were differences in the stages of manifestation, just as some ordinances were abrogated in the early days of His mission. And it has come in the traditions that "the Proof of God will appear with a new Book and new ordinances". This is not abrogation, rather what is meant is like the Guardianship - for if it be said that on the Day of Ghadir its reality was not fully manifested, likewise is the ruling regarding all differences that were abrogated or will later appear, for these are but manifestations of that sacred Law and none other.

88 When it was established in reality through the signs in the horizons, the manifestations of the soul, the celestial conditions, and the temporal conjunctions that the First Mention, bearer of universal grace, appeared in the greater worlds only after the six limiting stages (for these appeared only through the mystery of unity and the manifestation of abstraction), and before the greater world and its people reached the station of physical embodiment which is the first stage of humanity, He - may my spirit be sacrificed for Him - did not appear. Therefore wisdom requires that His appearance, after the limitations were fulfilled, should be the first stage of the manifestations of unity

86 فلما ثبت بدليل العقل أن الذكر الأول الذي هو آدم الأول والبدیع من فطرة ظهور الأزل يظهر بعد الستة الحدودية التي هي في مقام الجسد النطفة والعلة والمضغة والعظام والكساء والخلق الآخر فتبارك الله أحسن الخالقين فلما تمت حدود العالم الأكبر ونضجت بنيته وصلحت سريره وذكّت علانيته قد ظهر - روجي فداه - في أول اعتدال مقام الإنسان وإن قبل ظهوره قد أظهر الله مائة وأربعة وعشرين ألف نبيا إلا نفسه لظهور أنوار قدسه في شئون الحدية في رتبة الواو وفي مقام التوحيد ليصلح بنية العالم الأكبر لظهور الهاء وإن كل ما حكموا به النبيين ونزل الله من السماء صحف الأحكام لهم هو في مقام الحدية و بالنسبة إلى تلك الشجرة الأولية قشر

87 ولذا نسخت الشرايع من النبيين لأن يوم النطفة لم يحتمل أحكام العلة ولذا نسخت الأحكام من النبيين إلى اليوم الذي بلغ مقام العالم الأكبر بمقام خلق الإنسان فإذا بلغ إلى مقام أول هيكل الإنسانية ظهرت آية الأهمية واستمرت شريعته إلى يوم القيمة ولم يغير شريعته ولا يبدل أحكامه وأن اختلف في مراتب الظهور بمثل ما نسخ بعض الأحكام في أوائل بعثته وجاء في الأخبار بأن حجة الله يظهر بكاتب جديد وأحكام جديدة فهو ليس من النسخ بل إن المراد هو مثل الولاية فإن قيل يوم الغدير ما ظهر بحقيقته فكذلك الحكم في كل الاختلافات التي نسخت أو بعد يظهر فإنها من ظهورات تلك الشريعة المقدسة لا غيرها

88 فلما ثبت في الحقيقة بالآيات الأفاقية والظهورات النفسانية والكيفيات الملكية والاقترانات الزمانية بان الذكر الأول حامل الفيض الكلي لم يظهر في العوالم الأكبر إلا بعد مراتب حدود الستة لأنها لم تظهر إلا بسر التوحيد و ظهور التجريد فقبل أن يبلغ العالم الأكبر وأهله إلى مقام الجسدية الحمية التي أول مراتب الإنسانية لم يظهر - روجي فداه - فيجب في الحكمة ان ظهوره بعد ما قضت الحدود أن يكون أول

in both the inner and outer worlds. Thus He - may my spirit be sacrificed for Him - appeared on Friday at noon after twelve nights had passed of the first month of 'Ayn. And by every aspect of what appeared His prophethood is proven, for Friday is the sixth day, and noon is when the eternal sun first becomes established in its center.

مراتب ظهورات التوحيد في عالم البطون و في عالم الظهور فظهر - روجي فداء - يوم الجمعة حين الزوال بعد ما قضى من شهر العين الأول إثني عشر ليلة و بكل شأن مما ظهر تثبت نبوته لأن اليوم الجمعة هو اليوم الستة و إن الزوال هو أول استقرار شمس الأزل على مركزه

89 For this reason have the masters of the celestial sciences described that reality in terms befitting the higher world: "The sphere of the sun is a perfect orb of parallel surfaces, its center identical with the center of the world, corresponding to the sphere of the constellations in the zone and in the poles. Within its thickness is another like unto it, external to the center, its convex side tangent to the convexity of the first at the point of apogee, and its concave side at the point of perigee. Thus there is between them an interval of graded thickness reaching twice the distance between the two centers. The sun is fixed within the outer sphere midway between its poles, touching its two surfaces at two points. The spheres of the superior planets and of Venus likewise correspond to this order."

89 و لهذا وصف عنها أهل الهيئة بذلك الوصف طبقا للعالم العلوي و إن فلك الشمس كروي متوازي السطحين مركزه مركز العالم يمثل لفلك البروج في المنطقة والقطين و في ثخنه آخر مثله خارج المركز مماس محبده محذب الأول على نقطة الاوج و مقعرة على نقطة الحضيض فيفضل عند متممين متدرجي الثخن إلى غاية ما هي ضعف ما بين المركزين و الشمس مركوزة في ثخن الخارج عند منتصف ما بين قطبيه مماسة لمسطحيه على نقطتين و افلاك كل من العلوية و الزهرة

90 Now, His appearance in the month of 'Ayn al-Awwal betokeneth the perfection of the equinox of days, for the station of equilibrium pertaineth to the season of spring. And that twelve days of the month had elapsed is an allusion to the twelve suns of majesty that were to rise thereafter - centers of His command and mines of His wisdom. None other could be born under such a conjunction of royal constellations, for each degree among those celestial stations possesseth innumerable aspects and every aspect again innumerable dimensions, extending without limit.

90 و إن ظهوره في شهر عين الأول فهو من كمال ظهور اعتدال الأيام لأن مقام الاعتدال فهو في فصل الربيع و إن ما قضى من الشهر إثني عشر يوما إشارة إلى ما يقضي من بعده من شمس العظمة محال أمره و معادن حكمه و لغیره لا يمكن أن يولد بمثله لظهور تلك الاقتارات الملكية لأن لكل جهة من تلك المراتب جهات و لكل جهة جهات مما لا نهاية لها بها

91 Such are the conditions of the divine realities and the effulgent manifestations of the All-Merciful - like unto a mirror in which an image is formed, and within that image yet another image, extending without end or cessation; for the outpouring of God in every state is infinite and unfailing.

91 لأن مثل شئون الربانية والظهورات الرحمانية كمثل مرآآت فيها قد حكمت صورة و لتلك الصورة صورة إلى ما لا نهاية لها بها و لا نفاذ لفيض الله في شأن

92 In accordance with divine wisdom it was ordained that his mother should bear him in the sacred land of Mecca, the sanctuary of God, during the days of Tashriq near the middle pillar, for the sacred precincts of God were created solely for the repose of the bearer of universal grace. The days of Tashriq allude to what is mentioned in the ordinances of Mina, and the middle pillar signifies the breaking of the middle signs in the station of determination.

92 و لقد وجب في الحكمة بأن حملت به أمه في أرض مكة التي هي حرم الله في أيام التشريق عند الجمرة الوسطى لأن أرض حرم الله لم يخلق إلا لاستقرار جسد حامل الفيض الكلي و إن في أيام التشريق إشارة بما ذكر في أحكام المنى و عند الجمرة لإنكسار وسطى آيات علامة السجين في رتبة التعيين

- 93 Similarly, wisdom decreed that his mother's name should be Aminah, daughter of Wahb, son of Abd Manaf, son of Zuhrah, son of Kilab, son of Murrah, son of Ka'b. The numerical value of her name equals that of "Allahu Akbar," less fourteen letters, indicating her station in the four stages of unity - Essence, Attributes, Acts and Worship - in relation to Muhammad, the Messenger of God, peace be upon him and his family, his successors and his daughter.
- 94 Likewise, wisdom ordained that his mother gave birth to him in the quarter of Abu Talib in the house of Muhammad ibn Yusuf. His father Abdullah died when he was two months old, and his mother passed away when he - may my spirit be sacrificed for him - was four years old, for men of understanding know these matters only through what is manifest.
- 95 These allusions have stations that no pen can enumerate nor pages contain. Were I to interpret these allusions, it would exceed the balance of explanation for those who seek to understand the truth of exposition.
- 96 By virtue of divine wisdom, heavenly grace, and manifest mysteries, it was ordained that the bearer of this primary grace should receive his mission after completing forty years, remaining thereafter in Mecca for thirteen years before migrating to Medina where he dwelt for ten years. He remained in this world for sixty-three years and was taken on a Monday, after twelve nights had passed of the first month. His wives numbered nine and his children seven - three sons and four daughters - with Fatima, peace be upon her, being the last, for the cause of recording is identical with creation.
- 97 Those of understanding cannot comprehend anything in that station except through what God has ordained in the supreme realm, for the manifestation of his prophethood in this world necessarily occurred after forty years, corresponding to the letter Mim, since the clay of the first Adam was molded in the hand of power for forty mornings. This is indicated in the ranks of his own limitations through the mention of Mim, for the first remembrance came into being only through the acceptance of the station of receptivities and acceptances in its realm of possibility. Thus the mystery of eternity was not revealed until after the passing of that number, though in the eternal realm this duration was but the twinkling of an eye, yet when descended to the realm of body and limitation became
- 93 و بمثل ذلك يجب في الحكمة أن يكون اسم أمه آمنة بنت وهب بن عبد مناف ابن زهرة بن كلاب بن مرة بن كعب وإن عدة اسمها تعدل اسم الله أكبر وإنما نقص منه عدة الحروف الأربعة عشر إشارة إلى مقامها التي قبلت في مقامات التوحيد الذات والصفات والأفعال والعبادة لمحمد رسول الله صلى الله عليه وآله وأوصيائه وبنته
- 94 و بمثل ذلك وجب في الحكمة أن وضعته أمه في شعب أبي طالب في بيت محمد بن يوسف ومات أبوه عبد الله وهو كان ابن شهرين وماتت أمه في حين كان - روجي فداه - ابن أربعة سنين لأن أولي الأبواب لا يعلم ما هنالك إلا بما هيها
- 95 وإن لتلك الإشارات مقامات لا يحصيها الأقلام ولا يسعها الصحف والدلالات وإن أريد أن أفسر تلك الإشارات فيخرج ميزان البيان لمن أراد أن يطلع بحقيقة التبيان
- 96 وإن بحكم العيان يجب في الحكمة الإلهية واللطفية الربانية والأسرار الواقعية بأن يكون حامل ذلك الفيض الأول بعد ما قضى من سنه أربعين سنة ولم يبق بعد مبعثه في مكة إلا ثلاثة عشر سنة ثم هاجر إلى المدينة وبقي هنالك عشر سنة ولم يبق في هذا العالم إلا ثلاثة وستين سنة وقبض بعد ما قضت إثني عشر ليلة من الشهر العين الأول في يوم الإثنين وأن يكون نسائه تسعة وأولاده سبعة فمنها ثلاثة ذكور وأربعة إناث ويكون فاطمة صلوات الله عليها آخرها لأن علة التدوين بعينها هو التكوين
- 97 وأن أولي الأبواب لا يحيط بعلم شيء في ذلك المقام إلا بما قد قدر الله في العالم العلوي لأن ظهور نبوته في هذا العالم لا بد أن يكون بعد الأربعين بعدد حرف الميم لأن طينة آدم الأول صلصل في كف القدرة أربعين صباحاً وإليه الإشارة في مراتب حدود نفسه من ذكر الميم لأن الذكر الأول ما وجد إلا بقبول رتبة القابليات والمقبولات في مقام إمكانه ولذا لم يظهر سر الأزلية إلا بعد ما قضت بمثل تلك العدة وإن في عالم السرمد هذه العدة ما كان إلا أقرب من لمح البصر ولما نزل

forty years. Herein lie many mysteries whose time of disclosure hath not yet come, and which I do not wish to disclose. Verily, he who gazeth upon the Pole of Attributes in the Kingdom of Names and Essences beareth witness that this First Light must needs occupy the station of the Pole in relation to the thirteen Rods.

في عالم الجسد و الحد فصارت أربعين سنة و فيه رموز كثيرة لما ما حان وقته ما أريد إظهاره وإن الناظر إلى قطب الصفات في ملكوت الأسماء و الذوات ليشهد أن ذلك النور الأول لا بد أن يكون في مقام القطب بالنسبة إلى القصبات الثلاثة عشر

98 And it behooveth, in wisdom, that this divine Pole be made manifest at the time when the sun hath moved from its position, for its orbit is Venus, and there is no difference between them in astronomical science save what the people of that science have described: that it is like the orbit of the sun, except that the zones of its exterior intersect the zodiacal belt at two opposite points. It hath epicycles fixed in its exterior, which are the carriers, even as the sun is fixed therein, such that the surface of each toucheth the surface of its epicycle at two points.

98 و يجب في الحكمة أن يظهر ذلك القطب الإلهي في الحين الذي زالت الشمس في مقامها لأن فلكه الزهرة وليس بينها فرق في علم الهيئة إلا بما وصف أهل ذلك العلم بأنه كفلك الشمس إلا أن مناطق خوارجها تقاطع منطقة البروج على نقطتين متقاطعتين ولها تداور مركزية في خوارجها وهي الحوامل كارتكاز الشمس وهي فيها بحيث يماس سطح كل سطح تدويره على نقطتيه

99 Verily, if the people of observation were to desire it, they would be able to explain the Universal Prophecy and the enumerated Rods made manifest in the Temples of Guardianship by the rising of the sun on the day of his birth, in accordance with the celestial realm. And this is a mention from a letter of the number of Meem concerning what transpired before his mission.

99 وإن أهل الرصد لو يشاءون ليقدر أن يبينوا النبوة الكلية الخاصة والقصبات المتجلية المحدودة في هياكل الولاية بطول شمس يوم تولده طبقاً للعالم العلوي وإن ذلك ذكر من حرف عدة الميم لما مضى قبل بعثته

100 And he tarried after his mission in Mecca for thirteen years, for the manifestation of the sacred Temples in God's sanctuary from his own self, that all might know, in his repose upon that earth, the establishment of the mystery of Eternity in the resplendent, radiant, luminous, sanctified Temples.

100 و لقد مكث بعد بعثته في مكة ثلاثة عشر سنة لظهور الهياكل المقدسة في حرم الله من نفسه و ليعلم الكل في سكونه على تلك الأرض استقرار سر الأزلية في الهياكل المتثلثة الشعشعانية الالامعة المتقدسة

101 And there are symbols whereby the observer may recognize the pure simplicity of manifestation in all stations of the unseen and the visible. Were I to detail all the causes in every station, nothing would encompass it, for God's outpouring hath ever been renewed in the reality of the servant, and His effulgence in any aspect knoweth no cessation.

101 وله رموز حيث يعرف الناظر إلى بساطة صرف الظهور في كل مراتب الغيب والشهود ولو أفضل كل العلل في كل مقام لا يسعه شيء لأن فيض الله لم يزل يتجدد في حقيقة العبد وما كان لفيضه في شأن من زوال

102 And after his emigration from God's sanctuary, which is the station of his self in the rank of Will, it behooveth, in wisdom, that he descend upon a land whose name is City, and abide therein for ten years, because emigration from the first station is the first journey from Truth to Creation. And therein must needs be the station of Creation in the ten ranks of Manifestation, for the first station of individualization in the rank of Creation is the effect of the act of Exposition, then the Meanings, the Gates, the Imamate, then the Pillars in one station,

102 وإن بعد مهاجرته من حرم الله الذي هو مقام نفسه في رتبة المشية فيجب في الحكمة أن ينزل على أرض يكون اسمها مدينة ويستقر هنالك عشر سنة لأن الهجرة من المقام الأول هو أول سفر من الحق إلى الخلق ويجب فيه أن يكون مقام الخلق في عشر مراتب الظهور لأن أول مقام التعيين في رتبة الخلق هو أثر فعل البيان ثم المعاني والأبواب والإمامة ثم الأركان في مقام ثم النقباء ثم النجباء

then the Chiefs, then the Nobles in one station, then the Minerals, then the Plants, then the Inanimate—and that is the decree of the universals of the worlds.

في مقام ثم المعادن ثم النبات ثم الجماد وإن ذلك حكم كليات العوالم

- 103 Otherwise, were one to extend his hand in knowledge, it would be possible to mention for each cause innumerable causes. But the foundation in these allusions is the Light of the Heart, the Mystery of Creation, and the emergence of the signs of Existence in the stations of Command and the manifestations of the Seal.

103 وإلا إذا أبسط أحد يده في العلم فيمكن أن يذكر لكل علة شيء علا ما لا نهاية لها بها ولكن الأصل في تلك الإشارات هو نور القواد و سر الابداد و بروز آيات الابداد في مقامات الأمر و ظهورات الختم

- 104 Verily, if the observer of the station of the manifestation of the Essence were to associate with His Essence any description of a thing or attribute from a thing, he would have departed from the decree of the Light of the Heart, and there would befall him the decrees of the Day of Reckoning, from incidental individuations and essential substantialities, the reality of which none can comprehend except through actual knowledge and the resplendent mystery.

104 وإن الناظر إلى مقام ظهور الذات لو يقترب من ذاته وصف من شيء أو نعت عن شيء فقد خرج عن حكم نور القواد و يجري عليه أحكام يوم المعاد من الآيات العرضية والذاتيات الجوهرية و ما لا يدرك أحد بحقيقتها إلا بالعلم الواقع و السر اللامع

- 105 And verily, that is in the station of knowing the principles through the light of contingency, but not in the station of entities—for each station hath its decree in these conditions. And the mystery in these manifestations is not from a specialized knowledge of the people of Exposition; rather, man expandeth the conditions of knowledge in the station of Exposition through what he hath known of the decrees of direct witnessing. And by the appearance of his years and the hour wherein he was taken—may my spirit be a sacrifice unto him—his Prophethood was established, for in wisdom it is necessary that the bearer of the Universal Effulgence appear with the manifestations of all ranks.

105 وإن ذلك في مقام عرفان المبادئ بنور الإمكان إلا في مقام الأعيان لكل مقام حكم في تلك الشئون وإن السر في تلك الظهورات ليس من علم خاص من أهل البيان بل إن الإنسان يبسط شئون العلمية في مقام البيان بما عرف من أحكام العيان وإن بظهور سنة و الساعة التي قبض فيها - روجي فداء - ثبت نبوته لأن في الحكمة يجب أن يكون حامل الفيض الكلي أن يظهر بظهورات كل المراتب

- 106 And verily the number six, when it was established that it is the complete, and that ten is the completion of the rank of passivity, the number sixty was for the manifestation of the six ranks of action within the ten ranks. And the three is an indication of the station of His own Self, for when He descended from the world of the unseen to the visible realm and conveyed to all what God, the Worshipped One, had commanded, the decree of ascension became manifest, which is the third station from among the ranks of the hidden.

106 وإن عدة الستة لما ثبت أنه التام و أن العشرة هو تمام مقام الإنفعال فكان عدة الستين لظهور ستة مراتب الفعل في المراتب العشرة و أن الثلاثة هو إشارة إلى مقام نفسه بأنه لما نزل من عالم الغيب إلى الشهود و بلغ إلى الكل ما أمر الله به المعبود يظهر حكم الصعود و هو المقام الثالث من مراتب البطون

- 107 Therefore it became necessary in wisdom that He be taken—may my spirit be a sacrifice unto Him—on Monday, and it was in the month which appeared with the same number of nights that had passed, for the beginning is like the ending, and it is not proper for any other than Him that the day of His ending be like the beginning from His own Self. And I know not that God would manifest to anyone that He would make the day of

107 ولذا وجب في الحكمة أن يقبض - روجي فداء - في يوم الإثنين و كان في الشهر الذي ظهر بمثل ما قضى من عدة الليالي لأن البدء مثل الختم و لا يصح لغيره أن يكون يوم الختم له بمثل البدء من نفسه و ما أعلم أن يظهر الله لأحد بأن يجعل يوم صعوده بمثل نزوله فسبحان الله موجد له لم تر

his ascension like his descent. Glorified be God, His Creator! No eye hath ever seen the like of the Messenger of God, peace be upon Him and His family, nor is it possible in the contingent world to find His like. Glorified be God, His Creator, above what they describe!

عين بمثل رسول الله صلى الله عليه وآله قط ولا
يمكن في الإمكان مثله و سبحان الله موجدہ عما
يصفون

- 108 And when it was established in wisdom that for every manifestation that appeared in the days of His mission, nay before it, and what will appear afterward, there are signs of His universal prophethood and verses for the manifestation of His primal pure simplicity, it became necessary in wisdom that from that divine Tree should appear seven children, for when the Will descends in its manifestation it becomes seven, and verily three of them are in the station of relating the Will, and four of them are in the station of relating from the Purpose. And verily God took six of them in this world so that all might know that in the rank of descent they were neither joined nor connected to any condition. And there remained from them one blessed leaf, comprehensive, relating all their ranks, which suffereth no suspension in any station. They who have recognized her through her know there is no distinction between her and them except that she is the one who represented them, indicated them, related from them, and was an honor and remembrance for them.

108 و لما ثبت في الحكمة أن لكل ظهور ظهر في
أيام بعثته بل قبله و ما سيظهر من بعد أمارات
لنبوته الكلية و آيات لظهور صرف بساطته الأولية
فيجب في الحكمة أن يظهر من تلك الشجرة الإلهية
سبعة أولاد لأن المشية إذا نزلت ظهورها صارت
سبعة و إن منها ثلاثة في مقام حكاية المشية و
أربعة منها في مقام الحكاية من الإرادة و إن الله
قد قبض الستة في هذا العالم ليعلم الكل أنها في
رتبة النزول لم تقتزن و لا تتعلق بشأن و بقي منها
ورقة مباركة جامعة حاكية من كل مراتبها التي
لا تعطيل لها في كل مقام يعرفها بها من عرفها
بها من عرفها لا فرق بينها وبينها إلا أنها هي التي
ذوت عنها و دلت عليها و حكمت عنها و كانت
لها شرفا و ذكرا

- 109 And it became necessary in wisdom that her name be Fatimih—may God's blessings be upon her—and verily her number in letters, when one observes and adds to the letters of His name—peace be upon Him and His family—is forty, the number which represents the ranks of receptivity and acceptability, and three is the number for the completion of her relating from the sign of her father, her husband, and herself, that the mystery of reality might be witnessed. And there are subtle points with the people of truth which, were they to be expressed, none would see any connection between them in the station of manifestation, even though it is the cause in the stations of the unseen and the hidden.

109 و يجب في الحكمة أن يكون اسمها فاطمة صلوات
الله عليها و أن عدتها في الحروف إذا لاحظ أحد
و زاد على حرف اسمه صلى الله عليه وآله أربعين
عدة التي هي مراتب القابلية و المقبولية و ثلاثة
عدة لتمام حكايتها عن آية أبيها و بعلمها و نفسها
ليشاهد سر الواقع و له نكات عند أهل الحقيقة لو
عبر عنها لم ير أحد بينها ربطا في مقام الظهور مع
أنه هو العلة في مقامات الغيب و البطون

- 110 And verily through the name of Fatimih—may God's blessings be upon her—the universal, primordial Guardianship was established for Ali—peace be upon him—and the absolute, divine Prophethood for her father—peace be upon him—for no eye in the contingent world hath seen the like of her in manifestation, and had God not created Ali—peace be upon him—there would have been no peer for her in station in the world of contingency, because Her blessed name indicates the majesty of her inward station, the grandeur of her rank and the greatness of her station. The first letter, alif, when expressed at the level of ten and multiplied by thirteen - the degree of the

110 و إن باسم فاطمة صلوات الله عليها ثبت الولاية
الكلية الأولية لعلي عليه السلام و النبوة المطلقة
الإلهية لأبيها عليه السلام لأن بمثلها في الظهور
لم تر عين في الإمكان و لو لا خلق الله عليا
عليه السلام فليس لها كفو في مقام الإمكان لأن
اسمها المباركة يدل على جلالة بطونها و عظم
رتبتها و كبر شأنها و إن الحرف الأول الألف
إذا نزل في مقام العشرة و ضرب في ثلاثة عشر
رتبة المراتب العشرة التي هي القصبات الكلية
و الظهورات القدسية فلا يبقى إلا حرف الهاء

ten ranks which are the universal measures and holy manifestations - only leaves the letter ha, which is the last letter of her noble name, signifying her degrees of unity and indicating that all that appeared in the Ahmadic manifestation was borne by Fatima, may God's blessings be upon her, in the rank of her final name. Therefore the realities of the Prophets and Successors came from the effusion of her light, and therefore the realities of the souls and horizons, though they are but traces of her noble form, indicate God the Glorious. Had God not made the final letter of her noble name ha, the realities of existence would not have proclaimed the unity of the Divine Essence, and God would not have been recognized at the level of attributes. This is evidence of the manifest mystery, for what the possessors of understanding know there does not correspond to the decree of reality except through what is here. It is clear to one who perceives with the light of reality that this proof is from the path of reality and knowledge of the principles of the matter in the ultimate ends of commands. One who does not know the science of connecting reality between bounded directions cannot witness those signs and relationships and paths of conjunctions and unions in the way of proof of the special universal prophethood.

- 111 It is necessary in wisdom and confirmed in religious law that there must be for the bearer of that greatest light a trace in the station of manifestation, for it reflects all his stations in the rank of inwardness. That trace must be an influential attribute reflecting the greatness of his station and grandeur of his rank. If the trace did not indicate its source it would not be a trace.

- 112 When the mystery of the matter is established in wisdom, it is fitting that one like Fatima, peace be upon her, be a trace of that universal effusion for the manifestation of the ranks of unity in her name. In wisdom that trace must be the cause of all causes in what God created below its rank, and the last letter of its name must be ha, for God created nothing except for His unity and the manifestation of His uniqueness and acknowledgment of the stations of His grandeur and holiness.

- 113 Therefore in divine wisdom all existences must be signs for the manifestation of that letter and tokens of that word. Through her existence was established the special prophethood of Muhammad the Messenger of God, peace be upon him and his family. He - may my spirit be sacrificed for him - has names in the ranks of contingency; rather all names are a sign of his name and indicate his presence and reflect his glorious threshold. Indeed the Prophets and Messengers and all good are manifestations of the holy stations of his prophethood. All

الذي آخر اسمها الشريف وهو إشارة إلى مراتب توحيدها ودالة على أن كل ما ظهر في الطلعة الأحمديّة قد احتملها فاطمة صلوات الله عليها في رتبة آخر اسمها ولذا وجدت حقائق الأنبياء والأوصياء من فاضل نورها ولذا دلت حقائق الأنفس والآفاق مع أنها أثر جسمها الشريف على الله سبحانه ولو لم يجعل الله آخر حرف اسمها الشريف الهاء فلم يتجلججن حقائق الموجودات بتوحيد الذات وما قدر الله في مقام الصفات وإن ذلك دليل للسر الواقع لأن ما عرف أولو الأبواب هنالك لا يطابق حكم الواقع إلا بما ههنا وإن على المتفرس بنور الحقيقة مكشوف بأن ذلك الاستدلال هو من سبيل الواقع والعلم بمبادئ الأمر في منتهى غايات الأوامر وإن الذي لا يعلم يعلم ربط الحقيقة بين الجهات الحدودية فلم يقدر أن يشاهد تلك الإشارات والنسب وسبل الاقترانات والاجتماعات في سبيل دليل النبوة الخاصة الكلية

- 111 ولقد وجب في الحكمة وأتقن في الشريعة بأن لا بد أن يكون لحامل ذلك النور الأكبر أثر في مقام الظهور لأن يكون حاكي جميع مقاماته في رتبة البطون ويجب أن يكون ذلك الأثر صفة مؤثرة وحاكية عن عظم شأنه وكبر مقامه ولو لم يدل الأثر على مؤثره فلم يكن الأثر أثرا

- 112 فلما ثبت في الحكمة سر المسئلة فحق أن يكون مثل فاطمة صلوات الله عليها أثرا لذلك الفيض الكلي لظهور مراتب التوحيد في اسمها ويجب في الحكمة أن يكون ذلك الأثر علة كل العلل فيما خلق الله تحت رتبته ويكون آخر اسمه حرف الهاء لأن الله ما خلق شيئا إلا لتوحيده وظهور تفرده والإقرار بمقامات عظمت

- 113 وقدوسيته فيجب في الحكمة الإلهية أن يكون كل الموجودات آيات لظهور ذلك الحرف وعلامات لتلك الكلمة وإن بوجودها ثبت النبوة الخاصة لمحمد رسول الله صلى الله عليه وآله وإن له - روجي فداء - أسماء في مراتب الإمكان بل كل الأسماء سمة لإسمه ودالة على حضرته وحاكيه عن جناب عزته بل إن النبيين والمرسلين وكل الخير ظهورات لمقامات قدس نبوته وإن

ranks of manifestations, when man observes them from the perspective of limitations, are confined to eight stations:

114 Among them is the world of exposition and pure manifestation of unity in vision, which is the world of pure simplicity and indication in the station of contingency; and among them is the station of meanings which is the station of the first determination of the first remembrance in the first world; and among its realms is the world of man; and among them the world of the jinn; and among them the world of dominion; and among them the station of minerals; and among them the station of plants; and among them the station of inanimate objects. Indeed, all the ranks of all atoms speak of naught but the manifestation of His prophethood in the kingdom of names and attributes.

115 And should any among the wise harbor doubts that these signs of His prophethood appeared after His manifestation, such doubts shall be dispelled through God's might and power. For it is proven by reason that there must be a center for the greater world, and that this did not reach the ultimate station of God's grace in the realm of bodies except through its descent from the beginning of worlds to the rank of physical forms. And in no less than seven thousand measures of time did that radiant light reach the station of outer reality. And the full measure manifests in the greater world through the six limitations that constitute the station of identity. When this was transcended and reached the manifestation of the light of unity in the rank wherein God made manifest Muhammad, peace be upon him and his family - whose name in heaven is Ahmad - this indeed was the mystery of the letter Mim. For if the stations of receptivities and acceptances were to reach their central station, naught would remain save the letter Alif, and this is the reality of the matter in the mystery of His name. And His name in the earthly station is identical to His heavenly name, except that the veils were more numerous due to the manifestation of ranks and conditions to whoever beholds with the eye of the Source the manifestation of the Essence and attributes.

116 And all that I have detailed in this book regarding the horizontal and personal proofs of the special prophethood pertains to the ranks of the manifestations of the Primal Point, which was the Will itself and naught else. But when one beholds the station of the manifestation of the Ahmadic Essence, one needs no proof through signs indicating His mission and the manifestation of His power. For before God sent Him forth, the manifestation of His identity was not apparent in the horizons and souls, but when He appeared in this world, the existence of creation and invention was filled with the signs of His manifestation. The path of knowledge is not difficult for

كل مراتب الظهورات إذا لاحظ الإنسان بطرف الحدود منحصرة في ثمانية مقامات

114 ففنها عالم البيان و صرف ظهور التوحيد في العيان و هو عالم صرف البساطة و الدلالة في مقام الإمكان و منها مقام المعاني و هو مقام أول تعين الذكر الأول في العالم الأول و منها عالم الإنسان و منها عالم الجن و منها عالم الملك و منها مقام المعدن و منها مقام النبات و منها مقام الجماد و إن كل المراتب من كل الذرات لا تحكي إلا عن ظهور نبوته في ملكوت الأسماء و الصفات

115 وإذا اختلج ببال أحد من أولي الأبواب أن تلك الأمارات لنبوته كانت بعد الظهور فارتفع شبهته بحول الله وقوته بأن بدليل العقل لما ثبت وجود قطب للعالم الأكبر وإن ذلك لم يبلغ إلى غاية مقام فيض الله في مقام الأجساد إلا بنزوله من بدء العوالم إلى رتبة الأجسام وإن في أقل عدة سبعة ألف من الزمان لم يتصل ذلك النور المشرق إلى مقام الأعيان وإن تمام العدة هي في مقام يحكي العالم الأكبر عن حدود الستة التي هي مقام الآتية فلها تجاوزت و بلغت إلى ظهور نور التوحيد في رتبة قد أظهر الله محمدا صلى الله عليه وآله وإن في السماء اسمه أحمد وإن ذلك لسر حرف الميم لأن مقام القابليات و المقبولات لو اتصلت إلى مقام مركزها لم يبق إلا حرف الألف وإن ذلك حقيقة الأمر في سر اسمه وإن اسمه في مقام الأرض هو بعينه اسم السماء إلا أن الحجب كانت أكثر لظهور المراتب و الشؤون لمن نظر بعين المبدء إلى ظهور الذات والصفات

116 وإن كل ما فصلت في ذلك الكتاب من الدلائل الآفاقية و الأنفسية للنبوته الخاصة هو في مراتب ظهورات نقطة البدء التي هي كانت نفس المشية لا سواها و لكن إذا نظر أحد إلى مقام تجلي ذات الأحمدية فلا يحتاج له بالاستدلال بالآيات الدالة على بعثته و ظهور قدرته لأن قبل أن يبعثه الله لم يك ظهور آيته في الآفاق و الأنفس ظاهرا بل لما ظهر في هذا العالم فقد ملئت وجود الإبداع و الاختراع آيات تجليه و لا يصعب على الناظر

the observer, for what is meant by time and the mention of “before” pertains to the station of eternity and perpetuity, not limited time. For at the moment Muhammad, peace be upon him and his family, was sent with His message, at that very moment He filled all existence with the signs of His prophethood, although before His manifestation the sign of His mission was ancient in the souls and horizons. His example is like that of a servant who asked the Imam, peace be upon him, about the ruling concerning dates, and he - may my soul be his sacrifice - answered with uncertainty that if he ate them, it was decreed in God’s knowledge that he would eat them, and if he did not eat them, it was decreed in God’s knowledge that he would not eat them.

117 Similarly was the decree on the day of His mission - when He was sent forth, it was decreed in God’s knowledge that His sign was hidden in the reality of souls and horizons. And this is among the mysteries of the family of Muhammad, peace be upon them, as revealed in the tradition, that “our Cause is the mystery, and the mystery of mystery, and the concealed mystery, and the mystery veiled by mystery, and so forth.”

118 Among the sacred signs that form the foundation for recognizing the universal Prophethood is the knowledge of the form of His name in the station of quaternity, for the bearer of the First Effulgence was not complete in his manifestation except through four stations in the station of His unity: the station of the unity of the Essence in the manifestation of the First Remembrance; the station of the unity of Attributes in the manifestation of the remembrance of Will; the station of the unity of Acts in the remembrance of Destiny; and the station of the unity of worship in the manifestation of the remembrance of Decree.

119 The four letters in His name - peace be upon Him and His family - indicate these universal stations. The letter Mim is the manifestation of God’s name the Constrictor, in the letter Ha is the manifestation of God’s name the Ever-Living, then the letter Mim is the manifestation of God’s name the Life-Giver, then the letter Dal is the manifestation of God’s name the Death-Giver. Thus three letters of His sacred name are from the letters of the path of truth upon your souls, while one letter is from the dark letters. If all were to ascend to the pinnacle of realities, they would not be able to recognize that dark letter, for that letter’s existence was in the rank of that Name, indicating His ipseity in the stations of dominion, and in the station of ipseity it was greater than the luminous letters of all essences.

سبيل العرفان فإن المراد بالزمان و ذكر القبل هو في مقام الدهر و السرم لا الزمان المحدود لأن الحين الذي بعث محمد صلى الله عليه وآله بالرسالة ففي ذلك الحين ملأ كل الوجود بآيات نبوته مع أن قبل ظهوره كانت آية بعثته قديمة في الأنفس والآفاق وإن مثله كمثل عبد سئل عن الإمام عليه السلام عن حكم التمر فإنه - روجي فداه - قد أجابه على جهة التردد بأنه لو أكل فقد قضى في علم الله أكله وإن لم يأكل قضى في علم الله بأنه لم يأكل

117 و كذلك كان الحكم في يوم البعثة فلما بعث قضى في علم الله بأن آيته كانت في حقيقة الأنفس والآفاق مكنونة وإن ذلك من أسرار آل محمد صلى الله عليه وآله التي لا يعدل و باطنه حيث نزل في الحديث كله بأن أمرنا هو السر و سر السر و السر المستسر و السر المقنع بالسر إلى آخره

118 وإن من الإشارات القدسية التي هي أصل لعرفان النبوة الكلية هو العلم بصورة اسمه في مقام التبريع لأن حامل الفيض الأول لم يك ظهوره تاماً إلا بمقامات أربعة في مقام توحيد فمنا مقام توحيد الذات في نفس ظهور الذكر الأول و منها مقام توحيد الصفات في نفس ظهور ذكر الإرادة و منها مقام توحيد الأفعال في نفس ذكر القدر و منها مقام توحيد العبادة في نفس ظهور ذكر القضاء

119 وإن الحروف الأربعة في اسمه صلى الله عليه وآله دالة على تلك المقامات الكلية وإن حرف الميم فهو مظهر اسم الله القابض في حرف الحاء مظهر اسم الله الحي ثم حرف الميم مظهر اسم الله المحي ثم حرف الدال مظهر اسم الله المميت ولذا كان ثلاثة أحرف من اسمه المقدس من حروف صراط على حق أنفسكم و حرف منه من الحروف الظلمانية وإن الكل لو صعدوا إلى ذروة الحقائق لم يقدرُوا إن يعرفوا ذلك الحرف الظلماني لأن ذلك حرف كان وجوده في رتبة ذلك الاسم و هي دالة على مقام آيته في مقامات الملك و هي كانت في

مقام الآنية أعظم من الحروف النورانية من كل
الجهريات

120 The quaternary form in the station of descent appears after the triangular form, and thus the first name God chose for Himself was the Most High, the Most Great. But in the station of ascent it appears in reverse. The triangular form is the letter of the name of the Guardian, and it is the mystery of the name of the Prophet - peace be upon Him and His family - as indicated by al-Sadiq - peace be upon him - in his words to Mufaddal. Since that tradition is among those containing the comprehensive mysteries of Prophethood and Guardianship, I shall mention it in this station that it may be a source of honor for the observers and a sign of truth for the mystics.

120 و إن هيكल التربع في مقام النزول يظهر بعد شكل التثليث و لذا كان أول اسم اختاره الله لنفسه هو العلي العظيم و لكن في مقام الصعود يظهر بالعكس و إن شكل المثلث حرف اسم الولي و هو سر اسم النبي صلى الله عليه و آله حيث أشار الصادق عليه السلام في كلامه لمفضل و لما كان ذلك الحديث هو من الأحاديث التي فيه أسرار النبوة والولاية جامعة لأذكره في ذلك المقام ليكون عزا للناظرين و آية حق للعارفين

121 It is narrated from Mufaddal ibn Umar al-Ju'fi who said: "I said to our master al-Sadiq - peace be upon him - the promise from him is mercy, and I had secluded myself with him and found an opportunity I had longed for to ask you, O my master, about what has occurred in my thoughts regarding the appearance of meaning in His creation in an orderly form - can the Essence be imagined or divided or partitioned or transformed from its being, or be conceived in minds through motion or stillness? And how does the Unseen appear commingled with weak creation, and how can the created behold the Creator despite the weakness of created things?"

121 و هو على ما روى عن المفضل بن عمر الجعفي قال قلت لمولانا الصادق - عليه السلام - الوعد منه الرحمة و قد خلوت به فوجدت منه فرصة أتمناها لسالك يا مولاي عما جرت في خاطري من ظهور المعنى لخلقته بصورة مرتبة فهل الذات تتصور أو تتجزئ أو تتبعض أو تحول عن كيانها أو تتوهم في العقول بحركة أو سكون و كيف ظهور الغيب الممتزج بخلق ضعيف و كيف يطبق المخلوق النظر إلى الخالق مع ضعف المخلوقات

122 "He - peace be upon him - said: O Mufaddal, verily in the creation of the heavens and earth and the alternation of night and day are signs for those possessed of understanding⁷. O Mufaddal, our knowledge is difficult, most difficult, and our mystery is rugged, far from the tongue to express except through allusion. Our followers only know according to their understanding of us and their recognition of us. And away with one who narrates what he knows not and believes what cannot be comprehended by reason. O Mufaddal! Indeed, mere verbal profession of faith and the promise of the senses constitute mere arguments against their possessor. The Qur'an was revealed according to the principle 'I speak to thee that my neighbor may hear.' Therefore, hearken unto what is revealed unto thee, observe with the eye of thine understanding, listen with the light of thy heart, and comprehend. Thou hast asked about a momentous matter and a certain truth. I shall pose to thee a weighty question - one concerning which many have gone astray, save those whom thy Lord did favor, for He is the All-Forgiving, the All-Merciful.

122 فقال - عليه السلام - يا مفضل إن في خلق السماوات والأرض واختلاف الليل والنهار لآيات لأولي الأبصار يا مفضل إن علمنا صعب مستصعب و سرنا وعر بعيد عن اللسان ان يترجم عنه إلا تلويحا و ما يعرف شيعتنا بحسب درايتهم بنا و بمعرفتهم لنا و سخقا لمن يروي ما لا يدري و يعتقد ما لا يتصرف في عقل و لا ينتضح في لب و ذلك إيمان اللسان و وعد الحواس والحجة فيه على صاحبه و ذلك أن القرآن نزل على إياك أعني واسمعي يا جارة فاستمع لما يوحى إليك وانظر بعين عقلك وانصت بنور لبك واستمع و ع فقد سئلت عن نبأ عظيم و حق يقين فسألتني عليك سؤالا ثقيلا و هو الذي ضل في معرفته خلق كثير إلا من رحم ربك إنه هو الغفور الرحيم

⁷Qur'an 3:190.

- 123 “That which Al-Baqir revealed to Jabir concerning the most difficult of matters - hidden from all save the chosen few and the eloquent guardians who attained sincerity, were distinguished, witnessed the truth through their knowledge, and confirmed what they beheld with their own eyes - is as mentioned in the Book through the words of the Trusted One: ‘Save those who bear witness to the Truth, and they know.’
- 123 وما أنبأ به الباقر لجابر عن الوعر الأوعر الذي خفي على سائر العالم إلا عن صفوة المختصين والبلغاء المستحفظين الذين أخلصوا واختصوا و شهدوا الحق بما علموا و صدقوا بما عاينوا كما ذكر في التنزيل قول السيد الأمين إلا من شهد بالحق وهم يعلمون
- 124 “O Mufaddal! This matter is subtle and the mystery of this knowledge is profound. Know thou that the Divine Essence transcends all names and attributes - an impenetrable mystery that conceals not from Truth, nor can any subtle secret be hidden from it. Nothing is greater than It. It is known through Its attributes, witnessed through Its signs, and recognized through Its manifestations. It existed before the before, and before location was located, when there was no ‘where’ save Its ‘where,’ and before space when there was no space except what It created. Unto infinity It changeth not from Its state nor from Its essential being. It needeth nothing whereby It might be determined, nor can It be known through association with aught else. Rather, It is where It is and where It was, for naught existed save It.
- 124 إنه الحق والأمر يا مفضل لطيف و سر هذا العلم غامض و اعلم أن الذات تحكي عن الأسماء و الصفات غيب ممتنع لا يمتنع عنه بالحق و لا يستسر عنه خفي لطيف و لا شيء أعظم منه موصوف باتصافه له مشهود بآياته معروف بظهوراته كان قبل القبل و قبل أن يحيث الحيث لا حيث غيره و قبل المكان إذ لا مكان إلا ما كونه و هو إلى ما لا نهاية لا يحول عن حال و لا عما كان فيه من مكانه و لا يقتقر إلى شيء فليتعين به و لا ينسب إلى غيره فيعرف به بل هو حيث هو و حيث كان فلم يكن إلا هو
- 125 “O Mufaddal! Know thou that manifestation is the perfection of concealment, and concealment is the perfection of silence. Manifestation, power, and might constitute the perfection of intellect. When the universals of wisdom are not complete in both their concealment and their manifestation, wisdom would be imperfect in the Wise One, even were He powerful.
- 125 و اعلم يا مفضل أن الظهور تمام البطون و البطون تمام الصمت و الظهور و القدرة و العزة تمام العقل و متى لم تكن كليات الحكمة تامة في بطونها و تامة في ظهورها كانت الحكمة ناقصة من الحكيم و إن كان قادرا يا مفضل
- 126 “O Mufaddal! Thou didst say: ‘Increase me in explanation, O my Master, whereby those who draw nigh may be quickened, and those who walk in Thy light and truly know Thee may draw closer.’ He, peace be upon him, said: O Mufaddal! The manifestation of the Eternal among His creation is wondrous - none knoweth this save one learned and informed. The Essence cannot be called light, for It illumineth all light. When He wished, without thought or care, to manifest Will and create Will for all things - these being the letters Mim and Shin - there shone forth from His Essence a radiant light having no end, not separate from Him. Thus did the light manifest the light of radiance to those who perceived it, and radiance manifested a shadow. He established the form of existence through the dual nature of radiance and shadow, making light its inner reality and the Essence its source. Similarly, the Name is not united with Its light. He hath not beheld His creation through His creation; and if He be hidden, He is hidden within His own Essence, within that Mystery wherein none is like unto Him
- 126 قلت زدني يا مولاي شرحا يحبي به من قرب و تقرب به من مشى بنورك و عرفك حقيقة المعرفة قال عليه السلم يا مفضل إن ظهور الأزل بين خلقه عجيب لا يعلم ذلك إلا عالم خبير و إن الذات لا يقال لها نور لأنها منيرة كل نور فلها شيء من غير فكر و لا هم إظهار المشية و خلق المشية للشيء و هما الميم و الشين فأشرق من ذاته نور شعشعاني لابت له أنوار غير باين عنه فتظهر النور نور الضياء لمن تتبين منه و أظهر الضياء ظلا فأقام صورة الوجود بنفسي الضياء و الظل و جعل النور باطنه و الذات منه مبدؤها و كذلك الإسم غير متحد بنوره ما رأى خلقه بخلقته فإذا بطن ففني ذاته و غيبه الذي ليس شيء كهو إلا هو فتعالى الله العظيم

– save Himself alone. Exalted, immeasurably exalted, is God, the Almighty!

- 127 O Mufaddal! Thou hast asked concerning the Will – how its Originator doth bring it forth at the first. Give ear, then, and understand what I shall recount unto thee, O Mufaddal; for thou hast inquired of a mighty matter. My Lord, the Ancient, the Pre-eternal – magnified be His remembrance – bringeth forth His Will; He hath ever been knowing thereof. That Will was an intention, without exertion, without the arising of a thought, without passing from rest to motion or from motion to rest; for power is His very nature. This is because He manifesteth the Will, which is His Name, and through it pointeth to His own Essence – not out of any need for it, nor because of any ignorance in Him.

127 يا مفضل وسئلت عن المشية كيف أبدئها منشئها فافهم ما أنا ذاكره لك يا مفضل فقد سئلت عن أمر عظيم إن مولاي القديم الأزل تعالى ذكره يبدىء مشيته لم يزل لها عالما فكانت تلك إرادة من غير همة ولا حدوث فكرة ولا انتقال من سكون إلى حركة ولا من حركة إلى سكون لأن القدرة طباعه وذلك لأنه يظهر المشية التي هي اسمه و دل بها على ذاته لا حاجة منه إليه ولا غيب به

- 128 When, by the dictates of wisdom, it appeared at His willing, the Name came into being. And this, for that He knoweth wisdom to consist in the bringing forth of that which lieth in being into the realm of outward sight. Were He not to manifest what He hath known – bringing it out from the hidden depths of His knowledge into existence, so that its meanings might become mutually disclosed – then would there be deficiency, and wisdom would not be complete. For the perfection of power is action; the perfection of knowledge is the known; and the perfection of being is that which is brought into being.

128 فلم بدت بطبع الحكمة عند إرادته يكون الاسم و لعلمه بأن الحكمة إظهاره ما في الكيان إلى العيان و لو لم يظهر ما علمه من غامض علمه إلى وجود معانيه بعضا لبعض لكان ناقصا و الحكمة غير تامة لأن تمام القوة الفعل و تمام العلم المعلوم و تمام الكون المكون

- 129 “O Mufaddal, open thy heart to the words of thy Lord and know that the Light was neither hidden within the Essence and then made manifest from It, nor manifest from It and then concealed therein. Rather, the Light emanateth from the Essence without division, is veiled in Its concealment without illumination, and shineth forth from It without separation – even as the ray from the orb and the light from the ray. Thy Lord, O Mufaddal, created the Most Great Name and the Will which brought forth the Essence. The Light was neither increased nor diminished by His creation of the Name. The Name proceedeth from the Light of the Essence without division, and Its outward manifestation, without partition, calleth unto its Lord and indicateth Its meaning. This occurreth at the transformation of every religion, for the establishment of the Proof and the manifestation of the Call, that the confessor may be confirmed in his confession and the denier confounded in his denial. And if the Lord be hidden from the sight of His creation, they are the ones veiled by concealment and tested by the Form.

129 فافتح يا مفضل قلبك لكلام ربك و اعلم أن النور لم يكن باطنا في الذات فظهر منه و لا ظاهرا منه فبطن فيه بل النور من الذات بلا تبعيض و غائب في غيبته بلا استتار و مشرق منه بلا انفصال كالشعاع من القرص و النور من الشعاع لمولايك يا مفضل اخترع الاسم الأعظم و المشية التي أنشأت الذات و لم يكن النور عند اختراعه الاسم زيادة و لا نقصان و الاسم من نور الذات بلا تبعيض و ظاهره بلا تجزي يدعو إلى مولاه و يشير إلى معناه و ذلك عند تغير كل ملة لإثبات الحجة و اظهار الدعوة ليثبت على المقر إقراره و يرد على الجاحد إنكاره فإن غاب المولى عن أبصار خلقه فهم المحجوبون بالغيبة ممتحنون بالصورة

- 130 “O Mufaddal, He hath manifested through the Name the radiance of His Light and the shadow of His radiance, whereby creation hath been personified that they might behold Him,

130 يا مفضل التي ظهر به للاسم ضياء نوره و ظل ضيائه الذي تشخص به الخلق لينظروه و دلهم

and hath guided them to their Creator that they might know Him through the Form which is the attribute of the Soul, and the Soul is the attribute of the Essence, and the Name is created from the very Essence. Therefore is It called a Soul, and for this reason are His words, exalted be He: 'And God bid-deth you beware of Himself.' He but warneth you lest ye regard Muhammad - the blessings of God rest upon him and his family - as a created thing, for then would the Essence be temporal and created, and this is manifest unbelief.

على باريه ليعرفوه بالصورة التي هي صفة النفس والنفس صفة الذات والاسم مخترع من نفس الذات ذلك سمي نفسا ولأجل ذلك قوله عز وجل ويحذركم الله نفسه وإنما حذركم أن تجعلوا محمدا صلى الله عليه وآله مصنوعا لكان الذات محدثا مصنوعا وهذا هو الكفر الصراح

- 131 "Know thou, O Mufaddal, that between the One and the Single there is naught save what lieth between motion and stillness, or between the Kaf and the Nun, by reason of Its connection with the Light of the Essence, subsisting through Its own being. This is referred to in His words, exalted be He: 'Hast thou not considered thy Lord - how He hath spread forth the shadow? Had He willed He could have made it still. Then We made the sun a guide unto it.' This signifieth what was inherent in the Essence. The most exalted Form is the radiance and the shadow, and it is that which changeth not throughout ancient ages nor in what cometh to pass in future times. Its outward aspect is the most exalted Form and its inward aspect is the spiritual reality. That Form is the substance of substances, the agent of all that is wrought, the foundation of all movements, and the cause of all causes. Beyond it there is no mystery, and none knoweth what it is save Him alone.

131 و اعلم يا مفضل أنه ليس بين الأحد والواحد إلا كما بين الحركة والسكون أو بين الكاف والنون لاتصاله بنور الذات قائمة بذاتها وهو قوله تعالى ألم تر إلى ربك كيف مد الظل ولو شاء لجعله ساكنا ثم جعلنا الشمس عليه دليلا يعني ما كان فيه من الذات فالصورة الأنزعية هي الضياء والظل وهي التي لا تغير في قديم الدهور ولا فيما يحدث من الأزمان فظاهاه صورة الأنزعية وباطنه المعنوية وتلك الصورة هي هياول الهياولات وفاعلة المفعولات وأس الحركات وعلّة كل العلل لا بعدها سر ولا يعلم ما هي إلا هو

- 132 "Know, O Mufaddal, that the anza'iyyah Form - she who proclaimed, "My outward aspect is Imamate and trusteeship, while My inward reality is an impregnable, inaccessible Unseen" - is not the Universal of the Creator; nor is the Creator aught other than it. Nay rather, it is He in subsistence and origination, in plain sight and certitude, in determination and specification; yet it is not He in entirety, nor in aggregation, nor by enumeration, nor through encompassment.

132 ويجب أن تعلم يا مفضل أن الصورة الأنزعية التي قالت ظاهري إمامة وصية وباطني غيب منيع لا يدرك وليست كلية الباري ولا الباري سواها وهي هو ثباتا وإيجادا وعيانا يقينا وتعيينا لا هي هو كلا ولا جمعا ولا احصاء ولا إحاطة

- 133 "Mufaddal said: 'O my Lord, vouchsafe me a fuller, well-differentiated exposition; for by Thy bounty and favors I have come to know that whereof my tongue falls short to describe.' He - peace be upon him - said: 'O Mufaddal, ask whatsoever thou dost desire.' I said: 'O my Lord, that Form which I beheld upon the pulpits, summoning from its own Essence unto its own Essence in a spiritual sense, and openly affirming divinity - thou didst tell me it is not the Universal of the Creator, nor is the Creator other than the two' - how can we understand the reality of this saying?'

133 قال المفضل قلت يا مولاي زدني شرحا فصلا فقد علمت من فضلك ونعمك ما أقصر عن صفته قال عليه السلام يا مفضل سل عما أحببت قلت يا مولاي تلك الصورة التي رأيت على المنابر تدعو من ذاتها إلى ذاتها بالمعنوية وتصرح باللاهوتية قلت لي أنها ليست كلية الباري ولا الباري غيرهما فكيف نعلم بحقيقة هذا القول

- 134 "He replied: O Mufaddal, these are houses of light and garments of manifestation and the intimacy of worship and the mine of indication. Through them He veils you from Himself,

134 قال عليه السلام يا مفضل تلك بيوت النور وقص الظهور وأنس العبادة ومعدن الإشارة حججك

and that is from them to Him. They are not Him, nor is He other than them. He is veiled by light, manifest through revelation. Each sees Him according to their knowledge and attains according to their capacity. Among them are those who see Him near and those who see Him far.

بها عنه وذلك منها إليه لا هي هو ولا هو غيرها محتجب بالنور ظاهر بالتجلي كل يراه بحسب معرفته و ينال على مقدار طاقته ففهم من يراه قريبا ومنهم من يراه بعيدا

- 135 “O Mufaddal, verily the image is a luminous light and a powerful might - the manifestation of your Lord, a mercy to those who believe in Him and acknowledge Him. He is Muhammad, peace be upon him and his family. He is the One, and a punishment upon those who deny and reject. Beyond Him there is no goal, nor for Him any end.

135 يا مفضل إن الصورة نور منير و قدرة قدیر ظهور مولك رحمة لمن آمن به و أقر هو محمد صلى الله عليه و آله فقال عليه السلم هو الواحد وعذابا على من جحد و أنكر ليس و رأته غاية و لا له نهاية

- 136 “I said: O my master, is the One who is Muhammad? He replied: The One when named, and Muhammad when described. I said: O my master, how then does the description of His name differ from the meaning? He replied: Have you not heard His saying: My outward is Imamate and succession, and My inward is an unknowable mystery? I said: O my master, what is the inner meaning of the Mim?

136 قلت يا مولاي فالواحد الذي هو محمد فقال الواحد إذا سمي و محمد إذا وصف قلت يا مولاي فعلى م باين غير المعنى وصف اسمه فقال عليه السلم الم تسمع إلى قوله ظاهري إمامة و وصية و باطني غيب لا يدرك

- 137 “He replied: The light of the Essence, which is the first of existence, the originator of creation, the former of every created thing, connected to the Light yet separate for the witnessing of manifestation. If He is distant, He is near, and if He withdraws, He responds. He is the One whom the One brought forth from His light. The One does not enter into numbers, while the One is the source of numbers and to Him is their return. He is the Hidden One.

137 قلت يا مولاي فما باطن الميم فقال عليه السلم نور الذات و هو أول الكون و مبدع الخلق و مكنون لكل مخلوق و متصل بالنور منفصل لمشاهدة الظهور إن بعد فقريب و ان نأى فنجيب و هو الواحد الذي أبداه أحد من نوره و الأحد لا يدخل في العدد فالواحد أصل الأعداد و إليه عودها وهو المكنون

- 138 I said: “My Lord, the Master of the Letter Mim declareth: ‘I am the City of Knowledge, and ‘Ali is its Gate.’”

138 قلت يا مولاي يقول السيد الميم أنا مدينة العلم و علي بابها

- 139 He – peace be upon Him – answered: “O Mufaddal! By this he meant the ordered succession of that which hath been linked together from his light. And as to his words, ‘and ‘Ali is its Gate,’ they signify that he standeth at the loftiest of ranks – he is a gate unto them, and through him do they enter the City, and attain unto the knowledge of knowledge. For he is the interpreter sustained by his Lord with the knowledge of the Kingdom and the majesty of Divinity.”

139 فقال عليه السلم يا مفضل إنما عني به تسلسل الذي تسلسل من نوره و معنى قوله و علي بابها يعني إنه هو أعلى المراتب و باب لهم و منه يدخلون إلى المدينة و علم العلم و هو المترجم بما يمدده سيده من علم الملكوت و جلال اللاهوت

- 140 Then I said: “My Lord, the Master of the Letter Mim also declareth: ‘I and ‘Ali are as these two’ – yet I know not whether this meaneth to the right or to the left.” And he brought the two forefingers close together, showing how near they were.

140 فقلت يا مولاي يقول السيد الميم أنا و علي كهاتين لا أدري يمينا و لا شمالا و أقرب بين سبابتيه

- 141 He said: “O Mufaddal! No measure of any one – derived from the root of knowledge – can sever between the Name and the Meaning. Yet the Meaning is above it, for it hath been called into being from the light of the Essence; and between it and

141 فقال يا مفضل ليس مقدار أحد من أصل العلم يفصل بين الاسم والمعنى غير أن المعنى فوقه لأنه من نور الذات اخترعه فليس بينه و بين النور فرق

the Light there is no difference and no separation. For this cause he said: 'I and 'Ali are as these two,' – a gesture unto them that know, signifying that there is herein no division. For were there a division between him and it, he would be another person apart, and this is sheer, manifest unbelief.

ولا فأصل فلاجل ذلك قال أنا وعلي كهاتين
إشارة منه إلى العارفين أن ليس هنالك فصل و
لو كان بينه وبينه فصل لكان شخصا غيره وهذا
هو الكفر الصراح

- 142 Hast thou not heard the saying of God, exalted be He: 'They seek to make a distinction between God and His Messengers'; and His saying: 'They cut asunder what God hath commanded to be joined'? And therein is an allusion, in the realm of acts, unto them that would say that between God and His Creator there is an intermediary. For this reason he said: 'I and 'Ali are as these two,' because he is the dawning-place of the Names and the first who was named. Whoso apprehendeth the sign is made independent of the phrase; and whoso knoweth the stations of the Attribute hath attained the abiding-place of true knowledge.

142 اما سمعت قول الله تعالى أن يفرقوا بين الله و
رسله وقوله ويقطعون ما أمر الله به أن يوصل و
إيماء بها للأفعال أن يقال إن الله بينه وبين باريه
واسطة ولأجل هذا قال أنا وعلي كهاتين لأنه
بدو الأسماء وأول من تسمى فن عرف الإشارة
استغنى عن العبارة ومن عرف مواقع الصفة بلغ
قرار المعرفة

- 143 Hast thou not heard, moreover, how the Name, by its intimations toward its Lord – openly and without veiling – declareth: "Thou art He Who removeth my grief; Thou art He Who relievest my distress; Thou art He Who dischargeth my debt; Thou art He Who fulfilleth my promise"? Thus doth it unveil His manifest Name among His creatures; and it saith: "Thou art" – thereby pointing unto my Lord. And the sign was made to His Gate: "I am the City of Knowledge, and 'Ali is its Gate: whoso desireth the City, let him come by the Gate."

143 ألم تسمع إلى إشارات الاسم إلى مولاه تصريحاً
بغير تلويح حيث يقول انك كاشف الهم عني و
أنت مفرج كربتي أنت قاضي ديني أنت منجز
وعدي فيكشف عن اسمه الظاهر بين خلقه فيقول
أنت على إشارة منه إلى مولاي فكانت الإشارة
إلى بابه أنا مدينة العلم وعلي بابها فن أراد المدينة
فليقصد إلى الباب

- 144 (establishing specific prophethood according to the station of divine law:)

* 144

- 145 When the special prophethood was established in the depths of those words at the station of the manifestation of verses in the kingdom of names and attributes, I shall mention proofs in the station of divine law so that whoever wishes may understand the meaning of those references through those traditions descended from the suns of grandeur and glory.

145 فلما تحقق في غياب تلك الكلمات إثبات النبوة
الخاصة على مقام ظهور الآيات في ملكوت
الأسماء والصفات لأذكر أدلة في مقام الشريعة
ليعرف كل من شاء أن يعرف حكم تلك
الإشارات بتلك الأخبار النازلة من شمس
العظمة والجلال

- 146 From Abu Abdullah, peace be upon him, who said: God, blessed and exalted, said: "O Muhammad! I created you and Ali as one light, meaning as a spirit without body, before I created My heavens and My earth and My throne and My sea. You continued to glorify and praise Me. Then I joined your two spirits and made them one, and it glorified and sanctified and praised Me. Then I divided it into two, and divided the two into two, so they became four: Muhammad one, Ali one, and Hasan and Husayn two, and Fatima. Then God created from the light of her beginning a spirit without body. Then

146 عن أبي عبد الله عليه السلام قال قال الله تبارك و
تعالى يا محمد إني خلقتك وعلياً نوراً واحداً يعني
روحاً بلا بدن قبل أن أخلق سمواتي وأرضي و
عرشي وبحري ولم تزل تهللي وتجدني ثم جمعت
روحكما فجعلتهما واحدة فكانت تجدني وتقديسني
وتهللي ثم قسمتها نيتين وقسمت النيتين نيتين
فصارت أربعة محمد وأحد وعلي واحد والحسن و
الحسين نيتين وفاطمة ثم خلق الله من نور ابتداها

the Glorified One anointed us with His right hand and His light shone within us.”

- 147 It is narrated from Abu Hamza al-Thumali who said: I heard Abu Ja'far, peace be upon him, saying: “God the Glorified revealed to Muhammad, peace be upon him and his family: ‘O Muhammad! I created you when you were nothing, and I breathed into you of My spirit as an honor from Me with which I honored you when I made obligatory upon all My creation obedience to you. Whoever obeys you has obeyed Me and whoever disobeys you has disobeyed Me. And I made this obligatory regarding Ali, peace be upon him, and his descendants whom I have chosen for Myself.’”

- 148 It is authentically narrated from Abu Ja'far, peace be upon him, who said: “Verily God, blessed and exalted, was ever alone in His oneness. Then He created Muhammad, peace be upon him and his family, and Ali and Fatima. They remained for a thousand ages. Then He created all things and made them witness their creation and made their obedience flow through them and delegated their affairs to them. Thus they make lawful what they will and make unlawful what they will, but they will not will except what God wills.” Then He said: “O Muhammad! This is the religion - whoever deviates from it is lost, whoever lags behind it is destroyed, and whoever adheres to it reaches the goal. Take it to yourself, O Muhammad.”

- 149 It is authentically narrated from Abu Abdullah, peace be upon him, that the Messenger of God said: “I am the first believer in my Lord and the first to respond when God the Glorified took the covenant of the prophets and made them bear witness against themselves: ‘Am I not your Lord?’ They said: ‘Yes.’ I was the first prophet to say ‘Yes,’ thus preceding them in acknowledging God.”

- 150 Jabir narrated from Abu Ja'far, peace be upon him, who said: “O Jabir! The first thing God created was Muhammad and his purified and guided Household. They were spectres of light before God. I asked: “What are spectres?” He replied: “The shadow of light - luminous forms without spirits, supported by a single spirit, which is the Holy Spirit. Through it, Muhammad and his Household worshipped God, and for this purpose He created them forbearing, knowledgeable, virtuous and pure. They worship God through prayer, fasting, prostration, glorification and praise. They perform the prayer, make pilgrimage and fast.”

- 151 When that which is manifest in all the worlds corresponds to that which is hidden, and the secret is identical to that which is proclaimed, the mystic witnesses in the manifestations of

روحا بلا بدن ثم مسحنا سبحانه بيمينه فأضاء نوره فينا

- 147 و روى عن أبي حمزة الثمالي قال سمعت أبا جعفر عليه السلام يقول أوحى الله سبحانه إلى محمد صلى الله عليه وآله يا محمد إني خلقتك ولم تك شيئا ونفخت فيك من روجي كرامة مني أكرمتك بها حين أوجبت لك الطاعة على خلقي جميعا ومن أطاعك فقد أطاعني ومن عصاك فقد عصاني وأوجبت ذلك في علي عليه السلام وفي نسله ممن اختصصته منهم لنفسي

- 148 و روى بسند صحيح عن أبي جعفر عليه السلام و قال إن الله تبارك وتعالى لم يزل متفردا لوحدهائه ثم خلق محمدا صلى الله عليه وآله وعلياً وفاطمة فكنوا ألف دهر ثم خلق جميع الأشياء فأشهدهم خلقها وأجرى طاعتهم عليها وفوض أمورها إليهم فهم يحلون ما يشاؤون ويحرمون ما يشاؤون ولن يشاؤوا إلا أن يشاء الله ثم قال يا محمد هذه الديانة التي من تينها مرق ومن تخلف عنها محق ومن لزما لحق خذها إليك يا محمد

- 149 و روى صحيحا عن أبي عبد الله عليه السلام قال رسول الله قال إني أول مؤمن بربي وأول من أجاب حين أخذ الله سبحانه ميثاق النبيين وأشهدهم على أنفسهم ألست بربكم قالوا بلى فكننت أول نبي قال بلى فسبقهم بالإقرار بالله

- 150 و روى جابر عن أبي جعفر عليه السلام قال يا جابر أن الله أول ما خلق خلق محمدا وعترته الهداة المهتدين فكانوا أشباح نور بين يدي الله قلت وما الأشباح فقال ظل النور أبدان نورانية بلا أرواح و كان مؤيدا بروح واحدة وهي روح القدس فيه كان يعبد الله وعترته ولذلك خلقهم حلماء و علماء بررة أصفياء يعبدون الله بالصلوة والصوم والسجود والتسبيح والتلهيل ويصلون الصلوة و يحجون ويصومون

- 151 ولما كان الظاهر في كل العوالم طبق الباطن والسر نفس العلانية ليشهد العارف بظهورات المبادئ في مقام بيان تلك الأخبار ظهور الأدلة العقلية

first principles, in explaining these traditions, the appearance of rational proofs that I mentioned through wisdom regarding substances, material things, accidents and glorification. God, exalted be His glory, alone knows what lies beyond these allusions. He is the Guardian in both origin and return.

التي ذكرتها بدليل الحكمة في مقام الجوهريات و
الماديات والعرضيات والسبحيات وما علم الله
جل شأنه وراء تلك الإشارات إنه هو الولي في
المبدء والإياب

152 What I have indicated through proofs of wisdom in these stations is from the mysteries of the people of grace and justice in the Kingdom of Names and Attributes. The proofs known to those who give counsel and engage in excellent discourse are from the path of definitions. The methods of proof differ according to the stations. By whatever proof one establishes the prophethood of any prophet, by that same proof is established the prophethood of Muhammad, peace be upon him and his family.

152 وإن ما أشرت بدلائل الحكمة في تلك المقامات
فهو من أسرار أهل الفضل والعدل في ملكوت
الأسماء والصفات وإن الأدلة التي يعرف أهل
الموعظة والمجادلة بالتي هي أحسن هي من سبيل
الحدود وإن طرق الاستدلال تختلف باختلاف
المقامات فبكل دليل يحتج المحتج بإثبات نبوة أحد
من الأنبياء فبذلك الدليل ثبتت نبوة محمد صلى الله
عليه وآله

153 For the proofs of people are of two kinds: either pertaining to the souls, manifesting in the stations of the self through signs that bring the servant to a state of certitude and tranquility; or pertaining to the horizons, through the appearance of miracles that have filled the east and west of the earth establishing prophethood. There is no greater proof for Muhammad's prophethood than the Qur'an, for through it his specific prophethood is established for both the elite and masses in all stations of the unseen and visible realms. Today the miracle of the Qur'an is manifest, for the letters which God has placed in everyone's hands, numbering twenty-eight, are such that if all were to gather to compose words like even a single verse thereof, they would be unable, even if they were helpers to one another. This is no simple matter - indeed it is the greatest of all his miracles that appeared from his holy and glorious presence.

153 لأن دلائل الناس لم يخل من أمرين فإنه إن
كان الدليل في مقام الأنفس فهو ظهورات في
مقامات النفوس من الأمارات التي يبلغ العبد
إلى مقام الاطمينان والسكون وإن كان في مقام
الآفاق فهو من ظهور المعجزات التي ملأت شرق
الأرض وغربها يثبت النبوة وليس دليل أعظم
لنبوة محمد صلى الله عليه وآله مثل القرآن فإن
به يثبت نبوته الخاصة والعامة في كل مقامات
الظهور من الغيب والشهود وإن اليوم معجزة
القرآن ظاهرة لأن الحروف التي قد جعل الله في
يدي الكل ولم تخل من ثمانية وعشرين حرفا لو
اجتمع الكل على أن يركبوا كلمات يمثل حديث منه
لن يقدروا ولو كان الكل على البعض ظهيرا فليس
أمر سهل بل إن ذلك أعظم من كل معجزاته التي
ظهرت من ساحة عزة قدسه

154 Today, through the existence of the Qur'an, there is established for the specific prophethood of the Ahmad Being, God's blessings be upon him, that which the sun of beginning never rose upon in the beginning, nor did the sun of ending set upon in the ending. Indeed, were one who beholds the stations of witnessing to seek proof from every letter of the Qur'an for his specific prophethood for all created things, they would be able to do so. For God has revealed the Qur'an in such manner that none can produce its like.

154 وإن اليوم يثبت بوجود القرآن للنبوة الخاصة
للطلعة الأحمدية صلوات الله عليها ما طلعت شمس
البداية بالبداية ثم ما غربت شمس النهاية بالنهاية
بل إن الناظر إلى مقامات الشهود لو أراد أن
يستدل بكل حرف من القرآن لنبوته الخاصة لكل
الموجودات ليقدر لأن الله قد نزل القرآن بشأن
لن يقدر أحد بمثله

155 What is meant by "like" is the divine power, lordly might, holy words and subtle meanings through which all in the heavens and earth are rendered powerless. If what was meant was merely the outward form of letters, there is no doubt that the Arabs did produce composed words, but the Messenger of God,

155 وإن المراد بالمثل هو القوة الإلهية والقدرة الربانية
والكلمات القدوسية والمعاني اللطيفة التي بها يعجز
كل من في السموات والأرض وإن المراد لو كان
بظاهر صور الحروف فلا شك أن الأعراب قد

peace be upon him and his family, did not accept them, as one of them said when the verse "The Hour has drawn near and the moon has been cleft asunder" (Q54:1) was revealed: The Hour has approached, the moon was split, and the Messenger of God - peace be upon Him and His family - said, "May God bless your mouth."

156 And verily this is evidence that none can produce the like thereof, for the condition of likeness is realized in a station that is similar in all its aspects. For when the All-Wise commands the bringing forth of a likeness, He considers all its stations from the realm of abstraction to the utmost degree of manifestation. And verily He, exalted be His glory, knowing that creation would never be able to match all its degrees which His knowledge encompasses, challenged them in His Book with outward forms which were the lowest of its degrees in His Book. Yet even in this they shall never be able to produce the like thereof as a narrative, for the essence of likeness is realized in a station that is truthful and articulate from the primary causes. And if it be not truthful, then its production would belie it, for proof is established in that which comes from God, and if it be not from Him, no judgment flows therefrom. Since it is established that it was from God, no impotence or contradiction to divine principles appears therein, for God is the Ever-Living, the All-Powerful. Thus whoever speaks from His presence, none can render impotent, nor can any produce the like thereof.

157 Thereby His proof, the Qur'an, was established over all degrees of existence, of jinn and men. And if all were to gather to produce the like of a single alif of the Qur'an, they would never be able, even were they all to help one another. For when God revealed that alif, He bestowed upon it dominion over all things great and small. Indeed, allusions veil the servant from drawing nigh unto the sacred court of divine attributes; otherwise, all manifestations of primary action and manifestations of passive reception are mentioned beneath that alif of the Qur'an. And since forms are similar, the servant cannot distinguish the form of the alif from God from the form of the alif of creation.

158 Glory be to God! How mighty is the station of His Book and how exalted the manifestation of His verses! The manifestations of His transcendence flow therein as though they were something unlike anything in His dominion, nor can anything equal it in the reality of its mystery. Thus was ordained in the Law the mystery of reality, that none should touch that alif of the Qur'an save in a state of purity. Were creation to look, they would witness in reality within the grandeur of a single

اتوا بكلمات مركبة ولم يقبل منهم رسول الله صلى الله عليه وآله كما قال أحد منهم حين الذي نزلت آية اقتربت الساعة وانشق القمر دنت الساعة وانشق القمر فقال رسول الله صلى الله عليه وآله فض الله فك

156 وإن ذلك دليل على أنه لن يأت بمثله لأن شرط المثلية يتحقق في مقام كان من كل جهاته مثلا لأن الحكيم لو أمر بإتيان المثل للاحظ كل مقاماته من مقامات تجريده إلى غاية مراتب تكثيره وإنه جل شأنه لما علم أن الخلق لن يقدرُوا أن يقاوموا في مقام الإتيان بجميع مراتبه التي قد أحاط علمه احتج بهم في كتابه بالصور الظاهرية التي كان أنزل مراتبه في كتابه وإنهم على ذلك لن يقدرُوا أن يأتوا بمثله حديثا لأن أصل المثلية قد يتحقق في مقام كان صادقا وناطقا من مبادئ العلل وإن لم يك صادقا فإن إتيانه كان مكذبه لأن المحجة تثبت في شأن كان إتيانها من الله وإن لم يك من عنده فلم يجز عليها حكم فلما ثبت أنها كانت من عند الله فلم يظهر فيها العجز وخلاف القواعد الإلهية لأن الله هو حي قادر فَن ينطق من عنده لا يعجزه أحد ولا يقدر أحد أن يأتي بمثله

157 فبذلك ثبتت حجته القرآن على كل مراتب الوجود من الجن والإنس وإن الكل لو اجتمعوا أن يأتوا بمثل ألف من القرآن لن يقدرُوا و لن يأتوا و لو كان الكل على البعض ظهيرا لأن الله لما نزل ذلك الألف قد أعطاه هيمنة ظهوره على كل ما دق وجل وإن الإشارات تحجب العبد عن التقرب إلى ساحة القدس والصفات وإلا فكل ظهورات مبادئ الفعل وظهورات الانفعال مذكورة تحت ذلك الألف من القرآن وإن الصور لما كانت متشاكلة لم يقدر أن يعرف العبد صورة الألف الذي من عند الله عن صورة ألف الخلق

158 فسبحان الله ما أعظم شأن كتابه وما أجل ظهور آياته تجري فيها مظاهر تنزيهه كأنها هي شيء ليس بمثل شيء في ملكه ولا يعادله شيء في حقيقة سره ولذا فرض في الشريعة سر الحقيقة لأن لا يمس أحد ذلك الألف من القرآن إلا بالطهارة وإن الخلق لو نظروا ليشاهدوا بالواقع في عظمة

letter of the Qur'an all the manifestations of contingent being according to their measure. And verily the Imam - peace be upon him - or one assisted by God's grace, were he to desire to derive the entire religion from the meaning of the letter alif, would be able to do so, for God's bounty has no limit. Just as its meaning has meaning in God's Book, so does the judgment flow in the meaning of that meaning unto infinity. And verily the judgment for each letter of the Qur'an was from God, like what I have explained regarding the mention of its alif. Indeed, were all the seas to become ink for one of its letters, the seas would be exhausted before its meaning reached any limit in creation. Nay, therein flows the word of the All-Merciful, and "not a fresh or withered thing but is in a Manifest Book." Therefore did Ali, peace be upon him, say in a moment of glory: "I am the Point beneath the letter B," and from it emerged all created things into the realm of manifestation.

159 Today, the special prophethood is established through that Book, for the effect indicates its cause. Just as the Prophet, peace be upon him and his family, was the bearer of universal grace before which all names were cut off and all traces vanished in his presence, so too is the judgment of his Book, for it stands alone in the world of letters and meanings, beyond all things and likenesses, and holds dominion over all names and attributes.

160 Whosoever wishes to argue for the special prophethood, if he be of heavenly nature and has not previously entered the religion of Islam, upon hearing a single verse of the Qur'an will instantly believe in it. For apart from that Book, nothing calls through its mystery to that Threshold. In each of its letters is stored a sign of power from the All-Forgiving, as though it were that blessed verse manifest: "Had We sent down this Qur'an on a mountain, thou wouldst surely have seen it humbled, split asunder from fear of God. Such are the similitudes We propound to men, that they may reflect."

161 Today, whoever wishes to enter with insight into the religion of Muhammad, the Messenger of God, peace be upon him and his family, and the guardianship of his chosen ones, must enter through recognition of the Qur'an as the sign of His Beloved from the All-Merciful, which no human can match.

162 Though miracles are established through succession and His prophethood is proven through signs in the soul and evidence in the horizons for all who possess a musk-like scent of fairness, yet all this knowledge begins and ends with recognition of the Self and its acceptance. But through the Qur'an the

حرف من القرآن كل ظهورات الإمكان بحسبه و إن الإمام عليه السلام أو من أيد بفضل الله لو أراد أن يخرج كل الدين من معنى حرف الألف ليقدر بذلك لأن فيض الله لا غاية له فكما أن لمعناه معنى في كتاب الله فكذلك الحكم يجري في معنى ذلك المعنى إلى ما لا نهاية لها بها وإن الحكم لكل حرف من القرآن كان من عند الله بمثل ما أرشحت في ذكر الألف منه بل لو كان كل البحر مدادا لحرف منه لتفنى البحور قبل أن يبلغ معناه إلى حد في الإنشاء بل يجري فيه قول الرحمن ولا رطب ولا يابس إلا في كتاب مبين (٦/٥٩) ولذا قال علي عليه السلام في مقام الإفتخار أنا النقطة تحت الباء ومنه خرجت الموجودات إلى رتبة العيان

159 فإن اليوم ثبت النبوة الخاصة بذلك الكتاب لأن الأثر يدل على مؤثره فكما أن النبي صلى الله عليه وآله هو حامل الفيض الكلي الذي انقطعت الأسماء دونه و اضمحلت الآثار عن قربه فكذلك الحكم لكتابه لأنه منفرد في عالم الحروف والمعاني عن الأشياء والأمثال وله هيمنة على كل الأسماء والصفات

160 وإن الذي أراد أن يحتج في النبوة الخاصة إن كان من طينة العليين و ما دخل من قبل دين الإسلام فإن سمع آية من القرآن ففي الحين ليؤمن به لأن من غير ذلك الكتاب لا يدعو بسره إلى ذلك الخناب و في كل حرف منه مخزون آية قدرة من الغيب في الغفار كأنها هي في مقام الظهور تلك الآية المباركة لو أنزلنا هذا القرآن على جبل لرأيت خاشعا متصدعا من خشية الله و تلك الأمثال نضربها للناس لعلهم يتفكرون

161 وإن اليوم كل من أراد أن يدخل في دين محمد رسول الله صلى الله عليه وآله و ولاية أوليائه المصطفين على بصيرة فحق عليه أن يدخل بعرفان القرآن بأنه آية حبيبه من الرحمن لن يقدر أن يأتي بمثله أحد من الإنسان

162 ولو أن بالتورث ثبت المعجزات والآيات الأنفسية والدلالات الآفاقية تثبت نبوته لكل من له رائحة مسك من الإنصاف و لكن كل ذلك مبدء عرفانهم ينتهي إلى عرفان النفس وقبولها و لكن بالقرآن يثبت الفؤاد ويسكن الروح و يطمن

heart is established, the spirit calmed, the soul assured, and the body refreshed. It has an effect on existence that God has not granted to any other. It is, in its unity, the greatest of God's signs in the realm of meanings and letters, and nothing of physical miracles equals it, for nothing in existence is more noble than the Word.

النفس وروح الجسم وله أثر في الوجود فاجعل الله لغيره وإنه بالاجتماع أعظم آيات الله في مقام المعاني والحروف ولا يعادله شيء من المعجزات الجسمية لأن ليس شيء في الوجود أشرف من الكلام

- 163 Therefore has God made utterance the means between Him and His chosen ones, and it has ever been with those who serve as intermediaries between Truth and creation. Thus it is the greatest of signs, for in the Qur'an all miracles are manifest, as it must contain every fresh and withered thing within its station. But in other miracles, the judgment of the Qur'an does not flow, due to the loftiness of utterance above all else in exposition. In God do we seek protection regarding what the Pen has set forth in explanation.

163 ولذا قد جعل الله البيان بينه وبين أصفیائه و كان دائماً عند كل من يكون واسطة بين الحق والخلق ولذا إنه أعظم الآيات لأن في القرآن كل المعجزات ظاهرة لأنه لا بد أن يكون فيه كل رطب ويابس تحت رتبته ولكن في سائر المعجزات لم يخرج حكم القرآن لعلو شأن البيان عن ما دونه في التبيان وإن بالله الاعتصام فيما جرى القلم في البيان

- 164 Among the conditions indicating his absolute prophethood are the traces of his self, whereto Abu Ja'far, peace be upon him, pointed in his words, saying gloriously: "In the Messenger of God, peace be upon him and his family, were three qualities found in no other: He had no shadow; when he walked a path, if anyone were to pass by it two or three days later they would recognize that He had passed there by His sweet fragrance; and whenever He passed by a stone or a tree, it would prostrate before Him."

164 وإن من الشئون الدالة على نبوته المطلقة هو آثار نفسه حيث أشار أبو جعفر عليه السلام في كلامه حيث قال عز ذكره كان في رسول الله صلى الله عليه وآله ثلاثة لم تكن في أحد غيره لم يكن له سوء و كان لا يمر في طريق فيمر فيه بعد يومين أو ثلاثة إلا عرف أنه قد مر فيه لطيب عرفه و كان لا يمر بحجر ولا شجر إلا سجد له

- 165 Indeed, without the essential reality of the Divine Will, when it descends into this world, such attributes would not be possible. By each of these signs His universal and eternal Prophethood is proven. And I point to the final word which states that all things prostrate before Him, for His Will encompasses all wills among His creation. When it is established that the mineral kingdom, which represents the lowest level of divine outpouring, prostrates before His presence, this proves that beyond the physical realm, all things are subservient to Him. His authority in the realm of souls comprises all stations, wherein all prostrate themselves before God. Likewise is the decree regarding the horizons, as indicated by the Imam (peace be upon him) in his words, supported by God's statement regarding the inner essence of the outward: "There is nothing that does not glorify His praise, though you understand not their glorification."

165 وإن من دون كينونية المشية إذا نزلت في هذا العالم لا يمكن لها تلك الصفات وبكل واحد منها تثبت نبوته الكلية الأزلية وإني أنا أبر إلى كلمة آخرها التي له يسجد كل شيء لأن مشيته كل المشيئات منما صنعه فلها ثبت إن رتبة الجماد التي كانت آخر مراتب الفيض تسجد لجناحه فدلّل بأن فوق عالم الجسد كل له وإن ولايته في الأنفس كل الشئون منها ساجدون لله وكذلك الحكم في الآفاق حيث أشار الإمام عليه السلام في قوله و يؤيد عليه قول الله في مقام باطن الظاهر وإن ما من شيء إلا يسبح بحمده ولكن لا تفقهون تسبيحهم

- 166 When tradition has indicated the existence of the specific Prophethood in accordance with the decree of reason, I point to hidden proofs whose essence none knows save God or whom He wills. When I witnessed the favors of that Most Excellent One, perhaps thereby someone might act in God's religion and

166 فلما دل النقل على وجود النبوة الخاصة طبقاً على حكم العقل أشير بأدلة مكنونة التي لا يعلم كنهها إلا الله أو من شاء لما شاهدت عنايات جناب المستطاب لعل بذلك يعمل أحد في دين الله و يوصل ثوابه إلى الذي أمر بإنشاء ذلك الكتاب

convey its reward to the One Who commanded the creation of that Book.

- 167 To the intellect that seeks to understand and believe in the decree of the specific Prophethood - without doubt it is but one aspect of the traces of that universal Prophethood's outpouring. Should the atoms of air desire to comprehend the decree of the Sun's orb, they could know nothing of it except what it reveals to them through its rays at their own level. When man recognizes through the light of direct vision the decree of that exposition, he will testify that the universal intellect cannot grasp of His Prophethood (peace be upon Him and His family) save what particles of dust comprehend at the rising of the sun's light. All that is known of the manifestation of the Sun's orb is in reality the recognition of that ray which connects with their essence at their station, and nothing beyond this is possible.
- 168 Such is the decree for intellects that wish to understand, through horizontal and personal proofs, the specific Prophethood of the Temple of Ahmad, the Divine Countenance, the Lordly Appearance, and the Eternal Resplendent Essential Reality, for beyond this no recognition is possible. In truth, His specific Prophethood cannot be proven to anyone except at their own station, even if it has a sign therein. But the matter is that which has descended in the depths of those allusions and been detailed in the mysteries of those expressions for whosoever distinguishes separation from union in the Kingdom of Names and Attributes.
- 169 When the intellect recognizes this decree, it testifies before God and His chosen ones that proving the specific Prophethood of the Muhammadan Temple is the greatest sin, unequaled by any other sin, for that matter which cannot be proven in contingent existence according to its true reality is too exalted and mighty to be proven through disconnected reflections that by their very nature indicate inability, proclaim prevention, and demonstrate limitation.
- 170 Glorified be God! How exalted the wisdom of Him Who so ordained it – albeit I can discover no path nor descry a proof whereby to attain the recognition of that glorious Pole Star. God and His angels bear witness that in all I have expounded regarding the verses proving the special Prophethood and absolute Guardianship, I intended only to demonstrate utter powerlessness to mention proofs and complete humility in recognizing the path. For below that station, nothing is possible for any
- و هو إلى العقل الذي أراد أنيعرف حكم النبوة 167
الخاصة ويؤمن بها فلا شك إنه وجه من آثار فيض
تلك النبوة الكلية وإن ذرات الهواء لو أرادوا أن
يطلعوا بحكم قصص الشمس لن يقدروا أن يعرفوا
منها شيئاً إلا بما تجلت لها بها بشعاعها في مقام آئيتها
فإذا عرف الإنسان بنور العيان حكم ذلك البيان
ليشهد أن عقل الكل لن يدركوا من نبوته صلى الله
عليه وآله إلا بمثل ما تدرك ذرات التراب عند
طولع نور الشمس وكل ما عرف ظهور قصص
الشمس فهو في الحقيقة عرفان ذلك الشعاع الذي
اتصل آئيتها في رتبها ولا يمكن لها دون ذلك في
مقام
- فكذلك الحكم للعقول التي يريدون أن يعرفوا 168
بالأدلة الآفاقية والأنفسية النبوة الخاصة للهيكل
الأحمدي والقمص الإلهية والطلعة الربانية و
الكنيونية المتشعبة المتلامعة السرمدية لأن دون
ذلك لا يمكن في مقام العرفان وإن بالحقيقة
الأولية لن يثبت عند أحد نبوته الخاصة إلا في
رتبة نفسه وإن في مقامات ظهوراتها ولو كانت
لها آية فيها ولكن الأمر هو الذي نزل في
غياهب تلك الإشارات وفصلت في مستسرات
تلك العبارات لمن عرف الفصل عن الوصل في
ملكوت الأسماء والصفات
- ولما عرف العقل ذلك الحكم ليشهد في بين يدي 169
الله وأوليائه بأن إثبات النبوة الخاصة للهيكل
المحمدية أعظم ذنب لا يعادله ذنب لأن الأمر
الذي لا يمكن إثباته في الإمكان بحقيقة ما هو
عليه من الأمر والحكم أجل وأعظم من أن تثبته
بالعكوسات المنقطعة التي هي بذاتيتها دالة بالعجز
وحاكية بالمنع ومدلة بالاقتران
- فسبحان الله ما أعظم حكم من أراد ذلك وإن 170
لم أجد السبيل ولا أرى الدليل لعرفان ذلك
القطب الجليل وإن الله وملائكته شهداء علي
بأن كلما فصلت في آيات إثبات النبوة الخاصة و
الولاية المطلقة ما قصدت إلا العجز البحث عن
ذكر الدليل والذل الصرف عن عرفان السبيل لأن
دون ذلك لا يمكن في مقام من الخلق ومن
ادعى إثبات النبوة الخاصة بحقيقتها التي هي عليها

created being. Whoever claims to prove the special Prophethood in its true reality has only borne falsehood within himself, and the limits of his own capacity apply to him.

فقد احتمل الإفك في نفسه و يجري عليه أحكام حدود قابليته

- 171 However, since the verses are more subtle and precise in some souls than others, I have detailed the explanation of the clear verses that are possible in elucidating the special Prophethood, like describing wine through its glass vessel, as the poet said:

171 و لكن الآيات لما كانت في بعض الأنفس ألطف و أدق من غيرها فلذا قد فصلت بيان آيات المحكمات مما يمكن في التبيان لذكر النبوة الخاصة بمثل أحكام الزجاجة عن الخمر حيث قال الشاعر

- 172 The crystal thinned; the vintage thinned likewise – So twinned they seemed, confounding gazer's eyes; As though there were but wine and not the cup; As though the cup were there and wine drunk up.

172 رق الزجاج و راقق الخمر * فتشابهها فتشاكل الأمر = فكأنما نحر و لا قدح * و كأنما قدح و لا نحر

- 173 And one said regarding His station:

173 و قال أحد في مقامه

- 174 Thy attributes are Names; Thy Essence pure, A substance from all substance-traits secure; It soars beyond all accidents – the how, the when – Too great for likeness to the elements of ken.

174 صفاتك أسماء و ذاتك جوهر برئ المعاني عن صفات الجواهر يحل عن الأعراف و الكيف و التي و يكبر عن تشبيهه بالعناصر

- 175 This indeed is the secret of the matter in explaining reality. But today I know of no one who can prove the decree of that Prophethood as I have detailed in that Book, for my knowledge of proof is through divine confirmation from the Lord of Lords. If another were to follow the paths of truth, I would find only evidence from the Book and Tradition. Well was it said:

175 و إن ذلك سر الأمر في بيان الواقع و لكن اليوم ما أعلم أحدا أن يثبت حكم تلك النبوة بمثل ما إني فصلت في ذلك الكتاب لأن علي بالإثبات هو التأييد من عند رب الأرباب و من غيري لو سلك سبل الحقيقة ما أجد إلا من شواهد الكتاب و السنة

- 176 All claim with Layla union, firm and true; Yet Layla grants no witness to their due. But when from cheeks the sudden tear-streams break, 'Tis plain who truly wept – and who did fake.

176 و نعم ما قيل و كل يدعي وصلا بليلي * و ليلي لا تقر لهم بهذا إذا اشتبهت دموع في خدود * تبين من بكى ممن تباكى

- 177 Yet true nobility lies not in proving this obscure matter, but rather in affirming what the Messenger of God (peace be upon him and his family) declared when he said:

177 و لكن الشرف في الحقيقة ليس في علم إثبات هذه المسئلة الغامضة بل الشرف هو الذي صدق الرسول صلى الله عليه و آله قائل حيث قال

- 178 “Lo, everything save God is vain, and every blessing must inevitably pass away.”

178 ألا كل شيء ما خلا الله باطل و كل نعيم لا محالة زائل

- 179 All that I have detailed in those references of clear proofs belongs to the realm of divine glory. The true knowledge of special Prophethood and its proof exists in a station where knowledge becomes identical with the known, and proof becomes identical with the hidden. Were it not so, the primal outpouring could not be proven through anything else.

179 و إن كل ما فصلت في تلك الإشارات من الدلائل المحكمة هو حظ أهل السبحات و إن حقيقة العلم بالنبوة الخاصة و إثباتها فهو في شأن كان العلم نفس المعلوم و الدليل نفس البطون لو لم يك كذلك لم يثبت فيض الأول بغيره

180 و إن ذلك ليس من جهة العرفان بل إنه من جهة الحجب و الأستار كما أشار الإمام عليه السلام في

- 180 This is not from the perspective of recognition, but rather from the veils and coverings, as the Imam (peace be upon him) indicated in his exalted words, saying that “wisdom lies in manifesting what is in potential into actuality. If He did not manifest what He knew of His hidden knowledge into the existence of its meanings, one to another, it would be deficient and wisdom would be incomplete - for the perfection of power is in action, the perfection of knowledge is in the known, and the perfection of being is in existence.”
- 181 In truth, the matter lies in recognizing that path and nothing else. For if one sought to know redness through whiteness, or greenness through yellowness, one could never truly know it, since a thing can only be known through the aspect of its own self. Know that whoso desireth to apprehend the special prophethood in its reality can only do so through the Prophet himself, peace be upon Him and His family, as the Imam, peace be upon him, hath indicated concerning that station: “Know God through God, and the Prophet through prophethood.”
- 182 This indeed is the innermost mystery, for recognition hath two ranks, as hath been established among the people of divine knowledge. If it be through the recognition of the Essence by the Essence itself, this is recognition in its reality and perfection, as the Imam, peace be upon him, hath indicated in numerous stations of recognition. Among these is what Ali, peace be upon him, hath said in the Prayer of the Morning: “He Who hath demonstrated His Essence through His Essence.” And among these is what Ali ibn al-Husayn, peace be upon him, hath said in his prayer to Abu Hamza al-Thumali: “Through Thee have I known Thee, and Thou hast guided me unto Thyself and called me unto Thee, and were it not for Thee, I would not have known who Thou art.” And among these is what He, exalted be His mention, hath revealed in the Gospel: “Know thyself and thou shalt know thy Lord; thy outward is for annihilation and thy inward is I.”
- 183 God accepteth not from the people of the Bayan that manner of recognition, for He hath taught them through the words of His trustees that God is too exalted to be known through His creation; rather, His creation is known through Him.
- 184 As the recognition of a thing through its essence is realized in the station of the first theophany, likewise is the decree concerning the manifestations of this Self-Revealing One. None can establish the special prophethood of Muhammad, peace be upon Him and His family, in its reality through the signs in the souls and horizons, for all that is beneath the essence of the bearer of special prophethood is but a trace in relation to
- كلامه عز ذكره إلى أن قال و لعله بأن الحكمة إظهار ما في الكيان إلى العيان و لو لم يظهر ما علمه من غامض علمه إلى وجود معانيه بعضها لبعض لكان خاطئا و الحكمة غير تامة لأن تمام القوة الفعل و تمام العلم المعلوم و تمام الكون الكون
- 181 وإن الأمر في الحقيقة هو من عرفان ذلك السبيل لا دونه لأنه لو أراد أحد أن يعرف الحمرة بالبياض أو الخضرة بالصفرة لن يعرفه بحقيقته لأن الشيء لم يعرفه بحقيقته بدون جهة نفسه و من أراد أن يعرف النبوة الخاصة بحقيقته فلم يقدر إلا بنفس النبي صلى الله عليه وآله حيث أشار الإمام عليه السلام عن ذلك المقام اعرفوا الله بالله والنبي بالنبوة
- 182 وإن ذلك هو السر في الواقع لأن للعرفان رتبتان كما ثبت عند رجال الأعراف فإن كان من جهة عرفان الذات بنفس الذات فهو العرفان على جهة الحقيقة والكمال كما أشار إليه الإمام عليه السلام في أكثر مقامات العرفان فمنها ما قال علي عليه السلام في دعاء الصباح من دل على ذاته بذاته و منها ما قال علي بن الحسين عليه السلام في دعائه لأبي حمزة الثمالي بك عرفتك و أنت دلتني عليك و دعوتي إليك و لو لا أنت لم أدر ما أنت و منها ما قال جل ذكره بما نزل في الإنجيل اعرف نفسك تعرف ربك ظاهره للقاء و باطنك أنا و العرفان
- 183 بل لا يقبل الله من أهل البيان ذلك العرفان لما عرفهم من قول أمثائه بأن الله أجل من أن يعرف بخلقه بل خلقه يعرف به
- 184 فلما تحقق عرفان الشيء بذاته في مقام أول التجلي فكذلك الحكم في ظهورات هذا المتجلي فلا يمكن لأحد أن يثبت النبوة الخاصة لمحمد صلى الله عليه وآله على سبيل الحقيقة بآيات الأنفس والآفاق لأن ما دون ذات حامل النبوة الخاصة أثر بالنسبة إلى ذلك المقام و لا يثبت حقيقة عرفان الشيء

that station. The reality of the recognition of a thing is not established through the traces of its manifestations. Rather, whoso desireth to establish His special prophethood must not make anything less than His Self as proof thereof, nor any path unto Him save His Own Essence, for all things are cut off from Him due to the transcendence of the glory of His majesty in God's dominion, and all traces are prevented from recognizing His presence due to the sublimity of His effulgent radiance in God's religion.

بآثار ظهوراته بل من أراد أن يثبت النبوة الخاصة لحضرته فحق عليه بأن لا يجعل الدليل له دون نفسه ولا السبيل إليه دون ذاته لأن الأشياء منقطعة عنه لعلو بهاء جلاله في ملك الله وإن الآثار بأسرها ممتنعة عن عرفان حضرته لعلو سناء سنائه في دين الله

185 Glorified be God! How lofty is the station of God's Prophet in the realm of possibility, and how mighty is the praise of God's Messenger in all worlds! He is unique, without likeness or similitude in the worlds of being. O Essence through whom existence hath arisen, all creation after Thee is but accident! Since it hath been established regarding the recognition of the Essence that what is possible in the contingent realm is only possible through His Essence for His Essence, likewise doth this decree apply to the Point of Existence of the First Universal Effusion, which is the First and Pre-existent Remembrance manifested through Him for Him. And since wisdom requireth that the descent of the First Remembrance to the station of dust be like His primary manifestation for Him through Him, it is established that none save the essence of the bearer of Universal Prophethood could appear in the corporeal world except in the temple of His beginning, before which all bow down unto God.

185 فسبحان الله ما أعلی شأن نبي الله في الإمكان و ما أعظم ثناء رسول الله في الأكوان وإنه المتفرد عن التشابه و التماثل في عوالم الأعيان يا جوهرًا قام الوجود به * و الخلق بعدك كلهم عرض فلها تحقق في مقام عرفان الذات بأنه بما يمكن في الإمكان لا يمكن إلا بذاته لذاته فكذا الحكم يجري في نقطة وجود فيض الأول الكلي الذي هو الذكر الأول و الأزلي الظاهر له به و لما يجب في الحكمة أن يكون تنزل الذكر الأول إلى مقام التراب بمثل ظهور البدء له به فيثبت أن غير ذات حامل النبوة الكلية لم يقدر أن يظهر في عالم الجسد إلا بهيكل بدنه الذي كل الله به ساجدون

186 From this exposition man knoweth that none save the Point of the Bayan could declare in the station of exposition "I am the first who answered in the realm of particles," for none beside Him is capable of such utterance. Just as His essence knoweth His essence, likewise is the decree concerning His prophethood, for it knoweth its prophethood, not that which is beneath it. Whoso seeketh to establish it through any proof besides itself hath been veiled from beholding the stations of recognition of the essences and the manifestations of the attributes, and its proof through evidence is pure negation, for if His Prophethood (peace be upon Him and His family) were established through anything other than His own Self, in reality it would only establish the existence of that thing which is inferior to the very Prophethood that is intended in the station of the flowing of ink.

186 فمن ذلك البيان يعرف الإنسان أن غير نقطة البيان لم يتصل في مقام التبيان أنا أول من أجاب في الدر لأن من دونه لا يقدر بذلك الكلام فكما أن ذاته يعرف ذاته فكذا الحكم في نبوته فانها تعرف نبوتها لا دونها و من أراد أن يثبتها بدليل سواها فقد حجب عن مطالعة مقامات عرفان الذوات و ظهورات الصفات و كان ثبوته بالدليل هو النفي المحض لأن لو اثبت نبوته صلى الله عليه و آله بشيء دون ذاته لم يثبت في الحقيقة إلا وجود ذلك الشيء الذي دونه لأنفس النبوة التي هي المراد في مقام جريان المداد

187 Verily this path for establishing the universal Prophethood is greater than all proofs and evidences, for other than it is the station of shadows and accidents wherein the servant dwells in the station of goodly exhortation and disputation with that which is best in the station of seeking. But through the proof

187 و إن ذلك السبيل لإثبات النبوة الكلية أعظم من كل الدلائل والبراهين لأن غيره هو مقام الشبهات و العرضيات التي يسكن العبد في مقام الموعظة الحسنة و المجادلة بالتي هي أحسن في مقام

of wisdom, which is the reality of evidence for the wayfarer on the path of the Glorious One, it is impossible through any other means. And verily, despite the greatness of its station and the loftiness of its rank and the sublimity of its glory which is greater than all manifestations of proofs, it is lighter than all proofs, for the more multiplicity increases the thicker become the veils, and the more subtle the veils become the more refined becomes the station. Therefore the proof of wisdom, despite its ultimate subtlety, is far from sight and difficult for thoughts and knowledge thereof. Thus speaks the tradition with its wisdom: "Our Cause is difficult, most difficult. None can bear it except a near angel, a commissioned prophet, or a believer whose heart God has tested for faith."

الطلب واما بدليل الحكمة التي هي حقيقة الدليل للسالك في صراط الجليل فممتنع بغير ذلك السبيل وإنه مع عظم مقامه و كبر شأنه و علو بهائه الذي أعظم من كل ظهورات الدلائل أخف من كل الدلائل لأن كلما زادت الكثرة غلظت الحجب و كلما رقت الحجب لطف المقام و لذا إن دليل الحكمة مع منتهى لطافته بعيد عن الأنظار و صعب على الأفكار والعرفان به و لذا نطق الحديث بحكمه إن أمرنا صعب مستصعب لا يحتمله إلا ملك مقرب أو نبي مرسل أو مؤمن امتحن الله قلبه للإيمان

188 [3. the third pillar: al-walayyat (Guardianship)]

* 188

189 When through the proof of wisdom the specific Prophethood is realized by one who possesses the consciousness of the inmost heart and the secret of reality, that proof indicates the stations of the Guardianship and its establishment, for God has joined its decree with Prophethood. And it is that the First Remembrance cannot descend with manifestation in the world of the unseen except through seven stations, for everything has an aspect of Lord and an aspect of self. When the aspects are established, the decree of connection is established, and thereby three are established. When the three descend they become four, and therefore God made the number of stations of action seven, for less than that is impossible in creation. And it is the complete and perfect number than which there is no more perfect number according to the people of truth.

189 فلما تحقق بدليل الحكمة النبوة الخاصة لمن له مشعر الفؤاد و سر الحقيقة فأشير بذلك الدليل إلى مراتب الولاية وإثباتها لما اقترن الله حكمها بالنبوة و هو أن الذكر الأول لا يمكن تنزله بالظهور في عالم الغيب إلا بمقامات سبعة لأن الشيء له جهة رب و جهة نفس و إذا ثبت الجهات تثبت حكم الربط و به يثبت الثلاثة فلما تنزلت الثلاثة صارت أربعة و لذا جعل الله عدة مقامات الفعل سبعة إذ دونها لا يمكن في الإبداع وإنه العدد التام الكامل الذي ليس في الأعداد عند أهل الحقيقة أكل منها

190 When these ranks appeared in the world of the unseen, the souls of the Imams (peace be upon them) were realized, and their number is seven: Muhammad, Ali, Fatima, al-Hasan, al-Husayn, Ja'far and Musa (God's blessings upon them).

190 وإن تلك المراتب لما ظهرت في عالم الغيب تحققت نفوس الأئمة عليهم السلام وإن عدتها هي السبعة و هو محمد وعلي و فاطمة والحسن الحسين و جعفر و موسى صلوات الله عليهم

191 When these seven descended from the world of the unseen to the station of witness, fourteen souls appeared, for the witness of those Names in the ranks of bodies and words is Ali, Muhammad, Ali, Muhammad, al-Hasan, and Muhammad (God's blessings upon them).

191 وإن تلك السبعة لما تنزلت من عالم الغيب إلى مقام الشهادة ظهرت أربعة عشر نفساً لأن شهادة تلك الأسماء في مراتب الأجساد والألفاظ هو علي و محمد وعلي و محمد والحسن و م ح م د صلوات الله عليهم

192 They are the guides to God in every world with guidance than which nothing higher is possible in contingent existence, that He - there is no god but He - is truth in the eternity of eternities, that He is devoid of the servants and the servants are devoid of Him, and there is between them neither connection nor

192 وإنهم الدالون على الله في كل عالم بالدلالة التي لا يمكن في الإمكان أعلى منها بأنه لا إله إلا هو حق في أزل الأزال وإنه هو خلو من العباد و إن العباد خلو منه و ليس بينهما ربط و لا بينونة عزلة وإن نسبته كان بكل الذرات قبل وجودها

separation of isolation, and His relation was with all atoms before their existence and after their existence equally, and none knows how He is except His own Self, glorified and exalted is He above what they associate.

و بعد وجودها سواء ولا يعلم أحد كيف هو إلا نفسه سبحانه وتعالى عما يشركون

- 193 When it is established that in the principles of causes, the appearance of the First Remembrance is only possible in fourteen reeds, then through knowledge of that station is established the Guardianship of the Imams of the religion, through their own selves, demonstrate through wisdom; through their manifestations, demonstrate through counsel; and through their names, demonstrate through disputation in the most excellent manner. And verily the one who beholds the station of the Divine Essence and dwells in the kingdom of Names and Attributes, were he to witness the manifestations of the Universal Guardianship, would be able to prove by every aspect attributed to them their absolute guardianship over all created things. For by every proof that establishes the unity of the Divine Essence is established the absolute Prophethood of Muhammad, peace be upon Him and His family, and the Universal Guardianship of His successors, may God's blessings be upon them. For the pillars of Divine Unity are letters that in no wise indicate aught except God, and therefore the sign of Unity in manifestation and contingency is identical with the sign of Prophethood in creative manifestation. Likewise is the decree concerning the signs of Guardianship, which are identical with the sign of Prophethood in the stations of both concealment and manifestation.

193 فلما ثبت أن في مبادئ العلل لا يمكن ظهور الذكر الأول إلا في قصبات أربعة عشر فيثبت بعلم ذلك المقام ولاية أئمة الدين بأنفسهم بدليل الحكمة و بظهوراتهم بدليل الموعظة وبأسمائهم بدليل المجادلة بالتالي هي أحسن وإن الناظر إلى مقام الذات والسكان في ملكوت الأسماء والصفات لو شاهد ظهورات الولاية الكلية ليقدر أن يثبت بكل شأن ينسب إليهم ولايتهم المطلقة على كل الموجودات لأن بكل دليل يثبت توحيد الذات تثبت النبوة المطلقة لمحمد صلى الله عليه وآله والولاية الكلية لأوصيائه صلوات الله عليهم لأن أركان التوحيد هو أحرف لا يدل في شأن إلا على الله ولذا كان آية الأحدية في الظهور والإمكان نفس آية النبوة في الظهور التكويني وكذلك الحكم في آيات الولاية التي هي نفس آية النبوة في مقامات البطون والظهور

- 194 [4. the fourth pillar: the shi'ah]

194 *

- 195 When the Pen flows with mention of the pillars of Unity, I shall indicate the establishment of the seven ranks for him who bears that Fourth Letter, for a thing in the world of principles and causes is created only through the efficient cause, which is the station of the creation by the Essence of all that He willeth from nothing, for the manifestation of His unity; then through the material cause, which is the station of Universal Prophethood for the manifestation of His Messenger's decree; then through the formal cause for the manifestation of the guardianship of thirteen souls who are the universal reeds in the thicket of the empyrean heaven, as they are the friends of God and the successors of His Messenger, peace be upon Him and His family; then through the final cause, which is the fruit in the kingdom of manifestations and the purpose in those conditions, for the manifestation of the bearer of the Fourth Letter whom God hath placed in the station of the light of absolute, universal, and all-encompassing guardianship.

195 وإذا جرى القلم بذكر أركان التوحيد لأشير بإثبات الرتبة السبعة لمن حمل ذلك الحرف الرابع لأن الشيء في عالم المبادئ والعلل لم يخلق إلا بالعلة الفاعلية التي هي مقام إبداع الذات كل ما أراد لا من شيء لظهور توحيده ثم بالعلة المادية التي هي مقام النبوة الكلية لظهور حكم رسوله ثم بالعلة الصورية لظهور ولاية ثلاثة عشر نفساً الذين هم قصبات الكلية في أجمة الجبروت بأنهم أولياء الله وأوصيائه رسوله صلى الله عليه وآله ثم بالعلة الفائية التي هي الثمرة في الملك الظهورات والغاية في تلك الشئون لظهور حامل حرف الرابع الذي جعله الله في مقام نور ولاية المطلقة الكلية العامة

196 Verily, by the proof of reason, it is necessary in wisdom that the station of the final cause be the fourth rank in the station of descent. Therefore did al-Sadiq, peace be upon Him, indicate in the tradition mentioning the Name, wherein His remembrance is exalted, that "God, blessed and exalted be He, created a name through the letter without sound, through word without utterance, through person without body, through similitude without description, through color without tinge, negated from dimensions, removed from limitations, veiled from the perception of every imaginer, concealed yet not covered. He made it a perfect word of four parts together, none of which precedes another. He manifested three names therefrom for creation's need of them, and concealed one of them, which is the Hidden and Treasured Name. These names which have appeared - the manifest one is God, blessed and exalted be He. And the Glorious One subjected to each of these names four pillars, thus making twelve pillars. Then He created for each of these pillars thirty names as functions attributed to them: He is the All-Merciful, the All-Compassionate, the Sovereign, the Holy, the Creator, the Maker, the Fashioner, the Ever-Living, the Self-Subsisting, neither slumber seizeth Him nor sleep, the All-Knowing, the All-Aware, the All-Hearing, the All-Seeing, the All-Wise, the Mighty, the Compeller, the Supreme, the Most High, the Most Great, the Most Powerful, the Able, the Peace, the Faithful, the Guardian, the Producer, the Originator, the Wonderful, the Sublime, the Majestic, the Generous, the Provider, the Life-Giver, the Death-Giver, the Resurrector, the Inheritor. These names and whatsoever be among the Most Beautiful Names until they complete three hundred and sixty names are all related to these three Names, and these three Names are pillars and veils of the One Hidden and Treasured Name through these three Names. And that is His word, exalted be He: 'Say: Call upon Allah or call upon the All-Merciful; by whichever ye call upon, to Him belong the Most Beautiful Names.'

197 The three pillars that have appeared in existence are the recognition of Divine Unity, Prophethood, and Divine Guardianship, while the hidden pillar and the light of the unseen remain veiled due to humanity's inability to bear them. Though more manifest than anything else alongside the three in appearance, it remains concealed, being the inner reality of the Cause in its own station. It has its day when God wills to manifest it, and it is the Name which, when the Qa'im (peace be upon him) revealed it, caused the chiefs to turn away from His presence. Then, finding no escape, they returned to Him and believed in Him through the power of that Name. This is the Most Great

196 وإن بدليل العقل يجب في الحكمة أن مقام العلة الفائية هو الرتبة الرابع في مقام النزول و لذا أشار الصادق عليه السلم في حديث ذكر الاسم حيث قال عز ذكره إن الله تبارك و تعالى خلق اسما بالحرف غير متصوت و بلفظ غير منطوق و بالشخص غير مجسد و بالتشبيه غير موصوف و باللون غير مصبوغ منفي عنه الأقطار مبعده عنه الحدود محجوب عنه حس كل متوهم مستتر غير مستور فجعله كلمة تامة على أربعة أجزاء معا ليس منها واحد قبل الآخر فأظهر منها ثلاثة أسماء لفافة الخلق إليها و حجب منها واحدا و هو الاسم المكنون المخزون فهذه الأسماء التي ظهرت فالظاهر هو الله تبارك و تعالى و سخر سبحانه لكل اسم من هذه الأسماء أربعة أركان فذلك اثنا عشر ركنًا ثم خلق لكل ركن منها ثلاثين اسما فعلا منسوبًا إليها هو الرحمن الرحيم الملك القدوس الخالق البارئ المصور الحي القيوم لا تأخذه سنة و لا نوم العليم الخبير السميع البصير الحكيم العزيز الجبار المتكبر العلي العظيم المقتدر القادر السلام المؤمن المهيمن البارئ المنشئ البديع الرافع الجليل الكريم الرزاق الحي المميت الباعث الوارث فهذه الأسماء و ما كان من الأسماء الحسنى حتى تتم ثلاثمائة و ستين اسما فهي نسبة لهذه الأسماء الثلاثة و هذه الأسماء الثلاثة أركان و حجب الاسم الواحد المكنون المخزون بهذه الأسماء الثلاثة و ذلك قوله تعالى قل ادعوا الله أو ادعوا الرحمن أيا ما تدعوا فله الأسماء الحسنى

197 وإن الأركان الثلاثة التي ظهرت في الكون هو الإقرار بالتوحيد و النبوة والولاية و حجب الركن المخزون و نور الغيوب لعدم تجل الخلق و إنه ظاهر أظهر من كل شيء مع الثلاثة في الظهور محجوب و كان باطن الأمر في مقام نفسه و له يوم إذا شاء الله ليظهره و هو الاسم الذي لما أظهره القائم عليه السلم أعرض النقباء عن ساحة قربه ثم لما يروا المفرة فيرجعون إليه و يؤمنون به بحكم ذلك الاسم و هو الاسم الأعظم و السر الأقدم و الرمز المنعم

Name, the Most Ancient Secret, and the Refined Symbol without the recognition of which and drawing near to which no one's deeds are complete.

- 198 Thus when a Christian asked our Master Al-Kazim (peace be upon him) about the Most Great Name, he said: "Tell me about eight letters that descended, of which four became manifest on earth while four remained in the air. Upon whom will those four in the air descend, and who will interpret them?" He replied: "That is our Qa'im. God will cause them to descend upon Him, and He will interpret them. God will reveal to Him what was not revealed to the truthful ones, the Messengers, and the guided ones." Then the monk asked: "Tell me about two of those four letters that are on earth - what are they?" He replied: "I will tell you all four. The first is 'There is no god but God, alone with no partner, the Everlasting.' The second is 'Muhammad is the Messenger of God' (peace be upon him and his family) sincerely. The third is 'We are the People of the House.' And the fourth is 'Our followers are from us, and we are from the Messenger of God' (peace be upon him and his family), and the Messenger of God is from God through a connection."

- 199 Every proof that establishes the three pillars also establishes that pillar in that letter. If the proof is wisdom, the path to knowing it is itself and nothing else. If it were otherwise, no one could claim its station, just as is established in the balance of Prophethood. In terms of effect, the bearer of the effects of the three must possess the simplicity of Divine Unity in the station of abstraction, the signs of Prophethood in the station of limitation, and the indications of Guardianship in the station of praise.

- 200 Therefore, it is incumbent upon whoever claims that station to manifest those effects in a way that no other can achieve. When He wills, through the word of authority, nothing can frustrate Him. He speaks and writes as He wills, without pause of the pen or contemplation regarding verses, nor does He copy from the letters of the Qur'an, for through Him is established the mystery of Oneness in Prophethood. This power can only be realized in the secondary cause, which reflects the primary cause, and the fourth cause for the manifestation of the comprehensive word. One who speaks about it what his conjecture imagines will find the word returning in the judgment of the Book exactly letter for letter. When He wills in the manner of intimate prayers in sermons, the effects of the manifestation of Guardianship, He is able to do so in a way that no one has preceded Him in manifestation, nor can anyone of thought and vision resist Him, as the balance of the effects of Guardianship

الذي لا يتم عمل أحد إلا بعرفانه و الأخذ عن جنابه

198 لذا لما سئل أحد من النصارى عن الاسم الأعظم عن مولينا الكاظم عليه السلم قال اخبرني عن ثمانية أحرف نزلت فتبين في الأرض منها أربعة و بقي في الهواء منها أربعة على من نزلت تلك الأربعة التي في الهواء و من يفسرها قال ذاك قائمنا ينزله الله عليه فيفسره و ينزل عليه ما لم ينزل على الصديقين و الرسل و المهتدين ثم قال الراهب فاخبرني عن الإثنين من تلك الأربعة الأحرف التي في الأرض ما هي قال أخبرك بالأربعة كلها أما أولهن فلا إله إلا الله وحده لا شريك له باقيا و الثانية محمد رسول الله صلى الله عليه و آله مخلصا و الثالثة نحن أهل البيت و الرابعة شيعتنا منا و نحن من رسول الله صلى الله عليه و آله و رسول الله من الله بسبب

199 وإن بكل دليل يثبت الأركان الثلاثة فيثبت ذلك الركن في ذلك الحرف فأن كان الدليل هو الحكمة فسيبيل عرفانه هو نفسه لا سواه وإن كان غيره لم يقدر أحد أن يدعي مقامه كما ثبت في ميزان النبوة وإن في مقام الأثر فلا بد أن يكون حامل آثار الثلاثة من بساطة التوحيد في مقام التجريد و آيات شأن النبوة في مقام التحديد و دلالات آثار الولاية في مقام التوحيد

200 ولذا فرض لمن ادعى ذلك المقام بأن يظهر من تلك الآثار بشأن لن يقدر أحد غيره فإذا شاء بشأن كلمة الحجية لا يعجزه شيء فينطق و يكتب كما شاء بما شاء بلا سكون قلم و لا تفكر في شأن الآيات و لا أخذ صور من حروف القرآن لأن به يثبت سر الأحدية في النبوة لا يمكن أن يتحقق هذه القدرة إلا في العلة الثانوية التي هي حاكية عن العلة الأولى و العلة الرابعة لظهور الكلمة الجامعة وإن الذي يقول فيه ما يتوهم ظنه فيرجع القول في حكم الكتاب بمثل الحرف بالحرف وإذا شاء بشأن هو شأن المناجات في الخطب آثار تجلي الولاية فيقدر بشأن لم يسبقه أحد في الإظهار و لا يقاومه أحد من أولي الأفكار و الأبصار حيث قد ثبت ميزان

has been established in intimate prayers and sermons for those who know the loci of wisdom within the station of tokens and indication, and if one desires, after these effects, to manifest his certainty in God's judgment, he may arise before God and pronounce what has been revealed in the Law concerning the ordinances of imprecation, as has occurred before God, exalted be His mention.

- 201 Indeed, for the recognition of this station there are aspects which none can enumerate save God, and not all that a servant knows can he utter. Were it not for the hidden obligation and the fear of that which Ali ibn Al-Hussein, peace be upon them both, spoke in his words - exalted be his mention - when he said: "Many a jewel of knowledge, were I to divulge it, I would be accused of worshipping idols" - I would have revealed the secret reality of that station. However, I will indicate its station through the tradition revealed concerning the station of knowledge from Jabir, where he said - exalted be his mention - in a lengthy tradition, until he said: "O Jabir! Do you know what knowledge is? Knowledge is first the affirmation of Divine Unity, second the recognition of meanings, third the recognition of the gates, fourth the recognition of the Imam, fifth the recognition of the pillars, sixth the recognition of the chiefs, and seventh the recognition of the nobles." And this is referenced in His words, exalted and glorified 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 were exhausted, even if We brought another ocean like it as aid."

- 202 Whoever recognizes the signs becomes independent of expressions, and whoever recognizes the placement of attributes in those indications reaches the depths of knowledge in the abysses of those stations. Indeed, to God return all decrees in the kingdom of names and attributes. I seek God's forgiveness, my Lord, for what the Book enumerates; verily He is the Ever-Forgiving, the Generous, the Beneficent in the beginning and the return.

- 203 At this juncture I stay the pen from flowing, and I ask God for pardon concerning what has been revealed from the Book unto manifestation. Glory be to God, the Lord of the Throne, above what they describe, and peace be upon the Messengers, and praise be to God, the Lord of the worlds.

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آثار الولاية في المناجات و الخطب لمن عرف مواقع الحكم في مقام الدلالات و إذا شاء بعد تلك الآثار لظهور يقينه في حكم الله ليقدّر أن يقوم بين يدي الله ويقول ما ورد في الشريعة من أحكام المبالهة كما وقعت بين يدي الله جل ذكره

201 وإن لعرفان المقام شئون لا يحصيها أحد إلا الله وليس كلما يعلم العبد يقدر أن يقول ولولا التكليف في السر والخوف مما قال علي بن الحسين عليهما السلام في كلامه حيث قال عز ذكره و رب جوهر علم لو أبوح به لقليل لي أنت ممن يعبد الوثنا لأظهرت سر الواقع في ذلك المقام و لكن أشير بمقامه في الحديث الذي نزل في مقام المعرفة عن الجابر حيث قال عز ذكره في حديث طويل إلى أن قال يا جابر أوتدري ما المعرفة المعرفة إثبات التوحيد أولاً ثم معرفة المعاني ثانياً ثم معرفة الأبواب ثالثاً ثم معرفة الإمام رابعاً ثم معرفة الأركان خامساً ثم معرفة النقباء سادساً ثم معرفة النجباء سابعاً وهو قوله عز و جل قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل أن تنفذ كلمات ربي ولو جئنا بمثله مددا الحديث

202 فمن عرف الإشارات استغنى عن العبارات و من عرف مواقع الصفة في تلك الدلالات بلغ قرار المعرفة في غياها تلك المقامات و إن إلى الله يرجع الأحكام في ملكوت الأسماء والصفات و استغفر الله ربي عما يحصي الكتاب إنه هو التواب والجود والإحسان في المبدء والمآب

203 وإلى ذلك المقام قد أخذت القلم من الجريان و أسأل الله العفو فيما نزلت من الكتاب إلى العيان و سبحان الله رب العرش عما يصفون و سلام على المرسلين و الحمد لله رب العالمين

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Study guide to this volume

This volume contains two of the Bab's most consequential Isfahan works, both written in late 1846 under the patronage of Manuchihr Khan, the Mu'tamad ad-Dawlih. The first, the Tafsir Suratu'l-'Asr (BB00010), is a sprawling commentary on Surat al-'Asr (Q103)—only three verses long, yet expanded by the Bab into a metaphysical encyclopedia composed in a single night for the Imam-Jum'ih, Sultanu'l-'Ulama'. The second, the Treatise on the Special Prophethood, Nubuvvat-i-Khassih (BB00014), addresses Manuchihr Khan directly, marshalling rational, scriptural, traditional, and esoteric proofs for the prophethood of Muhammad. Together the two works form a coordinated apologetic: the first interprets the Qur'anic Word as the divine balance amid sectarian dispute, the second demonstrates how that Word, once recognized, also secures the prophethood of the One Who delivered it. Read alongside one another, they form a single argument about how revelation establishes itself—an argument that lays the conceptual groundwork the Bab will later apply to his own claim.

The Criterion: True Balance amid Competing Certainties

Key Passages

“God has established for every truth its reality and for every matter its clear evidence, lest anyone follow another merely due to outward forms and manifest conditions, for true honor lies in the divine mystery and the manifestation of the light of eternality in all aspects of the servant.” — BB00010

“Today all people claim truth and establish within themselves proof for what they claim. Yet in reality complete proof is not in the possession of all—otherwise they would not differ regarding the realities of the manifestations of divine verses.” — BB00010

“God's proof in every time is conclusive for all things, and God's command and His words are complete. Were it not so, God would have no proof over anyone.” — BB00010

“It behooves man to make the measure of the Cause that to which the high must refer and the low must follow, whereby forms of falsehood are distinguished from truth. And this measure must needs be from the Creator.” — BB00010

Context for Study

The Tafsir Suratu'l-'Asr opens with a problem that has unsettled theology and philosophy for centuries: when every party already claims certainty, how can a sincere seeker recognize truth? The Bab refuses two easy answers. He rejects private intuition as self-confirming, and clerical consensus as derivative; he demands instead a divinely-given criterion—a “true balance” (mizan) adequate to its time. The vocabulary is Qur’anic (mizan, furqan, hujjah) and draws on the Shi’i doctrine that God supplies a conclusive proof in every age. Yet the Bab presses the point further than received Usuli or Akhbari positions allow: he argues that even the Qur’an, taken merely as a text, cannot adjudicate sectarian dispute, since “all sects derive proofs for their claims from it.” His verdict implicitly criticizes a community whose disagreements rage on while each side appeals to the same Book. The deeper claim is that scripture without its living interpreter remains a contested artifact; the actual balance must be in the hand of a divinely commissioned bearer. Christians who have lived through the post-Reformation crisis of sola scriptura, and modern philosophers who debate the criterion problem after Descartes and Wittgenstein, will recognize the structural difficulty. The Bab’s response is neither rationalist nor fideist. He grants the duty of the seeker to investigate, while insisting that what is investigated is itself a divine gift—a balance, a sign, a verse—rather than a private intuition tested against itself. This frames the Baha’i principle of the independent investigation of truth as inseparable from the recognition of a Manifestation: the very condition of independence is access to a divinely-given measure.

Questions for Reflection

1. What does the Bab mean by a “true balance from God,” and how does this measure differ from inherited authority, scholarly consensus, or personal intuition?
2. Why does he hold that the Qur’an alone—absent a living interpreter—cannot resolve disputes among the sects?
3. Compare the Bab’s demand for a divine criterion with Shi’i doctrines of hujjah, Catholic appeals to the magisterium, Protestant sola scriptura, and modern epistemology after Descartes.
4. How might “outward forms and manifest conditions” mislead even a sincere seeker today, and what discipline of attention could counter that drift?
5. Does a divinely-given criterion threaten human freedom of inquiry, or does it create the very space in which such inquiry becomes possible?

The Qur’an as an Infinite Field of Meaning

Key Passages

“Every letter of the Qur’an hath manifold stations. Indeed, God hath created within a single verse the reality of all things upon which the name of a thing hath been conferred—signs of all things.” —

BB00010

“For it there is an interpretation, and for every interpretation an interpretation unto infinity with what hath no end.” — BB00010

“If the Imam desired to extract the judgments of all hidden things and manifest things, of beginnings and endings from the letter Alif in the Qur’an, he would be able to do so.” — BB00010

“Should all who are in the heavens and earth gather together to produce the like of that Vav as the first letter of that word from the Qur’an, they would never succeed.” — BB00010

Context for Study

A surah of only three verses generates hundreds of pages of commentary in the Bab’s hands. He treats each letter as a window onto cosmology and prophetology, devoting extended passages to the Vav alone—which he reads as a sign of Universal Guardianship (*walayah*), of the Primal Reed, of the throne of bounty, and of the divine “I-ness” itself. Subsequent letters open further symbolic worlds, including the four realms (*Lahut*, *Jabarut*, *Malakut*, *Mulk*), the colors of the throne, the names of the Imams, and the seven principles of action. This style draws on Shi’i traditions of esoteric exegesis (*ta’wil*), Ja’fari letter-mysticism, and Sufi precedents such as Ibn ‘Arabi—whom the Bab here corrects sharply, faulting his *Fusus al-Hikam* for blurring Lord and servant. The same interpretive maximalism has parallels in Jewish gematria and Christian fourfold sense, where Origen, Augustine, and the Victorines also insisted that scripture’s surface marks the threshold rather than the limit of meaning. The Bab’s distinctive contribution lies in joining infinite interpretability with a strict criterion: only those qualified by divine bestowal—Prophets, Imams, the future Qa’im—may unveil the inner senses, while the outward sense remains binding upon all. The infinite is therefore not arbitrary: it is the depth of a determinate revelation. This argument prepares the Babi case that a new Manifestation may legitimately disclose what previous letters always contained, since the Qur’an itself has “an interpretation, and for every interpretation an interpretation unto infinity.”

Questions for Reflection

1. How does the Bab’s letter-by-letter reading reshape your sense of what a sacred text is, and what it asks of a reader?
2. What safeguards keep “infinite interpretation” from collapsing into private fancy or sectarian projection?
3. Compare the Bab’s tafsir style with the medieval Christian fourfold sense, Kabbalistic readings of the Torah, or Sufi commentary in the tradition of Ibn ‘Arabi.
4. If the same Book yields contradictory readings to different sects, what role does the interpreter’s station play in fixing meaning?
5. What does it mean to claim that the Qur’an’s miracle is inexhaustible even at the level of a single letter?

Time, Loss, and the Ethics of Recognition

Key Passages

“By the declining day! Verily man is in loss, except those who believe and do good works, and exhort one another to truth and exhort one another to steadfastness.” — BB00010

“Among such losses is that which occurs in the station of the unity of worship, when the servant associates aught else with the worship of his Lord. The degrees of such association are more subtle than any can enumerate.” — BB00010

“The good deed is that deed wherein is sound the mention of the stations of unity, the ultimate purposes of detachment, the signs of glorification, and the evidences of praise.” — BB00010

“The wrongdoer is he who circles around his self, and the moderate one circles around his mind, and he who is foremost in good works circles around his Lord.” — BB00010

“Whosoever is able to pray to God as He hath desired in the Book for the believers hath indeed achieved a mighty triumph.” — BB00010

Context for Study

Surat al-'Asr is among the most compressed statements of human urgency in the Qur'an: time itself is invoked as a witness that humanity stands in loss, except for four conditions—faith, good works, mutual exhortation to truth, and mutual exhortation to steadfastness. The Bab's expansion is theological rather than merely ethical. “Loss” for him includes the metaphysical errors of associating any partner with God, mistaking the philosopher's “fixed archetypes” for the divine essence, or worshipping by way of mediation rather than direct orientation to the Manifest Countenance. He invokes the tradition that distinguishes three concentric ways of acting: the wrongdoer circles around his own self, the moderate around his intellect, and the foremost around his Lord. The ethical life is therefore inseparable from metaphysical orientation. A “good deed” is sound work that bears within it the four unities—of Essence, attributes, acts, and worship; an outwardly correct deed lacking these stations dissolves into “illusory shadow.” This reading echoes Augustine on rightly-ordered loves, Maimonides on intention in mitzvot, and the Christian distinction between the letter and the spirit, while remaining recognizably Shi'i in vocabulary. For students approaching the later Babi laws, the implication is significant: legalism is rejected from within, since law without metaphysical orientation already fails the test of Surat al-'Asr. The closing call to “exhort one another to truth” likewise constitutes more than rhetorical encouragement; it names the social form of recognition, in which the community itself becomes a site for mutual awakening to the Real.

Questions for Reflection

1. Why does a commentary on time turn so quickly into a meditation on proof, faith, and metaphysical orientation?

2. How does the Bab's analysis of "loss" enlarge the Qur'anic warning beyond moral failure to include subtle forms of polytheism within worship itself?
3. What makes a deed spiritually "sound" rather than merely outwardly correct, and how does this anticipate the later Babi and Baha'i critique of religious legalism?
4. Compare the three concentric modes of action—around the self, the mind, and the Lord—with Augustine's *ordo amoris* or with Sufi accounts of *fana'*.
5. How might "exhorting one another to truth" differ from disputation, polemic, or coercion?

The Hidden Essence and the Primal Will

Key Passages

"He hath brought the Will into being from naught before all things, by itself and for itself, without any mention accompanying it, nor decree parallel to it, nor attribute resembling it, nor description equaling it." — BB00010

"Knowledge of the Eternal is impossible and unattainable, and change cannot occur in the station of the Glorious Essence, and creation in every station has no way to reach nearness to the Transcendent Presence... all indicate the impossibility of knowing that Station which indicates the Essence by the Essence for the Essence." — BB00014

"Whosoever claims to know the essence of His being has indeed followed the path of impossibility, for this cannot be achieved even at the ultimate heights of elevation." — BB00014

"Whosoever claims to unify Him has enumerated Him, and whosoever enumerates Him has divided Him, and whosoever divides Him has described Him with the attributes of His creation." — BB00014

Context for Study

Both works in this volume open from radical divine transcendence. God is no being among beings and no object grasped by concept; His Essence remains forever sealed against creaturely knowing, since knowing presupposes relation, and no relation can be predicated of the Absolute. The Bab develops this apophatic principle into a positive metaphysics through the doctrine of the Primal Will (*mashiyyah*). The Will is created by itself for itself, prior to and outside the chain of cause and effect, and serves as the first locus through which God's signs become readable. After it emerge Purpose (*iradah*), Decree (*qadar*), Fate (*qada*), Permission (*idhn*), Term (*ajal*), and Book (*kitab*)—the seven principles by which everything that exists comes to be. The schema draws on Ja'fari Shi'i theology (especially the traditions transmitted by al-Saduq and al-Kulayni), on Ibn Sina's distinction between essence and existence, on Shaykhi Imami theosophy of Shaykh Ahmad al-Ahsa'i and Sayyid Kazim Rashti, and on Plotinian emanation as transmitted through Islamic Neoplatonism. Christians may notice strong parallels with the Logos theology of John 1 and with

Maximus the Confessor's account of the divine logoi; Jewish readers may recall the Lurianic doctrine of tsimtsum and the role of the Sefirot as creative mediations of the Ein Sof. The Bab's purpose is irreducibly devotional: the unknowability of the Essence functions as the very condition for genuine revelation rather than as skeptical resignation, since whatever could be grasped by reason would already fall short of the Real. The Manifestation appears precisely where direct knowledge is impossible, and is the only authorized site through which the unknowable speaks.

Questions for Reflection

1. Why does the Bab insist so strenuously that God's Essence cannot be known, while devoting elaborate attention to descriptions of His acts?
2. How does the doctrine of the Primal Will preserve both divine transcendence and meaningful revelation?
3. Compare the Bab's account of the Will with Christian Logos theology, with Plotinus's One and Nous, and with Lurianic accounts of the Ein Sof and the Sefirot.
4. What spiritual dangers attend treating God as an object of definition, and what kind of language remains appropriate to the Essence?
5. How does the seven-stage descent (mashiyah, iradah, qadar, qada, idhn, ajal, kitab) reshape the way one reads ordinary causation?

Specific Prophethood: Body, Name, and Time

Key Passages

"The bearer of Universal Prophethood, which is the Divine Will, hath descended by God's leave from the realm of its essence until it reached the station of the body, beyond which no descent was possible." — BB00014

"The lower can in no wise comprehend the station of the higher save through the manifestation of that 'I-ness' whereby the higher revealeth itself unto it." — BB00014

"God has placed all the signs of the horizons within the souls. Had God not placed the signs of the horizons within the souls, the servant could not have discovered what lies in the horizons." — BB00014

"Whosoever establishes through reason the obligation of unifying the Essence, Attributes, Deeds and Worship, is obliged to establish the special prophethood merely upon hearing his noble name." — BB00014

Context for Study

The Treatise on the Special Prophethood moves from metaphysics to the concrete particularity of a single human being—Muhammad ibn ‘Abdullah—and asks whether the proofs of prophethood can be made conclusive. The Bab argues that universal prophethood, once granted, demands a specific bearer; an unembodied Will would leave the creative descent incomplete. He then layers four kinds of evidence. First, the rational argument: anything brought from non-being into existence must descend through stages to the bodily plane, and the bearer of that descent must possess a unique form. Second, the argument from name: the letters of “Muhammad” (mim, ha, mim, dal) themselves encode the four ranks of unity—of essence, attributes, acts, and worship—in such a way that hearing the name suffices for the reasoner who already concedes God’s oneness. Third, the argument from time: the Prophet’s birth at a determinate moment (Friday at noon, the twelfth night of the first month, in the seventh millennium) marks the equinox of the greater world; his community needed exactly so many prior cycles of prophethood to be ready for him, just as an embryo passes through six stages before reaching the human form. Fourth, the argument from horizon and soul: the verse “We shall show them Our signs in the horizons and in themselves” (Q41:53) becomes the methodological key, since the inward signs in the seeker mirror the outward signs in history and cosmos. This style of apologetic differs sharply from Christian arguments for Christ’s divinity, which typically appeal to fulfilled prophecy, the resurrection, and the moral coherence of His teaching. The Bab presupposes the truth of monotheism and proceeds by metaphysical entailment: given the structure of the Real, a Manifestation of this specific kind was necessary. Readers should note how exposed and risky such an apologetic is: every detail of name, lineage, place, and time becomes evidence, and every detail can in principle be tested. The same method, once recognized, will later authorize the Bab’s own claim to be the bearer of new verses and a new Cause.

Questions for Reflection

1. Why does the Bab argue that Universal Prophethood requires a specific embodied bearer, and what role does the descent to “the station of the body” play in this argument?
2. How does the Bab’s use of names, dates, and bodily details as signs compare with Christian appeals to fulfilled prophecy, miracles, or the resurrection?
3. What is gained and what is risked when every circumstance of the Prophet’s life becomes evidence for his station?
4. Compare “horizons and souls” (Q41:53) as a methodological principle with Pascal’s “the heart has reasons,” Augustine’s interior magister, or Aristotle’s account of demonstration.
5. How does this argument for Muhammad’s specific prophethood lay groundwork for the Bab’s own later claim to revelation?

The Qur'an as the Self-Evidential Miracle

Key Passages

“There is no greater proof for Muhammad’s prophethood than the Qur’an, for through it his specific prophethood is established for both the elite and masses in all stations of the unseen and visible realms.” — BB00014

“If all were to gather to produce the like of a single alif of the Qur’an, they would never be able, even were they all to help one another.” — BB00014

“It is, in its unity, the greatest of God’s signs in the realm of meanings and letters, and nothing of physical miracles equals it, for nothing in existence is more noble than the Word.” — BB00014

“Today, whoever wishes to enter with insight into the religion of Muhammad, the Messenger of God, peace be upon him and his family, and the guardianship of his chosen ones, must enter through recognition of the Qur’an as the sign of His Beloved from the All-Merciful, which no human can match.” — BB00014

“By whatever proof one establishes the prophethood of any prophet, by that same proof is established the prophethood of Muhammad, peace be upon him and his family.” — BB00014

Context for Study

After accumulating arguments from name, body, and time, the Bab returns to a strikingly simple position: the supreme proof of Muhammad’s prophethood is the Qur’an itself. The doctrine of *i’jaz al-Qur’an*—the inimitability of the Qur’an—was a classical theme of Islamic theology, defended in different ways by al-Baqqilani, al-Jurjani, al-Zamakhshari, and later al-Suyuti. The Bab’s account stands in this tradition while reorienting it. He distinguishes the outward form (which Arab poets had at times mimicked in fragments) from the underlying spiritual power that radiates from each letter. The challenge of inimitability operates at the level of meanings, not merely meters. Anyone may write Arabic; no one can produce a verse that, like a single alif of the Qur’an, “bestows dominion over all things great and small.” This argument allows the Bab to make a daring move: the proof of any prophet is the proof of Muhammad, because the same criterion (revealed word that no creature can match) authenticates each Manifestation. Comparable claims in Christian theology—the self-authenticating witness of the Gospel in Luther and Calvin, or Karl Barth’s notion that the Word interprets the hearer rather than the reverse—offer instructive parallels. So does the rabbinic teaching that Torah is its own sufficient witness. The Bab’s own future apologetic now comes into focus: his proof of his Cause will be the verses he reveals, and the test of those verses will mirror the test of the Qur’an. Recognition of one Manifestation, properly understood, already commits the reader to the criterion by which all Manifestations are known.

Questions for Reflection

1. Why does the Bab place the revealed Word above physical miracles as the supreme proof of prophethood?
2. How does the doctrine of i'jaz al-Qur'an function in classical Islamic theology, and how does the Bab reformulate it?
3. Compare "the Word as its own witness" with Reformed accounts of scriptura sui ipsius interpret or with Barth's theology of revelation.
4. If "by whatever proof one establishes the prophethood of any prophet, by that same proof is established the prophethood of Muhammad," what implications follow for the recognition of new Manifestations?
5. What does it mean to claim that "nothing in existence is more noble than the Word"—for one's reading of scripture, one's prayer, and one's speech?

The Hidden Pillar and the Limits of Proof

Key Passages

"For below that station, nothing is possible for any created being. Whoever claims to prove the special Prophethood in its true reality has only borne falsehood within himself, and the limits of his own capacity apply to him." — BB00014

"Know God through God, and the Prophet through prophethood." — BB00014

"The three pillars that have appeared in existence are the recognition of Divine Unity, Prophethood, and Divine Guardianship, while the hidden pillar and the light of the unseen remain veiled due to humanity's inability to bear them." — BB00014

"Our Cause is difficult, most difficult. None can bear it except a near angel, a commissioned prophet, or a believer whose heart God has tested for faith." — BB00014

"God is too exalted to be known through His creation; rather, His creation is known through Him." — BB00014

Context for Study

Having marshalled rational, scriptural, traditional, and esoteric arguments, the Bab closes the Nubuvvat-i-Khassih with a startling reversal: every proof he has given is itself an admission of inability. The reality of specific prophethood lies above the station of demonstration; the seeker who claims to have grasped it "in its true reality" has only mistaken his own limit for the thing itself. This apophatic move amounts to a recognition rather than a defeat: the Manifestation is

known only through Himself, by the principle that like is known by like. The Imam's saying "Know God through God, and the Prophet through prophethood" becomes the controlling maxim. Even more strikingly, the Bab introduces here the doctrine of the four-letter Greatest Name, three of whose letters have appeared—Divine Unity (tawhid), Prophethood (nubuwwah), and Guardianship (walayah)—while one remains hidden. The hidden pillar will be unveiled when humanity is ready; on its first manifestation even the most advanced of the Qa'im's three hundred and thirteen companions are said to recoil. This is the apocalyptic margin around all of the Bab's apologetics: the proofs given are real, but the deepest reality always recedes one step further into mystery. Comparable structures appear in Christian negative theology—Pseudo-Dionysius, Eckhart, John of the Cross—and in Maimonides's account of the *via remotionis*, where every affirmation about God must be retracted as inadequate. Kant's distinction between phenomena and noumena offers a secular analogue, though without devotion. The Bab's tension between elaborate argument and confessed inadequacy will recur throughout his later writings. The discipline modeled in this volume is therefore as much spiritual as intellectual: reason is honored, reason is exhausted, and at the limit of reason the seeker turns toward the Manifestation as the only authorized site of the Real.

Questions for Reflection

1. How can a text be at once densely argumentative and unambiguously apophatic, and what kind of reader is being formed by such a text?
2. What is the difference between humility before mystery and anti-intellectualism, and how does the Bab walk this line?
3. Compare the doctrine of the hidden pillar—the fourth, concealed letter of the Greatest Name—with Christian negative theology, Maimonides's *via remotionis*, and Kant's noumenal limit.
4. What does it mean to "know the Prophet through prophethood," rather than through external evidence? How is such knowledge transmitted or learned?
5. How should a reader hold together the Bab's elaborate proofs of Muhammad's prophethood and his closing confession that those proofs cannot reach the reality they argue for?

The two Isfahan works in this volume converge on a single question that will animate the remainder of the Bab's career and the entire Baha'i revelation that follows: how does a Manifestation of God authenticate Himself to those who must, at the limit of their own reason, recognize Him? The Tafsir Suratu'l-'Asr establishes the conditions—a divinely-given balance, an infinite revealed Word, an ethic of recognition lived in time—and the Nubuwwat-i-Khassih demonstrates how those conditions are satisfied by Muhammad, while modeling the apophatic humility that any such demonstration must finally acknowledge. The guiding question for the whole chapter might be: **If the proof of every Prophet rests on the same criterion—a revealed Word whose like no creature can produce, recognized by the soul whose horizons God has prepared—what does it mean, today, to stand before the next chapter of that ongoing revelation, with reason honored, reason exhausted, and the heart turned toward the One whose Self alone can disclose Himself?**